



MIRZO ULUGH BEK'S "HISTORY OF THE ARBA' ULUS" IS AN IMPORTANT SOURCE IN THE STUDY OF HISTORY.

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Article history:	Abstract:
Received: 28 th February 2025 Accepted: 26 th March 2025	This article analyzes Mirzo Ulugbek's contributions to the development of exact and humanitarian sciences through his scientific pursuits, alongside his governance of the country's political and economic affairs. It particularly examines the significance of his work "Tarixi arba' ulus" (History of the Four Uluses) in studying our country's history. The article also discusses the translation of this work into Uzbek as a result of Academician Buriboy Ahmedov's scholarly research. Additionally, it analyzes the consequences of the Mongol invasion of our country, including detailed information on the history of Bukhara.

Keywords: Ancestors, Mirzo Ulugbek, Central Asia, four uluses, manuscript, sources, astronomy, Bukhara, orientalist, museum, Qubbat al-Islam, oppression, uprising.

INTRODUCTION. In our culture, everyone undoubtedly knows that a person should be able to name their seven paternal ancestors. Indeed, individuals grow and stand tall by looking up to their forebears. Among our great ancestors, we only know Mirzo Ulugbek's name, that he was an astronomer, and at most, that he was killed by his own son. Mirzo Ulugbek was a scholar who made contributions in the fields of mathematics, astronomy, musicology, and history. "History of the Four Uluses" is a product of yet another facet of Mirzo Ulugbek's talent - his work in the field of historiography.

METHODS. "Tarikh-i arba' ulus" was created under the scientific guidance and with the personal participation of Mirzo Ulugbek, and was completed in 1425 [9:3]. This work, which provides detailed testimony about the Mongol invasion of Central Asia in the 13th-14th centuries, was published in Tashkent in 1994 by "Cholpon" publishing house. The publication included an introduction, annotations, and editing by academician Buriboy Ahmedov, and was based on translations from Persian by B. Ahmedov, N. Norqulov, and M. Hasaniy. It was then presented to history enthusiasts. B. Ahmedov provides a series of details regarding the study of this work. In particular, the work known as "Ulus-a arba'-I Chingiziy" ("Four Uluses of the Chinggisids") and "Tarix-arba' ulus" ("History of the Four Uluses") became famous among European orientalists. Colonel Miles, who was one of the first to study this work and publish its abbreviated English translation, referred to this book as "Shajarat ul-atrok"

("Genealogy of the Turkic Khans") without sufficient justification[2]. However, in the manuscript copy of the work preserved in the British Museum[3], this collection titled "History of the Four Uluses of Genghis Khan" mentions the names of kings descended from Turkhan ibn Japheth ibn Noah, peace be upon him. The names of the Turkestan khagans mentioned in this treatise are taken from the collection about the khagans of the four uluses written by Sultan as-Said Ulugbek Mirzoyi Shahid - may Allah fill his grave with light.

This information, particularly the latter, indicates two important points: firstly, that the exact title of the work is "Ulus-i arba'iyi Chingiziy," and secondly, that it is entirely attributable to Mirzo Ulugbek's pen.

Copies of "Tarikh-i arba' ulus" are extremely rare. A complete version of the work has not yet been discovered. Currently, four abridged copies are known to exist: two are located in England, one is preserved in the library of Bankipur city in India, and the fourth copy is held at Harvard University in the United States. [7:320].

The historian B. Ahmedov notes that Mirzo Ulugbek's work was written based on a number of historical and geographical sources, as well as hagiographies. He points out that the author often did not clearly indicate his sources. However, in some instances, Ulugbek does mention the names of certain works and their authors that he utilized.

Among these figures, the names mentioned include the famous astronomer Abu Ma'shar Balkhi (died in 886), the prominent scholar, poet, and traveler Rashiduddin Watwat (1088-1182), the renowned historian and



statesmen Alauddin Atamalik Juvayni (1226-1283), Rashiduddin Fazlullah Hamadani (approximately 1247-1318), Hamdullah Mustawfi Qazvini (1281-1344), and others. In writing this work, Ulugbek extensively utilized a wide variety of books that were diverse in content, including those on history, geography, astronomy, and poetry[7:320].

B.Ahmedov emphasizes that Mirzo Ulugbek's work "History of the Four Uluses" was not originally divided into parts or chapters. He notes that during the process of scientific research and translation, considering the informational nature of the work, it was concluded that the text could be organized into an introduction and seven chapters[9:6]. The first chapter of the work "Tarikh-i arba ulus" or "History of the Four Uluses" recounts the history of Turk Khan ibn Japheth and his descendants who ruled in the land of Turkistan (Abuljahon, Dibokuy Khan, Kuyuk Khan, and others), as well as the kings of the Tatar-Mongol and Turkic tribes (such as Moghul Khan, Kara Khan, and Oghuz Khan). The second chapter encompasses the history of Alanquva, the legendary mother of the Turkic-Mongol peoples, and her descendants, namely the rulers (Buzunjor Khaan, Buka Khan, Dutumin Khan, Kabul Khan, Baysunghur Khan, Borton Bahadur, Yasugay Bahadur).

