



## APPEARANCE OF ZAHIRIDDIN MUHAMMAD BOBUR IN “BOBURNOMA”

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**Annotation.** *Boburnoma is a major memoir covering the history of Central Asia, Afghanistan, Iran and India in the late 15th and early 16th centuries. In the play, the image of Babur appears not only as an observer of historical events, but also as a direct participant, and the work becomes a reliable source for obtaining extensive information about the author.*

**Keywords:** *Fergana, Movarounnahr and Khorasan, Temurid princes, protagonist appearance, character, Babur's personality, qualities and attributes.*

### I. INTRODUCTION

Boburnoma, a rare example of the world memoir genre, has attracted the attention of scholars around the world as an encyclopedic work. Boburnoma has been translated into 17 languages. The popularity of the work at this level is determined by the scientific and artistic value of the work, the unique image of the images in it, the author's unique style.

The events in "Boburnoma" take place in different situations and through contradictions develops. They are directly involved in these events with each other connected by the image of the participating Babur, the peculiar culmination and find a solution. These are the features of the "Boburnoma" reader makes him happy and excited, makes him completely charming to himself. Indeed, as Academician W. W. Barthold put it, "Boburnoma" not only a document of political struggles, but a reality as early as the fifteenth century is known as a classic realistic example of Turkish prose.

Zahiriddin Muhammad Babur was highly valued by scholars, statesmen, representatives of science and literature who lived in different periods and in different countries. In particular, the Indian statesman Jawaharlal Nehru, in his book *The Discovery of India*, spoke of Zahiruddin Muhammad Babur: "Babur was a charming person. He was a great sultan of the Renaissance, a strong, enterprising man who loved art, literature and beauty." [8]

It should be noted that in many respects in the works of Western scholars, Babur's personality is at the center of research, first of all, with his human qualities and dominant qualities. In the East, especially

during the former Soviet regime, Babur's dominance and human qualities seem to have been overshadowed by his poetry. Let's look at some examples:

*The English historian Edward Holden compares Bobur to Caesar and acknowledges his greatness: "According to Babur's character, he is worth loving more than Caesar. He is described as a man of high virtue. "[7]*

*The translator of the Boburnoma, William Erskin, enumerates Babur's unique human qualities and emphasizes that he is unparalleled among Asian kings: [6].*

*Mirza Muhammad Haydar, the author of "Tarihi Rashidiy", acknowledges Babur not only as a virtuous man but also as a scholar who made a great contribution to the development of the Turkic language after Navoi: Courage and kindness prevailed over all these qualities. No one has written a Turkish poem after Amir Alisher to the extent that it was written by Babur. "[4]*

Historian Sabohat Azimjanova also thinks that Bobur's science and poetry are in the first place: the author of "Boburnoma" is a great historian, a unique writer and a poet. In his time, Alisher Navoi was highly regarded as a son.

Babur consistently describes the events of his life

as long as he does not list the signs of his own image and character one by one, as in others. The protagonist of the work is Bobur himself. His beautiful character is fully reflected in the play.

Although Bobur is impartial in most of the places in "Boburnoma", sometimes there are places where he refuses to be impartial. This is the case with Babur's personality and his throne. For example, when Abu Said writes that Navoi was deported to Samarkand, he does not state the reasons for this: "I do not know what the fine was. Or when he writes about handing over Samarkand to Shaibani, he does not admit that his sister gave Khonzodabegim to Shaibani as a wife.

It is often said that Babur's royal responsibility interfered with his poetry. In our opinion, on the contrary, his kingdom helped to decorate his works with precious stones. These stops are the stops of truth. Most court poets were forced to write lies, at least concealing defeats and exaggerating victories. And Babur was a king, he was not accountable to anyone. At the beginning of the book, Babur says that he decided to write only the truth in this book, in the "Vaqo'e", without changing anything. Following his covenant, Babur writes only the truth in the play, whether good or bad.

This is one of the reasons why Boburnoma has attracted so much attention from scholars around the world, as it contains accurate information about the history of Movarounnahr, Khorasan, Afghanistan and India in the late 15th and early 16th centuries, as well as historical figures who lived at that time.

