



## The Problem of Artistic - Psychological Image in Boburnoma

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ABSTRACT

In addition to being a historical literary memoir, Boburnoma is also an autobiographical work. At the center of the events of the work is the personality of Babur. The successful expression of the text of "Boburnoma" is also distinguished by the fact that it depicts a number of psychic lines.

This article deals with the problem of artistic and psychological image in "Boburnoma".

**Keywords:**

Boburnoma, art-psychology, psyche, poet, literature, art, history, memoir, linguistics, watchmaking

The life and work of the great king and poet, the great commander Zahiriddin Muhammad Babur have been attracting the attention of world scholars for centuries. Among the classical medieval Arab-Muslim thinkers of the East, there is very little personality known at the level of Babur, who was the earliest known scholar in world oriental studies. Recognizing his legacy as a classical poet, it is worth noting that the work that brought him worldwide fame was "Vaqo'e" (Events), and later translations of his famous work "Boburnoma" into many world languages. "Boburnoma" is a perfect example of the memoir genre, a historical and artistic source. The work has also become a source of research in various languages for literary critics, historians, linguists, art historians, ethnographers, and representatives of the animal and plant industries.

In connection with the life of Zahiriddin Muhammad Babur in "Boburnoma" historical and social events in Movorounnahr, Khorasan, Afghanistan and India in the first quarter of the last XVI century, as well as prominent figures in

the socio-political life of their time, their character, beliefs, spiritual world, complex situations in their psyche, psychological processes are described in an artistically and psychologically unique way.

In addition to being a historical literary memoir, Boburnoma is also an autobiographical work. At the center of the events of the work is the personality of Babur. In general, while the events cited in the Boburnoma correspond to historical facts, they are narrated through the author's point of view and his attitude. Babur gives objective information about a place, event or person and then states his or her opinion and attitude on the matter. Through the text of the work, you can clearly feel the personality of the author, his psyche. This is reflected in the author's style of narration, his attitude to things and events through the qualities of his character. The successful expression of the text of the "Boburnoma" is marked by a fairly accurate depiction of some mental lines. The memoir "Boburnoma" is written in the genre, and the fact that the story is told through the

consciousness of the author, who has a very meticulous, deep intellect, deep knowledge, unparalleled memory, gives the text of the work unique. ... Since the reality is stated directly in the language of Babur, it reflects, first of all, the author's psyche [1].

"Boburnoma" reflects the personality of the writer, his biography, character, interests, views on people. From the pages of the work we get acquainted with the manifestations of honesty, courage, fairness, kindness, toughness, sensitivity in Babur's personality.

The attributes of Bobur were enumerated by an unknown copyist of Boburnoma at that time:

Eight qualities were constant to the noble one: one was bent, his najhati was high; (i.e. his fortune was high) the second, his devotion was arjumand; the third, to take the province (he was not satisfied with the Fergana region because he was a high-ranking man like his father, he went to Samarkand, where he was defeated by Shaibanikhan, came to Kabul, and then became the ruler of a vast country like India); fourth, to keep the province; fifth, administration; sixth, the intention of well-being to the servants of God (the intention of prosperity to the servants of Allah); seventh, to capture the heart of a cherik; eighth, to do justice."

If we pay attention to the compositional structure of the work in Boburnoma, the course of events is told in connection with the events that took place in the life of Babur. The first knot in the work is the story of Babur becoming king of the Fergana region. While Babur reveals an important historical fact, the place, its nature, animals and plants, and then the individuals, their genealogy, character, family, children, amirs of historical figures, the battles they fought, wars, etc. tells the story of.

In the work "Boburnoma" the names of 1551 people are mentioned. Among them, the portraits and spirits of many historical figures (Temurid rulers, military officials, representatives of science and art) are skillfully drawn, their personal characteristics are revealed through the description of their actions and activities. In illuminating the faces and qualities of historical figures, Babur tried to

treat them fairly, to express the most important aspects of their character in as concise and concise terms as possible, based on their way of life and circumstances.

Preliminary information about historical figures in the "Boburnoma" (events of 899 AH), ie psychological analysis of Babur's father Umarshaikh Mirza and the emirs around him, reveals that the character traits and moral psychological qualities of people in the text of the work not only complements the information but also enhances the value and charm of the work.

In "Boburnoma" the author accurately describes the positive qualities of personalities, as well as negative ones.

