
**“BABURNAMA” AS AN IMPORTANT HISTORICAL-GEOGRAPHICAL AND
TOPONYMIC SOURCE IN INTERDISCIPLINARY RESEARCH**

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Abstract

This article examines the Baburnama as a vital source of historical and toponymic information. Particular attention is paid to the analysis of the etymological information contained in the text, as well as its role in the study of historical geography, linguistics, and ethnography. Based on the works of Russian and international researchers, scholarly approaches to interpreting the toponyms and terms recorded by Zakhiriddin Muhammad Babur are explored. The article systematizes the toponymic units found in the source and proposes a classification by origin: legendary, semantic, folk-etymological, and authorial interpretations.

The use of integrated research methods allowed us to identify the characteristics of the formation of geographical names and their connection to natural, historical, and cultural factors. It is noted that the Baburnama contains a significant array of data on the natural conditions, ethnic composition of the population, and the geographic space of Central Asia and adjacent regions. The conclusion is made about the high scientific value of this source for interdisciplinary research and its significance in reconstructing the historical and toponymic picture of the region.

Keywords: Baburnama, historical source, toponymy, etymology, onomastics, historical geography, linguistics, ethnography, Central Asia, geographical names.

Introduction

The role of Babur and the Baburnama in the history of science and art is incomparable. This is why, despite the passage of centuries, Babur's scientific legacy is meticulously studied by scholars around the world. Indeed, in the words of Jawaharlal Nehru, "Babur was one of the typical rulers of the Renaissance, a renowned figure who valued literature and art, a fearless entrepreneur, and a just man [Расулов, 1993, p. 65].

Agreeing with the opinion of the famous scientist O. Buriyev, who defined historical geography as a broad concept associated with the past of nature and the development of society, we came to the conclusion that the toponymization of objects in most cases covers a long period of time, and research in this area is based on various sources [Berdiyev, 2022, pp. 11–12].

"Baburnoma" is highly valued in world and Uzbek literature as a unique historical and scientific monument. This priceless work was written in the Old Uzbek (Chigatai) language and is also known by such titles as "Boburia," "Vakeoti Babur," "Vakeanoma," "Tuzuki Baburiy," "Tabakoti Baburiy," and "Tavorikhi Baburiy." Babur himself used the names "Vakeye" and "Tarikh" for this work. It is known that this work contains extremely valuable information for many disciplines, including history, literature, linguistics, folklore and ethnography, geography, and more [Berdiyev, K. A. (2022)., pp. 9-16].

Historian A. Atakhodjaev argues that in some Sogdian dialects of the Bukhara Oasis and in a number of general Iranian dialects, the verb "kan" is used to mean "to dig," "to excavate," or "to make a depression." However, in our view, the process of toponymization took place over a long historical period in conjunction with other terms, such as "kokhak," "rud," "joy," "soy," "arik," and "daraya," which are related to hydrotoponyms [Berdiyev, 2022, pp. 13–14].

Professor A. Nurmanov, in his article on Babur's linguistic views, writes: "Zakhiriddin Muhammad Babur is known and celebrated by scholars throughout the world as an outstanding military leader, a great statesman, a talented poet, historian, geographer, ethnographer, literary critic, Islamic scholar, military scientist, and musicologist. Although he did not write a dedicated work on linguistics, he presents a number of valuable ideas on linguistics in his encyclopedic work, "Vokeyanoma" ("Baburnoma")" (Nurmanov, 2012, p. 309).

Literature review

Literary critic Vakhob Rakhmonov also describes Baburshah as a linguist and suggests that "Baburnama" should be considered a linguistic work. The author of "Vakea" presents his extremely engaging and insightful scholarly observations on the most interesting areas of linguistics—etymology and phonetics [Rakhmonov. 2008. pp. 20-22].

Turkish researcher Hatice Ozdil is interested in Babur's information about the reasons for naming some toponyms and tries to analyze it by dividing it into four groups: 1. Names explained on the basis of legends. This includes legends about such names as Khodarvesh, Takasekretku and Masjidi Laklaka. 2. Names explained on the basis of the meaning of the word. This includes Babur's views that nicknames and sobriquets given to people were based on their profession or a certain characteristic. 3. Babur's speculative reasoning related to the naming of some names. This section contains Babur's personal thoughts on the names of toponymic objects, such as Kokhi Safid and Ghorband. 4. Names that are believed to have changed due to popular pronunciation. This analyzes Babur's views that some toponyms have changed due to popular pronunciation [Ozdil. 2013. p. 1141-1148].

