



## EDGES OF TIMURID RENAISSANCE: SULTAN IBRAHIM

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### ABOUT ARTICLE

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**Abstract:** This article is devoted to the theme of the renaissance of the Timurid era, which is considered an important part of the history of Uzbekistan, and it talks about the activity of the Timurid prince Ibrahim Sultan in the history of his time, especially in the development of science and culture. The article is written directly on the basis of the analysis of the primary written sources written during the Timurid era, more precisely, historical works, and presents to the readers an aspect of the Timurid renaissance.

### INTRODUCTION

In the history of Uzbekistan, the renaissance of the Timurids is a unique period of the development of science and culture, which is clearly visible in three places in terms of territory. First, we see that its foundation was created in Transoxiana through the creative activity of Amir Temur, and then it was manifested in the examples of the reforms carried out by Sultan Ulugbek in the direction of the development of science. The continuation of the Timurid renaissance, clearly embodied in history, can be seen in the development of culture and art in the capital Herat during the reign of Mirza Shahrukh, especially under the patronage of Prince Mirza Boysungur, and in the contribution of Prince Ibrahim Sultan to the development of science and culture in Shiraz, the center of Persia.

### THE MAIN PART

It is recorded in the sources of that time that Ibrahim Sultan patronized the development of science among the descendants of Amir Temur, and he was also a well-known person in this field. Information about this from his birth to his death and partly about his descendants can be found from historical sources in the works of Sharafuddin Ali Yazdi "Zafarnama", Hafizi Abru "Zubdat al-Tawarikh" and Abdurazzaq "Matlai Sa'dayn".

Some comments about this have been stated in scientific studies. Asomiddin Orinboev, a famous orientalist in Uzbekistan, in his introduction to the photofacsimile edition of Sharafuddin Ali Yazdi's work "Zafarnoma" in 1972, described Ibrahim Sultan as the ruler of Persia, an educated person of his time, knowledgeable in the fields of literature and history [1; p.XI - XII].

The Turkish researcher Lale Ulug, based on the Istanbul and Tehran libraries of Eastern manuscripts, in his article "About the work 'Iskandarnama' belonging to Nizami's pen" (Lâle Ulug. An Iskandarnama of Nizami produced) also touched upon Ibrahim Sultan's patronage of book decoration.

According to Sharafuddin Ali Yazdi's work "Zafarnama", Ibrahim Sultan's grandfather was born during the five-year campaign of Amir Temur (1392-1396), on Tuesday, 27th Shawwal, 796 (1394.25.08) in Lashkar. At this time, Amir Temur occupied Avnik fortress located between Lake Van and the city of Arzirum in the eastern part of Asia Minor [1; sheet 266 a].

Abdallah Lison, a famous astrologer in the service of businessmen, calculates the position of the stars using an astrolabe and predicts that the born baby will be a ruler in the future, as well as the famous calligrapher Yaqut, who went down in history in the art of calligraphy. Amir Temur is filled with joy and throws a big wedding. Depending on his further education, the princess entrusts the care to Tuman, appoints Sodkin, a relative of the Sahibqiran family, as a midwife, and designates Amir Osman Abbas as the father of the prince [1; 266 b-269 b pages ].

When Amir Temur returned from the Indian campaign (800 Rajab / 1398 III - IV - 21 Sha'ban 801 / 28.04 1399) and came to Termiz, family members from Samarkand, including his grandsons Mirza Ulugbek and Ibrahim Sultan, came to meet him. were (21 Rajab 801 / 29.03 1399). Ibrahim Sultan was five years old at that time [1; sheet 345 a ].

During the seven-year campaign of Amir Temur, Tuman Ago arrived from Samarkand with the princes to Arron Karabagh, and then moved from there to Tabriz; Ibrahim Sultan was among them. Before the battle with Bayazid, the king of Rum, a letter was sent to the Sultanate. The most important event of the seven-year campaign is the battle near Ankara (Zul Hijja 19, 804 / July 20, 1402), in which Amir Temur achieved a great victory. Sharafuddin Ali Yazdi in "Zafarnama" praised Ibrahim Sultan in one page of poetic lines on the occasion of this victory (with words such as matured in knowledge, generous, developed the religion of Islam) [1; sheet 414 b ].

