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Boburnoma and World Literature

Umurova Guzal
Professor, Doctor of Philological Sciences of Samarkand State Institute of Foreign Languages

Abstract: The article provides information about the work of the king and poet Zahiriddin Muhammad Babur. The poet's work "Boburnoma" and its peculiarities, as well as views on the position of this work in world literature are analyzed. The current relevance of the valuable information in the work "Boburnoma" is noted.
Keywords: cultural heritage, unique talent, mummified work, literary views, talent, culture of nations.

I. INTRODUCTION

The fact that Zahiriddin Muhammad Babur, the king, poet and commander, gained prestige in art, science, public administration and military art, serves not only in these areas, but also in the spiritual thinking of the nation and the international community. The unique talent and rich heritage of such great scholars serve to preserve the greatness of the nation's prestige and raise its name to the sky. During his exemplary life, Zahiriddin Muhammad Babur made a name for himself as a devotee of knowledge and enlightenment, a people's ruler, and a talented poet. At the same time, his historical memoir "Boburnoma" provides valuable information about the culture, nature and traditions of the peoples of Movarounnahr, Khorasan, India and Iran.

II. MAIN PART

As we turn the pages of the Boburnoma, we see the qualities and shortcomings of the peoples of Central Asia, Afghanistan and India, as well as the breadth and complexity of their world of thought, the problems of life at that time, the political and social life of Babur. Other historical sources written in Babur's time: Mirkhand, Khandamir, Muhammad Salih, Binai, Muhammad Haydar, Farishta, Abul-Fazl Allami and other historians are not so clear and complete. In "Boburnoma" the author expresses his highest views and opinions about Alisher Navoi, Abdurahmon Jami, Behzod, Mirzo Ulugbek and other scholars. Although the Boburnoma reflects the history of the peoples of Movarounnahr, Khorasan, India, and Iran in the late 15th and early 16th centuries, it also addresses many pressing economic and social issues, including the political, economic, and trade relations between the above-mentioned regions. It is a masterpiece that contains extremely rare information about the geographical location, climate, flora and fauna, mountains, rivers, peoples, tribes and peoples and their living conditions, customs, important historical buildings - Hindu and Muslim temples, weddings and funerals. . That is why "Boburnoma" as a historical and literary heritage amazes scientists around the world.

For many years, well-known orientalists of the West and the East have worked hard to convey the content of the "Boburnoma" to the world community. For example, the Dutch scientist Witsen, the British scientists J. Leyden, V. Erskin, R. Koldekot, A. Beverej, T. Albot, Yu. Kleinrat and A. Keyzer, Pave de Courteil of France, Mirza Nasriddin Haydar Rizvi of India, R. R. Art and N. I. Bayur and the contemporary French scholar Bakke Gromon, the Afghan scholar Abulhay Habibi, the Pakistani scholars Rashid Akhtar, Nadvi and Shah Alam Mawliyat are among them. Japanese scholars are among the world's leading orientalists in the study of the Boburnoma.

We know that this encyclopedic work is the most invaluable written monument not only of the Turkic peoples, but also of world literature, and tells the story of the life and work of the great poet and commander, statesman, founder of the Baburi dynasty Zahiriddin Babur. Significantly, the play contains a lot of valuable information about the history, culture and traditions of Central Asia and other countries. The description, nature, customs and character of each region of our country are described in the encyclopedic work "Boburnoma". In particular, in the description of the city of Khujand, “Меваси фаровон ва бисёр булур. Анори машҳурдир” [5.p.7].

Among the works that vividly testify to the life of ancient Movarounnahr and its peoples, "Boburnoma" stands out. Created by the great lyric poet, Uzbek writer Zakhiriddin Muhammad Babur, this work is a treasure trove of socio-historical, scientific-natural and literary-linguistic information. It chronicles events in Central Asia, Afghanistan, and India from 1494 to 1530. Babur not only records historical facts, battles, chronological information about marches, but also tells interesting stories in vivid language, draws landscapes, describes nature, ethnographic conditions, embodies the period and its features.

