



## ANALYSIS OF MIRZO ULUG'BEK'S "HISTORY OF FOUR NATIONS"

Ochilov Yakub Saydulloyevich

Teacher of Termiz State Pedagogical Institute  
yaqubochilov88@gmail.com

Alisherova Rohila Sherzod qizi  
Termiz State Pedagogical Institute

### Abstract

This article contains a brief description of the life and work of Mirzo Ulugbek, the process of studying the "History of Four Nations", the ideas of orientalist factors, examples from historical sources, the structure, content, and development of the work.

**Keywords:** "History - i arba ulus", Orientalists, Turko-Mongol peoples, Genghis Khan, Genghis ulus, ethnography, topography, Amir Temur, Timurids, Khorasan, Movarunnahr.

### Introduction

Among the Timurid rulers, Mirzo Ulug'bek, a great scientist who was distinguished by his knowledge, was born on March 22, 1394 in the city of Sultania in Iran. He ascended the throne at the age of sixteen, and from that time he fought for the peace of the country. He tried to make Samarkand, the capital of the country, one of the major centers of science, and his efforts certainly did not go in vain. In 1449, Ulugbek was killed by his emirs, the noble and ignorant bek[18]. Throughout his life, he did not get tired of the path of knowledge, he proclaimed justice. And he achieved his goals and made major changes in Samarkand, turning it into one of the centers of knowledge and enlightenment. We cannot say that his period was a period of peace, but there were constant struggles for the crown and throne. Even during the endless battles for the throne, the sultan did not shy away from science, not only in astronomy, mathematics, astronomy, but also in the field of history. For example, his work "Tarikh - i arba ulus" can be cited[8].

"History - i arba ulus" belongs to the pen of Ulug'bek and this work was written and completed in 1425. Ulug'bek's students also participated in the process of its writing. Today, the original copy of the work has not reached us. The work is known as "Ulus - a arba - iy Chingiziy" ("Four tribes of Genghis") or "Tarikh - i arba ulus" ("History of four nations"). This work has not reached us in its entirety, but Khondamir (1475-





1535), one of the most accomplished scholars and historians of his time, wrote in his work "Habib us-siyar" (Biography of a friend in human messages and personal stories) at the end of the 15th century. and reflected the end of the 16th century, in the process of writing this work, excerpts from the work "The History of Four Nations" were also cited. This shows that the events in the work were reflected before the Khondamir period. Khondamir and later historians also referred to the "History of Four Nations" in their works. There is no doubt that this work is perfect for its time. That is, Ulug'bek used this work as a program for his successors[9].

One of the scientists who studied the preserved parts of the work, the European orientalist Colonel Miles, based on his research, named this work "Shajarat ul-atrok" ("Family Tree of the Turks"). But further research shows that the part studied by Miles only contains the history of Jofas, his son Turk Khan and his children. This showed that there were errors in Miles's research without being consistent with the rest of the work[17]. The remaining part of the work was the so-called "History of Arba ulus" containing the history of Chigatai Khan's generation, who ruled Genghis Khan's great-grandfather Buzunor, Movarounnahr, in the first half of the 13th-14th centuries. In this part, Genghis Khan's appearance on the world stage, the founding of a huge Mongolian state, conquest campaigns, state and military management, the division of the Mongol Empire into nations after his death, the years of the reign of Genghis Khan, conquest campaigns, Amir Temur and the coming to rule of the Timurids was reflected[7].

The Russian and Soviet orientalist Vasily Vladimir Bartod (1869 - 1930), who worked on this work, in his works such as "Turkistan during the Mongol invasion", "Ulugbek and his era", Ulugbek's "Four Nations" history" as a source, but for some reason describes the value of this work as pats and insignificant. In his work "Ulugbek and his time", the scientist expresses the following opinion: "The historical work attributed to Ulugbek may be of some interest as an eternal source and material for critical study of history, but a copy of this work It is doubtful to say that even if the temple is found, it will enrich the existing information about the history of the Mongol Empire and the states that were formed after its collapse. If we turn to the period in which Bartod lived, we can see that the period of SSR rule was a period of rejection of the scientific heritage of the colonial territories, condemnation of the poor and the great. For this reason, we can say that Bartod Ulug'bek's work "History of Four Nations" was underestimated[10].

