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**DESCRIPTION OF THE OSH CITY IN THE TOPONOMY OF THE FERGANA VALLEY
IN BOBURNOMA**

ФЕРГАНА ӨРӨӨНУНУН ТОПОНОМИЯСЫНДАГЫ ОШ ШААРЫНЫН
БОБУРНОМАДАГЫ АНЫКТАЛУУСУ

ОПРЕДЕЛЕНИЕ ГОРОДА ОШ В ТОПОНОМИИ ФЕРГАНСКОЙ ДОЛИНЫ В БОБУРНОМЕ

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DESCRIPTION OF THE OSH CITY IN THE TOPONOMY OF THE FERGANA VALLEY IN BOBURNOMA

Abstract

The article describes the city of Osh in the toponymy of the Fergana Valley in the Boburnoma, the origin of the name Osh in the legends, the mention of Fergana, Osh, Isfara and Qorategin as provinces, Onju Tuba from the villages of Osh region, today Navkand, Uzgend, Alatag The city of Osh is the gateway to the Fergana Valley, and the Kyrgyz villages on the way from Langar to Osh are described and briefly described on a scientific basis.

Keywords: Great ancestors, "Vatan", civilization, Osh region, toponymy, region, orchin, town, village, fortress, neighborhood, four woods.

ФЕРГАНА ӨРӨӨНҮНҮН ТОПОНИМΙΑСЫНДАГЫ ОШ ШААРЫНЫН БОБУРНОМАДАГЫ АНЫКТАЛУУСУ

Аннотация

Макалада «Бобурномада» Фергана өрөөнүнүн топонимиясында Ош шаары, уламыштарда Ош деген аталыштын келип чыгышы, Фергана, Ош, Исфара жана Коратегиндин облус катары эскерилиши, Оштун айылдарынан Онжу Туба көрсөтүлгөн. областы, азыркы Навканд, Өзгөнд, Алатаг Ош шаары Фергана өрөөнүнүн дарбазасы болуп, Лангардан Ошко бара жаткан жолдогу кыргыз айылдары илимий негизде баяндалып, кыскача баяндалган.

ОПРЕДЕЛЕНИЕ ГОРОДА ОШ В ТОПОНИМИИ ФЕРГАНСКОЙ ДОЛИНЫ В БОБУРНОМЕ

Аннотация

В статье рассказывается о городе Ош в топонимике Ферганской долины в Бобурноме, о происхождении названия Ош в легендах, упоминании Ферганы, Оша, Исфары и Коратегины как областей, Онжу Туба из сел Оша. область, сегодня Навканд, Узгенд, Алатаг Город Ош был воротами в Ферганскую долину, и на научной основе были описаны и кратко описаны киргизские села на пути из Лангара в Ош.

Ачык сөздөр: Улуу бабалар, «Ватан», цивилизация, Ош облусу, топонимика, аймак, орчин, шаар, айыл, чеп, квартал, төрт токой.

Ключевые слова: Великие предки, «Ватан», цивилизация, Ошская область, топонимия, район, орчин, город, село, крепость, окрестности, четыре леса..

Introduction

One of the most used words in life is Vatan. As a human being, one strives to understand the meaning of the word. But in the process of addressing the heritage of our great ancestors, listening to the works of great people of other nations and peoples, proverbs and legends, which are excellent examples of folk wisdom, we discover new aspects of this sacred concept. Nevertheless, each generation rediscovers the concept of "Motherland", expands its meaning with its creativity, discoveries and activities. Indeed, the scope of the concept of "homeland" is very wide. When we say homeland, we mean the land where human umbilical cord blood was first shed, the place that brought it to perfection and gave meaning to its life. After all, everyone has their own husband, the country where they grew up. This is why the foreigners, who for various reasons were forced to live far from their homeland, longed for the land where their umbilical cord blood was shed, and missed the country.

Who built a great state on Indian soil and left an indelible mark on science, literature and art. This is why Bobur was obsessed with every message from Andijan, and when he saw the fruits of good news from the country, the young boy could not behave in a new way [3, 25; 11; 12; 13].

