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FEATURES AND SCIENTIFIC SIGNIFICANCE OF SOURCES ON THE TIMURID DYNASTY IN THE HISTORY OF KAZAKHSTAN

The Objective is to study the culture and history of the states of Central Asia in the Middle Ages. It is very important to creatively master the rich written heritage of past centuries. Persian language data has a special place among written monuments. The purpose of our study is to conduct a historiographical analysis of the research conducted on the basis of these data.

In order to obtain the most complete information about the ways of using and transmitting materials in Timurid historiography, the following types of analysis were used: comparative analysis, determining the correspondence of a source to an era, methods of analysis and synthesis of historical sources. During the historical research, the comparative historical method, concrete analysis, retrospective method, current method, and prospective method were used. Narrative historical works by medieval authors, revealing the history of Central Asia in the 14th-15th centuries, mainly consist of works by the "Generation of Amir Timur" group. The works of the reign of Amir Timur are among the data that have not lost their significance from the point of view of scientific validity now. They show not only the policy of Timur and his descendants in relation to neighboring countries and peoples, but also a lot of material about their internal political, economic, ethnic and cultural life. In the article, the author describes the scientific research and determines which works are included in this Timur data. At the same time, he makes a data analysis of the works according to their type, type and content.

According to the type, it is indicated that all iron works belong to narrative written data. According to the type, narrative, ironic data are historical chronicles, annals, memoirs, biographies, and diaries.

The author looks at the content of the material and clarifies that they can be divided into general and dynastic history groups.

Key words: source, points of view, Timurids, dynasties, khan, memoirs, Khulagid, Temurid, Sheybanid, Baburid, Safavid, Ashtarkhanid, Mangyt, Kokand, Shagatai.

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Қазақстан тарихы бойынша Темір әулеті деректерінің ерекшеліктері мен ғылыми маңызы

Зерттеудің мақсаты өткен ғасырлардағы тарихи дереккөздердің бай қорларын олардың көркемдік құндылығы тұрғысынан зерттеу Орта Азияның ортағасырлық кезеңінің мәдениеті мен тарихын зерттеуге үлкен қызығушылық тудырады. Осы жазбаша дереккөздердің ішінде парсы тілінде жазылған материалдар ерекше ақпараттық мәнге ие. Біздің зерттеуіміздің мақсаты – осы мәліметтер негізінде жүргізілген зерттеулерге тарихнамалық талдау жүргізу.

Зерттеу әдістері темірлік әулет шығармаларының тарихнамасында материалдарды пайдалану және ұсыну әдістері туралы толық ақпарат алу үшін талдаудың келесі түрлері қолданылады: салыстырмалы, дереккөздің кезеңге сәйкестігін анықтау, тарихи дереккөздерді талдау және синтездеу әдістері. Тарихи зерттеу барысында салыстырмалы тарихи әдіс, нақты талдау, ретроспективті әдіс, өзекті әдіс, перспективалық әдіс қолданылды. Тарихи дереккөздерінің ішінде ең құндылығы жоғары деп танылған 14-15 ғасырларда Әмір Темірдің ұрпақтары жазған материалдар болып табылады, мұнда Орталық Азия тарихы барынша толық бейнеленген. Осы уақытқа дейін Темір ұрпақтарының шығармалары өз құндылығын жоғалтқан жоқ, онда сол дәуірдегі тарихи оқиғалардың дәйектілігі байқалады. Олар көрші елдермен сыртқы саяси байланыстарды ғана емес, сонымен бірге: ішкі саясат, сондай-ақ экономикалық қызмет, аймақтың этно-мәдени ерекшеліктері бойынша маңызды материалдарды көрсетеді. Мақалада авторлар ғылыми жұмыстың тақырыбына қатысты ғылыми зерттеулерге шолу жасап қана қоймай, сонымен қатар Әмір Темір туралы зерттеулерге қандай құжаттар мен материалдар енгізілгенін көрсетеді. Осыған байланысты авторлар материалдардың түрлерін, типтерге бөліп көрсетеді, сонымен қатар зерттелетін материалдың құндылығына сүйене отырып, тарихнамалық шолу жасайды.

Нәтижелер ретінде зерттелетін дереккөздерді зерделеу арқылы автор олардың барлығы баяндау құжаттарына қатысты деген қорытындыға келеді. Құжаттардың түрлерін зерттеу кезінде ол мыналарды анықтайды: Әмір Темір туралы тарихи шежірелер, естеліктер, жылнамалар, өмірбаяндар, күнделік жазбалары.

Автор мазмұны бойынша зерттелетін материалдарды екі топқа жатқызуға болады деген қорытындыға келеді: мазмұнында Әмір Темірдің әулетіне қатысты жалпы тарихи мәліметтер мен материалдар бар.

Түйін сөздер: дерек, көзқарас, Темір әулеті, әулет, хан, естелік, хулағидтік, темірлік, шайбанидтік, бабырлық, сефевидтік, аштарханидтік, маңғыттық, қоқандық, шағатайлық.

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Особенности и научная значимость письменных источников династии Тимуридов в истории Казахстана

Изучение богатейших запасов исторических источников прошлых веков с точки зрения их художественной ценности представляет большой интерес для изучения культуры и истории Средневекового периода Средней Азии. Среди этих письменных источников особую информативную ценность представляют материалы, написанные на персидском языке. Цель нашего исследования – провести историографический анализ исследования, проведенного на основе этих данных.

С целью получения максимально полной информации о способах использования и передачи материалов в тимуридской историографии применены следующие виды анализа: сравнительно-сопоставительный, определение соответствия источника эпохе, методы анализа и синтеза исторических источников. В ходе исторического исследования использовались сравнительно-исторический метод, конкретный анализ, ретроспективный метод, актуальный метод, перспективный метод.

Среди нарративных исторических источников ценность представляют собой материалы, написанные потомками Амира Темура в 14–15 веках, где история Средней Азии отражена наиболее полно. До настоящего времени не потеряли свою ценность произведения потомков Темура, в которых прослеживается последовательность исторических событий той эпохи. В них отражены не только внешнеполитические связи с соседними странами, и вместе с тем показаны: внутренняя политика, а также хозяйственная деятельность, содержится значительный материал по этнокультурным особенностям региона. В статье автор не только делает обзор научных исследований, касающихся темы научной работы, но и указывает какие именно документы и материалы включены в исследования об Амуре Темуре. В связи с этим автор выделяет типы, виды материалов, а также, исходя из ценности исследуемого материала, делает историографический обзор.

Типизируя исследуемые источники, автор приходит к выводу, что все они относятся к нарративным документам. А при исследовании видов документов, выявляет следующие: исторические хроники об Амуре Темуре, мемуары, воспоминания, анналы, биографии, дневниковые записи.

Автор приходит к выводу, что исследуемые материалы по содержанию можно отнести к двум группам: содержащих общеисторические сведения и материалы, касающиеся династии Амира Темура.

Ключевые слова: источник, точка зрения, Тимуриды, династия, хан, мемуары, хулагидские, тимуридские, шейбанидские, бабуридские, сефевидские, аштарханидские, мангытские, кокандские, чагатайские.

Introduction

A fundamental principle of source study is to consider historical data as the result of intentional human actions and to uncover their social nature. The main challenge in source study lies in defining the nature of historical data, investigating their objective properties, and understanding the patterns of their formation. Analyzing data that has emerged as a result of purposeful human actions and deter-

mining the reasons for their emergence can only be achieved by identifying the functions they performed during historical processes. The examination of data arising from the development of social processes encompasses the methodological unity of considering historical processes and scientific historical understanding.

According to the principles of source study, any historical information, in terms of its origin, is considered objective. The renowned source historian

O.M. Medushevskaya asserts in this regard: «To investigate a source that is the result of purposeful human activity is possible only by examining the causes that led to the creation of this source, understanding its role in the course of the historical process. Without an understanding of the objective regularities that brought this source to life and consequently reflected in its content, it is impossible to comprehend and interpret the content of the source. It follows that emerging during the historical process and simultaneously being the subject of study, a historical source embodies the inseparable unity of history as a process and scientific historical cognition.» (Medushevskaya, 1978: 12-23).

Written sources related to the history of medieval Kazakhstan can be classified based on the following principles: Dynastic; Linguistic; Regional.

Many scholars, when classifying medieval data, often follow the dynastic principle. However, it is equally important to base research on the regional or territorial principle. This means taking into consideration the place of origin of the source and the manifestation of features and natural properties specific to that locality in the examined document. At the same time, one should not forget that the objectivity and subjectivity of the source are significantly influenced by its linguistic, stylistic, and genre characteristics.

