

ZAHIRIDDIN MUHAMMAD BABUR'S "BABURNAMA" AS A HISTORICAL AND LITERARY SOURCE

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Annotation: This article analyzes Zahiriddin Muhammad Babur's "*Baburnama*" as both a historical and literary source. It explores the history of its creation, its content and essence, and the harmony between historical events and artistic expression. The study also highlights the importance of "*Baburnama*" as a significant historical source reflecting the socio-political life of its time, as well as Babur's literary and artistic mastery.

Keywords: Babur, Baburnama, historical source, literary source, memoir, Timurids, Turkic literature, historiography.

Introduction. Zahiriddin Muhammad Babur (1483–1530) occupies a distinguished and enduring place in the history of Eastern civilization as a great ruler, commander, poet, and historian. As the founder of the Mughal Empire in India, Babur not only laid the foundations of one of the most powerful and influential dynasties in world history but also left behind a rich literary and cultural legacy. His immortal work, "*Baburnama*", stands as one of the most remarkable autobiographical chronicles in Eastern literature. It is not merely a personal diary of a monarch but a vivid, multifaceted reflection of the political, social, cultural, and natural landscape of his time.

Written in the Turkic (Chagatai) language, "*Baburnama*" serves as an invaluable source for studying the historical development of Central Asia, Iran, Afghanistan, and India during the 15th–16th centuries. The work provides detailed insights into the life, customs, traditions, and geography of these regions, blending historical precision with literary artistry. Moreover, Babur's linguistic mastery and expressive style greatly contributed to the evolution and enrichment of the Uzbek literary language, elevating it to a refined medium of historical and poetic narration.

Beyond its historical and linguistic value, "*Baburnama*" reflects the worldview, moral ideals, and humanistic spirit of its author — a ruler who combined the qualities of a statesman and a thinker, a warrior and a poet. Through his memoirs, Babur reveals not only the events of his turbulent life but also his inner world, aesthetic taste, and philosophical reflections, making the work a timeless monument of both history and literature.

"Baburnama" is not only a valuable historical document but also one of the finest examples of medieval Turkic prose, possessing remarkable literary and artistic merit. It reveals Babur's mastery as both a historian and a writer who skillfully blends factual narration with the elegance of poetic expression. The language of the "*Baburnama*" is simple yet rich, emotional yet precise—qualities that make it accessible to readers while preserving its artistic depth.

One of the most striking literary features of the "*Baburnama*" is its vivid imagery and lyrical tone. Babur's descriptions of landscapes, seasons, gardens, and cities are infused with a poetic sensibility

that brings them to life. His portrayals of spring in Kabul, the mountains of Hindustan, or the gardens of Fergana are not mere observations but artistic compositions that reflect his refined aesthetic taste. These passages demonstrate Babur's love for beauty and harmony in nature, as well as his ability to express emotions through natural imagery.

The prose style of the "Baburnama" exhibits rhythm, clarity, and balance, which gives the text a musical quality reminiscent of poetry. Babur's language flows naturally, revealing his command of the Chagatai Turkic literary tradition. At times, his prose transitions seamlessly into verse, showing his poetic skill and emotional depth. This fusion of prose and poetry is one of the distinctive features that elevate the "Baburnama" above other contemporary chronicles.

Another important literary aspect of the work lies in Babur's portrayal of human character and emotion. His narrative is filled with empathy, honesty, and psychological insight. He does not idealize himself or others; rather, he presents people with their strengths and weaknesses, joys and sorrows. This humanistic approach gives the text a modern quality and makes Babur one of the earliest autobiographical writers in the Eastern literary tradition. His candid confessions about defeat, exile, longing, and love reveal the inner world of a sensitive and thoughtful ruler-poet.

The "Baburnama" also holds great linguistic and stylistic significance. It played a vital role in the development of Turkic prose, particularly the Chagatai language, which Babur used with exceptional skill. His word choice is precise and expressive, reflecting both his refined education and his exposure to Persian and Arabic literary models. Through his writing, Babur demonstrated that the Turkic language was capable of expressing complex thoughts, emotions, and artistic beauty—an idea that was central to the literary vision of his predecessors like Alisher Navoi.

Indeed, Babur often refers to great poets such as Alisher Navoi, Lutfiy, and Sakkokiy with deep admiration and respect. These references not only show his literary taste but also reveal his awareness of the cultural and poetic heritage of Central Asia. By acknowledging these masters, Babur places himself within a broader literary tradition while also contributing his unique voice to it. His admiration for Navoi, in particular, reflects his understanding of literature as a means of moral and aesthetic cultivation.

"Baburnama" stands as a masterpiece of Turkic literature, combining historical narrative with poetic artistry. Its vivid imagery, emotional sincerity, and elegant simplicity make it a timeless work that transcends the boundaries of history and literature. Through this work, Babur emerges not only as a ruler and conqueror but also as a poet and artist who captured the beauty, struggle, and spirit of his age with

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