For example: Speaking about the character of Umarshaikh Mirza, he said, "... he was a kind, humorous, eloquent and sweet person. He was a brave and courageous man. "Elsewhere, he said," He was indifferent to clothing and food, "or" because of the urge to take land, many reconciliations turned into war and friendship into enmity. "[2]

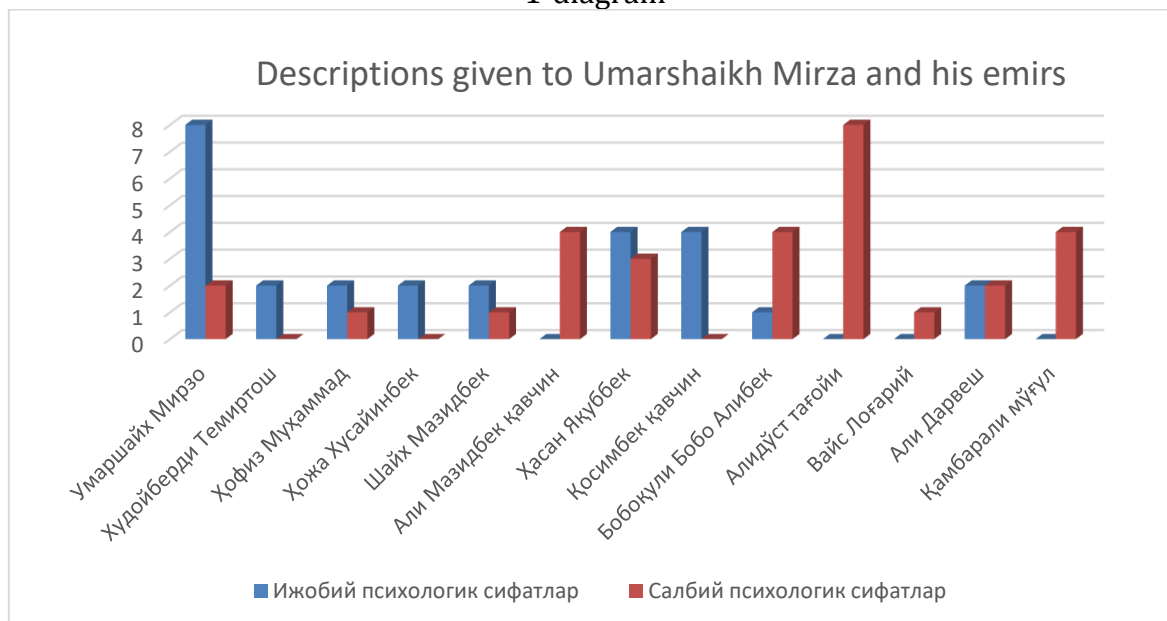
Zahiriddin Muhammad Babur, being a man of high faith, evaluates people's behavior, first of all, positively or negatively, depending on their faith, piety, and observance of the rules of Islam, and expresses his strong views on this issue.

We see the images of individuals presented in the play through the prism of Babur's personal relationship with his eyes. Although he describes the image of people as a fair, demanding, impartial observer, he expresses his attitude towards qualities that are acceptable and unacceptable to him.

About Umarshaikh Mirza: "In the Hanafi school. He was a man of pure faith. He did not pray five times a day. Umr had completed the qadha of prayer." About Qasimbek Qavchin: "He was a Muslim and a pious man. "Babur felt proud and respectful of these people. . He was a tyrant and a disbeliever. "

In this short passage, Babur along with historical information about Umarshaikh Mirza and his 12 emirs gives them psychological characteristics. Below, we have tried to compare the positive and negative psychological qualities given to historical figures

