

THE ROLE OF “TAVORIKHI GUZIDA. NUSRATNAMA” IN MEDIEVAL TURKIC HISTORIOGRAPHY

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Annotation: This article analyzes the 16th-century historical source “Tavorikhi guzida. Nusratnama,” focusing on its origin, significance in source studies, linguistic features, and literary characteristics. The research examines the manuscript copies, the issue of authorship, the structural composition of the work, and the historical information it provides about the socio-political life of the Shaybanid period. The study also highlights the importance of written heritage in reconstructing the history of the Uzbek literary language..

.Key words: “Tavorikhi guzida. Nusratnama,” Shaybanids, historical source, manuscript, Old Uzbek language, source studies, linguistic analysis, composition, authorship

INTRODUCTION

Linguistic research conducted in world linguistics today, including research on the description of historical sources and their lexical features, is of particular scientific and practical importance in the development of the field. As one of the areas of great interest to many scientists, research on the language of written monuments, the preparation, publication, dissemination to the general public, translation into foreign languages, and the disclosure of their linguistic features contribute to the achievement of their place and status on a global scale.

LITERATURE ANALYSIS AND METHODOLOGY

In recent years, our country has created extensive opportunities and conditions for studying the scientific heritage of our ancestors, and targeted scientific research work is being carried out on this issue. At the same time, one of the priority areas has been identified as the disclosure of the still incompletely studied layers of our unique scientific heritage, in particular, the study of unique manuscripts stored in domestic and foreign funds.

Currently, “...More than 100 thousand manuscripts are kept in the book collections of our Uzbekistan. Unfortunately, these rare books have not yet been fully studied, they are waiting for scientists and their readers. In these unique works, one can find answers to many urgent problems posed by the current three eras... But we, being the heirs of such a unique heritage, the owners of such wealth, must openly admit that we have not done enough to comprehensively study and educate them, to convey them to our people, first of all, to our growing youth, and to the world community,” which serves as the basis for studying this invaluable spiritual heritage from a linguistic perspective [1]. Today, sufficient conditions are being created for the creation and maintenance of an electronic database of unique manuscripts stored in Uzbekistan, the organization of their in-depth study on a systematic basis and their theoretical description, the publication of scientific annotations of written monuments in Uzbek and foreign languages in the mass media and on the Internet, the introduction and study of their works by domestic and foreign scientists, specialists, and young students. Also, the issue of conducting special research within the framework of a number of problems, such as the lexical features of sources that played an important role in the historical development of the language and the study of spiritual heritage based on them, was waiting for its solution.



In particular, the vocabulary of the 16th century source "Tavorikhi guzida. Nusratnoma", which formed a separate page in the history of the Uzbek language, has not been specially studied in a monographic plan to this day. It is known that at the same time in our country, "...special attention is paid to scientific research aimed at revealing many unexplored layers of our national cultural heritage in the fields of textual studies, literary source studies, linguistics, philosophy, and cultural history" and serves as a basis for further expanding the scope of scientific research in this area [2].

RESULTS AND DISCUSSION

In studying the history of each period of human society, the works written by historians of that period are of significant historical importance. Interpreting them on a comprehensive and in-depth scientific basis is one of the important tasks facing scholars of sources and philology. It is known that the Uzbek language has an extremely long history, and in its development there are several periodic stages that differ from each other in certain linguistic features. Since the period of development of the Uzbek language in the 15th-16th centuries is recognized by world scholars as the "golden age" [3], it is necessary to comprehensively analyze and comprehensively cover the language of each work related to this period.

The creation of a complete historical phonetics, lexicon, and grammar of the Uzbek language is associated with the study of the language of written monuments related to the history of the Uzbek language. For this reason, in recent years, a number of scientific works have been created in Turkic studies, including Uzbek linguistics, devoted to the study of the language of written monuments. In this case, literary works are used as the main source for tracing the periods of language development, most of the sources related to the old Uzbek literary language are poetic works, and prose works are relatively few. This relative deficiency can be compensated for by using historical works written in prose. One of these sources is the work "Tavarikh guzida. Nusratnama" [4].

