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## About a Source and the Text of One Data from "Matlai Sadayn"

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### Abstract:

The article illustrates the information about the source of the text, given by Abdurazzak Samarkandi in "Matlai sadayn va mazhmai bakhrayn" book, dedicated to a campaign of the representative of Timurids dynasty Ibrahim Sultan to Azerbaijan in 1429. The source data, its comparison with the text information which is given in Samarkandi's book, the differences of the text are indicated in the article.

**Keywords:** Abd ar-Razzak Samarkandi, «Matlai sadayn», Ibrakhim Sultan, «Zafar-name», Sharafuddin Ali Yazdi, Salmos, Azerbaijan, «Zubdat ut-tavorikhi Boysungury», Iskandar Turkmen, Mir Sayyid Sharif Rokim, «Tarikhi Rokimi», «Khulali mutarraz dar fani muammo va lugaz», «Muntakhabi khulal».

Work Abd ar-Razzak Samarkandi "Matlai sadayn va majmai bakhrayn" is considered as the one of valuable primary source because its author was the direct participant of many events mentioned in work from the Temurids state history. But, at the same time, as well as in many historical works the author relayed on other sources at the description of separate events of an era in "Matlai sadayn". The translator of the work on the Uzbek language A.Urinbayev notes: « ... In "Matlai sadayn" the events of 704 (1304)-875 (1469-1470) nearly 171 (166) years are described. But Abd ar-Razzak Samarkandi was born in 1413 and died in 1482. So, for description of events of the previous years he used the other sources. The first part published from the second volume of work includes the events of 1405-1429, and practically all of them make a part which was written by Abd ar-Razzak on the basis of other sources. The main source is the book «Zubdat ut-tavorikhi Boysungury» of the known historian and geographer Khofizi Abru from Herat which wrote the books on history and geography».<sup>1</sup>

Particularly, in "Events of [eight hundred] thirty second year (1428-1429)" part. In describing the campaigns of Hazrat Khakan capturing the world of Azerbaijan states the battle against the Iskandar Turkmen the son of Kara Yusuf Turkmen is given in detail. At the end of this description it was said that battle came to the end with Shokhrukh's victory and the important contribution to this victory was made by tsarevitch Ibrakhim Sultan also. Further Abd ar-Razzak Samarkandi noted that Sharafiddin Ali Yazdi stated the description well and without mentioning the used work gave the following: The author of "Zafar-name" is the best among the all people of the world, he is known (person) of his time, let him rest in peace, during a campaign Mavlono

<sup>1</sup> Abdurazzok Samarkandiy. Matlai sadayn va majmai bakhrayn – Fan, 1968 - p.21

Sharafuddin Ali Yazdi always was near the stirrup of the horse of tsarevitch Abu-l-Fatah mirza Ibrahim Sultan. He said: “Near the Salmos the strong fortification of the fighting enemy I saw force of fearlessness, infinity of courage, and the real truth is that nobody would believe in this truth: Rubai:

Envyng the courage shown in fight by Shah Abu-l-Fatk,  
The soul of stones stained with blood in the day of fight.

Ask about it from Salmos mountains,

They will tell by the melodies which originate with the intensity of soul.

This greatest on the uniqueness, really classical and exclusive nice event occurred during the period described in the following verses. Rubai:

Iskandar Turkmen began mutiny,

Dary of that time decided to give cruelly lesson to him.

But he avoided Abu-l-Fatk’s sabre in fight.

The history about it is covered in (words) of «kadri Abu-l-Fatk».

Mister mavlaviy (Sharafiddin Ali) described these [events] so beautifully what even this slack pencil is not able to reproduce all occurring greatness, he decided to finish this description with the words of the eloquent imam».<sup>2</sup>

It is known that "*Zafar-name*" should include "Introduction" and three parts. In A.Urunbayev's article «Sharafuddin Ali Yazdi and the manuscript of his work "*Zafar-name*", published in the facsimile edition "*Zafar-name*" there is data on the manuscript which was a base of the edition; another manuscripts and editions are also given there. In his part he also wrote that the purpose of the author was the creation of the work consisting of "Introduction" and three articles, devoted to Amir Temur, Shokhrukh and Ibrakhim Sultan.

