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### TRANSLATIONS AND MANUSCRIPTS OF THE WORK «TARIH-I-RASHIDI»

The article reviews the work of Mirza Kaidar «Tarih-i Rashidi». Tarih-i Rashidi Mirza Muhammad Khaidar Douglat (Dulat) is a well-known essay in Oriental circles. It entered the scientific circulation in the middle of the XIX century and since then it is rightfully considered one of the main primary sources on the history and culture of the peoples of Central Asia and Northern India of the fourteenth and sixteenth centuries. The authors analyze the translations of «Tarih-i Rashidi» into various languages, show the role of work in the history of Kazakhstan. The original of the work is written in Persian. Mirza Kaidar's work can be used as a source in research work on geography, philosophy, language, etc. Also, the authors of the article characterize the variants of the manuscript «Tarih-i Rashidi». Based on the information of Tarih-i Rashidi by Muhammad Khaydar, the authors come to the conclusion that the process of the adoption of Islam by the Moguls occurred in the XIV-XV<sup>th</sup> centuries.

**Key words:** Mirza Kaidar Dulati, «Tarih-i Rashidi», muslim, source, British museum.

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#### «Тарихи-Рашиди» еңбегінің аудармалары және қолжазбасы

Мақалада Мырза Қайдар Дұғлаттың «Тарих-и Рашиди» еңбегінің аудармаларына сипаттама жасалып, оның қазақ тарихында алатын орны көрсетілген. Мырза Мұхаммад Қайдар Дұғлаттың (Дулат) «Тарих-и Рашиди» шығармасы шығыстанушылар ортасында белгілі шығарма. Ол XIX ғ. ортасында ғылыми айналымға еніп, қазіргі уақытқа және XIV–XVI ғғ. дейін Орталық Азия мен Солтүстік Үндістан халқының тарихы мен мәдениеті туралы басты дерек болып табылады. «Тарих-и Рашиди» еңбегі парсы тілінде жазылып, дүние жүзінде бірнеше тілдерге аударылды. Еңбектен тек тарих бойынша ғана емес, география, философия, тілдік жағынан да деректік мәліметтер алуға болады. Авторлар бұл деректік еңбектің қолжазба нұсқаларына да талдау жасаған. Мұхаммад Қайдардың «Тарих-и Рашиди» еңбегіндегі мәліметтер бойынша авторлар XIV–XV ғғ. Моғұлдардың исламды қабылдау үдерісі болған деген қорытындыға келеді.

**Түйін сөздер:** Мырза Қайдар Дұғлат, «Тарих-и Рашиди», мұсылман, дерек, Британ музейі.

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#### Переводы и рукописи труда «Тарихи-Рашиди»

В статье рассматривается работа Мирзы Кайдара «Тарих-и Рашиди». «Тарих-и Рашиди» Мирза Мухаммад Хайдара Дуглата (Дулата) – широко известное в востоковедческих кругах сочинение. Оно вошло в научный оборот еще в середине XIX века и с тех пор по праву считается одним

из главных первоисточников по истории и культуре народов Центральной Азии и Северной Индии XIV–XVI веков. Авторы анализируют переводы «Тарих-и Рашиди» на различные языки, показывают роль работы в истории Казахстана. Подлинник труда написан на персидском языке. Эту работу Мирзы Кайдара можно использовать как источник в исследовательских работах по географии, философии, языка и др. Также авторы статьи характеризуют варианты рукописи «Тарих-и Рашиди». На основе сведений «Тарих-и Рашиди» Мухаммад Хайдара авторы приходят к выводу, что процесс принятия ислама моголами произошел в XIV–XV вв.

