

Description Of The Baburid's Dynasty In Historical Sources Or About The Military Art Of Babur

Gulnoza Usmanova Jakhangirovna

The researcher of Uzbekistan state Museum of Armed Forces
Tashkent, Uzbekistan

Abstract: *Zakhiriddin Muhammad Babur is a writer, poet, scientist with a special place in medieval eastern culture, literature and poetry, as well as a great statesman and commander. With a broad outlook and excellent intelligence, Babur founded the Baburid dynasty in India and remained a statesman in the history of this country, while his broadminded work "Baburnoma" written in Uzbek was among the world's most famous historians.*

Keywords—Baburnoma, poet of east, pollution, politics, eastern culture, literature.

1. INTRODUCTION

Babur elegant gazelles and ruboi were the rarest masterpieces of Turkish poetry, and his treatise on "Mubayyin", "Khatti Boburiy", "Harb ishi" and pamphlet Aruz made a worthy contribution to the fields of Islamic jurisprudence, poetry and language theory. Zahiriddin Muhammad Babur was born on February 14, 1483 in Andijan, in the family of Umar Sheikh Mirzo, governor of Fergana Ulus. During this period, the struggle for the possession of a large state that had established Amir Temur, the great-grandfathers of power among various rulers, brothers, nephews, cousins in Central Asia and Khorasan, was finally aggravated. Zahiriddin, who was fond of literature, elegant art, natural beauty from an early age, like all Timurian masterpieces, took the basis of these Sciences under the guidance of mature Masters in the palace of his father. But his carefree youth did not last long. He became an orphan from the father in 1494 year. At the age of 12, Babur, who was raised as the ruler of the Fergana nation instead of his father, was forced to replace the pen with a sword and fight against his brother Jahongir Mirzo, his uncle Sultan Ahmed Mirzo, his uncle Sultan Mahmudhan and other opponents for the Andijan throne. Babur decided to divide the Fergana nation into two, to hand over half of it to his brother, in order to reconcile him with his brother Jahongir Mirzo, and he himself began the struggle for Samarkand. This struggle, which lasted for several years, gave no result other than the massacre: the hands of Sheikh Khan, who was mixed in it with a great Military Force, came high and Babur was forced to leave Samarkand. After the capture of Sheikh Andijan in 1504 year, Babur went to the south and established his authority in the Kabul nation. In 1505-1515 years he tried several times to return to Central Asia. But there were no results from these attempts. Then, in order to further strengthen his position, he led several battles for the capture of India in 1519-1525 years. In April 1526 year in Panipat with the Sultan of India Ibrahim Lodi and in March 1527 year with Rano Sango the governor of Chitora, the hand of Bobur came High.

Until the war of Panipat, Babur received deep military knowledge and extensive experience. Babur was aware of the

tactical rules and maneuvers of Shaybaniyhan, Shakh Ismail, Sultan Hussein and other major military chiefs of that time. In his army there were detachments of soldiers armed with rifles and balls served by Turkish artillery. It should be noted that the enemy did not have any arrow weapons at all. Babur seriously prepared for this battle. By 12-April, all preparatory work was completed in the camp of Babur.

Sultan Ibrahim was an uneducated commander. Babur wrote about him - "there were no signs of striving to wage war neither in actions, nor in military marches, nor in combat." Special war elephants were considered the main tattooist power of the Delhi ruler.

The structure of the Babur army is complex; it is lined up taking into account the combat experiences conducted in different countries of the Middle East. The army had a center (the commander was Bobur himself) and two wings (the right wing was the commander – Humoun, the eldest son of Bobur). In addition, auxiliary units in the combat layout are bricked: "right wing of the center" and "left wing of the center", as well as light detachments on the edges of the wings. This means that the light detachments had to participate in the paddle Cannonball, which, with the appearance of the enemy, turned it into a chap and right and attacked the rear of the front. Avant-garde defended the entire army. A special detachment served as intelligence officers. Assigned to the "tattooed detachment" Ham.

