

"THE GOLDEN CRADLE" AND "SANGI OINA" STORIES: HISTORICAL TRUTH
AND ARTISTIC TEXTILE

Xolmukhammad Fattohov

Teacher of FSU

Abstract: In given article national legends " Gold beşik (a gold cradle)" and " Sangi oina (a stone mirror)", connected with the life of Zahiriddin Muhammad Babur and the period of his wanderings in Sokh area of the Ferghana region are considered. Also are shined special value of the given legends.

Keywords: Art fiction, the historical truth, a myth, a fairy tale, the legend, belief, a tribe.

Historical truth and artistic tissue issue history of science learning object although - this __ issue literary sources and people oral creativity in the example too learning of the problem each bilaterally to the lighting possibility creates _ That's it therefore , next in years Uzbek in literary studies too historical truth and artistic to the tissue circle some affairs to the field came [1] .

" Gold cradle " and " Sangi "mirror " narratives Zahiriddin Muhammad Babur's Ferghana province Soh in the district one year term during forgave life and wanderlust with related are these _ own in time not only the king and a poet in life , maybe Kokan khanate in history too important political importance occupation reached _

It is known that Babur's lifetime battle in the paces past _ at the age of 12 In Andijan to the throne sitting down _ India full conquest until you reach until pressing past life to the way look if placed , one word with this you are welcome lifetime to say can _ But that's it happy lifetime from among we his to life how much love , life all incidents in the heart , in the soul settling down that the rest we'll see and he incomparable intelligence , divine _ _ pleasure and pure feeling the owner that feeling let's get up

In general , the work " Baburnoma ". read we are , his how much historical expensive have that to evaluate mind weakness does _ Because in the work sure dates , place and people , nature miracles - animals and plant secrets it is known that the work of ending himself of the author big patience _ _ the owner that showing stands _ That's it with together , attention if given , in the work Babur of the soul how much pure , intelligent high level sharp the fact that manifestation will be For example , to the subject circle one example we bring : " *Isfarina one in the sphere south sorry of the pushats between one fragment stone fell _ Sangi _ oina » derlar , length approx ten old bolgay , height some husband person tall , some husband person's waist like a mirror each what munakis will be »* in the definition [2, page 7] . directly _ _ battle speeds with going In Babur to the stone relatively commander thoroughness reflection if so , get rid of it location definition through his geography from science informed the fact that manifestation will be

Babur In Ferghana From Shaibani Khan when it's light , one so much time the crown from the throne deprived is , Sokh and Vigilant (*mountains between is located Kyrgyzstan with borderline present Soh from the villages one*) of living in the mountains because Sokh , especially , Vigilant from the enemy protection for strategic in terms of comfortable place is considered This about the geographer H. Hasanov as follows thought means : « Babur Samarkand-Karshi through to Hisar walking possible because it was not Shaibani Khan the way blocking put _ Samarkand - Zarafshan valley through walking too dangerous was _ This in lands

Shaibani Khan supporters rule did _ Mirza Babur Ferghana from the valley the last time he left high mountains (Olay and from Karategin). increased , Mastchoh from the village through Garm and Obigarm Hisar to the valley fell to be can ". [3, page 15] For example , Archion nearby from defeat then to Mirza Babur only Soh towards only through Ferghana leave reach remedy the rest was _ 1871 _ Kokan to the khanate visit ordered Russian scientist A.P. Fedchenko too Soh in the villages being , this of husbands each bilaterally a safe place that after seeing the following cause passes : "I'm in Kok has been my time By Sokhda Khan fortress that it was built they said From these fortresses one about what I heard was that a man came out of the fortress impossibly high rock on building done so ... That's it known I will , Sokhin high part almost each bilaterally mountains with wrapped Chichiktoy _ _ by walking is very dangerous . He too if so , Sokhin lower to the side take going is the way Cheerful Babur too the crown from the throne deprived has been times Soh mountain and Be alert in the area one per year near hiding walked as " [4, 160 pages] . A.P. Fedchenko's this that's the information known Mirza Babur _ this lands to live for for nothing did not choose was _ Therefore , Sokh's high part and Be alert the village is being pursued by the enemy cover up very convenient for place was _ Besides , spending a day in Sokh too to himself special sides available : huntable creatures a lot , the water is delicious, the air is good clean ... With that together , very little probably with Babur " har what" of on the contrary showing Sangi mirror , that is mirror on the stone own the future and fate to see for that he went to say can _ But historical sources Babur souks with living time Sokh Tul in the village Sangi mirror that named to the stone face came , this stone from the future prophecy giver stone that it was for and he is his own that he found out about his future and in it again the crown to the throne hope after waking up , army collected Acceptance walking that he did and from there India conquest that he did is emphasized .