**Ключевые слова:** Мирза Хайдар Дулати, «Тарих-и Рашиди», мусульман, источник, Британский музей.

## Introduction

Mirza Kaidar was born in 1499 in the village Oretobe near Tashkent and was died in the land Kashmir in India in 1551. Despite of his political and social life, he wrote two works and left a great legacy in world culture . One of them is the poem «Zhahannama» which was published in the Turkic language. The second is «Tarih-i Rashidi», which was published in Persian in 1542-1546. «Tarih-i Rashidi» work is in great demand among the historians and researchers. The main reason for this is the political and social fate of their descendants by the power of Chingiz Khan Chagatai and Jochi's sons in Turkistan. It is also a book that can be a valuable reference book for the development and spread of Islamic religion in Turkic countries. As well as geographically, linguistic, disciplinary subject and other aspects are highly valued work. All these features are the basis of the book usefulness to the modern world.

Tarih-i Rashidi work is a complex piece covering a multitude of themes. Researching themes in the work Tarih-i Rashidi include: Mongols, Turks, Islam, Iran, Afganistan, India, Tibet, Central Asia and Kazakh history. It is also to explore the linguistic peculiarities, religious movements, Islamic philosophy, Sufism and Persian-Turkic historical and literary relations. That is why this work is a common source for Kazakhs and Turks. From this view «Tarih-I Rashidi» work should be considered as the common historical and literary of Turks. In this regard, the work can be classified on four themes in general.

They:

1. Turkish political history
2. Turkish literature.
3. Turkish culture.
4. Turkish history sources.

The work «Tarikh-i Rashidi» is very valuable for Kazakh history. Because this is the only work where it was written that the Kazak Khanate was built in 1465. In six stories containig of two notebooks is talking about the Kazakh. In this article our goal is to

present handwritten versions of the work, literature, translations, textology and other related issues to other books.

The manuscripts of «Tarikh-i Rashidi» in Persian: In Britain Museum. Add 24090. 342 sheets. It is written in the inscription «Nastahlik». Each contains of two pages. Each page contains of 19 lines, sometimes of 18 lines. Page volume 18/11. In writing 14/7.5cm. In the full version.

– Iran, Tehran University, central library № 3218. Photographed version. 185 sheets of two pages. Each page contains 15 lines, of writing 14/7cm. Nach (Нәсх) graphic. Incomplete, about half of the main volume, that is, the size before the beginning of the biography of Alaeddin Attars , but there are no source pages of the manuscript.

– Uzbekistan, Tashkent Institute of Oriental Studies named after Abu Rayhan Biruni, fund of Persian manuscripts. № 1430.321 sheets. 23/13.5 cm. Masterpieces graphics. In the full version.

– Tajikistan, Dushanbe, the Manuscripts Fund of the Institute of Record Data. № 475. In the full version.

Note: Persian manuscripts are available in the Russian St. Petersburg fund, Kashmir and other countries manuscript funds. In my personal fund there is a copy of textual variants of St. Petersburg and London. There are also copies of manuscripts in Uzbekistan, Tajikistan and Iran funds. A copy of the photo from the Iranian fund was brought to me as a gift from the scientist orientalist scholar Sheikh Absattar Haji Derbisali from Tehran. I am very grateful with our brother and thanks him very much. (I. Jamaney).

## Methodology

The article is based on general scientific methods of study, including the principles of historical knowledge: history, objectivity, and others. To achieve the purpose, such methods of research of the historical process as historical-comparative, historical reconstruction are used.

In addition, the study uses a comparative method, applies causal and system analysis.

### **Translations and manuscripts of the work «Tarih-i-Rashidi»**

Works using as the manuscript «Tarih-I-Rashidi» as source material:

The manuscript version «Tarih-i Rashidi» which was written by Mirza Kaidar was used for the first by the authors of the book «The Millennium History», they are: Kazi Ahmet Tautavi and Asfhan Kazvini. This book was being written in 1585 under the order by Jalaaladdin Muhammad Akbar (1556-1605). As it has been noticed in the book, it is a study of the whole millennial history of the Islamic world, which covers the period between the time of the Prophet Muhammad death and to the time of Akhbar Shah. The authors of this book for the first time to distinguish from other names have added the nickname «duglat» to Mirza Kaidar because he was from the «Duglat» tribe. Then Amin Al-Ahmed Razi used in the book «Hafa al-Iqlim» which he has written for six years in 1593-1594 used Mirza Kaidar's work. Both two books were written in Persian language that's why it was not difficult to use «Tarih-i Rashidi» manuscripts which was in Persian. Mirza Kaidar's manuscripts were used throughout the centuries in muslim east countries by Persian-speaking reseachers and readers.