In the army, 700 cars were assembled, they were connected to each other by belts. Between each pair of carriages there are 6-7 shields, behind which are Mounted Rifles (a device that throws stones and pieces of iron against the enemies nearby living forces) and pedestrians armed with rifles. Between such fortifications, gaps were left, through which it was possible to get out 100 or 150 horses through these gaps.

In order to have real and active war and certainly to win, Babur attacked at night from the Ram. On 21 April 1526, the army of Abraham was lined up for battle. It seemed as if the main blow would be given to the right side of the center. But the fighters of the peasants, approaching the line of defense of Bobur, stopped. The fighters of the Babur opened fire on

the gathered army of Abraham with rifles and rifles. At this time, the Babur cavalry attacked the rear of the enemy with a sharp blow. Babur not only quickly returns the attack of Abraham, but also took the initiative into his own hands and went on a decisive attack. The battle lasted until the end of the afternoon, when finally, the fighters of Bobur broke off the resistance of the Delhi Army.

The enemy fled, leaving the bodies of 15-16 thousand soldiers on the battlefield, Sultan Ibrahim himself was killed. Babur, who won the battle, conquered the capital cities Delhi and Agra. He subordinated the northern part of India under his own hands and founded the state of the Baburids, which until the XIX century firmly maintained its power.

Historical data also reveal that the rulers of Punjab, who were dissatisfied with the policies of the Delhi ruler Ibrahim Sultan during the March of the Babur to India, also used the Babur, and this victory in the war of Sikri gave the Babur the opportunity to restore his rule in India and restore the baburid dynasty. In the history of ovropo was "strangely famous" by the name of the Great Mongols, in fact, the "baburid dynasty" ruled in India for more than 300 years.

Babur did not live long after this victory – in December 1530 year he died in the city of Agra, and then, according to his will, his children brought his cock to Kabul and buried it. In a short time, however, Babur sponsored the work on the stabilization of the political environment in India, the unification of Indian lands, the beautification of cities, the right path to trade issues, the creation of garden-rogs. Beautification of India, the construction of architectural monuments, gardens, libraries, caravanserais, which until now have become popular, has spread widely, especially during the period of its sons and descendants. The penetration of the Central Asian style into Indian art and architecture began to be felt. In the presence of Bobur and his ruling descendants, an excellent spiritual, spiritual atmosphere arose, which was embodied by advanced and mentally sharp scientists of that time, poets, musicologists and statesman. About the importance of the cultural environment in the Baburid State for India, Javaharla'l-Neru wrote: "after the arrival of Babur in India, there were great silks, and new incentives brought fresh air to life, art, architecture, while other areas of culture were adjacent to each other".

2. METHODOLOGY

Babur continued his literary and artistic activities in India, in addition to a large number of Public Works, and created the above-mentioned works. Babur who was most famous king over the world in the history wrote many substantial works which are devoted to his life, from them the best one is "the Baburnama". It is known that between the periods in which the Babur lived, the history of the peoples of Movarounnahr, Khorasan, Iran and India was illuminated. The work consists mainly of three parts, the first part of which – the events that took place in Central Asia in the second half of the XV century, the second part – the end of

the XV century and the first half of the XVI century, that is, the events that took place in Afghanistan; the third part – the history of the peoples of While the perfect description of the political events of that period was made in the Baburnama incredibly rare information was given about the political and economic situation of Fergana region, its capital Andijan city, the major cities of Central Asia: Samarkand, Bukhara, Karshi, Shahrisabz, Osh, Urgench, Uratepa, Termez and other cities. In it you can meet information about the major cities of the Kabul nation in Kabul, the Treasury and many districts, regions, north India at their disposal.

