



MENTION OF ANCIENT KASAN IN "BABURNAMA" RESUME: A.O.NURIDDINOV. IN "BABURNAMA" MEMORY OF ANCIENT CASON

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Summary: A. Nuriddinov. Records of the ancient koson in Baburname. In this article, the author analyzed the thoughts and statements of Z.M. Babur in his book "Baburnama" about the ancient citadel city of Koson in the Fergana Valley, the role and significance of this city in the process of historical events.

Keywords: Ahsi, Koson, military campaigns, Khoja Ahror Vali, Khoja Muhammad Kazi, Khoja Mavlana Kazi, Makhdumi Azam, Tariqat (path, direction, trend), Naqshbandiya, leader, spiritual mentor, Khojagon (system of patrimonial heirs of the Prophet), treatise, subjects, Khorasan, India, Panipat, Ibrahim Ludi.

It is known that Zahiriddin Muhammad Babur's "Baburnama" is not only a historical-chronological, autobiographical treatise, but also a rare historical document, a historical-geographical, ethnographic, encyclopedic work that provides information about important socio-political events of the time, about cities, villages, mountains, deserts, rivers, and people located in the northern regions of Maverannahr, Khorasan, and India. It would not be an exaggeration to say that "Baburnama" is a unique and unique work that carefully examines the socio-economic and political situation in Maverannahr, Khorasan (Afghanistan) and northern India at the end of the 15th and beginning of the 16th centuries, illuminating the course of events with historical accuracy and objectivity. Many contemporary historians have emphasized that Babur Mirza possessed unique talent, was a resilient, brave, knowledgeable, and enlightened person who skillfully and masterfully managed everything from minor events to large-scale military operations, was a wise orator and brave leader. The author provides comprehensive information about his birthplace, one of the ancient fortified cities of the valley - the Akhsikent fortress and the surrounding cities and villages, their location, climate, lifestyle of the population, people, flora and fauna.

In this regard, Babur Mirza's thoughts about the ancient city of Kasan (present-day Kasansay), located 60-65 kilometers north of Akhsikent, are also noteworthy.

According to historical sources, Babur Mirza visited the ancient city of Kasan for various reasons and events and left notes about this in his work. More specifically, on pages 8, 18, 19, 20, 21, 58-59, 68, 76, 113, 114 of the "Baburnama," Babur Mirza expressed his thoughts on ancient Kasan, details of historical events, his attitude towards them, and his views on historical figures. More precisely, Babur Mirza describes Koson in the Middle Ages as follows: "Another one is Koson, located north of Akhsi. Because the Andijan River comes from Osh, the Aksi River comes from Koson. It is a land with good weather. There are gardens of purity. But since the gardens of Safalik are entirely situated along the riverbank, they say "put your coat in front of you." In this small excerpt, the captivating nature, fresh air, and beautiful gardens of the land of Kasan are depicted in the form of a "pöstini peshi berra," that is, a karakul fur collar embroidered on the front part of the fur coat. On pages 58-59 of Babur Mirza's work, he

writes about his mentor, Khoja Mavloni Qozi, who was originally from Koson: "The name of Khoja Mavloni Qozi is Abdullah. He was famous for his horse. From his father's side, his lineage belongs to Sheikh Burhaniddin Kilich. From his mother's side, he reached Sultan Ilik Mozi. In the Fergana region, this class had become muqtado, sheikh ul-Islam, and judge. Khoja Qozi was a disciple of Khoja Ubaydullah (Khoja Ahror Vali, A.N.). In the 1989 edition of the "Baburnama," printed by the "Yulduzcha" publishing house, this excerpt is written as follows: "My teacher and mentor, Khoja Mavloni Qozi's name is Abdullah. Surprisingly, in the 2019 edition, Babur's words "ustoz, pirimkim" were omitted for some reason. This is unworthy of our esteemed scholars who prepared this copy for publication and the prestigious publishing house "Fan." Thus, Babur's first spiritual mentor in his youth was Khoja Mavloni Qozi, who, as emphasized in the work, was a descendant of Sheikh Burhaniddin Qilich and one of the caliphs of the famous spiritual mentor Khoja Ahrori Vali. "It should be noted here that the name of another caliph of Khoja Ahrori Vali was Mawlana Muhammad Qozi (the spiritual guide of Makhdumi A'zam, A.N.), and many historians are confused because of the similarity of their names. But these are different people." That is, the aforementioned individuals were individual representatives of the Khojagon order. Researcher K.Kattayev further writes: "After the death of Khoja Ahrori Vali, Babur Mirza's father, Umarshaykh Mirza, considered this Khoja Mavloni Qozi, a descendant of Sheikh Burhaniddin Qilich, as his spiritual guide. He was the uncle of Makhdumi A'zam." This confirms that Khoja Mavloni Qozi was originally from Koson and was the paternal uncle of Makhdumi A'zam Kosoni, the leader of the Naqshbandi-Khojagon Sufi order in the 15th-16th centuries. "After Babur-mirza captured Samarkand, his enemies occupied his native city of Andijan and executed his spiritual mentor Mavloni Qozi (Khoja Abdulla)...They knew well that separating Babur-mirza from his spiritual mentor was equivalent to breaking his wings. Now his spiritual guide was Makhdumi A'zam," writes K.Kattayev.