He also writes that now "*Zafar-name*" manuscript consists only of article devoted to Amir Temur, and two other articles didn't reach us.<sup>3</sup> In continuation of the article about "*Zafar-name*» manuscript

A. Urunbayev resting upon that Abd ar-Razzak Samarkandi finishes the chapter devoted to Shokhrukh's campaigns to Azerbaijan above the given data, writes: «Being based on this statement of Abd ar-Razzak, it would be possible to suggest a hypothesis about writing by Sharaf ad-Din Ali Yazdi the second (history of Shakhrukh) and the third (the history of Ibrakhim Sultan) "articles" (makola) "*Zafar-name*" about which there was a question in the preface work. In conclusion (Hatima) it is openly told that history of sakhbikiran (Temur) is finished; now the second makola - history of his son Shakhrukh will be written. But these two makolas were not found till now. Tadz Salmani wrote the supplement (zayl) to "*Zafar-name*", including Shakhrukh and Ulugbek's history. It is possible to suppose that Sharaf ad-Din kept the records of the separate events connected with Ibrakhim Sultan that we've seen on the example of data Abd ar-Razzak Samarkandi above; two makolas which were reported by him, apparently, weren't written in connection with different circumstances of the live of the author about which it is specified above.<sup>4</sup>

<sup>2</sup> Look at: Abdurazzok Samarkandiy. Matlai sadayn va majmai bakhrayn – T. Fan, 1968, p.367-368

<sup>3</sup> Sharafuddin Ali Yazdi .Zafarmoma – T. Fan, 1972 , p.XII

<sup>4</sup> Above mentioned source – p. XXXII.



شوشکاس ُصشنت شپاس ُ گام ُؤدی جئا ُ اسلذ ُ سائش آلت ُ اسشاب سصم ُ بوکاس آحاسی مشانز سرفت ک ُش چ ُ اُل  
 ناسوخ دس هال ُ ساطوي کاهکاس ُ هشتة خ ُ ال ُي سبشالذاس اص گ ُ ک ُ هشت ناصالی ُ ه ُ ا ُ ز ُ ن ُ ظن ُ ُش بشداخ ُ ا ُ ذ ُ مری ُ اساق لول  
 ُ ُ اس ساخن ُ دس  
 ج ُ ُ آی اهشی هدمش ُ افسا ُ هخ ُ نصش هی  
 ُ و ُ د ُ 6.

Translation: «As it was described in the history by graceful style, the governor is a person, who with the favor of the Omniscient Allah achieved fame, the conqueror of the countries decorating the world, the sovereign, the lord of the world, the master of heavens, great as Saturn, Victorious as Bakhram. Anvari: He is created as the first and the first after the Most High. Abu-l-Fatkh Ibrakhim Sultan as-saltan bin as-saltan bin as-saltan bin, a shadow of the Allah and a mercy for two worlds, fair and favour with blessing, the assistant of God, of power and of the world. Let the Allah prolong his reign and board, he left from the capital of Shiraz state for rescue of kingdom from misadventures and misfortunes, and went to Azerbaijan direction. Thanking good luck the author of these words was awarded with the happiness to appear at a stirrup of acolytes' horses of the protector of the worlds. From the date of successful leaving I saw how day after day, a halt after a halt, observing the rules and orders of the empire and board, the glory and power, the army of the brave and loving victory soldiers in military dressing moved uncountable, as if they were ants, with the weapon and other tools for battle. And I had a thought to describe all of this. The all poetry and prose chroniclers since Kayumars times glorified merits of the sultans and powerful khans, they glossed the sheets day and night, (and in comparison with the events considered their work) as an insignificant business and as the short statement of the events (legend), they showed small work and a short legend before him».

Further the following fragment included in " *Matlai sadayn va majmai bakhrayn* " is given; it is presented in Russian above:

ُ ُ آ ُ چ ُ ام کوال تسالت ُ شجاکت ُ ُش دالسی ُ جالدت دس ظائش سرلواط ک ُ مچمل ُ متدص ُ مخالفای شذند الثاط ت ُ د ُ شرای ال ُ چوي ديد ُ  
 شرد دما ُ حن دما ک ُ اکش کُشش کُشوش آي تظشوک ُ مل ام افرا ُ اسنواع سرقی کمل ام لئال آي الت ُ انا ُ و ُ د ُ ی ُ ش ُ ک ُ ش:

