

A Sad End to the History of Mirzo Ulugh Beg

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Abstract:

In the article, the socio-political situation in the Timurid period during the time of Mirzo Ulugbek, the tragic end of Mirzo Ulugbek's life, social conflicts and problems, and the reaction to his death are analyzed.

Key words: history, politics, Timurid Empire, fate in the country, social conflicts, historical truth.

Introduction

During the time of Mirza Ulugh Beg, as happened during the Timurid period, peace was first proposed to find a solution to social conflicts, and if this policy was not implemented, hostilities began. The sources say that among the In Timurza there were many outstanding people who reached the heights of intelligence and wisdom. During this dynasty, special attention was paid to preserving the traditions of statehood, determining the ranks of servants, strengthening borders, caring for the state of the rayats, and maintaining order in religion and the state.

Those who studied the era of Mirza Ulugh Beg say that all social earthquakes and violent events were resolved through peace and truce, as far as possible. On the part of his contemporaries, if peaceful acts become weak in politics, if reproaches and compromises do not work, "... they raised high the banners of the conquerors of the world, like fierce lions and terrible elephants" [1; B.203] - writes.

During the period of Mirza Ulugh Beg in managing the internal and external affairs of the country, based on the requirements of Islamic philosophy and faith, intelligence, enterprise, removing the shackles of dishonest people, beating the drum of justice, taking into account the actions, of the enemies of the country, faith, "...appoint spies to east and west of the world..."[1; B.203] to identify rebellious youth with weak faith and encourage them to order.

That is, he organized the activities of the intelligence services of that time and constantly encouraged his work.

The controversial trial between Mirza Ulugh Beg and his close friend Mirza Ahmad (in May 1415) when he reached the capital Herat and this situation "... due to the disrespectful words of corrupt corrupt officials, an incident occurred that increased the anxiety of cities." [1; B.203] - emphasized. King Shahrukh Mirza gave advice to both Timurids and recommended them to come to Herat, emphasizing the need to be Muslims and humane.

It should be noted here that during the Timurid period, the service of representatives of the Islamic religion and guardians was great in achieving stability in the country, peace, harmony, respect for large and small, and spiritual tranquility.

Also during this period, among government affairs, issues of treasury management, loans taken by the Timurids, their repayment, and issues of cleanliness in spending were always the subject of attention. His misappropriation of Dewan's funds, when checking his activities, "... his unacceptable lifestyle and inadequate quality of life, addiction to Muslim property, waste of Dewan's funds and all his treasonous crimes were revealed" [1; B; .238] states this.

It was inevitable that Timurid, who failed to draw the correct conclusions from the lessons of history, would sooner or later have to answer for his sins, whether he was an official or an ordinary official.

The conflict between Mirza Ulugh Beg and his son Abdullatif and his death still remain a mystery. In our little exploration, we'll look at coverage from the following three sources:

1. I. Sirojiddinov, a researcher at the Mirza Ulugh Beg Observatory complex, explains this process as follows: "the Mongol khans, who pitted father and son against each other, pitted the children of two great nations against each other with one arrow. Others who managed to do it. Abbas and Baba Hussein, who killed Ulugh Beg and Abdullatif, were Mongol khans, people of the Great Mughals" [2;].

2. Tajik historian B.G. Gafurov is trying to justify the conflict between Mirza Ulugh Beg and his son Abdullatif. "...zealously fueled by the clergy, his own son Abd al-Latif raised an uprising against Ulugh Beg. And in the battle that took place, Ulugh Beg suffered complete damage and was deposed.

With the knowledge (and undoubtedly, on the orders of Abd al-Latif) in the council in October 1449. Ulugh Beg was killed" [3; P.225]. Similar ideas are repeated in historical sources of the Soviet era.

3. <https://arboblar.uz> - The Uzbekistan Arboblar website describes this incident as follows: "In addition to the fact that Mirza Ulugh Beg was a great scientist, he was also a weak commander. He spent most of his time at the observatory and devoted little time to public relations. Abdulatif, the eldest son of Ulugh Beg, under the strong influence of the clergy, declares war on his father. The son invites his father to visit Mecca. During his trip to Mecca in 1449, Ulugh Beg was treacherously killed in accordance with Sharia law" [4;].

It is clear that even the reaction to the death of Mirza Ulugh Beg is full of controversy and speculation. Of course, further research will allow us to study the objective history of this phenomenon.

It is very difficult to add any conclusion or opinion to the above words and historical truth. But we are sure that the law of the eternal struggle between materiality and spirituality, good and evil, freedom and peace is in constant motion.

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