

## SCIENTIFIC HERITAGE ONE OF THE FOUNDERS OF THE SECOND PERIOD OF THE REVIVAL OF MIRZO ULUGBEK

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### ABSTRACT

*The article tells about the creation of the work of Mirzo Ulugbek «The History of the People», which is one of the foundations of the Second Renaissance, and its significance in the education of young people. Ulugbek left an indelible mark on the pages of science with his world-famous discoveries in mathematics, geometry, astronomy and history. That is why he was praised by all generations. Ulugbek showed great interest in other sciences. He also studied poetry and music. The great contribution of the scientist to the development of historical science is undoubtedly invaluable. The work is based on a number of historical and geographical sources and sources.*

**KEYWORDS:** *Cart, Ulus, History, Manokibs, Sources, Ritual Order, Structure Of The Turkish Army, Ulus System, Structure Of The Turkish Army, Genealogical Tree Of The Ottoman Turkish Sultans.*

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### INTRODUCTION

The real name of Ulugbek is Muhammad Taragai, he is the grandson of Amir Temur. Ulugbek was born on March 22, 1394 in the city of Sultaniya during Timur's military campaign. Mirzo Ulugbek is one of the great scientists who brought the science and culture of the peoples of Central Asia to the forefront of world science.

Very little is known about the life of Mirzo Ulugbek, especially about his childhood. Mirzo Ulugbek was the eldest son of Shahrukh, and his mother Gavharishod was the daughter of Giyosiddin, one of the influential Kypchak emirs. According to the tradition that prevailed in Timur's palace, the prince entrusted the upbringing of Timur's eldest wife Saraimulkhanum.

Ulugbek's grandfather Amir Temur has always been in the spotlight. Timur gives all his love to his smart, all-knowing grandson and pays great attention to his upbringing. Ulugbek was brought up by knowledgeable and experienced trainers who wrote letters and introduced him to the basics of religious and secular sciences. According to a number of sources, in 1397-1398, Sheikh Arif Azari, who later became a great poet and scientist, was appointed Ulugbek's mentor [1, p.6].

Despite his young age, Ulugbek was a member of state councils, led the reception ceremonies and always sat to the left of his grandfather. Timur prepared his grandson to manage state affairs.

Ulugbek's youth passed in the conditions of the emergence of a large centralized state in Movarounnahr, during the military campaigns of his grandfather Temur Muzaffar. Temur often took Ulugbek with him on these campaigns. For example, in 1398 he made a trip to India, in

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1399-1404. to Turkey, and in 1404 to China with Ulugbek's grandfather. In 1404, Timur exiled his grandson Ulugbek to Tashkent, Sairam, Ashpara and all of Mongolia.

After the death of Timur in 1405, a struggle for power began among the Timurids, and political fragmentation intensified. As a result of this struggle, in 1409 two independent states were formed in Khorasan and Movarounnahr. Shahrukh was the ruler of Khorasan, the capital of Herat, and Ulugbek was the ruler of Movarounnahr, the capital of Samarkand.

Ulugbek did not win like his grandfather. His military campaigns were short and aimed at preventing the impending danger. For example, in November 1424, Ulugbek's army marched in Mongolia against Shermuhammad Khan, who did not justify Ulugbek's trust, and in the spring of 1425 they won. In 1427, the nomadic Uzbeks, who had mastered the territory of the lower Syr Darya basin, were defeated in a campaign against Khan Barakkhan. After that, he did not march for 20 years.

After the death of Shahrukh in 1447, Ulugbek tried to unite Khorasan with Movarounnahr to create a strong state, but met with fierce resistance. In the spring of 1448, in a place called Tarnob near Herat, a great battle took place between Ulugbek and his nephew Aloviddavlat. The battle ended in Ulugbek's victory, but the victory was not declared on behalf of Abdullatif, but only on behalf of Abdulaziz. In addition, the transfer of Abdullatif's property in Ikhtiyariddin Castle in Herat to state ownership further increased the son's hostility towards his father. Ulugbek left Abdullatif in Herat and went to Samarkand himself.

