

10-5-2021

TOPONYMS OF TASHKENT REGION IN “BOBURNOMA”

Akmal Abdullaev

Chirchik State Pedagogical Institute, akmalabdullayev713@gmail.com

Follow this and additional works at: <https://uzjournals.edu.uz/tziuj>



Part of the [Education Commons](#), [English Language and Literature Commons](#), and the [Language Interpretation and Translation Commons](#)

Recommended Citation

Abdullaev, Akmal (2021) "TOPONYMS OF TASHKENT REGION IN “BOBURNOMA”," *Mental Enlightenment Scientific-Methodological Journal*: Vol. 2021 : Iss. 5 , Article 8.

Available at: <https://uzjournals.edu.uz/tziuj/vol2021/iss5/8>

This Article is brought to you for free and open access by 2030 Uzbekistan Research Online. It has been accepted for inclusion in Mental Enlightenment Scientific-Methodological Journal by an authorized editor of 2030 Uzbekistan Research Online. For more information, please contact sh.erkinov@edu.uz.

TOPONYMS OF TASHKENT REGION IN “BOBURNOMA”

Akmal Abdullaev Amirovich

Doctoral Student

Chirchik State Pedagogical Institute of Tashkent Region

E-mail address: akmalabdullayev713@gmail.com

Abstract: In this article, the king and poet Zahiriddin Muhammad Babur's work "Boburnoma" contains information on linguistics onomastics, in particular, toponymy, including the names of places in the Tashkent region, their memoirs in the context of the events of Babur's life. The reasons for naming place names with these names, the historical and etymological meaning of toponyms, the fact that today the term of place names given in the "Boburnoma" in the Tashkent region has undergone some changes are described on the basis of scientific sources.

Key words: “Boburnoma”, “Vaqoe”, Shahrisabz, Chir suyi, Tashkent, Shosh, Choch, Argin, Ahangaron, Boka, Piskent.

INTRODUCTION

In the history of statehood of any nation there will be great kings, commanders and statesmen, great scientists, great writers and poets, who will clearly define its socio-social phenomenon, cultural and national image. Among such great figures of mankind belonging to eternity is the king and poet, the great commander Zahiriddin Muhammad Babur. In the history of mankind, there are very few people like Babur with great talent and talent, as well as the greatest human qualities.

"Babur was a great king, a classical poet, a theorist, a literary critic, a jurist, a linguist, an art critic, an ethnographer, a scholar of the animal and plant kingdoms, and a man of many activities and creativity" [1,3]. The only work of the great artist "Boburnoma" is a clear example of his interest in more than twenty areas.

The memoir of the king and poet, the great commander Babur, first known as "Vaqoe" (Events) and later "Boburnoma", is a diary description of an important part of the conscious life and work of Zahiriddin Muhammad Babur in the midst of social conflicts at that time. That is why the poet writes about this work and how it relates to his life in one of his rubai:

I have seen wonderful pains in this world,

I have seen all kinds of oppression in the world,

Everyone who reads this Vaqoe knows that:

I saw no pain, no toil, no sorrow.

Given that Boburnoma, a unique collection of information on many disciplines, has a large scientific database and belongs to about fifty branches of modern disciplines, it is clear that there is ample reason to call Boburnoma an encyclopedic work. "Boburnoma" has a rich historical and social facts, as well as important information in various fields of science.

MATERIALS AND METHODS

Thanks to the efforts of Uzbek and world scientists, centuries of hard work, Zahiriddin Muhammad Babur has risen to prominence as a historical and literary figure. Bobur studies and Boburnoma studies were clearly visible in science. The study of Babur's life and work in Uzbekistan, the publication of scientific, academic and popular publications of his works, began mainly in the 40s of the XX century. The first Uzbek professor Abdurauf Fitrat, Maqsud Shaykhzoda, Homil Yakubov, Oybek, Olim Sharofiddinov, Porso Shamsiev, Sodiq Mirzaev, academician Aziz Kayumov, Vohid Abdullaev, Natan Mallaev, Botirkhon Valikhodjaev, Khosiyat Nazarova, Hamid Nazarova, Hamid Nazarova, Hamid Nazarova , Alexander Samoylovich, Iya Stebleva, Mikhail Sale, Sabohat Azimjanova, Saidbek Hasanov, Abdurashid Abdugafurov, Yakubjon Ishakov, Ibrahim Haqqul, Turgun Fayziev, Fozila Sulaymonova, Fathiddin Ishakov, Hasan Qudratillaev, Ismail Bekjon, Begali Qosorimov, Gay Ibragimov, Rahim Vohidov, Hamidulla Boltaboev, Iqboloy Adizova, Gafurjon Sotimov, Zokirjon Mashrabov,

Sayfiddin Jalilov, writers Pirimqul Kadyrov, Khayriddin Sultanov, Qamchibek Kenja deserve special mention.

