



STUDY OF THE SCIENTIFIC AND LITERARY HERITAGE OF ZAHIRIDDIN MUHAMMAD BABUR

Aripova Aziza Hasanovna

Associate Professor of the Department of Uzbek and Russian languages, UWED, Candidate of Philological Sciences, Ph.D

ABSTRACT

The study of the scientific and literary heritage of Zahiriddin Muhammad Babur, as well as his great role in the cultural life of Asia and India, is always relevant. Babur is known as one of the best representatives of feudal culture in Asia and is one of the representatives who made a huge contribution to the development of Indo-Muslim culture and history. His work as a historian, geographer, ethnographer, prose writer and poet brought him recognition and calling as a great scientist today.

KEYWORDS: *science and culture, expert on fiqh (jurisprudence), creative literary and scientific heritage, praise, the power of words*

Zahiriddin Muhammad Babur, who took a special place among the famous figures of science and culture of the Middle Ages of the East, is the author of a wonderful work called "Baburnama".

Babur was a talented writer, well-versed in art, literature and geography, a king and poet who had a unique broad worldview and left an important mark on the lives of the peoples of Central Asia, Afghanistan and India.

Babur, who was not only a commander and ruler, a scholar and a poet, the founder of the Babur dynasty in India, but also a scholar of jurisprudence, left a rich creative literary and scientific legacy in the field of Muslim jurisprudence due to his outstanding abilities. He is a great scholar who wrote down his original lyrical works (ghazals, tuyuks), treatises on Islamic law (Mubayyin), verse (Aruz treatise), music, military works, as well as the alphabet "Hatti Baburi".

The work "Mubayyin" includes introductions, such as "Hamd" - praise to Allah, "Na't" - descriptions of our Prophet (peace be upon him), "The reason for the verse of the book" and five chapters "Etiqadiya", "Kitobus salat" (Book of Prayer), "Kitabus zakat", "Kitobus Sawm" (Book of Fasting), "Kitobul Haj" and "Kitob Khotimasi" ("Conclusion of the book") sections.

Babur continued in praise: "As many hairs as there are on the body of a person, they are the tongue of your body and all other people. If everyone praises God and remembers Him, and praises Him for months and years, all of them will say the same thing: they will all confess their own weakness". That is, in front of the only and powerful God, everyone confesses their weakness. These definitions are classic examples of Babur's enlightenment [1].

Among Babur's works, the central place is occupied by an invaluable literary prose monument - his historical work "Baburnama" (Tuzuki Baburiy). The book, published in India, is mainly an autobiographical work, a memorial reflecting the history of the peoples of Central Asia, Afghanistan and India in the late 15th - early 16th centuries. In terms of generality and reliability of information, "Baburnama" is the most important and valuable historical and prose work, unmatched among similar works written in Central Asia, Iran, Afghanistan and India in the Middle Ages.

"Baburnama" is considered the best among the historical chronicles of that time in terms of richness and variety of expression of episodes in the work, language and style. Therefore, it is not surprising that at different times this book has attracted the attention of scientists from all over the world.

"He was inferior to all the commanders in the East. But whatever men may think of him, we recognize him as a man of greatness and unsurpassed in courtesy" [2].

Babur's scientific and literary heritage occupies a great place in the cultural life of Central Asia and India. In addition, he is one of the best representatives of the feudal culture that dominated in Central Asia, and one of the representatives who contributed greatly to the development of Indo-Muslim culture, especially Central Asian and Indian historiography.



“Baburnama” is a unique historical document, a scientific treatise written by Babur, and a heritage of primary importance, created during careful observation of the world around the country. It describes in detail the political situation that arose in Central Asia, Afghanistan and North India at the end of the 15th century - the beginning of the 16th century.

It is a literary and historical monument to the study of feudal relations in Central Asia, Afghanistan and India at the end of the 15th century - the beginning of the 16th century. The accuracy of the information in the book “Baburnama” is priceless in evidence.