Babur Mirza also expressed his love for his mentor in the following rubaiyat:

I'm wasting my life in vain desires,

Peshi ahlulloh az atvori xud shameydayem.

Looking at all fans, they're sick

Khojagiro mondayemu khojagiro bandayem.

Content: We wasted our lives for the sake of the lost soul's air,

We are ashamed of our deeds before Allah.

Cast a glance at your sick-hearted fans,

We remained from Khojagi, we are servants to Khojagi.

If we pay attention to the fourth line of this rubai, here Babur Mirza describes his separation from Khoja Mavloni and his turn to his second spiritual guide, Makhdumi A'zam. The renowned scholar-tazkira writer Hasanhoja Nisori, in his work "Muzakkirul-ahbob" ("Memoirs of Friends"), notes that this rubai belonged to Babur Mirza: "He (i.e., Babur, A.N.) had a will related to the Naqshbandi path. Every hour and every minute, he would pay homage to the descendants and ancestors of the majestic. When Hazrat Makhdumi A'zam-Khojagi Kosoni, may Allah sanctify his secret, sent some gold and silver offerings, he also sent this qit'a." The source scholar K.Kattayev, who deeply analyzed and reviewed the fact that these verses really belong to the pen of Babur Mirza, writes: "These verses quoted from Babur Mirza in Makhdumi Azam's work "Risolayi Boburiya" are the original verses. Because the letter containing his rubai was personally sent to Makhdumi A'zam and this poem

included in his treatise is authentic. Thus, it turns out that Makhdumi A'zam, as a mentor, revised and refined this line of Babur Mirza and included it in his work "Risolayi Boburiya." **On pages 21,68, 76, 113, 114** of the "Baburnama," Babur Mirza's battles around the city of Kasan and with his enemies are described. In particular, **on page 68**, one can read the following: "Staying in Akhsi for several days, having conquered and organized the forces of Akhsi, Kasan, and that land, having given permission to the advanced Mongol beks, he brought Uzun Hasan with his troops and officials to Andijan." **On page 76-**, we read these lines: "At this time, verified news came from Koson that with the help of Khan Tanbal, his son Sultan Muhammad Khanika, who was famous to Sultantim, having appointed Ahmadbek and added five or six thousand troops, crossed the Archakent road and captured Koson. We, not looking at our distant companions, now with our companions, in the bitter cold of the unfaithful winter, relying on Tengri, set out from Andijan by the Bandi Solor road against my Sultan and Ahmadbek. We didn't stay anywhere at night, and at dawn we descended to Akhsi... Without hesitation in Axsida, In place of Qosim Ajab, we placed the honor of Yorak Tag'oy and crossed over Koson. When the sharia was left in Koson, news came that Ahmadbek, having learned of it, had quickly burned the broken yusunluq with my Sultan."

From the above, it is clear how fiercely Babur Mirza's fierce enemies Uzun Hasan, Ahmad Tanbal, and certain beks who joined them rebelled against him and fought to fragment the country and thereby seize power. Seeing how they inflicted severe hardships on the civilian population and even carried out mass killings in pursuit of their terrible goals, Babur Mirza "respected" Uzun Hasan, Ahmad Tanbal, and those who joined them with terms such as tyrant, sinner, infidel, and immoral.

Under increasing pressure from such traitors around him, Babur Mirza was forced to leave his homeland in 1504 and head towards Afghanistan. Later, having managed to establish his own state in Afghanistan, Babur devoted great effort to improving the prosperity, well-being, and power of the country in this region. Babur Mirza organized five campaigns to India between 1519 and 1525. In April 1526, Babur defeated the Indian Shah Ibrahim Lodi in the Battle of Panipat, captured the cities of Delhi and Agra, and built a powerful empire on the vast territory from the Ganges River to the banks of the Amu Darya. Babur and the Mughal dynasty ruled India for more than 300 years and remain in human history as talented rulers who created a huge state structure and ensured the prosperity and well-being of the country.

The natural talent of Zahiriddin Muhammad Babur, his comprehensively developed personality, encompassing encyclopedic knowledge, unique intellect, human qualities, as well as his openness and refined nature, continue to amaze the progressive world. Today's generation has the opportunity to study the above-mentioned qualities of the king and writer Z.M. Babur, his rich literary heritage, which left him an exemplary life path, especially by reading "Baburnama." A deep study of the "Baburnama," an understanding of the writer's progressive ideas in it, plays an important role in educating the younger generation in the spirit of patriotism and devotion to the Motherland.

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