

STUDYING THE HISTORY OF THE STATE OF AMIR TEMUR AND TEMURID AT THE LATE XIX - BEGINNING XX CENTURIES

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ABSTRACT:

After the conquest of the territory of Central Asia by the Russian Empire, the interest of orientalist researchers, historians, as well as military historians and simply collectors in the search and collection of oriental manuscripts reflecting the history of Central Asia, including the period of the reign of Amir Temur and the Temurids, revived.

INTRODUCTION:

However, by this time a number of historical works had already appeared in Russian historiography, in which one or another assessment of the life, military and state activities of Amir Temur was given. In particular, the famous Russian historian, professor at Moscow University T.N.Granovsky in his writings showed the contradictory personality of the ruler of Maverannahr. Thus, he wrote: "In most of Timur's conquests, it is difficult to notice any definite political goal. ... [He] did not care about firmly establishing his power in the conquered lands. ... The laws he issued (obviously referring to the "Code" - F.Sh.) ... could consolidate temporary, based on one force, power, but could not strengthen the existence of a real state. ... In himself there was a vague, but sublime concept of the meaning of science and, consequently, thought. He willingly talked with scientists, knew the historical traditions of the East and West, respected astronomy and despised astrology. ... Timur died in 1405. Less than a hundred years after

his death, his state was already crumbling ... "[14, p. 311-312, 337].

Historian S.M.Soloviev wrote that after Timur defeated the Golden Horde, it became not dangerous to the Russian prince [33, p. 102].

One of the questions that interested Russian researchers and collectors who arrived in the Turkestan Territory was where did the rich library of Amir Temur go. Any information was collected, stories of local residents, legends, etc., shedding light on this topic. This process is reflected in the pages of periodicals of central and local newspapers. So, in the first issue of "Turkestan statements" [35], an article about the Koran of Osman was published. At that time it was kept in the Khoja Akhrar mosque in Samarkand. The famous collector A.L.Kun published an article in which he reported about the legend of the appearance of the Koran in Samarkand, recorded from the words of local residents, according to which one of the murids of Khoja Akhrar went to Rome (Rum) to heal the caliph and received the manuscript of the Koran by the caliph Osman as a reward. The Koran belonged to the once rich library of Amir Temur, but disappeared during internecine strife. Further, the article describes the further fate of the Koran, which was returned to Uzbekistan.

In one of the next issues of "Turkestan statements" there was a note where it was noted that Amir Temur had replenished his library with valuable manuscripts from the Armenia he had conquered [36]. The author of the publication wrote that "...There is reason to believe that it is possible to find traces of a

library in Samarkand, because in the hands of natives scientists are rare manuscripts: "Tarihi Narshakhi" and "Tavarikh-mir-baraka", which were once in the library of the ruler of Maverannahr". He expressed great hope that some "fluke will help find the library".

In 1890, a Russian translation of the work of the French orientalist L.Lyangle "The Life of Timur" [19] was published in Tashkent, published in Paris in 1787. When writing his work, the author relied on historical works of medieval including the work of Ibn Arabshah and the Code of Timur. Based on these sources, L.Langle wrote: "Of all the pleasures that the rulers of the earth indulge in in their free time, Timur was engaged only in hunting or playing chess, which he improved. Never his amusements were disastrous and very dear to his subjects; they did not distract him from his direct responsibilities and did not lead to unnecessary costs "[19, p. 394].

The author quoted the words of Amir Temur, characterizing him as a just ruler: "A good king," he (Amir Temur - F.Sh.) Said, "never has enough time to reign and we are forced to work for the benefit of the subjects whom the Almighty has entrusted us as a sacred pledge. This will always be my main occupation; for I do not want the poor to pull me by the edges of my clothes on the day of the last judgment, asking for vengeance against me" [19, p. 394].

About the role and significance of Amir Temur in the history of L.Lyangle wrote: "The special significance of Timur in the history of Central Asia is evident from the fact that his reign marked the beginning of a new dynasty (Timurids) and a new period of Central Asian culture" [19, p. 394] ...