Babur's services as a historian, geographer, ethnographer, prose writer and poet are recognized today among world orientalists, besides, he is a great figure who is also recognized as a scientist. His heritage is being studied in the centers of the study of Eastern culture almost all over the world (CIS, Czech Republic, Slovakia, Germany, Turkey, Italy, France, USA, England, India, Pakistan, Afghanistan). As a practical confirmation of this, the “Baburnoma” translated into French, published in Paris under the authority of UNESCO in 1980 and 1985, is a clear example. The famous French orientalist Louis Bazan wrote in his French translation (1980) that “Baburnama is an autobiographical treatise which is a very rare genre in Islamic literature”[3].

“Baburnama” is a beautiful example of written speech. This work is rich in extremely beautiful descriptions, and it is noted in it, and at the same time, his descendants, contemporaries, historians say that Babur is a master poet. He remained forever in history as a just, enlightened, progressive, good-hearted king who did many great things for the country of India.

“Baburnama” contains a lot of ethnographic facts: the different clothes of the Indians, their sects, customs, the way of life of the common people and the curious nature of the feudal nobility are recognized. For example, in the work “Baburnama”, the history and formation of the term for Indian men's clothes called “dhoti” and women's “sari” is presented. Babur also mentions the Central Asian term “langut” and describes the style of dress in detail. Similar information is not found in other historical chronicles, and this information is considered valuable information among historical-ethnographic works.

It is clear that his opinion “...if you don't do good in this life, why are you living?” will serve as an admonition for today's benevolent creators of science.

The book also describes in detail the life and activities of various Afghan tribes inhabiting the vast area between Wakhsh and Punjab, as well as the life and activities of nomadic and semi-nomadic tribal associations. He gives a lot of information about the land and handicraft farms, describes the methods of farming, the methods of irrigation of fields in different regions of Afghanistan and North India.

Zahiriddin Muhammad Babur occupies a special place in the history of Uzbek speech and the art of oratory. The power of words is immeasurable. There have been many events in our history when fortifications that could not afford cannons surrendered simply by word of mouth.

Babur is a great representative of Uzbek literature, a great statesman and a talented writer who has an inevitable place in the history of mankind. Here it is enough to quote the following excellent opinion of Jawaharlal Nehru: “Babur was a charming person, a typical Renaissance ruler, a man of courage and enterprise. He loved art, literature, and enjoyed life...”

There is a lot of living evidence of the power of the artistic word in martial arts. Babur's speech in military units is the most vivid example of eloquence.

In particular, it is worth quoting one incident in which Babur's oratorical skills stopped the disunity that had begun among the army. Before Babur's battle with Rano Sango in India (1527), disunity began among his troops due to some untoward reasons. Seeing this situation, Babur gave a speech in front of the army. According to Gulbadanbegim, “everyone in the meeting agreed to this... and swore that we will fight rivals until we have a drop of blood left in our veins...”:

“Whoever enters the meeting of life, he drinks the death, and whoever enters the destination of life, he experiences the end of the world. It is better to die with a good name, rather than to live with a bad name... May God grant us this kind of happiness and make us grow old in this world. blame I must swear by the word of God, the dead martyr and the murdered ghazi, that no one will turn away from this war, until the soul of the body is lost, this war will not be lost...”

It is evident that after this fiery speech of Babur, all the soldiers went into battle and fought as one. Babur's oratorical skills came in handy, and he was able to motivate the entire army to fight.

Zahiriddin Muhammad Babur mastered the art of oratory, and he was the master of not only military oratory, but also the art of preaching in general. Since “the goal of humanity is to speak”, one should speak in such a way as to arouse respect and attention in the heart of the listener. It takes many years of work, study and research to become an eloquent person. But some people are born



with this ability. Babur was a master orator, a ruler who could direct the armies with his speech and bind them with the bonds of charm.

Babur is a gifted and skilled orator. In his works, noteworthy thoughts about speech etiquette and beautiful speech are expressed. The poet emphasized that a person's morals can be determined by his words:

*Сўзингким ҳизр суйидин нишондур,
Вале ул сув киби мендин ниҳондур.
Ҳар вақтке кўргасен менинг сўзумни,
Сўзумни уқуб англагайсен ўзумни,*

In the opinion of the author, with a good word, with an opinion expressed in its place, "... put yourself together and put your words together..." you can "bring" another to you. The ability to draw people's attention to oneself is characteristic of an orator, a preacher. A sensitive poet, a statesman, a famous commander Babur managed to do this.

