



Research Article

BOBUR - A CHARMING PERSON

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ABSTRACT

In this article, we have analyzed the autobiographical aspects of Z.M. Babur in his work Baburnama. We think that the writer talked to the saint Hoja Ahror Wali in a dream and gave a fatwa on his deeds.

KEYWORDS

Historical, artistic work, memoir, saint, charming, poet, creation.

INTRODUCTION

The words of the President of the Republic of Uzbekistan Sh.M.Mirziyoyev: "... we always acknowledge with gratitude the great contribution of the representatives of culture in the spiritual development of our people" The same applies to the people of the pen. Therefore, among the

representatives of twentieth-century Uzbek literature, "the emergence of new interpretations of Z.M.Babur's work, their confirmation or denial, the escalation of controversy over them should be considered a natural phenomenon in the world of science."



THE MAIN FINDINGS AND RESULTS

There are such great people, poets and thinkers in the world that their works, created with great heart, deep thinking and incomparable talent, increase over the years and centuries and become the property of mankind. Just as the mighty judge of time obeys the footsteps of such great personalities, so he proves how invaluable, true and vital their legacy is, and serves to turn the miraculous creation into an example of ancient history, the ideal of the present and the future.

Consequently, every nation will have great kings, great scholars, great writers and poets who clearly define the historical, cultural and national image. One of such "Images in the hearts of the people" is undoubtedly Z.M. Babur. Because Z.M. Babur is a great representative of Uzbek classical literature: a great poet, historian, statesman, talented commander, founder of the Baburi dynasty, Temuri prince.

It is well known from history that the young Babur, in spite of many wars, tragedies and disasters, did not waste his natural talent in vain, but with his incomparable power built a great state and wrote immortal works.

Z.M. Babur is the second most thoughtful and magical poet of Uzbek literature after Alisher Navoi. A powerful statesman who founded the great Baburi dynasty that ruled India for 332 years, he was a brave and talented commander who made many victorious marches own.

So, Mirza Babur is a great king, a classical poet, a theoretician, a literary critic, a linguist, an art critic, an ethnographer, a scholar of the animal and plant worlds. The Boburnoma alone is a clear example of his interest in more than twenty fields.

The great king Babur continued the great creative traditions of the Timuris in India: the restoration of

magnificent palaces, digging canals, gardening, sponsoring the development of literature, science, and just rule of the people were later praised by the great sons of India. In particular, the son of the great sage of India, the statesman Jawahir-la'l Nehru, in his book The Discovery of India, expressed the following sincere thoughts about Zakhiriddin Mukhammad Babur: **"Bobur is a charming person. He is a true example of the ruler of the Renaissance. He was a brave and enterprising man. Babur was one of the most mature people among the highly cultured and attractive. He was far from restrictive and fanatical, like sectarianism ... Babur loved art and especially literature."** It is true that Babur Mirza left a great spiritual legacy. Poems written in Afghanistan and India, "Boburnoma", "Risoi aruz", "Khatti Baburi", "Walidiya", "Mubayyin", scientific, musical and military pamphlets are the gifts of a miraculous pen of a man who spent almost thirty-five years of his life worrying about the state and the throne. The first President of Uzbekistan Islam Karimov in his book "High spirituality is an invincible force" described a man of will as a spiritual wealth of society and spoke about his nature: **"In life, a person sometimes faces very difficult problems that can lead to loss of self-esteem, and there are times when it seems impossible to get out of a tense situation. At such a time, who can not lose himself in the face of heavy trade at work and in life, in society?"** And answers it as follows: **"I think that, first of all, only a person who believes in his own strength, who has a strong spiritual world, can come out of such a situation with a bright face. Spiritual wealth gives a person great strength and support at such times."** Indeed, the above description, in our view, is very much in line with Z.M. Babur. It is no secret that Mirzo Babur believed in his own power, his spiritual world and spiritual world were strong. At this point, as proof of this opinion, it should be acknowledged that Mirza Babur faced spiritual



difficulties and Khoja Ahror gave him spiritual support in his dreams.