«Tarih-i Rashidi» has repeatedly used by English scientists as a historical data until Rashidi was completely translated into English. In particular, Dr. I.W Bellew in 1873, became a member of the group of Kashgar led by D. Forsyth in 1873. As a result of the trip he wrote his work titled «East Turkestan History» and in part of which he used Mirza Kaidar's manuscripts. Also R.B. Shaw when he was on a business trip to Zharkent and Kashgar he translated one part of «Tarih-i Rashidi» and published it in the journal «Geographical Society» in 1876. After that, Elliot using the translation of Professor Dowson introduced in his research «History of India» a small part of «Tarih-i Rashidi». Moorcroft «Saparnama» also names Mirza-Kaidar. He was acquainted with the manuscript the first Englishman who used manuscript of M.Kaidar in 1822, if he used it, is the first Englishman who used the manuscript «Tarikh-i Rashidi». English scientist William Erskin for the first time in his researching book «History of India», published in London in 1854, translated into English a part of Mirza-Kaidar's «Tarih-i Rashidi, used it in his researching work« History of India».Who felt that this is a particularly important historical

work, advised quickly to translate and to publish the work of the great historian Mirza Kaidar's «Tarih-i Rashidi». Erskin also considers Mirza Kaidar as a prestigious, authoritative and talented scientist. A copy of the two-volume book «History of India» in English was given to me by academician, statesman Adil Akhmetov at a special reception in 2008. This work is a lifelong spiritual thing for me in my research work. Here I express my deep gratitude to our dearly honest brother Adil. Thank you Allahu ta ala (I. Jamaney). The French in the middle of the 19<sup>th</sup> century was being used the work «Tarikh-i Rashidi» as a history data. According to our information the French historian Rene Grousset (1885-1952) has published his research work «Nomads empire-Attila, Chingis Khan Amir Temir in 1939. Rene used Mirza Kaidar's inscriptions in his book.

Russian scientist V.V. Vel'yaminov-Zernov (1830-1904) widely used the work «Tarikh-i Rashidi» as a data in his research about Kazakhs. It was used by the German scientist V.V Barthold (1869-1931) in the study «The History of Central Asia Turks». Other Russian scientists also used the work of Mirza Kaidar. But his work was not being completely translated into Russian. At the base of the work «Tarikh-i Rashidi» were appeared such researching works «Literary world», «Historical world» and «Encyclopedic world».

The translation of the work «Tarih-i Rashidi» from Persian into other languages:

The first translation into Turkic language was made by the historian scientist Mohammad Sadyq Kashgari (1725-1849). This translation was initiated by the order of Koshkar akim, UNESK Tazhibek ibn Iskanderbek ibn Amin Kazhi. Although this translation was not complete, it was the first Turkic translation. Handwritten version of the translation: It is in the manuscript fund of the Oriental Literature section of the Institute of Asian People in Moscow «Tarih-i Rashidi» C569 (5900).

Another Turkish translation of the work Wang Mohammad Niyaz Akhund Niyazi was made by the akim of the region, Mohammad Aziz Wang, in 1253 Hijri (1837-1838). His manuscripts is deposited in the abovementioned manuscript stock № D 0192.

Mohammad Niyaz Ibn Abdigafur has written his first book «Tarih-i Rashidi» in 1837-1838 by scholars of the Hotan, Mohammad Aziz Wang, in the Turkic language and poetry. This version is not complete as the others. Version:№ 120 (590). One more version of the translation of Mohammad Niyaz into Turkic language № D121 (590) reserved at number. Another small version of the «Tarih-i Rashidi» transmitted in 1747: №570 (590). There

is a rewritten version by Ahmed Jusib ibn Molla Ashura caliph ibn Qurban Sufi ibn Daulet Sufi in the year 1322 Hijri (1904-1905).

