

CLASSIFICATION AND INTERPRETATION OF INFORMATION REFLECTED IN TAJ SALMANI'S "TARIKHNOMA"

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Abstract: This article is dedicated to the analysis of social, cultural, ethnic, religious, historical-geographical and natural phenomena reflected in Tadj Salmani's "Tarikhnomoma".

Key words: Uzbek statehood, Amir Temur, Khalil Sultan, "be rasmi kukuz", Chagana Barlos, Nukuz, "Ijab va kabul", "nikonoma", "Ushak", Iraqi.

Among the written sources covering the Timurid period, which is considered the brightest stage in the history of Uzbek statehood, Tadj Salmani's Tarikhnomoma is of particular value. The work covers the five-year period (807/1404-811/1409) from Amir Temur's (1336-1405) triumphant return to Samarqand after conquering Syria and Asia Minor to the arrest of Khalil Sultan* in Samarqand.

While most of the historical events and incidents recorded in the History deal with political and economic processes in the region, it also provides valuable information about social, cultural, ethnic, religious, historical-geographical and natural phenomena.

Much of the information about social processes presented in the work manifested itself in the form of social protests caused by the mistakes and shortcomings of Khalil Sultan during his reign. The Tarikhnomoma mentions that as a result of Khalil Sultan's handing over the administration of the country to his wife, protests intensified, all statesmen and officials turned away from him and all members of society showed signs of fatigue and despair [1; 481-484].

The process of departure from the country of many peoples who were resettled to Samarkand by Amir Temur during the rule of Khalil Sultan is also discussed, in particular Iraqis, Tatars, Jovdush, Jani Khulkhars, Chigatays, Turkestans, Iraqi and Khorasan Kurds reflected in the Tarikhnome [1; 405-406].

"In particular, this source notes that prominent figures such as Amir Sayfiddin, Sayyid Khoja and Amir Uch Qara, who were among Amir Temur's associates, were originally slaves. In this connection, in the 'Tarikhnome' Sayyid Khoja and his ancestors were descendants of slaves of the Chagan* Barlos (قوم چگنه برلاس) family [1; 292], Sayful Javdu was a slave of the Nukuz* tribe, and Amir Musika* owned him with the right of inheritance (بحفالارث), and Uj Kara was a slave of the Tengiz Tarkhan family bought for money, Giyaziddin Tarkhan owned him, and Amir Temur bought him for a small price. It is mentioned that he freed him from slavery after he bought him and served in the palace for some time [1; 318-319].

At the same time the author Khalil Sultan gives very important information about persons married to wives of Amir Temur and Mohammed Sultan, that among these persons Hamzai Kuchek, Bakhtu Davlat, Sheikh Nasir Valadayon were actually slaves bought with money [1; 472-475], and specifies that the man named Ahmad Chehra was brought from Ray Tehran as asr and prey [1; 476].

Taj Salmani also emphasizes the origin of Amir Shohmalik and his social position in the Timurid family, and gives the following information: "*Amir Shohmalik, his ancestors, brothers and relatives have always seen good from the ancestors of the late Hazrat Sahibkiran, and have been close to them*

for many generations. Those who grew up having the same origin as this dynasty are considered as *kakaltash**. For this reason (they) provided great support in conflict situations for continuity of the dynasty and fulfillment of the will of the ruler". [1; 281]. The work also notes that he was one of the Turks who knew the Persian language [1; 35].

At the same time, the "Tarikhnama" includes ceremonies and pineapples typical of Turkic peoples, in which the wedding ceremony of Mirzo Ulugbek, held in Konigil, is especially significant. In it, in the presence of Qazi and Mufti, witnesses (عدول شهود), the ceremony of "approval and acceptance" (قبول و جابى) performed in accordance with Sharia and law, the reading of the marriage sermon (الذكاح الخطبه) by Qazi [1; 47], the spelling of the "marriage certificate" (نامه صداق نامه، ذلاح) in which the dowry given to the specified bride (موجل مهرر), specifically the Princes of Kashmir and India, as well as the thousand domesticated slaves sent by the rulers of Khotan and Turkestan, a large number of camels, horses and mules [1; 47-48], as well as the ceremony of congratulation of bridegrooms (تيدن مراسم) [1; 49], the image of the statuses spoken at the party, including the chants "navo" (نوا), "husayniy" (هوسنى), "ushshaq" (وششاق) [1; 56], instruments of music played, notably Rud (رود), rubob (رباب), ud (عد), surnay (سرننا), trumpet (ترومپت), Golden Nagora (نورگور), "qozat rasmiy" (قوزت رسميه), among others [1; 56-58], wreath-spreading ceremony (نيزر كوس) [1; 67], saddle horses and precious stones decorated to wedding guests before leaving important information such as the defamation of line-by-line camels [1; 68] in which the throne is set is reflected.

The "Tarikhnama" contains information of an ethnographic nature, notably Uzbek (اوزبک), orlot (ورلات), jovduviy (جودويى), joni Qurbani (جونى قربانى), jete (جتا), Chikhatoy (چىخاتويى), Tajik (تاجىك), Tatar (تاتار), Turkman (ترکمان), Mongolian (مغول), seed, tribal and folk names such as Iraqis (انى عراقى), blackbirds (ون لوهلىق راقو), nukuz (نكوز), hazora (هزاره) are also mentioned.