Indeed , Sokh local population holy that known , per country disaster when he arrived or calamity people leave not enough put times help asking request did , the important thing is , " every what" of the opposite seen miraculous stone – “ Sangi mirror ” Babur life and in the case of turning to be made reason was _ Get stoned from secrets again one was the patient _ come to the stone if it hurts , it's from pain forge was _ Even of animals too something place injury if , to this stone come will be fixed it is That's why for too souks it is " mysterious" . "stone " . too called _ Get stoned again one mysterious side then since then _ only pure only people own on the contrary according to received _ Babur Mirza too in a dream and local from the population heard Sangi mirror to the front come to him the moment you look at it the crown from the throne royal dresses with sitting photo manifestation it happened From this then Mirza Babur To God innumerable thank you say back _ returned and so on Smooth towards Kabul and again _ rule to the hand entered [3, page 13] .

That's it telling transition well , in history Sultan Babur with connection again one how many stones is available being , this stones too Babur Mirza's life from wandering late period about story does _ That is, 1501 year Babur Mirza is far away continue reached from the siege after Samarkand leave when it comes out , one for several months in wandering lifetime forgave _ That's it sometimes he is Mastchoh in the village to the stone poetic verses carved wrote was _ Babur To Mirza belongs to this limestone later in 1953 Ahror Mukhtorov local of the population using looking for to find good it happened Get stoned size is 51x45x16 cm , polished the surface is 20x30 cm did _ In stone really too By Babur Mirza carved recorded poem and his under " the letter wrote Babur said in 917 AH writing too dropped was _ Currently while this stone In the State Archaeological Museum of Tajikistan not saved .

Famous scientist S. Koraev according to Mastchoning Hunter and Fresh villages between " Baburkhan " gorge throne __ another one big flat stone there is also To the narrative according to , Babur Mirza is here stop while passing on this stone sat and rested it is Since then since this stone holy to the stone became _

Babur Mirza's In Mastchoh to the stone finished bytes With him in Sokh depends of legend to the truth near that as proof it seems The Timurids of the kingdom the capital Samarkand take and then the world lost him _ giving up their blessings , the mountains inside life forgiveness Babur To Mirza special feature was _ But his metin will each how heavy in the circumstances also , human child friend give can't get tragedies in Surah also , cheerful He did not give a warning to the commander . " Legend " in our nation at the core the truth he said _ there is a saying . In our opinion , in Sokh Sangi mirror with connection of legends the real truth at the bottom like hiding Therefore , one how many centuries past to be although local _ population between With Babur Mirza depends of legend preserved the rest us to legends always around _ our approach necessity demand comes : " Sangi " mirror " myth or reality ? This question again gave without , the following to the conclusion to arrive possible will be : this holy on the ground living past great breeds about word when we walk , we about them many legend and to the narratives face we will come Unfortunately , it is legends some others dry make up like sayings acceptance they do and others too this to legends to not believe they encourage . But , as they say , it's a myth each how from the evidence too is more historical .

Historian O'. Sofiev note until , Dehvayron and Suratii Tul from the mountains found to the stone done pictures this on the ground people from a long time ago , that is, the Stone Age (Paleolithic, Sesolithic and from the Neolithic). starting from since he lived proof gives [5, page 44] . " Baburnoma". initial pages 1494 _ events , Ferghana of the region image with begins . The author is Isfara region about word driver of Movarounnahr _ Shaibani Khan by acquisition to history stopped : " Muhammad Shaibani Khan Sultan Mahmud Khan and Olachakhon injury giving , Tashkent and Shahrukhiya olgon in this area Be careful _ to many come , one yilga hollow Spending with scarcity , Kabul azimat did " [page 2, 7] .

Persian in the language the second we say " Baburnoma ". possible " History of in Rashidi 's work too Babur Mirza's political the conditions learning for Soh and On alert one year in suffering forgave days one hadith evidence with so given : « King Ferghana in the south to the mountains went and many difficulties , hardships from the head he forgave The king's mother too companion was _ King of the officials most of them people women with is moving was _ Believers Imam , of the good ones better , Muslims amir Hazrat Ali (Allah his face faith light with let it shine) like this said so : " Hazrat ." of our Prophet to his words according to : "The journey is of hell." one is a fragment ". Insidious of the sky oppression according to _ one dear and gem like pure people for prepared responsivity and hostility , humiliation they put how much if their _ all on this trip Babur The king's and his comrades to their heads was poured » [6] .

