

The Story of the Golden Cradle

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ABSTRACT

From this article, we can learn that the rulers of the Kokand Khanate are descendants of Zahiriddin Muhammad Babur, who was from the Timurids, and that they recognized themselves as great ancestors.

The legend of "Golden Cradle" is well known to our people since time immemorial. According to him, Babur was forced to leave his newborn son on the road while fleeing from his rivals and leaving Ferghana lands. Local residents of the Ferghana Valley will find it. The child was lying in a golden cradle. That's why they call the baby Golden Cradle. Feeling that he is from a high dynasty by his origin, they carefully raise Golden Besik, give him education and upbringing, and later raise him as their king. The dynasty of the Kokand Khans (1710-1876) begins with this boy. That is, the rulers of the Kokand khanate will make a name in history like the descendants of Babur through the person of the Golden Cradle. Historians of the Kokand Khanate have mentioned this legend in their historical works since the time of Kokand Khan Umarchan (1810-1822), who wrote poems under the pseudonym Amiriyy, and emphasized that the Kokand Khans originated from the Timurids through Babur. It is recorded in many sources that the great writer Abdulla Qadiri was also interested in the history of Amir Umar Khan and wanted to write a novel about the life path of this figure. Perhaps, when this work was written, we would have a more complete and perfect picture of the history of the era of Amir Umar Khan, the social and political life during his reign. Perhaps Qadiri would have expressed his attitude, reasonable views and opinions on the history of the origin of this khanate, on some issues that are still the cause of various debates and discussions. Anyway, history is far away from us.¹

At the beginning of the 19th century, Mushrif Isfaragi, the historian of the Koqan Palace, mentioned the legend of the "Golden Cradle" for the first time in his historical work "Shahnomai Umarchani" written in Persian and dedicated to Omar Khan. Starting from this work, other historians of Kokon started to mention this legend in their works. When Umar Khan ascended the throne in 1810, he assigned Fazli Namangoni to write the history of his dynasty and his

¹ Aftondil Erkinov "World literature", 2014, issue 4

kingdom. This poet and historian is well known to us as one of the editors of the poetry collection "Majmuai Shoiron", which contains the poems of Umar Khan's court poets. Following the order of Fazliy Umarmhan, he wrote a historical book called "Umarnama". creates an epic. According to scholars who have studied the historical works of the Kokand Khanate, Umar Khan was not satisfied with the "Umarnama". The reason is that in this epic, although it was emphasized that the dynasty of the Kokan Khans originated from the Timurids through Babur, there was no reason to connect the Kokan Khans to the Timurids and to make the people recognize the greatness of the Kokan Khan dynasty, as in the case of the Golden Cradle. Mushrif Isfaragi, who created the historical work "Shahnomai Umarmhani" after Fazli, successfully carried out the same task: he brought the legend of "Golden Cradle" in his work. In this way, he allegedly "proved" for the people that the origin of the Kokan khans is connected to the Timurids.

What did Umar Khan need? The whole point is that after Umar Khan ascended the throne, the Khanate of Kokand became much stronger in all respects and began to show its independence, moving away from the subordination to the Khanate of Bukhara. He does many good deeds: he builds mosques and madrasahs, roads, digs ditches, and serves for the betterment of the country. For example, in 1811, according to the order of Umar Khan, a canal connecting to the Syrdarya river was dug in Ferghana; the city of Shahrikhan (in the sense of "the city of the khan") was founded here (1814); In 1813, a palace was built in Kokon. A literary environment consisting of more than seventy poets is created in this palace. They are led by Umar Khan himself, who wrote poetry under the pseudonym Amiri. "Majmuai poets" collection containing the poems of these poets will be created.² The "Muhabbatnama" poetic complex is arranged and sent as a gift to the Ottoman palace through the ambassadors of Kokand...

In addition, it is known from history that when a ruling dynasty begins to gain political power, it begins to search for the basis, image, identity - identification, origin (family tree, genealogy) of its power and, if it does not exist, to create it. In these processes, they seek to strengthen their activities in the cultural sphere or try to express their identity based on imitation of the model dynasties of the past. From this point of view, there was an imitation of the Timurids during the reign of Umar Khan, especially during the reign of Husayn Boykara (1469-1506). In these processes in Kokand, the desire of the Kokand khanate to distance itself from the Bukhara Emirate (1747–1920) and to find its image as a separate state was of great importance.