There are several examples to prove the above ideas, especially "Habib us-siyar" by Khondamir, "Tawarikh-i guzide, nasratnama" written by an unknown author at the beginning of the 15th century, "Zubat ul-asar" by the historian of the Shaibanis,





Abdullah Nasrullahi, written in the first half of the 16th century. "Work of Chronicles"), Muhammad ibn Wali's "Bahr ul-asror" ("Sea of Secrets") and other major works that reflect the Mongol era, we can see that it is based on the "History of the Four Nations". Historians themselves testify to this. For example, the author of "Zubat ul-asar" Abdullah Nasrullahi states that "I relied on the work "Tarikh-i Khani" decorated with the name of Mirza Ulug'bek in the process of writing this work." Today, there are only four abridged copies of Tarikhi Arba Ulus, two of which are kept in England, one copy is in the library of Bankipur, India, and the fourth copy is kept in Harvard University, USA[11].

When the work was thoroughly researched, it was concluded that it can be roughly divided into a prologue and seven chapters. If we dwell on the introduction part, then according to the tradition that prevailed in the history of the Middle Ages, the praises given in honor of God Almighty, his messenger Prophet Muhammad (pbuh) and his descendants, the creation of Adam and before Islam The history of past prophets (Shis, Kaynan, Mahloyil, etc.), Noah (as) and his children will be briefly described[16]. The first chapter describes the history of Turk Khan ibn Yofas, his descendants (Abuljahan, Dibokuykhan, Kuyukkhan, etc.), Tatar-Mongol and Turkic peoples and kings (rulers such as Mogulkhan, Karakhan, Oghuzkhan). In particular, the traditions of the Turkish people, the rule of the king Oguzkhan, the court traditions, the order of reception ceremonies, the giving of land to the descendants of Oguzkhan before his death, giving a seal and name to each of them, the formation of the Turkish army, the genealogy of Turkish sultans is described[12].

The second chapter contains the history of Alankuva, the legendary mother of the Turko-Mongol people, and her descendants, i.e. kings (Buzunyor Khan, Buqa Khan, Dutumin Khan, Kabul Khan, Boysungur Khan, Borton Bahadir, Yasugay Bahadir). This chapter is also an important source for history. It also shows the life of Turko-Mongolian clans, their coexistence, lifestyle, land ownership, strong clans of their time, and relations between them.

The third chapter describes the strengthening of Mongolian tribes, the founding of a strong and large state under the leadership of Genghis Khan, Genghis Khan's march to China, diplomatic relations with Khorezimshah, the breakdown of relations, and the battle between Genghis Khan and Khorezimshah. The life of the great warlord Jalaluddin Manguberdi, his struggles against the Mongols. The occupation of one of the famous cities of Movarunnahr and Khorasan, the life of the people of Khorezm at that time, the distribution of uluses to the descendants of Genghis Khan, and his death are widely covered[13].





The fourth chapter of the work is dedicated to the descendants of Genghis Khan, that is, to their successors who ruled the Great Land, Mongolia and North China, from the time of Oktoy Khan (1227-1241) to Ordoi Khan, the descendant of Ariq Buqa Khan (1328). This period, from Genghis Khan to Amir Temur, the history of 17 of the 21 rulers who ruled in Mongolia is briefly described. At this point, it is worth mentioning that Rashiduddin, one of the famous historians, mentions only six of the twenty-one quotations listed above in his work "Jami ut-tawarikh", and Sharafuddin Ali Yazdi also mentions the twenty-one quotations listed above in the work "Muqaddimah-yi Zafarnama". In four are listed. It can be seen that the work contains important information in terms of the source. Therefore, we can say that the fourth part of the work is important enough for history[6].

The fifth chapter narrates the history of Dashti Kipchak (now Kazakhstan, Western Siberia and the lands along the Volga) during the thirty-three khans of Genghis Khan's eldest son Jochi Khan. That is, thirty-three descendants of Jochi are counted. Information about Jochi is given in the third chapter.

