



## The Written Heritage Of The Timurids In The Major Libraries Of Turkey

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### ABSTRACT

This article discusses the Timurid Written Heritage in Turkey's Major Libraries. The Nuri Osmaniye ensemble was built in the Baroque style and consisted of a mosque, a madrasa, a mansion, a hilkhana, a bazaar and of course a huge library. The library consists of a four-column, domed dome. The interior walls are decorated with Baroque-patterned ganjas, as well as Arabic inscriptions by calligraphers such as Ali Efendi, Mahmoud Rasmi, Sayyid Abdulaziz and Fakhriddin.

### KEYWORDS

People, Scholars, Artisans, Painters, Dervishes, Ali Efendi, Mahmoud Rasmi, Sayyid Abdulaziz, Fakhriddin, Mosque, A Madrasa, A Mansion, A Hilkhana, A Bazaar, Efendi, Sayyid Abdula.

### INTRODUCTION

According to historical sources, the reign of Amir Temur was marked by trade and cultural ties with Turkey. Enlightened people, scholars,

artisans, painters, dervishes moved freely from one country to another. The tombs of Amir Sultan in Bursa and Kazizada Rumi in

Samarkand are striking examples of this. During the reign of Amir Temur, the relations between Central Asia and Turkey were studied politically, intellectually, aesthetically and economically [4.19]. As a result of subsequent historical developments, a large part of the national treasures of the Timurid period went to Turkey and are still preserved in large museums and libraries. In particular, it is kept in the Bursa Library, Hagia Sophia, Nuri Osmania, Fatih and various other libraries. The reasons for staying in Turkey can be attributed to the fact that the great geniuses of that time went to Turkey and continued their work there.

### THE MAIN FINDINGS AND RESULTS

**Bursa City Library.** It is one of the libraries where ancient books are kept. The most visible building of the city, which always attracts tourists, is the “Green Mosque” (Yeşil Camii), where the library is located. The Green Mosque was built in the XV century by Mahmud I (1730-1757). In the second half of the XIX century, the mosque was restored to its original condition after renovations. The building is called the “Green Mosque” because the walls are decorated with green and blue tiles.

Another part of the library is located in the “Great Mosque” (Ulu Camii) next to the “Green Mosque”. The mosque was built in the

second half of the XIV century and the first half of the XV century. The altar, pulpit and magnificent library located inside the mosque attract visitor [5]. The written sources of the Timurid period kept in this library are mainly the manuscripts of Kazizada Rumi. They are as follows;

1. **“Risola al-ajab”** (“A Treatise on the Sinus”). This pamphlet describes a new method of determining the sine of a degree, written in Arabic, in Samarkand. In a single copy. Bursa City Library, Turkey.
2. **“Risola fi-l-hay’a va-l-handasa”** (Booklet on Astronomy and Geometry). Available in single copy. Bursa City Library, Turkey.
3. **“Risola fi samiyyat al-qibla”** (Booklet on the Azimuth of the Qibla). Manuscript. Bursa City Library, Turkey [1.186-189].

**Nuri Osmaniye Library.** Construction of the ensemble began in 1749 during the reign of Sultan Mahmud I and was completed after his death during the reign of Sultan Osman III. The Nuri Osmaniye ensemble was built in the Baroque style and consisted of a mosque, a madrasa, a mansion, a hilkhana, a bazaar and of course a huge library. The library consists of a four-column, domed dome. The interior walls are decorated with Baroque-patterned ganjas, as well as Arabic inscriptions by calligraphers

such as Ali Efendi, Mahmoud Rasmi, Sayyid Abdulaziz and Fakhriddin. At the bottom of the library there is a basement where books are stored, and the upper part is used as a reading room. The library has two gates: the main gate, on which is written the Arabic hadith, "Seek knowledge from the cradle to the grave".

