

THE DESCRIPTION OF THE CITY OF QOBUL IN THE WORK OF "BABURNAMA"

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Abstract

This article briefly covers the life, work, and scientific legacy of Zahiriddin Muhammad Babur, and provides information about his famous work "Boburnoma", including the description of the Kabul region in its second chapter.

Keywords

“Zahiriddin”, “Bobur”, “Boburiya”, “Vaqeoti Babur”, “Vaqeanoma”, “Tuzuki Baburiy”, “Tabaqaoti Baburiy”, “Tavarikhy Baburiy”, “Vaqoe”, “Tarix”.

History is any development process in nature and society. In this sense, it is understood as the history of the creation of the universe, the history of the Earth, the history of all sciences, etc., and is a complex of sciences that studies the process of the development of humanity, its products, the development of civilizations, the past of society and states. The place of the science of history today is determined by its subject and methods of research. While various social and humanitarian sciences study individual aspects of the life of society, the object of research of the science of history is the collection, analysis, systematization and theoretical generalization of facts about the past and present of the life of the population, society, country, state. The science of history allows us to see the interconnections between processes and events that occurred in the past, their roots, the reasons that drive history, its logic and meaning. Historical memory solves the important task of forming a holistic picture of society and understanding the past and the present to see the prospects for the development of society. The land of Turan, one of the centers of civilization in history, also has its own rich historical memory. This land has given us many scholars, scholars, sultans, commanders, and patriots. We must never forget that we are the children of ancestors who deserve to be proud. It is a great honor to study the life and work and scientific heritage of Babur Mirza, a figure of the times, king, poet, historian, who entered the political arena of the late 15th and early 16th centuries. Zahiriddin Muhammad Babur ("Zahiriddin" means "rose-colored tree, "Babur" in Arabic means "lion") was born on February 14, 1483 in Andijan, the capital of the Fergana region. According to information, the name of the young prince was chosen by Khoja Ahrar Vali, one of the prominent scholars of Movaunnahr at that time.¹ His father, Umarshaikh (1455-1494), died on June 9, 1494, when he fell from a cliff with his dovecote in the Aksi fortress. Babur's family tree is as follows: Umarshaikh Mirzo-Abdusaid Mirzo-Sultan Muhammad Mirzo-Mironshah-Amir Temur. Thus, Umarshaikh Mirzo was the fourth descendant of Amir Temur. His mother, Kutlug Nigorkhanim's father, the Tashkent governor Yunus Khan, was from a Mongol clan that had been Uzbekized. and was related to Genghis Khan for 12 generations. Babur described him as: “The second son of Genghis Khan, from the lineage of Chigatai Khan.”² After his father's death (in 1494), Babur ascended the throne of Andijan. The 12-year-old Babur ruled with the help of beks such as Sheikh Mazidbek, Boboql Bobolibek, and Qasim Qavchi. He fought tirelessly for the throne and captured Samarkand in 1497, 1500, and 1501, and Osh and its environs in 1502-1503, before being defeated by Ahmad Tanbal. In 1503, Babur captured Kabul and Ghazni without a fight.

