

**O‘ZBEKISTON RESPUBLIKASI FANLAR AKADEMIYASI  
TARIX INSTITUTI HUZURIDAGI ILMY DARAJALAR BERUVCHI  
DSc.02/30.12.2019.Tar.56.01 RAQAMLI ILMY KENGASH**

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**TARIX INSTITUTI**

**DAVRONBEK ZOXYDJON O‘G‘LI OLIMJONOV**

**“BOBURNOMA” ASARI – TURKIY XALQLAR ETNOGRAFIYASINI  
O‘RGANISHDA MUHIM TARIXIY-ETNOGRAFIK MANBA**

**07.00.07 – Etnografiya, etnologiya va antropologiya**

**Tarix fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi  
AVTOREFERATI**

**Toshkent, 2025**

**Falsafa doktori (PhD) dissertatsiyasi avtoreferati mundarijasi**

**Contents of dissertation abstract of the doctor of philosophy (PhD)**

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**Falsafa doktori (Philosophy of Doctor) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Oliy attestatsiya komissiyasida B2023.3.PhD/Tar1619 raqam bilan ro‘yxatga olingan.**

Dissertatsiya O‘zbekiston Respublikasi Fanlar akademiyasi Tarix institutida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o‘zbek, ingliz, rus (rezyume)) Ilmiy kengash veb-sahifasi (www.fati.uz) va “ZiyoNet” (www.ziynet.uz) axborot-ta’lim tarmog‘iga joylashtirilgan.

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## KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Globallashuv sharoitida turkiy xalqlarning madaniy o'zligi, urf-odatlar va qadriyatlarining ildizlarini aniqlash masalasi mintaqaviy hamda jahon miqyosida dolzarb ilmiy yo'nalishlardan biridir. O'zbek davlatchiligining muhim bo'g'ini bo'lgan temuriylar davrida yaratilgan manbalar o'zbek xalqi, shuningdek, butun kishilik madaniyat taraqqiyoti uchun muhim omil bo'lib xizmat qilmoqda. Shu nuqtayi nazardan, ushbu davrga oid xalq va madaniyatning boy tarixini asl holicha kelajak avlod hamda keng jamoatchilikka yetkazib berish ilmiy jihatdan dolzarb hisoblanadi.

Dunyo mamlakatlarining qator ilmiy tadqiqot markazlarida Zahiriddin Muhammad Bobur va boburiylar davri tarixiga oid keng ko'lamli izlanishlar amalga oshirilmoqda. Ushbu tadqiqotlarda Boburning "Boburnoma" asari turkiy, afg'on va hind xalqlari madaniyatini o'rganishda asosiy manba sifatida e'tirof etilib, manbashunoslik, tarixshunoslik hamda madaniyatshunoslik yo'nalishlarida salmoqli ishlar qilingan. Shu bilan birga, asarda aks etgan etnik tarix, toponimiya, tabiat va o'simlik dunyosiga oid qarashlar, xalq xo'jaligi manzarasi, oila hamda oilaviy munosabatlar talqini, moddiy va nomoddiy madaniy meros masalalarini etnografik nuqtayi nazardan tahlil qilish alohida ahamiyatga ega.

Yangi O'zbekistonda ilmiy tadqiqotlarni yanada rivojlantirish, ayniqsa, tarix fanining muhim yo'nalishlaridan biri sifatida o'zbeklar madaniyatida alohida o'rin tutgan davrlar tarixini ochib beruvchi manbalarni o'rganishga qaratilgan yirik izlanishlar olib borilmoqda. O'zbek xalqi va davlatchiligi tarixini birlamchi manbalar asosida to'liq hamda xolisona baholash, "Tariximiz, madaniyatimiz, dinimizga aloqador bir varaq qo'lyozma bo'lsa ham, ularni to'plab, xalqimizni, yoshlarimizni tanishtirish, bizning qanday buyuk va betakror merosimiz borligini anglatish, farzandlarimizni shu ulug' merosga munosib voris sifatida tarbiyalash"<sup>1</sup> dolzarb vazifalardan biri sifatida belgilangan. Shu jihatdan, "Boburnoma" asari 15 – 16-yuzyillikdagi jamiyatning ijtimoiy-iqtisodiy hayoti, xalq turmushi, xo'jalik faoliyati, moddiy va nomoddiy madaniyatini yoritib beruvchi elshunoslikka oid manba sifatida o'rganilishi fan uchun juda muhimdir.

Mazkur dissertatsiya O'zbekiston Respublikasi Prezidentining 2023-yil 11-sentabrdagi PF-158-sonli "O'zbekiston – 2030" strategiyasi to'g'risida"gi farmoni, 2017-yil 24-maydagi PQ-2995-sonli "Qadimiy yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida", 2022-yil 10-fevraldagi PQ-126-sonli "Qadimiy yozma manbalarni saqlash va tadqiq etish tizimini takomillashtirishga doir qo'shimcha chora-tadbirlar to'g'risida"gi, 2023-yil 25-yanvardagi PQ-20-sonli "Buyuk shoir va olim, mashhur davlat arbobi Zahiriddin Muhammad Bobur tavalludining 540 yilligini keng nishonlash to'g'risida"gi qarorlari hamda 2025-yil 15-apreldagi Yangi Andijon shaharchasiga "Bobur shahri" deb nom berish yuzasidan nutqlari mazkur

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<sup>1</sup> Mirziyoyev Sh. Milliy taraqqiyot yo'limizni qat'iyat bilan davom ettirib, yangi bosqichga ko'taramiz. – Toshkent: O'zbekiston, 2017. – 471-bet

faoliyatga tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti ma'lum darajada xizmat qiladi.

**Tadqiqotning Respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga bog'liqligi.** Mazkur tadqiqot Respublika fan va texnologiyalar rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" nomli ustuvor yo'nalishiga muvofiq bajarilgan.

**Muammoning o'rganilganlik darajasi.** Zahiriddin Muhammad Bobur dunyo tarixiga o'zining boy ilmiy merosi, davlat boshqaruvi va mohir sarkardalik ilmi bilan ulkan hissa qo'shgan. Uning elshunoslikka oid qarashlari, xalq hayotini tasvirlash, moddiy va nomoddiy yodgorliklarga bo'lgan hurmati, tabiatni asrash, bunyodkorliklarni amalga oshirish kabi g'oyalarni o'rganish bo'yicha qator olimlar ish olib bormoqdalar. Shuning uchun "Boburnoma"ni tarixiy-elshunoslik nuqtayi nazardan o'rganishni shartli ravishda uchta guruhga bo'lish mumkin:

1. Sovetlar davrida bajarilgan tadqiqotlar.
2. Mustaqillik yillarida olib borilgan ilmiy izlanishlar.
3. Xorijiy tadqiqotlar.

Zahiriddin Muhammad Bobur va "Boburnoma" asarini tarixiy jihatdan o'rganish, amalga oshirilgan ilmiy izlanishlardan ma'lum bo'ldiki, "Boburnoma"dan ayrim tadqiqotlarda elshunoslikka oid qismlaridan foydalanilgan bo'lsa-da, lekin asar etnografiya fani nuqtayi nazaridan akademik tadqiqot sifatida maxsus o'rganilmagan. Mavzuning tarixshunosligi mazkur dissertatsiyaning birinchi bobida batafsil bayon etilgan.

**Dissertatsiya mavzusining tadqiqot bajarilayotgan oliy ta'lim va ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari bilan bog'liqligi.** Mazkur dissertatsiya O'zbekiston Respublikasi Fanlar akademiyasi Tarix institutining "O'zbeklar: tarixi, madaniyati va an'analari (eng qadimgi zamonlardan hozirgacha) ikki jildlik akademik ilmiy asari doirasida bajarilgan.

**Tadqiqotning maqsadi** "Boburnoma" asari turkiy xalqlar elshunosligini tadqiq etishda muhim manba sifatidagi ahamiyatini ochib berishdan iborat.

**Tadqiqotning vazifalari:**

"Boburnoma"ning manbashunoslik va tarixshunosligi tahlilini amalga oshirish, uning tarixiy-etnografik manba sifatidagi ilmiy ahamiyatini aniqlash;

asarda Turon tarixiga oid qayd qilingan etnonim va toponimlarni o'rganish;

Zahiriddin Muhammad Boburning tabiat va o'simliklar bilan bog'liq qarashlari, qomusiy asardagi tabiat hamda nabotot olami bilan bog'liq qismlarni tahlil qilish;

turkiy xalqlarning o'rta chog'lardagi xo'jalik hayotini "Boburnoma" asari orqali qiyosiy o'rganish;

asardagi oilaviy marosimlar va an'analarni o'zbek xalqi milliy qadriyatlari bilan taqqoslash;

"Boburnoma" asarida qayd etilgan kiyimlar va ularning Boburiylar davridagi evrilishlarni aniqlash hamda tahlil qilish;

asardagi nomoddiy madaniyat, xususan, xalq bayramlari, sayillar va milliy

o'yinlarning ijtimoiy-madaniy jihatlarini turkiy xalqlar bilan qiyosiy tahlil qilish.

**Tadqiqotning obyekti** sifatida “Boburnoma” asari olingan.

**Tadqiqotning predmeti** o'rta chog'da Turonda yashagan turkiy xalqlar turmush tarzi, xo'jaligi, moddiy va nomoddiy madaniyat yodgorliklarini “Boburnoma” asari orqali etnografik tadqiqi bilan belgilanadi.

**Tadqiqotning usullari.** Dissertatsiyada tizimli-funksional tahlil, statistik-qiyosiy solishtirish, etnografik rekonstruksiya, hududiy-geografik hamda xronologik tahlil kabi tadqiqot usullaridan foydalanilgan.

**Tadqiqotning ilmiy yangiligi quyidagilardan iborat:**

“Boburnoma” matni asosida turkiy xalqlar elshunosligiga oid 100 dan ortiq etnografik atamalar tizimli ravishda jamlanib, tahlil qilindi va ular mavzuli (*etnik tarix, toponimlar, xo'jalik, o'simliklar, moddiy va nomoddiy madaniyat*) yo'nalishlarda o'zbek xalqi elshunosligini o'rganishda muhim manba bo'lishi ilmiy asosda dalillangan;

“Boburnoma”ni zamondosh manbalari (*Muhammad Haydarning “Tarixi Rashidiy”, G'iyosiddin Xondamirning “Habib us-siyar”, Gulbadanbegimning “Humoyunnoma” hamda Abulfazl Allomiyning “Oyini Akbariy”*) bilan qiyosiy o'rganilishi asosida Bobur va Boburiylar sulolasi davrida Hindistonda ekin turlarini iqlimga moslashtirish hamda bog'dorchilikda tajriba-sinov ishlari yangi xo'jalik tarmogi sifatida shakllanib, qishloq xo'jaligining muhim yo'nalishlaridan biriga aylangani ilmiy asosda isbotlangan;

Boburiylar davrida Hindiston madaniyatiga turkiy xalqlariga xos milliy kiyim (*chorqab, joma, poyjoma, nimcha, lachak, toqi kabi liboslar*)larning kirib kelganligi va ular hind milliy liboslari bilan uyg'unlashgan holda yangi kiyim turlari (*ulbog'cha, takauchiya, dutahi, so'zani, qalami*) shakllangani aniqlangan;

“Boburnoma”da qayd etilgan turli bayramlar (Navro'z, Ramazon, Qurbon, Hosil bayramlari, lola, suv, uzum, qovun, xazonrez sayillari), marosim va tomoshalar (*kurash, ot poygasi, zehgirtaroshlik, lashkar ko'rigi, qovoq, chavg'on, xo'roz, qo'chqor va tuya urushtirish kabi*) turkiylar ijtimoiy hayotida jamoaviy muloqot vazifasini bajarganligi qiyosiy ma'lumotlar asosida asoslangan.

**Tadqiqotning amaliy natijasi quyidagilardan iborat:**

Zahiriddin Muhammad Boburning o'z davr va shaxslarga xolis baho bergan olim sifatidagi faoliyati hamda o'ziga xos elshunoslik nuqtayi nazardan qarashlari asoslangan.

Asar muallifining elshunoslik qarashlarida Boburiylar davri manbalari bilan taqqoslagan holda undagi evrilishlar aniqlangan. Bundan tashqari, “Boburnoma”ning qo'lyozma nusxalari, tarjimalari, asarda keltirilgan toponimlar, ekinlar, o'simliklar, kiyimlar bo'yicha maxsus jadval tuzilgan va shu asosda asarni o'rganish bo'yicha aniq takliflar ishlab chiqilgan.

Asarda keltirilgan etnonimlar va ularning tadqiqot davridagi joylashuvini o'zida aks ettirgan etnik xarita yaratilgan.

**Tadqiqot natijalarining ishonchligi.** Dissertatsiya milliy va ellararo ilmiy yig'in to'plamlari hamda ilmiy jurnallarda chop etilgan maqolalar, nashr etilgan adabiyot va risolalardagi xulosa, taklif hamda tavsiyalarning amaliyotga joriy

etilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati “Boburnoma” asari elshunoslik jihatdan tadqiq etilganligi, uning asosida Turon aholisining etnik tarkibi, xalq xo‘jaligi, moddiy va nomoddiy hayotiga oid qimmatli ma’lumotlarning tahliliy umumlashtirilganligi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyatida ilgari surilgan xulosalarning turkiy xalqlar tarixiga bag‘ishlangan maxsus filmlar yaratish, sohaga oid muzeylarda ko‘rgazmalarni tashkil etish, O‘zbekiston moddiy va nomoddiy tarixi ma’lumotlarini to‘ldirish hamda yangilash, shuningdek, Respublikadagi mavjud “Ma’naviyat va ma’rifat” markazlarida Zahiriddin Muhammad Bobur ilmiy merosining taqdimotiga oid ma’ruzalar, oliy o‘quv yurtlarida darslik, o‘quv qo‘llanma hamda qo‘shimcha adabiyotlar tayyorlash borasida davlat dasturlarini bajarishga xizmat qilishi bilan belgilanadi.

**Tadqiqot natijalarining joriy qilinishi.** Tadqiqot natijasida ishlab chiqilgan ilmiy xulosa va takliflar asosida:

“Boburnoma” matni asosida o‘rta asrlarda turkiy xalqlar elshunosligi bilan bogliq 100 dan ortiq etnografik atamalar aniqlangan va ular mavzuli (*etnik tarix, toponimlar, xo‘jalik, o‘simliklar, moddiy va nomoddiy madaniyat*) yo‘nalishda yoritilgan (O‘zbekiston Milliy teleradiokompaniyasi “Ma’rifat” ijodiy birlashmasi” davlat muassasasi tarkibidagi “O‘zbekiston tarixi” telekanalining 2025-yil 24-iyundagi 01-33/484-sonli ma’lumotnomasi). Tadqiqot natijalarning joriy etilishi Zahiriddin Muhammad Bobur va uning “Boburnoma” asari to‘g‘risidagi yangi ma’lumotlarni ommalashtirishga xizmat qiladi;

Boburnoma”ni zamondosh manbalari (*Muhammad Haydarning “Tarixi Rashidiy”, G‘iyosiddin Xondamirning “Habib us-siyar”, Gulbadanbeginning “Humoyunnoma” hamda Abulfazol Allomiyning “Oyini Akbariy”*) bilan qiyosiy o‘rganilishi asosida Bobur va Boburiylar sulolasi davrida Hindistonda ekin turlarini iqlimga moslashtirish hamda bog‘dorchilikda tajriba-sinov ishlari yangi xo‘jalik tarmogi sifatida shakllanib, qishloq xo‘jaligining muhim yo‘nalishlaridan biriga aylangani ilmiy asosda isbotlangan (O‘zbekiston Milliy teleradiokompaniyasi “Ma’rifat” ijodiy birlashmasi” davlat muassasasi tarkibidagi “O‘zbekiston tarixi” telekanalining 2025-yil 24-iyundagi 01-33/484-sonli ma’lumotnomasi). Ilmiy natijalari o‘rta asrlar madaniyati haqidagi tasavvurni boyitilishiga xizmat qiladi;

Boburiylar davrida Hindiston madaniyatiga Turon xalqlariga xos milliy kiyim (*chorqab, joma, poyjoma, nimcha, lachak, toqi kabi liboslar*) larning kirib kelganligi va ular hind milliy liboslari bilan uyg‘unlashgan holda yangi kiyim turlari (*ulbog‘cha, takauchiya, dutahi, so‘zani, qalami*) shakllangani aniqlangan (O‘zbekiston madaniyat vazirligi huzuridagi Ta’lim markazining 2025-yil 21-avgustdagi 125-sonli ma’lumotnomasi). Uning ilmiy natijasi sifatida o‘zbek madaniyatining afg‘on, hind milliy madaniyatiga bevosita ta’sir ko‘rsatgan kabi lavhalar “Boburnoma” asari orqali namoyon bo‘lib, o‘zbek madaniyatini ommalashtirish targ‘ibotiga xizmat qiladi;

“Boburnoma”da qayd etilgan turli bayramlar (Navro‘z, Ramazon, Qurbon, Hosil bayramlari, lola, suv, uzum, qovun, xazonrez sayillari), marosim va tomoshalar (*kurash, ot poygasi, qabaq, zehgirtaroshlik, chavg‘on, lashkar ko‘rigi, xo‘roz, qo‘chqor va tuya urushtirish kabi*) turkiylar ijtimoiy hayotida jamoaviy muloqot vazifasini bajarganligi qiyosiy ma‘lumotlar asosida asoslangan (O‘zbekiston madaniyat vazirligi huzuridagi Ta‘lim markazining 2025-yil 21-avgustdagi 125-sonli ma‘lumotnomasi). Uning ilmiy natijasi sifatida o‘zbek madaniyatining bayram, xalq sayillar va milliy o‘yinlariga oid lavhalar “Boburnoma” asari orqali namoyon bo‘lib, o‘zbek nomoddiy madaniyati bilimlarining targ‘ibotiga xizmat qiladi.

**Tadqiqot natijalarining aprobatsiyasi.** Mazkur tadqiqot natijalari 3 ta ellararo va 9 ta milliy ilmiy-amaliy anjumanlarda ma‘ruza ko‘rinishida bayon etilgan hamda muhokamadan o‘tgan.

**Tadqiqot natijalarining e‘lon qilinishi.** Dissertasiya mavzusi bo‘yicha 23 ta ilmiy ish e‘lon qilingan. Shu jumladan, O‘zbekiston Respublikasi Oliy Attestasiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 5 ta maqola milliy, 1 tasi xorijiy jurnallar, 17 tasi esa milliy hamda ellararo ilmiy-amaliy yig‘inlar to‘plamlarida e‘lon qilingan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya Kirish, uchta bob, sakkizta paragraf, xulosa, foydalanilgan manba va adabiyotlar ro‘yxatidan iborat. Dissertatsiyaning tadqiqot qismi 156 betni tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Dissertatsiyaning kirish** qismida tanlangan mavzuning dolzarbligi asoslanib, tadqiqotning maqsad va vazifalari, o‘rganish obyekti va predmeti aniqlangan, muammoning o‘rganilganlik darajasi tahlil qilinib, uning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ishonchliligi asoslangan holda ularning nazariy va amaliy ahamiyati ochib berilgan hamda tadqiqot natijalarining amaliyotga joriy qilinishi, ishning aprobatsiyasi, e‘lon qilingan ishlar va dissertatsiyaning tuzilishi bo‘yicha ma‘lumotlar keltirilgan

Dissertatsiyaning **“Boburnoma”ning manbashunoslik va tarixshunoslik tahlili** deb nomlangan birinchi bobida Zahiriddin Muhammad Boburning hayot yo‘li va uning qalamiga oid “Boburnoma” asari, ushbu asarning qo‘lyozma nusxalari, nashrlari, yozilish tarixi, mazmuni va uslubi, shuningdek, asarning O‘zbekiston va ellararo o‘rganilishiga doir ma‘lumotlar tahlil qilingan.

Mazkur bobning **“Boburnoma”ning manbashunoslik tahlili** deb nomlangan birinchi qismida Zahiriddin Muhammad Boburning faoliyatiga tarixchi–elshunos olim sifatida baho berilib, “Boburnoma”ning elshunoslik manbasi nuqtayi nazardan ahamiyati ochib berilgan.

“Boburnoma” dastlabki tarixiy memuar (xotira) asar hisoblanadi. Uning dunyo bo‘ylab saqlanayotgan 17 ta nusxasi bo‘lib, lekin asl qo‘lyozmasi yo‘qolgan. Bu borada ingliz sharqshunosi Annet Beverij asl nusxasi Buxoroda

ekanligini tahmin qiladi<sup>2</sup>. Bunga asarning 1528-yil voqealari bayonida kitobni Shaqraq orqali Mirzo Kalonga yuborilganlik haqidagi lavha sabab bo‘ladi<sup>3</sup>. Asarning asl nomi “Vaqoyi” bo‘lgan<sup>4</sup> va “Voqeoti Bobur”, “Tuzuki Boburiy” va boshqa nomlarda atalgan, lekin “Boburnoma” nomi bilan mashhurlikka erishgan.

Asar birlamchi manba sifatida keyingi davrlarda yaratilgan tarixiy manbalar, jumladan, “*Humoyun podshoh ahvoli*” (“*Humoyunnoma*”), “*Tarixi Rashidiy*”, “*Habib us siyar fi axbor afrod ul bashar*” (“*Inson zoti xabarlarini va do‘stning tarjimai holi*”), “*Qonuni Humoyuniy*”, “*Akbarnoma*”, “*Tazkirayi Humoyun va Akbar*”, “*Tabaqoti Akbariy*” hamda “*Jahongirnoma*” kabi asarlar uchun muhim manba bo‘lib xizmat qilgan.

Boburiy hukmdorlar “Boburnoma”ni qadrlaganlar, davlatni boshqarish, siyosat tutishga doir tajriba nuqtayi nazaridan ham e‘zozlaganlar, Bobur boshlab bergan tarix yozish an‘anasini o‘ziga xos tarzida davom ettirganlar<sup>5</sup>.

Asarning elshunoslik jihatdan o‘rganishda antropologik qiyofani yaratish, etnonimlar, xo‘jalik hayot, moddiy va nomoddiy madaniyatga doir ma‘lumotlarda turkiy xalqlarning o‘rta chog‘ elshunosligi tahlil etilgan.

