

## GHIYASIDDIN KHONDAMIR, THE GREAT SCHOOL OF HISTORICAL SCHOOL OF THE LAST TEMURIANS

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**Annotation:** This article provides brief information about the historian and thinker of the late Timurid period, Ghiyaziddin Khondamir, his brief life and work, his works, especially his contribution to the historiography of the “Habib us-siyar” era.

**Keywords:** “Zubdat at tawarikh”, “Matla as-sadiyn wa majma al-bahrayn”, “Rawzat as safa”, “Maosir ul-mulk”, “Khulasat ul-akhbar”, “Makorim ul-akhlak”, “Dastur ul-wuzaro”, “Nomayi nomi”, the seventh volume of “Rawzat us-safa”, works of “Habib us-siyar fi akhfrodi bashar”.

Our land has been the place of many scholars, scientists, poets and thinkers. After the Arab invasion in the 7th century, the so-called “Renaissance” period appeared in the development of science, and scholars who contributed to the world’s scientific civilization grew up. As they say, history repeats itself, peace and tranquility were established in the great reign of Amir Temur, wide opportunities were created for the development of science, so the 14th-15th centuries were called the “Second Renaissance” period. For example, along with other subjects, the school of history also developed. The famous historians of the 15th century, Khafizi Abruy, the author of the work “Zubdat at Tawarikh”, Abdurazzak Samarkandi, the author of the work “Matla as-sadiyn va majma al-bahrayn”, Mirkhond, the author of the work “Ravzat as Safa”, and Khondamir Mirzo Ulugbek, the author of the work “Habib us siyar” grew up in the cultural environment.[1]

Especially Khondamir, who is their major representative, developed the field of historiography through his work “Khabib us siyar”.

Ghiyasiddin Khondamir was born in Herat in 1476. He is the grandson and student of the historian and scientist Mirkhond (1433-1498) from his mother’s side. Under the guidance and patronage of Mirkhond Alisher Navoi (1441-1501), he wrote the work “Rawzatus-safa fi sirat al-anbiyya wa-l-mulk wa-l-khulafa”, which comprehensively describes the social and political events that took place in the countries of Central Asia, the Near and Middle East from the beginning of the world to 1523.[2]

His father, Khoja Khumamiddin, was a minister of Sultan Makhmud Mirzo from the Timurids. He studied at an elementary school in Herat, and from the age of 10 he began to read history, literature and other social books in Alisher Navoi’s library. Despite the fact that his grandfather Mirkhand had a great role in making him a mature historian, Alisher Navoi, a mature scholar of his time, also had a great influence on him. When Alisher Navoi became aware of his sincerity and devotion to history, he supported him morally and materially. For the great poet’s patronage and mentorship, Khondamir created his work “Maosir ul-muluk” in his name. Until the death of Khondamir Alisher Navoi (January 3, 1501), he worked as the director of the library of the cultural center he headed. Then he was in the service of Badiuzzamon, the governor of Balkh. Mukhammad Shaibani Khan captured Herat in May 1507, because the main reason for him was the fact that there was almost no worthy

opponent in Khurasan (because of the death of Khusayn Boykaroni in 1506 and his two sons being declared rulers at the same time, and this situation happened to the Uzbeks).[3]

At that time, Khondamir was also in Herat and, according to the work, he was forced to enter the service of Shaibani Khan, and for two and a half years he served as a sadr in the office of the Prime Minister of the Shaibani state, Khoja Abdurakhim Turkistani.