The following are written sources on the Timurid period preserved in the Nuri Osmaniye Library;

**1. Nizamiddin Shamiy. "Zafarnoma" works.**

A copy of the manuscript presented to Amir Timur in 1425. Istanbul Nuri Osmaniye Library. The play reflects the history of Timur until 1404. There are two copies. The first was presented when Amir Timur returned to Samarkand from a western seven-year march. The second copy is dedicated to Umar Mirza ibn Miranshah. In 1404, Timur handed over the rule of his lands to his grandson. The introductory part of the second copy was amended by Umar Mirza ibn Miranshah.

**2. Sharafiddin Ali Yazdiy. "Zafarnoma" works.**

"It is known as "Fath-noma-i Sahibqiron" or "Zafar-noma-i Temuriy" and "Tarihi Jahon-Goshoy i Timur". Istanbul, Nuri Osmaniye Library. Available in triplicate. First copy Istanbul, Nuri Osmaniye Library. It was amended by Ibrahim Sultan and his secretaries and returned to Yazdi again for decoration. Second copy Istanbul, Nuri Osmaniye Library. Transferred to Shah Rukh. Third copy Istanbul, Nuri Osmaniye Library. Transferred to Ibrahim Sultan. The

introductory part is called "Tarikh-i Jahongir". It includes the genealogy of Turkish khans and Genghis Khans in 1419. "Zafarnoma" is divided into introduction, chapter and conclusion. Two more copies of the work are kept in the libraries of Hagia Sophia and Fatih in Turkey. It is not clear by whom and to whom it was copied. This work has also been published in Turkey as a modern edition. Translated into Turkish in 1929 by Mustafa Rahmi [2].

**3. Sharafiddin Ali Yazdiy. "Zafarnoma" works.**

Copy 1505-1529. Istanbul Nuri Osmaniye Library. Translated into Turkish by Dervish Ali al-Bukhari for Kochkunjikhan.

**Fatih Library.** The Fatih ensemble is the first structure built by order of Sultan Mahmud Fatih after his conquest of Istanbul; It was built in Fevzi Posh district of Fatih district. The architectural ensemble consists of a mosque, a madrasa, a hospital, a khilkhona, a bazaar and a library. The construction of the ensemble covers the years 1463-1470. During the Byzantine Empire, there was the temple of Havrium, built by Attic Sinon. The Fatih Library is far from the Byzantine style and has been rebuilt in the Turkish architectural tradition. The structure was badly damaged by earthquakes in 1509, 1554 and 1757. A particularly strong earthquake in 1766 caused the collapse of the dome in the central part of the building. The present-day Fatih ensemble was built in 1767 by Mahmud Tahir Aga by order of Mahmud III. The library here was built in 1742. But the library is not well preserved. Some of the books in the library have been donated to the Solaymon Library. The library also houses various books written by Mahmud II (Fatih Sultan) in Arabic, Latin and Italian [7].

The following are written sources on the Timurid period kept in the Fatih Library;

1. **Sharafiddin Ali Yazdiy. “Zafarnoma” works.** 1507 copy. Fatih Library. It was copied by Sultan Ahmad ibn Hawand al-Husayn on the orders of Badi az-Zaman Bahadur Khan. “Zafarnoma” was copied in a very abbreviated form.
2. **Hoja Tajiddin as-Salmoni. The work “Zayli Zafar-noma”** or (History of Taji Salmoni) Samarkand, 1404. Fatih Library. It covers the last years of Amir Temur’s rule and the reign of Shahrukh. The author came to Samarkand from Sheroz to Amir Temur in 1397-1398. Timur was with him in the last moments of his life. It is clear that the author was considered a high-ranking official at that time. Later, during the reign of Shah Rukh, he was an assistant to the military emir Shahmalik. In 1410, Shah Rukh ordered him to end the history of Amir Temur. The work covers the last years of Timur’s reign. Government documents are also included by the author.
3. **Abdurazzoq Samarkandiy. Matlai Sadayn and Majmai Bahrain.** It consists of two parts. Fatih Library. Part of this work is called Matla as-Sa’dayn. Covers historical events from 1428 to 1470.
4. **Sharafiddin Ali Yazdiy. “Zafarnoma”.** “Fath-noma-i Sahibqiron” or “Zafar-noma-i Temuriy” and “Tarihi Jahon-Gushayi Temur”. Available in triplicate. The second copy. Fatih Library. The first copy was edited by Ibrahim Sultan and his secretaries and returned to Yazdi again for decoration. The second copy is dedicated to Shahrukh. The third copy is dedicated to Ibrahim