Speaking about the period in which the work was created, it is necessary to emphasize that science and culture developed significantly during the Shaybanid era. The fact that there were prominent scholars among the rulers of the dynasty is evidence of this. Muhammad Shaybaniykan, Kuchkunchikhan, Ubaydullahkhan were the most knowledgeable rulers of their time. Also, the valuable sources kept in the libraries of Muhammad Shaybaniykan, Abdulazizkhan, Abdullakhan, were rare libraries of their time. This opinion is also confirmed by the fact that one of them was founded. In Maverannahr, scholars who continued the traditions of the Academy of Scientists founded by Ulugbek Mirzo reunited. In particular, in the madrasas of Samarkand and Bukhara, scholars, philosophers, astronomers, physicians, poets and historians wrote works and taught students.

In the late 15th and early 16th centuries, a number of historical works were created in honor of Muhammad Shaybani Khan, who ruled in Central Asia and founded the Shaybani dynasty, describing his military campaigns and conquests. These include Muhammad Salih's "Shaybaniynoma", Mulla Shadi's "Fathnomai Khani", Binoi's "Shaybaniynoma", "Mehmonnomai Bukhara". Some of them were written in prose, others in verse, in old Uzbek and Persian.

Sources provide information that Shaybani himself compiled a divan and wrote a work. The scientific and literary community of our country learned about Shaybani's "Devon" in 1991 through an article by Temur Khoja oğlu [5]. The article mentions that Ahmad Zaki Validi



Toghon found Shaybani's unique "Devon" in the library of the Topkapi Palace and first presented it to scholars in 1927. Temur Khoja oğlu says that it is not known how the only manuscript in the world of Shaybani's "Devon" ended up in the palace of the Ottoman Turkish kings. The article also cites examples of the poet's work. The author of the article emphasizes that the most striking feature of Shaybani's poems, which continued the tradition of Sakkoki, Gadoi, and Navoi, is that they always express the poet's boundless love for the land of Turkestan [6].

Also, the fact that the development of historical science was noticeable during this period, and many significant historical works were created at this time, is evidence of our opinion. By order of Shaybani Khan, Kamoliddin Binoi, Mulla Shadi, Muhammad Salih, and Fazlullah ibn Ruzbekkhan wrote their works and dedicated them to the Khan. In addition, this list includes the historical work "Zubdat ul-Azar" by Abdullah ibn Muhammad ibn Ali Nasrullah, "Abdullahnama" ("Sharafnama Shahiy") by Tanish Bukhari, and the work of an unknown author TN. The mentioned historical and artistic sources contain information about the socio-political, economic, cultural, educational, etc. situation is reflected.

TN is a historical source written in the old Uzbek literary language and dedicated to the history of Genghis Khan, Amir Temur and mainly Shaybani Khan. Different opinions have been put forward by source scholars regarding the author of the work. This source is considered a valuable spiritual heritage that describes the history of Central Asia and its bordering peoples and nations. This historical source includes the basmala, the author's preface, the history of the Oghuz, Turkic, and Mongol tribes, the history of Genghis Khan and his descendants, the history of Amir Temur and the Timurids, and the history of Shaybani. There are separate sections about Abulhair Khan, Muhammad Shaybani's brother Mahmud Bahodir Sultan, and Muhammad Temur Sultan, Shaybani's son.

This work, which means "Selected Stories - Galabanoma", is a valuable source on the history, ethnography, geography, art, language and literature of the Uzbek and other Central Asian peoples of the 15th-16th centuries. This work is of great importance for philologists in tracing the historical development of the Uzbek literary language, studying the stages of formation, and studying changes in development; for philologists, historians, and source scholars in studying the Mongols, Timurids, and especially the Shaybanid era. This historical work has not been sufficiently studied by specialists and has not been involved in research.

