



DOI: **10.5958/2249-7137.2021.01848.6**

WITH THE HELP OF SCIENTIFIC-BASED SOURCES, THERE ARE MANY ALLEYS, MOSQUES AND THEMES NAMED AFTER MAHMUD TOROBI

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ABSTRACT

Born in the family of Hunarmand. He was engaged in pickling, at the same time he was a healer. He has a strong reputation, is a person familiar with the ideas of mysticism. The uprising, which began in Bukhara against the Mongols, was led by the proposal of the famous writer Shamsuddin Mahbubi. He was killed in a battle against the Mongols around Bukhara. The hut, built on its grave in the 13th century, was restored after Uzbekistan gained independence. About Mahmud Torobi Aybek wrote the opera libretto and epic "Mahmud Torobi" (1944), Asad Dilmurod wrote the historical novel "Mahmud Torobi" (1998). A statue was erected in the Jondor town of Bukhara region.

KEYWORDS: *Makhmud torobi, Uzbek, history, Turkistan, Central Asia, ortiq Abdullaev*

INTRODUCTION

It is known that history is the sacred root of our genealogy and lineage. This great genealogy can not be realized without a truthful and impartial study of national identity. Speaking about national development, studying the history of Uzbek statehood from the earliest (antiquity) periods, perfectly historical coverage of the process of ethnic composition and formation and naming of the Uzbek people is one of the main tasks of our scientists. In covering this important issue, more precisely in determining the history of Uzbekistan, it is necessary to look at it as a whole with secular processes, in other words, it is important to rely on the data of both local and foreign written sources. In this regard, in particular, historical written sources of ancient Greek-Greek, Indian, Chinese, Arabic, Persian, all-Turkic and Other Peoples occupy a special place.

After all, the ancient history of society has a common character, therefore in them three important information about the roots of our ancestors.

Historical sources testify that the past, the first root of the descendants of the peoples of Central Asia, goes to the seeds and tribes of BC and connects. During this period, seeds and tribes were ethnically different, although they lived in a mixed state, in one union. Therefore, the most ancient (BC. the seeds and tribes of the previous) epochs are considered not only characteristic of the descendants of Turkic or Iranian peoples, but also the ancestors of some European peoples who lived in Central Asia in the past periods. In the same regard, some scientists come up with contradictions in the study of this issue with incorrect views. Although the main group of scientists noted that in the territory of ancient Turkestan (even in the territory of present-day Uzbekistan) the Turkic nation, including the Uzbek people, lived as a indigenous population from time immemorial, sometimes opposed to this idea, and the ancient nationalities that lived in this territory were Iranian Tribes, Other Peoples, in particular, the Turks "came people",

In particular, in a number of works on the history of the Tajik people of historiography of historian Babojon Gafurov had similar views. In them, the history of the ancient Turkestan country was interpreted from head to toe only in the style of the property of one people, that is, all issues are illuminated from the point of view of the stages of development of One Nation. As a result, other peoples, especially the Uzbek people, did not participate in the historical processes taking place in the Turkistan region, including in the territory of present-day Uzbekistan, and they had the impression that there was no genius. In all the research of the scientist, the above mentioned opinions, judgments and conclusions were the leaders.

Opinions expressed without evidence and proof like this X.G. Görügli also took a wide place in the study" interaction of the ePOS of the peoples of Central Asia, Iran and Azerbaijan " (Moscow, 1983). It was in it that the Turkic nation of Central Asia and the Caucasus appeared as "newcomers" only in the IV century BC, the idea of which was based.

Some of our Scholars expressed reverence in their work to the mentioned unfounded opinions. In particular, Ortik Abdullaev, Shukur Kholmiraevs (regretting the fact that Uzbek scientists did not pay serious attention to the above views, which were falsified or degraded and denied the history of the leading peoples, who always occupied the main place in the territory of Turkistan, and did not express their views by taking a critical approach) through reliable evidence published in the journals of Gafurov and X.G. They had rightly criticized the blind's "thoughts that were wrong with the essence".