Another noteworthy aspect of the work of the Tariqnama is that it contains important information about Shahrukh's religious views and the religious policies he pursued. For example: Shahrukh Bahadur's reign by the grace of God is adorned with infinite justice and honesty, during his reign people prayed, read God's book, thanked God and mentioned his name [1; 13-14].

Shahrukh's attitude towards the pillars of Islam is also acknowledged in the work. In this connection, the following information is contained in the work: While writing his praises, I will tell the following story: According to the books, the righteous king the late Sanjar*, when his mother died, desired a man who had never performed the obligatory namaz on people to be the Imam in his house to perform the funeral prayer for his mother. Despite all search, no such person was found, the ruler asked for prayer and performed the role of imam himself, and the congregation followed him. From this we can understand that he never performed his prayer in his life. This story also applies to Shakhrukh, who, after it became obligatory, performs his prayers to this day, not even missing the nafl-namaz [1; 14-15].

At the same time, the author assessed the religious policy of Khalil Sultan, and among his mistakes and shortcomings he distanced himself from Islam and faith [1; 481] and explains that he allowed his wife Shodmulik to interfere in religious and secular affairs of the kingdom [1; 179].

Information related to the names of geographical places also occupies an important place in the work of the Tarihnoma.

The work describes the geography of the territories that made up Amir Temur's kingdom and were under his rule: "Sultan, who conquered by his sword the countries from borders of China to Rome and Syria, the king, who illuminated countries from Egypt to India in the light of his spear, Mavoravnakhr, Dashti Kipchak, Khorasan, Iraq Temur Koragon who ruled all cities and fortresses from Arab and Iraqi Ajam, Azerbaijan, cities of Persian region, Shiraz, Isfahan and Georgia, Yazd, Eberkuh, Kirman, Diyarbakir to Kurdistan territory". [1; 23].

The "Tarikhname" mentions that by the last stage of Khalil Sultan's rule the territories under his control were extremely reduced and did not go beyond Kesh from the Sayhun side and Djizak* from the Sayhun side [1; 485].

The crown of the population in many political events in the description of a game salmoni addresses: Aliobod (آب باد یعل), Andxud (اندخود), Germany (آمار), Dukkagi Shaburg'on (شده بورغان دُگهه), Duo (دوآبه), Jarmag'on (جرمغان), a street-Malik (ک وچه ملک), the ipo qo'ruq (قروق پاری), Xazzor (خزار), Sangbust (بُست سنگ), Xabushon (خبو شان), yalg'uz Og'ajon (آغاج لغزی), yaka do not die (اولنگ کئی), new Talaz (تلاز ینگه), Dari Tone (در نی آه), Runoff may be sultan (نئیو سلطان); and the osce River is the name of: sir-darya - shohrux water (دهی شاهراج آب), Xo'jand water (خجند آب), Saykhun (حونیس); Zarafshan river - water ko'hi we have (ک و هک آب); Amudarya – Jayhun (حونیج), Omuye water (دهی آمو آب); Gel water (گلیس آب), Chankob water (چنکاب آب); the castle: the castle Dabusiy (دی دُبوس قلعه), Dizaq of the castle (قلعه زقیق), Feruzko'h of the castle (دهی سلطان قلعه); ways: Cho'klak way (چوکلک راه), mundog'yo'li quzi (ایر مونداغ یقوز) light the way (راه نور); bridges: Qoldurma bridge (پل), Cost of the bridge (مالان پل) such as names, sometimes their distance or accuracy of the address was also included. For example, from Choklak-Özror 5 farsakhs [1; 128-129], Geles water – near Talli Khokiy, 3 farsahs from Sayram [1; 496], Duoba – Ipor qoruq 6 farsah [1; 496], near Kochai Malik – Samarkand [1; 180], Chankob water – near Hisor [1; 404], near yalghuz Ogoj – Khabushan [1; 320], near Chinoron – Jarmigan [1; 320], Sahroyi bardiy is a mauze'under the province of Jom.

Conclusion

From the author's point of view, information on natural phenomena has not been left out either. The cold intensity of the face began, especially on the Chinese walk, has been described through specific examples. Chunonchi, Timur, having couniled with all his Mirzo and Bek, chose the Oxulot as a wintering place on the heads of the Capricorn zodiac. Day (December 21-January 21) began to cool. There was a lot of snow. Kattayu-the place where the little one will remain has been marked. Due to the lack of firewood to be burned, musical instruments were burned and tents were heated [1; 77]... because of the cold, the Saihun tributary froze. Because of this, not a single animal, not even its legs, got wet [1; 92] ...one of the days when this cold was going on, a man wanted to use a seal that should be printed on a sheet in Devon. He touched his tongue to moisten him a little with his mouth. Immediately, the seal stuck to its tongue, like ohangrabo (سی منا ط) and stone (آهن), qahrabo (کهر ب ل) and salmon (ک ه). The seal had also plucked and bleed the skin of his tongue together, until the owner took it back [1; 94].

In conclusion, the work "historiography" contains many important references to the social and cultural life in the history of our region between 1404 and 1409. At the same time, the accuracy of the geographical information given in the work, the uniqueness of information on ethnic history also further increases the value of the source.

Reference:

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