According to the TN, after Shayban Khan conquered Bukhara and Samarkand, he entrusted the task of creating the work to the palace historians, although the book is mainly devoted to the history of Shayban Khan, it can be divided into several parts. The first part of the work contains information about the Turks and the ancestors of Genghis Khan, for which the works of Alauddin Ato Malik Juvaini and Fazlullah ibn Abulhair Rashididdin served as the basis. It can also be seen from the work itself that the author creatively used the work "Tarihi arba' ulus" ("History of the Four Nations") by Ulugbek Mirzo in this section. The work covers in detail the period after the death of Abulhair Khan and the conquest of Maveronnnahr by Shaybani Khan, ending with the events of the conquest of Andijan in 1504, and on this basis the completion of the events of the work falls on 1505. It should be especially noted that the work is structurally and compositionally perfect, and later served as a model for the creation of other historical sources on this topic.

As mentioned above, it is not known who wrote the work. There are different opinions among researchers on this matter. For example, according to P.I. Lerkh, the work was written by Ahmad



Bahavuddin Walid, the son of Mevlana Jalaluddin Rumi [7]. However, this statement is not true. has not been proven, because Sultan Walid lived 300 years before the writing of this work (1226-1312). A.A.Semenov, R.G.Mukminova and V.P.Yudin consider that TN was written by Shaybani Khan or with his close participation [8]. It is worth noting that the facts that Shaybani Khan loved history, was sympathetic to the creation of historical works, and directly participated in their writing were cited by famous historians of his time [9]. On the other hand, there is also doubt that the author is Shaybani Khan. After all, TN itself contains separate lines about the author entering the service of Shaybani Khan. Undoubtedly, Shaybani Khan himself clearly participated in the writing of the work. However, after studying the manuscripts that were contemporary with the work, A.M. Akramov considers Muhammad Salih, who was closer to Shaybani Khan, to be the author of the work [10].

A. Akramov, based on the words in the TN indicating that this work was written in accordance with the decree of Shaybani Khan, emphasizes that the author of the work is not Shaybani Khan, but he does not deny the possibility of Shaybani Khan's participation in the writing of the work. Because, as in Binoi's work "Shaybaniynoma", in the TN, some thoughts and expressions are transmitted from the khan's language, and sentences with this content are highlighted.

A. Akramov concludes that the author of the TN is probably Muhammad Salih. As evidence of his opinion, he cites the words of an unknown author in his work that he came from somewhere to Shaybani Khan and was well received by the Khan, and recalls that in 1500, during the struggle for Samarkand, Muhammad Salih left the presence of Boqi Tarkhan and fled to Shaybani Khan. In addition, the researcher emphasizes that the work "Shaybaniynoma" written in verse by TN and Muhammad Salih was written according to the same plan and that both works contain some fragments, in particular, a poem by Shaybani Khan that begins with the line "I saw your face in the attic."

Another ambiguity in the work is seen in the third person narrative of Muhammad Salih's transition to Shaybani Khan: Khan Zorkab Qachorub Bo Kun Tankla Samarqandny Alwargheh Itikor Kanda Bilkot Omgly Nur Saydbiq Oghly Muhammad Maleh Bek Qachor Tar Khandin Qajib Kelib Atiddi Who - Khan Zor came, ran away, and today he has taken Samarkand to the Alurg...

The researcher explains on page 24 of the study who wrote which work in detail at that time, and how it was compared to other works: "The copy kept in the British Museum was copied in the Hijri 970 by a skilled calligrapher in Nasta'lik script with good decorations, and there are seventeen wonderful miniatures from it. The script, miniatures and year of writing of this copy are in agreement with Mas'ud bin Usman Quhistan's "Tarihi Abul Khairkhani" and with the work of Qasim When compared with the copy of Muhammad Salih's "Shaybaniynoma" copied by the calligrapher, the similarity of the handwriting of these copies is obvious. A. Akramov, citing the above evidence, concluded that the TN belongs to the pen of Muhammad Salih.

In our opinion, the claim that the author of the TN should be Muhammad Salih is not true, and the issue of the authorship of the work requires a deeper investigation, reasoning based on more evidence and material materials in this regard. Because the handwriting of both mentioned works may be similar, but this does not mean that the scribe Qasim copied the TN. Since Qasim copied the "Shaybaniynoma" in 1510, the TN was copied in 1562-1563, that is, 52-53 years later, and Qasim must have died or become very old by this time.



