



MIRZO ULUGBEK IS A HISTORICAL PHYSIOGNOMY

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ABSTRACT

The article discusses the historical views of Mirzo Ulugbek on the basis of scientific works, governance, reforms, attitudes to social groups, human qualities, his contribution to the development of science and culture. The progressive ideas and views of the thinker-scientist play an important role in the development of national statehood and the education of the perfect man. It is noted that his services to the development of the country are valued and appreciated in independent Uzbekistan.

KEY WORDS : Timur and the Timurid period, the enlightened ruler, the Renaissance, the nation, the coin, the madrasa, the observatory.

In our country, great attention is paid to the preservation, study and transmission of the national and spiritual heritage of our ancestors, the traditions of the Uzbek statehood to future generations. After all, the spiritual world of a nation is formed under the influence of its history, culture, traditions and customs. Educating our citizens in the spirit of high spirituality, rich historical experience, unique culture and scientific heritage of our people creates favorable conditions for solving such an important task .

The period of Amir Temur and the Temurids made a great contribution to the rise of our national spirituality. During this period, our Uzbek statehood, industry, culture, science and art have grown , and great thinkers have emerged. Among them is the thinker, scientist and enlightened ruler Mirzo Ulugbek. The contribution of the thinker to the development of our country , Uzbekistan The first President Islam Karimov also praised and said : " Mirzo Ulugbek's contribution to universal values is invaluable, he still plays a significant role in our lives and serves to enhance the international prestige of Uzbekistan[1]. "

The reign of Mirzo Ulugbek coincides with the second stage of the Central Asian Renaissance in the history of our country. The ruling scholar, the great Amir Temur, won the respect of the people as a worthy successor of his creative activity . His services were highly valued by scholars of his time, and the famous artist Davlatshah in his famous poem "Tazkirot ush- shuaro " noted that Ulugbek had risen to the highest level of science, before that he was not a king-scientist at the helm of power . Shamsuddin Ali ibn Jamalislam, Nizamiddin Shami, Shahobuddin Abdullah ibn Lutfullah al-Hawafi, Ibn Arabshah, Sharafuddin Ali Yazdi, Kamoliddin Abdurazzaq Samarkandi, Mirkhand and many other historians gave information about the life and creative activity of Ulugbek.

Mirzo Ulugbek worked in mathematics, astronomy, musicology and history. His historical views are described in the work "Tarihi arba' ulus" (History of the Four Nations). The work was completed in 1425 under the scientific guidance and personal participation of Mirzo Ulugbek. Historian A.

Ahmedov noted that the work has not been well studied so far[2]. The main reason for this is that the work is incomplete and there are few copies. Today, four abbreviated (complex) copies of the work are preserved, two in England, one in India, and one in the United States [3].

The work is devoted to the study of the history of the Mongol Empire. It contains valuable information on the role and importance of the Mongol Empire in world history, which increases the interest of researchers in this work . Well-known historians Khandamir, Mirza Muhammad Haydar, Mahmud ibn Wali and others have widely used this work. John Greaves, Thomas Hyde, Francis Bailey, L. on the study of the scientific legacy left by Mirzo Ulugbek abroad . Seydo, E. Knobl, Yu.N. Marr, K.D. Dondua et al.

Partisanship and Marxist ideology did not allow an objective study of the creative activity of Mirzo Ulugbek. The famous Russian historian V.V. Commenting on Tarikh-i arba' ulus, Barthold writes: "This work of Ulugbek has not reached us, but in some sources, especially in Khandamir's Habib us-siyar , fragments of it are found. It is clear from these passages that the history of the Mongol state is described up to the period in which the author lived. However, the author does not give full information about those kingdoms, but only the names of the khans [4].

There are an opportunity to approach history in an objective way. In particular, historian B. Ahmedov praised the importance of the work . "The history of the country from the invasion of Genghis Khan to the reign of Amir Temur is dark for us. If the information given in Tarikh-i arba ' ulus is studied in addition to Sharafuddin Ali Yazdi's Muqaddima-yi Zafarnoma and Mahmud ibn Wali's Bahr ul-asror, as well as the information obtained by archeology, this white stain in science can be washed away[5]. In addition, the historical views of Mirzo Ulugbek have not yet been fully studied . Therefore, among the historical sources, his work "Tarikh-i arba' ulus" is of great importance.