As early as the 1940s, the Boburnoma was published in two volumes, translated into Russian by the famous Turkic scholar Mikhail Sale, and translated into other languages through this translation; Writing PhD and doctoral dissertations on history, literature and linguistics about Babur's time, life and work, compiling dictionaries for Babur's works, creating the image of Babur in literature and art, perpetuating the name of the poet in Uzbekistan belong to the XX century. In the 1960s, the famous scholar Sabohat Azimjanova and academician Aziz Kayumov published three volumes of Babur's works, Porso Shamsiev and Sodiq Mirzaev published a perfect copy of the Boburnoma close to the scientific-critical text. He published a photofacsimile copy of the original and the text in Cyrillic under the name "Mukhtasar", the study of "Semantics of Babur's ghazals" by Russian literary scholar Iya Stebleva, "Artistic features of Salohiddin Jamolov's Boburnoma """, short works of Zahiriddin Muhammad Bobur The publication of Sabohat Azimjanova's book "Bobur's State in Kabul and India", Gaybulla Salomov and Nematullah Otajon's book "Boburnoma travels the world" were scientific contributions to Babur studies at that time.

During the years of independence, as a result of numerous scientific researches and artistic researches on Babur and Baburis, hundreds of literary and artistic-publicist articles, dozens of pamphlets and monographs were created. In particular, Professor Hasan Kudratillaev's "Bobur's Harmony", Rahim Vahidov's "We knew and did not know Bobur", scientist Iqboloy Adizova's "When you see my words, you understand me ...", Anzoriddin Ibragimov's "Boburnoma" - a great work, "Hindi words in Boburnoma " , Gafurjon Sotimov's "The Baburids", "The Role of the Baburis in the History of Central Asia and India", Sayfiddin Jalilov's "Bobur and Julius Caesar", "Thoughts on Babur", Fathiddin Ishakov's "Short Dictionary for Boburnoma", Zokirjon Mashrabov and S. Shokarimov's "Bobur for centuries", "Bobur's creativity" by Aziz Kayumov and Saidbek Hasanov, "Bobur's

personality and poetry" by Kamar Rais, "Bobur's office" by Shafiqa Yorkin. Takmila »; Komron's "Devon" (scientific-critical text), "Gulbadan Begim" "Humoyunnoma", Rumer Goden's novel "Gulbadan", Pirimkul Kadyrov's "Bobur", "Generation Pass", Khayriddin Sultanov's "Dreams of Bobur", "Shore of Happiness", The short stories and enlightenment novel "Boburiynoma", Qamchibek Kenja's travelogues "Hind soriga", "Buyuklar izidan", "Andijan to Dhaka", "Andijan to Baghdad" were created during this period [1,5-6].

RESULTS AND DISCUSSIONS

The play provides a lot of valuable information in the field of onomastics of linguistics, in particular, toponymy, among other disciplines. When information about place names is given in the play, Babur also tries to give information about the etymological meaning of the word and the lexicon of the term in the vernacular at that time. When Babur examines place names (toponyms) in relation to their area, he takes a historical-etymological approach to the origin, construction and naming of the word. For example, the author leaves information about the origin of the name of the city "Shakhrisabz" in "Boburnoma": "Spring is also called Shahrhisabz because the desert and the city and the bomi and the roof will be green" [2,47].

The Chirchik River, the largest hydronym in the Tashkent oasis, is called "Chir suyi" by Babur in "Boburnoma": "My lord, Sultan Ahmad, drew a line against the Mongols in Tashkent, and Chir Suinikim, Tashkent had two poetic paths, and he was wounded on the bank of the river" [2, 11]. The work "Boburnoma" proves that in his time Bobur had a serious responsibility and scientific attitude to toponymy, which has become a broad field of study of linguistics today. Of course, the information left by Babur on the etymology of toponyms cannot be said to have been collected on the basis of deep and solid scientific evidence. The reason is that any etymology is also relative [3, 61].