On the sheet of the "Baburnoma" we will see, before our eyes, the virtues and shortcomings inherent in the peoples of Central Asia, Afghanistan and India, along with the breadth and complexity of the world of their contemplation, the problems of life at that time, the full picture of political and social life in the Babur state. Other historical sources written in the Babur period include: Mirkhund, Khandamir, Muhammad Salih, Binaiy, Muhammad Heydar, Angel, Abul-Fazl in the works of scholars and other historians is not clearly and perfectly illuminated to this extent. The author expresses his highest opinions and comments about Alisher Navoi, Abdurahman Jami, Behzod, Ulugbek Mirzo and other scientists in the book.

"Boburnoma" - the end of the XV century of the peoples of Movarounnahr, Khorasan, India, Iran – Although it reflects the history of the first half of the XVI century, but at the same time it is a royal work, which contains extremely rare information about many topical economic, social issues, mutual political-economic and trade relations, geographical position, climate, flora and fauna, mountains, rivers, peoples, tribes and nationalities and their living conditions, customs, important historical structures, temples of Hindus and Muslims, Therefore, the "Bournemouh" as a historical and literary heritage continues to amaze scientists of the world.

For many years, famous Orientalist scientists of the West and East have been working hard to bring the content of "Bournoma" to the world community. For example, Dutch scientist Vitsen, British scientists J. Leiden, V. Zrskin, R. Koldekot, A. Beverec, T. Albot German Yu. Klaynret and A. Kaiser, French Pave de Cortail, Indian Mirzo Nasriddin Heydar Rizvi, Turkish R. R Art and N. I. Bayur and the French scientist of our time, Bakke Gromon, Afghan scientist Abulhay Habibiy, Pakistani scientists Rashid Akhtar, Nadvi and King Alam are from the sentence of Mevliyot shular. In the field of studying "Baburnoma", Japanese scientists from among the world-famous Orientalists also take part.

It is known that the activities of scientists of Uzbekistan, Tajikistan, Russia in the study and popularization of the historical, scientific and literary heritage of Bobur are also noteworthy. Georg Ker for the XIX–XX centuries, N. Ilminsky, O. Senkovsky, M. Salye, Porso Shamsiyev, Sadig Mirzayev, V. Zahidav, Ya. Gulomov, R. Nabyev, S. Azimjonova, A. With the efforts of scientists such as Kdymov, "Bournemouh" was published several times in

Russian and Uzbek languages, they were written with a colloquial phrase and became the spiritual property of a wide audience of readers, his poems were published several times.

Babur is also famous for his fine lyrical works in Uzbek literature. His life and literary activity in Movarounnahr political life had finally come to a period when the difficult feudal groups culminated in the movements of the head, and the crisis of the Timurid state continued. If we see the perception of such complexities in the "Bournemouth", then how they are reflected in the spirit of the poet is manifested in his poems. When his attempts to unite movarounnahr did not give results, Babur was tormented spiritually, his mood on the Kez, which was hopelessly reflected in the influence of the squares of the officials, was reflected in his poems.

In addition to the Babur lyrical Lions and the historical "Bournemouth", he also created works in Islamic jurisprudence and other fields. In 1522 year wrote a proverb to his son Humayun. In his work "Mubayyin" he explained the tax system of that time, the rules of tax collection, how much tax is levied on Sharia and other issues in the verse. He tried to simplify the Arabic alphabet a little from the point of view of Turkic languages, in particular Uzbek, in his treatise called "behavior Boburiy". He, as an experiment, moved Kurani Karim in the alphabet of "behavior Bouri". Bobur's aruz is devoted to the issues of weight and rhyme. It is known that there was also a work called "Mufasssal", but this work has not reached us yet.

As a historian writer, lyrical poet and scientist who contributed to the solution of social issues with his famous and famous works, Babur occupies a worthy place in the history of spiritual culture of our people.