We know that the reality that often occurs in dreams is conveyed through symbols. This important feature of dreams paved the way for their use as a means of expression in works of art. Both modern science and ancient interpretations confirm that dreams are largely symbolic. The masterpieces of written literature express predictions about the realities of social life that are expected to occur more often through dreams. So what about Bobur's dreams in "Boburnoma"? How important are they? Let's talk about it. When Babur planned to recapture Samarkand in 1500, the balance of power was incomparable. because of his dream he marches to Samarkand and wins. The Boburnoma describes these events as follows: **"I had a wonderful dream at that time," he said. I dream that Hazrat Khoja Ubaydullo has come and I have reached my prospects. Hoja came and sat down. The winner of the master's oligarchy set the table. This is what came to mind. Mullo grandpa looks at me and points. I said with a gesture, it's not mine. The waiter was guilty. Hodja realized this and apologized. Coptic. I passed. In the hallway of this house, they grabbed my right or left hand and lifted me up, but one of my legs fell to the ground. The Turks said, "The sheikh advised." That night I captured Samarkand. "**

The Baburnama also contains information about such a prophetic dream. It happens when Babur loses his loved ones after a failed battle near Axsi in 1503 and is left alone among the villains in the town of Carnon. In Baburnama, Babur describes this event as follows: **"I decided to die. There was a stream flowing in that garden, I did wuzu, prayed two rak'ahs, put my head in prayer and prayed, and my eyes fell asleep. I see that the grandchildren of Hodja Ubaydullo, the son of Hodja Yaqub Hodja Yahya, came to meet me on**

horseback with many congregations. They said, "Don't worry." Hoja Akhror sent me to you. They said that we had touched the alar and sat on the royal masnad. Wherever there is a difficult task, let us be reminded of the theory, we will be there now. Holo this hour of conquest and victory is your question. Raise your head and wake up. " Depressed, separated from her boyfriends and left alone in the village of Karnon, Yusuf sees this dream as a plan is drawn up to be handed over to Shaibanikhan by Daruga, who comes to Bobur's aid under the leadership of Kutluq Mukhammad Barlas when they are about to realize their intentions. When Babur was astonished and asked how they knew he was here, Qutluq Muhammad Barlas replied: **"I came to Andijan when Aksi from escaped and left you. The khans also came to Andijan. I had a dream, and Hodja Ubaydullo said that Babur was in a town called King Carnon. We have been on the road for three days and found you. "**

History confirms that subsequent events really prophesied Hodja Akhror. When Babur was ill in India, he freely translated Hodja Akhror's Persian-language treatise, Walidiya, into Turkish through a Masnavi poem. The purpose of this work was to heal with the help of the spirit of Lord Ahror. According to the Boburnoma, in one night Babur Mirza wrote a poem of up to fifty bytes. When he finishes translating the poem, he feels relieved. In our opinion, Bobur was spiritually supported by "Walidiya" as a work based on pure divine faith, and secondly, the great poetik talent of the poet himself appeared in the process of translation and helped him to overcome his illness.

As we read the Baburnama, we are once again convinced that Babur was a man who believed in his own strength, whose spiritual world and spiritual world were strong, when faced with difficult trades in life.



In short, Babur is one of the immortal word artists who made a great contribution to the development of Uzbek literature. He has written poetry and prose, as well as books on the theory of rhyme, rhythm, military affairs, Islamic jurisprudence, economics, and other works of art. We would like to summarize our speech and end M.Shaykhzoda with the following words:

People are dead while alive,

People are alive when they die.

CONCLUSION

Zakhiriddin Mukhammad Babur is a typical image of such a living person and a genius of our national poetry and literature. That is why we should be proud of the name of Zakhiriddin Mukhammad Babur.

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