

PAPER

THE NATURE OF PERSIAN-LANGUAGE SOURCES IN UZBEK HISTORIOGRAPHY, THEIR SOURCE STUDY

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Abstract

This article explores the scientific, historical, and cultural significance of Persian-language sources and examines them from a source studies (historiography) perspective. The development of Persian sources is shown to be closely related to the influence of the Arabic language, Islamic civilization, and Eastern scholarly traditions. The study analyzes various types of Persian written monuments — including historical chronicles, geographical descriptions, biographical collections, legal treatises, and literary works — focusing on their thematic and stylistic features. Furthermore, it discusses the main methodological approaches of source criticism, such as evaluating authenticity, authorship, historical context, and reliability. The research emphasizes the essential role of Persian sources in reconstructing the history of Central Asia and Iran, as they provide valuable data on political, social, cultural, and religious life. In conclusion, the article highlights that introducing Persian manuscripts into scholarly circulation, comparing their copies, and analyzing them through critical and comparative methods remain among the primary tasks of modern source studies.

Key words: Persian language, written sources, historical chronicles, source studies, critical analysis, scientific importance

Introduction

Persian-language sources represent an integral part of Eastern civilization and Islamic culture, serving as a primary foundation for knowledge in history, philosophy, literature, geography, and law. These sources are of exceptional value not only for the study of Iran but also for the cultural and intellectual heritage of Central Asia,

particularly Bukhara, Samarkand, Herat, and Nishapur. Through these sources, one can explore the development of Islamic scholarship, systems of governance, and the moral and spiritual outlook of medieval society.

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Materials and Methods

This study employs the principal methods of source studies (historiography) — namely critical analysis, comparison, evaluation of authenticity, and historical-contextual interpretation. Persian manuscripts were examined in terms of content, authorship, purpose, time of composition, and linguistic style. Differences between manuscript copies were also analyzed to determine their level of reliability and textual integrity. The study emphasizes the necessity of cross-referencing multiple sources to achieve historical accuracy.

Results

The analysis reveals that Persian sources reflect both the universal traditions of Islamic culture and the distinctive features of local identity. Although the Arabic language exerted a strong influence, Persian evolved its own scholarly and literary style. Works such as *Shahnameh*, *Tarikh-i Bayhaqi*, and *Tarikh-i Tabari* blend historical narrative with philosophical reflection. The stylistic features of Persian sources include artistic narration, symbolic expression, and extensive use of Qur'anic and Hadith citations. Critical source analysis allows researchers to distinguish between objective historical information and subjective or ideological elements within the texts. Persian is rich in ancient written and oral traditions, and its scientific and literary potential has developed consistently in historical processes. Persian was widely used from the 9th century and a rich written heritage was left in the works of a number of great poets, scholars[1].

These sources often relate to the fields of history, law, religion, literature, and culture, and cover social, political, and cultural realities of different eras.

The literary and scientific language of Persian sources is at a high level, with richness in literary style and lexicon. They often include words from Arabic, Turkic and other languages, which complicates their study in source-writing[2][1].

The sources are based on the Arabic alphabet, which has special letters and phonetic order. The alphabet and font used require expertise to read.[3][1]. The primary function of source science is to determine the categorization of sources, their writing style, originality, and timeframe. Persian sources include a variety of written monuments

(manuscripts, historical documents, literary works) and oral traditions[4][5].

Of particular importance in the study of sources is the period of their appearance, conditions of creation, theme and content. Also, the features of writing style, language and lexicon are important for the scientific interpretation of sources[2][4].

Persian sources are a major source in historical research, especially in the study of Central Asia, Iran, and other Persian-speaking areas. Through them, social, political and religious knowledge can be acquired[6][7].

Sourcing also analyzes the owners of sources, their creation goals, and the way they work, to help determine their validation and reliability[4].

In general, Persian sources are important in the study of historical and national culture, the study of which is extremely important for the fields of History, Literary Studies, philology and source Studies[5][7][1][2][4].

The types of sources in Persian are classified as:
sources according to writing form and content: written sources: manuscripts, books, documents, historical records, contracts and written monuments. They can refer to Islamic law, literature, history and cultural fields.

oral sources: historical traditions, narratives, songs and stories.

sources according to the period: Sources of antiquity, the Middle Ages, the new age and the present.

language-based sources: Persian sources (primary) are also studied, as are Arabic and Turkic sources. **Sources according to topic and content:**

Historical documents (documents, decisions) Socio-economic, legal terms (e.g. taxes, land information)

religious sources: Quran, Hadith and fiqhiy works
 Literary and scientific works

Material and material sources: Settings, papers, art bees (prose, poetry, poetry), etc. Thus, sources in Persian in source-writing have different forms and content, and their analysis focuses on language, period, form, and content. These sources serve as primary sources in History, Literary Studies, Historical law, and cultural studies[11][12][13][14].