The sixth chapter included the history of the Elkhanid state, which ruled over Iran and Azerbaijan for nearly a century, the Cho'pomi (Shaykh Hasan Kuchak) and Jalayiri (Shaykh Hasan Buzurg) whose influence increased during the Arpakhan period[19]. If we take an ethnographic approach, this work talks about the period in which the rulers lived and the values, customs, and culture of the society, state, religion, nation during that period. Through this, we get a brief idea about the same period and the lives of the people who lived in that period[5].

If we turn to the topographical aspect, we will have reasonable information about the location of the regions inhabited by peoples, their climate, where and how they migrated to this region, and what forced them to migrate[21].

As we all know, there are very few complete and reliable sources about the 12th-14th centuries, which are obscure to us due to the Mongol invasion. Especially in the matter of clearly stating the historical truths. When the scientist writes this work, he does not condemn anyone or is biased against anyone, he describes history accurately and honestly[20]. As an example of this, we can cite the following sentence: "When this congregation reached the land of O'trar, they had a quarrel with Inolchuk, the governor of O'trar appointed by Sultan Muhammad Khorazimshakh. He got the nickname Goyir Khan because he was related to Turkon Khotun, the mother of Sultan Khorezimshah. One of the merchant community is Hindi, which was very popular in the past. He recognized him. In the old custom, the Hindi called it Inolchuk[22]. The owner of this meaning fell heavily for the sake of the state[14]. There was anger, and the merchants killed themselves in the market's goods. He arrested the innocent." This



incident ended with the execution of the merchants. It can be seen that Goyirkhan (Inolchuq) used the excuse of the simple words of the merchants and spilled their blood by stealing their goods[4]. Here is Ulug'bek, who also stated these open truths in his work. He also praised the birth of Genghis Khan, "His example is worthy of the world, it is humbled." His fist was bloody when he was born. The sages of the time said: this boy was born as a Sahibqiran. Moreover, there was a handful of congealed blood on his fist. This is evidenced by the fact that over time, time kills people; he tramples many kings[23]. All but God shall be humbled under his hand. Likewise, what they say is evidence. There was a proof other than God. These tariffs are given about the founder member Temuchin, in fact, these arguments have been proven in life. In the hands of Temuchin, 720 nations were subject to him. In particular, he conquered Siberia (1207), North China (1211-1215), Central Asia (1219-1221), Khurasan, Iran (1221-1224), the Caucasus and Eastern Europe. From a historical point of view, China was ruled by the Xin dynasty at that time. China was one of the most developed countries and centers of culture of that time. His army was also the leading army of its time. But Genghis Khan's military tactics, tricks and fierce army of Mongols, order among the army was very strong. These foundations led to the conquest of China in 1215. After the conquest of China, Genghis Khan's main attention was focused on Central Asia, and he achieved this goal with great speed, that is, in 1218-1221, Central Asia was fully occupied[15].

### Summary

Commenting on Mirzo Ulugbek's work "History of Four Nations", we have no doubt that it was a perfect work of its time, because the information presented in it is very beautifully described, if you pay attention, the events of this work can be read like a story. , closed in clear, simple language. If we dwell on the development of the events, the places where the events took place, the dates , and the participants have been given in full. The work is a valuable resource not only for history, but also for ethnography, topography, and linguistics.

The work also contains very useful and excellent information.

### REFERENCES

1. Ahmedov Bo'ribov "O'zbekiston tarixi manbalari".
2. T tarix.sinaps.uz "Mirzo Ulug'bek"
3. Mirzo Ulug'bek "To'rt ulus tarixi" – Toshkent "Yosh kuch" nashriyoti – 2019.
4. Samiev, A. DIRECTIONS OF SPIRITUAL AND MORAL EDUCATION OF YOUTH THROUGH HADITHS.