After the conquest of the country of Rum, Amir Temur called his grandchildren who were in labor in the Sultanate to Rum, and Ibrahim Sultan was among them. Here, Amir Timur allocated a tuman (ten thousand) army to Ibrahim Sultan and added it to the army of his father Mirza Shahrukh, and at that time the prince was only eight years old. Later, the princes, including Ibrahim Sultan, were sent back to Samarkand [1; 432 a; 447 b; 452 a sheets ].

Amir Temur gave a big wedding in the autumn of 1404 in Samarkand in gratitude for his victory from the seven-year campaign, and also held the weddings of his six grandsons - Ulughbek, Ibrahim Sultan, Iyjal ibn Mironshah, Umarshaikh's children Pirmuhammad, Sayidi Ahmed and Boykara. In "Zafarnama" it is said that the famous scholar Sheikh Shamsiddin Muhammad Jazari<sup>9</sup> Sheikh Shamsuddin Muhammad Jazari - Sheikh Shamsuddin Muhammad ibn Muhammad al-Jazari al-Shafi'i (or Shamsuddin Abulkhayr Muhammad ibn Muhammad al-Jazari), born in Damascus in 1350, then went to Rum, Amir Timur after his victory in Rum, sent him as an ambassador to Egypt, then sent to Samarkand. He has an Arabic translation of the Qur'an, "Al-Muqaddimat al-Jazari" (translated into Persian) and several other works. He died in 833/1429), who was the forerunner of the imams of his time, read the marriage sermon with a beautiful recitation, and Mavlano Salahiddin, the Qazikal of Samarkand, married them [page 1; 461b].

At this wedding, Amir Temur gave the territories east of Transoxiana to the sons of Mirza Shahrukh, Mirza Ulug'bek and Ibrahim Sultan, and signed a special label about it: "Tashkent, Sairam, Yangi, Ashpara and Jatha regions up to China were assigned to Emirza Ulug'bek; Andigon, Akhsikat, Taroz, Koshghar, Khotani, together with all their subordinate and adjacent [lands], was ordered to be

given to Emirza Ibrahim Sultan. He wrote a label about it and sealed it with a stamp" [1; 466 a sheet], - writes Ali Yazdi. But fate and the course of subsequent events were such that Ibrahim Sultan did not have the chance to lead the family that his grandfather had decided. In the sources, it is noted that when Sahibgiron was on his deathbed in Otror during his march to China, his grandsons Princes Ulugbek, Ibrahim Sultan, Iyjal were sitting on his left side [1; sheet 469 p]. Ibrahim Sultan was with those who brought the body of Amir Temur from Otror to Samarkand and also participated in his funeral [1; Sheets 476 b - 480 p].

After the death of Amir Temur, princes Ulugbek and Ibrahim Sultan were not allowed to enter the city, and they went to Bukhara and prepared to defend it; the guarding of one gate was entrusted to Ibrahim Sultan [1; Sheets 483 b - 486 a].

The continuation of the written information about the role of Ibrahim Sultan in the history of the Timurid kingdom is given in the work "Matlai sa'dayn" by Abdurazzoq Samarkandi. It says that after Khalil Sultan came to the throne in Samarkand, Shahrukh summoned his sons Ulugbek and Ibrahim Sultans from Bukhara to Herat.

Ibrahim Sultan stayed in the capital Herat for some time and was in his place during his father Shahrukh's march to Mozandar (1407) and his trip to the Bodghis pasture (1408). Then in 812 (1409-1410) Shahrukh entrusted him with the management of Balkh and Takharistan region. However, he did not stay long in this task. The reason is that in the western parts of the kingdom, Mirza Umarshaikh's descendants, including Mirza Iskandar in Isfahan, rise up with the claim of sole authority. In order to suppress them, Shahrukh was forced to march to the Persian region and after a certain period of siege, he captured Isfahan (2nd Jumodulavval 817 / July 20, 1414). pulls a shaft in his eyes.