Medieval sources were primarily written in Persian, Arabic, and Turkic languages. The main characteristic of many sources created during the period of the Muslim Renaissance is that they were written in advanced Arabic, taking on a refined form and being closely related to literature on religious themes. Medieval sources in Persian exhibit depth of thought, leading Persian to become a language of historiography, culture, literary works-especially poetry-and chancery language over time. On the other hand, the Turkic language (Chagatai) stood out for its simplicity and closeness to reality, featuring minimalism in artistic terms. Nevertheless, starting from the 16th century, it became widely used in poetry. The distinct features of the languages used in the medieval period justify the classification of medieval sources based on linguistic principles, as they contribute to a comprehensive and accurate analysis and evaluation of the historical era in which they were created.

The group of dynastic sources includes historical works written during the periods of dominance of specific ruling dynasties in the territories of Central Asia, Iran, Afghanistan, India, and Eastern Turkestan from the 13th to the 18th centuries. They

can be classified into Timurid, Shaybanid, Astrakhanid, Baburid, Safavid, and others, as they were written directly under the patronage or commission of the ruling dynasties. In these sources, information is provided, mostly in chronological order, about the rulers of certain dynasties, characterized in a laudatory tone.

Materials and methods

Narrative historical works by medieval authors who served as historiographers for Amir Timur and his descendants, describing historical events and personalities in Central Asia and Kazakhstan in the 14th-15th centuries, mainly consist of the works of the Timurid dynasty. These works have been widely used by researchers of historical data who often extracted fragmentary information related to specific historical questions of that era without engaging in a comprehensive source-critical analysis.

In the article were used such methods as comparative-historical, methods of analysis and synthesis. Determining the significance of historical data in accordance with the basic requirements of primary research allows the researcher to work with historical sources and obtain information of high scientific value. Determining the specificity of the data allows the researcher to use suitable analysis methods based on the unique characteristics of the source. The theory and methodology of data analysis can be based on the works of T.I. Sultanov, K.A. Pischulina, M.Kh. Abuseitova, Zh.M. Tulebayeva K.M. Atabaev.

Historiography of the problem

The studies and research related to these Persian sources have been categorized based on chronological periods, including works published before the revolution, during the Soviet era, and in the period of independent Kazakhstan. Noteworthy works from the first period include those by V.V. Vel'yaminov-Zernov (Velyaminov-Zernovp. 1864: 498), Sh.Sh. Valikhanov (Valikhanov, 1985: 148-166), and V.G. Tizengauzen (Collection of materials related to the history of the Golden Horde, 1884: 28). V.V. Vel'yaminov-Zernov, in particular, compiled and studied a wealth of information on the history of the Kazakhs from various sources, including Persian data, in his research efforts.

After the establishment of Soviet power, the collection and organization of Persian data, alongside other data, were conducted on a larger scale. Dur-

ing this period, notable works include those of V.V. Bartold (Bartold, 1973: 723), S.D. Asfendiyarov, P.A. Kunte (The past of Kazakhstan in sources and materials, 1997: 383), S.K. Ibragimov (Ibragimov, 1960 : 152–158), V.P. Yudin (Yudin, 2001: 384), B.E. Kumekov (Kumekov, 1987: 41), T.I. Sultanov (Sultanov, 1982: 276), K.A. Pischulina (Pischulina, 1977), M.Kh. Abuseitova (Abuseitova, 1985: 104), and others.

Soviet researchers prepared and published excerpts from Eastern materials from the 13th to the 19th centuries, such as «Materials on the History of the Turkmens and Turkmenistan. Iranian, Bukharan, and Khivan Sources 16th-19th centuries» (Materials on the history of Turkmens and Turkmenistan, 1938: 700), «Materials on the History of the Turkmens and Turkmenistan. 7th-15th centuries» (Collection of materials related to the history of the Golden Horde, 1939: 612), «Arabic and Persian Sources. Materials on the History of the Kyrgyz and Kyrgyzstan» (Materialy po istorii kirgizov i Kirgizii, 1973: 280), «Materials on the History of Middle and Central Asia 10th-19th centuries. Materials on the Ethnic History of the Turkic Peoples of Central Asia (Excerpts from Sources)» (Mirzo Ulugbek. The history of Turt nation, 1988: 218), containing valuable information about the Kazakhs, the history, and culture of Kazakhstan.

In the 1970s and 1980s, Kazakh orientalists continued their work to identify Eastern data on ancient and medieval history in Arabic, Persian, and Turkish languages and to integrate them into scholarly circulation. Notable contributions during this period include the works of B.E. Kumekov, T.I. Sultanov, K.A. Pischulina, M.Kh. Abuseitova.

Today, the desire to study the history of Kazakhstan has created an excellent opportunity to gather data on the history of Kazakhstan day by day. In subsequent years, the database of medieval Kazakhstan's history was enriched by the efforts of researchers analyzing specific problems of Kazakhstan's medieval history and the works of renowned orientalists working beyond the borders of the Republic of Kazakhstan.

In the post-independence period of Kazakhstan, the names of our scholars, such as S.K. Ibragimov, B.E. Kumekov, T.I. Sultanov, K.A. Pischulina, M.Kh. Abuseitova, will be mentioned again because they continue to work diligently for the benefit of our country.

Zh. M. Tulebayeva is one of the researchers who conducted an analysis of narrative Persian works related to the history of Kazakhstan and the Kazakh

people (Tulibayeva, 2003a : 406). In her work, Persian data on the history of Kazakhstan from the 12th to the 19th centuries are compiled.

In 2004-2006, Kazakhstan began implementing the state program «Cultural Heritage.» Based on this program, an opportunity arose to reclaim our written heritage from foreign countries. To translate written data related to the history of Kazakhstan into an understandable form and publish them in a book would require significant funds. We believe that this government-supported initiative has borne fruit.

Thus, before gaining independence, Kazakhstan had collected, organized, and studied numerous Persian data related to the country's history, and after gaining independence, this work continued.

To begin the analysis of works dedicated to the Timurids, it is necessary to determine which specific sources will be included in this list, as it is the goal of our research. This is indeed a very serious task. The study of these sources presents certain difficulties. Researchers who have delved into the history of medieval Kazakhstan have identified materials related to various types, themes, territorial-temporal, and social directions. They classified sources into categories such as Hulagid, Timurid, Shaybanid, Baburid, Safavid, Astrakhanid, Mangyt, Kokand, Chagatai, and other informative sources, which were further divided into groups, incorporating popular works into these groups. It is clear that such systematic categorization will significantly facilitate the research on the history of medieval Kazakhstan.

To achieve this goal, it is necessary to address the following tasks:

- Gather the necessary informative material on the Timurid heritage dedicated to the history of the era of Amir Timur;
- Analyze and systematize evaluations and information regarding works that explore the mentioned theme;
- Provide a historiographical assessment of the types, genres, as well as the content of the researched sources;

The research is based on the methods of source analysis. Throughout the study and interpretation of sources, the following types of analysis have been employed: comparative analysis, determination of source conformity to the historical epoch, and methods of analysis and synthesis of historical sources.

Before delving into the analysis of works dedicated to describing events and figures of the Timurid era, it is necessary to list them. However, this question pertains to highly problematic issues. Researchers classify documents belonging to the medieval

period of Kazakhstan's history according to typological, thematic, territorial-temporal principles, as well as according to political orientation, into the following groups: Hulagu, Timurid, Shaybanid, Baburid, Safavid, Astrakhanid, Mangyt, Kokand, Chagatai, and others.

Research results

The research conducted by Zh.M. Tulebayeva is of primary importance, as she carried out an extensive study, critical evaluation, and organization of all Persian-language written sources from the 13th to the 19th centuries. Moreover, she introduced several previously unknown sources into the academic historical discourse.

From Zh.M. Tulebayeva's viewpoint, the methodical classification of Persian sources from this period, related to the history of Kazakhstan and the Kazakh people, based on territorial, temporal, typological, and thematic criteria, enables the development of a coherent and practical framework. By categorizing Persian texts according to the regions where they were written and the dates of specific events, she identified several key categories: Hulagu, Timurid, Shaybanid, Baburid, Safavid, Astrakhanid, Mangit, and Kokand. Additionally, she suggests treating Timurid and Baburid sources as separate categories for more precise analysis.