Sultan. The introductory part is called “Tarikh-i Jahongir”. It includes the genealogy of Turkish khans and Genghis Khans in 1419. “Zafarnoma” is divided into introduction, chapter and conclusion.

**Hagia Sophia Library.** This ancient library, which houses rare and valuable books, is located in the Hagia Sophia building. It is one of the largest museums in the world today. During the reign of the Byzantine Emperor Constantine for 360 years, the surviving part of the Hagia Sophia was built. That is, it is called the Great Temple. On June 20, 404, a large part of the temple was destroyed by a fire here. The building was completely renovated on October 10, 416, by the Byzantine emperor Theodosius. The front of the Hagia Sophia, the friezes, the marble steps were badly damaged on June 3, 532, in a bloody uprising known in history as the Nika (Victory) and destroyed by the rebels. After the suppression of the revolt, a new temple was built by Emperor Justinian in 532-537. The construction, which began in 532, lasted 5 years and 10 months and invited some of Turkey's greatest architects. The marbles used in the construction of the temple were specially brought from Istanbul and the cities around the Mediterranean. In 726, during the Iconoclasma, marble statues depicting saints in the Hagia Sophia, as in other temples in Istanbul, were damaged. After the city was occupied by the Turks in 1453, the first Friday prayer was performed here by Sultan Fatih Mahmud. He then ordered the conversion of the temple into a mosque at his own expense. In 1739, a madrasa, library and kitchen were added to the mosque. The renovations of 1847-1849 were the largest renovations in the history of Hagia Sophia. The unique dome of the building is one of the five largest domes not only in Istanbul but also in the world.

The unique manuscripts of Ali Kushchi, a contemporary of Mirzo Ulugbek, are preserved in the library of this building, which today attracts tourists from all over the world. This ancient library, which houses rare and valuable books, is located in the Hagia Sophia. This library preserves the unique treatises of Ali Kushchi, a contemporary of Mirzo Ulugbek, a scholar of the Timurid period.

Ali Kushchi's full name is Alouddin Ali ibn Muhammad al-Kushchi, he was born and raised in Samarkand. Ali Kushchi spent most of his life in Samarkand. Only after the death of Ulugbek in 1449, regretting the dispute between the mirzas, he was gradually forced to stop scientific work here. Ali Kushchi, who spent the rest of his life in Turkey, was appointed head teacher of the Hagia Sophia in 1472. Here he manages to write many of his unfinished pamphlets and new pamphlets.

Ali Kushchi's treatise "Risala al-Muhammadiya fi-l-Hisab" (On Account), kept in the Hagia Sophia Library, is one of the rarest works on Arabic accounting, dedicated to the Turkish Sultan Muhammad II. It deals with arithmetic, algebra, geometry and trigonometry from decimal and hexadecimal number systems. The work was translated into Persian by the author himself in 1472. One of the important aspects of the treatise is that for the first time the terms "positive" and "negative" were used in the sense we use today.

**"Risala al-fathiya"** ("Victory treatise"), **"Risola dar ilmi hayat"**, **"Sharhi Ziji Ulugbek"** ("Commentary on Ulugbek Zij") dedicated to the science of astronomy. ("Treatise on the Science of Astronomy"), his works are significant for their perfection. In particular,

**"Risala al-Fathiya"** was written in Istanbul in 1473 on the occasion of the victory of the Turkish Sultan Muhammad II over the Sultan of Iraq Azim.