From there, Shahrukh goes to Shiraz and surrenders the Persian region to Ibrahim Sultan, who was ordered to stand at the head of the army during these events (817, Jumodulavval / 1414, August); Abdurazzoq Samarkandi described the instructions of his decree on this matter as follows:

"He (Mirza Ibrahim Sultan) should do so that the raiyats enjoy the peace of the bed of mercy, engage in prayer, and feel the pleasure of safety and the pleasure of honesty; let him impose such a strict sentence that the viceroys do not deviate from the path of justice and do not go beyond the established rule in the creation of goods belonging to the Diwan. [Then] a good name, which renews the freshness of property, and a blessing, which strengthens the foundation of the state, beautiful praises, which are the appearance of the face of greatness, and abundant rewards, which are the cause of abundant happiness, will be produced for us and for the blessed child' [2; II, 273].

Sharafuddin Ali Yazdi also mentioned about this suyurgol: "Boy names are the key (remaining name) according to the meaning of the words and - God gives the kingdom [of the people] to whomever He wants [3; Surah 2 (Surat al-Baqarah), from verse 247 ], - According to the verse, the region of Shiraz, which brings the envy of the glorious paradise and is more refreshing than the gardens of paradise and more beautiful than the spring meadow, which gives peace to the soul, may God protect it from dangers and difficulties, - giving thanks to the great Lord, to the son of the heir (Ibrahim Sultan), who is the light of the kingdom, the flower of the garden of the kingdom [in the verse] - God made Abraham [Himself] a friend [3; Sura 4 (Sura An-Nisa), from verse 125 ], - [as it is said], determined" [1; sheet 5 b].

But Mirza Iskandar didn't give up his desire to rule, even with his dimmed eyes, and less than a year later, he encouraged his brother Mirza Boykara to a new conspiracy against the state. Boykara, succumbing to his instigation, drew an army to Shiroz and took the city of Shiroz from Ibrahim Sultan. When Mirza Rustam found out that Mirza Iskandar was the main cause of this conspiracy, he executed him. Due to this incident, Mirza Shahrukh is forced to march to Persia for the second time and reaches

Shiraz. Boykara was powerless to resist and surrendered (3rd Ramadan 818 / 1415.6.XI). Shahrukh re-appoints Ibrahim Sultan as governor of Fars region.

The details about Ibrahim Sultan's management of Shiraz region and the creation of "Zafarnama" were first described in the "Preface" part of the work. In it, Shahrukh gave the administration of the Persian province to Ibrahim Sultan, and in the "Prologue" this prince was devoted to knowledge from his youth, to piety during his youth, he glorified the way of life of the saints, he was sharp-witted, highly talented, highly diligent, with a very strong memory, a skilled calligrapher who creates miracles in his epistles, a beautiful demeanor it is noted that he is a person with manners, that his ancestors were from the kings, based on the criteria of justice in ruling the kingdom, that he canceled the toll collected at the gates and stopped collecting taxes from the peasants [1; 5 b – 6 b sheets].

At the beginning of the main part of "Zafarnama", Sharafuddin Ali Yazdi mentions Ibrahim Sultan after the description of Amir Temur and Shahrukh, and emphasized that what he wrote in his praise was not based on the news he heard, but on the concrete evidence he saw with his own eyes. Historian describes this prince as a person with a soft nature, returning good to evil, mastering various knowledge, generous, deep mind, beautiful speaker, owner of a pen that draws funny things, a person who copied the texts of mishafs (books, collections) with a calligraphy pen, volumes of the Qur'an, books and scrolls. described [1; Sheets 88b – 89 b]. "Zafarnama" captured the capital city of Delhi in the Indian campaign (22 Rabiussani 801 / January 2, 1398), captured the city of Damascus (4 Sha'ban 803 / 20.03 1401), the battle near Ankara (19 Zul Hijja 804 / 20.07, 1402) and in it, Amir Temur achieved a great victory, and in the words of praise given in the poem at the end of the work (dedication), sentences with the content of those listed above are also mentioned about Ibrahim Sultan [1; 324 a; 381 a; 414 b; sheets 492a – 494a ] and their details were partially mentioned above.

