

THE SIGNIFICANCE OF MIRZO ULUGBEK'S HISTORY OF FOUR ULUSES IN YOUTH EDUCATION

Turdiyev Bahritdin Samiyevich

Senior Lecturer of the Tashkent State Pedagogical University named after Nizami.

ANNOTATION

The article provides a scientific analysis of the role of the work of Mirzo Ulugbek "The History of Four Nations" in the education of young people.

Keywords: four peoples, history, science, culture, peace, science, tradition.

INTRODUCTION

The real name of Ulugbek is Muhammad Taragay, he is the grandson of Amir Temur. Ulugbek was born on March 22, 1394 in the city of Sultania during Timur's military campaign. Mirzo Ulugbek is one of the great scientists who once 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 Shakhrukh, and his mother Gavharishod was the daughter of Giyosiddin, one of the most influential Kipchak emirs. According to the tradition that reigned in Timur's palace, the prince entrusted the upbringing of Timur's eldest wife Saraimulkhanim.

Ulugbek's grandfather Amir Temur was always in the spotlight. Timur devotes all his love to his grandson, who is smart, tries to know everything and pays great attention to his upbringing. Ulugbek was brought up by knowledgeable and experienced trainers, was literate, familiar with the basics of religious and secular sciences. According to a number of sources, from 1397 to 1398 Sheikh Arif Azari was appointed Ulugbek's mentor, who later became a great poet and scientist [2, p. 6]. Although Ulugbek was very young, he also served on state councils, participated in important reception ceremonies and always sat to the left of his grandfather. Timur prepared this grandson for the conduct of state affairs.

Ulugbek's youth passed in the context 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 went to India, in 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 Timur's death in 1405, a power struggle began among the Timurids, and political divisions intensified. As a result of this struggle in 1409, two independent states arose - Khorasan and Movarounnahr. Shah Rukh ruled Khorasan, the capital of Herat, and Ulugbek ruled Movarounnahr, the capital of Samarkand.

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 Bibikhanym mosque, the Amir Temur mausoleum, the Shahi Zinda ensemble have been completed. Ulugbek also built many public buildings, caravanserais, linguistic, 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 Kuragoniy".

Ulugbek was interested in medicine and music, wrote poetry. Examples of his poems are given in "Mejlis un-nafois" by Alisher Navoi and in "Samaria" by Abu Tokhirkhodja. During his time, many works were translated from Arabic and Persian into Old Uzbek. The rich library founded by Ulugbek consisted of more than 15,000 volumes of books on various subjects.

Ulugbek was familiar with the classics of Greek scientists, such as Plato, Hipparchus, Ptolemy, and studied the works of his compatriots Muhammad ibn Musa al-Khorezmi, Ahmad al-Fergani, Abu Raikhan Beruni, Abu Ali ibn Sino. Kazizoda Rumi, a famous scientist of his time and teacher of Ulugbek, worked in the Ulugbek madrasah in Samarkand. Ulugbek himself taught astronomy in this madrasah. Giyosiddin Jamshid Kashi, Muiniddin, Mansur Kashi, Muhammad Birjani were famous scholars of the Ulugbek 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 Ulugbek's observatory. This structure was built by order of Ulugbek in 1428-1429 on the Obirahmat stream on Shepherd's Hill. The observatory is a three-storey cylindrical building with a height of 30.4 meters. The observatory was unique in its equipment in the Middle Ages. An important work in Eastern astronomy, "Zigi Jadidi Kuragonius", was also created here.

According to Boburmirzo, Ulugbek's observatory is decorated with facade tiles and beautiful ornaments. Its great halls were rooms large and small, and the sun, moon, planets and stars were studied with precision using a large instrument mounted inside the observatory. The observatory also had a library with a picture of the sky, a map of stars, mountains, seas and countries, and a picture of the Earth on the inner 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 "Zigi Jadidi Kuragoniy" 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 the scientists of the Samarkand Observatory headed by Mirzo Ulugbek, combining theoretical and practical issues of Eastern classical astronomy, enriched with new evidence.

"Ziji jadidi Kuragoniy" consists mainly of two parts: a large entry and tables with the location and position of 1018 fixed stars. The introduction itself is divided into four parts [3, p. 6].

Ulugbek left an indelible mark on the pages of science with his world-class discoveries in mathematics, geometry, astronomy and history. For this he was praised by all generations.

Ulugbek showed great interest not in science, but in other sciences. He also studied poetry and music. Undoubtedly, the enormous contribution of the scientist to the development of historical science is invaluable.

Translation work in the Ulugbek Palace is also well organized. The scientist's legacy has attracted the attention of the scientific community around the world since the 17th century. On the study of Mirzo Ulugbek and his legacy, many works have been created in our country and abroad. Ulugbek's unique scientific heritage

Before moving on to the general content of the work "The History of Four Uluses", we first briefly consider the history of its name, the contribution of Mirzo Ulugbek to its creation, as well as the course of research. The work is known as "Ulus-a arba'-yi Chingiziy" ("Four ulus of the people") and "Tarikh-i arba'-ulus" ("History of four ulus"). 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 Turkish Khakans) without sufficient reason [8, p. 182a].