This chapter also contains important information for science. It includes details about the coexistence and intermingling of Turkic-Mongol tribes, their position among the Turkic lands and other tribes, the attachment of common people to the land, or more precisely, to their ruler, and the strengthening of the Jalayir tribal leaders in the 8th century. In the third chapter of "Tarikh-i arba' ulus," the section on the history of the great conqueror Genghis Khan is particularly noteworthy. It describes the structure of the Mongol army, Genghis Khan's white nine-poled banner, and the protocols observed during assemblies (qurultoy) and other ceremonial receptions. The fourth chapter of the work is devoted to the history of Chinggis Khan's immediate successors who ruled Ulug Yurt, that is, Mongolia and Northern China, and covers the period from the time of Ogedei Khan to Ordai Khan, a descendant of Ariq Buqa. The fifth chapter recounts the history of Dashti Kipchak (present-day Kazakhstan, Western Siberia, and the Volga region) during the reign of 33 khans descended from Chinggis Khan's eldest son, Jochi Khan. The sixth chapter covers the history of the Ilkhanid state, which ruled over Iran and Azerbaijan for almost a century (654 (1256) - 754 (1353)), as well as the Chohanids (Sheikh Hasan Kuchak) and Jalayirids (Sheikh Hasan Buzurg), whose influence began to grow

during the reign of Arpa Khan (1335-1336). The most important part of the work is its seventh chapter. It tells the story of the Chigatai ulus from the time of Genghis Khan (1227) to the rise to power of Amir Timur (1370). It is known that the history of the Chigatai ulus for almost 150 years (1227-1370) has not been fully studied. Very brief information about the khans who ruled the Chigatai ulus is also given in Sharafuddin Ali Yazdi's "Muqaddimayi Zafarnama" and Mahmud ibn Vali's "Bahr ul-asror". However, "Tarikh-i Arba' Ulus" is somewhat more complete in relation to them. It briefly describes the history of 33 khans from the lineage of Chigatai and Oqtoy khans (Ali Sultan, Donishmandcha Khan, Suyurgat Khan and Sultan Mahmud Khan) who ruled the ulus. There is also a lot of noteworthy information in this chapter.

DISCUSSION. In Mirzo Ulugbek's work "Tarih-i arba' ulus", we also find information related to the history of Bukhara. For example, in the part that provides information about Genghis Khan's march on the dome of Islam, Bukhara, the word Bukhara means "Collection of Knowledge" in the Mongolian language. In the Uyghur and Chinese languages, it is called Bukhara because it was the site of idols. It is reported that Genghis Khan marched on Bukhara and the battle lasted for several days, with many casualties, and then the city's imam, scholars, and nobles surrendered, after which Genghis Khan entered the city to view it. It is also reported that Genghis Khan was amazed by the grandeur of the Jami Mosque in the city of Bukhara and asked if this building was the Sultan's palace. The people replied that this was the home of the Lord of heaven and earth. After that, the khan turned this place into a stable and indulged in extravagance. Later, he gathered all the city's inhabitants and, through an interpreter, asked them to bring him the wealth he had hidden. Later, information is provided about the burning of the city of Bukhara. After the surrender of Bukhara, an army was gathered and Samarkand, and then Khorezm, were conquered. Valuable information about the popular uprising led by Mahmud Torabi in Bukhara in 1238 against the oppression of the Mongols is especially noteworthy, although the uprising failed to achieve its goal. The fact that Barakah ibn Jojikhan came to Bukhara, studied under Sheikh Sayfiddin Boharzi, and, at the Sheikh's command, proceeded to Dashti-Kipchak, occupied the Dashti-Kipchak throne with a small army, and invited people to Islam is considered very valuable information.

The socio-political history of Maveronnahr, Kashgar and Yettisuv from the reign of Genghis Khan to the rise to



power of Amir Temur is very rare in medieval sources. Therefore, Mirzo Ulugbek's description of the historical processes that took place from Chigatai to Tughluq Temur, as well as the events that occurred during the reign of the puppet khans Suyurgatmish and Sultan Mahmud Khan during the reign of Amir Temur, is extremely important[9:352].

CONCLUSION. In conclusion, Mirzo Ulugbek, along with managing the political and economic life of the country, was engaged in scientific activities and developed scientific and philosophical thinking. Mirzo Ulugbek's work "Tarih-i arba ulus" is an important source for scientific researchers in studying the history of the Middle Ages and the events that took place in our country.

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