From the information written about Ibrahim Sultan in the preface and main parts of "Zafarnama", we can see that this prince tried to develop the Persian region in terms of socio-economics during his reign. It is known that Ibrahim Sultan's ambassadors took an active part in the international trade-embassy relations of the Timurid state, and in 1419-1422, the ambassadors from the Timurid kingdom went to China [4].

Naturally, the greatest attention is focused on the development of the city of Shiraz, the regional center. It should be noted that the famous poet Hafiz Shirozi (1325-1390) who lived a little earlier in time, more precisely during the time of Amir Temur, in his divan of ghazals, also described the city of Shiroz, especially the Ruknabad river that flows through the city and the Musalloni (Prayer where Eid prayers are performed) located outside the city. He described it as a place where flower parades are held in the spring season, and which cannot be found even in heaven.

Sharafuddin Ali Yazdi also praises Shiraz in the "Prologue" section of "Zafarnama". Shiraz is fresher than the gardens of paradise and more beautiful than the spring meadow, he writes that it is the place of the seven climates. Ruknabad river mentioned by Hafiz Sherazi (Persian: "rukn" (part) and "bod"(wind) – "rukn where the wind blows" -; The surrounding area of the city of Shiraz where the river flows and the breeze blows from the mountain (Allah Akbar mountain); the river flowing from there was also called Ruknabad) and along with Musallo, Allahu Akbar mountain gorge and Nasimabad and Jafarabad regions are also mentioned. The river Allahu Akbar, which originates from the mountain gorge, is compared to the life-giving water of Khizr, the natural beauty of the Nasimabad region is said to be the envy of the Eram Garden, and Musallo and Ja'farabad are compared to the corner of the landscape where the flowing waters of Kawsar and Tasnim are located in heaven: "His purple-filled garden and Nasimabad make the Eram garden(In Eastern mythology, a legendary garden built by King

Shaddad in Yemen, its area was very large) jealous, while Musallosi (the area where Eid prayers are usually performed (Namazgoh); Here, a place with clean air outside the city of Shiraz - a prayer hall is meant) and Ja'farabadi (A place near Shiraz.), whose breeze opens the hearts, and the golden corner of Kawsar(the name of a heavenly spring or river ) and Tasnim(the water that flows from the rocks in paradise ) are erur" [1; Sheets 5 b – 6 a].

About Ibrahim Sultan, Lele Ulug's article mentioned above also mentions some information, and they partially complement what we quoted above on the basis of Sharafuddin Ali Yazdi's "Zafarnama". According to him, Ibrahim Sultan was a patron of the art of literature, and various books and poetic works were copied directly on his orders, and some of them were decorated with beautiful patterns and paintings. In the article, as an example, four decorative manuscripts are presented - 1) a collection (anthology) of Baysungur Mirza's poems copied by Mahmud Kotib Shirozi, 2) a manuscript of Firdawsi's "Shahnoma" copied in 823/1420, 3) "Zafarnoma" by Sharafuddin Ali Yazdi, "Kalila and Dimna" , a collection consisting of "Marzubonnoma" and "Sindbodnoma" and several undecorated works (the "Kulliyot" of Saadi Shirozi, copied by the scribe Muzaffar ibn Abdullah in 829/1425-1426, 2 copies of the "Quran" (823/1420), penned by Nizami Ganjavi a copy of the epic "Iskandarnoma" (partially decorated), etc.

### CONCLUSION

It is clear from the above details that Ibrahim Sultan ruled the Persian region after 1415 until the end of his life (4th Shawwal 838 / 3rd May 1435), where he developed economy, science, especially spiritual culture and made a significant contribution to the development of the Timurid renaissance. On the basis of his patronage and direct participation, the perfect and most reliable history of the state of Amir Temur - Sharafuddin Ali Yazdi "Zafarnama" was written, copies of rare calligraphy were copied from many manuscripts, and they took an important place in the history of society.

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