There is a growing interest in the past of our country, the history of our hometowns, villages, mahallas and guzars, including the issues of mutually beneficial partnership between our neighboring and friendly peoples. We understand the world through history, through the stages of development and evolution of human history. Through it, we understand the essence of today, set goals and aspirations for the future.

When it comes to relations with neighboring countries, in accordance with the definition of "Fergana Valley - the pearl of Central Asia" [4,105], the great ancestor of the city of Osh in the valley, the son of Andijan Z. M. Bobur's work "Boburnoma" describes its unique nature, the uniqueness of its resources. The great power of history, the essence of which is to study the maze, to evaluate the present through the role of neighboring countries in the history of young people, to be able to gather the thoughts of thinkers of the last century.

"Today, societies and civilizations are first and foremost social values ... it is important to deeply study, understand and popularize the works of our great ancestors, their invaluable contribution to the development of world civilization" [1,35].

On this basis, a broader study of the works created by our great ancestors, the inculcation of their thoughts and ideas in the minds of young people shows that it is important.

"In independent Uzbekistan, interethnic and interfaith harmony and mutual understanding, tolerance, respect for national and universal values, upbringing of the younger generation in the spirit of patriotism have become one of the most important priorities of state policy.

Today we have set ourselves a great goal - to build a new Uzbekistan, - said the head of state. is a solid foundation "[2,1].

Research materials and methods: One of the main indicators describing the territorial organization of human society is the geographical objects of natural or artificial origin, characterized by a specific location (location). The names of these geographical objects have long been called toponyms (in Greek topos - "place" and onoma - "name"). Today, in the process of rapid globalization, every nation has become one of the urgent tasks to ensure the preservation of its values, traditions,

historical heritage, in short, its identity. In this regard, it is necessary to acquaint the younger generation with the history of our country, especially the great work done by our ancestors, to form in them a sense of pride. One of the peaks of national and spiritual development in our history, one of the works that analyzes the toponymic structure, the reasons for naming, is the "Boburnoma" of our great compatriot Zahiriddin Muhammad Babur. Zahiriddin Muhammad Babur began his royal work "Boburnoma" at the age of twelve, when he became king of Fergana in 1494. [5,4].

"Saodatmand Shah" - Zahiriddin Muhammad Babur was only lucky to rule in India for five years (1525-1530). But the state founded by Zahiriddin Muhammad Babur lasted 332 years. These years of war, unparalleled suffering, endless human suffering, nostalgia for the homeland were the period of formation of the new Turkic-Indian state and a flourishing period of the poetic work of the sensitive poet Zahiriddin Muhammad Babur.

Although Zahiriddin Muhammad Babur came to these lands as a conqueror by the decree of history, the example of heaven took this land as his homeland by fate. he also loved the Indian soil, the Indian people, sought to make it prosperous and united, united the mutually hostile tribes, and established a centralized state. The historical merit of Zahiriddin Muhammad Babur is that, on the one hand, he continued the activities of the Timurid dynasty, which was abolished in Turkestan due to the invasion of Shaibanikhan, in other countries, and on the other hand, he and his descendants opened a new page in the history of Indian statehood. As a conqueror of Indian property, he did not take the wealth of the country to his homeland, but spent all that he had brought from his homeland on the beautification and development of this land. Famous classical monuments and architectural wonders, born of the material and spiritual treasures of the Baburi dynasty, today not only add beauty and glory to India, but also bring huge economic benefits [6,275-276].

Zahiriddin Muhammad Babur left a great literary and scientific legacy during his short life. His famous masterpiece "Boburnoma" has a special significance.

As we read the Boburnoma, the real purpose of human life is to do good deeds, to bring up worthy children, to make a good name, to form values, to rely on the spirit of ancestors, to be true heirs to the heritage of ancestors.

The rich and productive nature of the Fergana Valley and its unique history are described in detail in the Boburnoma.