Due to the demands of fate and talotups, Hazrat Babur passed through several places in the Tashkent oasis and lived for a while in the settlements of this

region. He tried to leave information in the play about where he had stopped and where he had settled for a season. We find the following information in "Boburnoma": **Tashkent**. There are many scientific studies on the origin of the toponym "Tashkent", and there are contradictions in the research on the etymology of the origin of this name. Researchers Boboyorov and Kubatin tried to give detailed information about this in their scientific articles based on ancient sources [4, 168-182]. In "Boburnoma" he described the toponym "Tashkent" as "Tashkent", but did not comment on the etymology and meaning of this toponym: *"Andin consists, gave. The history of that opportunity was under the rule of Chigatay khans of Tashkent and Shohrukhiya regions until nine hundred and eight"* [2, 9].

Argin. This tribe is probably unique to the Argu tribe, which lived in ancient Central Asia and is mentioned in Mahmud Kashgari's *Devonu lug'otit turk*: *"Because it is between two mountains"* [11, 148]. In our opinion, the name of the tribe that lived at this address was also called by the name of the place, or vice versa. In "Boburnoma", which is considered to be the first written genealogy of Uzbek tribes, and in the list of Uzbek peoples mentioned in Mulla Sayfiddin Akhsikandi's *"Majmuat-tavorix"*, this seed is recorded in the form of argun [12, 3]. This ethnonym is probably derived from the Mongolian word argin (root argh - hybrid). The word Argin (argun) in the Kyrgyz language still means the same thing.

Ahangaron. One of the largest cities of Tashkent region. The toponym "Ahangaron" in Persian-Tajik means "ahangar" - "blacksmith", the plural affix ("Ahangaron" - "blacksmiths"). The toponym Ahangaron was first mentioned in the foundation documents of Khoja Ahrori Vali (early XV-XVI centuries) - *Soyi Ahangaron, Daryoyi Ahangaron*. In places written before the Mongols invaded these areas, this place was called the Ilaq River. Due to the ancient development of blacksmithing in this valley, the river Ahangaron was called "blacksmiths".

Later, the city formed in this valley was also named Ahangaron. Zahiriddin Muhammad Babur wrote in his book “Boburnoma” that this place was called “Ahangaron valley” (valley): On this occasion, Tanbal came to the Ahangaron valley with a sigh. Between Tashkent and Sayrom there is a village called Yag'o (in some versions Yag'non) and a few other kentgins. The graves of Abraham and Isaac are there. ”[2, 89] Babur also mentioned some names of villages and places in the Ahangaron valley in the play: They became mutawajjih by the way of the Kandir dobon. The Ahangaron valley separated the little khan and me earlier. After crossing Dobondin, they saw one day in Zirqan and Karnon districts, and their quarters numbered thirty thousand ”[2, 94].

Boka. In the ancient Turkic language, in the language of some modern Turkic peoples (Kazakhs, Kyrgyz), "boka" means "warrior". Babur gives interesting information about the etymological meaning of the toponym "Boka" in "Boburnoma" as follows: Sultan Abusaid Mirza gave the government of Samarkand and Sultan Ahmad Mirza the will of his door to this, and the door was white. He is a man of strange morals and character. And they narrate a lot of strange things. One of them is that when he is the governor of Samarkand, the Uzbek ambassador comes, and this ambassador is hardly known in the Uzbek nation. The Uzbeks call a great man a bull. Jonibek says: Are you bored? If you are a bull, come and fight ”[2, 21]. There was also a seed called Boka. For example, the bull-blooded seed of the Kangli has been recorded. It is more likely that the toponym "Boka" means "mighty", "warrior" and is derived from the name of an ancient Turkic tribe. Because a number of tribes such as Boka, Muratali, Achamayli lived in this area. Now their names are called by the names of the places where they lived. That is, ethnonyms given to tribal, tribal names have become toponyms over the years. Historian Y. While Shavanin translated the toponym “Bull” as “wise, knowledgeable,” the well-known Russian scholar L.N. Gumelev and the Chinese scientist M.V. Hwan studied a number of Turkish titles together. Translated the meaning of the toponym "Boka" as "mighty" [5, 52-54]

Piskent. Originally mentioned in the works of Arab geographers Istakhri, Ibn Hawqal, Muqaddas (X-XII centuries) in the form of "Biskat", the local people still call it Piskat. It is thought to be derived from the word "bis" (Tajik for "twenty"). Hazrat Babur wrote in the "Boburnoma" that he was in this region as well: "In the morning, we crossed the Khojand River on the ice of Khoslar. We crossed the river and came to Piskent. We stayed in the villages of Ahangaron, which moved from Piskent, for three or four days. Mumin Noyon, the son of Mulla Haydar, who was acquainted with the people of Samarkand, called the greens and Ahmad Qasim, and some others, who I had moved to Piskent, and all of them stayed in Piskent. It gives the congregation a conversation on the edge of a jar. We came to the village of Som-Sirak (in some versions Som-sarak) from the village of Ahangaron "[2, 88]. There is also a village in Parkent district today called Som-sarak.

