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BABUR-NAME AS THE CENTER OF GRAVITY OF THE CULTURE OF THE EAST

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ABSTRACT

In this article, the author presented his research results on the biography of Zakhiriddin Babur (1483 – 1530). Over his 47 years, this talented man left a colossal mark on history and literature. Interesting facts about life and creativity are presented in our article.

KEYWORDS

Philosophy of love, vostoyanaya philosophy, aspects of love, concept, categories, principles.

INTRODUCTION

One of the brilliant representatives of the Uzbek people is undoubtedly the outstanding statesman, scientist, encyclopedist, poet Zakhiriddin Muhammad Babur, who left behind a unique legacy.

Babur - a descendant of the Temurids, the creator of a great empire, ruler and commander - was truly a multifaceted personality. He went down in history as a poet, historian, geographer, a major theorist, literary critic, a recognized expert on poetry, the inventor of a

new written language, and a talented translator. Of course, the world-famous encyclopedic work “Baburnama” is at the center of his work.

Babur, prefacing his narration, emphasizes that he will strive to ensure that “every word in it is written truthfully.” This work is of the highest value, first of all, as a reliable and rich historical source. “Baburnama” very realistically and objectively describes the events taking place in the period from 1494 to 1529 in the

countries of Central and Asia Minor. Great attention is paid to science, literature, and art. The descriptions are so detailed that they contain the names of over one and a half thousand personalities, including approximately seven hundred shahs, emirs, officials, religious figures, scientists and thinkers, representatives of literature and art, farmers and artisans.

Scientists around the world have been studying this work with great interest for centuries. More than thirty novels, more than a hundred stories and essays, as well as many historical and scientific works, doctoral dissertations, and films were made about Babur's personality and his incomparable memoirs.

The importance of the scientific and literary heritage and merits of Babur Mirzo is highly appreciated by researchers of the East and West. They see in Babur an extraordinary personality, a fearless commander who did not retreat from life's difficulties, a noble man who passionately loved science and art, and valued creative people. Thus, the Scottish statesman and historian Mountstuart Elphinstone called "Baburname" "the only true example of historical narrative in Asia," and the Russian orientalist scholar, academician of the St. Petersburg Academy of Sciences Vasily Bartold described this work as "a classic realistic example of Turkic prose." The famous Hungarian orientalist and linguist Hermann Vambery, comparing the Baburnama

with the Commentaries of Gaius Julius Caesar, admits that "the first work is much more soulful."

The history of translations of Baburnama is also interesting. To date, the book has been translated into twenty languages of the world and published many times in different years. It was first translated into Persian by Sheikh Zein, then by Mirzo Payand and Muhammad Quli Gisar (1586), Abdurakhim Khanihan (1589), Tagai Murad Karluk Khatlani. "Baburname" was translated into Dutch by Witsen in 1705, into English by J. Leiden, W. Erskine (1826), R.M. Caldecote (1844), F. Talbot (1909), L. King (1921), A. Beveridge (1922), W. Thaxton (1996, 2002), into German - A. Kaysir (1828), W. Stamler (1990), in French - P.D. Krutheil (1871), B. Grammont (1969), into Turkish - R.R. Arat (1943-1946), in Russian - M.A. Salye (1948, 1958), in Urdu - M. Nasir ad-Din (1924), R. Akhtar Nadvi (1969), Hasan Bek (2000), in Hindi - Y. Navalpuri (1974), in Kazakh - B. Kojabekov (1990) and I. Gemini (2022), in Uyghur - H. Timur (1992), in Chinese - V. Dzhlai (1997), in Japanese - E. Mano (1998), in Spanish - M. Comas (2001), in Arabic - M. Makhluf (2013), in Farsi-Dari - Sh. Yarkin (2007), in Azerbaijani - F. Bayati (2009) and R. Asker (2011).

Facsimile editions of the manuscript were first printed in Kazan by N. Ilminsky (1857) and in London by Mrs. Beveridge (1905). For the first time in Uzbekistan, some parts of the work were published (1928) by the

representative of the national educational movement of the Jadids, A. Fitrat.

I would like to emphasize with particular pride that today interest in this unique work continues throughout the world. So, last year it was once again translated into Kazakh by the Kazakh scientist Islam Dzhemenev and published in Almaty.

A significant event of this year, the year of celebration of the 540th anniversary of Babur, was the publication of an Italian translation, authored by the Italian orientalist Federico Pastore. He took as a basis the English translation of the American orientalist W. Thaxton, which maximally preserved all the properties inherent in the memoirs of Babur Mirzo. It is noteworthy that Pastore often gives comments and concepts of certain words and terms in the book. Such reverent attitude towards translation increases its value even more. The author of the translation notes that “Baburnama” is “the first example of an autobiographical work of Islamic civilization that allows us to recreate the everyday life of that time.”