“Boburnoma”ning manbashunoslik tahlilida e‘tibor qaratiladigan yana bir muhim jihat – asarning tili va uslubidir. Asarning tili lo‘nda, ravon va tabiiy<sup>6</sup> bo‘lib, bunday holat asarning xalqchilligi jihatdan manba sifatidagi ahamiyatini yanada oshiradi. Shuningdek, Bobur mavjud holatni tasvirlashda xolislikka intilgan, voqealarni ortiqcha oshirish yoki o‘zicha baholashdan tiyilgan. Bu usul asardagi tarixiy ma‘lumotlarning ishonchliligini ta‘minlagan.

Mazkur bobning ikkinchi qismi “**Asarning o‘rganilish tarixi**” deb nomlanib, tarixshunoslik jihatidan shartli ravishda 3 guruh, jumladan, 1) Sovet mustamlakachiligi yillarida bajarilgan tadqiqotlar; 2) Mustaqillik yillarida olib borilgan ilmiy izlanishlar; 3) Xorijiy tadqiqotlarga bo‘lib tahlil qilindi.

*Birinchi guruh* tadqiqotlariga tavsif berilar ekan, shuni alohida qayd etish lozimki, 20-yuzyillik boshlarida yashagan millat oydinlari, jumladan, Mahmudxo‘ja Behbudiy, Abdurauf Fitrat, Bo‘lat Soliyev, Sadriddin Ayniy o‘z asarlarida<sup>7</sup> “Boburnoma”ga ko‘p murojaat etgan bo‘lsa-da, asar bo‘yicha jiddiy tadqiqotlar 20-yuzyillikning 40-yillaridan boshlangan. Mazkur davrdagi tarix fani nuqtayi nazardan dastlabki yirik tadqiqot Sabohat Azimjonova tomonidan amalga oshirilgan bo‘lib, uning tadqiqoti Zahiriddin Muhammad Boburning Kobul va Hindistondagi siyosiy faoliyatiga bag‘ishlangan<sup>8</sup>. T. Fayziyev temuriylar davridagi davlat siyosiy va madaniy hayotda ayollarning ishtirokiga alohida e‘tibor qaratib,

<sup>2</sup> Babur-nama (Memoris of Babur). Translated from the original turki text of Zahiruddin Muhammad Babur padshah Ghazi by Annette Susannah Beveridge. – Dehli, 1989. – P. 12.

<sup>3</sup> Захириддин Муҳаммад Бобур. Бобурнома. – Тошкент: Шарк, 2002. – Б. 251.

<sup>4</sup> Zahir ad-din Muhammad Babur. Baburname (Vaqa'i). Critical edition based on four chagatay texts with introduction and notes by Eiji Mano. – Kyoto: Nakanishi Printing, 1995. – P. 14.

<sup>5</sup> Зиё А. Тузуки Жаҳонгирий // Ўзбекистон адабиёти ва санъати. – 1994. – №27. – Б. 2.

<sup>6</sup> Назарова Х. Бобур ва ўзбек адабий тили. – Тошкент: Фан, 1983. – Б. 35.

<sup>7</sup> Бехбудий М. “Сарт” сўзи мажхулдир // Ойна. – 1914. – №25. – Б. 386-388. Фитрат А. Ўзбек адабиёти намуналари. 1-жилд. – Тошкент: Ўздавнашр, 1928. – 128-бет; Солиев Б. Бухорода қимматли асарлар // Инкилоб. – 1922. – №2. – Б. 20-23; Садриддин Айний. Самарқанд шаҳри // Маориф ва ўқитувчи. – 1928. – №10. – Б. 47-50.

<sup>8</sup> Азимжонова С. Государство Бабура в Кабуле и в Индии. – Москва: Наука, 1977. – С. 12.

xususan, Gulbadanbegimni sharqdagi birinchi tarixchi ayol sifatida e'tirof etadi<sup>9</sup>. S. Jalilov temuriylar hukmronligi davrida Farg'ona viloyati boshqaruvining qisqacha tarixini, uning shayboniylar tomonidan egallanish jarayonini, shuningdek, Boburning Afg'oniston va Hindistondagi faoliyatini tahlil qilib, "Boburnoma"ni Rim imperatori Yuliy Sezarning asarlari bilan qiyoslaydi. Tadqiqotchining ta'kidlashicha, Sezarning asarlari faqat Rim davlati tarixi uchun ahamiyatli bo'lsa, "Boburnoma" Markaziy Osiyo, Afg'oniston va Hindistonning tarixi hamda jug'rofiyasi uchun qimmatli manba hisoblanadi<sup>10</sup>.

*Ikkinchi guruhga* O'zbekistonning mustaqillik erishgandan so'ng milliy qadriyatlarning tiklanishi va tarixiy merosga bo'lgan munosabatning o'zgarishi natijasida ko'plab buyuk siymolar, jumladan, Zahiriddin Muhammad Bobur shaxsi va uning shoh asariga bo'lgan munosabat ham o'zgardi. I. Hoshimov o'z tadqiqotida boburiy malika Nurjahonbегinning guldан moy olish orqali atirni kashf qilganligini qayd etgan<sup>11</sup>. I. Nizomiddinov izlanishlarida elchilik bilan bog'liq maxsus kiyimlar, ularning turlari va "xilat" marosimi haqida ham qimmatli ma'lumotlar berilgan<sup>12</sup>. D. Yusupova Boburiylar manbalariga jiddiy e'tibor qaratgan bo'lib, uning boburiylar yozma manbalarining O'zbekiston qo'lyozmalar fondidagi saqlanish holati va ular haqida ma'lumotlar bergan<sup>13</sup>. Olimaning fikricha, "Boburnoma" soha tadqiqotchilari uchun muhim manba bo'lishi bilan birga yondosh manbalar bo'yicha ham muhim yo'lko'rsatkich vazifasini bajaradi. N. Nizomiddinov esa "Boburnoma" va Boburiylar davri manbalaridagi muhim atamalar ro'yxati ham keltirilgan, sulolani "buyuk mo'g'ullar" deyilishidan avval, hind xalqi ularni "mo'g'uliy a'zam" deb ataganini qayd etgan<sup>14</sup>.

"Boburnoma" asari M. Nuriddinov<sup>15</sup>, R. Shamsutdinov<sup>16</sup>, O. Bo'riyev<sup>17</sup>, N. Nizomiddinov<sup>18</sup>, A. Madraimov<sup>19</sup>, G'. Sotimov<sup>20</sup> va B. Yo'ldoshev<sup>21</sup> tomonidan tarixiy manba sifatida chuqur tahlil etilib, unda asarning tarixiy voqealarni yoritishdagi aniqligi, davlat boshqaruvi, diplomatiya, madaniyat va san'at

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<sup>9</sup> Файзиев Т. Темурий маликалар. – Тошкент: Абдулла Қодирий, 1994. – 67-бет; О'sha muallif: Захириддин Муҳаммад Бобур ва унинг авлодлари. – Тошкент: Ёзувчи, 1996. – 95-бет.

<sup>10</sup> Жалилов С. Бобур ҳақида ўйлар. – Тошкент: Шарқ, 2006. – Б. 56.

<sup>11</sup> Ҳошимов И. Ҳиндистонда бобурийлар сулоласи салтанати. – Тошкент: Ўқитувчи, 1996. – Б. 52.

<sup>12</sup> Низомиддинов И. XVI–XVIII асрларда Ўрта Осиё – Ҳиндистон муносабатлари. – Тошкент: Фан, 1966. – Б. 56.

<sup>13</sup> Юсупова Д. Рукописные источники по истории Индии XVI–XVII вв. в фонде института Востоковедения АН УзССР / Из истории культурных связей народов Средней Азии и Индии. – Ташкент: Фан, 1986. – С. 75 – 86; О'sha muallif: Фарғона водийсига Бобурнома билан саёхат // "Жаҳон тарихи ва маданиятида Захириддин Муҳаммад Бобур" номли конференция материаллари. – Тошкент, 2013. – Б. 23-29.

<sup>14</sup> Низомиддинов Н. Буюк Бобурийлар сулоласи. – Тошкент: Фан ва технология, 2012. – Б. 5.

<sup>15</sup> Нуритдинов М. Бобурийлар сулоласи. – Тошкент: Фан, 1994. – 48-бет.

<sup>16</sup> Шамсутдинов Р. Бобурни излаб. – Андижон: Мерос, 1993. – 195-бет.

<sup>17</sup> Бўриев О. Бобурномадаги топонимлар изохли луғати. – Тошкент: Наврўз, 2015. – 223-бет; О'sha muallif: Захириддин Муҳаммад Бобур давлати харитаси / Тузувчилар: О. Бўриев, А. Шарипов. – Тошкент, 2022.

<sup>18</sup> Низомиддинов Н. Буюк Бобурийлар сулоласи. – Тошкент: Фан ва технология, 2012. – 516-бет.

<sup>19</sup> Мадраимов А., Машрабов З. Темурий ва бобурийлар санъати. – Тошкент: Шарқ, 2022; – 384-бет; О'sha muallif: Мадраимов А. Буюк шоир ва олимнинг ажойиб тақдири, ғаройиб саргузаштлари ва ибратли ҳаёти. – Тошкент: NIF MSH, 2024. – 328-бет.

<sup>20</sup> Сотимов Ғ. Бобурийзодалар. – Тошкент: Маънавият, 2003. – 144-бет; О'sha muallif: Марказий Осиё ва Ҳиндистон тарихида Бобурийлар даври. – Тошкент: Ғафур Ғулом, 2008. – 128-бет.

<sup>21</sup> Ёўлдошев Б. Бобурий маликалар. – Тошкент: Шарқ, 2018 – 74-бет; О'sha muallif: Бобурпур. – Тошкент: Мумтоз сўз, 2014; – 56-бет; О'sha muallif: Нуржаҳон бегим. – Тошкент: Мумтоз сўз, 2014; – 44-бет; О'sha muallif: Бобур йилномаси. – Тошкент: Мутафаккир, 2024. – 48-бет.

masalalarini aks ettirishdagi o'zni hamda manbashunoslik va tarixshunoslikdagi ilmiy ahamiyati asoslab berilgan.

A. Ashirov, A. Qayumov, U. Qoraboyev, U. Abdullayev, S. Davlatova va boshqa elshunos olimlar "Boburnoma" ma'lumotlaridan foydalanib, o'z ilmiy tadqiqotlarida o'zbek xalqining madaniyati, etnik jarayonlari, bayram an'analari, milliy kiyimlari va etnoslararo munosabatlarini o'rganganlar<sup>22</sup>.

Ilmiy faoliyati boshqa sohalarda bo'lsa-da, Zahiriddin Muhammad Bobur va "Boburnoma" asari tarixiga oid tadqiqotlar olib borgan adabiyotshunoslar – Sodiq Mirzayev, Saidbek Hasanov, Aziz Qayumov, Anzoriddin Ibrohimov, Hasan Qudratullayev, Pirmqul Qodirov, Ismoil Bekjonov; geograf – Hamidulla Hasanov; geolog – Zokirjon Mashrabov; matematik – Abdulla A'zam; arabshunos – Shokirxo'ja Rustamxo'jayev, shifokor Mirmahmud Mirsaydullayev va boshqa olimlarning ilmiy xizmatlari ahamiyatlidir<sup>23</sup>. Bu tadqiqotlar asarning ko'ptarmoqli xususiyatini anglatib, adabiyotshunoslar asarning badiiy-estetik jihatlarini tahlil etgan bo'lsalar, geograf, tuproqshunos, matematik, arabshunos va tibbiyot sohasi olimlarining izlanishlari "Boburnoma"dagi tabiat, geologik kuzatishlar, matematik aniqlik, til xususiyatlari hamda tibbiy ma'lumotlarning ilmiy talqinini boyitgan. Ushbu yondashuvlar Bobur merosining tarmoqli ilmiy qiymatini oshirib, soha tadqiqotlari uchun muhim manbaviy asos yaratdi.

*Uchinchi guruhga* xorijiy tadqiqotlar hisoblanadi. Aynan bu guruhga oid tadqiqotlar 17-yuzyillik so'ngidan boshlangan bo'lib, "Boburnoma"ning matni bo'yicha amalga oshirilgan. Jumladan, dastlabki tadqiqot 1697-yilda fransuz sharqshunosi Bartolame Ervalo "Bobur yoki Bobar" nomli maqola tarzida Fransiyada e'lon qilingan<sup>24</sup>. Keyinchalik 1705-yilda N. Vitsen tomonidan "Boburnoma" asari dastlab niderland tilida tarjima qilingan<sup>25</sup>. Matnshunoslik va

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<sup>22</sup> Аширов А. Ўзбек маданиятида сув. – Тошкент. 2020. – 240-бет; Қаюмов А. "Бобурнома" – этник жараёнларни ўрганишда муҳим манба / "Муҳаммад Бобурнинг жаҳон маданияти тарихида тутган ўрни" номли илмий анжуман материаллари. – Тошкент, 2013. – Б. 105-106; Қорабоев У. Ўзбек халқи байрамлари. – Тошкент: Шарқ, 2002. – 240-бет; Давлатова С. Қашқадарё миллий кийимлари: анъанавийлик ва замонавийлик. – Тошкент: Янги аср авлоди, 2006. – 177-бет; Абдуллаев У. Фарғона водийсида этнослараро жараёнлар (XIX – XX аср бошлари). – Тошкент: Янги аср авлоди, 2005. – 215-бет.

<sup>23</sup> Қаюмов А. Асарлар. 10-жилдлик, 5-жилд. Захириддин Муҳаммад Бобур ижодиёти. – Тошкент: Мумтоз сўз. 2009. – 303-бет; Азимджанова С., Қаюмов А. Захириддин Муҳаммад Бобур. Предисловие к «Избранным сочинениям». – Ташкент: АН Узбекистан, 1959. – 344-стр; Қудратуллаев Ҳ. Бобур армони. – Тошкент: Шарқ, 2009. – 383-бет; О'ша муаллиф: Бобурнинг давлатчилик сиёсати ва дипломатияси. – Тошкент: Шарқ, 2011– 431-бет; Ҳасанов С. ва бошқ. Буюк комусий асар – Бобурнома. – Тошкент: Шарқ, 2002 – 335-бет; О'ша муаллиф: Захириддин Муҳаммад Бобур. – Тошкент: Ўқитувчи, 2011– 84-бет; Қодиров П. Юлдузли тунлар. (Тарихий роман). – Тошкент: Фафур Ғулом, 1980; – 436-бет; Ҳасанов Ҳ. Бобур жойлари (Афғонистондан хат) // Шарқ юлдузи. – 1963. – №5. – Б. 14. О'ша муаллиф: Ўрта осийлик географ ва сайёҳлар. – Тошкент: Ўзбекистон, 1964. – 252-бет; О'ша муаллиф: Бобур – сайёҳ ва табиатшунос. – Тошкент: Ўзбекистон, 1983. – 62-бет; Бобур ва Бобурийлар библиографияси / Тузувчилар: Ш.Ш. Рустамхўжаев, З.Ш. Бердиева. – Андижон, Andijon nashriyot-matbaa, 2014. – 482-бет; Мирсайдуллаев М. Бобурнинг касаллик тарихи. – Тошкент: Мумтоз сўз, 2013. – 221-бет; Иброҳимов А. Бобурийлар мероси. – Тошкент: Encyclopedia World, 2023. – 76-бет; О'ша муаллиф: "Бобурнома" – буюк асар. – Тошкент: Encyclopedia World, 2023. – 81-бет.

<sup>24</sup> Derbelo D. Babur or Babir / Eastern Kutubonus or a dictionary of dictionaries on the knowledge of the citizen of the East. – Paris, 1897. – P. 268.

<sup>25</sup> Otajanov N. The problems of development and continuity of the translations of the "Memories of Bobur" // Экономика и социум. – 2022. – №9. – P. 176.

tilshunoslik sohalarida “Boburnoma”ning qo‘lyozmalarini topish, tanqidiy matnini yaratish, xorijiy tillarga tarjima qilish borasida salmoqli tadqiqotlar olib borilgan<sup>26</sup>.

Tarix nuqtayi nazardan asarni o‘rganishda U. Erskin Boburning Hindistonga kirib kelishi, u yerdagi madaniy integratsiyani kuchaytirgan, ayniqsa, bog‘lar madaniyati “baghbaniyat”<sup>\*</sup>ni Hindistonga olib kirgan va bu orqali yangi ijtimoiy-madaniy makon yaratgan deb hisoblaydi<sup>27</sup>. I. Habibning tadqiqoti Boburiylar davridagi Hindiston qishloq xo‘jaligi tarmoqlari o‘rganilgan, xususan, dehqonlar hosil yig‘ishdan avval muqaddas daraxtga atab, ehson qilish kabi marosimlarini o‘tkazgan, bunday odatlar xalqning tabiatga bo‘lgan qadimiy e‘tiqodlari bilan bevosita bog‘langanligini yozgan<sup>28</sup>. S. Chantra Boburiylar hukmronligining Hindiston jamiyatiga ko‘rsatgan ta‘siri, diniy bag‘rikenglik va madaniy uyg‘unlik jarayonlarini chuqur ilmiy tahlil qilgan<sup>29</sup>. L. Sharma saroydagi marosimlar, saroy ahlining kundalik hayoti, kiyinish madaniyati, “xilat”<sup>\*</sup> marosimi va odob-axloq qoidalari batafsil tasvirlangan<sup>30</sup>. S. Deyl Bobur faoliyatini bog‘dorchilik, me‘morchilik, tabiatda go‘zallik yaratish, san‘at va adabiyot orqali o‘z hukmdorlik obrazini shakllantirish jarayonlari orqali o‘rganadi<sup>31</sup>. A. Shimmel xonim Boburiylar davlatida saroy hayoti, madaniy qadriyatlari, diniy bag‘rikengligi va san‘atidagi yuksak didni yoritgan<sup>32</sup>. M. Fisher tadqiqotida millatlararo nikohlar (Boburning yusufzayi afg‘on urug‘idan bo‘lmish Bibi Muborikani nikohiga olishi), urf-odatlar, viloyatlardagi xalq hayoti, diniy bag‘rikenglik o‘rin olgan<sup>33</sup>.

Tarixiy tadqiqotlarni F. Berne<sup>34</sup>, P. Chovudhari, R. Misra<sup>35</sup>, M. Sviyetoxovskiy<sup>36</sup>, D. Kolliyer<sup>37</sup>, A. Maldahiyar<sup>38</sup>, E. Mano<sup>39</sup> kabi olimlar

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<sup>26</sup> *Fransiyada*: Pavet de Courteille. A. Dictionnaire Turk-Oriental. – Parij, 1870. – 562-pg; Bacque-Grammont J. L. Le livre de Babur. – Parij, 1980. – 477-pg. va b.; *Angliyada*: King L., Leyden J., Erskine W. Memoirs of Zahir-ed-Din Muhammed Baber, Emperor of Hindustan. – London, annotated and revised ed. by L. King, 2 Vols, Milford, 1921– 443-pg; Babur-Nama (Memoirs of Babur). Translated from the original Turki text by Annete S. Beveridge. – Lahore: Sang-e meel, 1979 – 528-pg; Lane-Poole. Babar. – Oxford, 1899. – 601-pg. va b.; *Amerikada*: Thackston W., Baburname. Chaghatay Turkish Text with Abdul-Rahim Khankhanan's Persian Translation. – 3 Vols. – Cambridge: Mass, 1993. – 459 pg.; *Rossiyada*: Благова Г. Академик Самойлович и изучение литературного наследия Захир-ад-дина Мухаммеда Бабура // Восток. – 1997. – №6. – С. 19-21; Бабура-наме / Пер. М. Салье, издание второе, дораб. Общ. ред-я и доработка Азимджановой С. А. – Ташкент: Гл. ред. энциклопедий, 1993. – 463-стр; *Turkiyada*: Baburnâme Gazi Zahîreddin Muhammed Babur. Doğu türkçesinden çeviren: Reşit Rahmeti Arat. – Ankara: Kabcı Yayinevi, 2005. – 855-s; *Yaponiyada*: Mano Eiji. Babur-nama (Vaqayi) Critical Edition Based on Four Chaghatay Text with introduction and Notes. – Kyoto-Syokado, 1995. – 670-pg. va boshq.

<sup>\*</sup> *Baghbaniyat* – mevali daraxtlar, gullar va manzarali o‘simliklarni ekish, parvarish qilish va yetishtirish bilan bog‘liq bog‘dorchilik amaliyoti.

<sup>27</sup> Erskine W. A History of India Under the Two First Sovereigns of the House of Taimur: Babur and Humayun. Volume I. – London: Longman, 1854. – P. 110 –115.

<sup>28</sup> Habib I. The Agrarian System of Mughal India 1556–1707. – Oxford: Oxford University Press, 1999. – P. 47–48.

<sup>29</sup> Chandra S. Medieval India: Mughal Empire (1526–1748). – New Delhi: Har-Anand Publications, 2007. – 640-pg.

<sup>\*</sup> *Xilat* – to‘n kiydirish va sovg‘a berish marosimi. Asosan Davlat oldidagi xizmatlari uchun ishonch va mukofot tarzida beriladigan hadya. Asarda to‘n, egarlangan ot, bezatilgan xanjar, qilich kabilardan iborat sovg‘alar berilish lavhalari keldirilgan.

<sup>30</sup> Шарма Л. Бобурийлар салтанати. – Тошкент: Маънавият, 1998. – Б. 34–37.

<sup>31</sup> Dale S. The Garden of the Eight Paradises: Babur and the Culture of Empire in Central Asia, Afghanistan and India (1483–1530). – Leiden: Brill, 2004. – 520-pg.

<sup>32</sup> Schimmel A. The Empire of the Great Mughals: History, Art and Culture. – London, 2005. – 352-pg.

<sup>33</sup> Fisher M. Short History of the Mughal Empire. – London: Tauris, 2016. – 304-pg.

<sup>34</sup> Bernier F. Travels in the Mughal Empire (1656–1668). – Oxford: Oxford Press, 1934. – 344-pg.

<sup>35</sup> Misra R. Women in Mughal India. – Delhi: Munshiram Manoharlal, 1967. – 256-pg.

<sup>36</sup> Swietochowski M., Welch S., Schimmel A., Thackston W. The Emperor’s Album. – New York. Metropolitan Museum of Art, 1987. – 192-pg

<sup>37</sup> Collier D. The Mughal Empire their India. – New Delhi: Hay house India, 2016. – 400-pg.

amalga oshirganlar. Xususan, yapon olimi Eyji Mano “Boburnoma”ning tanqidiy-tahlilini amalga oshirgan olim sifatida e’tirof etiladi<sup>40</sup>.

