

ARTISTIC INTERPRETATION OF BABUR'S GREAT BABURNAMA AND LYRIC WORKS IN UZBEK LITERATURE

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BOBURNING BUYUK "BOBURNOMA"SI VA LIRIK ASARLARINING O'ZBEK ADABIYOTIDA BADIY TALQINI

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Annotation: The article provides a comprehensive overview of the life, accomplishments, and cultural impact of Zahiriddin Muhammad Babur, a prominent Central Asian figure known for his roles as a poet, king, and conqueror. Babur's early life, rise to power, and establishment of the Mughal Dynasty in India are detailed, highlighting his military prowess and diplomatic strategies. His literary contributions, including the renowned "Baburnama" and "Kabul Devonu," are explored, showcasing his poetic talent and scholarly pursuits. The article also discusses Babur's influence on literature and culture, with translations of his works into various languages and adaptations into novels by Western and Indian authors.

Key words: poet, king, translator, great Mughal, ruboi, aruz.

Annotatsiya: Maqolada shoir, podshoh va bosqinchi nomlari bilan tanilgan O'rta Osiyoning atoqli arbobi Zahiriddin Muhammad Boburning hayoti, erishgan yutuqlari va madaniy ta'siri haqida atroflicha ma'lumot berilgan. Boburning ilk hayoti, hokimiyat tepasiga ko'tarilishi va Hindistonda Mo'g'ullar sulolasining o'rnatilishi batafsil yoritilgan bo'lib, uning harbiy mahorati va diplomatik strategiyasi yoritilgan. Uning adabiy asarlari, jumladan, mashhur "Boburnoma" va "Kobul devonu" o'rganilib, uning shoirlik iste'dodi va ilmiy izlanishlari namoyon bo'ladi. Maqolada, shuningdek, Boburning adabiyot va madaniyatga ta'siri, uning asarlarining turli tillarga tarjimalari, G'arb va Hindiston mualliflari romanlariga moslashtirilgani haqida so'z boradi.

Kalit so'zlar: shoir, podshoh, tarjimon, ulug' mo'g'ul, ruboiy, aruz.

Central Asian poet, king, and conquistador Zahiriddin Muhammad Babur is well-known. The ruler of Fergana Valley, whose father was named Umar Sheikh Mirzo, was the family he was born into on February 14, 1483, in Andijan. Yungus Khan was the ruler, and Babur's mother was a princess by the name of Qutlaq Nigar Khanum. Following his father's untimely death at the age of twelve, he ascended to the throne and initiated a bloody power struggle in Mawarannahr. Babur fought at the Battles of Samarkand in 1494–1496 when he was still a youth. It was there that he first

faced Sheybani Khan, his greatest foe, and this encounter had a significant influence on Babur's destiny. Babur was involved in military operations and conflicts throughout the most of his life. In an attempt to form a new Temurid state, he failed to bring the divided parts of Mawarannahr together. When he traveled with his forces to India in 1526, his desire came true. The 300-year-old Great Mughal Dynasty in India was established by Babur, who was successful in setting the foundation for it. The propagation of education among the general public and the development of peace among the

peoples were central to his views. At 1530, he passed away at Agra on December 26. After being moved to Kabul, his tomb was originally located in Agra. Babur was a brilliant poet in addition to his military and political endeavors; his rubais, or lyric quatrains, bring joy and inspiration to a huge number of individuals. One of his most well-known oriental literary masterpieces, "Baburnama," is recognized around the world. Babur's collection of his lifelong personal letters, compiled into a one text, is called "Baburnama." Beyond providing an account of the author's own life, "Baburnama" is an invaluable resource for researching the history, customs, and way of life of the numerous peoples, plants, and animals that Babur encountered.

His poetic legacy was collected in 1519 in Kabul and published as "Kabul Devonu." In 1528, "Boburnoma" was translated into Farsi/Persian in 1586, into Dutch by Vitsen in 1705, into English in 1826 by J. Layden and V. Erskin, into French in 1871 by P. de Kurtail, into Turkish in the XXth century by Rashit Rahmat, and into Russian by Michail Salye. From 1826 to 1985, "Boburnama" was translated four times into English (1826, 1905, 1921, 1922), three times into French (1878, 1980, 1985), and just once into German. Among these are the novels "Boburhan" by Flora Ann Stealning (Paris, 1940), "Bobur" by Fernand Grenardning (Paris, 1930), "Bobur-Tiger" by Garold Lamb (New York, 1961), and "Bobur and his ancestors or Great Moguls" by Vamber Gaskoin (New York, 1980). The Indian writer Munil'al penned six novels on Boburids. "Boburnoma" was praised by Russian and Western European scientists like Veselovskiy, Ilimskiy, Erskin, Eduard Holden, and Elfiniston. In his book "The Discovering of India," Javaharlal Neru discusses Bobur and his generation's impact on the development of India and the world's culture. Uzbek writers such as Qodirov P., Bayqobilov B., and Sulonov H. devoted their novels, short stories, and "doston" to Bobur. Zohidov V., Azimjonova S., Shamsiyev P., and Hasanov S. authored works about Bobur's creative activity. Scientists from the National University of Uzbekistan conducted research on Bobur's lyric poetry style based on his work "Mubayyin" in recent years. Bobur's "Mubayyin-l-zakot" provides details about the 1521 tax work. And his masterpiece, "Muxtasar," written between 1523 and 1525, is about "aruz". These two