The Timurid sources identified by the author include the following: «Tuzuk-i Timuri» by Amir Timur himself, «Zafar-name» by Nizam ad-Din Shami, «Muntakhab at-tavarikh-i Mu'in» by Mu'in ad-Din Natanz, «Zafar-name» by Sharaf ad-Din Ali ibn Sheikh Haji Yazdi, «Tarikh-i arba' ulus», «Majma' at-tavarikh-i sultaniya» by Mirza Ulugh Beg, «Tarikh-i Hafiz-i Abrui» by Shihab ad-Din Abdullah ibn Abd ar-Rashid al-Haravi (Hafiz-i Abrui), «Mujmal-i Fasikhi» by Abu-l-Hasan Sa'id Ali al-Jurjani, Fasih Ahmad ibn Jalal ad-Din Muhammad al-Haravi, «Matla' as-sa'dayn va madjma'al-bahrain» by Kamal ad-Din Abd ar-Razzaq ibn Jalal ad-Din Ishaq Samarqandi, «Rawdat as-safa fi sirat al-anbiya va al-muluk va al-Khulafa,» «Ma'asir al-Muluk» by Muhammad ibn Sayyid Muhammad ibn Amir Burhan ad-Din Khvand-shah ibn Shah Kamal ad-Din Mahmud Balkhi (Mirkhond), and «Habib as-siyar fi akhbar afrad al-bashar» by Ghiyas ad-Din Muhammad ibn Khwaja Humam ad-Din Muhammad ibn Khwaja Jalal ad-Din ibn Khwaja Burhan ad-Din Muhammad Husayni Shirazi Heravi (Khondemira) (Tulibayeva, 2003b: 118-126).

«The Baburid dynasty ruled in India from 1526 to 1858. The founder of the dynasty is Zaheer ad-Din Muhammad Babur (1526-1530). On the orders of certain representatives of the Baburid dynasty, a series of works were written, containing information about the history of the Kazakh people. Among these, notable works include 'Tarikh-i Rashidi,' 'Tarikh-i Kipchak-khani,' and 'Sililat as-salatin',» as stated by Zh.M. Tulebayeva (Tulibayeva, 2003. c: 15).

The renowned orientalist V.P. Yudin, while classifying sources into Shaybanid, Chagatai, Timurid, Safavid, and Astrakhanid categories, attributes Muhammad Khaidar Dulati's work «Tarikh-i Rashidi» to the Chagatai group, «Babur-name» by Zaheer ad-Din Muhammad Babur to the Timurid group, and «Tarikh-i Kipchaki» to the Astrakhanid group of sources (Tulibayeva, 2003c: 22). Additionally, scholar M.Kh. Abuseitova considers the work «Tarikh-i Rashidi» as a Chagatai source (Abuseitova, 1985: 15). Agreeing with the opinions of the aforementioned authors, we contend that Zh.M. Tulebayeva's classification of the work «Tarikh-i Rashidi» as a Baburid source is unfounded. This is because the source was written by the order or suggestion of Zaheer ad-Din Muhammad Babur and is not dedicated to describing his biography or that of his descendants. Muhammad Khaidar Dulati, a cousin of Zaheer ad-Din Babur, greatly admired him and regarded him as a model for his own work. His Tarikh-i Rashidi is a personal memoir written in Persian, which the author divided into two sections. He began writing the work by focusing on the second part, which details his own life story, and composed it while in Kashmir. In his first historical work, Dulati started with an account of events that he personally experienced, heard about, and remembered.

Before undertaking his own work, the author reread and reconsidered «Babur-name» and other sources several times, comparing their information with what he witnessed, heard, and concluded. He paid attention to analyzing various events (Dulati, 2003: 18). However, it is suggested that one cannot categorize it as a Baburid source solely on this basis. To enhance the credibility of significant historical events described in the second part, the author relies on the works of «Tarikh-i Jahan-gusha» by Ata Malik Ala ad-Din Muhammad Juvayni (1225-1283) and «Zafar-name» by the great historian and chronicler of Amir Timur, Sharaf ad-Din Ali Yazdi (1454) (Dulati, 2003: 19).

The first part of «*Tarikh-i Rashidi*» contains the history of the khans descended from Chagatai, describing events in Moghulistan from 1348, when Amir Bolatchi Duglat proclaimed Tugluk-Timur as khan, to 1533, when Muhammad Khaidar dedicated the work to Abd ar-Rashid Khan, who began to rule in Kashgar. The second part of the work comprises the author's memoirs of events up to 1541. In this section, Dulati, along with his biography, provides biographical materials about many historical figures of that era. This includes the struggle of Sultan Said Khan for power in Moghulistan, his establishment of the foundations of the Mughal state in 1514 by overthrowing the Duglat emirs of Kashgar, and the actions of Chagatai descendants in restoring their authority in the Semirechye and Tien Shan regions. The author also touches upon numerous historical events in the 14th to 16th centuries in Central Asia, Eastern Turkestan, Afghanistan, and India (History of Kazakhstan, 1998: 15). Therefore, since the author provides a wealth of information about the descendants of Chagatai in his work, it is accurate to categorize it as a Chagatai source.

Timurid sources primarily refer to works produced in the courts of Timur and his successors. Babur's writings are often included in this category, as he is a direct descendant of the Timurid family. However, researcher Zh.M. Tulebayeva does not classify the Babur-name as either a Timurid or Baburid source and excludes it from her analysis. In our opinion, Babur's work should be considered a Timurid source due to its memoir-like character and his direct lineage to the Timurid dynasty.

If we turn to other sources, M.Kh. Abuseitova, in her research, classifies historiography into Maverannahr, Shaybanid, Chagatai, Safavid, and Astrakhanid categories. She attributes the work «*Tarikh-i Kipchak-khani*» by Khodjamkuli-bek Balkhi to the Maverannahr Shaybanid historiography (Abuseitova, 1985: 17). On the other hand, Zh.M. Tulebayeva, in her study, states that this work was written by the order of the ruler of Punjab, Saif ad-Dawlah Abd as-Samad Khan, and therefore, it belongs to the group of Baburid sources (Tulibayeva, 2003c : 15). V.P. Yudin speculated that this work could have been written at the suggestion of the Astrakhanids (Tulibayeva, 2003c : 23). N.A. Atygaev also associates «*Tarikh-i Kipchak-khani*» with the Astrakhanid «*Janid*» historiography (Atygaev, 2003 : 19).

In this regard, we have observed that researcher E.U. Khurshut, who dedicated their doctoral dissertation to the study of the work «*Tarikh-i Kipchak-khani*,» did not pay special attention to the question of which group of sources it belongs to (Khurshut, 1982 : 25). Thus, it is evident that the work «*Tarikh-i Kipchak-khani*» by Khodjamkuli-bek Balkhi is also not classified as Timurid sources. This is because it was not written by direct order or suggestion of representatives of the Baburid dynasty, and it does not contain any information about the descendants of Timur.

The work «*Habib as-Siyar*» by Ghiyath al-Din Khwandamir Haravi, according to N.A. Atygaev, was written in the early 16th century and is dedicated to the first Safavid rulers (Atygaev, 2003: 20). However, D.Y. Yusupova, who directly researched the literary heritage of Khwandamir and wrote a doctoral dissertation on this topic, associates it with the historiography of the Timurid dynasty, noting that it was written at the suggestion of the famous patron of scholars, Karim al-Din Haji Habibullah Savaji, and was specifically dedicated to him (Yusupova, 2001: 34).

Thus, the sources dedicated to the history of Amir Timur and his descendants include the following works: «*Tuzuk-i Timuri*» by Amir Timur, «*Zafar-name*» by Nizam ad-Din Shami, «*Muntakhab at-tavarikh-i Mu'in*» by Mu'in ad-Din Natanzi, «*Zafar-name*» by Sharaf ad-Din 'Ali ibn Shaikh Haji Yazdidi, «*Tarikh-i arba 'ulus*» and «*Majma 'at-tavarikh-i sultaniya*» by Mirza Ulugh Beg, «*Tarikh-i Hafiz-i Abrue*» by Shihab ad-Din 'Abdallah ibn Abd ar-Rashid al-Haravi (Hafiz-i Abrue), «*Mujmal-i Fasikhi*» by Abu-l-Hasan Sa'id 'Ali al-Jurjani, Fasih Ahmad ibn Jalal ad-Din Muhammad al-Haravi, «*Matla 'as-sa 'dayn va majma 'al-bahrain*» by Kamal ad-Din 'Abd ar-Razzak ibn Jalal ad-Din Ishaq Samarkandi, Muhammad ibn Sayyid Muhammad ibn Amir Burhan ad-Din Khwand-shah, «*Rauzat as-safa fi sirat al-anbiya va al-muluk va al-Khulafa*,» «*Ma'asir al-Muluk*» by Shah Kamal ad-Din Mahmud Balhi (Mirkhond), «*Habib as-Siyar fi akhbar afrad al-bashar*,» «*Mu'izz al-ansab*» by Ghiyas ad-Din Muhammad ibn Khwaja Humam ad-Din Muhammad ibn Khwaja Jalal ad-Din ibn Khwaja Burhan ad-Din Muhammad Husayni Shirazi Khawari (Khondemir), and «*Babur-name*,» «*Silsilat as-salatin*» by Zahir ad-Din Muhammad Babur. All the mentioned works cover the period of Amir Timur's rule (1370-1405) and the Timurid dynasty (1370-1506).