The son's dislike for his father was skillfully used by Ulugbek's rivals. In the autumn of 1449, Abdullatif's troops attacked Ulugbek and defeated him. With the consent of Abdullatif and the fatwa, the priests of Ulugbek were executed in a village near the city of Samarkand. His body was buried in Samarkand [1, p. 34].

During the reign of Ulugbek, Samarkand flourished, crafts, architecture and literature flourished. Madrasahs were built in Bukhara (1417), Samarkand (1420), Gijduvan (1432-33), charitable institutions in Merv. The construction of the Bibikhanum mosque, the mausoleum of Amir Temur, the Shakhi-Zinda ensemble has been completed. Ulugbek also built many public buildings, a caravanserai, a tongue, choirs, baths and others.

Mirzo Ulugbek left a scientific and cultural heritage that made an important contribution to the development of world science and culture. One of them is the astronomical table «Ziji jadidi Kuragonii».

Ulugbek was interested in medicine and music, wrote poetry. «Majlis un-nafais» by Alisher Navoi and «Samaria» by Abu Tokhirkhoji are examples of his poetry. In his time, many works were translated from Arabic and Persian into Old Uzbek. The rich library founded by Ulugbek contained more than 15,000 volumes of books on various subjects.

Ulugbek was familiar with the classical works of Greek scholars such as Plato, Hipparchus, Ptolemy, and also studied the works of his compatriots Muhammad ibn Musa al-Khwarizmi, Ahmad al-Fargani, Abu Raykhan Beruni, Abu Ali ibn Sino. Kazizoda Rumi, a well-known scientist of his time and Ulugbek's teacher, worked in Ulugbek's madrasah in Samarkand. Ulugbek himself taught astronomy in this madrasah. Giyosiddin Jamshid Kashi, Muyniddin,

Mansur Kashi, Muhammad Birjani were famous scientists of Ulugbek's school. Ali Kushchi is one of Ulugbek's students who helped him in his scientific work.

One of the rare examples of 15th century architecture in Samarkand is the Ulugbek Observatory. This building was built by order of Ulugbek in 1428-1429 on the Obirakhmat stream on Shepherd's Hill. The observatory is a cylindrical three-story building 30.4 meters high. The observatory was unique in its equipment in the Middle Ages. An important work in Eastern astronomy «Ziji jadidi Kuragonii» was also created here.

According to Boburmirzo, Ulugbek's observatory is decorated with outdoor tiles and beautiful ornaments. Its great halls were large and small rooms, and the sun, moon, planets and stars were studied with precision with a large instrument installed inside the observatory. The observatory also had a library with a picture of the sky, a map of the stars, mountains, and countries, and a picture of the Earth on an interior wall. When Ulugbek was killed, the observatory was destroyed.

Samarkand astrologers and their caring, skillful leader Mirzo Ulugbek made a significant contribution to the development of astronomy. His work «Ziji Jadidi Curagonius» occupies a special place in the history of astronomy and is a masterpiece of medieval astronomy.

“Ziji jadidi Kuragoniy” is a masterpiece of many years of work by scientists from the Samarkand Observatory led by Mirzo Ulugbek.

«Ziji jadidi Kuragonius» consists mainly of two parts: a large introduction and tables with the location and position of 1018 fixed stars. The introduction itself is divided into four parts [2, p. 6].

Translation work in the Ulugbek Palace is also well organized. The legacy of the scientist has attracted the attention of the scientific community around the world since the 17th century. In the field of studying Mirzo Ulugbek and his heritage, many works have been created in our country and abroad. Before moving on to the general content of the unique scientific heritage of Ulugbek «The History of Four Nations», we first briefly consider the history of its naming, Mirzo Ulugbek's contribution to its creation, as well as the study process.