5. Sayfidinovich, S. A. (2023). ABU ABDULLAH MUHAMMAD IBN ISMAIL AL-  
BUKHARI IS A GREAT MUHADDITH AND THE FOUNDER OF  
ENLIGHTENMENT. *World Bulletin of Social Sciences*, 27, 69-73.
6. Sayfidinovich, S. A. (2023). HADITHS ON THE PERSONALITY AND SPIRITUAL  
AND ETHICAL EDUCATION OF OUR PROPHET MUHAMMAD PBUH. *World  
Bulletin of Social Sciences*, 24, 68-72.
7. Sayfidinovich, P. S. A. (2022). Examples of Spiritual Enlightenment and Moral  
Education in the Hadiths. *Czech Journal of Multidisciplinary Innovations*, 3, 14-  
19.
8. Asror, S. (2022). The Pedagogical Significance of the Use of the Works of Sufi  
Alloyar in the Teaching of Education in Primary School. *EUROPEAN JOURNAL  
OF INNOVATION IN NONFORMAL EDUCATION*, 2(4), 11-13.
9. Samiyev, A. S. (2020). THE LIFE AND BENIGNITY ACTIVITY OF ABU  
ABDULLAH MUHAMMAD IBN ISMAIL AL-BUKHARI. *Theoretical & Applied  
Science*, (5), 556-560.
10. Sayfidinovich, A. S., & Oripovna, S. S. (2022). Use of the scientific and pedagogical  
heritage of abu bakr varroq termezi in the spiritual and moral education of  
students. *World Bulletin of Social Sciences*, 8, 110-114.
11. Saydulloyevich, O. Y. (2023). SAMPLES OF THE WISDOM OF IMAM ABU  
HAMID GHAZALI QUOTED IN THE GREAT WORKS. *World Bulletin of Social  
Sciences*, 25, 18-21.
12. Saidulloyevich, Y. O. (2022). Comments and explanations on the works of the great  
mutaffakkir imam ghazali. *Emergent: Journal of Educational Discoveries and  
Lifelong Learning (EJEDL)*, 3(12), 241-244.
13. Saydulloyevich, O. Y., & Kizi, J. N. Z. (2022). Methods Of Developing Labor  
Education At School And In The Family. *Web of Scientist: International Scientific  
Research Journal*, 3(3), 57-60.
14. Saydulloyevich, Y., & Kizi, N. (2022). Analysis of pedagogical problems of gender  
differences in resolving conflict situations. *International Scientific Research  
Journal*, 3(3), 154-157.
15. Saydulloyevich, O. Y., & Raxmonovich, I. R. Factors Of Orientation Of Students To  
The Teaching Profession. *JournalNX*, 317-319.
16. Saydulloyevich, O. Y., & Shavkatovna, K. M. (2021). Developing Healthy Thinking  
In Students As A Pedagogical Problem. *European Journal Of Life Safety And  
Stability (2660-9630)*, 12, 424-429.



17. Xolova, M. S., & Ochilov, Y. S. (2021). Pedagogical Conditions For The Development Of Healthy Thinking In Students. Academic research in educational sciences, 2(6), 54-57.
18. Saydulloyevich, Y. O., & Abdullaevna, M. M. (2022). Improvement of methodology of use of national ananas in teaching pedagogical sciences in the system of professional education.
19. Saydulloyevich, O. Y., & Shavkatovna, X. M. (2022). Scientific activity and spiritual heritage of Imam ghazali.
20. Saydulloyevich, O. Y. (2022). The educational and moral significance of the spiritual heritage of Imam ghazali.
21. Умбетова, Н. (2023). Межкультурная коммуникация в литературе Востока и Запада. Innovations in technology and science education, 2(16), 7-11.
22. Умбетова, Н. Ж. (2022). ТЮРКОЯЗЫЧНАЯ ЛЕКСИКА КАК ПРОЯВЛЕНИЕ ПАТРИОТИЗМА В ПРОИЗВЕДЕНИЯХ ОО СУЛЕЙМЕНОВА И ЧТ АЙТМАТОВА.
23. Умбетова, Н. Ж. (2022). Казахская душа в русском поэтическом тексте ОО Сулейменова. Русский язык в поликультурной среде. ББК 812Р Р-88, 277.