Since the 80 years of the XX century, in the field of studying the ethnogenesis and ethnic history of the peoples of Central Asia, a merciless political game in the socio-humanitarian Sciences began. In the following years, proponents of the idea of "panerionism" interpreted the issue of national autochthonism from a scientific point of view, published a number of works in the region, which produced national hostility and made speeches at conferences. For example, Professor Yu of the University of Indiana of the USA. Bregel, academicians of Tajik science, historian R. Masov, A. Eat it. Vishnevsky, N. Ne " matov, Yu. Yakubov, S. Polyakov, B. A. Litvinsky, S. N. In the works of Petrova, the theory of panerionism took a wide place.³ In recent years, the scientific opinions expressed in the speeches of these studies and conferences academic A. Askarov, K. In the works of shoniyazov, the appropriate direction was revealed and on the basis of the scientific and theoretical views existing in the current World Science, the

correct direction was determined on the issue of objective coverage of the issue of national autochthonism in historical science. Indeed, in their works, the way of life of the peoples of Central Asia, the way of life and the role of which have been identical, the history of the past from the primitive to the present, the general character, their ethnogenesis, ethnic development can not be imagined without a fork from the scientific point of view, on the basis of convincing evidence was This issue is also objectively covered in the works of many foreign scientists.

A.Yakubovsky wrote in his treatise "on the ethnogenesis of the Uzbek people" that since ancient times a part of the Turkic peoples lived in the central parts of Central Asia in the III-II Centuries BC mixed with the sogds, they gave each other a girl, took a girl, became relatives, understood each other in circulation, resolved external and internal disputes in harmony. Even the Soviets fought together with the Turks against the rulers who were oppressive, unfair in the regions where they lived. The scientist wrote about this: "if before the 6th century on the territory of Bukhara and Samarkand there were no Turkic peoples living among the sogds, first of all, if they did not understand Turkish (sogds), they would not have allowed the Turkish Prince to enter the territory of Aboni and followed him and drove out his local rulers"1.

So it turns out that our ancestors of the past knew each other's languages much earlier than with the Sogdians, Tajiks, and lived in Darth Vader, their first dates also passed together. It is necessary to draw the same conclusion when we think about our ancestors in antiquity. Otherwise, we can make a rough mistake. After all, such an approach to the issue will not allow other peoples to be humiliated.

When expressed objectively, as we have already noted above, the past tribes and nationalities that lived in Central Asia belong not only to one people, but also to the present Afghan, Turkmen, Uzbek, Tajik, Kazakh, Kyrgyz, Uighur and other peoples. These peoples came to live both BC and now mixed, and their anthropological structure, both traditions and traditional rituals, in general, the way of life is the same, even they understand each other's languages, fraternized (girls give and chatted out). Therefore, their ancient history also has a common character. It is a very big mistake to look at it (in particular, Tajik and Uzbek history and generations of the past). True, in this history, every nation can rely on and study the reflection of its ancient past. But it is wrong to study and conclude that the roots of ancient history become fully owned by one people. "History is an era, a popular time between a nation or a number of nations, "aburayhon Beruni said in his work" the law of Ma'sudiy " as long as he evaluated history. As this "popular time " continues uninterrupted, we must study our past history in a continuous and holistic manner (without breaking it down), therefore, to study the first history of our people, we must not ignore the fact that past history has a common feature.

From what has been said, as we begin to study the process of formation of each Ethnos or people, it will be necessary to first determine when the ethnogenesis and ethnic history of that Ethnos (people)began. Therefore, the academician A.Askarov believes that when studying the history of a single nation, it is necessary to study the periods of its ethnogenetic and ethnic development on a scientific basis. It is noted that ethnogenesis is a historical process that took place before the formation of this elat, the people. During this process, the characteristic signs of Ethnos (people) go to form one after another. After that, the second stage, ethnic (Ethnos-specific) history, that is, the history of a particular people, begins.

We found the ethnogenesis stage to be the first in the study of history to reflect on the history of the oldest seeds and tribes in Central Asia, namely the Scythian-sak-massaget, khorezmi, sarmat, suvd, khunn, Oguz and others. After all, these tribes and their history are ethnogenesis, which also belongs to the peoples of Turkey, Iran and other regions of Central Asia, and this elat is a historical process that continues until the formation of the people. In the second case, we considered it appropriate to think about the ancient seeds and tribes that were the basis for the formation of the Turkic, including the Uzbek nation, which occurred during a certain period of ethnogenesis development. During both processes, the characteristic signs of Ethnos (people) go to form one after another. As much as possible, it is important to think on the basis of local written sources, that is, on the territory of Central Asia and on the basis of written sources created by our ancestors in this area.