Kokan khanate was founded in 1710. Babur's complete abandonment of Movarounnahr dates back to 1512. The need to bridge the gap of two hundred years, and at the same time, to link the dynasty of the Kokand Khanate to the Timurids with a proven basis, requires sound evidence. This gap was filled by the legend of "Golden Cradle", or more precisely, the basis of blood brotherhood to the Timurid dynasty through Babur, which continues from the Golden Cradle. The rise of the foundling to the kingship is an ancient legend. In fact, it is not only about the legend of the "Golden Cradle". Importantly, the underlying motif of a found abandoned child's subsequent elevation to kingship has a long history, and examples can be found in world literature.³

First of all, it should be noted that the legend of "Golden Cradle" is spread among the Turkic peoples of the Fergana Valley, in particular, the representatives of the Ming clan, so it is necessary to look for its source in their environment. In this regard, it is necessary to pay attention to the views of Kazakh scientist Temur Beysembiev, the author of books and articles on the history of Kokand. According to him, the plot of the legend "Golden Cradle" is ancient and it resembles the legend about the Burkas, a clan from the Turkic peoples. The founder of the Burkas clan was considered to be the son of a man named Temur Toglukhan. A man named Isiq

² Myself. The first volume. Tashkent, 2000

³ . Ansab us-salatin and tawarikh ul-khavoqin Tashkent Gafur Ghulam Publishing House of Literature and Art.

Ismail found him when he was a baby and brought him up. To prove his opinion, T. Beysembiev draws attention to the legend about the burkas clan: there were people named Temur Toglikhan and Isik Ismail among the salar people. One day, while Isik Ismail was walking, he passed in front of the grass of Temur Toglikhan.⁴ At this time, Temur Toglikhan was moving to another place. After he left, Isiq Ismail went there to see if there was anything left at the place of the fire. When he went out to look at the place, he saw a boy and a baby lying on the hearth. Isik Ismail has no son. Therefore, he adopted this child and named him Burkas. All Burkas people are descendants of these children.

It is logical to look for the genesis of the "Golden Cradle" legend in the oral works of the Turkic peoples. For example, Chingiz Aitmatov cites a legend about the origin of one of the clans of the Kyrgyz people in the story "White Ship". It is said that the mother deer took with her children - a boy and a girl - who lived on the banks of the Enasoy river and lost all their relatives in the battle with the enemies. The horned mother deer takes the orphans to Issyk-Kul. When the children grow up, they get married and have sons. After the cubs are born, the same mother deer presents them with a cradle that she has brought on her antlers. Or another example: there is a place called Beshikboz in Andijan region bordering Kyrgyzstan. The name of this place is also associated with the cradle. But it is not only about legends related to the image of the cradle or the literature of the Turkic peoples. In world literature, traditional motifs similar to the myth of the "Golden Cradle": the discovery of an abandoned child and his subsequent ascension to kingship has existed since ancient times. For example, in Alisher Navoi's epic "Saddi Iskandarii", king Faylakus returns from hunting and meets a woman who passed away in an abandoned place and a newborn baby lying next to her. Failakus takes the baby with him. He named him Iskandar and brought him up does. Later he succeeds his father as king. This ruler was the famous Alexander the Great. A similar scene is depicted in Nizami Ganjavi's epic "Iskandarnoma".

Or, for example, according to the "Bible", the mother of the baby Musa finds a way to save her son when the situation threatens his life. She is forced to make a waterproof basket, put her child in it and leave it in the reeds by the Nile. Pharaoh's daughter, who came to bathe in the river, accidentally saw the boy and adopted him. As a result, Moses becomes the queen's son. As it can be seen, the motif of finding a baby abandoned to fate due to difficult circumstances, raising him in the hands of strangers, and later having a great career, can be found in examples of world literature. But how exactly was this picture included in "Shahnomai Umarchani"?

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⁴ Bobobekov.x. History of Kokhan Tashkent-1976

⁵ Ishaq Khan Tora Ibrat. History of Ferghana Tashkent, "Spirituality" -2005

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In conclusion, we can say that the "Golden Cradle" legend was first included in the historical work "Shahnomai Umarkhani" during Umar Khan's time. The goal was for the Khans of Koqan to link their genealogy to the Timurids. This, in turn, should serve to increase the prestige of the Kokan khan dynasty in the eyes of the people, to be recognized and respected as descendants of Temuril.

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6. https://shosh.uz/koqan_khanligi_big_article/

⁶ https://shosh.uz/koqan_khanligi_big_article/