Let us assume that Qasim also copied the "Tavorikh" and even made miniatures for the "Shaybaniynoma", but this does not mean that the work in question belongs to the pen of Muhammad Salih. Because calligraphy is a unique craft, and it is known from history that whoever orders a calligrapher and pays him a fee, he will fulfill his assignment. Therefore, the only acceptable way to determine the author of a work is to conduct in-depth textual research, which requires caution from the specialist.

A.Ibrahimov also expressed his opinion against A.Akramov, emphasizing that Muhammad Salih's masnavi "Shaybaniynoma" and the work of TN differ significantly from each other in terms of ideology and content. For example, some historical events are interpreted differently in both works. The author cites the capture of Samarkand by Shaybani Khan, the events of Sultan Ali Mirza and his mother Zuhra begim as examples of this opinion. However, A.Ibrahimov emphasizes that the authors of both works stated in the introduction to the work that they wrote only what they saw with their own eyes. In "Shaybaniynoma" it is stated that "the palace officials and city akobirs, who were aware of the collusion of Sultan Ali Mirza and his mother with Shaybani Khan, reluctantly surrender. Shaybani Khan captures Samarkand without a war by cunning." an. The same event is described on pages 93 a and b of the manuscript as follows: "Then, they went to Samarkand and descended to Bogi Maidan. And they sent advice to Sultan Ali Mirza, saying, "Conquer Samarkand with kindness!.." He did not accept it. After nine months of siege, Sultan Ali Mirza became weak and went out to see..."

As described in the work of Muhammad Salih, Shaybani Khan does not marry Zuhra begim, ignoring her and sending her as a "gift" to another person. Sultan Ali Mirza was executed in accordance with the decision of the military council held with the sultans. The same event is described in the TN as follows: "And Hazrati Khan conquered Samarkand and married Sultan Ali Mirza's mother. After a few days, Sultan Ali Mirza, in his drunkenness, fell down and died." As can be seen from the facts cited, the same historical event is described differently in two works. In this regard, it is scientifically unfounded to assume that the author of the TN is Muhammad Salih.

When we compare this historical event described in the "Shaybaniynoma" of Muhammad Salih with the same event described in Babur's "Baburnama", Binoi's "Shaybaniynoma", and Khandamir's "Habib us-siyar", we see that they are very close to each other. The description of the event in the TN is completely different from them. This aspect indicates that further research is still needed regarding the author of the work.

In the introduction to the work, the author calls himself "Ojiz", "Gharib", and "Khokisar". He openly states that he received an order to select and organize the books "Tavorikhi jahonkushoy" written for Munka Khan, "Tavorikhi guzida" written for the daughter of Ghazan Khan, and "Muntakhab ut-tavorikhi shahiy" written in the name of Ulugbek Mirzo, and that he created a work by including the history of Shaybani Khan in it and named the book TN. The work states: "Know that the reason for the classification of this book and the compilation of this tawarikh was that... the great king, the owner of the sahib as-saif wal-qalam, the Imam of the Time and the Caliph ar-Rahman, having taken the throne of the state, conquered the province of Maverannahr, seated him on the throne of state and happiness, and having made the sermon and the coin with the name of the Imam of the Time and the Caliph ar-Rahman, both famous and honorable, I swore to his blessed memory that I would select from the histories, collect the words in one go, and bring them into order, and make known to the people the truth of the king's country and the essence of the kirama of his generation. For that reason, I decreed for this poor, humble, weak, and weak ar-raji... Until... The book was given the title "Tavorikhi guzida. Nusratnama".



The text of the St. Petersburg manuscript also leaves the place where the author's name should be given blank. The original text of the work was written in 908 AH (1502 AD), some sources give the year 1504. In this regard, we can say that the work was written between 1502-1504. According to the information in the copy of the work kept in Russia, it is stated that it was completed in the month of Dhul-Qada of 909 AH (April-May 1504).