The work is known as «Ulus-a arba'-yi Chingiziy» («Four peoples of Genghis») and «Tarikh-i arba'-ulus» («History of four peoples»). However, Colonel Miles, who was the first European orientalist to study this work and publish an abridged English translation, called the book “Shajarat ul-atrok” (“Tree of the Turkic Khakans”) without sufficient reason [8, p.182].

The results of a deep and comprehensive study show that the work was written only on the basis of «Shajarat ul-atrok» by Yafas oglan and his son Turhan and their children, the Tatar-Mongolian and Turkic classes, as well as their kings. The great ancestor of Genghis Khan Buzundzhor Kandan ruled Movarounnahr from the first half of the 13th-14th centuries. Part of the history of the Chigataykhanov dynasty is called «Ulus-i arba'-yi Chingiziy» or «Tariks-i arba'-ulus». This part was written by Mirzo Ulugbek and his assistants. Our opinion is also confirmed by some remarks made in the work itself.

In one of the entries we read: However, since nothing is mentioned about him in the book «Shajarat ul-atrok», nothing is written about him in the book, which is a selection of this book. However, they remember that he was a glorious king and his gifts were innumerable [4, p. 121a].

This note shows that, firstly, Shajarat ul-atrok and Tarikh-i arba' ulus are different works. Secondly, Tarikh-i arba' ulus is to some extent based on Shajarat ul-atrok. Elsewhere it is mentioned: In this collection, entitled «The History of the Four Nations of Genghis Khan», the names of kings from the descendants of Turhan ibn Yafas Noah are mentioned. The names of the khans of Turkestan mentioned in this brochure are taken from the collection of the khans of the four uluses, written by Sultan as-Said Ulugbek, a martyr, may Allah fill his grave with light” [5, p.182a] .

The author of the book «Zubdat ul-osor» (written in the first half of the 16th century) describes the history of the Turkic-Mongolian peoples.

“I relied on the work “Tarikh-i Khaniy”, decorated with the name of Mirzo Ulugbek,” he said. There is no doubt that the ulus Tarikh-i arba', or rather, its first part, continues, as it were. In the 17th century, the great scholar-encyclopedist Mahmud ibn Wali, the great work of Bahr ul-Asror, founded the Mongol Empire and the Great Land of Genghis Khan after the death of Genghis Khan, Mongolia, the Golden Horde, the people of Chigatai, and the grandson of Genghis Khan Khalokukhan. Contents of the sixth volume, which contains the history the state of the Elkhanids, similar to Ulugbek's «Tariks-i arba'ulus».

There is no doubt or hesitation that Ulugbek was involved in the creation of the work.

Mirzo Muhammad Khaidar (1500-1551), one of the famous historians of the 16th century, says that Ulugbek worked effectively in the field of historical science as well. For example, in his large book “Tarikh-i Rashidiy” he expressed the following opinion: “The wise king Mirzo Ulugbek wrote a historical work and called it “Ulus-i arba'” [6, p. 85a]. Khandamir and Mahmud ibn Wali also confirm that Ulugbek wrote such a work.

Based on the above information, it can be said that «Tarikh-i arba' ulus» was written by a group of historians, such as the famous «Jami ut-tavarikh» by Rashidudin, with the direct participation and guidance of Mirzo Ulugbek.

There are very few copies of Tarikh-i arba ulus. A complete copy of the work has not yet been found. To date, four abridged copies of it have survived, two of which are in the UK, one in the Bankipura Library, India, and a fourth in Harvard University, USA.

The work is based on a number of historical and geographical sources and sources. The author often does not indicate his sources and is limited to general phrases such as «to speak», «it is written in books of stories and history», «quoted in the books of scholars of the Chigatai people», «to speak a group of just, truthful historians». However, in some places he also mentions the names of some of the works he used and their authors. Among them are the famous astronomer Abu Mashar Balkhi, the great scientist, poet and traveler Rashiduddin Vatvat, the famous historian and statesman Alouddin Otamalik Juvaini, Rashiduddin Fazlulla Hamadoni, Hamdulla Mustavfi Qazvini and others. The scholar also says that he used authoritative books, hadiths and hadiths. There are also poetic passages from Rashiduddin Vatvat, Khojandi and Nizami. In this regard, Ulugbek used a wide range of books (on history, geography, astronomy, poetry) when writing this work.

