

## RELATIONSHIP AND DIFFERENCES AMONG STORIES ABOUT “BOBURNOMA”

Qulsaxatov Farrux Xolli o‘g‘li

Alisher Navo‘i Tashkent State University of the Uzbek Language and

Literature Second Year Course at Master's Degree

qulsaotovfarrux@gmail.com

### ANNOTATION

The article divides the stories of historical figures into romance-adventure, miraculous heroism, and works written in the spirit of pandnoma. Historical figures, of course, have been scientifically analyzed to reflect the courage of national heroes, statesmen, propagandists, prophets and saints, and to reflect the realities and artistic fabric of their lives.

**Keywords:** Turkish translation, nature of heroes, poetic speech, inner monologue, image of nature, psychological state, artistic texture, historical sequence.

### INTRODUCTION

The image of Babur is at the center of all reality, all events and thoughts in "Boburnoma". In the process, many attitudes were expressed to this work. In this regard, Mirzaahmad Olimov's "Interpretation of Allah's Names and Attributes in" Boburnoma "", Shuhrat Hayitov's "Boburshunoslik Abroad", Dilafroz Muhammadiyeva's "Comparative Study of Paremia in the Turkish Translation of Boburnoma" and "Zumriniso Kozimov's" However, we wanted to observe the problem that Boburnoma is reflected in the works of art, in particular, the poetic interpretation of the following three works. We tried to follow the details of a historical event in "Boburnoma" with the stories of Urfon Otajon "Bobur and Behzod", Khayriddin Sultan "Point", Pirimkul Kadyrov "Courage". Each of the creators, based on his own ideological intent, incorporates this historical truth into the axis of the work. The Boburnoma details the crossing of Chakhcharon: "After two or three migrations from Chakhcharon, the snow age was great: the **uzangi** was higher, but in most places the horse's feet did not reach the ground, and it always snowed again. In the district of Langari Mir Giyos, we discussed how to get to Kabul. I and, for the most part, everything, it is winter, there are many mountains and hesitations on the way to the mountains, the road to Kandahar is far away, but there are many hesitations and hesitations. Qosimbek was very angry that it was a long way, that we would go this way, and we went that way. A sultan was the leader, he lost his way, he could not start, whether he was old or old or because of the greatness of the snow. Khayriddin Sultanov and Urfon Otajon partially dwell on this image in their stories. We can see that Pirimkul Kadyrov skillfully used Babur's writings against them: "While Babur was riding with his bodyguards, Qosimbek found a guide named Sultan from a village inhabited by the Pasha tribe of the Afghans. The face of this tall man with a turban, a long nose, and a white curly beard looked very dark to Bobur." The author thus incorporates the image of the Sultan into the story. Babur's dislike of him, that is, the dark face of the Sultan, his bold look at Bobur, his bold response, his understanding of what was said about him in Turkish, and his sarcastic smile, aroused the reader's distrust of the Sultan. It is clear that the reason for the sultan's involvement was revenge for his relatives

killed by the Timurids. In Khayriddin Sultanov's story Nuqta, the same picture is expressed: "Sulton peshoyi otlig' keksa yo'lboshlovchi sovuqdan gangibmi yo' azbaroyi qarilikmi yo'lni yo'qotdi". Urfon Otajon does not include this hero in the story. Babur describes the painful journey as follows: "Bir haftag'a yovuq qor tepib, kunda bir shar'iy – bir yarim shar'iydan ortiq ko'chulmas edi. Qor tepar kishi men edim, o'n-o'n besh ichki bila va Qosimbek edi, ikki o'g'li Tengriberdi va Qambar Ali bila yana ikki-uch navkari ham bor edi... Har qadam qo'yg'onida beligacha, ko'ksigacha bota-bota qor tepar edi". Pirimkul Kadyrov uses the information in "Boburnoma" to describe the changes in the nature and intentions of the Sultan: The sultan saw such tyrants in the guise of rulers who ordered the death of his father and brother, and today he wanted to see one of them in a state of panic. But it will not be as the Sultan expected, because Babur: "Mahal ul emas edikim, kishig'a taklif va zo're qililg'ay, har kimning himmat va jur'ati bo'lsa bundoq ishlarni o'zi tilab qilur" thought. Pirimkul Kadyrov reveals the qualities of Babur's personality in the process of depicting the nature of the heroes, speech, inner monologue, image of nature (**peyzaj**). The Boburnoma also details the passage of Kotali Zarrin and Havoli Kutli. Khayriddin Sultanov convincingly describes the images in the plot of the work. This is how Bobur's spiritual experiences are expressed. Researcher Sabohat Bozorova writes about this story: "These sufferings are very close to the pain of Babur's pen," he said. Pirimkul Kadyrov describes the depressed mood of the soldiers, with Bobur comforting them in need of encouragement, then taking a shovel, digging a "snowball" and praying under the snow with felt and bedclothes. The peculiarities of the images of Mirzoquli, Mamatbek, Tahir Korchibegi are also obvious. Each of Bobur's episodes is based on the story: "O'shandoq chopqunda qozg'on, yasag'on chuqurda o'lturdum, namozi xuftang'acha qor oncha chopqulab yog'dikim, men engashib o'lturub edim, orqamg'a va boshimg'a va quloqlarimning ustiga to'rt ellik qor bor edi".