Xullas mavzu tarixshunosligi tahlili shuni ko’rsatadiki, sovet davridagi mafkuraviy yondashuvlar “Boburnoma”ning o’rganilish imkoniyatlarini cheklab qo’ygan. Tadqiqotlar asosan badiiy-ijodiy jihatlarga yo’naltirilgan bo’lib, tarixiy nuqtayi nazardan tahlil yetarli darajada rivojlanmagan. Mustaqillik yillarida esa asarning turli sohalar bo’yicha tadqiqi jonlandi, xususan, Boburning falsafiy, diniy, tarix va tabiatga oid qarashlari keng o’rganila boshlandi. Xorijiy tadqiqotlarda esa Zahiriddin Muhammad Bobur davlat arbobi va sulola asoschisi sifatida, “Boburnoma” esa jahon miqyosidagi muhim tarixiy-memuar asar sifatida tahlil qilindi.

Dissertatsiyaning ikkinchi bobi **“Boburnoma”da etnik tarix, tabiat va xo’jalik hayot bilan bog’liq etnografik materiallar**” deb nomlanadi. Mazkur bobning **“Etnik tarix va toponimlar tavsifi”** nomli birinchi qismida Turonning o’rta chog’da yashagan etnonimlar, xalqlar joylashgan oykonimlar\*, etnotoponimlar\*, antroponimlar\*, etnooronimlar\* manzillarining tasnifi keltirilgan. Asarda turkiy etnonimlar – *turkiy*<sup>41</sup>, *sort*<sup>42</sup>, *chakrak*<sup>43</sup>, *arg’un*<sup>44</sup>, *barlos*<sup>45</sup>, *bekchik*<sup>46</sup>, *qavchin*<sup>47</sup>, *mang’it*<sup>48</sup>, *itarchi*<sup>49</sup>, *bahrin*<sup>50</sup>, *qarluq*<sup>51</sup>, *dug’lat*<sup>52</sup>, *jaloyir*<sup>53</sup>, *qipchoq*<sup>54</sup>, *ming*<sup>55</sup>, *uyg’ur-majam*<sup>56</sup>, *tutchi*<sup>57</sup> kabilarni keltirgan.

Zahiriddin Muhammad Bobur Farg’onada yashagan asosiy etnik guruhlarni turklar va sortlarga bo’lgan. Uning ta’rifiga ko’ra, turklar, ya’ni turkiy tilda so’zlashuvchi aholi bo’lib, ular asosan, Farg’ona vodiysining sharqiy qismini egallagan. Sortlar esa aksincha, g’arbiy Farg’onada yashagan va aksari forsiy tilda

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<sup>38</sup> Maldahiyar A. Babur King of chessboard. – New Delhi: Vintage, 2024. – 480-pg.

<sup>39</sup> Mano E. Babur-Nama. (Vaqai), Concordance and classified Indexes. – Kyoto: Kyoto University Press, 1996. – 455-pg.

<sup>40</sup> Mano E. Babur-nama (Vaqayi) Critical Edition Based on Four Chaghatay Text with introduction and Notes. – Kyoto-Syokado, 1995. – 670-pg.

\* *Oykonimlar* – ma’lum bir aholi punkti, ya’ni shahar, qishloq, mahalla yoki manzilgoh nomlarini bildiruvchi toponimlar.

\* *Etnotoponimlar* – ma’lum bir xalq, qabila yoki etnik guruh nomidan kelib chiqqan geografik nomlar.

\* *Antroponimlar* – shaxs nomlari, ya’ni odamlarning ism-sharifi, laqabi yoki taxalluslarini ifodalovchi onomastik birliklar.

\* *Etnooronimlar* – muayyan xalq yoki etnos nomi bilan bog’liq tog’, tepa, qir kabi relyef shakllarining nomlari.

<sup>41</sup> Захириддин Мухаммад Бобур. Бобурнома... – Б. 34, 44, 59, 203, 212.

<sup>42</sup> Yuqoridagi manba... – B. 35, 87, 109.

<sup>43</sup> Yuqoridagi manba... – B. 51, 68.

<sup>44</sup> Yuqoridagi manba... – B. 32, 44, 46, 50, 70, 76, 77, 94, 105, 125, 130, 135, 156.

<sup>45</sup> Yuqoridagi manba... – B. 65, 72, 76, 77, 83, 100, 105, 132, 133, 134, 149, 157, 177, 190.

<sup>46</sup> Yuqoridagi manba... – B. 82, 89, 92, 94.

<sup>47</sup> Yuqoridagi manba... – B. 4, 41, 64, 84, 149, 264.

<sup>48</sup> Yuqoridagi manba... – B. 68.

<sup>49</sup> Yuqoridagi manba... – B. 91.

<sup>50</sup> Yuqoridagi manba... – B. 55.

<sup>51</sup> Yuqoridagi manba... – B. 168.

<sup>52</sup> Yuqoridagi manba... – B. 43.

<sup>53</sup> Yuqoridagi manba... – B. 64.

<sup>54</sup> Yuqoridagi manba... – B. 49.

<sup>55</sup> Yuqoridagi manba... – B. 64.

<sup>56</sup> Yuqoridagi manba... – B. 74.

<sup>57</sup> Yuqoridagi manba... – B. 42.

so‘zlashgan<sup>58</sup>. Tadqiqotda turk, sort, chig‘atoy, afg‘on, hind kabi etnonimlar bilan birgalikda turkiy urug‘lar tahlili qayd etilgan.

“Boburnoma”da ko‘p hollarda bevosita turkiy urug‘ haqida emas, balki shu urug‘ vakili bo‘lgan kishilar to‘g‘risida ma’lumotlar beriladi. Jumladan, Bobur o‘z asarida ayrim shaxslarni tilga oladi, masalan: “*Ali Mazidbek qavchin urug‘idan kelib chiqqan*”<sup>59</sup>; “*Vays Log‘ari – samarqandlik, tutchi urug‘idan*”<sup>60</sup>; “*Ibrohim Soru – ming urug‘idan*”<sup>61</sup>. Bundan tashqari, urug‘ nomlari shaxsiy ismlarga qo‘shilib ishlatilgan. Masalan: *Shayx Abdulloh barlos, Ayyub bekchik, Hojiqozi mang‘it, Qosim eshikog‘a jaloyir* va boshqalar. Bu esa, turkiy xalqlar urug‘ kelib chiqishiga katta ahamiyat berganini ko‘rsatadi. Bundan tashqari kishilar ismlariga urug‘ nomini qo‘shib atalishi bu nasab va siyosiy mansublikni aniqlovchi ko‘rsatkich (identifikator) vazifasini bajarganligini anglatadi. Asarda uchraydigan etnik tarix bilan bog‘liq qismlar Bobur yashagan davrdagi ijtimoiy-siyosiy jarayonlar, hududiy bo‘linishlar va turli xalqlarning o‘zaro aloqalarini tasvirlashda muhim vosita sifatida namoyon bo‘ladi.

“Boburnoma”da uchraydigan joy nomlari geografik joylashuvni aniqlash, o‘sha davr ijtimoiy, siyosiy, madaniy hayoti va etnik tuzilmasi haqida chuqur tasavvur beradi. Chunonchi, hududlarning nomlanishiga doir muhim ma’lumotlar, xususan, Kandibodom – “*bodom shahri*”<sup>62</sup>; Shahrizabz shahri – “*yashil, ko‘kalamzor shahar*”<sup>63</sup>; Qarshi esa – “*go‘rxona*”<sup>64</sup> ma’nosida ekanligini qayd etilgan. Muallif joy nomini faqat geografik obyekt sifatida emas, balki xalq orasida bo‘lib o‘tgan voqea bilan bog‘laydi. Bu yondashuv etno tafakkur va og‘zaki tarix an‘analariga asoslangan: “*Hamisha bu dashtga yel borur. ...Derlarkim, bir necha darvesh bu bodiyada tund yelga yo‘luqub, bir-birini topolmay, “Ho, darvesh”, – “Ho darvesh”, deya halok bo‘lubturlar*”<sup>65</sup>. Muallif bu lavhada o‘z zamondoshlari ongida shakllangan xalq og‘zaki tarix etimologiyasini yozib qoldirgan. Bu esa toponimning atalish tarixiy ildizi, o‘sha davrdagi ijtimoiy ong, diniy tasavvur (darveshlar obrazi), iqlim va tabiatga doir tasavvurlarni ham ochib beradi.

Mazkur bobning “**Tabiat va o‘simlik olamiga oid ma’lumotlar**” deb nomlangan ikkinchi qismida “Boburnoma” asarida qayd etilgan 15 – 16-yuzyillikdagi Turon, Afg‘on diyori va Hindistondagi viloyat, shahar hamda qishloqlar jug‘rofiyasi, tabiat va nabodot olami haqidagi ma’lumotlar tahlil etilgan.

Asarda kishilarning tabiat haqidagi tasavvurlari turli lavhalar orqali keltirilib, xususan, Turonning “havoli”, “oshlig‘i mo‘l” tasvirlangan tabiati dunyo olimlarini o‘ziga tortgan. “Boburnoma” o‘ziga xos ekobotanik manba bo‘lganligi bois aynan uning Farg‘ona qismi tabiatiga oid lavhalari 1705-yilda niderland olimi Vitsen

<sup>58</sup> Азимджанова С. Из истории культурных связей народов Средней Азии и Индии. – Ташкент: Фан, 1986. – С. 64.

<sup>59</sup> Захириддин Мухаммад Бобур. Бобурнома... – Б. 41.

<sup>60</sup> Yuqoridagi manba... – В. 42.

<sup>61</sup> Yuqoridagi manba... – В. 64.

<sup>62</sup> Yuqoridagi manba... – В. 36.

<sup>63</sup> Yuqoridagi manba... – В. 61; Қораев С. Географик номлар маъноси. – Тошкент: Ўқитувчи, 1978. – Б. 156; Нафасов Т. Ўзбекистон топонимларининг изоҳли луғати. – Тошкент: Ўқитувчи, 1988. – Б. 217.

<sup>64</sup> Захириддин Мухаммад Бобур. Бобурнома... – Б. 61.

<sup>65</sup> Yuqoridagi manba... – В. 36.

tomonidan jahonda birinchi bo‘lib xorijiy tilga tarjima qilingan<sup>66</sup>. Chunki, aholi gavjum hudud, suv havzalari, o‘rmon, dalalar va cho‘llar bilan birgalikda bu hududda yashovchi hayvonlar – qirg‘ovul, bedana, bug‘u-maral, to‘ng‘izlar ovlanganligi haqidagi ekomuhit lavhalari yevropaliklarni taajjublantirgan. Qolaversa, ushbu asar zamonaviy ekologik antropologiya fani\* nuqtayi nazaridan ham kishilik jamiyati va tabiat o‘rtasidagi munosabatni ko‘rsatishda yorqin namunasi sifatida Turon tabiati o‘ziga xos ekomadaniyat markazi bo‘lganligi anglatadi.

“Boburnoma”da qayd etilgan o‘simliklarni kishilarning hayotidagi ahamiyatidan kelib chiqqan holda 4 guruh – 1) *marosimiy – ramziy*; 2) *xo‘jalikka oid*; 3) *xalq tabobatiga doir*; 4) *estetik va bezak o‘simliklariga bo‘lib tahlil* qilindi.

*Birinchi guruh*: marosimiy – ramziyga *chinor, balut (eman), arg‘uvon, xurmo, lola, qizil gul (lolaqizg‘aldoq) sumbul, uzum va qovun* kabi o‘simliklar kiritilgan. *Ikkinchi guruh*: xo‘jalik ekinlari asarda “oshlig” sifatida qayd etilgan. Mazkur guruh o‘simliklariga *bug‘doy, sholi, arpa, qovun, tarvuz, bodring, nayshakar (shakarqamish), sabzi va boshqa xo‘jalik ekinlarini tahlili* keltirilgan. Yana xo‘jalikda qo‘llangan o‘simliklar, xususan, o‘tin sifatida qo‘llangan – *balut, qarqand, bodomcha, xanjak*<sup>67</sup>; otga yaxshi egulik sifatida *tut va qayrag‘och bargi, butaka, xovit*<sup>68</sup> qayd etilgan. *Uchinchi guruh*: tabobatga oid o‘simliklar sifatida esa “yabruh us sanam”<sup>69</sup> (ayiq o‘ti)ni – mehriyoh; qulonquyruq, shiboq<sup>70</sup>, ma‘jun<sup>71</sup>, afyun<sup>72</sup> – kuchli ta’sir ko‘rsatuvchi; “fatila” (paxta)ni kuydirish orqali qonni to‘xtatish<sup>73</sup>; murchni qaynatib, suvini jarohatni zararsizlantirish (dizenfeksiya) uchun foydalanganligi kabi lavhalar tahlili berilgan. *To‘rtinchi guruhga*: *yosuman\**, *nilufar, atirgul, lola, qizil gul, binafsha* kabi estetik va bezak o‘simliklarining ahamiyati, qo‘llanishi bilan bog‘liq elshunoslik jihatlari asoslab berilgan.

Gullar ellararo aloqalarda o‘zaro madaniyat tashuvchisi sifatida ham ahamiyatli bo‘lib, xususan, xushbo‘y atirgulni Hindistonga aynan Bobur olib kirgan<sup>74</sup>. Gullar va yovvoyi o‘tlarning kishining ichki dunyosi va estetik qarashlarini o‘zida aks etib, tabiatni sevish, asrash va yaratuvchilik qobiliyatlarini namoyon qilish bilan bog‘liq chaqiruvlar beradi. Chunonchi, tabiat – o‘simlik – odam munosabatlarda kishilikning birlamchi bo‘lishi muhimligi ochib beriladi. Dorivor o‘simliklar lavhalari orqali kishi va jonivorlar kasalliklari uchun barcha davo va malhamlar shu tabiatning o‘zida mujassam etganligi e’tirof etiladi.

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<sup>66</sup> Witsen N. Noord en Oost Tartarye, ofte bondig ontwerp van eenige dier landen en volke. – Amsterdam: François Halma, 1705. – 649-pg.

\* *Ekologik antropologiya* – insonlarning atrof-muhit bilan o‘zaro aloqalarini, ya’ni inson jamiyatlari va ularning yashash ekologiyasi o‘rtasidagi munosabatlarni o‘rganadigan ilmiy yo‘nalishdir. U madaniyat, iqtisodiyot, texnologiya va atrof-muhit o‘zaro qanday ta’sir qilishi bilan shug‘ullanadi.

<sup>67</sup> Захриддин Мухаммад Бобур. Бобурнома... – Б. 115.

<sup>68</sup> Yuqoridagi manba... – B. 85.

<sup>69</sup> Yuqoridagi manba... – B. 32.

<sup>70</sup> Yuqoridagi manba... – B. 116.

<sup>71</sup> Yuqoridagi manba... – B. 37, 171.

<sup>72</sup> Yuqoridagi manba... – B. 238.

<sup>73</sup> Yuqoridagi manba... – B. 94.

\* *Yosuman* – zaytundoshlar oilasiga kiruvchi gul turi.

<sup>74</sup> Иброҳимов А. Бобурийлар мероси. – Тошкент: Encyclopedia world, 2023. – Б. 12.

Asarda Turon, Kobul va Hindistonda tarqalgan 150 dan ziyod o‘simlikning nomi, ta’rifi, tarqalishi va yana o‘zbekcha, arabcha va hindcha nomlari bergan. Bundan tashqari, asarda hayvonlarning 180 ga yaqin turi qayd etilgan bo‘lib, ularning ayrimlari hozirgi kunda ham mamlakamizda mavjud.

Ikkinchi bobning uchinchi fasli **“Xo‘jalik hayoti bilan bog‘liq materiallar”** deb nomlanib, “Boburnoma”da qayd etilgan o‘z davrining xo‘jalik hayotiga oid elshunoslik ma’lumotlar tahliliga bag‘ishlanadi. Asarda aks etgan xo‘jalik tartiblarni quyidagi to‘rt asosiy yo‘nalish – *ekin-tikinchiilik an‘analari, chorvachilikning holati, hunarmandchilik faoliyati; savdo an‘analari*. “Boburnoma”da ekin-tikinchiilikda dastlab, lalmi erlarda ekinlarni parvarishlash bo‘yicha lavhalar tahlil qilingan. Unga ko‘ra Agra, Chandvar va Biolada maxsus dalv\* idishlar vositasida quduqdan suv chiqarib olingan va zarur bo‘lgan vaqtlarda ekinlarga suv berilgan<sup>75</sup>. Suv manbalari kam bo‘lishiga qaramay, Qarshida qovun va boshqa ekinlar<sup>76</sup>ning yaxshi hosil berishi ushbu hududdagi lalmi dehqonchilik an‘analari va mahalliy mirishkorlik yutuqlarini aks ettiradi. G‘azna eli har yili ekin etishtirish uchun yangi tuproq qavati solinib, ro‘yan\* o‘simligi parvarishlangan<sup>77</sup>. Suvsiz hududlarda yomg‘ir chaqirish (yada) marosimlari o‘tkazilgan. “Boburnoma”da yada marosimlari asosiy kishisi – yadachilar haqida ma’lumot beradi: *“Xojago Mullo Sadrkim... yadachilig‘ni ham bilur edi”*. Toshidan faqatgina ekin-tikinchiilik maqsadida emas, balki jang paytida ham foydalanilgan. Ekinlarga yomg‘ir so‘ralgan lavhada esa: *“To‘xta Bo‘g‘a Sulton yada qilg‘on ekantur. Tun el qupub, yomg‘ur yog‘a kirishti. Tavr havoe bo‘ldi”*<sup>78</sup>. O‘sha davr boshqa manbalarida yada toshning kuchini oshirish yo‘llari, yomg‘ir haddan ortiq ko‘p yoqqanda, uni yada toshi yordamida to‘xtatish yo‘llari haqida ham ma’lumotlar berilgan<sup>79</sup>.

Asarda Farg‘ona viloyati hamda Andijon ta’rifida bir xil: *“...oshlig‘ va mevasi farovon”* deya ma’lumot keltirilishi ushbu hudud xo‘jaligi aynan sug‘orma dehqonchilikka mos o‘lka sifatida gavdalanadi. *“Oshlig‘”* deganda sabzavot va donli ekinlar tushunilsa, *“mevasi farovon”*dan bog‘dorchilik ham xo‘jalik asosini tashkil etganligi tushuniladi. Sug‘orma dehqonchilik mahsulotlaridan sholi, bug‘doy, bodring, sabzi, qovun, tarvuz, uzumni etishtirish bilan bog‘liq lavhalar keltiriladi. Xususan, uzumdan tayyorlangan “arra toshi” va “suhon toshi” deb atalgan chog‘ir\*<sup>80</sup>larning xususiyatlarini ta’riflaydi<sup>80</sup>. Chorvachilikda qo‘y, echki, qoramol, ot, tuya kabi hayvonlarning o‘rni bilan bir qatorda Farg‘ona vodiysi tog‘larida yashovchi chakrak elining sigir o‘riga qo‘tos boqqanligi<sup>81</sup>, Hindistonda

\* Dalv – suv tashish va quyish uchun mo‘ljallangan idish.

<sup>75</sup> Заҳириддин Муҳаммад Бобур энциклопедияси. – Тошкент: Шарқ, 2014. – Б. 218.

<sup>76</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – Б. 61.

\* Ro‘yan – bo‘yi 1,5–2 metr gacha yetuvchi ildizpoyali, ko‘p yillik o‘t o‘simlik. Xo‘jalikda bo‘yoq olish maqsadida yetishtirilgan.

<sup>77</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – Б. 113.

<sup>78</sup> Yuqoridagi manba... – B. 252.

<sup>79</sup> الاسرار في مناقب الاخيار. ШҚФ. Қўлёзма саноғи 2372. – Б. 210<sup>b</sup>–211<sup>a</sup>.

\* Chog‘ir – uzumdan tayyorlanadigan mast qiluvchi ichimlik.

<sup>80</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – Б. 110.

<sup>81</sup> Yuqoridagi manba... – B. 51.

esa fillarning xo‘jalikdagi ahamiyati ochib berilgan<sup>82</sup>. Chorvaning xalq o‘yinlari “chavandozlik”, “qovoq o‘yini”, “chavg‘on”, “otdan sakrash”, “tuya poygasi”, “qo‘chqor urushtirish”da foydalanilgan. Marosimiy ahamiyati o‘laroq ehson, peshkash (tortiq) qilish, qurbonlik keltirishda qo‘llangan. Hunarmandchilik va savdo an‘analari haqida muallif Samarqand hunarmandlar bozori haqida yozarkan, ular orasida aniq kasbiy ajratish mavjudligini ta‘kidlaydi: “*Har hirfagar\*ning bir boshqa bozori bor, bir-birlariga maxlut emasdur, tavr rasmidur*”<sup>83</sup>. Bunday holat ijtimoiy-iqtisodiy tizimda kasblarning ixtisoslashganligi va shaharsozlik madaniyatida hunarmandlar alohida kasb uyushmalari yoki “mahallalari”da joylashganini ko‘rsatadi. Bunday kasb egalari o‘rtasidagi raqobat, xizmat sifati va ijtimoiy nufuz masalalarini ham belgilaganligini anglatadi. Zahiriddin Muhammad Bobur Samarqand, Kobul va Qandahor kabi shaharlarni Xuroson hamda Hindiston o‘rtasidagi asosiy markazlar sifatida tasvirlaydi<sup>84</sup>. Ushbu shaharlar, ayniqsa, Samarqand va Kobul “*savdoxonasi bisyor yaxshi bo‘lur*”, ya‘ni bozori serqatnov va boy markaz hisoblangan.

Xulosa qilib aytganda, “Boburnoma”da keltirilgan etnonim va toponimlar orqali tadqiqot davrining geografik tasviri va madaniy-hududiy manzarasi o‘laroq, ularning etimologiyasi, u erda yashovchi aholining odatlari tadqiq qilindi. Asarda qayd etilgan o‘simliklarni marosimiy, xo‘jalik, tabobat va bezaklardagi ahamiyati asoslandi. Xususan, gullar, mevalar va dori-darmon o‘simliklari orqali Bobur tasvirlagan makonlardagi ekologik muhit, iqlim sharoiti hamda aholining kundalik hayot tarzida tutgan o‘rni hamda ularning elshunoslik ahamiyatini ko‘rsatib berildi. Shuningdek, xo‘jalik hayotiga oid ma‘lumotlar orqali Bobur davridagi aholining kunlik turmushi, xo‘jalikning sug‘orish tizimlari, hosil turlari, hunarmandchilik mahsulotlari va savdo yo‘llariga oid lavhalar o‘rta chog‘ iqtisodiy manzarasini yoritib berilgan.