Babur initially settled in Afghanistan, and in 1519 he set out for India, where he succeeded in capturing its northern part in April 1526. Babur established a large state in India. He succeeded in establishing a state and chose the city of Agra on the banks of the Jamna (Yamuna) River as his capital. The famous poet and statesman died on December 26, 1530. Initially, he was buried in a temporary mausoleum in Agra, but later his ashes were transferred to Kabul, the capital of Afghanistan, and now the poet's mausoleum is located in the Garden of Babur in Kabul.³ Babur Mirza loved various travels from his youth. He even experienced hardships during such trips. Despite his youth, he was able to imagine the geographical appearance of our country. At the age of 15-16, the scientist traveled between Fergana, Samarkand and Tashkent several times. When he turned 19, he climbed the mountain from Hisar, crossed the Zarafshan valley through Fondaryo and Iskandarkul, and arrived in Samarkand. According to Babur, until the age of 21, he visited all the cities and villages from Fergana to Bukhara, from Tashkent to Hisar and Herat, and he was in the steppes and mountains. The easternmost place he visited in the Fergana Valley was the city of Urgan. Western Uzbekistan, Bukhara and Karshi were also well known to Babur. He also lived for some time in Herat, one of the largest capitals of that time, on the border of Iran and Afghanistan. Thus, he spent almost 36 years of his life on trips and traveled tens of thousands of kilometers. At the age of 20, Babur Mirza created the "Khatti Baburiy" script, and his works "Boburnama", "Mubayyin al-zakat" and his poetic heritage were collected and compiled into two divans. One of them was written in Kabul in 1519, and the other was written in India in 1528-1529.⁴ The Baburnama is an important and unique monument in world literature and source studies and the first prose memoir and historical and scientific work in Uzbek literature. Old Uzbek (chigatoy) It is also known by such names as "Baburiya", "Vaqeoti Babur", "Vaqeanoma", "Tuzuki Baburiy", "Tabaqaoti Baburiy", "Tavarikhi Baburiy". Babur himself used the names "Vaqoe" and "Tarih". The historical and political events that took place in Central Asia, Afghanistan and India in 1494-1529 are described with great accuracy year by year in the Baburnama, which are directly related to the author's life and political activities.⁵ "Baburnama" is divided into 3 parts according to the sequence of events described in it: the period of Babur's rule in Transoxiana (1494-1504), Afghanistan (1504-1524) and India (1524-1530). In addition, the work is very rich in geographical and ethnographic evidence.⁶ The work also contains the author's thoughts on a specific historical event and it is also significant for its comments on the behavior and nature of the Timurids who were at enmity with each other - Umarshaykh, Sultan Ahmad, Sultan Mahmud, Baysungur Mirza, Sultan Husayn and others. The work contains accurate and still historically and scientifically significant information and scientifically based conclusions on social and natural sciences, history, philosophy, jurisprudence, religious doctrine, linguistics, geography, natural science, mining, agriculture, horticulture, etc. In particular, the information about the customs and military skills of the Black Qoyuluk (Qoyunluk) tribe living in the Turkestan region in the 15th-16th centuries and the Turko-Mongol tribes in Transoxiana is especially valuable from a scientific point of view, and is of great importance for those studying the ethnic history of the Uzbek, Kazakh, Kyrgyz and other Turkic-speaking peoples. In the work, dozens of creative people such as Navoi, Abdurakhmon Jomi, Shaykhim Suhayli, Husayn Ali Tufayli, Asafi, Binoi, Sayfi Bukhari, Ohiy, Muhammad Salih, and many other artists such as Khoja Abdullo Marvari, Kul Muhammad Udiy, Shaykh Noyiy, Yusuf Ali, Mullo Yorak, Shokhguli Gijjakiy, Husayn Udiy, Behzod, and Shah Muzaffar are described and their creative activities are objectively assessed. In particular, the following is said about Alisher Navoi: "Alisherbek was a man without a minister. They speak the Turkic language in verse, and no one is as numerous and eloquent as them." If we turn to the second part of the work, this part describes how Babur conquered Kabul, then established an independent state there (1508), and with the military assistance of the Iranian Shah Ismail Safavi,