صلوي جلت ش ُ انالندخ نج ُ گ ُ خي  
 شذ ص دسد تشص ُ بجا دل سگ ُ اوي  
 دال م ک ُ ه ُ ا ُ ي سرلواط نيشط کض سر  
 صذا ششج د ُ ُ ذ ام دل ن ُ گ

ُ اوي ُ ال ُ ک ُ ب ُ ظين الشرای ک ُ ال ذک ام ندانغ ُ لايغ گالن ُ بظين ُ غشایة هونص ُ مس ُ خ ُ ی است ن ُ وای ناسوخ ُ ل ُ اع ُ افت ک ُ دس ص ُ نس سخي  
 اويای نای سرفت ُ چ ُ آ ُ چ ُ اصوي ُ ظن هس ُ نداد هی ُ شد ش ُ ک ُ ش:

اسک ُ نس ش ُ کواي چ ُ ک ُ ص ُ وای ُ ص ُ صيد  
 داسای مرهای سزای ا ُ ا ُ اجة ُ ب ُ ذ  
 ام نين انالفتح چ ُ نکش ُ رخت نج ُ ک

<sup>7</sup> ناسوخ شذ ام لدس انالفتح پند ُ د

<sup>6</sup>Sharafuddin Ali Yazdi. «Hulali mutarraz dar fani muammova lugaz» Manuscript Fund of the Institute of Oriental Studies of Academy of Sciences of the Republic of Uzbekistan. Inventory 8311. –Sheet 6b.

<sup>7</sup> Sharafuddin Ali Yazdi. «Hulali mutarraz dar fani muammova lugaz». Manuscript Fund of the Institute of Oriental Studies of Academy of Sciences of the Republic of Uzbekistan. Inventory 8311. –Sheet 7a. Time chart 1428-29.

On this place in "Matlai sadayn va majmai bakhrayn" the description of the Azerbaijani events presented on the basis of Ali Yazdi's data comes to an end. And the description of the event from «*Khulali mutarraz dar fani muammo va lugaz*» is continued in the following:

چۆی کشارین صانات ۆ جالول آزات آی نثر کفر یزدی رات هلکی هلکات خصصا "آچ" نخصاص نضازل گذل داس ۆ کشم ۆ  
 ۆادس هآش ۆ هفاخش نغ ۆ لال سراجف گزدد. ۆ دس آی ۆصانست ک ۆ نۆسول ۆء تفریش ۆ نثریش شح بزیش شۆد ۆ دسوی نۆگ مجال  
 شش ع دسای ۆخا ۆذ سفت. هگش شۆء اصای دس نثر یخ ۆوای ۆی ک ۆ اتوام آی ام مساکذت نۆک هاه ۆلست نثر نای ۆؤد. دالیا ن ۆ حثت ازی چ ۆذ نیت ک  
 ه ۆ ابرئتی نثر یاق سسال ۆ داس  
 اکثفا هی س ۆد. ش ۆکش:

د اتشاین سا ستت فضدۆ یکی شذ	دسای لسوت ک تخشیا ۆذۆ یکی دلت
کاس هلک اص گذل ۆ ساست ۆ صیی	سشای هلت آساست اصای گشت آتش
ۆاس ستن شذ ۆ ۆس ادسای	سۆمۆ سیدای اصای شذ خ ۆ ۆ دس
ۆصیی هلک سول ۆوای گشت ه ۆ ۆس	هک ۆ پش ۆ ۆس ش ۆ کست آی ۆک نت
ۆصوی ۆک دزی ادوز سا دسستی	آص نچس نای شذ اس و ۆ ۆل آ ۆ شا
ۆص اس و ۆ ۆل ازی لشنای سز د ج ای	کیش لشنای
دشف لشنین ص آخ ص ۆ آجام ۆ	صی ۆاهی ک ۆست اص تخش گام ه ای
چشن ۆا ۆوت گشت سستی <sup>8</sup>	لشنین صای اسن ازی

Translation: «A blade and a pen are ready to turn towards the Peculiar Master who has the best qualities such as generosity, glory, sense of justice, knowledge and courage, but we will not start yet their description and explanation. Probably, we will return to it because we have intention to write a small part about this happy history. Now we will confine to correspondence of several beyts about the ways of the treatise. Verse:

During presenting of the gifts

They ennobled the status of two Ibrakhims.