Uchinchi bob “**Asarda madaniyat va qadriyatlar talqini**” deb nomlanib, uning birinchi qismi “**Boburnoma**”da **oilaviy munosabatlar talqini**”ga bag‘ishlanadi. Mazkur qismi *oila a‘zolarining o‘zaro munosabatlari va tarbiya, oilaviy an‘analari, mehmondo‘stlik an‘analari* kabi guruhlariga bo‘lib tahlil etilgan.

Zahiriddin Muhammad Bobur farzand tarbiyasi va ta‘limiga alohida e‘tibor qaratgan. U farzandlarini ilm-fan, she‘riyat va san‘atga qiziqtirish, ularni odob-axloq va davlat boshqaruvi sirlariga o‘rgatishni o‘zining otalik va podshohlik burchi deb bilgan<sup>85</sup>. Boburning Humoyun va Komron Mirzolarga yo‘llagan maktublari ta‘lim, ma‘rifat, odob va davlatchilik masalalariga bag‘ishlanib, unda farzandlarga mehr va tanbeh uyg‘un tarzda aks etgan<sup>86</sup>. Shu bilan birga, asarda bola tarbiyasining an‘anaviy qoidalari, ya‘ni bolaga ta‘lim berishni 4 yoshidan boshlash<sup>87</sup>, ustozga topshirish, diniy va dunyoviy fanlarni o‘rgatish kabi odatlar ham qayd etiladi. Bobur farzandlarining ilmi, ma‘naviyatli bo‘lib yetishishi uchun

<sup>82</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 198.

\* *Hirfagar* – savdogar.

<sup>83</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 60.

<sup>84</sup> Yuqoridagi manba... – B. 108.

<sup>85</sup> Neru J. Hindistonning kashf etilishi... – B. 57.

<sup>86</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 243; Комрон Мирзо. Девон. – Тошкент, 1993. – Б. 6.

<sup>87</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 144.

kitob yozgan, ularni o‘qish-o‘rganishga rag‘batlantirgan, xat va inshoda ravonlikka chorlagan<sup>88</sup>. Natijada, uning farzandlari va avlodlari shoir, tarixchi, olim sifatida ilm va madaniyat rivojiga salmoqli hissa qo‘shdilar<sup>89</sup>. Gulbadanbegimning “Humoyunnoma” asari Sharqdagi birinchi ayol tarixchisi namunasi sifatida yuksak ahamiyatga ega.

Oilaviy an‘analar – *farzand tug‘ilishi, nikoh, to‘y va motam* kabi marosimlariga ajratilgan holda tahlil etilgan. Asarda xomiladorlik davridagi tug‘ilajak bolaning jinsini aniqlash bo‘yicha odat<sup>90</sup>, chaqaloqqa ism qo‘yish kabi lavhalar keltirilgan. Boburning Hindistonga harbiy yurishi xayrli kechishi oldidan tug‘ilgan o‘gil farzandiga “Hindol” ismini qo‘ygan. Bu odat o‘zbek xalqida qadimdan mavjud bo‘lib, chaqaloqqa muvaffaqiyatli tanlangan va berilgan nom uning taqdirini o‘zida mujassam etadi deb ishonilgan<sup>91</sup>. Nikoh va to‘y bilan bog‘liq qalinliq (beshikkerti)\*, to‘yda kelin va kuyov ustidan sochqi sochish\*, to‘y, “yuzochdi”<sup>\*</sup> marosimlari hamda ularni o‘tkazish lavhalari orqali o‘rta chog‘dagi o‘zbek tutumlari bugunimiz bilan bog‘langan holda ochib beriladi. Xususan, Markaziy Osiyo davlatlarida ham to‘ydan so‘ng o‘tkaziladigan “yuzochdi” marosimi qozoqlarda – “betashar”, qirg‘izlarda – “bet achuu”, turkmanlarda – “yüz achma”, tojiklarda – “ruyushkunon”(rukshon) deb ataladi.

Motam odatlarida dafn qilish, aza, qora chirmash\*, idda saqlash\*, marhum haqiga duo va ehson qilish, qabr ziyorati kabi odat lavhalari o‘rganilgan.

Mehmondo‘stlik bilan bog‘liq lavha tahlillarida Boburning mehmonlarni qabul qilishi – xonlar, hukmdorlar va yuqori martabali mansabdorlarni kutib olish va kuzatish marosimlari keltirilgan. Jumladan, mehmonni qarshilashning davrga xos odatlari haqida: “... *Kichik xon ro‘baro‘din keladur edi...Ko‘rushur yerga yetishib, to‘qquz qatla yukunub kelib ko‘rushti*”<sup>92</sup>. Lavhada muallif tog‘alari garchi o‘zidan yoshi katta va xon bo‘lsa-da, mehmonning hurmati barchasidan ustunligini ta‘kidlanadi. Bundan tashqari asardagi mehmondo‘stlik an‘analari o‘sha davr va keyingi Boburiylar davridagi lavhalarga taqqoslangan. Mehmon kutishning Turonga xos an‘anasi keyingi boburiylar davrida ham davom etgan. Xususan, Akbarshoh davrida turli millat, din va madaniyat vakillarini o‘z saroyida samimiy qabul qilgan. Uning topshirig‘i bilan Agra va Fatihpur Sekri kabi shaharlarda “Mehmonnomayi xos” barpo etilgan<sup>93</sup>. Bu yerda kelgan mehmonlar uchun maxsus

<sup>88</sup> Захириддин Мухаммад Бобур. Бобурнома... – Б. 243.

<sup>89</sup> Мўминов И. Амир Темурнинг Ўрта Осиё тарихида тутган ўрни ва роли. – Тошкент: Фан, 1968. – Б. 50.

<sup>90</sup> Захириддин Мухаммад Бобур. Бобурнома... – Б. 238.

<sup>91</sup> Аширов А. А. Ўзбек халқининг қадимий эътиқод ва маросимлари... – Б. 77.

\* *Qalinliq* (beshikkerti) – qarindoshlik rishtalarini mustahkamlash maqsadida bolani boshqa oilaning bolasi bilan “kelajakda kuyov-kelin bo‘ladi” degan niyatda unashtirib qo‘yish odati.

\* *Sochqi* – to‘y marosimlarida kelin-kuyovning kelgusi nikoh davrida baxtli va boy bo‘lsin deya, oltin hamda kumushlardan iborat sochqilar sochilgan. Sochqilar daraxt mevalari – bodom, anor donasi, pista shakliga keltirilganligida ramziy ma‘no bor: ular farzand, oilaga ishoradir.

\* *Yuzochdi* – to‘ydan keyin kelinning yuzidagi ramziy matoni olish odati. Marosimda ma‘lum rasmlar bajarilgandan so‘ng kelinni yuzini yosh bolakay (o‘g‘il bola, bunda “birinchi farzandi o‘g‘il bo‘lsin” deya) maxsus mevali daraxt shoxlaridan tayyorlangan cho‘p bilan kelinning yuzidagi yopinchiqni olib tashlaydi.

\* *Qora chirmash* – motam ramzi bo‘lib, bunda odatga ko‘ra qora libos kiyilgan.

\* *Idda saqlash* – bu ayol eridan ajrashgandan yoki eri vafot etgandan so‘ng turmushga chiqishdan avval kutushi shart bo‘lgan muddat. Eri vafot etgan ayol – 4 oy 10 kun idda saqlaydi (agar homilador bo‘lsa, tug‘ruqqacha).

<sup>92</sup> Захириддин Мухаммад Бобур. Бобурнома... – Б. 90.

<sup>93</sup> Abul Fazl. Ain-i-Akbari. Vol. 1 / translate by H. Blochmann. – Calcutta: The Asiatic Society, 1873. – P. 98.

xonalar va hovlilar ajratilib, har bir mehmon tantanali kutib olinib, ularning maqomiga mos ravishda sovg‘alar berilgan, saroy oshpazlari esa hind, fors hamda turkiy taomlaridan iborat boy dasturxonlar tayyorlangan<sup>94</sup>. Masalan, Jahongir davrida Buyuk Britaniya elchisi Tomas Ro saroyda bo‘lgan va o‘z esdaliklarida Boburiylar saroyidagi dabdaba, tartib-intizom hamda mehmondo‘stlikka yuqori baho bergan<sup>95</sup>.

Uchinchi bobning **“Milliy kiyim va taqinchoqlar bayoni”** deb nomlangan ikkinchi qismida Turon, afg‘on va hindlarga xos kiyimlar tahlil qilingan. “Boburnoma”da o‘z davrida ommalashgan kiyim-kechaklarga *fo‘ta* (salla o‘rnida ishlatiladigan mato, belbog‘)<sup>96</sup>, *bo‘rk*<sup>97</sup> (qo‘zi terisidan qilingan mo‘g‘ulcha qalpoq), *dubulg‘a-bo‘rk*<sup>98</sup> (kanop tolasidan tikilgan qalpoq), *joma* (keng, uzun ustki kiyim), *choriq*<sup>99</sup> (poyabzal), *taqband* (belbog‘), *jiba*<sup>100</sup> (yengsiz uzun kiyim, asarda o‘q o‘tkazmaydigan maxsus kiyim sifatida qo‘llangan), *to‘n*, *nimcha* (kamzul), *toqi* (erkaklar bosh kiyimi), *shalvar* (pastki kiyim), *lachak* (ayollar bosh kiyimi) kabi liboslar kiradi. Bundan tashqari, erkaklar kamarlari, harbiy kiyimlar, ayollar taqinchoqlari haqidagi lavhalar tahlil qilingan. Zahiriddin Muhammad Bobur Hindistondagi hukmronligi davrida Turon xalqlariga xos kiyinish uslubi davom etgan. Boburiylar davrida hind kiyim-kechaklar uslubida turkiy va forscha madaniyatning ta‘siri katta bo‘lgan<sup>101</sup>. Temuriylar davri liboslari Hindiston issiq iqlimiga xos ravishda madaniy evrilishlarga uchradi. Abul Fazl Allomiyning ta‘kidlashicha, Boburiylar davri kiyimlari bilan bir qatorda yangi kiyim turlari va nomlari paydo bo‘ldi. Jumladan, *takauchiya\**, *dutahi\**, *shahaji\**, *so‘zani\**, *qalami\**, yangi *qoba\** kabilar shular jumlasidandir<sup>102</sup>. Xususan, Akbar “*takauchiya*” deb ataluvchi, yumaloq etakli va o‘ng tomondan bog‘lanadigan ko‘ylak kiygan<sup>103</sup>.

Tadqiqotda hindlarning Boburiylar oilasi kiyinish uslublariga taqlid qilgan holda ularning kiyinishdagi keyingi o‘zgarishlar qayd etilgan. Jumladan, “Boburnoma”dagi kiyimlar bilan bog‘liq xilat marosimi, kiyimlarning vazifaviy, ramziy xususiyatlari hamda taqinchoqlar haqidagi ma‘lumotlar tahlil qilingan.

Uchinchi bobni yakunlovchi qismi **“Bayramlar, xalq sayillari va milliy o‘yinlar tavsifi”** deb nomlanib, xalq an‘anasining bir qismi hisoblangan

<sup>94</sup> Abul Fazl. Ain-i-Akbari. Vol. 1 / translate by H. Blochmann... – P. 98.

<sup>95</sup> Roe T. The Embassy of, to the court of Great Mughals (1615–1619). – London, 1926. – P. 12.

<sup>96</sup> Захириддин Мухаммад Бобур. Бобурнома... – Б. 134, 182.

<sup>97</sup> Yuqoridagi manba... – B. 26, 37, 258.

<sup>98</sup> Yuqoridagi manba... – B. 72.

<sup>99</sup> Yuqoridagi manba... – B. 304, 527.

<sup>100</sup> Yuqoridagi manba... – B. 150, 156, 161, 162, 167.

<sup>101</sup> Goswamy B. Indian Costumes, in the collection of the Calico Museum of Textiles. – Ahmadabad, 1993. – P. 14.

\* *Takauchiya* – paxta matosidan ishlangan, uzun yumaloq etakli libos.

\* *Dutahi* – ichki astarli qalin ko‘ylak.

\* *Shahajida* – qirollik tikuvlari bilan bezatilgan ko‘ylak bo‘lib, har bir girxida oltmishdan ortiq naqsh bilan tikilgan.

\* *So‘zani* – ipakdan tayyorlangan naqshli libos.

\* *Qalami* – paxtadan tayyorlangan uzunligi oyoqning tizza qismigacha tushadigan libos.

\* *Qoba* – qalin matodan ishlangan ko‘ylak, gadar esa qobadan kengroq va uzunroq bo‘lib, mo‘ynali libos o‘rnida qo‘llanilgan

<sup>102</sup> Abul Fazl. Ain-i-Akbari. Vol. 1 / translate by H. Blochmann... – P. 97.

<sup>103</sup> Dhar S. Costumes of Indian and Pakistan: A Historical and Cultural Study. – Bombay, 1969. – P. 12.

bayramlar, sayillar va milliy o'yinlar xalqning ijtimoiy hayotidagi muhim voqealar sifatida ko'rsatilganligi asar orqali tahlil qilingan.

Har bir xalqning ijtimoiy-madaniy hayotida azaliy an'ana, urf-odat, marosim, bayramlar alohida o'rin tutadi. Ular kishilar turmush tarzining o'ziga xos hodisasi sifatida namoyon bo'ladi<sup>104</sup>. "Boburnoma"da Navro'z haqida ham ma'lumot berilib, ushbu bayramning ahamiyati va xalq orasida qanday nishonlanishi to'g'risida muhim faktlar bayon qilingan. Asarda "*iyd namozini Go'mal rudining yoqasida o'taldi. Navro'z ul iydqa yovuq kelib edi*"<sup>105</sup>, deya muallif Hayit bilan Navro'zning teng kunga kelganligini yaxshilik alomati sifatida alohida ta'kidlaydi. Bu xayrli yaqinlik o'zi va safardagi hamrohlari uchun ham xursandchilikka sabab bo'ladi, she'riy misralar qayd qilgan<sup>106</sup>. Harbiy yurishlar, odatda, bayram tadbirlari yakunlangach amalga oshirilgan bo'lib, xususan, Hindistonga yurish "Navro'z" bayrami nishonlangandan so'ng boshlangan. Boburiylar davlatida Humoyun ko'rsatmasi bilan bayram nishonlash yanada ommaviylashgan, xususan, Navro'zdan keyingi o'n yetti kunni "Humoyun kuni" deb e'lon qilinib, barcha yangi libos kiygan holda bayram keng nishonlangan<sup>107</sup>. Mazkur bayram yilboshi sifatida e'tirof etilib, yangi yilga yangi liboslar bilan kutib olinishi odati bugungi kunda ham o'zbek an'analarida saqlanib qolgan.

Bayramlar bilan birgalikda ijtimoiy hayot bilan bog'liq xalq sayillari ham muhim ahamiyatga ega. Asarda "*Lola sayli*", "*Qovun sayli*" va "*Hazon sayli*" bo'yicha berilgan ma'lumotlar ilmiy tahlil etilgan. Xalq tomonidan amalga oshiriladigan milliy sayillar "Boburnoma" yozilgan davrida ham ijro etilganligi, bu tabiat bilan kishilarni birlashtirgan jarayon ekanligi e'tirof etiladi. Asarda "*...turluq-turluq lolalar ochilur, bir qatla lola anvoyini buyurdumkim sanadilar, o'ttuz to'rt nav lola chiqti...*"<sup>108</sup> deya, bir hududda 33 xil lola ochilishiga urg'u berilib, "Lola sayli" o'laroq, tabiat bilan diydorlashish, kishilarga xursandchilik ulashish kabi insoniylik hislatlari vujudga kelganligi tasvirlangan. Mazkur gul sayillari bugungi kunda ham yurtimizning turli hududlarida o'ziga xos ko'rinishda amalga oshirilib, Xorazmda – "Qizil gul" bayrami, Buxoroda<sup>109</sup> – "Qizil gul sayli" ("Sayli guli surx"); Farg'ona vodiysi<sup>110</sup> va Toshkent vohasida – "Lola sayli", "Lolaqizg'aldoq sayli", Chust, Pop hamda Denov tumanlarida – "Sumbula sayli" va boshqa hududlarda "Boychechak" hamda "Chuchmoma" sayillari o'tkazilmoqda.

Xalq sayillari bilan ijro etiladigan o'yinlar Vatan himoyachilarini saralab olishning o'z davrining o'ziga xos usuli sanalgan. Asarda qayd etilgan xalq o'yinlarini uchta guruhga bo'linib, tahlil qilindi: 1) xalq o'yinlari – *kurash, xo'roz va qo'chqor urushtirish, kabutar uchirish*; 2) harbiy o'yinlar – *chavg'on, zehgirtaroshlik, qovoq, otdan sakrash, hok palla*; 3) aqliy o'yinlar – *shoxmot, shatranj, nard, oshiq*. Mazkur davrda kurash o'yiniga alohida e'tibor berilganligi

<sup>104</sup> Қорабоев У. Ўзбек халқи байрамлари... – Б. 8.

<sup>105</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 120.

<sup>106</sup> Yuqoridagi manba... – В. 120.

<sup>107</sup> Гулбаданбегим. Хумоюннома... – Б. 87.

<sup>108</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 152.

<sup>109</sup> Қиличев Т. Хоразм халқ театри. – Тошкент: Адабиёт ва санъат, 1988. – Б. 22–25.

<sup>110</sup> Хамраев А. Праздник "Красный розы" / Известия АН УзССР. – 1958. – № 66. – С. 72–73.

oydinlashdi, xususan, asarda ko'chmanchilarda kurashchi "bo'ka" deb atalganligi qayd etilgan<sup>111</sup>. Boburiylar davlatida shahzodalarga kurashdan saboq berilgan, jumladan, Jaloliddin Akbar mohir kurashchi bo'lgan<sup>112</sup>. Qadimdan kamondan otish va o'q uzish turkiylar kundalik hayotining ajralmas bir qismi bo'lib<sup>113</sup>, temuriylar davrida ham bu o'yin bilan nafaqat erkaklar, balki ayollar ham shug'illangan. Xususan, malikalar saroyda bo'sh vaqtlarida o'ynaydigan eng muhim o'yinlardan biri kamondan o'q uzish bo'lgan<sup>114</sup>.

Asarda qayd qilingan bayramlar, sayillar va xalq o'yinlari o'zbek xalqining o'rta chog'dagi ma'naviy-madaniy hayotini ko'rsatadi. Sayillar tabiat bilan bir butunlik, er va mehnatni sevish, kishilarni qadrlash kabi xislatlarni o'zida jamlagan bo'lsa, o'yinlarda xalqning bo'sh vaqtini mazmunli o'tkazish orqali yurtni himoya qilish va sog'lom turmush tarzi targ'ib qilinadi.

"Boburnoma"da oilaviy munosabatlar marosim va odatlarning o'z ichiga olgan jamiyatning ijtimoiy-iqtisodiy sharoiti hamda marosimiy an'analarni aks ettirgan manba hisoblanadi. Asarda tasvirlangan kiyim va taqinchoqlar nafaqat o'tmish kiyinish madaniyati haqida tushuncha beradi, balki bunday jarayonlarni keng elshunoslik nuqtayi nazardan o'rganish imkonini ham taqdim etadi. Mazkur ma'lumotlar orqali o'sha davrga oid kiyinish odatlari qanday ijtimoiy, iqtisodiy va madaniy sharoitlar bilan bog'liq bo'lganligini osonroq tushunish mumkin.

## XULOSA

"Boburnoma" asari turkiy xalqlar etnografiyasini o'rganishda muhim etnografik manba sifatida quyidagi **xulosalar**ga kelindi:

1. "Boburnoma" manbashunoslik nuqtayi nazaridan muallif hayoti va davr voqealarini aks ettiruvchi memuar asar sifatida yaratilgan. Shu bilan birga, u keng ijtimoiy-madaniy muhitni yorituvchi tarixiy hujjat maqomiga ega. Asarda turkiy xalqlarning hayot tarzi, etnik tarixi, joy nomlari, xo'jalik faoliyati, moddiy va nomoddiy madaniyatiga oid ma'lumotlar o'z ifodasini topgan. Ushbu ma'lumotlar zamonaviy elshunoslik tadqiqotlar uchun muhim ilmiy dalillarni taqdim etadi.

2. "Boburnoma"ning o'rganilish tarixi tahlil etilganda, dastlabki tadqiqotlarda asar asosan adabiy va tarixiy yo'nalishda baholangani ko'rinadi. Sovet davri mafkuraviy cheklovlari natijasida Zahiriddin Muhammad Bobur shaxsiyati ko'proq shoir sifatida tadqiq etilgan, 1920–1930-yillarda asarni o'qish taqiqlangan. Mustaqillikdan keyin Boburning hayoti va merosi fanlararo asosda o'rganilib, "Boburnoma" milliy tarix va madaniyatni tahlil qilishda muhim manba sifatida e'tirof etildi. 18-yuzyillikda esa Yevropa (ingliz) olimlari asarni Buyuk Britaniyaning Hindiston va Afg'onistonga oid geosiyosiy manfaatlari doirasida o'rgangani ma'lum. Bunday holat uni sharqshunoslik ilmiy merosi bilan birga, mustamlakachilik siyosiy-iqtisodiy rejalarida ma'lumot manbai sifatida qo'llanilganini anglatadi. Xalqaro izlanishlarda "Boburnoma" xalqlar tarixi va

<sup>111</sup> Захириддин Мухаммад Бобур. Бобурнома... – Б. 45.

<sup>112</sup> A de la Garza. Mughals at War: Babur, Akbar and the Indian Military Revolution, 1500 – 1605: Doctorate Thesis. – Ohio: The Ohio State University, 2010. – P. 233.

<sup>113</sup> Faruk S. O'guzlar (Turkmenler), Tarihi - Boy Teşkilatı –Destanları, Türk Dünyası Araştırmaları Vakfı Yayınları. – İstanbul, 2016. – S. 35.

<sup>114</sup> Гулбаданбегим. Хумоюннома... – Б. 51.

Sharq tamadduni jarayonlarini o'rganishda alohida ahamiyatga ega manba sifatida qayd etilgan.