1-diagram



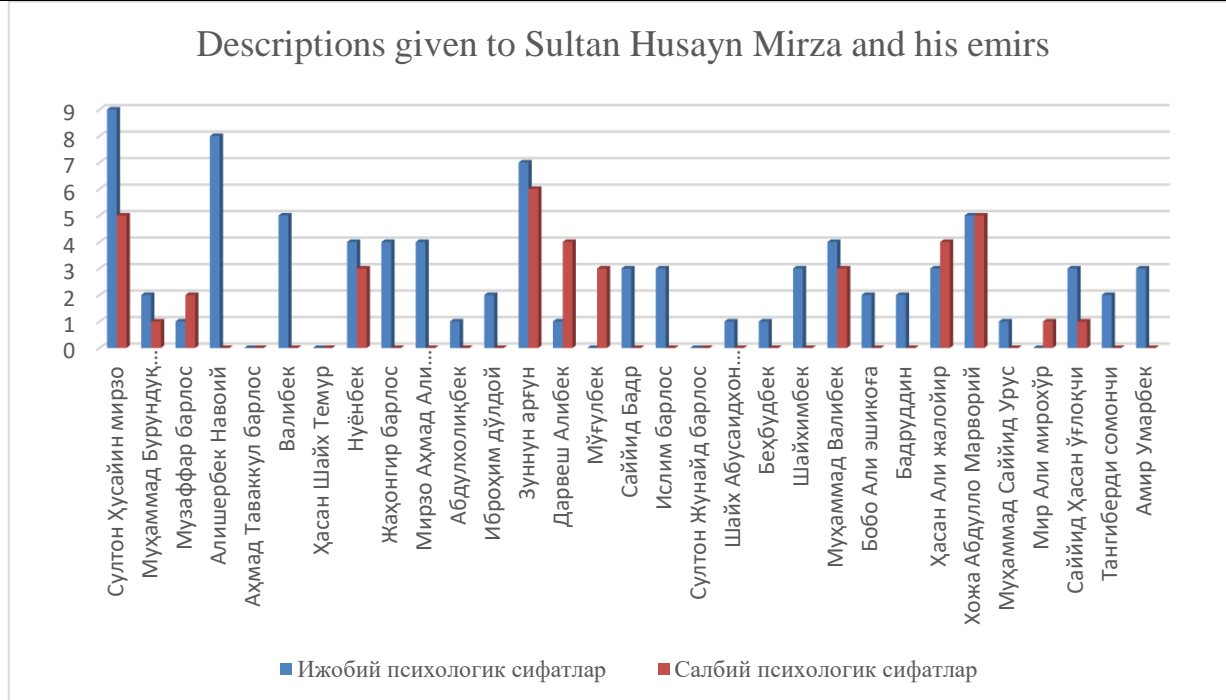
If we compare the positive and negative psychological qualities given in the diagram, the number of individuals whose positive qualities prevailed over the negative ones in the 7th place is 5.

It is clear from the diagram above that Babur in his work tried to be fair, fair and impartial in his assessment of people. It should also be noted that the relative abundance of negative qualities mentioned in people shows the nature of Babur's character to be very demanding of those around him and himself.

In the same vein, the analysis of the descriptions given to Sultan Husayn Mirza and his emirs is also noteworthy. According to the information about the emirs of Sultan Hussein Mirza, it gives detailed information about some of the people whose names are mentioned in the play, while mentioning one or two qualities of some, and listing only the names of some of them. It follows that Babur Sultan Husayn Mirza

naturally had less information about the beys around him than the emirs of Umarshaikh Mirza. However, this information is enough to give a complete impression of the life and behavior of Sultan Hussein Mirza and his entourage. While counting the qualities of Mirza Beys, Sultan Hussein envied their victories, saying that among the beys there were many people loyal to Mirza, skilled commanders and warriors. Another quality that Babur puts at the top of his evaluation of emirs and commanders is their fighting qualities, the battles they fought and the victories they achieved in battle.

It should also be noted that when giving information about the rulers of a ruler, he starts with the most respected ones. In particular, in the example of Umarshaikh Mirza, it is Khudoiberdi Temirtash, and the most influential of the beys of Sultan Hussein Mirza are Muhammad Burunduk, Muzaffar Barlos and Alisher Navoi



2tables

The table shows that while the positive qualities outweighed the negative qualities in 14 places, the number of people whose negative qualities prevailed was

When we examine the psychological descriptions given to individuals in the Boburnoma, we see that the author focuses most on the moral psychological qualities in people, such as generosity, nobility, poverty and humanism, cruelty, greed, hypocrisy, intrigue and greed. Babur then refers to such volitional qualities as courage, bravery, zeal, discipline, or the act of despair. In the next place, the qualities of politeness and communication attract his attention, and he notes such qualities as politeness, eloquence, humor - a tendency to humility, modesty or wit, a tendency to flattery, "harshness".

The author's attitude towards individuals is felt even when talking about their deaths. He simply mentions the situation when people he doesn't like talk about people's deaths, but he says he "went to God's grace" about people he respects. In particular, in 14 places he mentions that he "went to the mercy of God" when talking about the death of people he respected (Khudoiberdi Temirtash, Alisher Navoi, etc.) and his relatives (Kutlug Nigor khanum, Khurramshah, etc.).

Zahiriddin Muhammad Babur, while speaking about his main rival, Muhammad Shaibanikhan, objectively recounted some of his positive qualities, but spoke of his death: He gave the province of Balkh to him, and a year or two after his father's death, he went to the mercy of God. [3] Such positions also play an important role in assessing Bobur's personal human qualities.

Based on the above small passages of the "Boburnoma", it can be concluded that the psychological analysis of the text of the work allows to reveal not only the importance of psychological information in it, but also new aspects of the personality of Zahiriddin Muhammad Babur.

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