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-Mongol and Turkic estates, as well as their kings. ... The work was ruled by the great ancestor of Genghis Khan Buzunjor Kandan and Movarounnahr from the first half of the XIII-XIV centuries. Part of the history of the Chigataikhan dynasty is called "Ulus-i arba'-yi Chingiziy" or "Tarikh-i arba'-ulus". This part was written by Mirzo Ulugbek and his assistants. Our opinion is supported by some notes given in the work itself.

In one of the notes we read: However, since nothing is written about him in the book "Shajarat ul-atrok", nothing is written about him in the book from which it was selected. However, what is remembered is that he was a glorious king and his gifts were innumerable [5, p. 121a].

From this note it can be seen that, firstly, the ulus Shajarat ul-atrok and Tarikh-i arba are different works. Secondly, the ulus Tarikh-i arba is to some extent based on Shajarat ul-atrok. In another place it is mentioned: In this collection, entitled "The History of the Four Ulus of Genghis Khan," the names of the kings of the descendants of Turhan ibn Yafas Noah are mentioned. The names of the Turkestan khans mentioned in this brochure are taken from the collection of the khans of the four nations, written by Sultan as-Said Ulugbek, a martyr, may Allah fill his grave with light "[7, 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-Mongol peoples.

"I relied on the work "Tarikh-i khaniy", decorated with the name of Mirzo Ulugbek," he said. Undoubtedly, this is the first part of the Tarikh-i arba ulus. The great scientist-encyclopedist Mahmud ibn Wali The great work Bahr ul-Asror, founded in the 17th century, was founded by the Mongol Empire and the Great Land of Genghis Khan after the death of Genghis Khan, the Golden Horde, the people of Chigatay and Genghis Khan. Khan's grandson Khalokukhan In terms of content and content, the sixth volume, which includes the history of the Elkhanid state, is similar to Ulugbek's "Tarikh-i arba 'ulus".

There is no doubt and no doubt that Ulugbek participated in the creation of the work.

Mirzo Muhammad Haydar (1500-1551), one of the famous historians of the 16th century, says that Ulugbek also worked effectively in the field of historical science. For example, in his great 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, we can say that "Tarikh-i arba 'ulus" was written by a group of historians, such as the famous "Jami ut-tavarih" Rashiduddin, with the direct participation and leadership of Mirzo Ulugbek.

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

The work is based on a number of historical, geographical and sources. The author often does not indicate his sources and is limited to such general phrases as “to say”, “written in collections of stories and history”, “quoted in the books of scholars of the Chigatai people,” “says the group of the 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 Vatwat, the famous historian and statesman Alouddin Otamalik Juweini, Rashiduddin Fazlullah Hamadoni, Hamdulla Mustavfi Qazvini and others. The scholar also says that he used influential books and hadith narratives. Also found are poetic excerpts from the works of Rashiduddin Vatwat, Khojandi and Nizami. In this regard, when writing this work, Ulugbek used a wide range of books (history, geography, astronomy, poetry).

Two words about the content of the work. First of all, it should be noted that the author himself did not divide this work into sections or chapters. B. Akhmedov says that this work consists of four parts due to the fact that it covers the history of four peoples [1, p. 6].

The work consists of an introduction and seven chapters.

According to the tradition of medieval history, God, His Messenger, Prophet Muhammad (peace and blessings of Allaah be upon him) and his descendants were glorified for the creation of Adam and pre-Islamic prophets (Shis, Kaynan, Mahlail and others.), Noah., As well as a short history of his children ...

The first chapter describes the history of Turkhan ibn Yafas and his descendants, the Tatar-Mongol and Turkic peoples and 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 during the time of Oguz Khan, the structure of the Turkish army, the national system, the structure of the Turkish army, the genealogy of the Ottoman Turkish sultans. The information about the Turks and Mongols mentioned in this chapter shows that they lived so close to each other that even their lineages were intermingled. We see this in the above-mentioned work by Rashiduddin and in the four-volume annotated dictionary of the famous German orientalist Gerhard Doyorfer, entitled "Turkish-Mongolian Elements in New Persian Literature."

The second chapter contains a description of the history of the legendary mother of the Turkic-Mongol peoples Alankuva and her descendants, that is, kings (Buzunyor kaon, Bukakhon, Dutuminkhan, Kabulkhan, Baysungurkhan, Barton bahodir, Yasugai bahodir). This chapter also contains important information for science. These include the coexistence of the Turkic-Mongol peoples, their position among the Turkic lands and their other peoples, the attachment of ordinary people to the land or, rather, to their ruler, as well as the rise of the Jaluar leaders in the eighth 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 rituals of the congress and other receptions, the Turkic people, namely the Naimans, old men, Uighurs, Yaso, Yusun and the nationality.

