



## HISTORICAL ORIGIN OF SCIENTIFIC HERITAGE OF MUHAMMAD TARAGAY ULUGBEK

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### Abstract:

The scientific heritage of Ulugbek began to be studied in the 15th century. For example, one of the historians of that time, Abdurazzak Samarkandi, in part of his work entitled "Matla'i Sa'dayn va Majmai Bahrain" under the title "Mention on the buildings built in Dorussaltan Samarkand" wrote about Ulugbek: "The country of Movaraunnahr has reached the peak of governance and prosperity, and the young prince Mugisuddin Mirza Ulugbek began to build tall buildings in beautiful places. showed a desire," said ezgan. In his work, the author says that Ulugbek built a madrasah and a house facing each other on the square in the city center (in the source he is named E.B. in the city center). He gives information that he spent several years building these houses of knowledge. They were a "house" built with an extremely high dome on the site of the Ulugbek madrasah (built in 1417-1420) and the Sher-Dor madrasah, which has survived to this day as a good architectural structure.

**Keywords:** Mizro Ulug'bek, Qazizada Rumi, Abdurazzak Samarkandi, John Greaves, Jan Heveli, Thomas Hyde, Armeni Vamberi, Mushtari Prince, Waqf Properties, Khanaqah

### INTRODUCTION

From the first years of its development, independent Uzbekistan has been honoring the names of great scholars who made a great contribution to the spiritual heritage of our country. The declaration of 1994 as the year of Mirza Ulugbek in our country was an example of high respect for this great figure. First President of Uzbekistan Islam Karimov said about Ulugbek: "It is natural for any nation to be proud of having raised a child like Ulugbek. Because such people serve not only their own people, but also for the universal civilization and gain the attention of the world," said Muhammad Taragai Ulug'bek's opinion, which is a high assessment of the great services he contributed to the history of world science.

The years of Ulugbek's rule (1409-1449) were characterized by the flourishing of science and art. The entire force of scientists, artists, builders, craftsmen served for the development of Samarkand. Caring for the development of culture, Ulugbek built three higher madrasas in Samarkand, Bukhara and Gijduvan. In a certain sense, the formation of Ulugbek's worldview was influenced by the socio-political situation in Central Asia at the end of the 14th - beginning of the 15th century, as well as the scientific environment of that time.

### MAIN PART

Abdurazzoq Samarkandi calls Ulugbek "a lovable, loyal prince" and gives interesting information

about the construction of the madrasa and the house built by him. In order to materially support the construction works, he allocates high-income lands, fields and ditches to them as endowments. Also, the most experienced and knowledgeable scholars are assigned the task of teaching in the madrasa. He also invites knowledgeable people and preachers to the house. Both dargahs are managed by enterprising, ambitious people. According to the information of Samarkandi, so much was harvested from the waqf lands allocated for madrasas and houses that they kept surplus products in their treasuries.

Abdurazzoq Samarkandi Ulug'bek says that the madrasa and the house built by him are the happiest places among the cities that believe in Islam and that they cannot be found anywhere else. At the same time, the author wanted to express the goals of Ulugbek in the field of science "to spread the light of his knowledge like a ray of sunshine to the whole world, to bring the light of perception from the deepest depths to the highest dome of the sky, to spread the sound of the stars across the dome of the sky, and to resound the celebration of this great work on earth" - crushes it.

According to the source, Ulugbek was in Samarkand, Mavlana Salahiddin Musa Kozizodayi Rumi, Maulana Alauddin Ali Kushchi-Btliymus, who he considered to be his son. Academician V.P. Shcheglov, in his treatise "Ulugbek Observatory", likened Ali Koshchi to the Greek scientist Ptolemy and called him



Ptolemy-Btliymus of Central Asia. explained, and consulted on the work of building an observatory near Samarkand in a special scientific council with the participation of mavlana Ghiyosiddin Jamshid and mavlana Muinuddin brought to Samarkand from Koshan. As a result of this consultation, Abdurazzokh Samarkandi likened the construction of an observatory in the north-eastern part of Samarkand city to the process of creating the foundations of a strong state. In the work, Mirza Ulug'bek used the famous Azerbaijani scholar Nasriddin Tusi's work "Ziyji Jadidi Ilkhani" in the process of creating his world-famous work "Ziyji Sultani Kuraghani" and added fine details and "showed many obvious differences" in it.