Also in the manuscript fund of the Institute of Oriental Studies in St. Petersburg, the Russian Academy of Sciences, there is a complete and incomplete seven manuscript versions of the Turkic form «Tarih-i Rashidi». Full version translated from Persian into Turkish is kept in the manuscript fund of the Abu Rayhan Beruni Institute of Oriental Studies in Tashkent, Uzbekistan, № 10191/11. These Turkish versions of manuscripts in Russia and Uzbekistan have yet to compare with each other, their advantages and disadvantages, their differences have not been analyzed, and textology has not been developed. It should be taken into consideration that the test works of the manuscripts of «Tarikh-i Rashidi» in Persian and Turkic languages have been taken and the canonical version is a scientifically significant project.

It was first published in English in 1895. It was used three manuscripts in the British Museum, one handwritten version in the University of Cambridge fund and two translation versions in Turkish N.Elias, who translated Eduard Denison Ross and was a chief consultant in Iran's Khorasan and Sistan regions, made a great introduction to this translation, commented on the narrative of the book and expanded its scientific and educational value. He also prepared a map of Turkestan, Tibet, Kashmir and brought the historic value of labor to a high level. This work was re-published in 1988. In 1991 it was again re-published in Dehli. In this edition refers that the map was excluded. According to our available data, W.M.Thacston translated it into English completely for the second time. This translation was based on the manuscripts of Britain and Russia (St. Petersburg). Thus, in 1996, it was published by name Harvard University.

I. Jemeney translated into Kazakh for the first time the manuscript in Persian language in Uzbekistan. The translation was published in 2003 in Almaty «Turan» publishing house (Jemeney I., 2003). The second translation «Tarikh-i Rashidi» from Persian-language devoted to the «550<sup>th</sup> anniversary of the Kazakh Khanate», was published in 2015. At that time I. Jemeney used textology of the manuscripts which was made by him for translation which was published in Taraz in 2014. That's why the new translation had several advantages. For the first, the literature has increased. Secondly, to study and analyze dozens of Kazakh words. Thirdly, in this translation «Tarih-i Rashidi» in two books the entire introductions was completely translated. Fourth, for

the first time the names of land, water, people, tribes were transcribed in Kazakh. Also, the author of these lines «Tarih-i Rashidi» discovered with translation from Persian into the Kazakh language for the first time that Mirza Kaidar's work is «biographical literary work», Professors: Absattar Derbisali by scientific council of Mekemtas Myrzahmetuly in 2007 of the Institute of Literature and Art successfully defended in scientific council where academician Serik Kirabayev was a chairman. This doctoral dissertation was published in the same year by name «Muhammed Haydar Dulat – historian, writer» in Almaty in «Zerde» publishing house.

Eduard Denison Ross's translation in English Ottoman Karatai translated in Turkish. The translation in 2006 in Istanbul went to the readers from the publishing house «Selenge».

In Uzbek language under the name «Muhammad Haidar Mirza (Мухаммед Хайдар Мырза) – Mirza was published in 2010 in Sharq «Шарк» publishing house in Tashkent through translation of Wahab Rakhmanov and Yanglish Egamova.

A translation in Turkish under the name «Mirza Mohammad Aydar Ayasy – Tarih-i Rashidi» by the preface, explanation of Amanbek Yceinbekuli Zhalilov was published in Tashkent in 2011 in the publishing house «Uzbekistan». Hagi Muhammad Sharip translated it from Persian into Turkish 1837-1838.

A version prepared for publishing house by Muhammad Turdi Mirza Akhmet in Uigur language under the name «Mirza Akhmet Aidar Koregen – «Tarih-i Rashidi» was published in Urimzhi «Xinjang haliq» in 2011. This edition of «Tarih-i Rashidi» was based on a translated version into Turkish of Molla Mohammedniaz Bennis Abdughafur. His manuscript version is keeping in the St. Petersburg Handwriting Fund by number № C 0759.

To the manuscript in Persian language of «Tarih-i Rashidi» work, the textology has been made three times:.

1. W.M. Thacrston first made a textology to the Russia manuscript version (St.Petersburg). This work was published in 1996 by Harvard University. This textology also contains no index or explanation.