Linguists and literary critics who have studied the Baburnama and assessed Babur's attitude toward language explain his method of proving onomastic (anthroponymic, toponymic, ethnographic) information in one way or another, linking it to the traditions

and principles of Indian, Arabic, and Turkic linguistics. We see that this situation persisted in later periods. For example, in Abulgazi Bahadur Khan's work "The Shajaray Turk," the following etymological information is provided about the etymonym "Mongol": "The original word 'Mongol' remains Mongolian. Due to the irreconcilability of the people's language, it gradually became Mongolian. All Turks know the meaning of the word 'mung,' and it means 'sorrow'" [Abulgazi, 1992, p. 17].

Babur scholar H. Kudratullaev, in a separate discussion of etymological observations concerning terms and expressions in "Baburnome," explains the author's purpose as follows: "Babur studied etymological concepts not simply out of curiosity, but approached the issue as a king, commander, and writer. His definition and identification of the names of the regions under his control, the local language, and objects found in nature helped him successfully conduct military affairs. This example confirms our idea. Babur, knowing that military orders in war were issued in Old Mongolian and other languages, tried to convey every order and request to his soldiers as quickly as possible, and replaced the military terms "yamin" and "yasar" (Arabic words for right and left hand) with "imtiyaz," considering this a "privilege." The word "boy" was also introduced, which was also clarified. Babur, who carried out such a reform, said: "I would never have done it so carefully and with such order," thereby expressing his satisfaction with his work [Kudratullaev, 2018, pp. 69-70].

Linguist Ahmet Turan Türk also classifies some information in "Baburnome" as scientific-etymological and folk-etymological [Türk, 2019, pp. 203-214]. In this regard, notes on the origins of words such as bakhshi, butaka, and buka are analyzed as scientific-etymological. Explanations of toponyms such as Takasekretku and Khodarvesh are interpreted as folk-etymological.

In our opinion, the toponyms Tashkurgan and Tashlak in Baburnom are defined as "chakar," meaning "country." The second part of the toponym is "kurgan," and names derived from it are widespread throughout Central Asia. The word "kurgan" is synonymous with words such as "kura" and "korik," and in the languages of the Turkic peoples, it acquires the meanings of "yard," "settlement," "barrier," and "wall." Furthermore, the term "kurgan" can denote a city, fortress, or fortified settlement [Berdiev, 2022, pp. 8-18].

One of the main features of the Baburnama is its extensive study of materials on the natural resources of Central Asia. In particular, he provides precise information about the Fergana Mountains, the rivers that flow from them, forests, pastures, gardens, flora and fauna, and also compares the data. In addition, Babur also mentioned the names of distant countries (Arabia, Iraq, Iran, Azerbaijan, Rome, Tibet, China, Kashgar). This testifies to Babur's very extensive knowledge of the world, although it should be noted that the names given by the author could change over the centuries" [Hasanov, H., 1981, p. 192]. Describing the natural conditions of Central Asia, Babur devotes great attention to its natural resources, such as history, geography, nature, and climate, and carefully evaluates this information. The Fergana region, Babur says, is surrounded by mountains; only the western side is open, and there are the Khujand Gates. Moreover,

even in those days, the Khujand wind indicates that the climate of the Fergana Valley was an integral part of the region. Describing the fertility of the Fergana soil, he writes that anything can be grown here with water. Furthermore, "Babur's book contains about a thousand geographical names of countries, villages, cities, fortresses, steppes, mountains, passes, gorges, rivers, bridges, ponds, lakes, springs, gardens, pastures, meadows, and other places."

Z. M. Babur devoted great attention to the development of science and culture. He collected comprehensive information on the peoples of India, Central Asia, and Afghanistan, their ethnic origins, characteristics, customs, distribution, language, science, and architecture. Babur skillfully describes the sights of Afghanistan, its natural landscapes, and compares them with his homeland – Andijan and Fergana.

There is no doubt that "Baburnoma" is an invaluable source of information on the history, geography, nature, ethnography, and culture of Central Asia.

Research Methodology

A combination of general and specialized scientific methods was used in researching Baburnom's work. Along with historical-comparative, content-analytical, and historical-geographical approaches, methods for identifying consistent trends in the development of the processes under study were employed, as well as a monographic method focused on an in-depth study of the source as a holistic scholarly object.