The presence of 16 miniatures in the source confirms that this text is an author's copy. The complexity of the text, that is, the fact that it contains information such as a translation, a collection, a creative approach, and an independent statement as an author, further complicates the question of what quality to give to the author who wrote the work. From the expressions in the title, it can be said that the author is not just a translator. The presence of specific material information in the work, the fact that it was written by order of Shabani Khan, the fact that it consists of important dates, and the presence of miniatures indicate that it was written in the vicinity of the palace or inside the palace. This information allows us to conclude that the work could have been written by a scholar who had the right to use historical texts stored in the palace and who dictated the text to a team of people who knew history. Therefore, the person who wrote the work can be called both the author and the translator in this case. As mentioned above, the point of view that the text is not a simple excerpt, but a translation, collection, and creatively thought-out and expanded work is correct. In this regard, the person who wrote the text can be said to be both the author of the work and a translator who knows the Persian language well.

The work consists of three parts (chapters), the first chapter of which contains information from the Prophet Noah and Yofas, the ancient legendary ancestors of the Turks, Oguz Khan, and the genealogy of Genghis Khan from Alanquva to Muhammad Salih. The first part is devoted to the history of Oguz Khan and the ancient Turks, Genghis Khan and his descendants who ruled Mongolia, the Kipchak Steppe, Transoxiana and Iran, and the second part is devoted to the history of the era of Timur and the Timurids. In the section about Oguz Khan, the wars of Kun Khan, Oy Khan, Yulduz Khan, Kok Khan, Genghis Khan, and El Khan are also briefly described. After this information, the clans of Oguz Khan, such as the Chunanchi, Uyghur, and Kun, are described. Important information is given about the Girot, Kipchak, Karluk, Kalach, and Kangli. Then, comments are made about the sons of Oghuz Khan. Throughout the work, the history of the Oghuz Turks, the Mongol clans, Genghis Khan and his descendants, Amir Temur and his struggle with Tokhtamysh are discussed.

In writing the two parts of the work, the author of TN made extensive use of the works of previous historians, in particular, Alauddin Juvaini's "Tarihi Jahonkusho", Rashididdin's "Jome' at-tavorix", Hamdullah Mustafa Qazvini's "Tarihi guzida", Nizamuddin Shami's "Zafarnoma", Abdurazzoq Samarkandi's "Matla'us-sa'dayn va majma'ul-bahrayn" ("The rising of two blessed stars and the confluence of two seas"), and in some places he was content with translating the events from these sources into the old Uzbek language. The third part of the work is devoted to the period from the birth of Shaybani Khan (1451) to his conquest of Maveron nahr (1500-1505), as well as the socio-political situation of Dashti-Kipchak and Maveron nahr, the events of the time of Shaybani Khan, the accounts of his younger brother Mahmud Sultan and his son Temur Sultan. The author describes the events as a personal witness.

The second part of the work, "Nusratnama", is of great scientific importance. It contains valuable information about the structure and ethnic composition of the Shaybani clan, as well as the harsh policy of the nomads in the Karakul, Hissar, Chaganiyan, Uratapa and Khujand regions. Another reason why the work is among the most reliable sources is that the time of the events that took place in it is clearly indicated. In addition, the conquest of the Fergana region by the troops of



Shaibani Khan is correctly and completely covered only in the work of TN. The most important and unique part of the work, the section "Nusratnama", dedicated to covering the military, literary and political activities of Shaibani Khan, was written specifically for the ruler, as can be seen from the title. The section beginning with the name of Abulkhair Khan is on page 117b of the manuscript, and the section about Shaibani Khan is on page 121a, starting with the words "Dostoni Abulfath Muhammad Shaibani Khan ibn Shah Budag' Sultan ibn Abul".

At the beginning of the work, it is mentioned that it was edited in shikasta script by the scribe Kamaliddin, and at the end by Muhammad Salih, on the orders of Shaibani Khan. The margins of the work are also written in shikasta script. The original text of the obida is written in full Nasta'liq script from beginning to end. The text provides the following information about the reason for writing the work: "... at this time, this king, the great Sahib-us-Saif and the word of the Imam of the time and the Caliphate of Ur-Rahman, took the province of Maveroonnahr, the rival of the state, and sat on the throne of state and happiness. When the sermon and the Imam of the time, the Caliph, the great and honorable, the blessed moment came, who would choose from the histories, collect the words in his own eyes, and bring them into order" (3b/14-3b/19) - Shaybani Khan ordered the writing of this historical work after capturing Bukhara, Samarkand, and all of Maveroonnahr.