Through Babur's writings, we can have a source of some historical and ethnographic information, as well as the naming of some economic terms of that time [4]:

Terminology of the Babur's period (XV-XVI centuries)

Avkof - property (profitable property, real estate);
Ajnos - a valuable property;
Amvol - property;
Amin - the custodian of the deposit;
Amlok - owned property;
Aanora - profit;
Arsa - land, width;
Ato - a gift;
Agziya - product;
Badamosh - crisis;
Bay - purchasing;
Baytul - goods - confiscated goods - property;
Barid - courier;
Bahshish is a donation;
Baqoe - remainder (share);
Bergu - purchasing;
Bazargan - merchant;
Burjlug - borrowed money, credit;
Vabol - shortcoming, deficiency;
Vazifa - salary, monthly allowance;
Valiahd- the heir;
Valine'mat - master, property owner, owner;
Waqf - profitable land, property;
Vomkhoh - lender, creditor;
Voridat - income, income;
Gazand - damage;
Ganj - treasure, state treasure;
Ganjur - treasurer;
Garonmaya - valuable property;
Dabbog' - herdsman;
Dallola - broker;
Dangona - savings;
Daqqok - businessman;
Dagal - a fraud;
Debo - silk fabric;
Devon - state court dealing with import and export affairs;
Diydbon - bank employee;
Dinar - gold;
Dirham - silver coin;
Dong - contribution, amount; money;
Jiybachi - warehouse manager;
Jurmona - fine;



Zakat - a type of religious tax;
Zar - gold;
Zarbkhona - a place where money is made;
Ziyo - cultivated land, property;
Imdod - aid money; allowance;
Iqola – breaking the trade contract;
Yiyin - a bank; place where money is collected;

Babur's trade relations with India and other countries, the terms mentioned in the edicts written in the old Uzbek language are used today in translation or as synonyms.

Babur played a great role in the development of Uzbek poetry and language. His poetic works written in Uzbek language are well recognized in the works of world scientists.

At the same time, his achievements in all fields are worthy of praise, including in historical records, Babur's proposal of "friendship and brotherhood" in Uzbek language sent to the Moscow embassy in 1528 was also recorded in the Nikon Chronicle. It is known from the Nikon chronicle that this letter of Babur, unfortunately, has not been preserved. It is also known that during the reign of Mikhail Fedorovich (1613-1645), the first representative of the Romanov dynasty, Indian traders went to Russia along the Volga. The emergence of Indian traders in the city of Astrakhan in the 17th century is the basis for the fact that Russian-Indian relations have been established since the time of Babur's rule [5].

Babur was a multifaceted creator, a famous person of his time, a well-known and enterprising representative. Therefore, it is logical that his state activities in Central Asia, Afghanistan and North India were mainly aimed at strengthening the foundations of the feudal society of that time and strengthening the position of power.

The multifaceted activity of Zahiriddin Muhammad Babur still serves an educational purpose for the young generation. The ideas of goodness and humanity put forward in his works have not lost their importance over the centuries and are very compatible with the great changes that have taken place in the life of our country today.

REFERENCES

1. <http://kh-davron.uz/kutubxona/uzbek/zahiriddin-muhammad-bobur-mubayyin-mirzo-kenjabek-bobur-mirzoning-mubayyin>
2. V. N. Morland "Agrarian system of Islamic India", M. 2012, page 4.
3. Zahiriddin Muhammad Babur. Baburnama. T.: East. 2002.
4. Aripova A. Linguistic-methodical means of oratory. Dissertation on PhD of Philological sciences. - Tashkent, 2002.
5. <http://www.vostlit.info/Texts/rus7/Babur/framepred.htm>.
6. НҮТҚ МОҲИЯТИНИ ТАШКИЛ ЭТУВЧИ МУҲИМ ВОСИТА // 2021
7. Aripova A. Oratory and its linguistic-methodological means. - Tashkent: UWED, 2007. - P.40-45.
8. Methods, aspects and components of teaching the Uzbek (Russian) language as a foreign language on the experience of foreign students //Aziza Aripova, Khurshida Khodjayeva, Nozima Yuldasheva// Journal of Critical Reviews//2020, P.393-398.
9. Ancient Uzbek Tribes And Clans Inhabiting In Central Asia // 2020
10. Louis Bazan. The story of an undiscovered mystery. F., 2015, p. 23.