One of the important events of the late 19th century. was - preparation and publication of N.Ostrumov's translation of the Timur Code in 1894. [38] N.Granovsky, Lyangle), who characterized Amir Temur, both positive and negative. It is known that the issue of drawing

up the Code was and remains controversial. N.Ostroumov's translation was carried out on the basis of the French translation of the Laws of Laws by L.Lyangle, who in his preface about the meaning of this historical monument and the personality of Amir Temur himself wrote: robbery, wrote treatises on political and military tactics, made up a very wise system for his descendants. Two obstacles, almost insurmountable - our prejudices and the incorrectness of history - prevented us from recognizing and evaluating Timur. ... But it doesn't matter that many authors have falsely described him in their chronicles; was not his name engraved in indelible letters in the annals of nations? Wasn't his conquest enjoyed by his descendants enough to prove his genius? And here is a work in which his life is correctly described, inscribed by his own hand; it is, as he himself told his children, a political testament that he leaves them to instruct them in the administration. When this sovereign felt that it was time for him to leave the rod of government, then ... he, Timur, passed on to his successor, together with the empire, a gift even more precious - the art of preserving it "[38, pp. 6-7].

In the same 1894, the orientalist N.S.Lykoshin translated from Old Uzbek and published the autobiography of Amir Temur, which was part of the Code. Here were listed "twelve moral qualities" allegedly inherent in the ruler of Maverannahr. In the preface to the translation by N.S.Lykoshin wrote: "no matter how arbitrarily and despotically the former Muslim khans ruled the local people, they cannot but be denied a close acquaintance with the people's character, and this quality is the undoubted advantage of the Central Asian rulers, great and small, which provided them with the opportunity to rule the people in the full sense of the word "[2, pp. 1-2].

Russian military historians in their scientific works paid great attention to the military art of

Amir Temur. Thus, a member of the Military Scientific Committee of the General Staff, Lieutenant General of the General Staff of the Russian Empire M.I.Ivanin (1801 - 1874), wrote a book [17], which describes the life, political, civil and military activities of Amir Temur. The author examined in detail the tactical and military-administrative structure of the army of the ruler of Maverannahr, determined the types of military formations, their structure, weapons, as well as their movement and action in the campaign and in battle, characterized the internal structure of the army and its management, the hierarchical military ladder, the salary system, food and other aspects. Most notably, it was first set forth by a military specialist who understands all aspects of military science.

If we talk about the buildings of Amir Temur and the Temurids in Samarkand, which testified to the existence of a once powerful and prosperous state, and their preservation, then it should be borne in mind that the state of architectural monuments of this era depended on the attitude of the military governors of Samarkand, and the Turkestan region in general, to this matter. ... Monumental architectural structures of the period of Amir Temur and Temurids in the second half. XIX - early. XX century were in a deplorable state. The colonial administration began to pay attention to their condition only when the European public began to write letters appealing to save unique monuments from destruction. In particular, the Swedish scientist F.R.Martin in his letter to the Minister of Finance of the Russian Empire S.Y.Witte wrote: "... I have just returned from a trip to explore the Russian Central Asian possessions. What I saw interesting there defies description. Turkestan is not only the richest, but also the most interesting and scientifically most important part of the empire. ... What magnificent buildings [Tamerlane] built in his beloved city

of Samarkand, it defies any description. Some of the finest monuments in the whole world are turned into ruins there, and no one is interested in them or thinks about them. Few people know about these wonderful structures. Every year, these or other parts fall away from earthquakes, and after 20 years, and maybe even earlier, nothing will remain from these magnificent and very important buildings for science, except for a pile of stones. The faience tiles with which they are lined are of enormous material value. The time has not yet passed. You can still almost save everything with a little money and protect it from further destruction. At the very least, you can take pictures from all over, take photographs and write a scientific description. They don't think about it now, but soon it will be too late.

... I ask Your Excellency in the name of science, do everything you can to save these magnificent things for posterity ... With deep respect, F.R.Martin is an employee of the Royal Museum of Archeology and History of Stockholm" [30; 33].