The life of Bobur in the following years was full of courageous deeds that left an indelible mark in history. The most important of them is the invasion of India. Especially important is the capture of Delhi and its dependent areas. This march took place more than twenty years after the Babur accepted and became the Ruler of the Treasury. In the period before that, Babur was also a ruler of Badakhshan, Beaver and Kandahar. Prior to the details of the trip of Bobur to India, it is worthwhile to give a brief story about the circumstances in which he played a significant role in the formation of the kingdom here, namely the state formation in India, the Kingdom of Delhi and the events that took place in it.

The fate of India and the countless population of its constituent countries seems to have been doomed from time immemorial to become victims of the invaders coming from the North. They have not been doing any occupation hikes since ancient times, beyond the vast territory of their country, from the Himalayan mountains to the Indian Ocean, which is the natural border of their country. After the long walks of Persians and Greeks, in the later periods of this land, Asian Muslims were invaded from the droughts, and European Christians from the sea side.

The situation in the country has changed radically with the entry of Muslims. Their dominance here is historically divided into two periods. The first period is from the arrival of Sultan Gaznavi (1021-th year) to the arrival of Bobur, which covers a period of five hundred years. The second period is a period of more than three hundred years, which includes the period from the date of arrival of the Babur to India to the present day. This is also called the era of the "baburid dynasty" in India. In the Kez, where the eyes of the Babur fell on India, Abraham Lucius was dominant in Delhi. But the rivalry that arose in the kingdom had made the Kingdom of Lu'dia a little loose. Alovuddin Babur, who was dissatisfied with his niece's policy of governing the state, came to ask for help. It is known to us that in the days of the new arrival of Babur Kabul, he was invited to India. It turns out that Bobur had beaten him four times in this case before subordinating India. His first walk took place in 1519-th year, when he took the castle of Bajur and reached the valley of brogan and Behra through Sind to Attok. After that, Kusab and Chanob regions were also taken. For six weeks, the anchovy lands along the opposite bank of the river were also captured.

In his second walk to India, Babur occupied the Lohur, Multon and Sgirind provinces, subjecting the Caesar Afghan tribes, carrying about thirty thousand slaves and four hundred thousand Royal taxes.

In the third walk, that is, in 1520-th year passed through the Indian River Behra, from which the province of Chanob was also taken. At that time, there came a message that the Kandaharites had attacked the Lands of Babur and had returned to Kabul to calm them down and retrieve the Kandahar again.

The fourth walk of Babur, that is, 1522-th year, is associated with the call of Sultan Ibrahim's uncle Alovuddin to come to Babur and raise him to the throne of Delhi. The governor of Lohur, who was the rival of Sultan Ibrahim, also appealed to the Afghan Lords by asking for help from Babur. Because he would not have been able to withstand the army of the springy Lodi, who was sent against him by his own forces. The aid evazi, who was shown, had promised to raise Bobur as King. Babur gladly accepted this offer and set out with his army. Passing through the Sind River, the Gekers region was taken. When the regions of Chanob and Zhilem were also captured, they soon approached Lohur. Having heard that spring had approached Lodi, The Statesman came to the tribe of beluzhs. The Babur army came face to face with the army of Springhon Lodi near Lohur, giving much more talofat, finally narrowed it down. His army set fire to the market, demanding the city. Four days in the city just stopped and set out to occupy Diboldpur. With severe hiccups, the city was taken and robbed, the defenders were taken by the sword.

From 1526-th year, Babur belonged to the family of the Chigatai Turks, who founded the beginning of the new dynasty in India. Nevertheless, in the history of India, his

family is called the "Mongols". Representatives of this dynasty skillfully ruled India for a long time. In a very large part of the country they were able to maintain political unity and ensure that this huge empire flourished in peace. This dynasty continued to supply the country with series of capable rulers from Bourdan to Avrangzeb. The temurites usually did not know that the Caliph was their own piri, but ruled the state independently on the basis of their own views. They improved the means and methods of fighting the opponent. For the first time in India they used arteliria. They also gave guidance to the growing development of literature and Fine Arts in every field.