Table 1 – General Characteristics of the Sources on the Timurids

№	Authors	Name of the source	Time of appearance	Storage form
1	Amir Timur	“Tuzuk-i-Timuri” (“The Memoirs of Timur”)	Approximately XIV-XV centuries.	The original work was written in Chagatai, but it has come down to us through a Persian translation. The work has been translated into English, French, modern Uzbek, and Russian languages.
2	Nizam ad-Din Shamī	“Zafar-nama” (“The Book of Victory”/“The Book of Triumph”)	1402-1404 yy.	The «Zafar-nama» is written in the Persian language. There are two manuscripts: one in London, and the other in Istanbul. The work has been translated into modern Uzbek and Russian languages.
3	Mu’in ad-Din Natanzī	“Muntakhab at-Tavarikh-i Mu’ini” (“The Anonymous Iskander”/“The Selected Histories of Mu’in”)	815-816 yy. (1412-1414 yy.)	The Persian text was printed in Tehran in 1957 and has reached us in two versions. The first version is dedicated to Iskander, with four known copies preserved. The second version, presented to Iskander’s successor Shahrukh in 1414 (22 Rajab 817 AH) in Herat, is the only surviving manuscript. It was presented to him in November. This version is titled «Muntakhab at-Tavarikh-i Muinidē» and represents a condensed version of the original, with parts praising Iskander removed. The work has been translated into modern Uzbek and Russian languages.
4	Sharaf al-Din ‘Ali ibn Shaykh Haji Yazdi	“Zafar-nama”	1419-1425 yy.	The «Zafarnama» was written in Uzbek in 1492 by the poet Lutfi, in 1521 by Pathafi in Tajik, and between 1510-1530 by Muhammad Ali ibn Darwish Ali Bukhari in Uzbek. It was also translated into Turkish by Hafez Muhammad ibn Ahmed al-Ajami. In the 18th century, it was translated into French and English. Brief excerpts were translated into Italian and Russian. The work has been translated into modern Uzbek. In 1887-1888, «Mawlawi-alhadad» was published in the new Persian language in Calcutta. In 1958, this work was published in two volumes in Tehran by the historian «Muhammad Abbasi.»
5	Mirzo Ulugbek	“Tarikh-i Arba’ulus” (“The History of the Four Nations”)	Approximately in 1425 y.	Unfortunately, «Tarikh-i Arba’ulus» has not been preserved in its complete form, and currently, only four abridged lists of this work are known. Two lists are preserved in England, one in India, and one in the USA. The work has translations into modern Uzbek and Russian languages.
6	Shihab ad-Din ‘Abdullah ibn Mutaffullah ibn ‘Abd ar-Rashid al-Harawi, known as Hafiz-i Abru	“Madjma’ at-Tavarikh-i Sultaniyya” (“The Compilation of Chronicles for the Sultan”)	826/1423-830/1427 yy.	The manuscript of «Madjma’ at-Tavarikh-i Sultaniyya» is stored in Oxford. Some parts of the work have been translated into the Russian language.
7	Shihab ad-Din ‘Abdullah ibn ‘Abd ar-Rashid al-Harawi, known as Hafiz-i Abru	“Tarikh-i Hafiz-i Abru” (“The History of Hafiz-i Abru”)	The first edition was written in 817/1414, and the second edition was composed between 820/1417 and 823/1420.	The work is a geographical treatise translated from Arabic to Persian. Some parts of the work have been translated into the Russian language.

Continuation of the table

№	Authors	Name of the source	Time of appearance	Storage form
8	Fasih Ahmad ibn Jalal ad-Din Muhammad al-Harawi	“Muḥjamal-i Fāsiḥī” (“The Beautified (Work) of Fasiḥī”)	1442 y.	The oldest manuscript list is preserved in the library of the University of London and was copied during the author’s lifetime. M. Farrukh publishes the work in two volumes. In 1961, the second volume was released, covering events from 701/1301-1302 to 845/1441-1442. Additional pages of Zh.M. Tulebayeva’s research work include translations of works such as «Mujmal-i Fasikhi,» «Tarikh-i arba ‘ulus,» and «Silsilat as-salatin,» all related to the Kazakh people.
9	Kamal al-Din ‘Abd al-Razzak ibn Jalal al-Din Ishaq Samarqandi	“Matla’ as-Sa’dayn wa Majma’ al-Bahrain” (“The Rising of the Two Felicities and the Confluence of the Two Seas”)	The manuscript was written in 1470, and after that, modifications were made to it.	The work has translations into modern Uzbek and Russian languages.
10	Muhammad ibn Sayyid Muhammad ibn Amir Burhan al-Din Khwand-shah ibn Shah Kamal al-Din Mahmud Balhi, known as Mir Khwand	“Rauzat as-Safa fi Sirat al-Anbiya wa al-Muluk wa al-Khulafa” (“The Garden of Purity in the Biography of Prophets, Kings, and Caliphs”)	Approximately 903/1498 y.	The work has translations into modern Uzbek and Russian languages.
11	Muhammad ibn Sayyid Muhammad ibn Amir Burhan al-Din Khwand-shah ibn Shah Kamal al-Din Mahmud Balhi (Mir Khwand)	“Ma’asir al-Muluk” (“The Annals of the Kings”)	904/1498-1499 yy.	The work has translations into modern Uzbek and Russian languages.
12	Ghiyath al-Din Muhammad ibn Khwaja Humaam al-Din Muhammad ibn Khwaja Jalal al-Din ibn Khwaja Burhan al-Din Muhammad Husayni Shirazi Khwarazmi (Khondamir)	“Khabib as-Siyar fi Akhbar Afrad al-Bashar” (“The Amplest Biography on the Chronicles of Individuals among Humankind”)	Approximately in the late 14th century and the 15th century.	The work has translations into modern Uzbek and Russian languages.
13	The author of the work is unknown	“Mu’izz al-Ansab”	830/ 1426-1427 yy.	The work «Mu’izz al-Ansab» is written in Persian. Professor J. E. Woods notes that there are two manuscripts of Mu’izz al-Ansab. However, Japanese researcher Shiro Ando rediscovered two manuscripts of «Mu’izz al-Ansab» in Aligarh, India. In 2006, as part of the state program «Cultural Heritage,» the work «Mu’izz al-Ansab» was translated into Russian and published in the third volume of the collection «History of Kazakhstan in Persian Sources.»

Continuation of the table

№	Authors	Name of the source	Time of appearance	Storage form
14	Zahir ad-Din Muhammad Babur	“Baburnama”	In the late 15th century to the early 16th century.	In 1948, two volumes of the «Baburnama» were published in the Uzbek language, prepared by P. Shamsaev and S. Mirzaev. Later, a single-volume edition of the «Baburnama» was released with their participation. The final version was translated into the Russian language by A. Beveridge based on the Hyderabad manuscript, published in London in 1905. Using this translation, M. Salle also produced an Uzbek version. The «Baburnama» was published in the Kazakh language in 1993 by the «Zhalyn» publishing house.
15	Haji Mir Muhammad Salim ibn Muhammad Rustam – Sultan ibn Muhammadyar – Sultan ibn Payanda Muhammad – Sultan from the Ashtrakhanid dynasty.	“Silsilat al-Salatin” («The Chain of Sultans»)»The Dynastic Chronicles.»)	In approximately the late 17th century and the early 18th century.	The work written by Zh. M. Tulebayeva in Persian was first introduced into scientific circulation based on the information she gathered about the history of the Kazakhs. Currently, the only known copy of the work is located in the Bodleian Library in England. Additional pages of Zh.M. Tulebayeva’s research include translations of information about the Kazakh people from the work «Silsilat as-Salatin.»

The exact timeline of Amir Timur and his descendants, along with detailed accounts of their foreign policy, are primarily preserved in the writings of court historians. The surviving works provide insights into the neighboring countries and the Timurids’ relations with them, reflecting their foreign policy. Additionally, these texts offer valuable information on domestic affairs, socio-economic conditions, and the cultural and ethnic aspects of the people’s lives and activities.