works have survived until today. Bobur was also a translator. He translated the work "Volidiya" by Hoja Ahror from Persian/Farsi to Uzbek. Bobur is also known to have written books like "Harb ishi" (military work) and "Musiqqa ilmi" ("The knowledge of Music"), but they were not found. Babur's poetry also addressed morality and spiritual perfection in man. The poet raises a person, treats him with respect, and instills in him a sense of human dignity. He dismisses everything that contradicts him. According to Babur, selfishness, greed, and vanity are all negative qualities that can destroy a person. The poet delivers genuine advice to others. In his rubric, he discusses how a person should cultivate the highest moral characteristics in him.

In discussing this topic, the poet sees kindness, generosity, dignity, and honesty as the primary goals of human life. He views friendship as the most fundamental aspect of human nature and a tremendous force in the struggle against the enemy. While discussing Babur's artistic language, it is important to highlight its general accessibility, clarity, conciseness, and simplicity. Loud language and intricate expressions irritate the poet. Babur's writings include a wide palette of emotions and experiences that readers may easily perceive thanks to his straightforward style. Babur advises refraining from pointless conversation, thinking things through succinctly, plainly, and concisely, and refraining from using language that the other person does not understand. These passages from "Babur-name" unquestionably show how Babur's poetry talent had a profound and palpable impact on the pictorial language of his prose works, which contributed to his wide-ranging appeal and exceptional artistic beauty. Babur's poetry ability is demonstrated by his innovative and literary style, as well as by his deft use of the native language's most expressive devices to recreate imaginatively original folk art sources. His "Treatise on Aruz," one of his scholarly works, held a particular place in the advancement of Eastern philology. It was the product of an extensive and expert examination of the poetic underpinnings of poetry and the critical development of its accolades. Through the addition of fresh observations, rules, and generalisations, Babur enhanced the theory of prosody—the mechanism used to pronounce stressed and

unstressed, long and short syllables in speech—and created a categorisation of its various forms. Arabic, Persian-Tajik, and Turkic poetry are used by him to support his arguments. By doing this, the scientist illustrates the scope and boundless poetic potential of the poetry of the Turkic-speaking peoples, in addition to the relationship and mutual effect of poetry. He valued folk poetry highly, following in the footsteps of Alisher Navoi. He has produced fascinating ethnographic data and insightful information on the many folk song art styles.

The renowned "Baburname" bears witness to the history of the Timurid dynasty and the conflict over the establishment of a dominant force, namely encompassing the period from 1494 to 1529. There are more than ten manuscript versions of "Baburname" at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Using this as a foundation, the Babur scholar Porso Shamsiev released a critical text of a remarkable work in 1960 after comparing multiple manuscripts. Fitrat (fragments, 1928), Beverizh (1905), N. Ilminsky (1847), and P. Shamsiev (1960) have all published the text of "Baburname."

In addition to writing the book "Mubayin-l-zakat" on taxes, the philosopher and theologian "Mubayin" delineated the five pillars of Islamic Sharia in 1521. There is still no trace of his scientific writings "Music of Ilmi" (the "Science of Music") and "Kharb Ishi" (the "Military Affairs"). Based on Arabic illustrations, Babur created "Khatti Boburiy," or "Babur's Letter," which is appropriate for Turkic phonetics. The Koran and certain writings by Babur were rewritten in this letter. Additionally, he translated literary works into verse.

The greatest Sufi master, Khoja Ahror Vali, a disciple of Bahautdin Nakshbandi, wrote the religious and philosophical treatise "Volidia" (also known as the "Parental Treatise"). A memorial museum called "Babur and his place in the civilisational world" holds more than 500 books and records that were found by members of the worldwide scientific expedition to study Babur's work. The expedition also organised multiple scientific visits in the poet's "footprints." Babur Park has the Ark Ichi monument complex and a symbolic tomb in Andijan.

Of all the men of his era, Babur was the best. Though he built one of the greatest empires in East Asian history, he never wavered in his devotion to his homeland, spending the remainder of his life attempting to forge cordial and diplomatic relations with Andijan, the city of his birth. We are the generation of Zahiriddin Muhammad Babur.

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