he again occupied Samarkand (1511), but was defeated by the Shaybanids (Ubaydulla Sultan, Muhammad Temur Sultan, and Janibek Sultan) (1512), returned to Kabul, and then prepared to conquer India. In particular, the work says: "In the month of Muharram, we left the Fergana region with the determination of Khorasan, from the Ilak plateau, to the plateaus of the Hissar region. In this country, at the age of twenty-three, I put a razor on my face, and there were more than two hundred, less than three hundred people following me."7 In this we can see that Babur Mirza was 23 years old when he arrived in Kabul. He entered Kabul in 1504 and the work describes it as follows: "The people of Kurgan are a large people, he brought important beks among them and came to their ears and served them. The beks and the beks, seeing the attacks and tricks of the people, sent a man to me, saying that the riot of this country cannot be overcome until you come, so I went myself. I imprisoned four or five people and bribed one or two people. The riot was suppressed."8 Thus, Babur Mirza captured Kabul. The unique nature of this city is written as follows: "At the end of the month of Rabi-ul-Awwal, God Almighty, with His grace, made the provinces and provinces of Kabul and Ghazna free from war and conflict. The province of Kabul is in the fourth climate. It is located in the middle of Mamura (meaning land), to the east are Lamgonat, Pushavor, Khashangar and some Indian regions, and to the west is Kohistan. These mountains are the home of the Khazar and Naqdari people. To the north are Kunduz and Andarob regions, in the Hindu Kush mountains, to the south are Farmul, Nagar, Bannu and Afghanistan. It is surrounded and to the north is a mountain, its fortress is attached to the mountain, and a smaller piece of mountain has fallen to the west and south of the fortress. This mountain is called Shahi Kabul because Shahi Kabul built a building on the top of that mountain. During the time of my aunt Ulugbek Mirza, the horse of Weiss Atka Mirza dug a ditch in the mountain's valley. This ditch is Mamura, and its bottom is a neighborhood called Gulhina, a secluded place. The victory song is celebrated here. To the south of the fortress, to the east of the Shahi Kabul, there was a lake. The arch of the Kabul fortress is on this mountain (Shahi Kabul), and the great fortress is on its northern side. Kabul is located on the Seqatnov caravan route. Every year, seven to eight to ten thousand horses come to Kabul."9 The work gives the following information about the fruit growing and farming of Kabul: "The fruits of the Garimseri are oranges and tangerines, and the cane (a type of melon) are grown in Lamgonat, which I (Babur Mirza) brought and planted. There is a lot of honey in the mountains around Kabul. Kabul is well-drained, and the fruit of quince, cherry, and cucumber are good, and there is a type of grape called Obi Angur, and its intoxicating grape (may) is called "Lazzati may, mast donand." The crop will not be good, if it is the seed of Khorasan, then the word will not be bad. There are many subtle feelings, such as this air is not known in the world."10 The work also provides the following information about the unique aspects, population, language and districts of Kabul: "The Kabul region is a remote region, it is difficult for a foreigner to enter this region. Between Balkh, Kunduz, Badakhshan and Kabul there is the Hindu Kush mountain, and seven roads climb this mountain. There are four roads to India, one road goes through Lamgonat and crosses the Khaybar pass, and another road goes through Namgar, Bangash and Farmul and climbs the mountain. In the city and some of its towns, there are Sarts, and in some of its provinces, there are Pashayi, Paroji, Tajik, Baraki, and Afghans. Among them, some speak the Mongolian language. In the Kohistan region, Khazars and Pashtuns have established themselves, and they speak eleven or twelve languages in the Kabul region, which are: Arabic, Persian, Turkish, Mongolian, Hindi, Afghani, Pashayi, Paroji, Gabri, Baraki, and Lamqani. "From this we can learn that the Kabul region is one of the great regions with many peoples, we can learn from "Boburnoma", and also the work is considered to have collected a lot of valuable information, through which many scientific researches can be done. "Boburnoma" has been translated several times from the 16th century to the present into many languages of the world: English, Dutch,

JOURNAL OF MULTIDISCIPLINARY SCIENCES AND INNOVATIONS

VOLUME 05, ISSUE 01
MONTHLY JOURNALS



ISSN NUMBER: 2751-4390

IMPACT FACTOR: 9,08

French, Persian, German, Italian, Russian, Hindi, Urdu and other languages, and has been published with comments. It is noted that it occupies a special place in the scientific research of scientists from dozens of countries such as England, America, France, Russia, India, Pakistan, Afghanistan, Turkey, Japan and among the immortal monuments created by mankind.

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