During the baburids, India's relations with foreign countries were restored. And the country in Afghanistan remained part of the great empire. He served as an intermediary with India to communicate with Iran, Central Asia and through them with distant countries of the West. In this case, the possibility of establishing trade relations with foreign countries and further development of India was created. It would also help to maintain cultural ties with the countries of Western Asia. It is noteworthy that the majority of Muslim rulers decided with an impartial view to religion. They would have preferred to restore the Empire rather than blindly following the religion. For this reason, they were also trying to support the Indian subcontinent, which made up the majority of the country's population. For almost three centuries, Muslims lived side by side with the Indians without allowing religious competition by bringing two different, different lifestyle communities closer to each other. Thus, the baburids not only preserved many traditions that were used in the Kingdom of Delhi, but also managed to sustain many of them. Therefore, the history of the baburid dynasty occupies an important and honorable place in the history of India.

All current historians emphasize the fact that Bobur occupies a very respectable place in history. English translator V. A. According to Smith, " Babur was the most noble of the Asian princes of that time, and his role in history is a tribute to the deceased among the princes of the past. And European Historian Gavel Baburni was one of the most attractive figures in the history of the Islamic world."That describes. English Orientalist U. Erskin explained that "among the Asian Princes there was not a prince who could occupy a fold position with Babur."Bobur's personality and his temperament undoubtedly deserve such high ratings. But when he did not conquer a large part of northern India, he would not have taken such a high place on the pages of history. His policy in Asian countries and his services in the conquest of Afghanistan did not bring him much fame. Only because of his triumphant walks in India, he occupies a prominent and significant place in history.

In the Middle Ages, only a powerful ruler was considered a good ruler of government. India could also flourish on the basis of a strong and influential government office. For centuries, rajputians, Turks and Afghans have tried to

establish an empire and a strong monarchy in India. But none of them managed to cope with this. And Bobur was able to establish in this country his dynasty of entrepreneurial rulers and a huge empire. He made decisive battles in India three times, namely Panipat, Qanwa and Gogra, and won all of them. In the same way, he brought to India the state administration, characteristic of the temurians, and laid a solid foundation for it.

Babur, of course, could not ensure his stagnation by spreading His Kingdom all over India. Nevertheless, the Afghans and rajputians broke down their power and founded a powerful empire in its place O. Historians often say that Akbar was the founder of the baburid Empire. Of course, Akbar restored this empire, strengthened it and greatly increased its power, and created a good foundation for it by skillfully administering the kingdom from an administrative point of view. Therefore, he was legally recognized as the greatest ruler of the baburites. Nevertheless, only the Babur can be recognized in India as a ruler who founded the dynasty, which is called by its name. He occupied a large part of northern India. Making Delhi A capital to itself, it broke the power of the Afghans and rajputians.

Indian historian S. R Sharma compares Bobur with King Henry VII of England. They also pushed the throne holders and Da'wahs, who were up to him, and brought their dynasty to the top of the state and established it. In this regard, Sharma writes: "in 1526, Zahiriddin created a new era in the history of India and brought a new dynasty to the throne of Delhi, winning the victory over Ibrahim Lodi in the battle next to Muhammad Babur Panipat. Similarly, Henry VII, who won the battle on the Bosphorus square forty years ago, had established his own dynasty and state government in England. "Indian historian R. P. Tripathi noted that "... the celebration of the baburid empire is not because of its military might, but because it has carried out religious freedom in its policies and made a great contribution to cultural life."This policy was initiated by ICA.

Babur not only showed how to establish a new empire, but also taught the policy of governing this empire. The dynasty he established in India and its traditions cannot be found in any country. Babur did not even claim caliphate as the head of state and did not feel religious need in his own reign activity. On the contrary, when he was awarded the title of "King", he independently ruled the state in the style of Timurids. Therefore, it has theoretically transformed the state government, which has reigned in the Kingdom of Delhi.