3. "Boburnoma"da turkiy omilning ustuvorligi aniq ko'zga tashlangan bo'lib, undagi turkiy joy nomlari (oykonimlar), qabila va xalq nomlari (etnonimlar), turmush tarzi va xo'jalikka oid ma'lumotlar (dehqonchilik, chorvachilik), etnopsixologik tasvirlar, milliy va diniy o'zlikni anglash, kiyim-kechak madaniyati, marosim va urf-odatlar, ramziy ma'noga ega taqinchoqlar hamda xil'at marosimi haqidagi kuzatuvlar o'sha davr turkiy xalqlarining ma'naviy-madaniy dunyoqarashini keng qamrovda tasvirlab bergan. Ushbu tasvirlar tarixiy etnografiya va zamonaviy toponimika sohalarida tadqiqot olib borish uchun qimmatli ilmiy material hisoblanadi.

4. Asardagi Turon aholisining etnobotanik bilimlari, agrar tajribalari va ekologik qarashlari haqidagi ma'lumotlar tarixiy-etnografik tahlil uchun asosiy manbalardan birini tashkil etadi. Asarda uzum, qovun, anor, olxo'ri kabi mevalarning iqlimga moslashtirilishi va bog'dorchilikda seleksion usullar qo'llanilganligi haqidagi kuzatuvlar jamiyatning tabiat resurslaridan foydalanish madaniyati va agrar innovatsiyalari haqida ilmiy xulosalar chiqarish imkonini beradi. Boburning tabiat va o'simlik olamiga oid qaydlari esa xalqlarning atrof-muhit bilan uyg'un hayot kechirish tafakkuri, ekologik madaniyati va turmush tarzining barqarorlikka qaratilgan qirralarini anglashda tahliliy asos sifatida namoyon bo'ladi.

5. "Boburnoma"da keltirilgan xo'jalikka oid ma'lumotlar dehqonchilik, chorvachilik, hunarmandchilik, ovchilik va savdo-sotiq sohalarining taraqqiyot darajasini aniqlash imkonini beradi. Ushbu ma'lumotlar orqali moddiy madaniyatning shakllanish jarayoni hamda jamiyatning iqtisodiy asoslari ilmiy jihatdan ochib beriladi. Shuningdek, Zahiriddin Muhammad Bobur va Boburiylar sulolasi davrida Hindistonda bog'dorchilik alohida xo'jalik tarmog'i sifatida rivojlanib, qishloq xo'jaligining muhim yo'nalishlaridan biriga aylangani asoslanadi.

6. "Boburnoma"dagi oila va oilaviy munosabatlarga oid tasvirlar turli xalqlarning ma'naviy hayoti va ijtimoiy-madaniy tajribalarini chuqur anglash imkonini beradi. Asarda oila jamiyatning asosiy ijtimoiy birligi sifatida talqin etilib, o'zaro munosabatlarda axloqiy-me'yoriy qadriyatlar ustuvor o'rin tutgani ko'rinadi. Bu holat tarixiy va ma'naviy meros sifatida qimmatlidir. Xususan, "yuz ochdi" marosimining tasviri uning qadimiy milliy an'ana sifatida shakllanganini ko'rsatadi. Marosimning maqsadi, o'tkazilish tartibi, undagi ishtirokchilar va ramziy vositalar (o'g'il bola – avlod davomiyligi timsoli, meva shoxi – serfarzandlik ramzi) xalqning ma'naviy-moddiy hayoti bilan chambarchas bog'liq holda asoslangan. Bu an'ananing o'zbek xalqi bilan birga qo'shni qardosh xalqlar (qozoq, qirg'iz, turkman, tojik) hayotida ham uzviy tarzda saqlanib qolgani madaniy merosning uzluksizligi va mintaqaviy umumiylikni namoyon etadi. Demak, "Boburnoma" tarixiy hujjat, turkiy xalqlar nomoddiy madaniy merosi va oilaviy munosabatlardagi qadriyatlar davomiyligini yorituvchi muhim manbadir.

7. Kiyim va taqinchoqlarga oid tasvirlar turkiy xalqlarning turmush uslubi, ijtimoiy tuzilishi, milliy o'ziga xosligi haqida ham keng ma'lumot beradi. Turon

xalqlariga xos chorqab, joma, poyjoma, nimcha, lakak va toqi kabi liboslarning ma'naviy-ramziy vazifasi qayd etilgan. Shu bilan birga, Boburiylar davrida ularning Hindiston madaniyatiga ta'siri natijasida mahalliy muhitda takuchiya, dutahi, so'zani, qalami kabi yangi kiyim turlari vujudga kelganligi qayd etilgan. Bunday holat madaniy aloqalar va evrilish jarayonlarini tahlil qilish imkonini ochadi.

8. Turkiy xalqlarning ijtimoiy hayotida bayramlar, xalq sayillari va milliy o'yinlar jamoaviy ongini shakllantirish, birdamlikni mustahkamlash va qadriyatlarni avloddan avlodga yetkazishning samarali vositasi sifatida faoliyat ko'rsatgan. Navro'z, Ramazon, Qurbon, Hosil kabi diniy va mavsumiy bayramlar, shuningdek, lola, suv, uzum, qovun, xazonrezgi sayillari hamda kurash, ot poygasi, chavg'on, lashkar ko'rigi, hayvonlar janglari singari o'yinlar ijtimoiy almashinuv va madaniy muloqot jarayonini ta'minlab kelgan. Ushbu ko'rinishlar o'rta chog' jamiyatida birdamlikni kuchaytirish, tarbiyaviy qadriyatlarni shakllantirish va ijtimoiy tizimning barqarorligini ta'minlashda muhim omil sifatida kuzatilgan.

Tadqiqot natijasida quyidagi **taklif va tavsiyalar** ishlab chiqildi:

1. Asarning etnik nomlar, urug'lar joylashuvi, odatlari bo'yicha maxsus ilmiy tadqiqotlar olib borish.

2. O'simliklar va hayvonot olami bilan bog'liq ma'lumotlarga asoslanib, ularning geografik o'ziga xosligi hamda turlari bo'yicha atlas tuzish.

3. Asarda keltirilgan kiyimlar, ularning turlari, madaniyatlararo qorishuv va keyingi evrilishlar bo'yicha maxsus tadqiqot olib borish.

4. Tarixiy asarlar, xususan, "Boburnoma" bilan bog'liq darslik va o'quv qo'llanmalarni yaratishda tadqiqotdan olingan ilmiy natijalardan foydalanish, shuningdek, etnografiya yo'nalishlari uchun alohida kurs sifatida o'qishni tashkil etish, mavzu haqida hujjatli hamda badiiy filmlar yaratish.

**SCIENTIFIC COUNCIL NUMBER DSc.02/30.12.2019. Tar.56.01.  
ON AWARDING ACADEMIC DEGREES AT THE INSTITUTE OF  
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OF THE REPUBLIC OF UZBEKISTAN**

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**INSTITUTE OF HISTORY**

**DAVRONBEK ZOKHIDJON UGLI OLIMJONOV**

**“BABURNAME” – IS A SIGNIFICANT HISTORICAL-ETHNOGRAPHIC  
SOURCE FOR THE STUDY OF THE ETHNOGRAPHY OF THE TURKIC  
PEOPLES**

**07.00.07 – Ethnography, ethnology and anthropology**

**DISSERTATION**

**Abstract of the Doctor of Philosophy (PhD) of Historical Sciences**

**Tashkent - 2025**

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<b>Leading organization:</b>	<b>National University of Uzbekistan</b>

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The doctoral dissertation can be reviewed in the Fundamental Library of the Academy of Sciences of the Republic of Uzbekistan (Registered number № \_\_\_\_). (Address: 100170, Tashkent, Ziyolilar Street, 13. Tel.: (99871) 262-74-58; Fax: (99871) 262-34-41).

Abstract of dissertation is delivery 20 november 2025.  
(Registry protocol № 17 dated 19 november 2025).



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## INTRODUCTION (PhD) dissertation abstract)

**The relevance and necessity of the dissertation topic.** In the context of globalization, the issue of identifying the roots of the cultural identity, customs, and values of Turkic peoples represents one of the most pressing research directions both regionally and globally. The sources created during the Timurid era – a crucial stage in the development of Uzbek statehood – continue to serve as an essential factor in understanding not only the history of the Uzbek nation but also the broader progress of human civilization. From this perspective, conveying the rich historical and cultural heritage of this period in its authentic form to future generations and the wider public remains a matter of considerable scholarly relevance.

A wide range of studies on the history of Zahiriddin Muhammad Babur and the Baburid era are being carried out in numerous research institutions around the world. In these studies, Babur's "Baburname" is recognized as a primary source for examining the cultures of Turkic, Afghan, and Indian peoples. Substantial research has been conducted in the fields of source studies, historiography, and cultural studies based on this work. Furthermore, ethnographic analysis of the "Baburname" – including its reflections on ethnic history, toponymy, nature and flora, aspects of economic life, interpretations of family and domestic relations, as well as issues of tangible and intangible cultural heritage – holds particular scholarly significance.

In New Uzbekistan, further development of scholarly research – especially large-scale investigations devoted to studying sources that illuminate periods of special importance in Uzbek culture, as one of the key directions of the historical sciences – is being prioritized. Providing a comprehensive and impartial assessment of the history of the Uzbek people and statehood on the basis of primary sources, and ensuring that "even a single page of a manuscript related to our history, culture, and religion is collected, introduced to our people and youth, so that they may understand the greatness and uniqueness of our heritage and be raised as worthy heirs of this noble legacy,"<sup>1</sup> has been identified as one of the urgent tasks. In this regard, the "Baburname", as an ethnological source that sheds light on the socio-economic life, daily practices, economic activities, and material and spiritual culture of society in the 15th – 16th centuries, is of exceptional scholarly value.

This dissertation, to a certain extent, contributes to the implementation of the tasks outlined in the Decree of the President of the Republic of Uzbekistan No. PF-158 of September 11, 2023, "On the Strategy Uzbekistan – 2030," Resolution No. PQ-2995 of May 24, 2017, "On Measures to Further Improve the System of Preserving, Researching, and Promoting Ancient Written Sources," Resolution No. PQ-126 of February 10, 2022, "On Additional Measures for Improving the System of Preserving and Studying Ancient Written Sources," Resolution No. PQ-20 of January 25, 2023, "On the Wide Celebration of the 540th Anniversary of the Birth

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<sup>1</sup> Mirziyoyev Sh. Milliy taraqqiyot yo'limizni qat'iyat bilan davom ettirib, yangi bosqichga ko'taramiz. – Toshkent: O'zbekiston, 2017. – 471-bet

of the Great Poet, Scholar, and Prominent Statesman Zahiriddin Muhammad Babur,” as well as the speech of April 15, 2025, on naming the New Andijan settlement “Babur City,” and other relevant normative-legal documents regulating this field of activity.

**Compliance of the research with the priority areas of development of science and technology of the Republic.** This research has been carried out in accordance with Priority Area I of the Development of Science and Technology in the Republic: “Formation of a system of innovative ideas and their implementation in the social, legal, economic, cultural, and spiritual-educational development of an information-oriented society and a democratic state.”

**The Degree of Scholarly Investigation of the Problem.** Zahiriddin Muhammad Babur made significant contributions to world history through his rich scholarly legacy, his principles of state governance, and his mastery of military strategy. A number of scholars have conducted research on his views related to diplomacy, his depictions of the life of the people, his respect for tangible and intangible cultural heritage, his ideas regarding environmental protection, and his initiatives in construction and development. Therefore, the study of the Baburnama from a historical-diplomatic perspective may be conditionally divided into three groups:

1. Research conducted during the Soviet period.
2. Scientific studies carried out during the years of independence.
3. Foreign researches.

An analysis of the historical research devoted to Zahiriddin Muhammad Babur and his Baburnama shows that, although certain studies have made use of sections of the work related to diplomatic practices, the text has not yet been examined as a specialized academic study from the standpoint of ethnography. The historiography of the topic is discussed in detail in Chapter 1 of this dissertation.

**The connection of the research with the plans of the research institution where the dissertation was completed.** This dissertation has been carried out within the framework of the two-volume academic research project of the Institute of History of the Academy of Sciences of the Republic of Uzbekistan, “The Uzbeks: History, Culture, and Traditions (from Ancient Times to the Present).”

The purpose of the research is to reveal the significance of the “Baburname” as an important source in the study of the ethnology of Turkic peoples.

**Tasks of the research:**

To conduct a source-critical and historiographical analysis of the “Baburname”;

to substantiate the ethnonyms and toponyms recorded in the work that pertain to the history of Turan;

to analyze Zahiriddin Muhammad Babur’s views on nature and plants, as well as the sections of this encyclopedic work related to the natural world and flora;

to undertake a comparative study of the economic life of the Turkic peoples in the medieval period through the lens of the “Baburname”;

to compare the family rituals and traditions described in the work with the national values of the Uzbek people;

to identify and analyze the clothing recorded in the “Baburname” and its transformations during the Baburid period;

to conduct a comparative ethnological analysis of intangible cultural heritage reflected in the work – particularly folk festivals, fairs, and traditional games – within the broader context of Turkic peoples.

**The object of the study** is the “Baburname”.

The subject of the research is defined as the ethnographic study, through the “Baburname”, of the lifestyle, economy, and tangible and intangible cultural heritage of the Turkic peoples who lived in Turan during the medieval period.

**Research methods.** The dissertation employs research methods such as systemic and systemic-functional analysis, statistical-comparative comparison, and chronological analysis.

**The scientific novelty of the study is as follows:**

Based on the text of the “Baburname”, over one hundred ethnographic terms related to the ethnology of Turkic peoples have been systematically compiled and analyzed. It has been scientifically substantiated that these terms, categorized thematically into fields such as ethnic history, toponymy, economy, botany, and both tangible and intangible culture, serve as significant sources for studying the ethnological heritage of the Uzbek people.

Through a comparative study of the “Baburname” and contemporary sources – including *Muhammad Haydar’s “Tarikh-i Rashidi”, Khwandamir’s “Habib al-Siyar”, Gulbadan Begim’s “Humayun-name”, and Abu’l-Fazl Allami’s “Ain-i Akbari”* – it has been demonstrated that during the reign of Babur and the Baburid dynasty, new directions emerged in India concerning the adaptation of crops to local climates and experimental practices in horticulture, which subsequently developed into one of the leading branches of agriculture.

Research has also established that during the Baburid era, elements of Turanian national attire – such as the *chorqab, jama, payjama, nimcha, lachak, and toqi* – were introduced into Indian culture. These garments, blending with local dress traditions, gave rise to new styles of clothing such as *ulbogcha, takauchiya, dutahi, suzani, and qalami*.

Furthermore, it has been substantiated through comparative data that the festivals and celebrations recorded in the “Baburname” – including *Navruz, Ramadan, Qurban, and harvest* festivals, as well as seasonal festivities like those dedicated to *tulips, water, grapes, melons, and autumn-together* with various ceremonies and performances (*wrestling, horse racing, archery, zihgircraft, chawgān, military parades, and contests involving roosters, rams, and camels*) – functioned as forms of collective social interaction within Turkic communal life.

**The practical results of the research are as follows:**

The activities of Zahiriddin Muhammad Babur as a scholar who gave impartial evaluations of his contemporaries and figures of his time, as well as his unique ethnological perspectives, have been substantiated. The author’s ethnological views have been compared with sources from the Baburid period, and the transformations therein have been identified. In addition, a special table has been compiled on the basis of the “Baburname”’s manuscript copies, its

translations, and the toponyms, crops, plants, and garments recorded in the work, on the basis of which concrete proposals for further study of the text have been developed.

Furthermore, an ethnographic map has been created, reflecting the ethnonyms mentioned in the work and their geographical distribution during the period under investigation.

**Reliability of research results.** The dissertation is substantiated by the publication of articles in national and international conference proceedings and scholarly journals, as well as by the implementation of conclusions, proposals, and recommendations presented in published literature and monographs. The results obtained have been validated by the competent authorities.

**Scientific and practical significance of the research results.** The scientific significance of the research lies in the fact that the “Baburname” has been studied for the first time from an ethnological perspective, providing an analytical synthesis of valuable information concerning the ethnic composition, economy, and material and intangible life of the people of Turan.

The practical significance of the research is determined by the applicability of its conclusions to the production of specialized films dedicated to the history of Turkic peoples, the organization of exhibitions in relevant museums, the enrichment and updating of data on the material and intangible history of Uzbekistan, as well as the implementation of state programs aimed at preparing lectures on the scholarly legacy of Zahiriddin Muhammad Babur for the “Spirituality and Enlightenment” centers in the Republic, and at developing textbooks, teaching manuals, and supplementary literature for higher educational institutions.

**Implementation of research results.** Based on the scientific conclusions and proposals developed as a result of the research:

Based on the text of the “Baburname”, more than one hundred ethnographic terms related to the diplomatic culture (elshunoslik) of Turkic peoples in the Middle Ages have been identified. These terms are thematically classified into several domains, including ethnic history, toponyms, economy, flora, as well as material and intangible culture (Reference: Information note No. 01-33/484 dated 24 June 2025 of the “History of Uzbekistan” TV channel under the “Ma’rifat” Creative Association of the National Television and Radio Company of Uzbekistan). The implementation of the research findings has contributed to the popularization of new information about Zahiriddin Muhammad Babur and his work “Baburname”.

Based on the text of the Baburname, ethnographic terminology pertaining to Turkic peoples – along with materials related to ethnic history, toponymy, economic life, flora, and tangible and intangible culture – was employed in the preparation of various television segments (National Television and Radio Company of Uzbekistan, “Ma’rifat” Creative Association, O‘zbekiston tarixi TV channel, Report No. 01-33/484, June 24, 2025). These scientific outcomes served to enrich contemporary understanding of medieval culture.

The conclusions regarding the introduction of Turanian garments and their types into India through Zahiriddin Muhammad Babur – specifically, that Uzbek attire such as the jama, payjama, nimcha, lachak, and toqi directly influenced Indian culture during the Baburid era, giving rise to new clothing styles like the takauchiya, dutahi, suzani, and qalami – were utilized in the research. This is documented in the report of the Education Center under the Ministry of Culture of the Republic of Uzbekistan (Report No. 125, August 21, 2025). As a scientific result, scenes illustrating the direct cultural influence of Uzbek traditions on Afghan and Indian national cultures, as reflected in the “Baburname”, have contributed to the promotion and popularization of Uzbek culture.

Moreover, it has been substantiated through comparative data that the festivals recorded in the Baburname – such as Navruz, Ramadan, Qurban, and harvest celebrations, as well as spring and autumn festivities (dedicated to tulips, water, grapes, melons, and foliage) – together with various ceremonies and public performances (wrestling, horse racing, archery, zehgirtaroshlik, chawgān, military reviews, and contests involving roosters, rams, and camels) – played the role of collective social communication in Turkic communal life. According to the aforementioned report of the Education Center under the Ministry of Culture (No. 125, August 21, 2025), these findings, reflected through the “Baburname”, have contributed to the promotion of knowledge related to Uzbek intangible cultural heritage – particularly its festivals, folk celebrations, and national games.

**Approbation of research results.** The results of this research were presented in the form of reports at 3 international and 9 national scientific-practical conferences and were subjected to scholarly discussion.

**Publication of research results.** A total of 23 scientific works have been published on the topic of the dissertation. Among them, 5 articles were published in national journals and 1 in an international journal recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of the main scientific results of doctoral dissertations, while 17 papers were published in the proceedings of national and international scientific-practical conferences.

**The structure and size of the dissertation.** The dissertation consists of an introduction, three chapters, nine paragraphs, a conclusion, and a list of references. The research section of the dissertation comprises 156 pages.

## MAIN CONTENT OF THE DISSERTATION

In the introduction of the dissertation, the relevance of the chosen topic is substantiated, the research objectives and tasks, as well as the object and subject of the study are defined. The degree of scholarly exploration of the problem is analyzed, while its scientific novelty and practical outcomes are outlined. The theoretical and practical significance of the results is revealed based on their reliability, and information is provided regarding the practical implementation of the research findings, the approbation of the work, the published studies, and the structure of the dissertation.

In the first chapter of the dissertation, entitled “**Source Studies and Historiographical Analysis of the “Baburname”**”, the life of Zahiriddin

Muhammad Babur and his authorship of the “Baburname” are examined. The chapter analyzes the manuscript copies and published editions of the work, its history of composition, content, and style, as well as information concerning its study in Uzbekistan and abroad.

In the first section of this chapter, entitled “**Source Studies Analysis of the “Baburname”**”, Babur’s activity is evaluated from the perspective of a historian and ethnographer, and the significance of the “Baburname” as a source for ethnographic research is revealed.

The “Baburname” is regarded as the earliest historical memoir. Seventeen copies of the text are preserved worldwide, though the original manuscript has been lost. In this regard, the British orientalist scholar Annette Beveridge hypothesized that the original was kept in Bukhara<sup>2</sup>. Her assumption is based on a passage in the work describing events of Hijri 935 (1528 CE), where the book was reportedly sent via Shakrak to Mirza Kalan<sup>3</sup>. The original title of the work was *Vaqayi*<sup>4</sup>, though it has also been known under titles such as “*Vaqeoti Baburi*” and “*Tuzuki Baburi*”, but it ultimately gained widespread recognition under the name “Baburname”.

As a primary source, the “Baburname” served as an important foundation for later historical works, including “*Ahvali Humayun Padshah*” (*Humayunnama*), “*Tarikh-i Rashidi*”, “*Habib al-siyar fi akhbar afrad al-bashar*” (*Accounts of Humanity and the Biography of the Friend*), “*Qanun-i Humayuni*”, “*Akbarnama*”, “*Tazkirat-i Humayun wa Akbar*”, “*Tabaqat-i Akbari*” and “*Jahangirname*”.

The Mughal rulers valued the “Baburname” not only as a historical record but also as a source of guidance in state governance and political practice. They revered it as a legacy of Babur and continued the tradition of historical writing that he had initiated, each in their own distinctive manner<sup>5</sup>.

From the perspective of ethnographic study, the “Baburname” provides valuable insights into anthropological features, ethnonyms, economic life, as well as material and intangible culture, offering a window into the ethnographic knowledge of Turkic peoples during the medieval period.

Another crucial aspect of the “Baburname”’s source analysis is its language and style. The text is concise, fluent, and natural<sup>6</sup>, qualities that enhance its significance as a popular and accessible historical source. Moreover, Babur strove for objectivity in his descriptions, refraining from exaggeration or subjective judgment. This methodological approach ensured the reliability of the historical information contained in the work.

