

# Timurid Influence upon Ottoman Historiography: A Philological Analysis of Yazıcızāde ‘Ali’s *Tevārīh-i Al-i Selçuk*

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The early fifteenth-century Ottoman Empire witnessed the rise of highly “Turkish” historiography, characterized by its emphasis on the Oghuz Turkic origin of the dynasty. *Tevarih-i Al-i Selçuk*, which Yazıcızade ‘Ali composed and dedicated to Murad II in 1438, is considered the epitome of this new tradition. Studying TAS within the local context of Anatolia and primarily from a political point of view, however, historians of the early Ottoman state have discounted the text as the dynasty’s propaganda to claim its superiority over the descendants of Timur. The traditional approach to TAS has thereby rarely shed light on the complex nature of the chronicle, which mirrors not only the political competition between Anatolia and Iran but also their cultural connectivity.

When ‘Ali compiled and edited his source texts, Timurid art and literature began to flourish in Herat under the auspices of the Timurid Prince Shahrokh. The resurgence of Rashid al-Din’s work *Jami‘ al-Tavarikh* in Persian historiography was the most remarkable outcome of this cultural moment. Commissioned by Shahrokh, Hafiz-i Abru collected and refurbished its hitherto fragmented copies and included them in his historical works, which were themselves modeled on JT. Drawing upon a philological analysis of TAS, this paper demonstrates that the chronicle was an Ottoman response to the so-called Timurid Renaissance.

This paper explores the parts of TAS that suggest his familiarity with contemporary Timurid historiography, particularly, with Hafiz-i Abru’s *Majma‘-yi Tavarikh*. First, in his translation of JT, ‘Ali inserted the fabricated genealogy of Timur, which was promoted by Shahrokh’s court. Second, the translator composed his original poems that portrayed Chinggis Khan as an exemplary Islamic ruler, following the narrative of Ata-Malik Juvayni’s *Tarikh-i Jahangusha-yi Juvayni*. Ultimately, TAS illustrates that, while having a feud in political and military terms, early modern states in Anatolia and Iran shared strong cultural bonds.