Before the events of Babur Chahcharon, Masuma Sultan also thinks in detail about Beg. In his account of events, Pirimkul Kadyrov describes the events according to the sequence in "Boburnoma". Urfon Otajon also prefers to postpone these memorable memories. Khayriddin Sultanov uses this image as a lyrical retreat in the story "Dot". For this reason, the story does not focus on the course of events. In his work, Urfon Otajon directly uses the image of a snowstorm to describe the unforgettable moments of Babur's life and his thoughts about Behzod.

Commenting on this arduous journey, Babur testifies: "Ul necha kun bisyor tashvishlar va mashaqqatlar tortuldi, andoqkim, muddatul-umr muncha mashaqqat kamroq tortilib edi. Bu matla'ni o'shal fursatta aytildi:

**Charxning men ko'rmagan javru jafosi qoldimu,  
Xasta ko'nglum chekmagan dardu balosi qoldimu?"** .

Khayriddin Sultanov uses fiction, which is important for fiction, as follows. He introduces the text of the verse into Bobur's inner monologue. The fact that this verse is included in other stories about Babur would make it possible to describe the king as a poet. This can be seen as one of the overlooked aspects of the stories analyzed above. Researcher Sabohat Bozorova thinks the same about the work.

Among these stories, Khayriddin Sultanov's story "Point" is distinguished by a thorough plot, fluent style of expression, the weight of historical materials, bright images. The "Boburnoma" contains a description of the events of 1528, information about the visit of Humayun's nephews Bayonshaykh and Bekkina Weiss Logari, and the text of the letter to Humayun is given in full. Khayriddin Sultanov divides the letter into 11 parts, among which he skillfully describes the unforgettable events in Babur's life, the emotional experiences at the end of the letter. The chain of events in the plot of the work allows creating the necessary image of Bobur's lifestyle and great personality.

According to the Boburnoma, Babur congratulated Humayun on the birth of a child. At the same time, he points out that he made a mistake in choosing a name: **"Otini Al'amon qo'yimishsen, tengri muborak qilg'ay. Vale, bovujudkim, o'zung bitibsen, mundin g'ofil bo'lubsenkim, kasrati isti'mol bila avom Alamo derlar, yo El Amon derlar, o'zga mundoq aliflom otta kam bo'lur"**. The following year, Bobur "disliked" the name. Khayriddin Sultanov pays special attention to this historical event, which serves to show the great personality of Bobur, his unique worldview, and one side of his incomparable intellect. This is also mentioned in the play. Al'amon's birth is compared to the events of Humayun's birth, and his name is compared to the names of Babur's children. This metaphor depicts the author's painful moments in Babur's life, as well as the tragic past of the sometimes helplessness of the elders. There are traces of the events in "Boburnoma", the description of historical facts in the description of these mental flashes. Reflecting on the writer Abdullatif, Babur said in his speech: "After all, Abdullatif, a naughty son of the time like Sultan Mirzo Ulugbek, killed such an old and wise father for this five-day world," he said. The Boburnoma gives information about the story as follows: **"... Ulug'bek Mirzodin o'g'li Abdullatif Mirzo oldi. Bu besh kunluk o'tar dunyo uchun andoq donishmand va qari otasini shahid qildi..."**.

Babur was deeply distressed by the actions of his father, Buzrukvori, or the rulers who put an end to the lives of their sons, relatives or ancestors in the name of the kingdom. While the story describes Bobur's worries, the "black spots" in our history - the quarrels of the kingdom, the descendants of Hussein Boykaro, Babur's younger brother Jahongir Mirzo - are also described. The writer makes skilful use of this historical information and adds the events of Kotali Zarrin to the composition of the story. According to the Boburnoma, this event took place between 1506 and 1507. Another exemplary aspect of Babur's life is described in the story in connection with the events of Kotali Zarrin. This is stated in the "Events of 1501-1502" in "Boburnoma": **"... Ul martabada sovuq edikim, ushul ikki-uch kishi bu orada sovuqning shiddatidin o'lub edi. Manga g'uslg'a ehtiyoj edi. Bir ariq suyidakim yoqalari qalin muz tungub edi, o'rtasi suvning tezligi jihatidin yax bog'lamaydur edi, bu suvg'a kirib g'usl qildim. O'n olti qatla suvg'a cho'mdum. Suvning sovuqlig'i xeyli ta'sir qildi"**. Babur says, "I needed a ghusl," but the author cites Babur's intention to portray his willpower as an "army trembling." According to him, Babur wanted to set an example and raise the mood of the army. Due to the skill of the writer, the events that took place in different years are consistent. The Boburnoma tells of Bobur's frequent fevers and illness during the period mentioned above. In Khayriddin Sultanov's story "Point" we see Bobur in such a state, that is, he is miserable and helpless. He pauses several times in the process of writing the letter, sometimes holding his ear, sometimes fainting. The

first sentence of the story contains the following "information": "For two weeks it has been raining in Agra as long as the patient's grief." It is an original artistic invention to liken the incessant rain to the patient's longing. In addition, the protagonist of the story - the patient Bobur's psychological state is characterized by fatigue and sadness. If the garden of Nurafshan had lost its bounty due to the king's illness, for the sick man it was true that the garden of Nurafshan or the whole world seemed useless. Although the protagonist's body is sick, his thoughts are deep and his thoughts are well-founded. Expressing Bobur's painful thoughts, the author expresses important philosophical ideas through his inner experiences: "Suffering is in life, in humanity. Only a living person is able to suffer, to be more and more cleansed and exalted in the midst of suffering, to overcome all the hardships of life. Even the greatest corpse in the world is devoid of suffering, because human suffering is a sign of life, the voice of the living religion".

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