This, of course, was the beginning of an equity policy towards religion in public administration. Even if Babur did not grow up to establish a single empire throughout India, his name remained in our memory because of the Royal works he created, especially his autobiographical work. The monuments of Bobur begin with the day of his ascent to the throne. "At the age of twelve in the month of Ramadan of 889 (Hijri) year, I became the ruler of the Ferghana state. "Wrote ICA. He wrote the details of his life in Turkish,

which is his native language, in the name of Tuzuki Boburiy or Boburnoma. It is recognized as a work of both eternal and historical significance. Hasan and Aburahim Khan Khans separately translated this work into Persian. After that, it was translated into many European languages, including English and French. English scientist A. S. Beverij lady translation is recognized as the best in English translations because this translation is done from the original Turkish version. There are several seats left down in the game. The author could not explain the events of 1508-1519-ies, 1520-ies, 1525-ies, and 1529-1530-ies for various reasons.

In studying the way of life of Bobur, this masterpiece serves as the best resource. Bobur's stories are clear, touching and very close to the truth. True, in some places, especially on the issue of India, some events were not properly analyzed and misinterpreted, but this was not a deliberate case. From this work, extremely rare and valuable information was mentioned about the scope of knowledge of Bobur, his achievements and shortcomings, his well-being and worries, the political situation in the period in which he lived, the climate of the lands in which he was born, the world of animals and plants, the author's tastes and tastes, a number of peoples and nationalities. English historian S. Leynpoul looks at this work as "an important historical document" and writes that "in the absence of any documents confirming the specific case of that period, it is necessary to refer to the "Baburnoma" in this matter. Another of the English historians and statesman M. Elfingtoun eas evaluates this work as "a book reflecting the true history of Asia."

The fact that the author in the "Baburnoma" describes his friends and enemies the natural beauty of his senses, mountains, rivers, forests and flowerpots in different situations, amazes the person and the reader does not doubt that he is a literary work.

Babur also gave place to the definition of India in his memories. It gives a wide place to the image of the climate of India, the composition of its inhabitants, the economic and social conditions here, local rulers and political events. "India is located in the first, second and third climates. But in the fourth climate there is no India" Babur wrote. "As soon as you cross the Indi river, you will see that the country, the trees, the mountains, the people and their habits are Indian." The first meeting with the India and the Indians did not leave a good impression on him. For this reason, Indian recipes were neither correct nor complete. About the Orissa, Khondesh, Sind and Kashmir regions in general nothing is said. Of course, one should not forget that he did not even have time to describe the land of Chisinau, where he was busy with a lot of time.

The history of the temurids at all times was the focus of attention of the world muarriks. Orientalist scientist V. V. As Bartold pointed out, the researcher of the era of Temur and his descendants "suffers from the abundance of Information and not from lack of it. Because they are scattered across a lot of libraries, they are primarily meant to come out and publish

from a critical point of view...". With a holistic assessment of the value of existing historical sources and studies, we will focus on the source significance of the work "Boburnoma" in the study of the genealogy of Timurids. This work includes Nizamiddin Shami's "Zafarnama", Sharafuddin Ali Yazdi's "Zafarnama", Ibn Arabshah's "wonderful ul maqdur fi expori Taymur", Hofizi Abrun's "Hafei Abru" and "Zubdat ut-tavorix", Mirkhond's "Ravzat us Safa", Abdurazzak Samarkand's "Majmal-I Fasihi", Zahiriddin Muhammad Babur's "Baburnama", Khondamir's "Habib us Safa", Abdurazak Samarkand's "Majmal-I Fasihi", Zahiriddin Muhammad-it was created in the process of studying such sources as "Siyar Fir Afrod ul Bashar" and "Hulusat ul-", Gulbadanbegim's "Humunnoma", "Temur tuzuklari" and many more scientific researches.