2. Dr.Akbaskulu Gaffarifard in London and Tehran has reviewed the manuscript and published the textology in 2004. It was given more explanation and a great deal into the human names, the names of the earth and the water, the terms and the verses of the Qur'an.

3. I. Jemeney basing on the Tajikistan manuscript with the Uzbekistan and Abbaskulu Gaffarifard

London's textology versions has developed a new textology. The work was published in 2014 in Taraz.

We should begin our main theme before addressing the historian's life and his works (for example, «Historical Rashidis»).

The study of the book «History Rashidi» by M. Dughlati began in the Bibliography of Kazakhstan, starting with Sh. Ualikhanov (Valikhanov Sh.). After the good work led by Shokan, historians of Kazakhstan began to pay attention to the history of the historical episode «Historical Rashidi» in the beginning of the twentieth century. For example, Professor Sanzhar Asfendiyarov, who for the first time in his 30's was writing a comprehensive history of Kazakhstan (Asfendiarov S.), paid great attention to this book. And in the 40's V. Vyatkin is in his researches

He has widely used the book «Historical Rashidi».

T. Sultanov is a correspondent member of the Russian Academy of Sciences, Doctor of Historical Sciences (Sultanov T.). Moreover, we are proud to say that one of the great scholars of Muhammad Haydar's works today is a famous Iranian man.

He is also a scientist who attaches great importance to the value of the great book of the great historian M. Haydar, and has shown so much of his flaws ... For example, M. Khadiar, in the Kassym Khan, ie, in the 1st quarter of the XVI century the Khanate of the Khanate, and the number of its population reached its milestone, tells stories of historical facts about the disappearance of this powerful state after 1537-1538.

Until 1554, this very valuable book, which gives a great deal of information on the history of Central Asia, is known only in Europe, and has written down that its manuscripts in St. Petersburg have not yet been mastered.

We have just considered a short overview of M. Haid's book, «Historical Rashidi», by Sh. Ualikhanov in his most famous works, «Essays of the Jungari», published in St. Petersburg in 1861. Let's talk about his valuable research, called The Historical Rashidi. This study consists of 22 pages, written by Shoqan. Here is a brief summary of the book «Historical Rashidis» and the authors of books brought from Kashgar. The manuscript, written by Shokan, has been in the hands of many scientists since 1860. But in this case, it is no longer published. The main reason for it was, firstly, the death of Shokan in 1865; Second, the death of KK Gutkowski in 1867.

The basis for the data was found in the book V. Vaminov-Zernov, published in 1864. That is

why Valiikhanov is the «oldest researcher» of Velyaminov for those who do not know everything about his work.

In general, many scientists have been in contact with Sh. Ualikhanov in St. Petersburg. Certainly one of them is VV Vaminov-Zernov. For example, Kazakh scientist, for the first time, wrote in his extensive study «Essays of Jungariya» in his essay «Historical Rashidi», in addition to his books brought from Kashgar, brought valuable scientific findings: On the fact that Sh. Ualikhanov was a great and valuable and fruitful service in St. Petersburg in 1860: «... In Petersburg and Chokan Valikhanov, as an officer with whom he was born, only eleven years of his traveling in Kashgar, Orientalists with the new generation of znacomstvo and its own oasis of s cosmopolitan manuscripts and maps ...». At that time, he was conducting research on the five books that he had brought from «Historical Rashidi» and Kashgar. His essay, The Jungle Jungari (1861), was briefly described. And research on «Historical Rashidi» would be included in the 1904 collection, at least when Nesel Veselovsky (Vice President of the University of St. Petersburg) was in his hands.

It is clear today that Kazakh scientist Sh. Ualikhanov, who has been studying M. Haydar's works for the first time and put into scientific circulation this day. The Kazakh nation today is looking forward to the encyclopedia of works by Mohammed Haidar Dughlati.