The second section of this chapter, entitled “**The History of the Study of the Work**”, analyzes the historiography of the “Baburname” in three conditionally defined groups: 1) Research conducted during the ears of Soviet colonial rule;

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<sup>2</sup> Babur-nama (Memoris of Babur). Translated from the original turki text of Zahiruddin Muhammad Babur padshah Ghazi by Annette Susannah Beveridge. – Dehli, 1989. – P. 12.

<sup>3</sup> Захириддин Мухаммад Бобур. Бобурнома. – Тошкент: Шарқ, 2002. – Б. 251.

<sup>4</sup> Zahir ad-din Muhammad Babur. Baburname (*Vaqayi*). Critical edition based on four chagatay texts with introduction are notes by Eiji Mano. – Kyoto: Nakanishi Printing, 1995. – P. 14.

<sup>5</sup> Зиё А. Тузуки Жаҳонгирий // Ўзбекистон адабиёти ва санъати. – 1994. – №27. – Б. 2.

<sup>6</sup> Назарова Х. Бобур ва ўзбек адабий тили. – Тошкент: Фан, 1983. – Б. 35.

- 2) Scholarly investigations carried out during the years of independence;
- 3) International studies.

Regarding the *first group*, it should be noted that in the early 20th century, intellectuals such as Mahmudkhoja Behbudi, Abdurauf Fitrat, Bolat Soliyev, and Sadriddin Aini frequently referred to the “Baburname” in their writings<sup>7</sup>. However, systematic academic studies of the work began only in the 1940s. The first major scholarly contribution of this period was made by Sabohat Azimjonova, whose research focused on Zahiriddin Muhammad Babur’s political activities in Kabul and India<sup>8</sup>. T. Fayziev’s studies emphasized the role of women in the political and cultural life of the Timurid period, in particular recognizing Gulbadan Begim as the first female historian of the East<sup>9</sup>. Similarly, S. Jalilov explored the brief history of the governance of the Fergana Valley under the Timurids, its conquest by the Shaybanids, and Babur’s subsequent activities in Afghanistan and India. He further compared the “Baburname” with the works of Julius Cesar, noting that while Cesar’s writings are primarily valuable for the history of Rome, the “Baburname” serves as a crucial source for understanding the history and geography of Central Asia, Afghanistan and India<sup>10</sup>.

*The second group* reflects the transformations in historical scholarship following Uzbekistan’s independence, when the revival of national values and renewed attitudes toward cultural heritage also reshaped the perception of Babur and his masterpiece. For example, I. Khoshimov noted in his research that the Mughal queen Nurjahan Begim is credited with the discovery of perfume through the extraction of oil from flowers<sup>11</sup>. I. Nizomiddinov’s studies provide valuable insights into special diplomatic attire, their varieties, and the “khilat” ceremony<sup>12</sup>. D. Yusupova devoted serious attention to Mughal sources, particularly examining the state of their preservation in the manuscript collections of Uzbekistan and providing important bibliographic information<sup>13</sup>. She argued that while the “Baburname” is an essential source for researchers of the field, it also serves as a vital guide to related materials. N. Nizomiddinov compiled a glossary of key terms found in the “Baburname” and other Mughal-period sources, pointing out that before the dynasty was referred to as the “Great Mughals,” Indian society called them “Mughuli A’zam”<sup>14</sup>.

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<sup>7</sup> Бехбудий М. “Сарт” сўзи мажхулдир // Ойна. – 1914. – №25. – Б. 386-388. Фитрат А. Ўзбек адабиёти намуналари. 1-жилд. – Тошкент: Ўздавнашр, 1928. – 128-бет; Солиев Б. Бухорода қимматли асарлар // Инкилоб. – 1922. – №2. – Б. 20–23; Садриддин Айний. Самарқанд шаҳри // Маориф ва ўқитувчи. – 1928. – №10. – Б. 47–50.

<sup>8</sup> Азимжонов С. Государство Бабур в Кабуле и в Индии. – Москва: Наука, 1977. – С. 12.

<sup>9</sup> Файзиев Т. Темурий маликалар. – Тошкент: Абдулла Қодирий, 1994. – 67-бет; The same author: Заҳириддин Муҳаммад Бобур ва унинг авлодлари. – Тошкент: Ёзувчи, 1996. – 95-бет.

<sup>10</sup> Жалилов С. Бобур ҳақида ўйлар. – Тошкент, 2006. – Б. 56.

<sup>11</sup> Ҳошимов И. Ҳиндистонда бобурийлар сулоласи салтанати. – Тошкент: Ўқитувчи, 1996. – Б. 52.

<sup>12</sup> Низомиддинов И. XVI–XVIII асрларда Ўрта Осиё – Ҳиндистон муносабатлари. – Тошкент: Фан, 1966. – Б. 56.

<sup>13</sup> Юсупова Д. Рукописные источники по истории Индии XVI–XVII вв. в фонде института Востоковедения АН УзССР / Из истории культурных связей народов Средней Азии и Индии. – Ташкент: Фан, 1986. – С. 75 – 86; The same author: Фарғона водийсига Бобурнома билан саёҳат // “Жаҳон тарихи ва маданиятида Заҳириддин Муҳаммад Бобур” номли конференция материаллари. – Тошкент, 2013. – Б. 23-29.

<sup>14</sup> Низомиддинов Н. Буюк Бобурийлар сулоласи. – Тошкент: Фан ва технология, 2012. – Б. 5.

The “Baburname” has been studied from a historical perspective by scholars such as M. Nuriddinov<sup>15</sup>, H. Kudratullaev<sup>16</sup>, R. Shamsutdinov<sup>17</sup>, O. Buriyev<sup>18</sup>, N. Nizomiddinov<sup>19</sup>, A. Madraimov<sup>20</sup>, G. Satimov<sup>21</sup> and B. Yuldoshev<sup>22</sup>. Based on the information provided in the “Baburname”, ethnologists have also carried out their research, with significant references to the work appearing in the studies of A. Ashirov, A. Kayumov, U. Koraboyev, U. Abdullayev, S. Davlatova, and others<sup>23</sup>.

Although their primary scientific activities were in other fields, the scholarly contributions of a number of researchers who studied Zahiriddin Muhammad Babur and the history of the Baburnama are of great significance. These include the literary scholars Sodiq Mirzayev, Saidbek Hasanov, Aziz Qayumov, Anzoriddin Ibrohimov, Hasan Qudratullayev, Pirmqul Qodirov, and Ismoil Bekjonov; the geographer Hamidulla Hasanov; the geologist Zokirjon Mashrabov; the mathematician Abdulla A’zam; the Arabist Shokirkhoja Rustamkhojayev; the physician Mirmahmud Mirsaydullayev; as well as other scholars<sup>24</sup>. These studies demonstrate the multidisciplinary nature of the work: while literary scholars have analyzed its artistic and aesthetic dimensions, the contributions of geographers, soil scientists, mathematicians, Arabists, and medical researchers have enriched the scholarly interpretation of the natural environment, geological observations,

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<sup>15</sup>Нуритдинов М. Бобурийлар сулоласи. – Тошкент: Фан, 1994. – 48-бет.

<sup>16</sup> Кудратуллаев Х. Бобурнинг давлатчилик сиёсати ва дипломатияси. – Тошкент: Шарқ, 2011; The same author: Бобурноманинг тарихий-адабий ва услубий таҳлили (Навоий, Бобур, Хондамир ва Восифий насрининг қиёсий таҳлили); Докт. дисс. – Тошкент, 1998.

<sup>17</sup>Шамсутдинов Р. Бобурни излаб. – Андижон: Мерос, 1993. – 195-бет.

<sup>18</sup>Бўриев О. Бобурномадаги топонимлар изоҳли луғати. – Тошкент: Наврўз, 2015. – 223-бет; The same author: Захириддин Муҳаммад Бобур давлати харитаси / Тузувчилар: О. Бўриев, А. Шарипов. – Тошкент, 2022.

<sup>19</sup> Низомиддинов Н. Буюк Бобурийлар сулоласи. – Тошкент: Фан ва технология, 2012. – 112-бет.

<sup>20</sup> Мадраимов А., Машрабов З. Темурий ва бобурийлар санъати. – Тошкент: Шарқ, 2022; – 384-бет; The same author: Мадраимов А. Буюк шоир ва олимнинг ажойиб тақдири, ғаройиб саргузаштлари ва ибратли ҳаёти. – Тошкент: NIF MSH, 2024. – 328-бет.

<sup>21</sup>Сотимов Ғ. Бобурийзодалар. – Тошкент: Маънавият, 2003. – 144-бет; The same author: Марказий Осиё ва Ҳиндистон тарихида Бобурийлар даври. – Тошкент: Ғафур Ғулом, 2008. – 128-бет.

<sup>22</sup> Ўлдошев Б. Бобурий маликалар. – Тошкент: Шарқ, 2018 – 74-бет; The same author: Бобурпур. – Тошкент: Мумтоз сўз, 2014; – 56-бет; The same author: Нуржаҳон бегим. – Тошкент: Мумтоз сўз, 2014; – 44-бет; The same author: Бобур йилномаси. – Тошкент: Мутафаккир, 2024. – 48-бет.

<sup>23</sup>Аширов А. Ўзбек маданиятида сув. – Тошкент. 2020. – 240-бет; Қаюмов А. “Бобурнома” – этник жараёнларни ўрганишда муҳим манба // “Муҳаммад Бобурнинг жаҳон маданияти тарихида тутган ўрни” номли илмий анжуман материаллари. Тошкент, 2013. – Б. 105-106; Қорабоев У. Ўзбек халқи байрамлари. – Тошкент: Шарқ, 2002. – 240-бет; Давлатова С. Қашқадарё миллий кийимлари: анъанавийлик ва замонавийлик. – Тошкент: Янги аср авлоди, 2006. – 177-бет; Абдуллаев У. Фарғона водийсида этнослараро жараёнлар (XIX – XX аср бошлари). – Тошкент: Янги аср авлоди, 2005. – 216-бет.

<sup>24</sup> Қаюмов А. Асарлар. 10-жилдлик, 5-жилд. Захириддин Муҳаммад Бобур ижодиёти. – Тошкент: Мумтоз сўз. 2009. – 303-бет; Азимджанова С., Қаюмов А. Захириддин Муҳаммад Бобур. Предисловие к «Избранным сочинениям». – Ташкент: АН Узбекистан, 1959. – 344-стр; Кудратуллаев Х. Бобур армони. – Тошкент: Шарқ, 2009. – 383-бет; The same author: Бобурнинг давлатчилик сиёсати ва дипломатияси. – Тошкент: Шарқ; 2011– 431-бет; Ҳасанов С. ва бошқ. Буюк қомусий асар – Бобурнома. – Тошкент: Шарқ, 2002 – 335-бет; The same author: Захириддин Муҳаммад Бобур. – Тошкент: Ўқитувчи, 2011– 84-бет; Қодиров П. Юлдузли тунлар. (Тарихий роман). – Тошкент: Ғафур Ғулом, 1980; – 436-бет; Ҳасанов Х. Бобур жойлари (Афғонистондан хат) // Шарқ юлдузи. – 1963. – №5. – Б. 14. The same author: Ўрта осиелик географ ва сайёҳлар. – Тошкент: Ўзбекистон, 1964. – 252-бет; The same author: Бобур – сайёҳ ва табиатшунос. – Тошкент: Ўзбекистон, 1983. – 62-бет; Бобур ва Бобурийлар библиографияси / Тузувчилар: Ш.Ш. Рустамхўжаев., З.Ш Бердиева. – Андижон, Andijon nashriyot-matbaa, 2014. – 482-бет; Мирсайдуллаев М. Бобурнинг касаллик тарихи. – Тошкент: Мумтоз сўз, 2013. – 221-бет; Иброҳимов А. Бобурийлар мероси. – Тошкент: Encyclopedia World, 2023. – 76-бет; The same author: “Бобурнома” – буюк асар. – Тошкент: Encyclopedia World, 2023. – 81-бет.

mathematical precision, linguistic features, and medical information presented in the Baburnama. Such approaches enhance the multifaceted scholarly value of Babur's legacy and establish an important source foundation for further research in the field.

The third group, consisting of international studies, began in the 18th century with research focused on the text of the "Baburnama". The earliest work was published in France in 1697 by the French orientalist Barthélemy d'Herbelot in the form of an article titled "Babur or Babar"<sup>25</sup>. Later, in 1705, N. Witsen produced the first holland translation of the work<sup>26</sup>. Substantial contributions have been made in the fields of textual criticism and philology, particularly in discovering manuscripts, producing critical editions, and translating the "Baburnama" into foreign languages<sup>27</sup>.

From a historical standpoint, W. Erskine emphasized Babur's entry into India and the cultural integration he fostered there, especially his introduction of the garden culture (*baghbaniyat*\*) which helped shape a new socio-cultural environment<sup>28</sup>. I. Habib, in his research, thoroughly examined the agrarian structure of Mughal India, noting that peasants performed rituals such as offering sacrifices to sacred trees before harvesting their crops practices directly connected to ancient beliefs about nature<sup>29</sup>. S. Chandra conducted an in-depth analysis of the Mughal Empire's influence on Indian society, including inter-class relations, religious tolerance, and processes of cultural synthesis<sup>30</sup>. L. Sharma described in detail court ceremonies, military campaigns, state administration, the daily life of the royal household, clothing culture, the *khilat*\* ceremony, and codes of etiquette<sup>31</sup>. S. Dale explored Babur's activities in the context of horticulture, architecture, the creation of beauty in nature, and his use of art and literature to

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<sup>25</sup> Derbelo D. Babur or Babir / Eastern Kutubonus or a dictionary of dictionaries on the knowledge of the citizen of the East. – Paris, 1897. – P. 268.

<sup>26</sup> Otajanov N. The problems of development and continuity of the translations of the "Memories of Bobur" // Экономика и социум. – 2022. – №9 (100). – P. 176.

<sup>27</sup> *In France*: Pavet de Courteille. A. Dictionnaire Turk-Oriental. – Parij, 1870. – 562-pg; Bacque-Grammont J. L. Le livre de Babur. – Parij, 1980. – 477-pg. va b.; *In Great Britain*: King L., Leyden J., Erskine W. Memoirs of Zehir-ed-Din Muhammed Baber, Emperor of Hindustan. – London, annotated and revised ed. by L. King, 2 Vols, Milford, 1921– 443-pg; Babur-Nama (Memoirs of Babur). Translated from the original Turki text by Annete S. Beveridge. – Lahore: Sang-e meel, 1979 – 528-pg; Lane-Poole. Babar. – Oxford, 1899. – 601-pg. va b.; *In America*: Thackston W., Baburnama. Chaghatay Turkish Text with Abdul-Rahim Khankhanan's Persian Translation. – 3 Vols. – Cambridge: Mass, 1993. – 459 pg.; *In Russia*: Благова Г. Академик Самойлович и изучение литературного наследия Захир-ад-дина Мухаммеда Бабур // Восток. – 1997. – №6. – С. 19-21; Бабур-наме / Пер. М. Салье, издание второе, дораб. Общ. ред-я и доработка Азимджановой С. А. – Ташкент: Гл. ред. энциклопедий, 1993. – 463-стр; *In Turkiye*: Baburnâme Gazi Zahîreddin Muhammed Babur. Doğu türkçesinden çeviren: Reşit Rahmeti Arat. – Ankara: Kabcı Yayinevi, 2005. – 855-s; *In Japan*: Mano Eiji. Babur-nama (Vaçayi) Critical Edition Based on Four Chaghatay Text with introduction and Notes. – Kyoto-Syokado, 1995. – 670-pg. and others.

\* *Baghbaniyat* – a term denoting the practice of gardening and horticulture, including the cultivation of fruit trees, flowers, and ornamental plants.

<sup>28</sup> Erskine W. A History of India Under the Two First Sovereigns of the House of Taimur: Babur and Humayun. Volume I. – London: Longman, 1854. – P. 110–115; The same author: Бобур – Хиндистонда. – Тошкент: Чўлпон, 1995. – Б. 41.

<sup>29</sup> Habib I. The Agrarian System of Mughal India 1556–1707. – Oxford: Oxford University Press, 1999. – P. 47–48.

<sup>30</sup> Chandra S. Medieval India: Mughal Empire (1526–1748). – New Delhi: Har-Anand Publications, 2007. – 640-pg.

\* *Khilat* – the ceremony of bestowing a robe of honor and gifts, granted mainly as a token of trust and reward for service to the state. In the Baburnama, such gifts include robes, saddled horses, ornamented daggers, and swords.

<sup>31</sup> Шарма Л. Бобурийлар салтанати. – Тошкент: Маънавият, 1998. – Б. 34–37.

shape his image as a ruler<sup>32</sup>. Annemarie Schimmel highlighted the refined court life, cultural values, religious tolerance, and artistic taste of the Mughal state<sup>33</sup>. In his research, M. Fisher analyzed events recorded in the “Baburname”, including interethnic marriages (such as Babur’s marriage to Bibi Mubarak a woman from the Yusufzai Afghan tribe), customs, regional social life, and religious tolerance<sup>34</sup>.

Other important historical studies have been carried out by scholars such as F. Bernier<sup>35</sup>, W. Erskine, P. Choudhury, R. Misra<sup>36</sup>, M. Swietochowski<sup>37</sup>, D. Collier<sup>38</sup>, A. Maldahiyar<sup>39</sup>, and E. Mano<sup>40</sup>. The Japanese scholar E. Mano, in particular, is recognized for his critical analysis of the “Baburname”<sup>41</sup>.

Observations show that the ideological approaches of the Soviet period restricted the possibilities of studying the “Baburname”. Research was mainly directed towards its literary and artistic aspects, while historical analysis did not develop sufficiently. In the years of independence, however, the study of the work revived in various fields, with particular attention given to Babur’s philosophical, historical, and natural views. In international scholarship, Zahiriddin Muhammad Babur has been analyzed as a statesman and the founder of a dynasty, while the “Baburname” has been evaluated as a significant historical-memoir work of global importance.

The second chapter of the dissertation is entitled **“Ethnographic Materials Related to Ethnic History, Nature, and Economic Life in the Baburname”**. The first section of this chapter, **“Description of Ethnic History and Toponyms”** presents a classification of ethnonyms, oikonoms\*, ethnotoponyms\*, anthroponyms\*, and ethno-oronyms\* associated with the peoples of Turan in the medieval period.

The work records a number of Turkic ethnonyms, including *Turks*<sup>42</sup>, *Sart*<sup>43</sup>, *Chakrak*<sup>44</sup>, *Arghun*<sup>45</sup>, *Barlas*<sup>46</sup>, *Bekchik*<sup>47</sup>, *Qavchin*<sup>48</sup>, *Manghit*<sup>49</sup>, *Itarchi*<sup>50</sup>,

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<sup>32</sup> Dale S. The Garden of the Eight Paradises: Babur and the Culture of Empire in Central Asia, Afghanistan and India (1483–1530). – Leiden: Brill, 2004. – 520-pg.

<sup>33</sup> Schimmel A. The Empire of the Great Mughals: History, Art and Culture. – London, 2005. – 352-pg.

<sup>34</sup> Fisher M. Short History of the Mughal Empire. – London: Tauris, 2016. – 304-pg.

<sup>35</sup> Bernier F. Travels in the Mughal Empire (1656–1668). – Oxford: Oxford Press, 1934. – 344-pg.

<sup>36</sup> Misra R. Women in Mughal India. – Delhi: Munshiram Manoharlal, 1967. – 256-pg.

<sup>37</sup> Swietochowski M., Welch S., Schimmel A., Thackston W. The Emperor’s Album. – New York. Metropolitan Museum of Art, 1987. – 192-pg

<sup>38</sup> Collier D. The Mughal Empire their India. – New Delhi: Hay house India, 2016. – 400-pg.

<sup>39</sup> Maldahiyar A. Babur King of chessboard. – New Delhi: Vintage, 2024. – 480-pg.

<sup>40</sup> Mano E. Babur-Nama. (Vaqai), Concordance and classified Indexes. – Kyoto: Kyoto University Press, 1996.

<sup>41</sup> Mano E. Babur-nama (Vaqayi) Critical Edition Based on Four Chaghatay Text with introduction and Notes. – Kyoto-Syokado, 1995.

\* *Oikonoms* – toponyms denoting specific settlements, i.e., the names of cities, villages, neighborhoods, or dwelling places.

\* *Ethnotoponyms* – geographical names derived from the names of particular peoples, tribes, or ethnic groups.

\* *Anthroponyms* – onomastic units representing personal names, i.e., individuals’ given names, surnames, nicknames, or pseudonyms.

\* *Ethno-oronyms* – names of mountains, hills, ridges, or other relief forms associated with the name of a particular people or ethnic group.

<sup>42</sup> Захириддин Муҳаммад Бобур. Бобурнома... – В. 34, 44, 59, 203, 212.

<sup>43</sup> The above source. – P. 35, 87, 109.

<sup>44</sup> The above source. – P. 51, 68.

<sup>45</sup> The above source. – P. 32, 44, 46, 50, 70,76, 77, 94, 105, 125, 130, 135, 156.

<sup>46</sup> The above source. – P. 65, 72, 76, 77, 83, 100, 105, 132, 133, 134, 149, 157, 177, 190.

*Bahrin*<sup>51</sup>, *Karluk*<sup>52</sup>, *Dughlat*<sup>53</sup>, *Jaloyir*<sup>54</sup>, *Kipchak*<sup>55</sup>, *Ming*<sup>56</sup>, *Uyghur-Majam*<sup>57</sup>, and *Tutchi*<sup>58</sup>.

Babur Mirza identified the main ethnic groups inhabiting the Ferghana Valley as Turks and Sarts. According to his description, the Turks – Turkic speaking communities – predominated in the eastern part of the valley, while the Sarts, who were Persian speaking, resided mainly in the western part<sup>59</sup>.

In many instances, the “Baburname” does not describe tribes directly, but rather individuals belonging to those tribes. For example, Babur mentions: “*Ali Mazidbek came from the Qavchin tribe*”<sup>60</sup>, “*Vays Loghari – a native of Samarkand – belonged to the Tutchi tribe*”<sup>61</sup> and “*Ibrahim Soru – from the Ming tribe*”<sup>62</sup>. Furthermore, tribal names were often attached to personal names, as in *Shaykh Abdulloh Barlos*, *Ayyub Bekchik*, *Hojikozi Mangit*, *Qosim Eshikaga Jaloyir*, and others. This indicates that Turkic peoples attached significant importance to tribal origins.