However, it cannot be said that Russian researchers were indifferent to this problem. It should be noted that the above letter from F.R. Martin, obviously, had its influence, since in 1895-1896 the Imperial Archaeological Commission (IAC), together with the Imperial Academy of Sciences, sent an orientalist N.I.Veselovsky to Samarkand, on a historical and architectural expedition. The expedition included: architect P.P.Pokryshkin, artist S.M.Dudin, photographer I.F.Chistyakov, as well as N.I.Shcherbina-Kramarenko, A.V.Shusev and others.

The purpose of the expedition is a complete and detailed description of the architectural monuments of Samarkand, which were in poor condition. Expedition with the assistance of the Minister of Finance S.Y.Witte had special funding in excess of the IAC

estimate: in 1896 - 4000 rubles, in 1897-1898 - 3000 rubles each annually [18, p. 793].

The result of research carried out over a number of years was the publication of the album "Mosques of Samarkand" [20], dedicated to the Gur-Emir mausoleum-complex, where the history of construction, technical parameters, drawings, fragments of tiles with ornaments of this structure were presented. The following is written about the significance of the buildings of Amir Temur and the Temurids, as well as the purpose of creating the album: "Hardly any other reign in the Muslim East can be compared with the reign of Timur in the construction of such monuments" [20].

It was assumed that the "Mosque of Samarkand" would be a serial publication, which would reflect the history of buildings, the technical characteristics of such architectural monuments as Bibi-Khonim, the Mirzo Ulugbek madrasah, Ak-Saray in Shakhisabz, the Rukhabad mazar and other structures, but unfortunately, subsequent issues was not, despite the fact that the expedition completed its task and its results are stored in the Russian State Archives. Thus, one way or another, but Russian researchers and authorities made attempts to save and preserve the architectural monuments of Samarkand.

Great efforts in this matter were carried out by the well-known local historian and archaeologist V.L.Vyatkin is the best connoisseur of Samarkand monuments. His contribution to the study of the geography, topography of Samarkand and its environs [12], as well as the translation of written sources [1] containing information on this period, and most importantly, in the preservation and restoration of monumental buildings erected during the reign of Amir Temur and the Temurids was very large [25].

In 1902, an article by V.L.Vyatkina, where the author complained about the deplorable state of the Samarkand monuments

and called the official authorities to account for their preservation. In it, in particular, it was noted: "... We ... cannot but admit that the concern for the maintenance of the majestic monuments of antiquity, valuable in cultural and historical terms, even regardless of whether they previously possessed a vakuf land tax, or not, but solely by virtue of their significance for science, should rest with the government "[37]. This suggests that V.L.Vyatkin tried to find all possible ways to get money to preserve the monuments of Samarkand.

While in the position of the caretaker of the monuments of Samarkand V.L.Vyatkin registered and drew up a plan for the location of all the monuments of Samarkand and its surroundings. He devoted all his time to a careful study of the sources in which they were mentioned. This was facilitated by the knowledge of oriental languages, the study of waqf documents and constant communication with the local population. Thanks to this knowledge, he appreciated the cultural and historical heritage of Turkestan, in particular Samarkand.

V.L.Vyatkin was very worried about the state of the Samarkand monuments and stated with regret: " Time is passing; the silent witnesses of antiquity, arousing delight and surprise in us, continue to decay and decay: cracks grow, new cracks appear, cornices fall off, tiles are sprinkled, bricks fall out, architectural lines are lost. The maintenance and restoration work becomes more and more difficult from year to year "[37].

Theft of individual fragments of historical monuments, which later ended up in museums and private collections abroad, V.L.Vyatkin considered it vandalism. There is a report about this by V.L.Vyatkin addressed to the Military Governor of the Samarkand Region on April 21, 1905 [21], which describes the case of the removal of a tiled inscription on the front

door of the Gur-Emir burial vault in Samarkand by unknown persons at night.