«...The main methodological principles of source studies find a concrete expression at various stages of working with sources» (Atabaev, 1999: 29). Speaking of the first stage of work, which involves the search and discovery of sources, translations of Timurid sources into Russian, Uzbek, and Old Uzbek languages have been published and are well-known in the academic community. Additionally, in recent years, researchers have introduced new documents into scholarly circulation, serving as sources from the Timurid era.

The next stage in working with sources is the source-critical analysis, which is particularly essential when dealing with Timurid sources. Professor K.M. Atabaev has identified specific problems encountered in analyzing the emergence of sources (Atabaev, 1999: 30).

Timurid sources have all been preserved in manuscript form. Information about their creation dates is often found within the text itself. As these sources

typically focus on Amir Timur or his descendants, the time period in which a historian lived can often be inferred from the ruler they wrote about. Additional sources and materials can also provide clues about when these works were written. The same methods used to determine the time of writing are also helpful in identifying the origins of the sources.

In addition to examining the texts themselves, determining the author or compiler of Timurid sources can sometimes be accomplished with the aid of external sources. However, despite these efforts, the authorship of some works remains unknown.

To study Timurid sources, scholars use techniques like text analysis and cross-referencing multiple sources. All Timurid sources are classified as narrative written texts. In terms of genre, they include historical chronicles, annals, memoirs, biographies, and diaries. Content-wise, these sources can be divided into two main categories: general histories and dynastic histories.

Researchers classify the following works as general historical sources: «Muntakhab at-Tavarikh-i Mu’in,» «Majma’ at-Tavarikh-i Sultaniya,» «Rauzat as-Safa fi Sirat al-Anbiya va al-Muluk va al-Khulafa,» and the 4th volume of «Majma’ at-Tavarikh-i Sultaniyanyn» – «Zubdat at-Tavarikh-i Baysunghari.» In turn, Timurid dynasty sources can be divided into two groups: the first group includes works whose authors characterize the rule of a specific representative of the dynasty (for ex-

ample, works like «Zafar-name,» «Zafar-name-yi Timuri,» which are dedicated to the biography of Amir Timur); the second group includes works whose authors describe the rule of all representatives of the dynasty one after another (such as the work «Tarikh-i Arba' Ulus,» dedicated to the history of Genghis Khan and his descendants).

Let's now turn our attention to each of the works dedicated to the Timurid dynasty.

The renowned book «Tuzuki Timuri,» dedicated to the history of Amir Timur's rule, was translated from Persian into Uzbek by A. Soguniy and Kh. Karamatov. It is also known by the names «Mal-fuzoti Timuri» – «Sayings of Timur» and «Voqioti Timuri» – «Stories about Timur.» This historical work is distinctive as it describes Amir Timur's state during that period, his challenging life full of events, and his views on creating and managing armies (Timur's rules, 1996: 344).

In «Tuzuki Timuri,» Amir Timur writes: «Thanks to my brave commanders and armies, I became the ruler of 27 states. I became the ruler of Iran, Turan, Rum, Maghreb, Syria, Egypt, Iraq-Arabia, Iraq-Ajami, Mazandaran, Gilan, Shirvan, Azerbaijan, Fars, Khorasan, Chagtai, Great Tatar, Khwarazm, Khotan, Kabulistan, Bactria, and India» (The Code of Timur, 1992: 7). The text is made up of a translator's introduction and two sections. The second section offers fascinating insights into the history of Amir Timur's interactions with Toqtamish Khan. Although it was originally composed in Chagatai, the work has survived through its Persian translation.

Returning from Arabia, Mir Abu Talib al-Husayni at-Turbati stops in Agra, where he takes service with the Mughal ruler Shah Jahan (1628-1657) and, at his request, translates the work «Tuzuki Timuri» from Old Uzbek into Persian. This is attested by the well-known Indian historian Abdulhamid Lohar in his book «Patshanama.» The scholar writes that in the year 1047 Hijra (1637-38 CE), Mir Abu Talib al-Husayni at-Turbati presented Shah Jahan with the book «Tuzuki Timuri» in Persian. After reviewing the translation, Shah Jahan found some shortcomings and subsequently summoned the scholar and writer Muhammad Ashraf Bukhari (who passed away in 1652) to compare the translation of Mir Abu Talib al-Husayni at-Turbati with other sources, especially with «Zafar-name» by Sharaf ad-Din 'Ali Yazdi and other similar sources, to correct errors and deficiencies in the translation (The Code of Timur, 1996: 4). Translations of this work are available in English, French, and modern Uzbek languages.

The Zafar-name by Nizam ad-Din Shami (translated from Persian as «Book of Victories») represents the earliest surviving version of the official biography of Amir Timur, which underwent two revisions. Written in Persian between 1402 and 1404, the work provides a detailed account of Timur's life and accomplishments. Nizam ad-Din Shami, the author, is also referred to by various names, including Mawlana Nizamuddin Shambi, Mawlana Nizamuddin Shambi Gazani, and Nizam Tabrizi. Although there is no concrete historical record of his exact years of birth and death, it is known that he hailed from the town of Shambi Gazan, situated approximately two kilometers northwest of Tabriz. It is also known that in 1393, he moved from Baghdad and entered the service of the court of Amir Timur. Therefore, it is assumed that he could write about preceding events based on oral and written information (Kazakhstan, 2002: 177).

In the year 804 Hijra (1401-1402 CE), Nizam ad-Din Shami was ordered by Amir Timur to compile the history of his reign. In his work «Zafar-name,» the author provides only a brief overview of the history of Mongol states up to Timur and focuses in detail on the years of Timur's rule until 806 Hijra (1404 CE), offering specific details about this period (Tiesenhausen, 1984: 104). «Zafar-name» is a highly interesting and valuable source, covering a 46-year period from 760 to 806 Hijra (1358 to March 1404) (Materials on the history of the Kyrgyz and Kyrgyzstan, 1973: 102). The author used the biography of Amir Timur as a military commander (which did not survive to our time) as a source for his work, along with the diaries of Timur's individual campaigns. Among these, the «Diary of Timur's Campaign to India» written by Ghiyas ad-Din Ali Yazdi has come down to us. To some extent, the author also relied on the main records of events involving Amir Timur, compiled by his Persian and Uighur secretaries, which Timur himself corrected and edited. In «Zafar-name,» the main moments of Amir Timur's life and activities are described, including his struggle for power in Maverannahr in the second half of the 14th century, his campaigns in Moghulistan, Khwarazm, Khorasan, Iran, Georgia, Desht-i-Kipchak, India, and other countries. All these events are presented in a survey plan and in the form of chronicles. It is worth noting that chapters describing Timur's campaigns in Desht-i-Kipchak and Moghulistan, undertaken in the 1380s, are particularly valuable for studying the history of medieval Kazakhstan. They contain information about the internal political situation in these countries, their economic system, and more. The work also provides data on the his-

torical geography of Desht-i-Kipchak and the Semirechye region. Subsequently, many authors writing about the reign of Amir Timur used «Zafar-name» as a source. Hafiz-i Abru extensively used «Zafar-name» in his works «Majmu'-a» (1417) and «Zubdat at-tawarikh.» Muhammad ibn Fazlallah Musavi also relied on «Zafar-name» when writing his work «Tarikh-i Khayrat» (1412-1414), dedicated to the biography of Timur, as did Sharaf ad-Din Yazdi when composing the official history of Amir Timur. As mentioned earlier, there are two versions of «Zafar-name.» The first version was presented to Timur in 806 Hijra (1404 CE) upon his return from the campaign in Azerbaijan, but the title of this version is unknown. The second version was given to Mirza Omar, the son of Miranshah, on March 26, 1404, in Karabakh when Timur gifted him the «Throne of Hulagu Khan» (Western Iran and Azerbaijan). This version was named «Zafar-name,» and it included several stylistic corrections. An introduction and several appendices were also added for Mirza Omar (Tulibayeva, 2003c: 108). One manuscript of «Zafar-name» is preserved in London, and another is in Istanbul (Kazakhstan, 2002: 177).