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For this reason, the work is valuable not only for its scientific and historical significance, but also as one of the brightest examples of Uzbek fiction. The poet narrates his memoirs in a simple and fluent manner in the style of artistic narration, creating a clear character of dozens of historical figures; draws pictures of natural landscapes; decorates the book with various plots, romantic adventures, poetic fragments. The portraits of the mentioned persons are described one by one, their dress, appearance, character, habits, past, ancestry. The central character in the play is Bobur himself, of course. His emotionally rich heart comes to life brightly before our eyes. The English historian Elfiniston says of the Boburnoma and its author: He vividly depicts the biographies of his contemporaries, their appearance, customs, aspirations, interests and deeds as if reflected in a mirror. In this respect, the Boburnoma is the only truly historical example in Asia [10].

Babur gave a rich knowledge of the geography, fauna and flora of Central Asia, Khorasan and India. In particular, the Boburnoma contains valuable facts about the ethnography, science, art and culture of the Hindus. In his speech at the Tashkent Conference of Asian and African Writers (1958), the famous Indian poet Mulk Raj Anand said: “This book is our heritage with you. It is no coincidence that in Uzbekistan, as in Uzbekistan, "Boburnoma" is highly valued.

Covering many features of the period, showing its communist character and the incomparable rich potential of the Uzbek literary language, "Boburnoma" is a cultural monument comparable to Alisher Navoi's "Khamsa". The fact that the work soon became famous and was translated into Persian several times in the 16th century is a proof of our opinion.

In particular, in the existing Uzbek editions of the Boburnoma, there are many differences in the current spelling of the names of Afghanistan and India, and attempts have been made to give them a clearer expression [2.p.122]. For example, in the names of people Bikramjit-Bikromojit, Malliy Sorduk Malik Soruk, Biharhon-Bahorkhan, Jalolxon Jaghat-Jalolxon Jikaht; place names are read as Bahira-Behra, Kuyil-Kul, Baksara-Bakasar, Avad-Ud, Ita'vaAtova, while animal names are read as cherry (water animal) -kals, chamgaddar (bird) -chamagdor, matiyla (bird) -mato, garial (water animal) -karyol, kalahra (deer) -galahra, giniy (bird) -gina, gilahriy (mouse) -kilohiri. In the names of plants nalayar (tree) -nolir, balang (fruit tree) - baling, jamin (flower) -joman; asar-isor from the names of the months; from the words denoting the unit of time gary-giri, pahar-pahr; in the words of weight measurement, rattiyrati, masha-mosha, taank-tong, manyasa-minosa, karor-kurur, sank-song have been transformed. At the same time, he gave a description of the way of life and nature of the Indian people: "Most of the buildings of the Hindus are from the ruins" [5, 124].