We know that there was no such work before Boburnoma. Babur avoids the usual traditional forms in this play. For example, in the East in general, there were established traditions for prose and poetry. In the works of this category, of course, there is a part of praise in the introduction. It would begin with a chapter dedicated to praising Allahu ta'ala and the prophets and then to the piru teachers.

The praise section of the Boburnama is very short, with only one verse: "By the grace of God and the intercession of the Almighty and the generosity of the four basafas, I became a 12-year-old king in the Fergana region on Tuesday at the beginning of Ramadan at eight hundred and ninety-nine." ]. This work was born as a new original work in oriental literature. Here, too, we see Bobur's innovation in his courage

to innovate, and most importantly, the fact that the work is based solely on historical truth, free of artificial pathos and unnecessary praise, further enhances its value.

As you become acquainted with the text of the work, Babur will appear as a man of high faith and faith. When he talks about people, he first notes their beliefs. Speaking of his father, he said, "In the Hanafi school, he was a man of pure faith, he did not miss the five daily prayers, and he completed the qadha of the lifelong prayer." [2]

Or talking about some people and saying, "He was an unbeliever and a wicked man." Throughout the work, you will witness that the author fully complied with the rules of Islam and Sharia. Babur's deep respect for the governor Khoja Ahrori and his descendants is mentioned in many places throughout the work.

**In conclusion**, it should be noted that the "Boburnoma" skillfully, realistically, as well as artistically illuminates the environment of the period in which Bobur lived, the way of life of the descendants of Timur, the reasons for the decline, the character traits of famous historical figures. But as the protagonist, the image of Babur is always in front of your eyes. He will talk to you, trusting you with the most hidden secrets in his heart. While reading the work, you will always see the image of the author, you will feel involved in the great history.

Indeed, before the reign of Babur, and even before his poetry, he attracted the people of the world with his human qualities. Ms. Anet Beveridge, who translated Boburnoma into English, admits that she translated the book not because of historical facts or its literary value, but because she fell in love with Bobur's personality.

The secretary of the Waqi'i evaluates Bobur and enumerates eight of his qualities: the second was a generous arjumand; pilot, take the province; fourth, to keep the province; fifth, administration; the sixth, the intention of peace to the servants of God; seventh, to capture the heart of a cherik; eighth, to do justice "[3].

In addition to the above qualities, there are several other qualities of Zahiriddin Muhammad Babur:

First, his honesty and integrity is his conscientious approach to himself and others. When talking about a historical figure, he first tries to present the facts as they are, to be impartial. For example, in his work, Babur openly criticized Hussein Boykaro for his laziness, drunkenness and greed, even though he was an experienced and "karimut tarafayn" king.

Secondly, Babur always set himself great goals, and the restoration of the Timurid kingdom was one of these great goals. This goal was not only for his personal benefit, so he was ready to cooperate with other Timurid princes in the pursuit of this goal. For example, the initiative to cooperate with Hussein Boykaro's sons Badiuzzaman and Muzaffar Mirza came from Babur.

Third, Babur loved order and discipline. This is reflected in his work and creativity. The submission of information in the Boburnoma is subject to a clear order. First, the country is given information about its location, climate, nature, wildlife, fruits and vegetables. When people are talked about, they are also given systematic information about their birth, their appearance, their behavior, their wives and children, and so on.

Fourth, Babur was the innovator, the initiator of reforms. For example, in the field of combat, he learns a lot from his opponents. After Shaibanikhan's victory over Babur in the "stuffing" method, the use

of this method brought him victory in subsequent battles. Babur was one of the first commanders to bring storms and cannons into the army.

- In order to accurately describe and describe the image of Zahiriddin Muhammad Babur in the Boburnoma, special attention should be paid to the following:

- Psychological analysis of the author's attitude to the images in the "Boburnoma", their behavior and qualities, thereby clarifying the characteristics of the author's human qualities;

- To evaluate the image of the author in the play based on Bobur's thoughts on his mental state and experiences;

- Through a psychological analysis of Bobur's efforts, achievements, successes and failures;

- It is expedient to assess the character of Zahiriddin Muhammad Babur by analyzing the attitude of the people around him, his relatives, beys and famous historical figures to Babur.

Today, most of the research on the study of "Boburnoma" is based on publications and translations. We think that now there is an increase in scientific and critical research on the text of the rare work in world history - "Boburnoma", the analysis of images.

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