CONCLUSION

Even during the reign of Hazrat Babur, the Tashkent oasis was a battleground between the Mongol khans and the Turkic emirs and mirzas. It was inhabited by people of different ethnic groups. It is natural that the toponyms of the distant past, inhabited by different peoples, are also linguistically and chronologically diverse. Among the ancient names in the country there are Sogdian names. Most of the toponyms of modern Tashkent region are Turkic (Uzbek) names. Some of the Turkic toponyms in the region were mentioned in written sources 10 centuries ago [6, 7, 8, 9].

People have been interested in toponyms, their origin, ie etymology, meaning, change, pronunciation since ancient times. Behind each geographical name lies historical information about many events and happenings, natural phenomena, natural features, peoples, tribes, clans, the activities of individuals [13, 8].

The peculiarity of the toponymy of Tashkent region, as well as other regions of the country, is that in this region there are many ethnotoponyms formed

as a result of the formation of historical ethnogenesis. Many of the many ethnic groups living in the area have forgotten their ethnic names as a result of settling in the region over time and assimilating with other tribes and clans, but their ethnic names have survived to the present day in the form of place names (ethnotoponyms). Today, in addition to Uzbeks, Kazakhs, Tajiks, and Kyrgyz, who make up the majority of the population, have long lived in the region.

Therefore, when studying the toponymy of the region, it is possible to witness the occurrence of many toponyms, which etymologically represent the names of Tajik, Kazakh, Kyrgyz ethnic units, with the exception of ancient names [14, 48].

Toponymy uses not only linguistic, but also methods of historical and geographical analysis [15, 6]. This underscores the need to study toponymy as an interdisciplinary science in close connection with linguistics, social history, geography and ethnography.

REFERENCES:

- [1]. Zahiriddin Muhammad Babur "Boburnoma" (translated into Uzbek). – Tashkent: Teacher creative association of publishing and printing, 2008. - 288 p.
- [2]. Bobur 3. M., "Boburnoma". -Tashkent: Yulduzcha, 1990. - 367 p.
- [3]. A.H. Arifbaev, S.Q. Qoraev. The role of ethnonyms in the study of the ethnogenesis of the Uzbek people // Collection of materials of the Republican scientific-theoretical seminar on "Origin of the Uzbek people: scientific and methodological approaches, ethnogenetic and ethnic history." Tashkent, November 19-20, 2004, - 97 p.
- [4]. Babayarov G. B., Kubatin A. I. Collection of materials of the international scientific-practical seminar "Historical and cultural heritage and modern culture". November 30, 2012 Almaty, 2012. - 322 p

- [5]. Inomov O. Some comments on the history of the Boka and the origin of its toponym // History of Turan. - Tashkent, 2009. - №11 - III - ch. -267 p.
- [6]. Abu Rayhon Beruni. Selected works. Tom V./Law Masudi. - Tashkent: Fan. 1973. -212 p.
- [7]. Alimova D. A., Filanovich M. I. History of Tashkent. - Tashkent: Fan. 2009. - 185 p.
- [8]. Boboyorov F. Excerpts from the history of Chach. -Tashkent: New edition, 2010. - 167 p.
- [9]. Qoraev C. Toponyms of the regions of Uzbekistan. - T .: National Encyclopedia of Uzbekistan, 2005. - 240 p.
- [10]. Do'simov Z., Egamov X. Annotated dictionary of place names. T., Teacher, 1977. - 151 p.
- [11]. Mahmud Kashgari. Office of Turkish words (Devoni lug'otit turk). 3 volumes. Volume 1 Translator and publisher: Salih Mutallibov. T .: Fan, 1960. - 498 p.
- [12]. Extracts from "Majmu at-tavarih". Translation, introduction and comments by V.A. Romodin. Leningrad, July-November 1963, - 120 p.
- [13]. Murzaev E.M. Essays on toponymy, M., "Science". 1974 .- 122 p.
- [14]. Nafasov T. Annotated dictionary of toponyms of Uzbekistan. T., Teacher. 1988. - 290 p.
- [15]. Urazmetova A.V. The linguoculturological aspect of the study of toponyms in the composition of phraseological units. Abstract of the dissertation for the degree of candidate of philological sciences. Ufa, 2006 .- 24 p.