No less gross violation of the rights of Turkestanis and cultural hypocrisy of V.L.Vyatkin considered the removal of tiles from the buildings of the Shakh-i-Zinda ensemble by the tsarist administration for keeping them in the Stieglitz Museum in St. Petersburg and wrote with indignation: "... What feeling will be caused among Muslims by the abuse of their shrine, which attracts pilgrims every day even from remote places? Do we have the right to evoke this feeling? Finally, one will take away the doors, the other - the gravestone, the third - the facing from the domes of buildings, the fourth will wish to drag the tomb of Tamerlane and the end of this plunder can come only when there is nothing to drag. We hope that not only assistance, but also permission will not follow on such a shameful thing for us as the barbaric mutilation of the artistic heritage we inherited from the past "[24].

V.L. Vyatkin regularly corresponded with the administrative authorities, requesting the allocation of funds for the repair and restoration of this or that historic building. Not limited to this, he sought help from local entrepreneurs and craftsmen [22].

Another appeal by V.L.Vyatkin to the administration of the Samarkand region concerned the madrasah of Mirzo Ulugbek, built in 1420, the salvation and preservation of which has a long history, the beginning of which, as it turned out when studying the personal fund of V.L.Vyatkin in the National Archives of Uzbekistan (NA Uz), has been running since 1916. So, in January 1916, V.L.Vyatkin wrote a report to the Military Governor of the Samarkand region about the deterioration of the state of the building of the Mirzo Ulugbek madrasah in Samarkand [23]. From the content of the report it becomes clear that even then the threat of the fall of the northeastern minaret of the madrasah was revealed, and V.L.Vyatkin

sounded the alarm and began to make efforts to save the historical monument.

In 1914, the travel sketches of V.N.Garteveld [13], who expressed his opinion about the monumentality of the buildings of the Timurids' time. Accompanied by a guide, having examined the monuments of Samarkand, he wrote: "What a fabulous sight opens up before you when the sun plays with its rays on these unfading colors of tiles of ancient majestic palaces and mosques. ... Neither time, nor the effect of the atmosphere, nor the burning sun of Turkestan influenced the integrity of the colors, and they burn today the same way as many centuries ago. ...

These historical treasures are poorly maintained, or rather, they are not at all. ... this kind of anecdote happened in Samarkand ... One very high-ranking official from the Turkestan administration came there from Tashkent. During the stay of the "person" in the city, one of the frivolous inhabitants allowed himself to draw her attention to the fact that it would be necessary to take measures to protect the Samarkand historical antiquities. And this person uttered: "The sooner all this collapses, the better for the Russian statehood." This is not what Zarathustra said! A simple administrator uttered such wisdom ... Is it possible ... Tamerlane caught up with such fear that even now, so many centuries after their death, they can be dangerous for "statehood?" [thirteen].

An important place in the work of Russian researchers was occupied by the search and publication of sources relating to the Timurid period. Much in this regard was done by members of the Turkestan Circle of Archeology Amateurs (TCAA), created in 1895. In addition to studying written sources, work on which, to some extent, was already underway, it was important to find any documents testifying to the history of this period. In particular, at the meeting of the Circle on August 29, 1897, a message was made [29],

which outlined the text of a translation from a vakuf letter given by Amir Temur to the sheikhs, a burial vault and a mosque he built in Turkestan over the grave of Ahmad Yassavi, which is a place of pilgrimage for Muslims ... The message provides a translation of the main part of the vakuf letter, which indicated the boundaries of the lands that were endowed with the Ahmad Yassavi complex, who will manage the income from these lands and how, as well as all the details corresponding to this document, including the golden seal of Amir Temur.

Orientalist L.A.Zimin at the meeting of the Circle on March 17, 1914, made a report on the topic "Details of Timur's death" [16], dedicated to the last days and hours of Amir Temur in Otrar, which he provided with excerpts of translation from "Zafarname" by Sharaf ad-Din Ali Yazdi. The researcher conducted a comparative analysis of information from various written sources in search of correct information about the exact date of Amir Temur's death. L.A.Zimin cited an excerpt from the moment of the announcement of the successor to the throne, in which family members, confidants and emirs were told: "... Now I demand that my grandson Pri-Muhammad Jehangir be my heir and successor; he must hold the throne of Samarkand under his sovereign and independent power, so that he takes care of civil and military affairs, and you must obey him and serve, sacrifice your lives to maintain his power, so that the world does not come into disorder and that my labors for so many years were wasted; if you do this unanimously, then no one will dare to prevent this and interfere with the fulfillment of my last will "[16, p. 46]. Gathering separately members of his family - wives, sons, queens, grandchildren, who were with Amir Temur on the campaign, he said: "Remember everything that I advised you regarding the peace of the peoples, always inquire about the situation of