The research methodology is based on theoretical and methodological principles of scientific knowledge, including those of systematicity, objectivity, and historicism. This allowed for an examination of the information presented by Z. M. Babur in its interrelationships and dynamics. Particular attention was paid to the systematization and systematic analysis of the data collected, including the structuring of toponymic material and its interpretation within the context of historical and geographical realities. The use of analytical and generalization methods enabled the identification of patterns in the formation and functioning of toponyms recorded in the source. Modern approaches to the processing and interpretation of scientific information were taken into account, including elements of structured data analysis, which aligns with current methodological standards for scientific research.

Furthermore, the study employed a systems approach, allowing for the examination of "Babur" as a holistic source reflecting the interrelationships of historical events and geographic space. This combination of methods ensured a comprehensive analysis of the work and enhanced the scientific validity of the findings.

Analysis and discussion of results

Based on the opinions of researchers who have studied the Baburnama in depth, we will begin our preliminary scientific findings with etymological information regarding the names of toponymic objects.

1. In the Baburnama, such information is contained in the explanations of toponyms such as Takasekretku, Khodarvesh, Masjidi Laklaka, Kokhi Safid, Khaatii Pul.

Takasekretku

Firstly, Yunus Khan lived in a place called Takasekretku, north of Andijan, on the banks of the Saykhun River. Avval Yunuskhon bila Andijonning shimol tarafida Saykhun daryosining yokasida, Takasekretku degan erda. Bu zhihatdin ul mavzi bu ismga mavsumdurkim, tog domanasi zhihatidin bu daryo andok tor okarkim, rivoyat kilurlarkim, ul erdin taka sekriandur, maglub bulub ilikka tushti. Yana Yunuskhon yakhshilik qilib viloyatiga rukhsat berdi. Bu yerda urush bo'lg'on uchun Takasekretku urushi ul viloyatta ta'rix bo'lubtur [Baburnoma, 2002, p. 38].

The text's relevance in this regard qualifies the subject for this name, as this river is quite narrow due to a mountain range, and it is said that he jumped over it, was defeated, and fell into a pit. Yunus Khan also graciously granted permission from his province. Since the war took place here, the Takasekretku War is a historical event for this province. Translation of the text: Yunus Khan and his army first fought in a place called Takasekretku, on the northern side of Andijan, on the banks of the Saykhun River. The reason for this name is that, due to the mountain foothills, the river flows through such a narrow place that, according to legend, a horse jumped over it. He was defeated and captured. Yunus Khan was kind and allowed him to return to his province. Since war had occurred here, the "Takasekretku War" entered the history of this province. [Baburnoma, 2008, p. 33b].

Khodarvesh – (Khadarvesh)

Khuzhanddin besh-olti yigoch sharq tarafidatur. Khujand beat Kandibodom orasida bir dashte tushubtur, Xodarveshga mavsumdur. Hamisha bu dashta ate bordur. Marginongakim, sharqidur, hamisha mundin ate borur. Khuzhandgakim, garbidur, doyim mundin ate kelur: tund ellari bor. Derlarkim, bir necha darvesh bu bodyyada tund elga y'lukub, bir-birini topolmay "Xo darvesh", "Xo darvesh" deya-deya tamom xalok bulurlar, andin beri bu bodyyani Xodarvesh derlar. [Baburnoma, 2002, p. 29].

Translation of the text: Between Khojand and Kandibodom there is a steppe called Khodarvesh. The wind always blows in this steppe. The wind from this land also blows to Marginon, which is to the east. Khojand is to the west of it, and the wind constantly blows from here to there; here the winds are strong. It is said that several dervishes were caught in a strong wind in this steppe and could not find each other, shouting: "Ho, dervish!", "Ho, dervish!" and they gradually died. Since then, this steppe is called Khodarvesh [Boburnoma. 2008. p. 31].

Maszhidi Laqlaqa – (Laqlaq Mosque).

Samarqandning qal'asining ichida yana bir qadimiy imoratur, Masjidi Laqlaqa derlar. Ul gunbazning o'rtasida yerga tepsalar tamom gunbazdin laq-laq, un kelur, g'arib amredur, hech kim muning sirrini bilmas. [Baburnoma, 2002, p. 57].