One is the builder of the state; another adorns the nation,

Because one is right, the thing of the people went improving.

Therefore a burning fire became basil for him.

Therefore a painful fire became granting light for him.

Therefore the doors of Mecca were filled with light,

Therefore Suleyman's kingdom began to prosper.

One of them dexterously broke Azar idol,

Therefore Akhmad's religion is considered fair.

Therefore Ismail sacrificed himself,

Therefore Ismail considered his soul as suitable for offering.

<sup>8</sup> Above mentioned source -Sheets 76-8a.



Glory to a name which is glorified by the people,  
 Consisting of letters of word "eyebrow" since the beginning and the end,  
 This name will be shown, if in the middle of (words) "eyebrow"  
 To put two eyes (letters as an eye) ».

It is written in continuation that after a conquest of Azerbaijan the governor came back to Shiraz. The author regrets that being weak and powerless he couldn't personally participate in fights of this victorious army. He decided to write the book about this event in order to obviate such feeling. After writing Ali Yazdi started to characterize the features of a genre.

Data at issue from the works "*Matlai sadayn va majmai bakhrayn*" and «*Khulali mutarraz dar fani muammo va lugaz*» was used in "*Tarikhi Rokimi*" work of Sayid Sharif Mir Rokim. At the beginning of this work Rokim describes Ibrahim Sultan death's date and his twenty years of board in Fors region, he writes also about his justice, generosity and courage. Then he mentioned about Azerbaijani events and noted Ibrakhim Sultan merits during the fight against Iskandar Turkmen at Salmos Mountains. Further the following part of the text from «*Hulali mutarraz*» cited:

صاهوي چلت شرا انالندخ تجُگ  
 خي شذ ص دسد تشصُيجا دل سگ  
 اوي دال ص كهُاي برلواط نَ پشط  
 كض سرا صذ شش دذ اس دل نكُگ

اوي الپَ كظين الشاي كَ الذك اص ندانغ لايغ گالان اسرت نغشانت هوناص هُ هسوخُي هُ وای ناسوخ لَع بانَدَ اسرت. چُ اَجَ اوي هُ ظن هسناد  
 هُگشردد. ناسوخ:

اسگنس تشکواي چي گصياي سصيد

داساي جِاي سزاي اَ اَجَة

دوذ اص تبغ انالندخ چُي نكشوت

نكُگ ناسبخ چُي اص لنس انالندخ بندوذ

There Rokim once again comes back to berhymed Azerbaijani event, and notes what this very history was described by Ali Yazdi. Further there is mesnevi consisting of eight beyts devoted to Ibrakhim Sultan's glorification which begins with such words: «ن هودن ذ ب خ ش شها كه ن سرت دران». Then the beyt of Rokim that "nothing is eternal in this world" is cited. He mentioned that Ibrakhim Sultan lived forty two years, «*Madrasai dor ush-shifo*» was written on his command and some books were copied.<sup>9</sup>

As well as Abd ar-Razzak Samarkandi Rokim also didn't specify to what source belong these data. But if to compare materials of two authors with data from «*Khulali mutarraz dar fani muammo va lugaz*» it becomes obvious that they both were taken from one source. Given by Rokim mesnevi which begins with the line «دران» meets in "*Zafar-name*" of Ali Yazdi. It is not possible to confirm that Rokim

<sup>9</sup> Mir Sayyid Sharif Rokim. *Tarikhi Rokimi*. Manuscript Fund of the Institute of Oriental Studies of Academy of Sciences of the Republic of Uzbekistan.

Inv. № 2731 / I. Sheets 38b-39a-

borrowed this mesnevi from "Zafar-name". There is no need to address to other source though the one of two data following in one source is available in other source too. Yazdi includes this mesnevi in «*Khulali mutarraz dar fani muammo va lugaz*» with several omissions. In particular in «*Khulali mutarraz dar fani muammo va lugaz*» below-mentioned last beyt from mesnevi which is in "Zafar-name" is passed:

چای اادی امی اام ناز است

شیش سلطت من اسجود است<sup>10</sup>

Rokim also gives mesnevi with the admission of this beyt. This fact once again specifies that Rokim took data for his book from «*Khulali mutarraz dar fani muammo va lugaz*» work.