“Babur-name” is the historical work of Babur. The work is rightly called “the best work of Turkic prose.” This book is not simply a summary of historical chronicles. The work is devoted to a description of the activities of Babur, his successful and unsuccessful military campaigns, and a presentation of all the vicissitudes of

his rich adventurous life. To date, “Babur-name” has been translated into 31 languages of the world.

“Babur-nama” contains a lot of factual data on ethnography: interesting descriptions of the various clothes of the Hindus, their caste system, customs, lifestyle of the common people and the feudal nobility. For example, the “Babur-nama” describes Hindu men's clothing - dhoti, women's clothing - saris, which Babur calls the Central Asian term langut and describes in detail the way they are dressed. Similar information is not contained in other historical chronicles and is valuable historical and ethnographic data. He primarily notes features that are directly of Indian origin. For example, the method of extracting date juice and making palm wine (tari) in India, which is completely unknown in Central Asia. Babur also describes the wonderful mango fruit, which made a great impression on him.

From the animal world, the author describes elephants, rhinoceroses, peacocks, parrots and others. Babur is amazed by the beauty of these birds. Of the flowers, Babur mentions the red flower of the pink laurels of Gwalior, which he brought to Agra and ordered to be replanted in his Zarafshan garden. The “nilupar” flower, which he described in detail in “Babur-nama,” also attracted his attention. He especially notes the properties of aleander and jasmine. About jasmine, he writes that this flower is larger and its smell is stronger than that of Central Asia.

Despite his very short reign in India (1526-1530), Babur managed to some extent unify the feudal-fragmented country and implement such important measures as streamlining land-water relations and the tax system. On his orders, mosques were improved, buildings for various purposes were constructed, baths were built, wells were dug, etc. In large cities of India - Delhi, Agra, Lahore, Devalpur - Babur laid out gardens and parks with ornamental plants. It is characteristic that when planning the gardens, Babur used the Central Asian charbagh system. From the "Babur-nama" it becomes known that in 1526 in Panipat, Babur, in honor of the victory over Ibrahim Lodi, laid out a large garden called Kabul-bakht, which, apparently, was his first construction on Indian territory. In the gardens laid out in India, Babur first applied the experience of growing Central Asian melons and grapes (a grape variety called Anguri Samarkandi, i.e. Samarkand grapes, is still grown in India).

In his activities, Babur constantly pursued the goal of improving the large cities of India under his control. The layout and architecture of public and private buildings, their external design and interior, having a lot with the Central Asian style, were organically combined at the same time with Indian form and style, which led to the contact of two cultures - Indian and Central Asian. This process was further developed under Babur's successors, which is especially

noticeable in the style of large buildings built in Northern India by his descendants.

However, not only the interpenetration and mutual influence of two cultures - Central Asia and India - is characteristic of the reign of Babur in India, but also a certain transformation of some feudal institutions inherent in both countries in the Middle Ages (for example, the institutions of Tarkhan, Suyurgal, etc.). All this is well reflected in Babur-nama.

In India, Babur constantly sought to strengthen trade and economic ties with Central Asia, Afghanistan and Iran, which were interrupted after Babur's defeat in 1511 in the battle with Ubaydulla Khan at Quli Malik, near Bukhara. Babur's special firman (decree) on measuring the distance between Agra and Kabul, on the improvement of caravanserais, the construction of special wells on trade highways, the procurement of fodder and food supplies for travelers was created with the aim of increasing the country's trade turnover, normalizing the system of external relations with other countries.

Babur considered his work as a guide for governing the state, the provisions of which were supposed to contribute not only to the significant stabilization of the state tax system, but, as a result, to improve the situation of the masses and protect them from the excesses of the feudal lords. Babur dedicated this work

to his son Humayun, his heir, the future second ruler of India in 1530-1556.

Babur wrote this work in the old Uzbek language (Turkic). As evidenced by historical primary sources written in India in the Middle Ages, the role of the Old Uzbek language - the language of Alisher Navoi, Babur and his successors - was noticeable during this period. The Old Uzbek language, along with the Persian language (Dari) and Urdu, played a significant role in the development of art and literature in India in the 16th-17th centuries. and took pride of place. Many representatives of historical science and literature from Babur's inner circle - Khoja Kalan, Sheikh Zain, Turdibek Khaksar, Bayram Khan and others also wrote their works in the Old Uzbek language. Not only "Babur-name" and the treatise "Mubayin" were written in the old Uzbek language, but also a poetic divan, conventionally called by us "Indian divan", compiled by Babur himself, currently stored in Rampur in the library of the Indian nawob.

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