Khondamir began to take an active part in the social and political life of Malakat from 1509. In 1510, Shaibani Khan was killed in the battle with Shah Ismail Safavi in Marv, and Herat passed into the hands of the Shah of Iran. Khondamir served as a minister in the Government Cabinet of Herat on the Shakh's assignment. Badiuzzamon, who fought for Khondamir Balkh in 1514-1517, was with Mirza's son Mukhammad Zaman and served as his secretary.[4]

Unfortunately, the scientist's life coincided with a very dangerous period - the crisis of the Timurid state, the conflicting struggles of Mukhammad Shaybani Khan (1451-1510), Zakhiriddin Mukhammad Babur (1483-1510) and the formation of the Ismail Safavi (1487-1524) state in Iran and his claim to Khurasan. After Shakh Ismail Safavi died in 1524, his ten-year-old son Takhmosb I (1524-1576) took his place. Internecine wars begin between the ruling circles of Iran. Khondamir, realizing that the country's peace was disturbed in Herat, and various events would happen from now on, left Herat in 1527 for the rest of his life. After spending the winter in Kandarkhan, he went to India in 1528 and served Babur's son Khumayun Mirza.[5]

Khondamir died in 1534 and according to his will, he was buried in Nizamuddin Auliya Mausoleum in Delhi.

Despite the turbulent and dangerous times of the country, the scholar left a great legacy by writing 13 works in the Persian-Dari language. Currently, only eight of them – “Maosir ul-mulk”, “Khulasat ul-akhbar”, “Makorim ul-akhloq”, “Dastur ul-vuzaro”, “Nomayi nomi”, the seventh volume of “Ravzat us-safa”, “Habib us-siyar fi akhbori afrodi bashar” and “Humayunnama” have reached us.

Among his works, the work “Habib us-siyar” is much bigger and more important. The author wrote this work in the summer of 1520-1523, in the traditional style of that time, history from the creation of the world to the time he lived.

This work consists of an introduction, 3 chapters and a conclusion, and each chapter contains 4 parts. The introduction talks about the creation of the universe. In the first chapter, it is written about the events that happened in Arabia during the time of the Prophet Mukhammad and the four caliphs, while in the second chapter, the events of the time of the Imams of the Shiite sect, the caliphs from the Ummaviya and Abbasid dynasties, and the rule of dynasties other than the caliphate (Takhirids, Samanids) in non-Arab lands are described.

In the third chapter, the first and second parts of the chapter contain the genealogy of Genghis Khan and his ascension to the throne, his march to other countries, and the events during the dynasties of Genghis descendants and Genghis descendants (Karakhitos, Khorezmshahs, Sarbadors, Muzaffaris, Karts).

The third part of the third chapter reflects the political and social events, cultural and educational life, and the activities of Timurid leaders such as Khalil Sultan, Shakhrukh Mirza, Ulugbek Mirza, Suton Khusayn Mirza, from the birth of Amir Temur to his death.

In the work, Amir Temur's activities are given a lot of attention, the results of his three, five, and seven-year campaigns, tactical and strategic tasks he used in the war, his behavior according to the situation, his attempt to occupy a very important position in the battle, and at the end the wedding ceremonies held in Konigil are very interestingly described. Amir Temur's death in Utror before his march to China and his mood, situation and will before his death are described very impressively.

The work also tells the story of Shaibanikha's accession to the throne in Dashti Kipchak, his fight against the Timurids, and the capture of Movaunnakhr and Khurasan. In addition, there is information about the activities of Zakhiruddin Mukhammad Babur, his forced to leave Movaunnakhr, and his establishment of his own state first in Kabul and then in India.

The fourth part of the third chapter is devoted to the statesmanship of Shah Ismail Safavi, and at first it covered the genealogy of this king, his accession to the throne, his campaigns against the Ottoman Turks, his campaign against Shaybani Khan, and his relations with Zakhiriddin Mukhammad Babur.

It is worth saying that the most valuable aspect of "Habib us-siyar" is the information of the fourth part of its third chapter. Because Khondamir personally witnessed some of the events in this information, which he dedicated to the Timurids, Shaybanids, and Safavids, and he heard some of them from the most reliable people. At the end, it gives interesting information about the wonders of the world: cities, animals, plants, birds.

Also, since the time when the work "Habib us siyar" was written, it has been a valuable source for scientists on one or another topic. Due to its importance, this work is one of the rare sources for covering the events of the end of the Timurid period, the beginning of the Shaibani period, and the Safavid period in Iran. It is also important that Khondamir relied on the works of historians before him in writing this work, but it is important that he covered the events he saw with his own eyes in the work with clear facts.

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