Overall, the ethnographic passages in the work serve as an important means of illustrating the socio-political processes, territorial divisions, and interethnic relations of Babur’s era.

The toponyms found in the “Baburname” provide insight into geographical location as well as the social, political, cultural life, and ethnic composition of the time. In his work, Zahiriddin Muhammad Babur offers significant information regarding the naming of places. For instance, he notes that *Kandibodom* means “city of almonds”<sup>63</sup>, *Shahrisabz* refers to a “green, verdant city”<sup>64</sup>, while *Qarshi* denotes a “mausoleum”<sup>65</sup>. The author interprets place names not merely as geographical entities but also in connection with events preserved in collective memory.

This approach is grounded in ethno-thinking and oral historical traditions. For example: “*There is always a wind blowing across this steppe. ...It is said that several dervishes, having met a fierce wind in this desert, could not find one*

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<sup>47</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – Б 82, 89, 92, 94.

<sup>48</sup> The above source. – P. 4, 41, 64, 84, 149, 264.

<sup>49</sup> The above source. – P. 68.

<sup>50</sup> The above source. – P. 91.

<sup>51</sup> The above source. – P. 55.

<sup>52</sup> The above source. – P. 168.

<sup>53</sup> The above source. – P. 43.

<sup>54</sup> The above source. – P. 64.

<sup>55</sup> The above source. – P. 49.

<sup>56</sup> The above source. – P. 64.

<sup>57</sup> The above source. – P. 74.

<sup>58</sup> The above source. – P. 42.

<sup>59</sup> Азимджанова С. Из истории культурных связей народов Средней Азии и Индии. – Ташкент: Фан, 1986. – С. 64.

<sup>60</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – В. 41.

<sup>61</sup> The above source. – P. 42.

<sup>62</sup> The above source. – P. 64.

<sup>63</sup> The above source. – P. 36.

<sup>64</sup> The above source. – P. 61; Қораев С. Географик номлар маъноси. – Тошкент: Ўқитувчи, 1978. – Б. 156; Нафасов Т. Ўзбекистон топонимларининг изоҳли луғати. – Тошкент: Ўқитувчи, 1988. – Б. 217.

<sup>65</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – Б. 61.

*another and perished, calling out “Ho, dervish!” – “Ho, dervish!”*<sup>66</sup> In this way, Babur records the folk etymologies shaped in the consciousness of his contemporaries.

Such narratives reveal not only the historical roots of a toponym’s naming but also reflect the social consciousness, religious imagination (such as the imagery of dervishes), and conceptions of climate and nature in that period.

The second section of Chapter Two, entitled **“Information on Nature and the Plant World”** records detailed descriptions in the “Baburname” of the geography, natural environment, and flora of the provinces, towns, and villages of Turan, Afghanistan, and India during the fifteenth and sixteenth centuries.

The work reflects both the natural environment of Turan and the attitudes of its inhabitants toward it. This fertile and “abundant in grain” land attracted the attention of scholars worldwide. Indeed, because the “Baburname” serves as a unique ethnobotanical source, its depictions of the natural environment of Fergana were the first to be translated into a foreign language in 1705 by the holland scholar Nicolaas Witsen<sup>67</sup>. European audiences were particularly fascinated by descriptions of populated areas, water bodies, forests, fields, deserts, and the wildlife inhabiting them – such as pheasants, quails, deer, and wild boars – that were hunted by the locals. Moreover, from the perspective of modern ecological anthropology\*, the work provides a vivid illustration of human–nature relations, emphasizing Turan as a distinctive center of ecological culture.

In the “Baburname”, plants are analyzed according to their significance in human life and are classified into four categories: 1) *ritual-symbolic plants*; 2) *those related to agriculture and subsistence*; 3) *those used in folk medicine*; 4) *aesthetic and ornamental plants*.

As ritual-symbolic plants, the text mentions the plane tree (*chinar*), oak (*balut*), Judas tree (*arguvon*), date palm, tulip, red rose (poppy anemone), hyacinth, grapevine, and melon. Agricultural crops are collectively referred to as *oshliq* (“grain”), where *osh* denoted general foodstuffs rather than the dish *pilaf* as understood today. Under this category Babur lists wheat, rice, barley, melon, watermelon, cucumber, sugarcane, carrot, and other cultivated plants. For firewood, the work records oak, wild almond, and *xanjak*<sup>68</sup>. For horse fodder, mulberry and elm leaves, *butaka*, and *hovi*<sup>69</sup> are noted.

Medicinal plants include *yabruh us-sanam*<sup>70</sup> (bear’s herb, i.e., *mehrigiyah*), horsetail (*qulanquyruq*), *shiboq*<sup>71</sup>, *majun*<sup>72</sup> and opium (*afyun*)<sup>73</sup> as strong remedies.

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<sup>66</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – Б. 36.

<sup>67</sup> Witsen N. Noord en Oost Tartarye, ofte bondig ontwerp van eenige dier landen en volke. – Amsterdam: François Halma, 1705. – 649-pg.

\* *Ecological anthropology* – a scientific field that studies the interactions between humans and their environment, that is, the relationship between human societies and their living ecology. It examines how culture, economy, technology, and the environment mutually influence one another.

<sup>68</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – Б. 115.

<sup>69</sup> The above source. – P. 85.

<sup>70</sup> The above source. – P. 32.

<sup>71</sup> The above source. – P. 116.

<sup>72</sup> The above source. – P. 37, 171.

<sup>73</sup> The above source. – P. 238.

Cotton (*fatila*) was burned to stop bleeding<sup>74</sup>, while boiled pepper water was applied to wounds for healing.

As aesthetic and ornamental plants, Babur mentions jasmine (*yosuman*)\*, lotus (*nilufar*), rose (*atirgul*), tulip, red rose, and violet. Flowers also served as carriers of cultural exchange in international relations.

Flowers also serve as carriers of culture in interethnic and international relations, and it was in fact Babur who introduced the fragrant rose to India<sup>75</sup>. Flowers and wild herbs reflect a person's inner world and aesthetic outlook, conveying calls to love, protect, and cultivate nature. In this context, the primacy of the human being in the triad of nature – plants – people is revealed. The descriptions of medicinal plants acknowledge that all remedies and cures for human and animal ailments are embodied within nature itself.

In the “Baburname”, more than 150 species of plants found in Turan, Kabul, and India are recorded, including their names, descriptions, distribution, as well as their equivalents in Uzbek, Arabic, and Hindi. In addition, nearly 180 species of animals are mentioned, some of which still exist in our country today. Among them are about 15 species of mammals, 33 species of birds, and several types of amphibious and terrestrial creatures.

The third section of Chapter Two, entitled “**Materials Related to Economic Life**”, is devoted to analyzing ethnographic data on the socio-economic practices of the time as reflected in the “Baburname”. The economic order described in the text can be grouped into four main spheres: agricultural traditions, livestock breeding, handicraft activity, and trade practices.

In agriculture, the “Baburname” first discusses dry-farming practices. For instance, in Agra, Chandvar, and Biola, special *dalv*\* vessels were used to draw water from wells, which was then supplied to the fields when necessary<sup>76</sup>. Despite limited water resources, Karshi is noted for its abundant melon harvests and other crops, reflecting the achievements of local dry-farming traditions and farming expertise<sup>77</sup>. In Ghazni, each ear new soil layers were spread to grow the plant *ruyan*<sup>\*78</sup>. In water-scarce regions, ritual ceremonies for calling rain (*yada*) were performed. The “Baburname” provides information about the *yadaists* – those who practiced such rituals: “*Khojago Mullo Sadr... also knew the art of rainmaking (yadachilig’).*” Stones were used not only for agricultural rituals but also in times of war. A passage describing a rain-calling ritual states: “*Tukhta Buga Sultan performed yada. The people gathered at night, and rain began to fall. The weather*

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<sup>74</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – Б. 94.

\* *Yasmine* – a flowering plant species belonging to the olive family (Oleaceae).

<sup>75</sup> Иброҳимов А. Бобурийлар мероси. – Тошкент: Encyclopedia world, 2023. – Б. 12.

\* *Dalv* – a vessel designed for carrying and pouring water.

<sup>76</sup> Заҳириддин Муҳаммад Бобур энциклопедияси. – Тошкент: Шарқ, 2014. – Б. 218.

<sup>77</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – Б. 61.

\* *Ruyan* – a perennial herb with rhizomes, growing up to 1.5–2 meters in height. Traditionally cultivated for obtaining dye.

<sup>78</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – Б. 113.

*grew stormy*”<sup>79</sup>. Other contemporary sources also discuss ways to enhance the power of the *yada* stone and even its use to halt excessive rainfall<sup>80</sup>.

In describing the regions of Fergana and Andijan, the phrase “abundant in grain and fruits” is used, emphasizing that the economy of these lands was based on irrigated farming. By “grain” (*ashlig*) Babur meant both vegetables and cereals, while “fruits” indicates the importance of horticulture. The “Baburname” mentions the cultivation of rice, wheat, cucumber, carrot, melon, watermelon, and grape. Babur also describes wines produced from grapes, known as “arra toshi” and “suhon toshi,” and notes their particular qualities<sup>81</sup>. In livestock breeding, sheep, goats, cattle, horses, and camels played an important role. In the Fergana Valley mountains, the Chakrak people are noted for keeping yaks instead of cattle<sup>82</sup>, while in India the economic value of elephants is emphasized<sup>83</sup>. Livestock also featured prominently in folk games and competitions such as horseback riding, the “pumpkin game” (*qovoq o ‘yini*), polo (*chavgan*), horseback acrobatics, camel races, and ram fighting. Animals also had ritual functions, being used in offerings, gifts, and sacrifices.

On crafts and trade, Babur writes about the artisans’ bazaar in Samarkand, highlighting the distinct specialization of each profession: “*Each craft has its own market, and they do not mix with one another; this is the custom*”<sup>84</sup>. Such a system illustrates the professional specialization within the socio-economic structure and the organization of craftsmen into separate guilds or neighborhoods (*mahalla*) within the city. This arrangement also shaped competition among craftsmen, the quality of services, and social prestige.

Babur depicts Samarkand, Kabul, and Qandahar as major hubs between Khurasan and India<sup>85</sup>. Among them, Samarkand and Kabul are especially praised for their lively and prosperous markets: “*Their bazaars are most excellent*” indicating their status as vibrant commercial centers.

Through the ethnonyms and toponyms recorded in the “Baburname”, the geographical landscape and cultural-territorial setting of the period under study have been reconstructed, while their etymologies and the customs of the local populations have been analyzed. The plants mentioned in the text were examined in terms of their ritual, economic, medicinal, and ornamental significance. In particular, flowers, fruits, and medicinal herbs illustrate the ecological environment, climatic conditions, and their role in the daily life of the people inhabiting the regions described by Babur, thereby highlighting their ethnographic importance. Furthermore, the information on economic life – such as irrigation systems, types of crops, handicraft products, and trade routes – provides valuable insights into the socio-economic landscape of the medieval era.

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<sup>79</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – Б. 252.

<sup>80</sup> الاسرار في مناقب الاخيار. IOU. Handwrite sheet 2372. – Б. 210<sup>6</sup>–211<sup>а</sup>.

<sup>81</sup> Заҳириддин Муҳаммад Бобур. Бобурнома... – Б. 110.

<sup>82</sup> The above source. – P. 51.

<sup>83</sup> The above source. – P. 198.

<sup>84</sup> The above source. – P. 60.

<sup>85</sup> The above source. – P. 108.

The third chapter, entitled “**Interpretation of Culture and Values in the Memoir**”, begins with the section “**Description of Family Relations in the “Baburname”**” This part analyzes issues of family ties and upbringing, domestic traditions and hospitality practices.

Zahiriddin Muhammad Babur stands out for his particular attention to the education and upbringing of his children. He considered it both his paternal and royal duty to acquaint his sons with science, poetry, and the arts, while also instructing them in ethics and the principles of governance<sup>86</sup>. Babur’s letters to Humayun and Kamran Mirza focus on education, enlightenment, morality, and statecraft, reflecting a balance of affection and admonition<sup>87</sup>. The “Baburname” also records traditional pedagogical norms, such as beginning formal education at the age of four, entrusting the child to a teacher, and studying both religious and secular sciences<sup>88</sup>. Babur encouraged his children to pursue knowledge and culture by composing works for them, inspiring them to read and learn, and training them in clear writing and composition<sup>89</sup>. As a result, his children and descendants contributed significantly to the development of literature, history, and scholarship<sup>90</sup>. Notably, Gulbadan Begim’s “Humoyunname” holds particular importance as the first historical work authored by a woman in the East.

Family traditions are analyzed in relation to childbirth, marriage and wedding ceremonies, and funeral rituals. The text provides accounts of customs such as predicting the gender<sup>91</sup> of the unborn child during pregnancy and naming newborns. For instance, prior to his military campaign to India, Babur named his son *Hindol*, born under auspicious circumstances. This reflects an ancient Uzbek belief that a well-chosen name embodies and shapes a child’s destiny<sup>92</sup>. Marriage and wedding practices are illustrated through descriptions of *qalinliq* (bride-price or cradle-betrothal)\*, the custom of scattering coins or sweets (*sochqi*)\* over the bride and groom, and ceremonies such as the wedding feast and *yuzochdi*\* (the unveiling of the bride). Funeral traditions included burial, mourning rituals, wearing black garments (*qora chirmash*)\*, observing the period of seclusion (*idda*)\*, offering prayers and charity on behalf of the deceased, and visiting graves.

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<sup>86</sup> Неру Ж. Ҳиндистоннинг кашф этилиши... – Б. 57.

<sup>87</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 243; Комрон Мирзо. Девон. – Тошкент: Ёзувчи, 1993. – Б. 6.

<sup>88</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 144.

<sup>89</sup> The above source. – P. 243.

<sup>90</sup> Мўминов И. Амир Темурнинг Ўрта Осиё тарихида тутган ўрни ва роли. – Тошкент: Фан, 1968. – Б. 50.

<sup>91</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 238.

<sup>92</sup> Аширов А. Ўзбек халқининг қадимий эътиқод ва маросимлари... – Б. 77.

\* *Qalinliq (beshikkerti)* – a traditional custom intended to strengthen kinship ties, in which a child is betrothed to another family’s child with the intention that they will become husband and wife in the future.

\* *Sochqi* – During wedding ceremonies, *sochqilar* (ritual scatterings of coins or ornaments made of gold and silver) were thrown over the bride and groom as a wish for future happiness and prosperity in their marriage. The fact that these *sochqilar* were shaped like fruits – such as almonds, pomegranate seeds, and pistachios – carried symbolic meaning, representing children and fertility within the family.

\* *Yuzochdi* – a post-wedding ritual involving the symbolic unveiling of the bride’s face. After the performance of specific ceremonial acts, a young boy (chosen with the belief that the couple’s first child will be male) uses a specially prepared stick made from the branch of a fruit tree to remove the veil covering the bride’s face.

\* *Wearing black* – a mourning symbol, traditionally expressed through the wearing of black garments.

\* *Idda (observance of waiting period)* – a prescribed period during which a woman must refrain from remarriage after divorce or the death of her husband. In Islamic tradition, the waiting period for a widow is four months and ten days (or until childbirth if she is pregnant).

In the analysis of episodes related to hospitality, the Baburnama provides accounts of Babur's reception of guests – khans, rulers, and high-ranking officials – and the rituals associated with welcoming and seeing them off. For example, regarding customs of greeting characteristic of the period, he writes: "... *The younger khan was approaching from the front... When he reached the place of greeting, he bowed nine times and then exchanged salutations.*"<sup>93</sup> In this passage, the author emphasizes that although his uncles were older than him and held the title of khan, the respect shown to a guest took precedence over all other considerations.

Additionally, the hospitality traditions described in the work are compared with accounts from both the same period and the later Baburids era. The Turanian custom of receiving guests continued into the subsequent Baburid period. In particular, during the reign of Akbar, representatives of various nations, religions, and cultures were warmly received at his court. At his command, special complexes known as "Mehmannama-yi Khass" ("Royal Guesthouse") were established in cities such as Agra and Fatehpur Sikri<sup>94</sup>. These complexes contained designated chambers and courtyards for incoming guests, who were ceremonially welcomed and presented with gifts appropriate to their status; the palace chefs prepared rich banquets consisting of Indian, Persian, and Turkic dishes. For instance, during the reign of Jahangir, the British ambassador Thomas Roe visited the Baburids court and, in his memoirs, highly praised the magnificence, order, and hospitality of the Baburids palace.

The second section of the third chapter, entitled "**Description of National Clothing and Adornments**", analyzes the attire characteristic of Turanian, Afghan, and Indian peoples. The "Baburnama" mentions clothing items popular in its time, such as the *futa*<sup>95</sup> (cloth used as a turban or sash), *burk*<sup>96</sup> (a Mongol-style cap made of lambskin), *dubulgha-burk*<sup>97</sup> (a cap woven from hemp fiber), *jama* (a wide, long outer garment), *choriq*<sup>98</sup> (footwear), *taqband* (belt), *jiba*<sup>99</sup> (a sleeveless garment, described in the text as a protective vest), *ton*, *nimcha* (waistcoat), *toqi* (men's cap), *shalvar* (trousers), and *lachak* (women's headdress). In addition, the text contains references to men's belts, military attire, and women's ornaments. During his reign in India, Zahiriddin Muhammad Babur sought to promote Turanian dress styles, which at that time reflected both Turkic and Persian cultural influences<sup>100</sup>. The distinctiveness of Turanian clothing, its colors, and ornamental patterns directly influenced Indian dress, contributing to the emergence of new styles such as *takauchiya*, *dutahi*, and *qalami*. Such cultural transformations were shaped by India's hot climate and availability of raw materials, while later changes in Indian dress were influenced by imitation of

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<sup>93</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 90.

<sup>94</sup> Abul Fazl. Ain-i-Akbari. Vol. 1 / translate by H. Blochmann. – Calcutta: The Asiatic Society, 1873. – P. 98.

<sup>95</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 134, 182.

<sup>96</sup> The above source. – P. 26, 37, 258.

<sup>97</sup> The above source. – P. 72.

<sup>98</sup> The above source. – P. 304, 527.

<sup>99</sup> The above source. – P. 150, 156, 161, 162, 167.

<sup>100</sup> Goswamy B. Indian Costumes, in the collection of the Calico Museum of Textiles. – Ahmadabad, 1993. – P. 14.

Baburids courtly fashions<sup>101</sup>. Moreover, the “Baburname” documents customs related to clothing, such as the khilat (robe of honor) ceremony and the yuzochdi ritual, as well as the functional and symbolic roles of garments and ornaments<sup>102</sup>.

The third section of the third chapter, entitled “**Description of Festivals, Folk Gatherings, and National Games**”, analyzes the role of festivals, gatherings, and traditional games – considered integral parts of folk tradition—as significant events in the social life of the people.

In the socio-cultural life of every nation, ancient traditions, customs, rituals, and festivals occupy a special place, appearing as distinctive phenomena of people’s everyday life<sup>103</sup>. The “Baburname” provides information on Navruz, presenting important facts about its significance and the ways it was celebrated among the people. In the text, the term *Navruz* is mentioned six times as a festival. Babur notes: “*The festival prayer was performed on the banks of the Gomal River. Navruz coincided with that festival*”<sup>104</sup>, emphasizing the fortuitous coincidence of ‘Id and Navruz as a propitious sign. He underlines that this auspicious overlap brought joy not only to himself, but also to his companions on the campaign, his brother Jahangir Mirza, and his soldiers and amirs, even commemorating it in verse<sup>105</sup>. Under the Mughal dynasty, festive celebrations became even more widespread; notably, the seventeen days following Navruz were proclaimed “Humayun’s Day”, during which everyone donned new garments and the festival was celebrated on a grand scale<sup>106</sup>. As the beginning of the new year, Navruz was marked by the custom of welcoming the year in new attire – a tradition that continues to this day in Uzbek culture.

Alongside festivals, folk gatherings (*sayli*) related to social life also held great importance. The “Baburname” offers accounts of the “Tulip Festival” (*Lola sayli*), the “Melon Festival” (*Qovun sayli*), and the “Autumn Festival” (*Hazon sayli*), which are analyzed in scholarly terms. These traditional gatherings, celebrated by the people, were already practiced during Babur’s time and are described as processes that united human life with nature. For instance, Babur records: “*...various kinds of tulips bloomed; once I ordered that the types of tulips be counted, and thirty-four varieties were found...*”<sup>107</sup>, highlighting the blooming of thirty-three types of tulips in a single locality. The description of the *Lola sayli* portrays it as a celebration of communion with nature, fostering joy and shared human values. Such flower festivals continue in diverse forms across Uzbekistan today: in Khorezm as the “Red Rose Festival” (*Qizil gul bayrami*), in Bukhara<sup>108</sup> as the “Red Rose Festival” (*Sayli guli surkh*), in the Fergana Valley<sup>109</sup> and Tashkent oasis as the “Tulip Festival” (*Lola sayli*) or “Wild Tulip Festival” (*Lolaqizg’alidoq sayli*), and in Chust, Pop, and Denau districts as the “Hyacinth Festival” (*Sumbula*

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<sup>101</sup> Goswamy B. Indian Costumes, in the collection of the Calico Museum of Textiles... – P. 14..

<sup>102</sup> Thomas R. The Embassy of, to the court of Great Mughals (1615–1619). – London, 1926. – P. 12.

<sup>103</sup> Қорабоев У. Ўзбек халқи байрамлари... – Б. 8.

<sup>104</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 120.

<sup>105</sup> There.

<sup>106</sup> Гулбаданбегим. Хумоюннома... – Б. 87.

<sup>107</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 152.

<sup>108</sup> Қиличов Т. Хоразм халқ театри... – Б. 22–25.

<sup>109</sup> Ҳамраев А. Праздник “Красный розы” / Известия АН УзССР. – 1958. – № 66. – С. 72–73.

*sayli*), alongside other gatherings such as the “Primrose Festival” (*Boychechak sayli*) and the “Chuchmoma Festival.”

Folk games performed during public festivities served as a distinctive method of selecting defenders of the homeland in their time. The “Baburname” records such games, which may be grouped into three categories: 1) Folk games – wrestling (*kurash*), cockfighting, ram fighting, and pigeon racing; 2) Military games – polo (*chavgan*), equestrian competitions such as spear-throwing (*zehgircraft*), archery on horseback (*qovoq*), vaulting from horses, and *hok palla*; 3) Intellectual games – chess, *shatranj*, backgammon (*nard*), and knucklebone (*oshiq*).

