



THE CREATION OF ZAHIRIDDIN MUHAMMAD BABUR WHICH HAS BEEN APPRECIATED FOR CENTURIES

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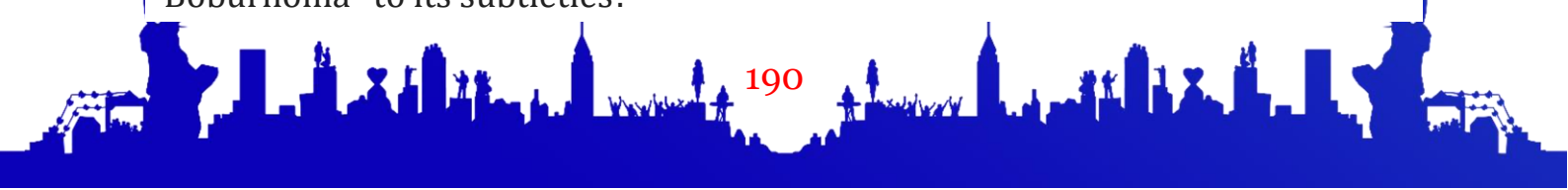
Abstract: This article discusses the theoretical importance of the work of the great king and poet Zahiriddin Muhammad Babur. Also, the theoretical foundations of the role of Babur's work in the present era are explained.

Key words: king and poet, Baburnama, Mubayyin, creation, Rubaiy, Baburkhanism, fiction.

In the years of independence, a new scientific branch - Babur studies - was gradually formed in Uzbek literary studies along with Navoi studies. The science of Babur studies, which appeared in Western Europe in the 19th century and entered the stage of development in the 20th century, has not only been formed, even fundamental publications in this field, such as "Encyclopedia of Zahiriddin Muhammad Babur" and "Zahiridin Muhammad Babur, Bibliography" (Moscow, 2016) have appeared. Last year's publication of Mirzo Kenjabek's new research on "Mubayyin" and "Volidiya" dedicated to the birth of Zahiriddin Muhammad Babur and the famous Babur scholar Hasan Qudratullayev's monographs "Babur's literary and aesthetic world" (Ma'naviyat publishing house, 2018) were significant scientific works.

As "Boburnoma" is an encyclopedic work, it is like a treasure trove of information on dozens of subjects. Whether a literary critic enters this treasure, a linguist digs into it, or a historian looks through it, he always comes across new information that was not seen by the previous researcher. Below we will talk about the work "Literary-aesthetic world of Babur" by professor Hasan Gudratullayev, doctor of philological sciences. Until this book, H. Qudratullayev wrote many books about Babur and "Boburnoma". Readers especially loved reading his books "Babur's Dream", "Babur's State Policy and Diplomacy".

"Boburnoma" is a world-known and famous encyclopedia of Uzbek and all-Turkish literature. This memoir contains invaluable information about the nature, geography, fauna and flora of the peoples of Uzbekistan, Afghanistan, and India, starting with their culture, values, and characteristics. Let's put aside the editions of this rare source translated into different languages, and we also have excellent annotated dictionaries based on classic works. Are you sure that today there are Boburologists who can deeply understand and study "Boburnoma" to its subtleties?

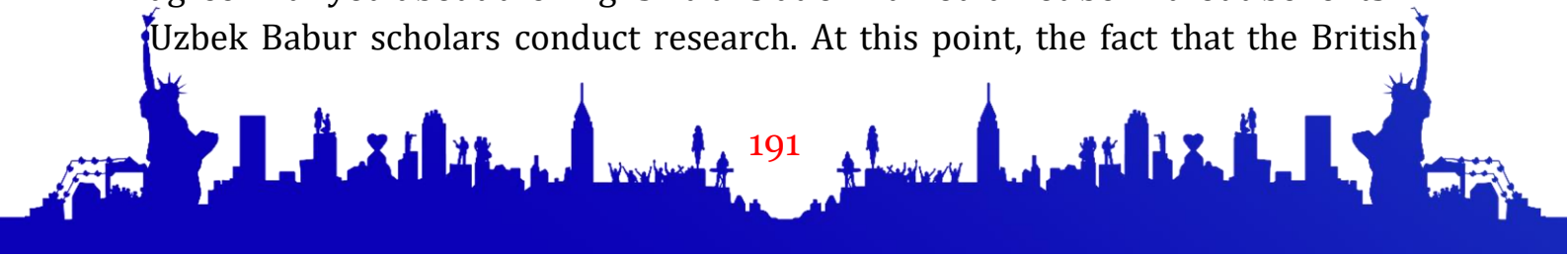




- "Baburnoma" by the great encyclopedist Zahiriddin Muhammad Babur is an invaluable guide. It is valuable because it reflects the culture, history, traditions, and values of not only Central Asian countries and the countries you mentioned, but also Iran, Turkey, Bangladesh, Pakistan and many other countries. The great Japanese philologist Eiji Mano called the "Boburnoma" a "treasure of information", while the English philologist Mrs. Beveridge said that it is "the most priceless of the written monuments created in the whole history". Klaus Schöning, a German baburologist, evaluates "Baburnoma" and says that it is "the largest work written in the vernacular in a perfect system." So, "Boburnoma" is a work without a rating. This memoir is still a new topic for many historians. In this sense, we will only be happy if dictionaries and new manuals are created based on it with a deeper understanding of the finer points of the work, with new views and approaches. After all, today Uzbekistan has become the center of Babur studies. We reached this estimate as a result of the research carried out by Uzbek Babur scholars over the past years. True, we are far from calling all researches in philology perfect. There are confusions in some books and manuals published about Babur and the Baburites. In fact, where there is work, shortcomings are observed, one idea differs from another. However, this does not necessarily affect the authenticity of Babur's works. Because an ordinary reader should read the original. I would call our philologists to be more thorough and intelligent.

Babur and Navoi never met face to face during their lifetime. Mirza Babur describes Nawai's character in "Waqa'" so clearly that you would think that the two great men were close friends from time immemorial. But it cannot be said that these pages are correctly reflected in all versions of the work in foreign languages. For example, Babur's assessment of Navoi's work has been interpreted differently in English translations. In general, if you carefully study the translations of historical works written in our native language into foreign languages, you may come to the conclusion that it is necessary to organize separate studies in this regard. For example, such biases in English translations of "Boburnoma" may mislead millions of English language readers who do not know these two great people well and have not read their works.

Zahiriddin Muhammad Babur in "Baburnoma" touched on Hazrat Alisher Navoi and his work and gave his assessment. And it is not difficult to see that this assessment is impartial, to admire and be proud of the great Navoi's talent. But I agree with you about the English translation. It would not be without benefits if Uzbek Babur scholars conduct research. At this point, the fact that the British





still call Babur and the Baburites "the great Mongols" is precisely the effect of this translation or the wrongly formed European view. Every time we think about this topic with our foreign interlocutors, we repeatedly emphasize that Boburmirza is a great Uzbek. Unfortunately, it is difficult to get rid of the concept of "Great Mongol", which has been ingrained in their minds for many years. This is also the result of the same misinterpretation you mentioned.

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