Actually, it's become obvious that, data from "*Matlai sajydayn va majmayi bakhrayn*" is related to the part about the reason of writing of work of Sharafiddin Ali Yazdi «*Khulali mutarraz dar fani muammo va lugaz*». The author wrote in that place that he had another purpose of writing of this book; he intended to describe mentioned history in detail. Most likely, having such intention, he didn't start the detailed description of the Azerbaijani event or the planned parts of "Zafar-name" after finishing «*Khulali mutarraz dar fani muammo va lugaz*». Remarks of a part on the reasons of writing of the book "*Muntakhabi khulal*" clarify this question. At the beginning of the treatise after a part with gratitude to God and praises of Prophet Muhammad the author writes that he finished the treatise «*Khulali mutarraz dar fani muammo va lugaz*» and submitted it for consideration of the governor. Considering impolite openly calling the name of the sovereign, Yazdi wishes to state a name of the governor by the poetic language.

After that in thirty five beyts of mesnevi he eulogized Ibrakhim Sultan and found out a name of the sovereign by this way. Besides, it was said that after some time at the highest meeting of the sovereign it was a question of the treatise «*Khulali mutarraz dar fani muammo va lugaz*». Sovereign noticed that the treatise was very big, and he ordered to write another book on its basis which would correspond to requirements of the people who interested in muammo genre. Yazdi decided to create work reasoning from his commands and desires in which wouldn't have the superfluous statements.<sup>11</sup>

Though the dating of the time chat of «*Khulali mutarraz dar fani muammo va lugaz*» is similar with a year of a gain of Azerbaijan (1428-29), the treatise wasn't begun and complete within one year.<sup>12</sup> It is the first large and complete work, devoted to muammo genre in the Persian language. In this work many theoretical problems connected with muammo and distinctions between lugaz and muammo genres are solved. We can assume that the author laboriously and for a long time prepared for writing this book, for the solution of theoretical questions, (for example, determination of the distinctions and similarity between lugaz and muammo) he addressed to works of other authors. It's reliable that during creation "*Muntakhabi hulal*" work by the order of Ibrakhim Sultan Ali Yazdi paid attention to this book corresponded to requirements of the governor, and he spent a lot of time on it.

<sup>10</sup> Sharafuddin Ali Yazdi .Zafarmoma – T. Fan, 1972 , 89 b sheet.

<sup>11</sup> Sharafiddin Ali Yazdy. Muntakhabi hulal. Turkey. Library of Sulaymaniyah. Ayasofiya Foundation. Inv. № 3846. Sheets-1b-2b.

<sup>12</sup> Although the "Zafar-Name" was finished in 1424-1425, end date of "Introduction," in some manuscripts of the work product points to 1414. See: Temur va Ulugbek davri tarixi. -T.: Qomuslar bosh taxririyyati, 1996. - B. 15.

There are known following works of Ali Yazdi except above mentioned, they are: 1) *Mavotin ye manozir dar manozir dar muammo*, 2) *Kanal zod dar ilmi vakfi adod*, 3) *Al-kitob fi ilm ul-ustrlob*, 4) *Devoni Sharaf Yazdi*, 5) *Hakoyik al-takhlil*, 6) *Sharkhi kasidan burda*, 7) *Sharkhi asmoulloh*, 8) *Tukhvat ul-fakr va hidoyat il-khakir*, 9) *Munshaot*, 10) *"Temur-name"*.<sup>13</sup> And still it is not known yet, whether Ali Yazdi started writing of *"Zafar-name"*'s parts after *"Muntakhabi hulal"* which not reached us or he turned his attention to writing to another above mentioned works. Probably, as A.Urunbayev noted these parts «weren't written in connection with different circumstances of the live of the author». We have no data on it nowadays. In this regard this issue remains open up till now.

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8. [www.miboserch.com](http://www.miboserch.com)

<sup>13</sup> See: Alisher Navoi. Mazholis un- nafois. -T.: Adabiet va Sanat, 1966. -B. 31; Somyi. Komus ul-alom. - Istanbul: Printing Mehron, 1894. 4 zhild,-B. 6849; Sharafiddin Ali Yazdy. Zafarnoma. -Samarqand, 1969. -B. IX; [www.miboserch.com](http://www.miboserch.com)