Translation: Inside the Samarkand Fortress there is another ancient structure. It is called the Laqlaq Mosque. If you step on the ground in the middle of its dome, the sound

of "laqlaqa" will be heard from the entire dome—an interesting phenomenon. No one knows the secret of this [Baburnoma. 2008. p. 57].

Maszhidi Muqatta – Muqatta Mosque.

Yana bu madrasaning janubida bir masjid solibtur, masjidi Muqatta' derlar. Bu jihattin Muqatta' derlarkim, qita-qit'a yig'ochlarni tarosh qilib, islmiy va xitoy naqshlar solibturlar, tamom devorlari va saqfi ushbu yo'sunluqtur [Baburnoma. 2002. p. 238].

Translation of the text: On the eastern side of the fortress, under the tower of the wall, is Hati Pul. The Indians call an elephant "hati" and a gate "pul." At the exit from the gate, they carved an image of an elephant with two elephants on it. This is a very good analogy, as is the elephant itself. That is why they call it "Hati Pul." [Baburnoma. 2008. p. 252].

Kuqi Safid – Mount Safid.

Ko'hi Safid Ningnahorning janubida voqi' bo'lubtur, Bangash bila Ningnahorga vosita ushbu tog'dur. Otliqqa yo'l yo'qtur. To'qquz rud ushbu tog'din chiqar, bu tog'din qor hargiz o'ksumas. Bu jihattin g'olibo Ko'hi Safid derlar [Baburnoma. 2002. p. 110].

Translation: Mount Safid is located south of Ningnahor, and is adjacent to Bangash and Ningnahor (India). There is no road to Atlik. Nine streams flow from this mountain. The snow on the mountain never melts. Perhaps this is why Mount Safid is called the White Mountain. [Baburnoma. 2008. p. 108].

Khaatii Pul – Khaatii Po'l.

Sharq soyig'i zil'ining burjida Haatii Po'ldur. Pilni "haatii" derlar, darvozani "po'l". Bu darvozaning chiqishida bir filning suratini mujassam qilibturlar, ustida ikki filbon ham qilibturlar; biaynihi fil, xeyli mushobih qilibturlar. Bu jihattin "Haatii Po'l" derlar [Baburnoma. 2002. p. 238].

Translation of the text: On the eastern side of the fortress, under the wall tower, is Hati Pul. The Indians call an elephant "hati" and a gate "pul." At the exit of the gate, they carved an image of an elephant with two elephants on it. This is a very good analogy, as is the elephant itself. That's why they call it "Hati Pul." [Baburnoma. 2008 p. 252].

Karshi –Qarshi

Yana Qarshi viloyatidurkim, Nasaf va Naxshab ham derlar, Qarshi mo'g'ulcha ottur, go'rxonani mo'g'ul tili bila "qarshi" derlar. G'olibo, bu ot Chingizxon tasallutidin so'ng bo'lg'ondur [Baburnoma. 2002. p. 61].

Translation of the text: There is also a region called Karshi, also called Nasaf and Nakhshab. "Karshi" is a Mongolian word, and a cemetery in Mongolian is called "karshi." Apparently, this name was given after the campaign of Genghis Khan. [Baburnoma. 2008. p. 58].

Guspandliyor – Gospandliyar

Bu yo‘l otlıq yo‘li emas ekan. Qo‘ychi va cho‘pon gohi gala va ramani bu yo‘l va tangi bila indurur uchun bu yo‘lni Go‘spandliyor der emishlar. Yo‘lni afg‘on tili bila liyor derlar [Baburnoma. 2002. p. 119].

Translation: This road is not a horse trail. Because shepherds and cattle breeders sometimes drove their livestock and flocks along this road and the narrow mountain pass, they called it Gospandliyor. In Afghan, this road is called "liyor" [Baburnoma. 2008. p. 118].

Singir – Singir

Tonglasi andin kuchub, Xanguga tushuldi, bu navohidagi afgonlar bir parcha togni singir kildilar. Singir lafzini Kobulga kelganda eshitildi. Bu el togni berkitkanni singir derlar emish. Cherik eli etgan bila-ŷk afgonlarning singirini ushatib, yuz-ikki yuz mutamarrid afgonlarning boshlarini kesib kelturdilar [Baburnoma. 2002. p. 119].

The next day they moved from there and descended toward Khang. The Afghans in this area had carved a wall out of part of the mountain. When we arrived in Kabul, we heard the word "singir." These people call it a stone wall. As soon as the army arrived, they carved a wall out of the Afghan wall and brought back the heads of one or two hundred rebel Afghans [Baburnoma. 2008. p. 118].