Particular emphasis was placed on wrestling during this period. The text notes, for instance, that among nomadic peoples the wrestler was called *böka*<sup>110</sup>. In the Mughal state, princes were given lessons in wrestling, and Jalal al-Din Akbar himself became a skilled wrestler<sup>111</sup>. From ancient times, archery was an inseparable part of Turkic daily life<sup>112</sup>, and during the Timurid era it was practiced not only by men but also by women. Indeed, one of the favorite pastimes of courtly ladies in their leisure time was archery<sup>113</sup>.

The festivals, gatherings, and folk games mentioned in the “Baburname” reflect the spiritual and cultural life of the Uzbek people during the medieval period. Festivals embodied harmony with nature, love for the land and labor, and respect for human beings, while games promoted the defense of the homeland and the cultivation of a healthy lifestyle by giving meaningful content to leisure time.

As a source, the “Baburname” portrays family relations, rituals, and customs as expressions of the socio-economic conditions and ceremonial traditions of its society. The descriptions of clothing and ornaments in the text not only provide insights into the cultural practices of dress in the past, but also allow these phenomena to be examined more broadly from an ethnological perspective. Such information makes it easier to understand how modes of attire in that era were linked to the prevailing social, economic, and cultural environment.

## CONCLUSION

The Baburname serves as an important ethnographic source in the study of Turkic peoples, leading to the following conclusions:

1. From the perspective of source studies, the “Baburname” was created as a memoir reflecting the author’s life and the historical events of his era. At the same time, it holds the status of a historical document that illuminates a broad socio-cultural environment. The work contains valuable information on the lifestyle, ethnic history, place names, economic activities, and both tangible and intangible culture of the Turkic peoples. These data provide important scientific evidence for contemporary ethnological research.

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<sup>110</sup> Захириддин Муҳаммад Бобур. Бобурнома... – Б. 45.

<sup>111</sup> A de la Garza. Mughals at War: Babur, Akbar and the Indian Military Revolution, 1500 – 1605: Doctorate Thesis. – Ohio: The Ohio State University, 2010, – P. 233.

<sup>112</sup> Faruk Sümer Oğuzlar (Türkmenler), Tarihi - Boy Teşkilatı –Destanları, Türk Dünyası Araştırmaları Vakfı Yayınları. – İstanbul, 2016. – S. 35.

<sup>113</sup> Гулбаданбегим. Хуמוюннома... – Б. 51.

2. An analysis of the historiography of the “Baburname” reveals that early studies primarily assessed the work from literary and historical perspectives. Due to the ideological restrictions of the Soviet period, Zahiriddin Muhammad Babur’s personality was mainly examined as that of a poet, and during the 1920s–1930s, the reading of the “Baburname” was prohibited. In the post-independence era, Babur’s life and legacy began to be studied on an interdisciplinary basis, and the “Baburname” was recognized as a crucial source for the study of national history and culture. In the 18th century, however, European (particularly British) scholars examined the work within the framework of Britain’s geopolitical interests in India and Afghanistan. This indicates that, alongside its role in Oriental studies, the Baburname was also utilized as an informational resource in colonial political and economic planning. In international research, the “Baburname” is acknowledged as a source of particular importance for studying the history of nations and the processes of Eastern civilization.

3. The “Baburname” distinctly reflects the predominance of the Turkic factor. It provides comprehensive depictions of Turkic place names (oikonyms), tribal and ethnic group names (ethnonyms), lifestyle and economic activities (agriculture, animal husbandry), ethnopsychological representations, expressions of national and religious identity, clothing culture, customs and rituals, symbolic ornaments, and the ceremonial tradition of the *khil‘at* (robe of honor). These depictions offer a broad portrayal of the spiritual and cultural worldview of the Turkic peoples of the time and serve as valuable scholarly material for research in historical ethnography and modern toponymy.

4. The information in the “Baburname” regarding the ethnobotanical knowledge, agrarian practices, and ecological outlook of the Turanian population constitutes one of the principal sources for historical-ethnographic analysis. Observations concerning the adaptation of fruits such as grapes, melons, pomegranates, and plums to different climates, as well as the use of selective cultivation methods in horticulture, provide a basis for drawing scientific conclusions about the society’s culture of utilizing natural resources and its agrarian innovations. Babur’s notes on nature and flora serve as an analytical foundation for understanding the worldview of peoples living in harmony with their environment, their ecological culture, and the sustainable aspects of their way of life.

5. The “Baburname”’s data on economic life allow for the identification of the level of development of agriculture, animal husbandry, crafts, hunting, and trade. These materials reveal the process of formation of material culture and the economic foundations of society from a scholarly standpoint. The work also substantiates that during the reign of Zahiriddin Muhammad Babur and the Baburid dynasty, horticulture developed as an independent economic sector in India, becoming one of the leading branches of agriculture.

6. The “Baburname”’s depictions of family and domestic relations provide deep insights into the spiritual life and socio-cultural experience of various peoples. The family is portrayed as the fundamental social unit of society, wherein moral and ethical values played a dominant role in interpersonal relations – a fact of considerable historical and cultural significance. In particular, the description of

the “yuzochdi” (face-unveiling) ceremony demonstrates its formation as an ancient national tradition. The purpose, sequence, participants, and symbolic elements of the ceremony – such as the boy child symbolizing lineage continuity and the fruit branch representing fertility – are integrally linked with the people’s spiritual and material life. The persistence of this tradition not only among Uzbeks but also among related neighboring peoples (Kazakhs, Kyrgyz, Turkmen, and Tajiks) reflects the continuity of cultural heritage and the existence of regional commonality. Thus, the “Baburnama” serves as a historical document that illuminates the spiritual heritage of Turkic peoples, the system of national rituals, and the continuity of values in family relations.

7. The “Baburnama”’s descriptions of clothing and ornaments provide extensive information on the lifestyle, social structure, and national identity of the Turkic peoples. The spiritual and symbolic significance of garments typical of Turan – such as the chorqab, jama, payjama, nimcha, lachak, and toqi – is noted in the text. Furthermore, it records that during the Baburid period, their influence on Indian culture resulted in the emergence of new clothing types in the local environment, such as the takauchiya, dutahi, suzani, and qalami. This phenomenon opens opportunities for analyzing processes of cultural exchange and transformation.

8. In the social life of Turkic peoples, festivals, folk gatherings, and national games functioned as effective means of fostering collective consciousness, strengthening unity, and transmitting values across generations. Religious and seasonal holidays such as Navruz, Ramadan, Qurban, and Harvest Festivals, as well as folk celebrations like the Tulip, Water, Grape, Melon, and Autumn Festivities, together with games such as wrestling, horse racing, chawgān, military parades, and animal combats, served as channels of social exchange and cultural interaction. These traditions were significant factors in reinforcing solidarity, nurturing moral values, and maintaining the stability of the social system in medieval society.

**Based on the research, the following suggestions and recommendations have been developed:**

1. Conduct special scientific studies on ethnic names, clan distribution, and customs recorded in the Baburnama.

2. On the basis of information related to flora and fauna, compile an atlas reflecting their geographical specificity and varieties.

3. Carry out in-depth research on clothing types, their varieties, intercultural fusion, and subsequent transformations.

4. Use the scientific results of this research in creating textbooks and teaching manuals, and organize special courses on ethnography. In addition, it is recommended to produce documentary and artistic films on the subject.

**НАУЧНЫЙ СОВЕТ DSc.02/30.12.2019. Tar.56.01. ПО ПРИСУЖДЕНИЮ  
УЧЁНЫХ СТЕПЕНЕЙ ПРИ ИНСТИТУТЕ ИСТОРИИ  
АКАДЕМИИ НАУК РЕСПУБЛИКИ УЗБЕКИСТАН**

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**ИНСТИТУТ ИСТОРИИ**

**ДАВРОНБЕК ЗОХИДЖОН УГЛИ ОЛИМЖОНОВ**

**«БАБУРНАМЕ» – ВАЖНЫЙ ИСТОРИКО-ЭТНОГРАФИЧЕСКИЙ  
ИСТОЧНИК ИЗУЧЕНИЯ ЭТНОГРАФИИ ТЮРКСКИХ НАРОДОВ**

**07.00.07 – Этнография, этнология и антропология**

**АВТОРЕФЕРАТ  
диссертации доктора философии (PhD) по историческим наукам**

**Ташкент, 2025**

**Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии за В2023.3.PhD/Tar1619**

Диссертация выполнена в Институте истории Академии наук Республики Узбекистан.

Автореферат диссертации размещен на трех языках (узбекский, английский, русский резюме) на веб-странице Научного совета ([www.fati.uz](http://www.fati.uz)) и на веб-странице Информационно-образовательном портале «ZiyoNet» ([www.ziynet.uz](http://www.ziynet.uz)).

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доктор исторических наук, профессор

**Ведущая организация:**

**Национальный университет Узбекистана**

Защита диссертации состоится **«5» декабрь 2025** года в **14:00** часов на заседании Научного совета DSc.02/30.12.2019.Tar.56.01. по присуждению ученых степеней при Институте истории Академии наук Республики Узбекистан (Адрес: 100060, город Ташкент, улица Шахрисабзская, 5. Институт истории АН РУз, 8-й этаж, Зал заседаний. Тел.: (99871)233-54-70; факс: (99871) 233-39-91; e-mail: [info@fati.uz](mailto:info@fati.uz) Институт истории АН Республики Узбекистан.

С диссертацией можно ознакомиться в Фундаментальной библиотеке Академии наук Республики Узбекистан (зарегистрирована за №\_\_\_). (Адрес: 100170, город Ташкент, улица Зиёлилар, 13. Тел.: (99871) 262-74-58, факс: (99871) 262-34-41).

Автореферат диссертации разослан 20 ноябрь 2025 года.  
(реестр протокола рассылки № 17 от 19 ноябрь 2025 года.)



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## **ВВЕДЕНИЕ (аннотация к диссертации доктора философии (PhD))**

**Цель исследования** заключается в раскрытии значения произведения «Бабурнаме» как важного источника в изучении этнологии тюркских народов.

**Объект исследования** является произведение «Бабурнаме».

**Предмет исследования** определяется этнографическое изучение образа жизни, хозяйственной деятельности, материальных и нематериальных памятников культуры тюркских народов, проживавших в Туране в средние века, на основе произведения «Бабурнаме».

**Методы исследования.** В диссертации использованы такие методы исследования, как системный и системно-функциональный анализ, статистико-сравнительное сопоставление и хронологический анализ.

**Научная новизна исследования** заключается в следующем:

На основе текста «Бабурнаме» было систематически собрано и проанализировано более 100 этнографических терминов, относящихся к этнологии тюркских народов. Научно обосновано, что данные термины представляют собой важный источник для изучения этнологии узбекского народа в тематических направлениях – этническая история, топонимика, хозяйственная деятельность, растительный мир, материальная и нематериальная культура.

Сравнительное исследование «Бабурнаме» с современными ему источниками (такими, как «*Тарих-и Рашидий*» Мухаммада Хайдара, «*Хабиб ус-сияр*» Хондамира, «*Хумаюн-наме*» Гулбадан-бегим и «*Аин-и Акбари*» Абуль-Фазла Аллами) показало, что во времена Бабура и династии Бабуридов в Индии формировалось новое направление по адаптации сельскохозяйственных культур к климатическим условиям, а также по проведению опытно-экспериментальных работ в садоводстве. Доказано, что эти процессы способствовали превращению земледелия в одну из ведущих отраслей экономики.

Установлено, что в период Бабуридов в индийскую культуру вошли традиционные для тюронских (туронских) народов элементы национального костюма – такие как *чоркаб*, *джама*, *пайджама*, *нимча*, *лчак*, *токи*, – которые, сочетаясь с индийской одеждой, способствовали формированию новых типов нарядов (*ульбогча*, *такаучия*, *дутахи*, *сузани*, *калами*).

На основе сравнительного анализа обосновано, что описанные в «Бабурнаме» праздники (*Навруз*, *Рамазан*, *Курбан*, *Праздник урожая*, а также *весенние и сезонные гуляния – лал*, *водный*, *виноградный*, *дынный*, *осенний*) и обряды с представлениями (*кураш*, *скачки*, *зехгиртарошлик*, *смотрь войска*, *кабак*, *чавгон*, *петушинные*, *бараньи и верблюжьи бои*) выполняли в общественной жизни тюрков функцию коллективного общения и сплочения общества.

**Внедрение результатов исследования.** На основе научных выводов и предложений, разработанных в результате исследования:

На основе текста «Бабурнаме» выявлено более ста этнографических терминов, связанных с этнической культурой тюркских народов средневековья. Эти термины классифицированы по тематическим направлениям: этническая история, топонимика, хозяйственная деятельность, флора, материальная и нематериальная культура (Справка № 01-33/484 от 24 июня 2025 года телеканала «История Узбекистана» при творческом объединении «Ma'rifat» Национальной телерадиокомпании Узбекистана). Внедрение результатов исследования способствовало популяризации новых сведений о Захриддине Мухаммаде Бауре и его труде «Бабурнаме».

Сравнительное изучение «Бабурнаме» с его современными источниками – «Тарих-и Рашидий» Мухаммада Хайдара, «Хабиб ус-сийар» Хондмира, «Хумаюннаме» Гульбадан-бегим и «Айни Акбарий» Абу-л-Фазла Аллами – показало, что во времена Бабура и династии Бабуридов в Индии формировалось новое направление по адаптации сельскохозяйственных культур к климатическим условиям и проведению экспериментально-исследовательских работ в садоводстве, что впоследствии стало одним из ведущих направлений сельского хозяйства (там же, справка № 01-33/484 от 24 июня 2025 г.). Научные результаты способствовали расширению представлений о культуре средневековья.

Установлено также, что в эпоху Бабуридов в индийскую культуру проникли традиционные элементы одежды, характерные для туранских народов, такие как чаркаб, джома, пойджама, нимча, лачак, токи и другие, которые, гармонично сочетаясь с индийской национальной одеждой, послужили основой для формирования новых видов одеяний – улбогча, такаучия, дутахи, сузани, калями (Справка № 125 от 21 августа 2025 года Учебного центра при Министерстве культуры Узбекистана). Научным итогом стало выявление прямого влияния узбекской культуры на афганскую и индийскую национальные культуры, что, как показано в «Бабурнаме», способствовало популяризации узбекской культурной традиции.

Праздники, зафиксированные в «Бабурнаме» (Навруз, Рамазан, Курбан, праздники урожая, а также лаловые, водные, виноградные, дынные и осенние сайилы), а также обряды и зрелища, такие как борьба, конные скачки, стрельба по мишени с коня (кабак), зеҳгиртарошлик, чавгон, смотры войск, петушиные, бараньи и верблюжьи бои, выполняли функцию коллективного общения в социальной жизни тюрков. Данные выводы обоснованы на основе сравнительных материалов (Справка № 125 от 21 августа 2025 года Учебного центра при Министерстве культуры Узбекистана). Научным результатом стало то, что описания праздников, народных гуляний и национальных игр узбекской культуры, приведённые в «Бабурнаме», способствовали распространению знаний о нематериальном культурном наследии узбекского народа.

**Апробация результатов исследования.** Настоящие результаты исследования были изложены в форме докладов и прошли обсуждение на 3 международных и 9 республиканских научно-практических конференциях.

**Публикация результатов исследования.** По теме диссертации опубликовано 23 научные работы. В том числе: 5 статей – в национальных изданиях, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных научных результатов докторских диссертаций, 1 статья – в международном журнале, 17 работ – в сборниках материалов национальных и международных научно-практических конференций.

**Структура и объём диссертации.** Диссертация состоит из введения, трёх глав, девяти параграфов, заключения, списка использованных источников и литературы. Основная исследовательская часть диссертации составляет 156 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**LIST OF PUBLISHED WORKS**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
**I bo'lim (I часть; I part)**

1. *Olimjonov D. Z.* “Boburnoma” asarida harb ishi bilan bog‘liq etnografik ma’lumotlar // O‘zMU xabarлари. – 2024. – № 4. – B. 30–33 (07.00.00; № 22).

2. *Olimjonov D. Z.* “Boburnoma” asarida harbiy tarix // Ta’lim va innovatsion tadqiqotlar. – 2024. – № 3. – 12–16 (07.00.00; OAK Rayosatining 2021-yil 30-sentabrdagi № 306/6-sonli qarori).

3. *Olimjonov D. Z.* Study of toponyms in historical works (as exemplified by the work “Baburname” // Western European Journal of Historical Events and Social Science. – 2024. – Vol. 1. Issue 11. – Pg. 1–5 (ResearchBib. 9.8.).

4. *Olimjonov D. Z.* “Boburnoma” asarida bayramlar va xalq sayillari talqini // Mamun science. – 2025. – № 2. – B. 117–121. (07.00.00; OAK Rayosatining 2024-yil 27-sentabrdagi № 361/5-sonli qarori).

5. *Olimjonov D. Z.* Bobur va boburiylar davri kiyimlarining amaliy va vazifaviy xususiyatlari // Muarrix. – 2025. – № 1. – B. 36–45 (07.00.00. OAK Rayosatining 2025-yil 8-maydagi № 370/5-sonli qarori).

6. *Olimjonov D. Z.* Bobur bog‘larining barpo etilishi an’anasi / Zahiriddin Muhammad Bobur tavalludining 540 yilligiga bag‘ishlangan “Zahiriddin Muhammad Bobur ijodiy merosining bashariyat ma’naviy-ma’rifiy taraqqiyotidagi o‘rni” mavzusidagi xalqaro anjuman materiallari. – Andijon, 2023. – B. 309–316.

7. *Olimjonov D. Z.* An innovative method of traveling to history / “XIII Beynəlxalq elmi araşdırmalar” konfransi materiallari. – Baku, 8 may 2023. – P. 26–29.

8. *Olimjonov D. Z.* “Boburnoma” asari – etnografik manba / Zahiriddin Muhamamd Bobur tavalludining 540 yilligiga bag‘ishlangan “Bobur va Axsikent” mavzusidagi respublika ilmiy konferensiyasi materiallari. – Namangan, 2023. – B. 140–153.

9. *Olimjonov D. Z.* “Baburname”: about some ethnic tribes who lived in Central Asia during the middle ages / “Cercetarea, dezvoltarea și inovarea din perspectiva etisii globale” Materialele Conferinței Științifice cu Partisipare Internațională. – Chișinău, 2024. – P. 149–154.

**II bo'lim (II часть; II part)**

10. *Olimjonov D. Z.* “Boburnoma” asari qo‘lyozmalari // Science Shine. – 2023. – № 1. – B. 4–8 (O‘zbekiston Respublikasi Prezidenti Administratsiyasi huzuridagi Axborot va ommaviy kommunikatsiyalar agentligi tomonidan 2023-yil 16-fevralda № 063974 sonli guvohnoma bilan ro‘yxatdan o‘tkazilgan)

11. *Olimjonov D. Z.* “Boburnoma”da jangchi tayyorlash an’anasi // Samo qalqonlari. – 2025. – № 3. – B. 360–363 (07.00.00; O‘zbekiston Respublikasi Vazirlar Mahkamasining Oliy Attestatsiya Komissiyasining 2021-yil 31-iyuldagi 303/5-sonli rayosatidan o‘tgan).

12. *Olimjonov D. Z.* Zahiriddin Muhammad Boburning “Boburnoma” asari – etnografik muhim manba sifatida / Boburshunos olim Anzoriddin Ibrohimovning 70 yilligiga bag‘ishlangan “Boburiylar ilmiy merosini o‘rganishning dolzarb masalalari” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Toshkent, 2022. – B. 60–70.

13. *Olimjonov D. Z.* Zahiriddin Muhammad Boburning “Boburnoma” asari – tarixiy manba sifatida / “Bobur va Axsikent” mavzusida respublika ilmiy konferensiyasi materiallari. – Namangan, 2022. – B. 18-26

14. *Olimjonov D. Z.* O‘rta asr davri Markaziy Osiyoda yashagan ayrim xalqlar to‘g‘risida (“Boburnoma” asari misolida) / “Bobur va Axsikent”, mavzusidagi xalqaro ilmiy anjuman materiallari. – Namangan, 2024. – B. 110–116.

15. *Olimjonov D. Z.* Sumalak sayli tarixidan / “Markaziy Osiyo xalqlarining taomlanish madaniyati va tarixi” mavzusida xalqaro ilmiy-amaliy konferensiya materiallari. – Toshkent, 2024. – B. 175–178.

16. *Olimjonov D. Z.* Annett Beverij va “Boburnoma” / “Zahiriddin Muhammad Bobur ilmiy merosining jahon adabiyotida tutgan o‘rni” mavzusida xalqaro anjuman materiallari. – Samarqand, 2024. – B. 224–227.

17. *Olimjonov D. Z.* “Boburnoma” asarining antropologik xususiyatlari / Zahiriddin Muhammad Bobur tavalludining 541 yilligi munosabati bilan o‘tkazilayotgan “Zahiriddin Muhammad Bobur merosining Sharq davlatchiligi va madaniyati rivojida tutgan o‘rni” mavzusidagi uluslararo ilmiy-nazariy konferansi materiallari. – Toshkent, 2024. – B. 331–334.

18. *Olimjonov D. Z.* Zahiriddin Muhammad Boburning “Vaqoyi” asarida marosimlar tavsifi / Akademik Bo‘riboy Ahmedov tavalludining 100 yilligiga bag‘ishlangan “Amir Temur va temuriylar davri tarixi masalalari” mavzusida respublika ilmiy-amaliy konferensiya materiallari. – Toshkent, 2024. – B. 304–309.

19. *Olimjonov D. Z.* “Boburnoma” asarida harbiy etnografik ma‘lumotlar / Zahiriddin Muhammad Bobur faoliyati va ijodining xalqaro miqyosda o‘rganilishi va uning ahamiyati” xalqaro ilmiy-amaliy konferensiya materiallari to‘plami. – Toshkent, 2024. – B. 342–347.

20. *Olimjonov D. Z.* “Boburnoma” asarida xalq o‘yinlari / Zahiriddin Muhammad Bobur tavalludining 542 yilligiga bag‘ishlangan “Boburshunoslikning yangi ufqlari: muammo va yechimlar” mavzusidagi xalqaro anjuman materiallari. – Andijon, 2025. – B. 102–110.

Avtoreferat “Markaziy Osiyoda jamiyat, gender va oila” xalqaro ilmiy jurnali tahririyatida tahrirdan o‘tkazilib, o‘zbek, rus va ingliz tillaridagi matnlar o‘zaro muvofiqlashtirildi.

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