Words about the content of the work. First of all, it should be noted that the author himself did not divide this work into parts or chapters. B. Ahmedov says that this work consists of four parts due to the fact that it covers the history of four peoples [3, p. 6].

The work consists of an introduction and seven chapters.

According to the previous tradition in medieval history, the praise of God, His Messenger, the Prophet Muhammad (peace and blessings of Allaah be upon him) and his descendants, the creations of Adam and the pre-Islamic prophets (Shis, Kainan, Mahlayil, etc.), Noah, etc., as well as a brief history of his children.

The first chapter describes the history of Turkhan ibn Yafas and his descendants, the Tatar-Mongolian and Turkic peoples and the kings who ruled in Turkestan. Much is known from other works, but we also come across important information. These include the order of palace receptions in the time of Oguzhan, the structure of the Turkish army, the national system, the structure of the Turkish army, the genealogy of the Ottoman Turkish sultans. According to the information about the Turks and Mongols mentioned in this chapter, they lived so close to each other that even their genealogies became mixed. We see this in the work of Rashiduddin mentioned above and in the four-volume annotated dictionary of the famous German orientalist Gerhard Deuorfer «Turkish-Mongolian elements in New Persian literature».

The second chapter contains a description of the history of the legendary mother of the Turkic-Mongol people Alankuva and her descendants, i.e. kings (Buzundzor kaon, Bukakhon, Dutuminkhan, Kabulkhan, Boysungurkhan, Barton bakhadir, Yasugai bakhadir). This chapter also contains important information for science. These include the coexistence of the Turkic-Mongolian peoples, the status of the Turkic land and its other peoples, the attachment of the common people to the land, or rather, to their ruler, the rise of the Jaluar leaders in the 8th century.

The third chapter of «Tarikh-i arba ulus» tells about the great warrior Genghis Khan. Among the most important are the structure of the Mongolian army, the white nine-legged flag of Genghis Khan, the ceremonies that took place during the congress and other receptions, the Turkic people, namely the Naimans, Kari, Uighurs, Yaso. and Yusun.

During the time of Genghis Khan, the Turkic-Mongolian tribes were divided into daha (tens), sadas (hundreds), Khazars (thousands) and districts (tens of thousands). In the time of Genghis Khan, in the ulus of Tarikh-i arba` they say that no one can go anywhere except his dahas, gardens and Khazars, and take refuge in another. Those who do otherwise are executed publicly so that they can become an example for others. In this regard, the author of «Tarikh-i arba ulus» cites the fact that: then the order of the khan was issued «The rope of the state and other soldiers. May each of them be able to catch any prey in the hunting grounds according to dignity and position. Let them put stamps on live hunts, and then let them go. This fact indicates that in the Mongol Empire, not only land and water, but also hunting grounds and the beast in them were assigned to the feudal lords. It also helps to expand our understanding of the feudal relations that existed in the Turkish-Mongolian society, or that Genghis Khan in such a short period of time ensured victory over the Khorezm Empire of many countries, especially the most powerful states of that time. This example, which characterizes his policy, is also noteworthy. «In this play, no religion is opposed to the nation,» we read. He avoided the superiority of one nation over

another. He respected scholars and ascetics of the category of Muslims. Another important example: «From the time of Adam to the present day, no king's army has been more numerous than that of the Turks.» In the campaigns of Genghis Khan against Movarounnahr, Afghanistan, India, Iran, Azerbaijan and other countries, only large Turkish military units took an active part.

«Genghis Khan sent Jojikhan with a district of Turkish troops to capture the city of Barchin.»

«During the war with the Turks, Turkon was captured by a whole generation of women.»