During the reign of Genghis Khan, the Turkic-Mongol tribes were divided into more (tens), gardens (hundreds), Khazars (thousands) and districts (tens of thousands). At the time of Genghis Khan, according to *Tarikh-i arba 'ulus*, no one could go anywhere except his daks, gardens and Khazars, and find refuge in another. Those who do otherwise will be executed publicly so that they can be an example to others. In this regard, the author of "*Tarikh-i arba 'ulus*" cites the following fact: then the khan gave the order: "The rope of the state and other soldiers. Let each of them catch any prey in the hunting area in accordance with their value and position. Let them put stamps on a live hunt, and then let them out. This fact shows that in the Mongol Empire, not only land and water, but also hunting grounds and animals in them were assigned to the feudal lords. It also helps to expand our understanding of the feudal relations that existed in Turkish-Mongol society, or to ensure the victory of Genghis Khan over the Khorezm Empire in such a short time from many countries, especially from 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 Muslim scholars and ascetics. Another important example: "From the time of Adam to the present day, the army of any king was not more detailed than the army of the Turks." Only large military units of the Turks took an active part in Genghis Khan's campaigns against Movarounnahr, Afghanistan, India, Iran, Azerbaijan and other countries.

"Genghis Khan sent Jojihan with a district of Turkish troops to capture the city of Barchin."

"During the war with the Turks, Turcon was captured by a whole generation of women."

"Critics of the Koshin land are thrown at the feet of Turkish horses." "The weather in India is not suitable for Turkish clients and many are ill," he said.

The fourth chapter of the work is devoted to the history of the direct successors of Genghis Khan, who ruled the Great Land, that is, Mongolia and North China, and covers the period from the time of Oktay Khan to the times of the Arik Buko dynasty to Ordo. Khan. In particular, it briefly describes the history of 17 of the 21 rulers who ruled Mongolia after the death of Genghis Khan until the time of Amir Temur. It is important to note that Rashiduddin named five of them (Oktay, Chigatay, Guyukhon, Manguhan, Khubiloy Kaon) [4, 7-64, 114-122, 128-148, 152-213]. Ali Yazdi named only 14 of them. ...

The fifth chapter tells the story of Dashti Kipchak during the reign of 33 khans, the descendants of Genghis Khan's eldest son Jochihan. 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 state of the Elkhanids, which ruled Iran and Azerbaijan for almost a century, also began to gain influence during the reign of Arpakhon (1335-1336). Covers the history of the shepherds and the Jalairites. This chapter contains extensive information about the internal situation and foreign policy of the Elkhanid state.

The most important part of the job is chapter 7. It tells the history of the Chigatay people from the time of Genghis Khan (1227) to the coming to power of Amir Temur (1370).

It is known that the nearly 150-year history of the Chigatai people has not been studied. The main reason for this is the lack of sufficient information about it in handwritten sources. A very brief information about the khans who ruled the Chigatay people is given in "*Mukaddimayi*

Zafarnom" by Sharafuddin Ali Yazdi and "Bahr ul-Asror" by Mahmud ibn Wali. But *ulus Tarikh-i arba* is a little fuller than them. It briefly describes the history of 33 khans from the Chigatay and Oktay-kaan dynasties who ruled the nation. The biggest and most common mistake in the piece is that the Mongolian and Chinese names are misspelled in some places. In some cases, event dates are distorted. For example, the time of the war of Gazankhan with Egypt from the Elkhanids is indicated in three places - in three different ways: 699, 708 and 703.

CONCLUSION

Distinctive regional features of the rich material and spiritual culture, dialects of the Uzbek language, the historical attractiveness of the vocabulary, trust in the imagination of the people have become a manifestation of the daily life of the population. In the new interpretation of the history of Uzbekistan, the interregional features of the Uzbek ethnos and ethnography should be created as a whole. The second important question facing historians is ethnic history. The work "The History of Four Nations" contains rich material about the peoples and ethnic composition of the Uzbek people.

The work "History of Four Nations" provides extensive information about the state and its laws, style of government, ethnic groups. These include the order of palace receptions during the Oguzkhan era, the structure of the Turkish army, the national system, the genealogy of the Ottoman Turkish sultans. The information about the Turks and Mongols mentioned in the play shows that they lived so close to each other that even their genealogies were mixed. We see this in the writings of Rashiduddin and in the four-volume annotated dictionary of the famous German orientalist Gerhard Doyorfer, entitled "Turkish-Mongolian Elements in the New Persian Literature."

Today, the work "The History of Four Nations" is of great importance. To date, there are no works on the history of the Kuns, most of which date back to the Turkic-Mongol and Tatar peoples. The discovery of salt at that time and the work of Mahmoud Torobi in the field of magic and medicine are of particular interest to the reader. 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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