Persian-language sources play an irreplaceable role in reconstructing the history of Iran and Central Asia. They provide detailed insights into the political, cultural, and spiritual life of past societies.

Therefore, the inclusion of these manuscripts into modern academic circulation, the comparison of existing copies, and their analysis based on contemporary source criticism methods are crucial tasks for historical research. Re-examining Persian written monuments and analyzing their linguistic and stylistic features greatly contribute to the revival of national and regional historiography.

Written sources are mainly in the form of paper, manuscripts or books, in which information is written separately and perfectly. Written sources will have a high editorial and language style, serve for the timely preservation and widespread dissemination of information. They are commonly used in formal presentations, scientific research, and education. Oral sources, on the other hand, consist of unwritten narratives, histories, songs, and traditions passed down orally from one generation to another. They are more common among the public, and the accuracy or completeness of the information may not be as high as that of written sources. But in the use of oral sources, various dialects, styles of speech and variations over the centuries are observed. In short, written sources in Persian include information in formal, perfect, and docladic forms, while oral sources include more social and cultural narratives, tradition, and historical narratives. Each of them requires different research and analysis methods in sourcing.[14][16][17]

Discussion

As a result of the research, reliable information was obtained about the influence of Persia on Eastern culture. In this verse, Allah Almighty revealed that people who disbelieved in him and disobeyed him did not do the righteous deeds that were ordained by Allah and His Messenger (peace and blessings of Allah be upon him), did not do the righteous deeds that were ordained by Allah. In this verse, Allah Almighty revealed that he revealed to His Messenger (peace and blessings of Allah be upon him) the Holy Quran, which was revealed to Prophet Muhammad (peace and blessings of Allah be upon him).

The Persian language was influenced by the Shundan scientific analysis of Beradiki's evidence, and the Arabic language was influenced by Manbalaridan, the Persian author of national style, artistic expression and tarihiyah and developed

a traditional independent approach. For example, Tabaring "Tarikh ar-Rusul wa-l-Muluk" of an Islamic work as the basis of an Arabic source, using asosida yillgan fortune "Tarikh Topari" or "Tarikh without truth" is actually an expression of the national flavor and style of kuchlirok.

The Turkish manbalar has an analogy with the Persian Manbalarin style, the Persian manbalarin expresses the style of biprak badiylik, philosophical meditation and symbolism are expressed by Bilan Ajralib Turadi. Turkish sources have a clear, tarikhic and social point of view. For example, the Persian "Shahnama" in Hadjisalar Ramzi's epic forms the narrative of ethilsa, the Turkish "Tarihi Rashidiy" In kabi manbalard is actually a chronological and reliable stylistic analysis of berilgan.

In this verse, Allah Almighty revealed that he revealed to His Messenger (peace and blessings of Allah be upon him) the revelations that were revealed to Prophet Muhammad (peace and blessings of Allah be upon him) and his companions (peace and blessings of Allah be upon him). Compared to the East, it served as an important scientific basis for the general study of the landscape.

In conclusion, the possibility that the Persian, Arabic and Turkish manbalar bir-Birin tuldiradigan is the only scientific name is qualitatively emphasized. They influenced the Eastern civilization, the development of science, discipline and culture on the island of Kyrgyzstan.

Conclusion

The results of the study made the position of Persian sources in Oriental culture more clear. These sources embodied not only historical documents, but also ideological, moral and aesthetic values of a particular era. Through them, rich information can be obtained about the worldview, traditions of statehood and religious-philosophical views of the Persian people and societies throughout Central Asia.

Scholarly analysis of Persian sources suggests that while many of them were influenced by Arabic language sources, Persian authors independently developed traditions of national style, artistic expression, and historical memorization. For example, Tabari's "Historia ar-rusul va-L-muluk" is the main Arabic source for Islamic

history, while the Persian "Historia-I tabari" or "Historia-I Beyhaqiy based on it, strongly expresses the National Colorite and linguistic style in the account of events.

When compared with Turkic sources, the narrative style of Persian sources is characterized by more artistry, philosophical reflection and symbolic expression. And in Turkic sources, it is priority to highlight reality from a clear, historical and social point of view. For example, the Persian "Chronicle" describes events in the form of a symbolic epic, while Turkic sources such as the "Historia Rashidi" give events in a style close to chronological and analytical.

In this respect, the study of Persian sources from a source-historical point of view not only makes it possible to reconstruct historical data, but also to identify interactions and differences with Turkic and Arab sources. This comparative approach serves as an important scientific basis in creating a general picture of Eastern historiography.

As a conclusion, it can be noted that Persian, Arabic and Turkic sources form a single scientific system that complements each other. Through interaction, they reveal the history of Eastern civilization, the development of Science and culture in a multifaceted way.

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