Another valuable source for studying the history of Kazakhstan is the work of Mu'in ad-Din Natanzi, titled «Muntakhab at-Tavarikh-i Mu'in.» This work was introduced into scholarly circulation under the title «Anonymous of Iskander» by V.V. Bartold, who dedicated several articles to it (Bartold, 1973: 75-76). Some materials from this work regarding the history of Desht-i-Kipchak, especially the White Horde, were cited in the work of V.G. Tizengauzen (Tiesenhausen, 1941: 126-137). Publishers noted that this source is unique in terms of containing valuable data that stand out for their accuracy, as confirmed through comparison with Russian chronicle data. Mu'in ad-Din Natanzi wrote this work at the request of Iskander, Timur's grandson, in 815-816 Hijra (1412-1414 CE). V.V. Bartold noted that, despite living in Fars, Mu'in ad-Din Natanzi was well-acquainted with the legends, customs, traditions, and worldviews of the Central Asian peoples (History of Kazakhstan, 1998 : 21). He drew upon Mongolian and Uighur sources, which is reflected in the distinctive information he provides about the history of Eastern Desht-i-Kipchak, Semirechye, and Eastern Turkestan. Natanzi's Muntakhab at-Tavarikh-i Mu'in does not replicate the content found in other Timurid-era works, nor does it strictly follow the official account of Timur's reign. Notably, this work offers unique insights into the history of Southeast Kazakhstan, Kyrgyzstan, and Eastern Turkestan, which are absent from other sources.

It also provides valuable details about the internal power struggles in Mogulistan, particularly the conflict between Emir Kamar ad-Din Duglat and the central khanate authority, as well as aspects of the economic policies of Kyzyl-Hoja Khan. The Persian edition of Natanzi's work was published in Tehran in 1957. The Anonymous of Iskander presents information that notably differs from the accounts in the works of Sharaf ad-Din 'Ali Yazdi and Nizam ad-Din Shami, aligning more closely with the notes of Hafiz-i Abru, as cited by Abd ar-Razzaq Samarkandi. However, the Anonymous of Iskander also includes details not found in Hafiz-i Abru's notes and vice versa.

This suggests that both authors used common information, considering it superior to the information provided by Sharaf ad-Din 'Ali Yazdi and Nizam ad-Din Shami (Fedorov-Davydov, 1968: 224-230). Mu'in ad-Din Natanzi's work has survived in two variants. The first variant, dedicated to Iskander, is preserved in four copies. The second variant was dedicated to Iskander's heir, Shahrukh, and was presented to him in Herat on the 22nd day of the month of Rajab 817 AH (November 1414 CE). Only one copy of this variant has survived, known as «Muntakhab at-Tavarikh-i Mu'in,» and it is a condensed version of the first variant, meaning that it lacks the sections where praise is given to Iskander (Fedorov-Davydov, 1968: 48).

«Zafar-nama» (Book of Victories) by Sharaf ad-Din 'Ali ibn Sheikh Haji Yazdi, also known as «Zafar-nama-yi Timuri» (Persian: «Book of Timur's Victories»), «Fathname-yi Sahibkiran,» and «Tarikh-i Jahangushay-i Timuri,» is a second, expanded version of the biography of Timur. It was written in Persian around 1419-1425. This work, based on Nizam ad-Din Shami's «Zafar-nama,» is valuable for the study of the history of Kazakhstan, other Central Asian countries, as well as Iran and other states of the late 14th century. It is written in the style of medieval Eastern chronicles, serving as a historical chronicle of events during that period. The book provides specific and detailed information about the political structure, military power, economic and cultural status of the Timurid state and neighboring countries. In some manuscript versions of «Zafar-nama-yi Timuri,» there is an introduction written in 1419 called «Muqaddima-yi Zafarnama» (Introduction to the Book of Victories), which contains information about the origin of Turkic peoples, including Tatars, Mongols, Kipchaks, Karluk Turks, Kiyats, Barlas, Jalairs, and other Turkic tribes, based on both historical data and legends (Kazakhstan, 2002: 178).

Sharaf ad-Din ‘Ali ibn Shaykh Khoja Yazdi was born in the town of Taft near the Iranian city of Yazd, but the year of his birth remains unknown. It is known that from the year 818 AH (1415-1416 CE) to 838 AH (1435 CE), he served under the son of Khan Shahrukh – Sultan Ibrahim (Khairullaev, 1997: 84). Sultan Ibrahim, with the assistance of secretaries, compiled materials on the history of Timur from various previously created sources: documents and notes from writers and secretaries of diverse origins. The carefully selected and systematized materials were provided to Sharaf ad-Din with the task of composing a book from them (Sultanov, 2004 : 152).

According to Sharaf ad-Din ‘Ali Yazdi’s plan, the work was supposed to consist of three chapters (articles), the first of which was to be dedicated to Timur, the second to Shahrukh, and the third to Shahrukh’s son, Sultan Ibrahim. However, «Zafarnama» consists only of one chapter, and the other two chapters are either unwritten or have not reached the present time (The creativity of the Timurids is in the sources of the period, 1997: 85). Thus, «Zafarnama» consists of an introduction («Mukaddima,» also called «dibacha») and the main part Ibrahim (The creativity of the Timurids is in the sources of the period, 1997: 4).

The introduction to the book is known by the titles «Mukaddima Zafarnama» or «Tārīkh-i Jahāngīr.» The significance of the introduction lies in its brief characterization of the socio-political history of Desht-i-Kipchak, the state of the Ilkhanids, the Chagatai Ulus, and Maverannahr, starting from Genghis Khan (approximately from 603 AH/1206 CE to 624 AH/1227 CE) until the death of Timur’s father, Taragay (762 AH/1361 CE). It is noteworthy that the introduction itself consists of a preface (Mukaddima), two chapters (fasl), and a conclusion (khatima). The work also contains valuable information that Amir Timur built the mausoleum of Yasawi. Primarily, the sources for «Zafarnama» include Nizamaddin Shami’s «Zafarnama,» diaries describing Timur’s campaigns (more detailed than Shami’s), with information drawn from these diaries used by Sharaf ad-Din ‘Ali Yazdi. Additionally, notes from Persian and Uighur mirzas who were in proximity to Timur, a Turkic questionnaire titled «History of the Khan» written in the form of nazm, and oral testimonies from Timur’s contemporaries and participants in his campaigns were utilized (History of the period of Temur and Ulugbek, 1996: 34).

The Zafarnama was initially written in 1492 in the ancient Uzbek language as a poetic account by the poet Lotfi. It was later translated into Tajik

in 1521 by a translator named Patefi. Between the 1510s and 1530s, the work was retranslated into Uzbek by Muhammad Ali ibn Darwish Ali Bukhari and into Turkish by Hafez Muhammad ibn Ahmed al-Azami. In the 18th century, this work was translated and published in both French and English, while only selected excerpts were translated into Italian and Russian. In 1887-1888, the work «Maulavi-alhadad» was edited in the new Persian language and sent to a publisher in Calcutta. In 1958, it was published in two volumes in Tehran by the historian Muhammad Abbasi (Jemenei, 2002: 63).

The next work, titled «Tarikh-i Arba ‘Ulus» («History of the Four Ulus»), written around 1425, is one of the highly valuable sources for studying the history of Desht-i-Kipchak. This work is also known as «Tarikh-i Arba-yi Chingizi» («Four Ulus of the Chingizids»). Its author is the eminent scholar and statesman of the 15th century, Mirzo Ulugh Beg, the grandson of Amir Timur, whose real name is Muhammad Taragay. Mirzo Ulugh Beg was the eldest son of Shahrukh (1409-1447 AD), and his mother, Gawharshad Agha, was the daughter of the renowned Kipchak emir Ghiyas ad-Din Tarhan (Tulibayeva 2003d: 34-40). Mirzo Ulugh Beg himself was married to Princess Shakar-bek Khanum of Desht-i-Kipchak, the daughter of the thirty-fourth Khan Darwish ibn Ilahi oylan. All of the above indicates close familial ties between the rulers of Maverannahr and Desht-i-Kipchak. This, in turn, suggests that Mirzo Ulugh Beg was well acquainted with the history of Desht-i-Kipchak (Tulibayeva 2003i: 11).

Ulugh Beg has remained in history as a great scholar and a patron of science and culture. Under his rule, Samarkand became one of the leading scientific and cultural centers in Central Asia. Ulugh Beg authored two outstanding works: the first is a treatise dedicated to theoretical and practical aspects of classical astronomy titled «Zij-i Jadid-i Gurgani» («New Gurganian Astronomical Tables»), and the second is «Tarikh-i Arba ‘Ulus,» which, according to B. Ahmedov, was written under the guidance of several individuals with the direct involvement of Mirzo Ulugh Beg (Akhmedov, 1979: 29). As for the structure of the work «Tarikh-i Arba ‘Ulus,» it should be noted, firstly, that the author did not see fit to divide his work into specific chapters and sections. Initially, the researcher B. Ahmedov believed that since the «Tarikh-i Arba ‘Ulus» narrates the history of four ulus, it would be correct to divide it into four parts. Subsequently, after thoroughly examining the work, he concluded that it should be divided into an introduction and seven sections (Mirzo Ulugbek, 1993: 6).

