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"SHAJARAYI TURK"-AS A HISTORICAL SOURCE

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ABSTRACT

This article discusses the book "Shajarayi Turk", which is considered an important source in the field of history. The book also contains the names of about 40 Turkish-Mongol peoples and their genealogies. Another important aspect of the book is that it is written in a very simple language. There is a Turkish proverb: "The arrow cut its own navel", which means that there is no one worthy of writing the history of this period. And he starts writing this book himself. The book consists of a short introduction and 9 chapters.

KEYWORDS: *Oguzkhan, Mangul, Uyghur, Tutak, Genghis Khan, Kipchak, nine, Turkish-Mongol people.*

INTRODUCTION

There are many historical books in the world. In particular, there are many historical books dedicated to the history of the Turkish peoples. Many historians and scholars have left behind unique books in this area. One of them is the king and scientist Abu al-Ghazi Bahadur ibn Arab Muhammadkhan (1603-1664). Abu-l-Gazi-Khan was a nobleman and a crown prince. He ruled Khorezm for almost 20 years (1644-1664), but left his mark in history not as a supreme ruler, but as a great scientist. In fact, Abu-l-Gazi-Khan was a man of broad and profound knowledge. He started the Khorezm School of historiography. He wrote two historical books: "Shajarayi turk" ("Turklar shajarasi") or ("Shajarayi turk va mo'g'ul tarixi") and "Shajarayi tarokima" ("Turkmanlar shajarasi"). It is believed that the book "Shajarayi tarokima" was written in 1658-1661. This book provides valuable information about the origins of the Turkish tribes, especially the Turkmen people. The book summarizes the history of the legendary king of all Turks, Oguzkhan, and his descendants, as well as the origins of the Turkmen tribes. According to Abu-l-Gazi-Khan, the Shajarayi Tarokima was written at the request of Turkmen mullahs, sheikhs and boys. There are parts of this book that are similar to "Shajarayi Turk". For example: some of the

events in the first chapter and the second chapter are written in the same way. Another interesting aspect is that both books consist of 9 chapters. The second book of Abulgazi Bahodirkhan, "Shajarayi Turk" was written in 1663-1664. It describes the socio-political history of Khorezm in the first half of the XVI-XVII centuries. Regarding the reasons for writing the Shajarayi Turk, the author himself says: "But the indifference of our fathers and brothers and the ignorance of the Khorezm people are the two reasons why our church and Abdullah's fathers did not finish their history from the place where our fathers left us." , - he noted.

Abu-l-Gazi-Khan also mentioned that he started writing this book himself: We decided to offer this history to one person. We couldn't find anyone worthy. It was necessary. That's why we said it ourselves. There is a Turkish proverb: "The arrow cut its own navel", which means that there is no one worthy of writing the history of this period. And he starts writing this book himself. The book consists of a short introduction and 9 chapters. These chapters describe the dhikr (events) of those who ruled in the land of Khorezm from the creation of Adam to the descendants of Shayban. Abu-l-Gazi-Khan has already written a part of chapters VII, VIII and IX (history of events up to 1644). His book was left unfinished in 1664, when he fell seriously ill and died shortly thereafter. According to his testament, the book was completed by another man on the orders of Anushakhan (1664-1674) and a scientist named Mahmud ibn Mullo Muhammad Urganji, a continuation of Chapters I-VI and IX (events of 1644-1664). The following notes are written about this in the book: For this reason, Abulmuzaffar valmansur Anushakhan ibn Abulgazikhan, the deceased and the forgiving, said, ", - it is noted. The book contains a number of historical books written before Abu-l-Gazi-Khan. There are 18 of them. Only two of them are mentioned: Sharafiddin Ali Yazdi's ("Muqaddimayi zafarnoma") and the famous Iranian historian Rashiddin's "Jome ut-tavorix" ("History Complex"). This indicates that these books were used in the writing of the book. It is worth noting that the book has some similarities with the book of Mirzo Ulugbek (1394-1449) "Tarikh-i araba 'ulus" ("History of the Four Nations"). Evidence that he used this book as well, or that he made extensive use of this book in writing both books. The Turkish book consists of a light translation of the part of Rashid's book "Jome ut-tavorix" about the origin and emergence of the Turks. In addition, in writing the original part, chapters VII, VIII and IX, the author made extensive use of the information he knew and collected from inquiries. Chapter IX of the book is directly devoted to the socio-political history of 1512-1663. He gave a brief explanation of why the book was written in nine chapters. The foreword to the book states:

The date is one thousand seventy-four Hijri, so we started this book and named it Shajarayi Turk. We did nine chapters. These nine chapters are wonderful. For him, the rulers say, "Nothing is higher than nine, in the end it is nine." The sentence states that the number nine is sacred to the Turkish-Mongol peoples. There were different customs associated with the number nine. For example: the names of nine Uyghur people, gifts (nine horses, nine weddings, nine different dishes, etc.). According to Abu-l-Gazi-Khan, this custom was established in honor of 9 Turkish khans: Karakhan, Oguzkhan, Aykhan, Kunkhan, Tengiz and others. This information is ethnographically very important. There is another important piece of information in "Shajarayi Turk". It is reported that after the death of Turkhan, Tutak was replaced by him. One day, when Tutak is out hunting and eating deer, a piece of meat falls to the ground, and when he eats it, the meat becomes sweeter than before. From the time of Tutak, the Turkish people used to add salt to food. In this book, he gives the following description of the history of naming the Mongol

people: "The original word of Mongol is Mangul. The meaning of "Ul" is a simple tongue, that is, a sad simple temak. " The book begins with praise and blessings on Allah and His Messenger Muhammad (peace and blessings of Allah be upon him) in keeping with the traditions of the Middle East. Religious legends such as the creation of Adam, the flood of Noah, as well as the origin of the Turkish peoples, the birth of Oguzkhan, the relationship between Karakhan and Oguzkhan, Oguzkhan's Turan and India, The marches to Iran, Damascus, Egypt, the birth and political emergence of Genghis Khan, his relations with the Khorezmshahs, the conquest of Movarounnahr, Khorezm and Khorasan, the rule of his sons and grandsons in the conquered lands, and the kings of the Shayban dynasty who ruled in Khorezm important, reliable and valuable historical information.

Abu-l-Gazi-Khan also provided important information about how he entered the political arena in Khorezm. The play deals with the crisis of the Khorezm state and the personality of Jaloliddin Manguberdi (1098-1231). The Shajarayi Turk is considered to be an important source for all Turkish scholars, as it contains a wealth of valuable information about the customs, traditions, language, way of life, occupation and culture of the Turkish-Mongol tribes. This is very important ethnographically. The book also contains the names of about 40 Turkish-Mongol peoples and their genealogies. Another important aspect of the book is that it is written in a very simple language. He wrote in Shajarayi Turk that he did not use Chigatay Turkish: "I told this story in Turkish so that all great people and ordinary people could understand it. I didn't add a word of Persian or Arabic to Chigatoy Turkish. "This means that the book was written in pure Turkish, which is confirmed by the following information: We have not done any of this, so whoever reads and listens to this book will surely become a Turk. Shajarayi Turk is highly regarded by literary critics, orientalist and linguists. This book was first published in Kazan in 1825 by Count Ramantsev in the original text. The book "Shajarayi Turk" was translated into English, Russian, German, French and many other languages.

In short, "Shajarayi Turk" is rich important informations about the period from ancient times to the time of the Khanates, and this book is being studied with great interest by many scientists. To this day, the book has not lost its historical significance. Abu al-Ghazi Bahadurkhan's book "Shajarayi turk" deserves recognition as an important historical source.

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