In "Boburnoma" the geographical places and their nature are considered, and the inhabitants of the valley are represented in the form of regions, orchins, settlements, settlements, fortresses, mahallas, depending on living conditions. Fergana, Osh, Isfara and Qorategin are mentioned as regions. The term Orchin is applied to a small area of the region, larger than a settlement, and the play mentions such areas as Raboti Sarkhang, Rabatak, Uratepa, Khokan, Olayluq in the north of Osh. Babur called the main cities in the Fergana Valley settlements. There are seven settlements, five of which are Andijan, Marginon, Isfara, Khojand, Kandibodom on the south side of the Syrdarya, two on the north side of the Aksi and Kasan rivers. The Boburnoma gives a wonderful description of the nature, air, water, animals and plants of these places.

In the Boburnoma, he also gave information about Osh from the valley regions. The air is fresh and the running water is plentiful. Spring will be very good. There are many ahodis in the virtues of Osh. To the east of the castle is a sloping mountain to the south, the Baroque season. At the foot of this mountain, Sultan Mahmudkhan built a room, and below that room, at the foot of this mountain,

at the age of nine hundred and two, I built a porch room. Although that cell is a worldly apostasy, this cell is much better: the whole city and the neighborhood are under its feet. The Andijan mine passes through the Osh district and goes to Andijan. Both sides of this ore are orchards. There is running water, spring is very good, thick tulips and flowers open. In the foothills of the Baroque Mountains, between the city and the mountain, there is a mosque, the mosque of Javzo on horseback, and on the side of the mountain flows a great prince. Outside of this mosque, there is a field of nishibrak, sebargalik, pursoya, safalik. Every stranger and passer-by comes to rest at once. The joke of the Osh avboshi is that if everyone falls asleep at the moment, they will pour water on him. In the last days of Umarshaikh Mirza, a red-and-white wavy stone appeared on this mountain: a knife handle and a taqband, and what they do is a very good stone. In the Fergana region, there is no clean and airy Osh settlement”[7,9-10]. There is also the Mozu Fortress on the east side of the city of Osh, the fortress of which is much stronger, its northern side is surrounded by a river, and the northern bank of this river, ie the outer part of the fortress, is called Obduzdi. Onju Tuba, a village in the Osh region, and Navkand, Uzgend, and Alatag are still mentioned in the Boburnoma.

As mentioned above, the Akbora River, which flows through Osh, reaches Andijan. The Akbora River, which Babur called the Andijan Rudi, in ancient times flowed from the south of Andijan, then turned to the west in the north of the city and flowed to the present-day Akyor, joining the Karadarya Rudkhana (or tributary).

Legend has it that Osh was mentioned in the Boburnoma, “Once upon a time, when Zangi's father's cattle were overpopulated, his herd was led by a brown bull. Years later, the brown bull also grew old and weak, leading the whole herd, not wanting to come back when it was far away, and was preoccupied with itself. The herd, on the other hand, grazed on its own and gradually moved farther and farther away. When Zangi's father saw that the head of his herd had passed through Fergana and over Andijan. At that moment, Zangi's father's voice was heard from the outskirts of Shosh, "Osh!" The place where Zangi heard the voice of his father and returned to the herd was called Osh”[8, 103].

Based on the name of the place, the city of Osh is mentioned in the Masir-i Bukhara as the gateway to the Fergana Valley, and a detailed description of the Kyrgyz auls on the way from Osh to Osh, mentioned in the Boburnoma, is given. In this play, he comments on the fossils and natural resources in different areas of the Kashgar-Kokand region and the level of their use. noteworthy [9,213-214].

In a very short period of time, Babur devoted a great deal of energy and time to the study of the conditions of a foreign country in India, to the strengthening of a new empire, and was able to find time and opportunity for creative work no matter how busy he was.

In addition to building buildings, Babur rebuilt caravan routes, dug pools, wells and canals, built baths, and built a water mill in India [10, 89].

Conclusion

Although Boburnoma is described as an encyclopedic work, it is no exaggeration. The name of the author of "Boburnoma" has already become famous all over the world. Thanks to our independence, Z.M. Bobur returned to his homeland and people for centuries with all his status. Its historical, scientific and literary heritage has become the spiritual property of our people. After all, it reflects the development of our country, including the Osh region in the Middle Ages, historical

science, geographical events, place names, natural sources, the ethnic composition of the population, artistic and poetic paintings.

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