your subjects, be firm and courageous, hold in your hands your saber with dignity ... if you fulfill my will and take justice and mercy as the rule of your actions, the kingdom and the crown will remain in your hands for many years, but if discord is established among you, success will be bad, enemies will cause wars and indignation, which will be difficult to extinguish "[16, pp. 47-48].

It is noteworthy that after the presentation of L.A.Zimina Vice-chairman of TCLA N.P.Ostroumov said that "The circle carried out small excavations at the site of Otrar and only a lack of funds prevented the success. Meanwhile, it would be desirable to carry out excavations in this historical area on a larger scale in order to find the remains of the palace in which Timur died "[28, p. 61].

L.A.Zimin prepared this article while working on the translation of one of the valuable written sources - "Diary of Timur's campaign to India" by Giyasaddin Ali, published in Petrograd in 1915 under the editorship of his teacher V.V.Barthold [32]. At the beginning of 1914, the Academy of Sciences of the Russian Empire decided to start publishing a series of "Texts on the History of Central Asia", and first of all it was decided to publish those works, copies of which are available within Russia. The choice of this particular source was due to the fact that by that time it was ready for publication and was at the disposal of the Academy of Sciences. The publication of the translation of Giyasaddin Ali's work was provided with two extensive prefaces - by L.A.Zimin himself and V.V.Bartold, who analyzed in detail the work of the court historian Amir Temur, noted its importance for studying the history of this era, established the history of the "Diary", determined its place among other written sources [8].

A special niche in the history of the study of this period is occupied by the studies of the Russian orientalist V.V.Barthold. Excellent

knowledge of oriental languages allowed him to collect, study existing written sources and create fundamental works on the history of Central Asia, including Uzbekistan in the Middle Ages [3; 4; 5; 7; 9; 10; eleven].

The first estimates of V.V.Barthold's state activities of Amir Temur appeared in the encyclopedic dictionary "Brockhaus-Efron" [10], where in one small article he tried to give, albeit in a thesis character typical of encyclopedias, a general assessment of Amir Temur's state activities [27].

It should be noted here that in general V.V.Bartold rightly considered the history of Central Asia at this time from the point of view of the interaction of two cultural and historical factors: the Turkic-Mongolian statehood and the Turkic-Mongolian military system, on the one hand, and Muslim culture, on the other. According to V.V.Bartold in the state of Amir Temur, these two aspects were combined in a peculiar way, however, the Muslim culture eventually suppressed and subdued the elements of the nomads.

If we refer to the history of the reign of Amir Temur's grandson, Mirzo Ulugbek, who for forty years (1409-1449) was the ruler of Maverannahr (almost the entire modern territory of Uzbekistan - F. Sh.), Then it should be said that in the analyzed period of the history of his life, scientific and a lot of works were devoted to state activities. In addition, this was due to the fact that the remains of the famous Samarkand observatory of Mirzo Ulugbek were found in 1908 by V.L.Vyatkin, which caused a surge of interest in his personality [26].

Thus, during the period of the colonial administration, both in Russia itself and in the Turkestan Territory, information from written sources was systematically collected, archaeological research, oriental and historical research were carried out, waqf documents devoted to the history of the reign of Amir Temur and the Temurids were studied. The

results of these investigations, as well as the conclusions of the researchers themselves, were of different character - i.e. both positive and negative assessments of both Amir Temur's state activities and his very personality. They all boiled down to presenting the image of the ruler of Maverannahr - as contradictory, belligerent, skillful, just and strict in managing his state and his subjects. Special attention, both among researchers and the administrative bodies of the Russian Empire, is traced in relation to the protection, repair, restoration and preservation of architectural monuments built during the reign of Amir Temur and the Temurids.

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