He is also known as **"Risola dar ilmi hayat"**, **"Risola dar falakiyot"**, **"Risolai forsiya dar hayat"** and **"Hayati farsiy"** and was written in Persian. The pamphlet contains a number of facts that testify to the achievements of scientists of the Samarkand school in the field of astronomy. One of Ali Kushchi's disciples, Abul-Qasim ibn Hasan al-Ruyani (d. 1520), says the following about the treatise; I studied many works on astronomy, carefully reading the "zij" of Shamsiddin al-Kashi, Husaynshah Samani, Nosiri Sherazi and Alishah Khorezmi. But after reading Ali Kushchi's treatise, all the things I didn't understand in the field of astronomy became clear to me". **"Sharhi Ziji Ulugbek"** ("Commentary to Ulugbek Zij"). The commentary is written in Persian, as is Zij himself. It was first started by Jamshid Kashi and Kazizada Rumi. Ali Kushchi then graduated in Istanbul.

At the same time, Ali Kushchi commented on works on astronomy, geography, linguistics and medicine. For example, such treatises on astronomy as **"Sharhi Risalai"**, **"Tuhfai Shahiya"** (Commentary on the Royal Gift), and **"Sharhi Risalai Sullam as-Sama"** (Commentary on Sullam as-Sama) are proof of our point. The commentary of the famous mathematician and astronomer Qutbiddin Sherozi (d. 1311) is written in Persian in the pamphlet **"Tuhfai Shohiya"**.

In **"Sharhi risolai Sullam as-samo"** ("Commentary on the treatise of Sullam as-samo"), Ali Kushchi commented on the



astronomical treatise “Sullam as-samo” by one of his masters in Samarkand, Jamshid Kashi.

Ali Kushchi also visited many countries during the reign of Ulugbek and served as an ambassador. Ali Kushchi wrote the “Pamphlet” in Chinese after he returned from being sent to China by Ulugbek in 1438. He described the climate, nature, and customs of the Chinese according to his personal observations. In addition to mathematics and geometry, the play also includes a map of the world.

The commentary of Ali Kushchi’s philosophical work “**Sharhi tajvidi Khoja**” (“Commentary of Khoja Tajvidi”) is extremely complete and meaningful. The work consists of commentaries on the famous astronomer, mathematician and philosopher Khoja Nasiriddin Tusi (1201-1274) on the philosophical work “Tajvid”. It was written by the future scientist in 1417 in Kermondali, and was the first work to belong to his pen.

Linguistic “**Sharh ar-risala al-Azudiya**” (Commentary on the treatise Al-Azudiya). In fact, Al-Azudiya was written in Arabic by Izziddin ibn Abdurahman ibn Ahmad Iji (d. 1335) and was commented on by Ali Kushchi.

“**Risala al-mujas fit-tib**”, which belongs to medicine. Written in Arabic, the only copy available in Hagia Sophia.

Mathematical works “**Risola fi hall al-misal al-handasa**” (“Treatise on the solution of a problem in geometry”), “**Risola fi-l-account**” (“Treatise on calculus”), provide detailed information about the science of mathematics. In particular, “**Risola fi hall al-masala al-handasa**” (“Treatise on the solution of a

problem in geometry”). In this play, written in Arabic, the author proves a theorem about the angle formed by an attempt made in a circle.

Ali Kushchi’s treatise “**Risola fi-l-Hisob**” (“Treatise on Account”) was widespread in the Middle Ages and attracted the attention of not only scholars of Movaraunnahr, but also scholars of the Near and Middle East. For example, 150 years after its writing, Bahauddin Amuli (1547-1621) used it when he wrote his work “Khulasat ul-Hisab”. The work was written in Persian in 1425 in Samarkand. It consists of three parts; decimal counting system, sixty counting system and handasa etc.

## CONCLUSION

The written heritage of the Timurid period, preserved in Turkish libraries, testifies to the development of science and culture in the XVI and XV centuries. This scientific heritage today serves as a programmatic practice in the study of various fields. All the lives and works of Amir Temur and scientists of the Temurid period were spent in the path of science. They have forever engraved their names in the pages of history with their works.

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