«Criticism of the Kashin land was thrown at the feet of Turkish horses.»

«The weather in India is not good for Turkish customers and many are sick.»

The fourth chapter of the work is devoted to the history of the direct heirs of Genghis Khan, who ruled the Great Land, i.e. Mongolia and Northern China, and covers the period from the time of Oktai Khan to the time of the Arik-Buko dynasty to Ordoy. Khan. In particular, the history of 17 out of 21 rulers who ruled Mongolia after the death of Genghis Khan until the time of Amir Temur is briefly described. It is important to note that Rashiduddin named five of them (Oktay, Chigatai, Guyukkhan, Mangukhan, Khubilai kaon) [9, 7-64, 114-122, 128-148, 152-213], the author of «Mukaddima-yi Zafarnoma» Sharafuddin Ali Yazdi only 14 of them are impartial.

The fifth chapter tells about Dashti Kipchak during the reign of 33 khans, descendants of the eldest son of Genghis Khan Jochikhan. Events are also very briefly described in this chapter. But even in this case, you can find a lot of interesting information.

The sixth chapter of the work - the Elkhanid state, which ruled Iran and Azerbaijan for almost a century, also began to gain influence during the reign of Arpakhan (1335-1336). Covers the history of the shepherds and the Jalairis. This chapter contains extensive information about the internal situation and foreign policy of the Elkhanid state.

The most important part of the work is the seventh chapter. It tells the history of the Chigatai people from the time of Genghis Khan (1227) to the coming to power of Amir Temur (1370).

It is known that the almost 150-year history of the Chigatai people has not been studied. The main reason for this is the lack of information about him in handwritten sources. Very brief information about the khans who ruled the Chigatai people is given in «Mukaddimayi Zafarnoma» by Sharafuddin Ali Yazdi and «Bahr ul-Asror» by Mahmud ibn Wali. But the *ulus Tarikh-i arba'* is somewhat fuller than them. It briefly describes the history of the 33 khans of the Chigatai and Oktay-kaan dynasties that ruled the country. The biggest and most common mistake in the play is that Mongolian and Chinese names are spelled wrong in some places.

In some cases, the dates of events have been distorted. For example, the time of the war of Gazankhan with Egypt from the Elkhanids is indicated in three places - three different ones: 699, 708 and 703.

When writing the article, a scientific study was carried out on the basis of the work «The History of Four Nations» by B. Akhmedov, Norkulov N. and Mahmud Hasani.

## CONCLUSION

One of the main problems in covering the history of the peoples of Uzbekistan is the issue of statehood. In our historiography, the history of statehood begins with large state confederations,

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the Old Kingdom of Bactria and Greater Khorezm. In our opinion, as in other Eastern countries, the Uzbek people are based on statehood. Because the historical stage before the emergence of large states is the period of the emergence of city-states, that is, small states. According to historical laws, city-states first arise, and then they are united. In our historiography, this issue is poorly covered. An in-depth and repeated study of archaeological sources, manuscripts, ethnic history and many other issues is an important task of our science.

Rich regional features of material and spiritual culture, dialects of the Uzbek language, the historical attractiveness of vocabulary, confidence in the imagination of the people have become a manifestation of everyday life. In a new interpretation of the history of Uzbekistan, interregional features of the Uzbek ethnic group and ethnography should be created as a whole. The second important problem facing historians is ethnic history. The work «History of four peoples» contains rich materials about the peoples and ethnic composition of the Uzbek people.

In the work «History of the Four Nations» you can get a lot of information about the state and the rule of law in it, about ethnic groups.

The work «The History of the Four Nations» is of great importance today. Until now, there are no works on the history of the Kuns, which give a lot of information about the Turkic-Mongolian and Tatar peoples. Of particular interest to the reader is the discovery of the salt of that time, the work of Mahmud Torobi in the field of magic and medicine. Although this work has not yet been fully found, it is important from a historical point of view. The search for a complete copy of the work and scientific research continues today.

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