It is necessary to emphasize the majestic humorous character of the great personality, including the humorous character that makes them indecent. Describes the character and character of the person, portraits, shows the appearance – the Dulati pen is very skillful. The portraits of Babur, Kasym Khan and Said Khan are portrayed in the book as so beautiful and beautiful. Particularly in the description of the images and souls of the scholars, their spirituality, their inner world is a very significant one. Mohammed Haidar describes the mastery of the Sufi path by describing the worldview and soul of the scholars.

«Tarih-i-Rashidi» contains a detailed account of the circumstances of the meeting between Togluk-Timur-Sultan and Sheikh Jamalad-Din, father of Arsh al-Din, during which Chagataid got acquainted with a new faith for him. Sheikh's deep religiosity made a great impression on the young sultan, and he promised: «If I become a khan and get independence, you will definitely come to me, I will certainly become a Muslim» (Muhammed Haidar Dulati, 1999: 40). After some time, Sheikh Jamalad-Din died, but before his death, he told this story to

his son Arsh al-Din and bequeathed him to go to Toghluk-Timur when he became khan, and convert him to Islam.

Toghluk-Timur became khan in 748 gh. / 1347-1348 (Atygayev N., 2018). A lot of time passed before Arsh al-Din, having made some efforts, secured a reception from the Khan and reminded him of the story of his meeting with Sheikh Jamalad-Dean and the promise he then made to his father. «My father passed away and bequeathed this case to me», – he said to Toghluk-Timur. The Mogul ruler did not renounce his promise. «Mr. Maulana offered khan ritual ablution and explained faith. Khan became a Muslim», writes Mirza Muhammad Haydar (Mirza Muhammad Khaydar, 1999: 41).

Toghluk-Timur-Khan decided to use Islam as an ideological basis for strengthening the sovereignty and centralization of the state. An example for him was Mavara'n-Nahr, where Tarmashirin Khan, continuing Kebek Khan's line on strengthening the policy of drawing closer to local traditions, declared Islam the official religion of the state (Pishulina K.A., 1977: 46-47).

Islamization, as the introduction of the religious ideology of a developed society into the minds of Moguls, should have stimulated the process of strengthening the supreme power and state institutions, more clearly formalizing social relations and promoting further consolidation of the population of Mogulistan into a single nation (Yudin V.P., 2001: 171).

It should be noted that Islam among the Turkic tribes of Zhetysu and Eastern Turkestan became widespread in the 10th century, during the reign of the Karakhanids, as a result of intensive trade relations of the inhabitants of these regions with cities and agricultural centers of Mavara'n-nahra. But in the XIII<sup>th</sup> century Moguls still remained

pagans (Pishulina K.A., 1977:47). It is also known that the Kereites (Kerey), noted among the Mogul tribes, in the X-XIII centuries. professed Christian Nestorian sense. At the beginning of the thirteenth century. in Zhetysu, Kuchluk Khan and some Naiman groups, also former Christians, migrated with (Istoriya Kazahstana, 1996: 411, 415). This division of the population of Moghulistan along religious lines did not contribute to the process of its consolidation.

### Conclusion

The information of Tarikh-i Rashidi by Mirza Muhammad Khaydar gives us the opportunity to trace the history of the spread of Islam among the Moghul tribes (Atygayev N., 2018). According to him, in the second half of the XIV – the first quarter of the XV century. The ruling elite of Mogulistan took effective measures to Islamize their subjects. This process, which was carried out with the mediation of religious figures of Mavara'n-nahra and the Muslim population of Eastern Turkestan, lasted for several decades.

In the context of the «History-i Rashidi» dialogue, it is almost a literary example of a medieval literary memoir artistic romance, from the point of view of its composite integrity, gallery of images, epic illustration of the epoch.

This major work of Dulati has been translated into Kazakh, Russian, English and Turkish. In his works, researchers in many branches of science find plenty of factual material on the history of China, India, Afghanistan, and Iraq. «Tarih-i Rashidi» can rightly be called the genealogy of the Turkic peoples of the XIV-XVI centuries and the chronicle of the Kazakh Khanate. The life of Mohammed Haidar Dulati and his work deserve more in-depth study, and knowledge of it is widely spread.

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