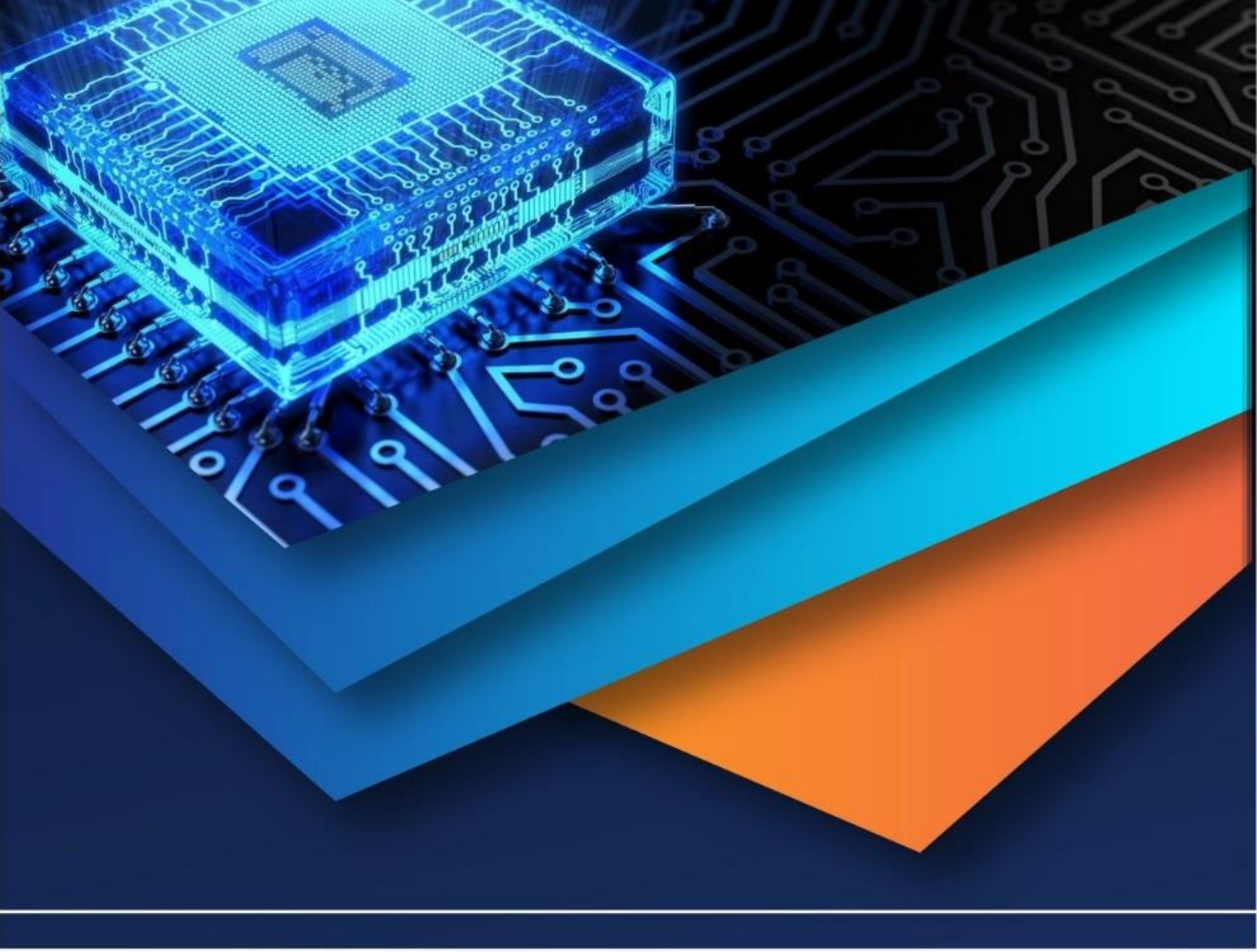
When we look at the pieces of history, we realize that in one century there were people who left a special mark in the annals of humanity, who could serve as a role model for future generations with their status in society, scientific and artistic heritage. In the history of the Uzbek people, literature and spirituality of the XV-XVI centuries, Zahiriddin Muhammad Babur can be included in such a series of personalities. The gardens and architectural monuments built by Babur and the Baburis are bright spots in the image of Afghanistan and India. The same can be said of the spiritual treasure they left behind. The life of Zahiriddin Babur is an example for future generations. Although he lived for 47 years, he was a blessed creature and did the work of others that he could not even live for a hundred years. As a historian, ethnographer, local historian, biologist, geographer, and theologian of his time, Babur was well versed in the rules of the Shari'a and wrote a treatise on the subject. he was a great man who conveniently arranged the postal system and carried out many other reforms, landscaping and gardening wherever he went, and spreading the Movarounnahr civilization in the East.

III. CONCLUSION

In conclusion, it should be noted that Zahiriddin Muhammad Babur is the pride not only of our people, but also of humanity. The memory of this brave and courageous figure, who has no analogues in history, will forever remain in our memory. It encourages all of us to serve the homeland more selflessly, to be more loyal.

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