It should also be noted that at that time, researchers interpreted the title of the work differently. Until now, this work by an unknown author was read as "Tavarikh guzida. Nusratnama", that is, "Selected stories from the Book of Victory" or directly as a short version, "Nusratnama". For example, V.V. Bartold, R.G. Mukminova, B.A. Ahmedov and S.K. Ibragimov interpreted it as Товарих кзирхе нусрт наме – TN, that is, "Selected stories from the Book of Victories", K.G. Zaleman and S.A. Azimjonova interpreted it as Товарих кзирхе нусрт наме – TN, that is, "Selected stories. The Book of Victories". P. Lerkh simply put forward the explanation that нусрт наме "Nusratnama", that is, "The Book of Divine Help".

The word "Guzida" - گزیده is Persian-Tajik, and Farhang explains it as "1) the tense of the adjective verb 'guzashta az guzidan; intikhobshuda; 2) muntakhab, mumtaz, beh, behtarin". This word, which means "chosen, best, classic, acceptable" and other meanings, is used in the context of selected histories in the title of the work. Nusrat - is an Arabic word نَصْرٌ, and is used in the meanings of 1) help; 2) victory; ا ~ احرز to win; ا ~ له عَقْدَ to him, the happiness of winning laughed.

In our opinion, the exact interpretation of the title of the work should be TN نصرت - كزیده تواریکخ, as explained by A.M. Akramov. The scholar proved that it is acceptable to read the title of the work as "Tavarikhy guzida. Nusratnama", that is, "Selected histories. Book of victory". According to him, the part of the work "Tavarikhy guzida" is in accordance with its name and content with the works of previous historians "Selected histories", while its "Nusratnama" part is an independent "Book of victory" telling about the campaigns of Shaybani Khan, and accordingly, it is appropriate to read both parts separately. After all, the information in the work and the goal set by the author also indicate this. The introduction states: "I have ordered the poor of Allah, Manguhong, the son of Tulu Khan" Tavorikhi Jahonkusho" dedicated to him, "Tavorikhi Guzida" named after the daughter of Islam Shah Ghazankho, and "Muntahab Jome ut-tavorikh" written in honor of Ulugbek Mirzo, as well as those written in the Mongolian alphabet by the Mongol Bakhshis were translated into Turkish for ease of reading, and those written in Persian were arranged in order. The book was given the name TN. This history was compiled and completed in the year 908 of the Hijri month of Jumada al-Awwal."



From this excerpt it becomes clear that the author set himself three tasks in creating the work: 1. To translate Alouddin Ato Malik Juvaini's "Tarihi Jahonkusho" ("History of the World Conqueror"), Fazlullah ibn Abulhair Rashididdin's "Jome' at-tavorix" ("Collection of Histories"), Hamidullah Mustafa Qazvini's "Tarihi Guzida" ("Selected History") into the old Uzbek literary language.

2. To freely translate a specific historical work dedicated to the Timurids, in particular Ulugbek Mirzo, and on this topic.

3. To complete the history of Shaybani Khan.

The information provided in the source is considered a valuable source for historians, orientalists, and philologists studying the history of the people, the formation and development of the Uzbek language and literature of the 15th-16th centuries. The ethnogenesis of the Uzbek people of this period and the ethnic composition of the population of Central Asia This work is also important for ethnographers. The monumental manuscript, written in good calligraphic script and enriched with colorful miniatures on various subjects, is of great interest to art historians.

CONCLUSION

It should be noted that TN was one of the works written in the 16th century, and its author embodied the creative traditions of Alisher Navoi, who made a huge contribution to the development of Uzbek literature and the literary language. The fact that TN was written in the old Uzbek language on the orders of Shaybani Khan, and the text is written in a simple, understandable language, indicates that the Uzbek literary language was increasingly gaining dominance at that time. In our opinion, there is a need to introduce this source into wide scientific use, restore the text, bring it as close as possible to the author's copy, and carry out transliteration.

Thus, the work is a valuable source in the study of the history of the peoples of Central Asia, and is a valuable source for various interpretations of historical data. The addition of a periodical comparison increases the number of reliable sources for determining historical truth by one more.

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