It is known that from the beginning of the BC a lot of written sources about the history of our ancestors of the past have reached US. There are also inscriptions of orkhun-Enasoy and ancient Uighur (VI-X centuries), the work of Mahmud Koshgari (XI century) "Devonu lokotit turk" and several sources related to the ethnic genealogy of Turkic (Uzbek) peoples. The works of dynasties historians, which were famous in the history of our statehood of a similar past, have reached the conclusion that they have been studied by our scientists in recent times. Most of these sources are noted in the well-known historian scientist Azamat Ziya's book "history of Uzbek statehood". Including, B.A. Ahmedov, K.Shoniyozov, A.Askarov, I.Jabbarov, X. Doniyorov, G.The works of such a great number of historians as Abdurahmonov, ethnographer, linguist scientists were created on the basis of an analysis of historical written sources about the past of our ancestors.

But local written sources, created about the antiquity of the most ancient seeds and tribes that lived in Central Asia, almost did not reach, reached, are also few in number. Chunanchi, as pointed out by local written sources, in the study of the ancient history of Egypt, there are important written sources such as "Pyramid Texts" and "Book Of The Dead", "The Torah" for the Jews, "The Gospel" for the yeropalians, "Rigveda" for the Indians, and in the study of the ancient history of the peoples of Central Asia - "Behistun" ("Bhyeston") rock, "Nakshi Rustam", "take up the seat. Among these, the role of avesto plays a special role.

In some sources, "Avesto" is given information in the form that it was created in 589-512 BC years. A.And as for Askarov, Zardusht was born in the second half of the II century BC (1500-1200 BC).) lived, was born in Khorezm or in the family of a Sogdian priest, from the seeds of Spitam, his father's name was Paurushasp, and his mother-dug'dova" in the style of Mary boys thought. It is also expressed the opinion that the created place of Avesto can historically be the territories of ancient marginals, Bactria, Sogdiana, Khorezm, Central Asia or North-East Iran. Ancient geographical concepts, social and economic relations in Avesto, the social structure of society in it, the names-ethnic tribes and regional names-are considered a unique source for the ethnogenesis of the peoples of Central Asia and the history of the first statehood.

In the inscriptions "Bhyeston", the name of 23 (24) thas, including Khorezm, Sogdiana, Bactria and sak, massaget tribes(kingdoms)from the countries that entered the Union of the state of Iran in the VI-V centuries BC, in three languages that existed during the time of the ahmonids, that is, in the ancient Persian, elam (Elamtu/Khotamtu-mountain country²) and Babylonian, or in the This inscription indicates that these tribes and their position, their domination had its own unique

power in those times, its own independent way of life, a way of progress. But with this information it is difficult to express a perfect opinion about our ancient ancestors, of course. To do this, it is necessary to objectively approach the works of historians of foreign countries and the information in them.

In particular, in the study and coverage of the life and history of the most ancient tribes of the peoples of Central Asia, it was revealed that the Greek historian Herodotus (BC.avv.V century) consists of 9 books "history", Ksenofont, Cthesis (BC.avv. Monuments of V-IV centuries), Strabo (BC.I century) "geography", the ancient Roman historian Kvint Kursi Rufus (BC.In such works as "the history of Alexander the Great", "the military march of Alexander" by the Greek historian Arrian (II century BC), there is important information about our ancient ancestors who lived in the Central Asian region, including the history of our country.

The fact that our ancient history was studied in the mentioned sources suggests that political, social, economic, cultural life and Foreign Relations in the territory of our homeland existed to some extent at that time. After all, our history has attracted the attention of both foreign historians because of the connection with the ancient times of world civilization. Therefore, first of all we need to know the oldest ancient history of personality society. After all, the ancient development that was formed on the territory of our homeland is also an integral part of the world civilization class. Chinese sources are also of great importance in covering the history of ancient civilization of our homeland, the life of our ancestors. Chunchi, "historical testimonies" (BC. avv. Such sources as: "history of the Great Khan's house" (I century), "history of the Little Khan's house" (V century), "history of the Wei House" (VI century), "history of the Northern Kingdoms (Baisha)" (VII century), "history of the family of suya" (I century), "history of the Great Khan's house" (I century), "history of the Great Khan's house" (I century), "history of the fact that these sources also provide some information on social life and cultural development in the regions of our homeland confirms that Central Asia, including the territory of Uzbekistan, is one of the foci of ancient civilization.

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