Among the mentioned sources, the fact that "Boburnoma" was written by a representative of the timurian dynasty further increases its historical significance. Bearing in mind the valuable work of this source on the history and geography of the peoples of Central Asia, Afghanistan, India, and Iran, we will analyze the data on the genealogy of the temurids. The author did not set a goal to illuminate the history of genealogy in the "Baburnoma", but during the description of events, from the historical situation, he or she remembered the patronymic of mirzo and Begim. The source provides detailed information on the way of life of a number of mirzos, valadati and genealogy, form, morality and temperament, Jangu intensities, regions, wife and sarori, descendants and Umar, while the name of some mirzo and begim has been mentioned one or more times superficially. More about chunanchi, Zahiriddin Muhammad Babur mirzo's father Umarshayh mirzo, his uncles Sultan Ahmed mirzo, Sultan Mahmud mirzo and Sultan Hussein mirzo ibn Mansur mirzos have been stopped. Although the "Bournemouth" in chronological terms includes 1493-1529-th years, 1510-1518-th years and 1521-1524-th years, the description of events is not covered for some reason or has not reached US. Sometimes, however, the data reflected in the political process until 1493 is also three.

Among the works that give vivid testimony about the life of the ancient Movarounnahr and the peoples in it, the "Bournemouth" stands out separately. Created by a wonderful lyrical poet, Uzbek writer Zahiriddin Muhammad Babur, this work is a treasure trove of socio-historical, scientific, natural and literary linguistic data. bunda from 1494 to 1530 was described events in Central Asia, Afghanistan and India. Babur simply records historical events not only suffice to give chronological information about battles, marches, but also makes events an interesting story in a lively language, draws a landscape, describes nature, ethnographic cases, paves the period, its features.

3. CONCLUSION

We observe that in the work of Zahiriddin Muhammad Babur "Baburnama" the name of 25 amir and amirzadeh of movarounnahr, information about them is given.

Movarounnahr gives information about the rulers about the author, first of all, about his father, Umarshayh mirzo. In this regard, it will be necessary to say that Bobur developed his own method of describing the life and activities of rulers. First of all, he, speaking the names of the rulers, describes in order the information about them under such titles as "Valodat and nasabi", "form and shamoili", "morality and temperament", "Masov and wars", "region", "generation", "Khavatun and asrori", "Umari". In Babur's work, the information about Umarshayh mirzo, Sultan Ahmed mirzo, Sultan Mahmud mirzo, Muslim mirzo and Sultan Hussein mirzo is based on the procedure listed in the yuquida.

While the author gives information about "valodat and nasabi" of Umarshayh Mirzo, writes the following: ... eight hundred and sixty was in Samarkand. Sultan Abusaid was the fourth son of Mirzo. Sultan Ahmed Mirzo, Sultan Mohammed Mirzo, Sultan Mahmud Mirzodin were small. Sultan Abusaid Mirzo was the son of Sultan Muhammad Mirzo. Sultan Muhammad Mirzo was the son of Mironshoh Mirzo. Mironshoh was the son of Mirzo Temurbek". It should be noted that since ancient times, knowledge of the yeti ancestor, namely "haft germ", in Muslim peoples, was a tradition for later generations. According to the same tradition, Babur, referring to a number of historical figures as arid, tries to give accurate genealogical information about their past seven ancestors, about their ancestry.

4. REFERENCES

- [1] Nazarova X. Syntactic structure of the language " Boburnoma". Dokt. disse - t.: 1980;
- [2] Stebleva I. V. semantics Gazeley Babura - - M.: 1983.
- [3] The X. Zire " lost in Test Match Literature-aesthetic appeal of Bobur. - Science, 1983;
- [4] History of military art. Ministry of defense of the Republic of Uzbekistan 2013.
- [5] S. Gasanov. The work of Boburing "Aruz Risolayi". - 1986.
- [6] Gullox as-Hello, N. Your father. Djakhongashta "Bournoma" - T. -1996;
- [7] U. Erskin. Babur state in India (from English G'. Satimov Tar.)- T. -1997.
- [8] The R. Sharma. The kingdom of Baburids (from English G'. Satimov Tar.). - 1999.