The next work, whose author is unknown, is «Mu'izz al-Ansab» («The Book that Extols Genealogy»), introduced into the scholarly discourse within the field of historical science by the renowned orientalist T.I. Sultanov. The Turkish scholar Ahmed Togan hypothesized that the author could be the historian of Timur's descendants, Hafiz-i Abrū (died in 1430). However, there is no definitive evidence to support this hypothesis (Sultanov, 2001: 111).

The work «Mu'izz al-Ansab» was written in Persian in Herat, within the Timurid court of Shahrukh (died in 1447), around 830 AH (1426-1427 CE). This work contains information about the descendants of Genghis Khan, numbering around a thousand individuals, including nearly a hundred Timurids (Sultanov, 2001: 112). In the second volume of the «Collection of Materials on the History of the Golden Horde» by the famous Russian orientalist V.G. Tizengauzen (1825-1882), an excerpt is provided from an extensive translation of «Mu'izz al-Ansab,» related to the history of the Chingizids and Timurids of the 13th-15th centuries. This translation was compared by the orientalist T.I. Sultanov with the original Persian text preserved in the National Library of Paris. During this work, Sultanov identified a significant error in the translated excerpt by V.G. Tizengauzen, distorting the chronological history of Genghis Khan and the internal dynastic relations and political dynamics among the Chingizid uluses (Klyashtorny, 2004: 342). Subsequently, Sultanov sought to demonstrate that, of the two compared texts, the version preserved in the National Library of Paris is more accurate.

Charles A. Storey and Yu. E. Bregel in their well-known reference guide indicate that three manuscripts of «Mu'izz al-Ansab» are preserved in Paris, London, and Istanbul. However, in 1990, the American scholar J.E. Woods identified that the manuscript held in the Topkapi Museum in Istanbul is a different source—an early historical chronicle written by someone named Husayn, the son of Ali-Shah. In other words, Professor J.E. Woods determines that there are two manuscripts of the work «Mu'izz al-Ansab.» Japanese researcher Shiro Ando Aligarh (India) also asserts the existence of two manuscripts of «Mu'izz al-Ansab» (Klyashtorny, 2004: 343).

As indicated by researchers A.Z. Togan, J.E. Woods, Shiro Ando, and Sh.A. Kvin, one section of «Mu'izz al-Ansab» dedicated to the history of the Chingizids contains information from Rashid al-Din's work «Shu'ab-i Pandjgan» («The Genealogy of the Five Peoples»). Another source referenced in this manuscript is the historical chronicle

by Husayn ibn Ali-Shah. However, the anonymous author of Mu'izz al-Ansab provides additional details on the history of the Chingizids, Timur, and the early generations of the Timurids, extending up to the 15th century.

In summary, it should be emphasized that in our research, we extensively utilize information from the medieval work «Mu'izz al-Ansab,» included in the third volume of the collection «History of Kazakhstan in Persian Sources,» published in 2006 in translation into Russian in accordance with the State Program «Cultural Heritage» (The history of Kazakhstan in Persian sources, 2006: 672).

The next work on the history of the Timurids is «Majma' at-Tavarikh-i Sultaniya» («Collection of Chronicles for the Sultan»), compiled in the period from 826 AH/1423 CE to 830 AH/1427 CE. Its author is Shihab ad-Din 'Abdallah ibn Mutfullah ibn 'Abd ar-Rashid al-Haravi, also known as Hafiz-i Abrū (Bartold, 1973: 75-76). Hafiz-i Abrū, while serving under Khan Shahrukh, was ordered by the ruler to create extensive works on geography and history. In the introduction to his work, the author writes that in 820 AH/1417-1418 CE, without completing his geographical work, he received an order from Shahrukh to compile a collection on general history. This collection was supposed to be based on the works of Tabari (translated into Persian), Rashid al-Din's «Collection of Chronicles,» Nizam ad-Din Shami's «Zafarnama,» and include the history of Shahrukh's reign (Tulibayeva, 2003f: 94). The structure and content of this work closely resemble parts of Abd ar-Razzaq Samarqandi's Matla' as-Sa'dayn wa Majma' al-Bahrain, with several passages in the Oxford manuscript showing remarkable similarity to Abd ar-Razzaq's text, though the latter offers more detailed information. Furthermore, this work also incorporates material from Nizam ad-Din Shami's Zafarnama, with added new details.

The information from the fourth volume of the work «Zubdat at-Tavarikh» is valuable for the study of Kazakh history. The geographical names mentioned in the work have persisted to the present day. Some of these include Tashkent, Chinas, Akhangaran, Andigan (Andijan), Sayram, Otrar, Tokmak, Sharyn, Ili, Alakol, Irtysh, Zhuldyz, Kunges, Navrin (Naryn), Badakhshan, Pamir, Khiva, Khuzar (Guzar), Aksu, and Shu (Tulibayeva, 2003c: 128-129).

The work «Tarikh-i Hafiz-i Abrū» («History of Hafiz-i Abrū») by Hafiz-i Abrū is known in two editions. The first edition was written in 817 AH/1414 CE, and the second was composed from 820 AH/1417 to 823 AH/1420. This work is a geographical treatise translated from Arabic to Persian.

In the preface, the author lists the names of the regions he personally visited, including Transoxiana, Turkestan, Desht-i-Kipchak, Khorasan, Iraqian, Fars, Azerbaijan, Iran, Mūchān, Georgia, Small and Large Armenia, all the regions of the Rum states, the coast of the Euphrates River, Zabain, Tikrit, Mosul, Diyarbakr, Khazar, as well as the regions of Derbent, Shirvanat, Rustamzada, Amuliya, Sari, Jurjan, Gilan, Zabul, Kabul, Mansura, Sindh and Hind, Multan, Ucha, Delhi, Ganga (Tulibayeva, 2003c: 129-130). In the fourth volume of this work, titled «Zubdat at-Tavarikh-i Baysunkari,» there are materials directly related to the history of Kazakhstan. This original work, based on the works of Shami and Natanzī, provides more recent data on the history of the region up to 1428-1429, focusing on the characteristics of the era of the first descendants of Timur. It contains information about Ulugh Beg's campaign in Moghulistan against Muhammad Khan and details about the historical geography of the region south and southeast of Kazakhstan, as traveled by Shahrūkh, a descendant of Timur, in the 1420s. This information allows us to understand the internal political situation in Moghulistan during that period.

In 1442, in Herat, a historical-literary compendium titled «Mujmal-i Fasihī» was compiled. It chronologically describes the most notable events in the region from the Muslim era until the author's lifetime (845 AH/1441-1442 CE). The author of the compendium is Fasih Ahmad ibn Jalal ad-Din Muhammad al-Khawafi, a Herat historian from the 15th century. The work «Mujmal-i Fasihī» consists of an introduction (dibache), a preface (mukaddima), two chapters (articles), and a conclusion (hatima). The first chapter is dedicated to a chronological description of historical events up to the period of Prophet Muhammad's migration from Mecca to Medina, i.e., from 1 AH/622 CE. The second chapter also chronologically details historical events from 1 AH/622 CE to 845 AH/1441-1442 CE. The author first mentions the year and then lists all known events that occurred in that year. The most original part is considered the section that describes events from 701 AH/1301-1302 CE to 845 AH/1441-1442 CE. This work is notable for providing numerous facts about the history of Iran, Afghanistan, Iraq, Azerbaijan, Turkey, Maverannahr, and Desht-i-Kipchak.

Among the most significant works in the historiography of the Timurids, a special place is occupied by the works of the second half of the 15th century, among which the work «Matla' as-sa'dayn va madjma'al-bahrain» by Kamal ad-Din 'Abd ar-Razzak ibn Jalal ad-Din Ishaq Samarqandi stands out (A. Urinboev, p. 84). The work narrates the history

of the descendants of Hulagu and the Timurids in Iran and Central Asia from 1304 to 1471. During the composition of this work, Abd ar-Razzak Samarqandi was assisted by a group of scholars, including Nizam ad-Din Abdul Wasi (not to be confused with Nizam ad-Din Shami). Although the manuscript was completed in 1470, changes were made to it later (History of the period of Temur and Ulugbek, 1996: 18-19). The work consists of two parts. The first part is dedicated to events from the birth of Abu Sa'id Ilkhan to the year 704 AH (1304-1305 CE), covering the period from the death of Timur to the ascension of his grandson Mirza Khalil to the throne in Samarkand in the year 804 AH (1404-1405 CE). The second part covers the history from the year when Timur's fourth son Shahrūkh ascended to the Khanate throne until the year 875 AH (1470-1471 CE), when Sultan-Husayn became Khan again (Materials on the history of the Kyrgyz and Kyrgyzstan, 1973: 150). The events from 1405 to 1427 CE described in the first part were taken by Abd ar-Razzak Samarqandi from historical works written before him, particularly from «Zubdat at-tavarikh-i Baysunqariy.» Subsequently, the narrative continues with events that occurred from 833 AH (1429-1430 CE) to 875 AH (1470 CE) during the period of his life when he was in government service (Urinboev, 1969: 7).