The scientific study of the work requires clarification of some of the information recorded in historical sources. For example, in the textbooks of the history of Uzbekistan in the



spring of 1218 in the letter of ambassadors led by Mahmud Yalovoch to Genghis Khan to Khorezmshah it is written that "You were counted to me as a child". We read in the Tarikh-i arba 'ulus that the above-mentioned words were written in the letter of the embassy to Khorezmshah in 1219, consisting of "Three ambassadors and five hundred merchants"[6]. According to current sources, on the eve of the Mongol invasion, internal conflicts intensified in the Khorezmshah state, social groups were dissatisfied with politics, the brand had weak control over the territories, and local governors were almost independent in internal governance. Mirzo Ulugbek "During the reign of Sultan Muhammad Khoazmshah, the country of Movarounnahr was conquered. Iran and the state of Turan were extremely peaceful and healthy[7]. The scientific study of Mirzo Ulugbek's work "History of the Four Nations" helps to objectively assess and evaluate the historical events and phenomena of the period of the Mongol invasion and rule.

Mirzo Ulugbek's ideas and reforms in public administration are noteworthy. Although he made almost no changes to the system formed during the reign of Amir Temur, the centralized state had a branched administrative and administrative system subordinate to the ruler. Legislation and Muslim law formed the basis of public administration. Significantly, the rule of law has made it possible to form an effective government.

According to the administrative-territorial structure of the country is divided into nations, regions and districts, which are subordinate to a single center. As the ruler of the nation, Mirzo Ulugbek recognized the authority of his father Shahrukh, the chief ruler and heir to the great kingdom. Follows his teachings and advice in governing the government[8].

Evaluating Mirzo Ulugbek's rule, some scholars consider him a ruler who lacked the ability to lead politically and command. Historian V.V. Commenting on Ulugbek's talent, Barthold said, "Ulugbek, in spite of his artistic and scientific interests, had a strong sense of Turkishness, so he preserved the military-political traditions of the Timurid period like the apple of his eye [9]. " When Shah Rukh captured Samarkand and installed Mirzo Ulugbek on the throne of Movarounnahr, his territory consisted of Samarkand, Nasaf and Bukhara regions.

Mirzo Ulugbek's main focus in governing the country was the struggle to restore the nation to its former territory. In 1410 the lands on the right bank of the Syrdarya were annexed, in 1413 the lands of Khorezm, in 1414 the lands of Fergana, and in 1425 the Mongol khan Shermuhammad was defeated. Eventually the nation's territory was restored and security of state borders was ensured. The decline of Mirzo Ulugbek's military operations against neighboring countries in the following period can be explained by the restoration of the territorial integrity of the country. It is correct to call the defeat of Mirzo Ulugbek in 1427 in the campaign against the ruler of Dashti Kipchak Barakkhan as a result of underestimation of the rival forces and military carelessness. Although Barakkhan won this battle, the fact that he did not dare to invade the country in order to further strengthen it is proof of our opinion.

As a thinker and scientist, Mirzo Ulugbek sought to establish peaceful relations with neighboring countries. For

example, when Mirzo Ulugbek began to march against the Mongol ruler Vaiskhan in 1420, he suddenly summoned an army that had crossed the Syrdarya because of the friendship of the Mongol emirs under the leadership of Malik Islam. The situation in the neighboring countries was also seriously studied and, if necessary, practical assistance was provided to the benevolent claimant to the throne. For example, in 1423, Mirzo Ulugbek helped Barakkhan to ascend the throne in Dashti Kipchak and establish peace on the northern borders of the country [10].

In state policy, the goal of expanding the region has lost its priority, and the development of spirituality and science in the country is no less important. Mirzo Ulugbek strictly adhered to the teachings of Amir Temur to "not oppress the working people, to gain their trust." He sought to improve the material condition of the masses. Taxes reduced in the country, improving the material well-being of working people was a priority. In order to prevent the reduction of revenues to the state treasury, the fact that the stamp duty paid by artisans and merchants was preserved without any abolition was against the Shari'a law in the eyes of religious circles[11].

Domestic policy encouraged the creation of favorable conditions for the development of production and the material interest of the population in labor. To this end, a monetary reform (in 1428) was carried out in May aimed at eliminating the money shortage and meeting trade needs. As a result of the reform, a single, centralized (minted in Bukhara), unchanging and borderless, strong coin was put into circulation for the market. This was in the interests of the urban and rural population [12]. The state has managed to improve the country's financial situation without excessive spending.

Political stability and economic growth created the material conditions for the rise of spirituality. Mirzo Ulugbek is well aware that without the development of the education system, the effective functioning of public authorities, the development of the economy, science and culture is impossible. At his initiative, madrassas were built in Bukhara, Samarkand and Gijduvan. They were taught by mature thinkers and scientists of their time. When the Samarkand madrasah was built and put into operation, the origin of the first lesson was entrusted to Muhammad Khawafi, a representative of the poor. On the roof of the Bukhara madrasah is written: "Education is the duty of every Muslim woman and man." An educated, professional, person with a forehead is valued in society.

Mirzo Ulugbek treated everyone who came to the palace in search of justice with respect. In the class society that prevailed in the Middle Ages, such an attitude towards people provoked the displeasure of the nobles and fanatical believers who advocated the preservation of old customs and traditions.