Information about the history of Ulugbek is written down by Zahiriddin Muhammad Babur in his book "Boburnoma". In particular, in the part of the work that reflects the events of 1497-1498, he writes, "The dome of Khanakokh, built in the city of Samarkand, Ulug'bek, is a very great dome, and it is said that there are no great domes in the world." Next to the madrasa built by Babur Ulugbek, there is another mosque, Mukatta, with "Islamic and Chinese designs". In the Russian edition of "Boburnoma", the term Mukatta is translated as "Reznaya mosque".

Also, in "Boburnoma" above, while giving information about "Zichi Ilkhani" like Abdurazzokh Samarkandi, about observatories like the observatory built by Ulugbek - "There are seven to eight observatories in the world of the winner. Among them, a certain caliph is holding a rosad, Zichi Ma'muni is the Andin graduate. A Batlimus also tied the watch. In another India, Roja Bikramojit is the property of Ujin and Dakhordak, Molwa in the Hindu era. He writes that even though the same Bikramajit observatory has been built for 1584 years, it is distinguished by its high accuracy compared to the observatories prepared in the above named observatories. Khondamir writes information about Ulugbek's work in his work entitled "Khulasat al-akhbar" - that Ulugbek created a historical work called "History of Arbai ulus".

According to V.P. Shcheglov, an academician of the Academy of Sciences of Uzbekistan, "Ulugbek ziji" was the first in Europe to be studied by John Greaves (1602-1652), a professor of Oxford University in England. In 1648, he published Ulugbek's ziji, and it shows the position of 98 stars. However, in 1665, Oxford University professor Thomas Hyde. Lists 1018 stars in the Ulugbek constellation. It is this Oriental scholar who translates Ulugbek's poem into Latin. In 1690, Polish astronomer Jan Heveli's book "Astronomical Reporter" was published in Gdańsk. It compares the star catalog of Ulugbek with the catalogs

of Ptolemy, Tycho Braxe, Ricciole, Wilhelm 4, Heveli. Due to the high accuracy of Ulugbek's catalogs among the studies of that time, Jan Heveliy placed Ulugbek among the most famous astronomers in the world.

One of the European scientists interested in Ulugbek's work is the famous Hungarian orientalist Arminy Vambery (1832-1913). He came to Samarkand in 1863. According to Academician V.P. Shcheglov, Vamberi gives his opinion that when he came to Samarkand, Ulugbek observatory was inside his madrasah. Herman Vambery, being interested in the history of the Timurids, noted that "Ulugbek was not limited to being a virtuous person like his father, but also surpassed him in showing a noble inclination to science and education." The opinion of the Hungarian scientist Ulugbek that "If there is one person from the Timur dynasty whose name has been remembered with respect in the Western Christian world for several centuries, it is Ulugbek" can be considered one of the high evaluations given to scholars. It is considered that the era of Ulugbek was the happy period of the Timurid dynasty.

## CONCLUSION

The above-mentioned data are sources that prove that the study of the scientific heritage of Muhammad Taragai Ulug'bek, one of the talented, knowledgeable and scholarly rulers of the Timurid period, began in the Timurid period. The scientific works of the great scientist, his scientific conclusions were accepted by the people of the world as a reason, and they are of interest to researchers even in the present time. As the supreme ruler of Movarunnahr, Mirza Ulughbek strove to be faithful to the will of his grandfather Amir Temur, who was the patron of science, and to continue his traditions in a dignified manner. According to the sources that have come down to us, he implemented measures aimed at improving the socio-economic situation of the people and increasing the position of Samarkand as a major center of science, culture and enlightenment in his internal policy.

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