Gurband – Gurbend

Yana bir G‘urband tumanidir. Ul viloyatlarda ko‘tallarni band derlar. Fyp sari bu ko‘tal bila borurlar, g‘olibo ul jihatdin G‘urband debturlar [Baburnoma. 2002. p. 112]. Another example is the Ghurband region. In these regions, the pass is known as "busy." The cave is accessed through this pass. This is likely why it is called Ghurband [Boburnoma. 2008. p. 110].

2. Etymological information related to the meaning of individual words and terms. In Baburnome, such information can be found in the explanations of many words, such as **olacha, buka, butaka, bakhshi, yabruh us-sanam, nilagov, kutahpoy, emluk, and mushi mishkin.**

Olacha – Alacha.

Sulton Mahmudxonin kichik Sulton Ahmadxon edikim, Olachaxonga mashhur. Olachaning vaji tasmiyasi muni derlarkim, qalmoq va mo‘g‘ul tili bila o‘lturguchini “olachi” derlar. Qalmoqni necha qatla bosib, qalin kishisin qirg‘on uchun “olachi” de-de kasrati isti‘mol bila Olacha bo‘lubtur [Baburnoma. 2002. p. 40].

Translation: Sultan Ahmad Khan, the younger Sultan Mahmud Khan, was known as Olachkhan. The reason he was called Olachkhan is because, as they say in the Kalmyk and Mongolian languages, a murderer is called "olachi." Because he invaded the Kalmyks several times and killed many of their people, he was called "olachi" and was widely known as Olach [Baburnoma. 2008. p. 35].

Bo'ka – Buka

Samarqand hokimi ekan fursatlar o'zbekdin elchi kelur, o'zbek ulusida bu elchi zo'rg'a mashhur ekan. O'zbek zo'r kishini "bo'ka" der emish. Jonibek derkim: bo'kamusen, bo'ka bo'lsang, kel, kurashaling. Bu elchi har necha muzoyaqa qilur, qo'ymas, kurashurlar, Jonibek yiqar. Mardona kishi edi [Baburnoma. 2002. p. 45].

Translation of the text: When he was the ruler of Samarkand, an ambassador from the Shaybanites arrived. This ambassador was known as a wrestler in the Uzbek uluses. The Uzbeks call a strong man a bull. Then Jonibek said: "Are you a bull? If you are a bull, go and fight." No matter how much the ambassador apologized, they fought without stopping. Jonibek defeated him. He was a brave man [Baburnoma. 2008. p. 40].

Botaka – Butaka

O'ti tog'ining va pushtasining va julgasining birdek bo'lur va xo'b bo'lur, aksar butaka o'ti bo'lur, otg'a bisyor sozvor o'ttur. Andijon viloyatida bu o'tni "butka" o'ti derlar, vajhi tasmiyasi ma'lum emas edi, bu viloyatlarda ma'lum bo'ldi. Bu o't buta-butata chiqar uchun butaka derlar emish [Baburnoma. 2002. p. 115].

Translation: The grass on mountain slopes and in meadows is equally good. Grass on bushes grows better, and horses eat it well. In the Andijan region, this grass is called butka. The reason for the name is unknown, but it has become popular in these regions. This grass is called butka because it grows in clumps [Baburnoma. 2008. p. 113].

Baxshi – Bakhshi

Kichik xonning qoshidin qo'pub, o'zumning o'rdumga keldim. Yaramni boqqali Atika baxshi otliq, mo'g'ul jarrohini yiboribturlar. Mo'g'ul eli jarrohni ham "baxshi" der. Jarrohlikda bisyor hoziq edi [Baburnoma. 2002. p. 94].

Translation of the text: I left the Lesser Khan and returned home. They sent a Mongolian surgeon named Atik Bakshi to examine my wound. Mongols also call surgeons bakshi. He was very skilled in surgery [Baburnoma. 2008. p. 93].

Nilagou – Nilagov

Yana nilagovdur, balandlig'i otcha bo'lgay. Otin bir nima inchkaraktur, erkaki ko'ktur. Bu jihattin g'olibo "Nilagov" derlar [Baburnoma. 2002. p. 199].

The nilagou is also widespread in India. It grows to the size of a horse. However, it is slightly thinner than a horse, and the male is blue. Therefore, it is called "nilagou" (blue bull) [Baburnoma. 2008. p. 207].