Although «Matla' as-sa'dayn va madjma'al-bahrain» by Abd ar-Razzak Samarqandi exhibits a certain one-sidedness in content and implicitness, it serves as a to some extent objective and valuable source for researching the history of Maverannahr and Khurasan in the 15th century (Bayuzak Kozhabekuly, p. 18). Undoubtedly, for the study of the history of medieval Kazakhstan, the information in this book about events in Desht-i-Kipchak at the turn of the 14th-15th centuries, during the fall of the White Horde, the actions taken by Barak-khan against the disintegration of the state, and the relations between Moghulistan and Maverannahr during the reign of Ulugh Beg is of particular interest. M. Saidov considers the work of Abd al-Razzaq Samarkandi as a valuable source (Saidov, 2015: 19).

Another significant work providing valuable information on general history is the «Rawzat as-Safa fi Sirat al-Anbiya va al-Muluk va al-Khulafa,» written by Muhammad ibn Sayyid Muhammad ibn Amir Burhan ad-Din Khwand-shah ibn Shah Kamal ad-Din Mahmud Balhi, known by the pseudonym Mirkhond, around the year 903 AH (1498 CE). Covering the history «from the creation of the world» up to the period of the rule of Husayn-i Bayqara (873 AH /1469 CE – 911 AH /1506 CE), the work consists of

an introduction, a preface (mukaddima), seven volumes (qism, daftar, mujallad), and a «geographical appendix» (Tulibayeva, 2003a: 142). In this work by Muhammad Khwand-shah Mirkhond, voluminous material on the history of South and Southeast Kazakhstan is particularly valuable, commencing with the description of events in the 20s of the 15th century. V.V. Bartold cited information from this work in his notes dedicated to describing the aforementioned campaign of Ulugh Beg in Moghulistan. Earlier details from Mirkhond's work focus on the history of the rule of Timur and his descendants. In this historiography of the early Timurids, concerning the politics in the territory of Kazakhstan, information is reiterated from sources by other authors who wrote about the Timurid dynasty.

Another significant source in general history is the «Ma'asir al-Muluk» written in the year 904 AH (1498-1499 CE). The author of this work, Khwaja Biyas ad-Din Muhammad ibn Khwaja Humam ad-Din Muhammad ibn Khwaja Jalal ad-Din ibn Khwaja Burhan ad-Din Muhammad Husayni Shirazi Khwarazmi, known by the pseudonym Khondamir, was born in Herat in the year 879 AH (1474-1475 CE). Khondamir's work «Ma'asir al-Muluk» consists of seven sections (zikrs) and commences with the description of the historical period of Kayumars, concluding with the reign of Badi' az-Zamana. This source proves to be highly interesting for the study of the relationships between the peoples of Central Asia. Information from Khondamir's work «Habib as-Siyar» concerning the history of Kazakhstan from the late 14th to the early 15th centuries, largely echoes the data found in the works of Shami, Yazdi, and Mirkhond, with unique details emerging in the history of the late 15th to early 16th centuries.

The work «Habib as-Siyar» was written at the behest of the patron of scholars, Karim ad-Din Khwaja Habibullah Savaji, to whom it is dedicated. The composition comprises an introduction (mukaddima), a preface (iftitah), three volumes (mujalad), each of which is divided into four sections (juz), and a conclusion (ihtitam).

Another significant source of information about the Timurids is the monumental work «Baburnama» by Zahir-ud-din Muhammad Babur. Born on February 14, 1483, into the family of Sheikh Omar, the great-grandson of Amir Timur, Babur assumed the position of the Emir of Fergana at the age of 12 in 1494 following the sudden death of his father. Over time, he became embroiled in internal conflicts while striving to establish a centralized Timurid state in Central Asia. However, Muhammad Shaybani from Desht-i-Kipchak annihilated the Timurid

authority, leading Babur to flee to Afghanistan in 1504. There, he embarked on campaigns in Central Asia and India. In 1526, Babur founded the Mughal dynasty, reigning until 1530. Thus, Babur not only witnessed but actively participated in the events of that era. «Baburnama» stands as a highly valuable source for the history of Central Asia, Afghanistan, and India, providing insights from the perspective of a firsthand observer and participant in the historical events of the time (Babur Zahir al-Din Muhammad, 1993: 43).

For the study of the history of Kazakhstan, the information provided by Babur about the Mongols of Semirechye, the state of Abulhair in the Eastern Desht-i-Kipchak, the political actions of Muhammad Shaybani, the historical geography of Semirechye and South Kazakhstan, and the ethnic history of Kazakhs, Uzbeks, Kyrgyz, and other Turkic-speaking peoples of Central Asia is particularly valuable and significant.

The next narrative work, significant but previously unused in the study of the history of Kazakhstan in the medieval period, is a Persian-language work titled «Silsilat as-Salatin» («Genealogy of Kings»). It was first introduced into scholarly discourse through the research of Zh.M. Tulebayeva, presenting a work containing information on the history of the Kazakhs (Tulibayeva, 2003g: 21). «Silsilat as-Salatin» is dedicated to describing the history of ancient Turks and Mongols, the Timurid, Shaybanid, and Astrakhanid dynasties. Notably, this work provides specific dates for important events and exact dates of the reigns of kings (Saidov, 2015: 19). Its author, Haji Mir Muhammad Salim ibn Muhammad Rustam, is a descendant of the Sultan ibn Muhammad Yar, Sultan ibn Payanda Muhammad, Sultans of the Astrakhanid dynasty.

This study aims to explore the methods and approaches used in conducting a comparative analysis of information from various sources commissioned by the Timurid dynasty. It involves comparing these sources with data from other medieval texts, evaluating their significance and contribution to modern historical science, assessing the extent to which they have been explored, and analyzing the research methods and approaches applied to these sources.

The works of Amir Timur and the Timurids provide extensive information on the history of the Kazakh people during the Middle Ages. However, before this information can be used, it must undergo thorough examination. In our research, we aim to compare and analyze the materials related to the history of medieval Kazakhstan.

Timurid Persian sources consistently preserve contemporary names of rivers and regions. These texts describe military relations between Desht-i Kipchak and Iran, and provide information on the political dynamics of states that played a role in the formation of the Kazakh Khanate. They also cover events that occurred after the establishment of the Kazakh Khanate. Overall, works dedicated to Amir Timur and the Timurids offer more detailed information about Kazakhstan's medieval history than other medieval Eastern Muslim sources. For this reason, these works hold a significant place among historical texts, allowing scholars to gain a deeper understanding of Kazakhstan's history during this era.

Conclusions

Works dedicated to Timur and the Timurids are key sources for understanding medieval history in Kazakhstan. Although these works may have a biased perspective, they offer valuable accounts of historical events that took place from the 13th to the 16th centuries in the regions of Desht-i Kipchak and Turkestan. These texts are arranged chronologically and hold a prominent position among similar historical sources. The writings about Timur and the Timurids provide the most detailed insights into the

history of medieval Kazakhstan when compared to other Muslim historical documents from the same period. The aforementioned Persian accounts on Timur and the Timurids, along with later histories of southeastern Kazakhstan (which became part of modern-day Kazakhstan) and the people of Zhetysay, contain rich material for historical analysis. These sources also include accounts of conflicts between the ruling khans of Desht-i Kipchak, which led to the dispersion of the populations in these regions. Prior to the 13th century, during the Kipchak era, an ethnic formation process was underway in Kazakhstan, resulting in the creation of a unified ethnic space. However, the Mongol invasion caused the fragmentation of these peoples. Timur's military campaigns are extensively documented by historians, revealing both instances of historical truths being obscured and others being vividly depicted. In conclusion, it can be stated that works on Timur and the Timurids occupy a unique place among other medieval Muslim sources, distinguished by their rich content, which underpins their value.

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