Achievements in architecture, painting and applied arts in the late XIV and early XV centuries are sealed in history under the name of the style of the Ulugbek period. Architectural ensembles were created, which demonstrated the harmonious unity of the city. As a result of extensive use of scientific advances in mathematics, the buildings were built on the basis of a new form, proportion and constructive solutions.



Architecture, applied and decorative arts, calligraphy and miniature art combined with the poetry and music of the century to create a new style [13].

introduced the fame of Movarounnahr to the world . This school was not only an educational institution, but also an academy of that period. More than 200 scientists worked at the Samarkand Ulugbek Academy. Among them were the thinkers Qazizada Rumi, Ghiyasiddin Jamshid Kashi and Alauddin Ali ibn Muhammad (ali-Kushchi) who made great contributions to the development of science . Hafizi Abro, the author of a unique historical work on the history of Central Asia, the famous physician Mavlono Nasafy, Sirojiddin Samarkandi, Sakkoki, Lutfi, Badakhshi and others lived in Samarkand.

The academy founded by Ulugbek has made great strides in the field of mathematics and astronomy. At the observatory opened in Samarkand in 1428, under the leadership of Ulugbek, his comrades and students wrote the book "Ziji Koragoniy" (Kuragon's new astronomical table), which was recognized by the whole world. Ulugbek's idea that "sciences are eternal and the exchange of peoples and religions does not affect them" has proved its viability.

Some researchers have questioned Mirzo Ulugbek's involvement in the writing of Ziji Koragoniy, suggesting that the main work was done by Giyosiddin Jamshid Kashi[14]. This issue can be clarified by studying the history of writing the work. Extensive work to write "Ulugbek Ziji" began after the construction and commissioning of the Ulugbek Observatory in Samarkand (1428-29). Considering that Ghiyasiddin Jamshid Kashi died in 1429, it becomes clear that he was involved in the initial stage of scientific research. The famous scientist Qazizada Rumi did not take an active part in the scientific work carried out at the observatory at the end of his life due to his old age and poor eyesight. Qazizada Rumi died in 1436. This means that Mirzo Ulugbek directly supervised the preparation of the work. Ali Kushchi, a student and "child arjumand" (a child who is a father's dream), helps him in this task perfectly .

Researchers also give different information about when Ulugbek Ziji was written. Some historical sources state that the work was completed in 1437, while others state that it was completed in 1444. According to Mirzo Ulugbek, until 1447 he made changes and additions to "Ziji" . Thus, Ulugbek's " Ziji" is the result of scientific research carried out by the thinker throughout his life.

After the death of Mirzo Ulugbek, the ideas of bigotry prevailed in public life. Progress was suppressed by official religion and state power. Samarkand, one of the largest scientific centers in the world, has lost its prestige. As a result of the closure of the Ulugbek Academy, many scientists who conducted research have moved to other countries. Ulugbek's student Ali Kushchi ("Ptolemy of his time") also moved to Istanbul, Turkey. The scholar takes with him some of the unique manuscripts kept in Ulugbek's library. It is believed that European scholars became acquainted with Ulugbek Ziji through a copy preserved by Ali Kushchi[15] .

Mirzo Ulugbek was not indifferent to the fate of the state. Given that the personal qualities of the ruler (moral views, spirituality) affect the fate of the state, he worked hard to eliminate such vices as arrogance in his son, arrogance,

disregard for the means to achieve the goal. But Abdullatif, who had a strong desire to gain power, misunderstood his father's purpose . It should not be overlooked that there is the involvement of anti - Ulugbek political forces in the escalation of disagreements between father and son .

The services of our famous ancestor Mirzo Ulugbek to the Motherland have been praised in our independent Uzbekistan. " Today, our country, " he said at the celebration of the 600th anniversary of the First President of Uzbekistan Mirzo Ulugbek , is also a nation capable of creating and developing[16] new ideas .

International conferences dedicated to the life and work of Mirzo Ulugbek are regularly held in our country. Samarkand State Institute of Architecture and Construction, Fergana State University, Tashkent State National University are named after Ulugbek. In Samarkand, near the ruins of the observatory, there is a museum of memory named after Ulugbek.

Kitab City Observatory and the Institute of Astronomy of the Academy of Sciences of Uzbekistan It is named after Mirzo Ulugbek. In Uzbekistan, towns, districts, streets, mahallas, Tashkent metro station, parks and others are named after Ulugbek . In short, the scientist, who spread the fame of the motherland all over the world, was appreciated by his grateful descendants in this sacred land.

In short, Mirzo Ulugbek demonstrated the fame of our Motherland to the world as a statesman, thinker and scientist. Our great ancestor has won the respect of the international community with his incomparable achievements in the field of creativity, respect for peoples, peace, enlightenment and scientific development.

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