Kutahpoy – Kotahpai

Yana ko'tahpoydur uluqlug'i oq kiyikcha bo'lgay. Muning ikki qo'li va ikki buti qisqaroqdur. Bu jihattin ko'tahpoy derlar [Baburnoma. 2002. p. 199].

One of the animals in India is the kotahpoi, the size of a white deer. It has short front and hind legs, which is why it is called kotahpoi – short-legged [Boburnoma. 2008. p. 207].

Yemluk – Emluk

Qo'rg'onning ikki tarafidagi rud yoqalari tamom daraxttur, ko'pragi emluk yig'ochidur. Bu mevani ba'zi turklar qora yemish derlar [Baburnoma. 2002. p. 110].

The banks of the stream on both sides of the fortress are overgrown with trees, most of them belonging to the estate. Some Turks call this fruit the black sucker [Boburnoma. 2008. p. 109].

Mushi mushkin – Mushi mushkan

Yana bir sichqon Nijrovda bo'lur emish, "mushi mushkin" derlar. Mushk idi andin kelur emish [Baburnoma. 2002. p. 111].

Another mouse was discovered in Nizhrov. It was named the "musk mouse." It smelled of musk [Baburnoma. 2008. p. 110].

3. Etymological information regarding the nicknames of certain historical figures. This information can be found in the work, in the explanations of the nicknames of such historical figures as Ibrahim Chopuk and Qanbar Ali Salah.

Ibrohim chopuk – Ibrahim Chopuk

Bu yurtta ekanda necha navbat tashqaridin-ichkaridin ko'ngulluk yigitlar Xiyobonda yaxshilar chopqulashtilar. Bir martaba Xiyobonda Ibrohim Bekchik chopqulashti, yuziga choptilar. Mundin so'ng Ibrohim chopuq derlar edi [Baburnoma. 2002. p. 56].

Translation: In this country, several times, brave young men from both inside and outside the alley competed in swordsmanship. One day, while Ibrahim Bekchik was fencing in the alley, he was wounded in the face. After this, he was nicknamed Ibrahim Chopuk [Baburnoma. 2008. p. 52].

Қанбар Али Саллох –Канбар Али-мясник

Yana bir Qanbar Ali edi, mo'g'ul edi, axtachidin edi. Otasi viloyatqa kirib necha mahal salloxliq, qilg'on uchun Qanbar Ali sallox der edilar [Baburnoma. 2002. p. 42].

Another, Qanbar Ali, was a Mongol and a horse breeder. Because his father had come to the region and worked as a butcher for many years, he was called Qanbar Ali the Butcher [Boburnoma. 2008. p. 37].

Conclusions and Suggestions

In conclusion, Z. M. Babur wrote about the existence of national values hidden in the essence of language in governing the country, as well as the importance of a simple and easy understanding of the world by people. He pursued a strict language policy in the Kabul region he founded. Babur strove to develop and improve the old Uzbek language not only as a ruler but also as an intellectual [Islomov, D. (2008).]. Based on the etymological content of certain terms expressing various social systems presented in his work "Boburnoma," reflections on the origins of difficult-to-understand words and terms, as well as scientific observations, he made significant contributions to the

development of a number of disciplines in various regions: etymology, ethnography, geography, biology, and landscape science.

Research shows that "Boburnoma" is a unique interdisciplinary source, containing valuable information in the toponymic field of history, geography, and philological linguistics across a number of disciplines. When analyzing information on the names of toponymic objects, Z. M. Babur's observations also demonstrate his interest in the origins of natural and geographical names, as well as in the conditions of social life [Rahmonov, B. (2012).]. It has been established that the author used various information related to the natural environment of the period to explain natural and geographical toponyms. In his works, the great commander and poet first elucidated conditions reflected in scientific, then logical, and finally folk etymology, reflecting on each reality.

The Baburnama is described in terms of the close connections between identified places, geographical names, and natural conditions, historical events, and the cultural characteristics of the peoples [Shamsiev, P. (2005).]. Furthermore, the systematization and analysis of hundreds of old Uzbek data uncovered during the study of this source places a great responsibility on the researchers. The Baburnama is an important source for studying the lifestyle of populations speaking Turkic and regional Turkic languages. Overall, the research results confirm the high scholarly value of this work and its effective use in modern research in history, toponymy, and the interdisciplinary humanities.

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