To the stories according to , Gold Besik 1545. death reached _ His son God later on of Ferghana ruler It will be , but not Khan , but Biy that is called This name is his from his descendants to Olim Khan given _ Kokan of the khanate last ruling Syed Muhammad Khudoyar Khan Sherali Khan of his son genealogy the sultan Babur and wife Sayidofoq from Beg born Gold From Beshikkhan started it is said . This surname Sultan Babur's ancestors through great The owner is Amir Temur To Koragon go is connected . In the past many of historians in his books this in particular quite a bit data there is For example , " History " of Niyazmuhammad ibn Awazmuhammad Shahrukhiya , Mirza Olim Mushrif's " Ansobu -s- salatin" . and tavorikhu -l- khavaqin "(" of the Sultans genealogies and of the kings history »), Muhammad Righteous

History of Toshkandi yes Tashkent (" of Tashkent new history "), Fozilbek Otabek son's « Perfect history Ferghana ", Muhammad Aminbek Khudoyar Khan son's " Ferghana province Khans private events ", Russian historian Vladimir Nalivkin's "Kratkaya istoriya Kokandskogo khanstva" (" Kokan of the khanate briefly history ») , including works enters

Reference

1. Vosiljonov, A. (2022). Basic theoretical principles of corpus linguistics. *Academicia Globe*, 3(02), 173-175.
2. Vosiljonov, A. (2022). Lingvistik tadqiqotlarda korpus o 'rganish obyekti sifatida. *Ijtimoiy fanlarda innovasiya onlayn ilmiy jurnali*, 2(11), 176-182.
3. Vosiljonov, A. (2022). PRAGMALINGVISTIKA VA UNING TAHLILIIY SHAKLLANISH TARIXI. *Science and innovation*, 1(B8), 99-105.
4. Vosiljonov, A., & Isaqova, X. (2023). EFFECTIVENESS OF MOTHER TONGUE EDUCATION IN THE PRIMARY GRADES. *International journal of advanced research in education, technology and management*, 2(2).
5. Vosiljonov, A. (2022). PRAGMALINGUISTICS AND THE HISTORY OF ITS ANALYTICAL DEVELOPMENT. *Science and Innovation*, 1(8), 99-105.
6. KHALIMBOYEVA, F., & VOSILJONOV, A. (2023). MAKTABGACHA YOSHDAGI BOLALAR DIQQATINI RIVOJLANTIRISH MUAMMOSINI NAZARIY O'RGANILISHI. *Journal of Pedagogical and Psychological Studies*, 1(5), 94-98.
7. Dilshodbek o'g'li, R. S., & Boxodirjon o'g'li, V. A. (2022). XORIJ PSIXOLOGLARINING ISHLARIDA SHAXSNING TADQIQ ETILISHI. *INNOVATIVE DEVELOPMENTS AND RESEARCH IN EDUCATION*, 1(12), 39-47.
8. Vosiljonov, A., & Abdullazizova, R. (2023). HIGH-SPIRITUAL MATURITY, IDEALITY AND PEDAGOGICAL VIEWS OF THE CLASS LEADER. *Modern Science and Research*, 2(6), 1182-1186.
9. Vakhobovna, A. Z., & Xayrulloevich, F. X. (2022). About Borrowing Phraseological Units and their Study in Uzbek Language.
10. Fattohov, K. K., & Umarova, N. R. (2021). THE USE OF ARABICISM IN THE WORKS OF NAVOI. *Theoretical & Applied Science*, (4), 426-428.
11. Xayrulloevich, F. X. (2022). BADIY MATNDA MAQOL VA MATALLARDAN FOYDALANISH XUSUSIDA (A. QAHHOR ASARLARI MISOLIDA). *BARQARORLIK VA YETAKCHI TADQIQOTLAR ONLAYN ILMIY JURNALI*, 303-308.
12. Latipov, A. K., & Fattohov, X. X. (2021). THE USE OF WORDS FROM THE ARABIC LANGUAGE IN THE POEM" INSON". *Galaxy International Interdisciplinary Research Journal*, 9(12), 281-283.