

## INTERPRETATION OF THE TIMURIAN RULERS IN THE “BABURNOMA”

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### ABSTRACT

One of the creators who made a significant contribution to the creation of our national literature is Zahiriddin Muhammad Babur. His work "Baburnoma" is regarded as one of the greatest works of literature in the world, not only in Uzbekistan.

One of the work's unique features is the illumination of the portraits of the characters. A suggestion was made in this article as well about the representation of historical individuals in the work "Baburnoma," specifically several emperors from the Timurid empire.

**Keywords:** Babur, “Baburnoma”, historical person, timurian rulers, artistic image, portrait, manners, prose, literary source.

### INTRODUCTION

Not only as a poet, but also as a Nasir and a literary scientist, Zahiriddin Muhammad Babur holds a distinct place in the development of our national science. His work "Baburnoma" is regarded as a priceless pearl not only of Uzbek literary, but also of world literature. This work is an example of encyclopedic prose that brought Zahiriddin Muhammad Babur's name to the attention of the entire globe. Negaki, in "Baburnoma," the author explains in a unique way interesting, accurate information about the historical, socio-political life, lifestyle, geography, animal and Nabat world of the peoples of countries such as Afghanistan and India, along with an image of socio-political life in Movarounnahr. Memories, or the author's Memoirs, are the foundation of the "Baburnoma" in general. For this reason, his original name is called the author himself" vaguely“, that is,” The Diary of events". Because the main participant of these events and the protagonist is Bobur himself, and this is explained by the author as follows:

This scientist saw the strange troubles of between,

Earth saw elidine different citations.

Everyone reads this "Vakoyi", as far as I know,

No trouble, labor no worries saw.

In the "Baburnoma," Zahiriddin Muhammad Babur speaks first of his parents, then of other close and well-known persons, detailing them from appearance to behavior. It is well known that the author of the game regularly describes events in chronological sequence from 1494 to 1529, events he saw, heard, and knew. Fergana, Movarounnahr, and Khorazm describe the external appearance, behavior, and character of Babur's contemporaries (historical figures), as well as their works and deeds, important and distinguishing features, and positions in society—the great statesman, temurid rulers, Beck and officials, writers and poets, artists and penman who lived at the end. The "Baburnoma" is also noteworthy as a one-of-a-kind work that includes portraits of numerous people. It's worth noting that these people in the game become the character's "image" of a hero – Babur's image. All of the events in the work are linked by the

spirit of the work, Babur's character and traits, his central image, his attitude toward people, and the occurrences and events that surround him. Other characters in the game are often presented in an episodic fashion, and they are linked to the main image through an event or occurrence. The author's personality, however, is the quality that adds the most pleasure to the work.

In the game, the author draws a portrait of his father, Umarshayh Mirzo, describing him as "...a low height, a touch of gum, a lamb hundred was a lazy person." Speaking about the character and behavior of his father, he said: "he was a sect, a man of pure form, he would not leave the five-time prayer, he would have finished the accidents, he would have done most of the things ("Baburnama"). -Tashkent, "generation of the New Century", 2015, Page 16)" – emphasizing that he is an honest and intelligent person, he introduces these qualities into the positive qualities of Umarshayh Mirzo.

Since the author is the images of Sultan Ahmed Mirzo's: it was him that "... a tall man, a bearded beard, a red face, a lazy man melted. The beard melted on the chin. He did not have a beard on his two cheeks. Much more benevolent man melted. The program with it was put on a curling, the connection of which was on the eyebrow "that is," he was a tall, brown-bearded, red-faced, handsome man. The beard fell on the chin. He did not have a beard on two cheeks. He was a very sweet man," says Sultan Ahmed Mirzo's: "... the Hanafi sect, the immaculate religion man was dissolved, the five-time prayer was performed. In "Shurb" neighborhoods, too, prayer would not have been abandoned (34-th page)," – he speaks with a separate honor. It is known from history that Amir Timur himself, as well as many of the Amir and the princes of Timur, were firmly established in Islam. The fact that Ahmad Mirzo was a disciple of the great scientist and Saint as the patron Ahror Vali is also evidence of this.

The second son of the author, Sultan Mahmud Mirzo, is the Muslim Mirzo: "The great eyeglasses, the Lamb, the middle height, the Turkmen face, handsome were young men", and about the behavior " justice, and simple, and the good and the virtue .That is to say that he is the owner of positive qualities.

He says the following about his Devon order: "'Ustodi Sayid Mahmud was shiiy. That was cause Boysung'ur mirzo too mat'un. ...Nasxta'liq letter xeyli xo'b was written. He wa also good at painting. He spoke poems all time. His nickname had been "Odiliy". He gazethered all poems and did "Devan". This is its beginning part, it named "Matla":

Soyavor az notavon-u jo-bajo meo'ftam,

Gar nagiram ro'yi devore zip o meo'ftam.

That is: from weakness to shadow it I fall into the Earth. If I do not hold the wall, I will fall.

"In Samarkand Boysung'ur mirzo's g'azelles were so famouse. Every home was been events, of course spoke Mirzo's poems." (116-pages).

The picture of Sultan Hussein Mirzo, one of the Babur temuriy Princes, says: "I am the king of the world. ...Squint glasses, lion were tall people. Bedil was thin at the bottom. So, living in a magnificent age, was a white beard, was wearing a pale, red, green. "That is squint-eyed, man. Below the waist was a thin man. By the age of the great, though his beard was pale, he was wearing a dress of fine, red-green silk fabrics." As for his conduct: "Harrof was a man of good conduct, and his conduct was a matter of fact, and his conduct was also like conduct. ...Shujah

and Valiant was the man, that is the man of the word and the gospel. The behavior was a little faster, and the herd was also as sharp as the behavior. ...ambitious, courageous man was (275-pages) that gives him a positive assessment.”

In the work, the author notes that the owner of Huseyn Mirzo devon was a poet, he wrote poems in Turkish and Persian: "He had a strange nickname, devan also had a layout, he had a Turkish and Persian poem." This byte is its:

Dar guzar didam pariro‘ye shudam devonaash,  
Chist nomi, o‘, kujo boshad nadonam xonaash.

That is, I became a crazed after seeing a fairy face in Fair; I had no idea what her name was or where she lived (279-pages). The lyrical extracts in the game are also grounded in general. As a result, the "Baburnoma" is also useful as a source of literature.

In conclusion, Babur evaluates historical figures, particularly the Timurian monarchs, in his book, focusing on their combat abilities, territory acquisition and preservation, as well as the qualities and humanity of the region. One of the causes that has increased the cost of the work is the author's impartial approach in describing each ruler, including the use of words and phrases in their position.

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