

Artistic Portrait of Mental State of Human "Baburname"

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Annotation: . In this article is given analysis of Babur's overview, his points on social-political situation of that time, being master of poet in using words and expressions, his abilities to reveal social-political situation of that time through psychology of winner and being winner by prisms of his abilities in terms of history, politics and impartial expert.

Keywords: Babur, overview of author, Khuseyn Baykara, Sultan Ibrahim, Babur expert of his age, psychological condition of the "winner", and "being winner".

Introduction. In the parts of Zahiriddin Muhammad Babur 's "Baburnoma" dedicated to the image of India, in particular, in the image of the battlefields, we often encounter scenes that express his character traits, inner world, and spiritual changes. It seems that the author did not even notice that when describing such moments in his work, he would naturally withdraw from the style of historical, memoir, and become a writer creating an artistic work. Babur is a lyrical poet, a true lover of life, a writer who has recorded the transience of life and enjoying it in his lyrics.

In the image of historical figures - beks and ayans, generals and ordinary soldiers, we see the lines of the author of "Boburnoma" rich in artistic images, which are clearly visible in the images expressed when the author is in a good mood, winning over his opponents and under the influence of the victory cry. In the following text, the author describes the mood of the army, first of all, during the victory over the enemy. In such sentences as "the young men and women went to the fortress, they were serious and considerate, they were brave and made a brave horse and a good name."

It was natural that Babur's victory in Hindistan would bring him fame. In order to preserve this victory, he worked vigorously, transforming India from a state of petty royalists and small feudal lords into an independent, strong state. Therefore, the first president of India, Jawaharlal Nehru, in his works "Discovery of India" and "A Glimpse of World History" wrote very instructive words about Babur's place in Indian history: "Babur was one of the most accomplished among the cultured and attractive people who have passed so far. He was far from restriction and bigotry like sectarianism.

In "Boburnoma" there is a unique artistic depiction of his subjugation of his Indian opponents and proof of his defeat. In one place, Babur portrays the Indian general named Ghazi Khan, and artistically expresses the change that took place in his inner world and psyche to such an extent that this process was reflected in the communication of the defeated Ghazi Khan with the victorious Babur. Babur uses appropriate words and phrases to describe the changes in Ghazi Khan's mentality: "I ordered, those two swords were tied around his waist for war with us, they were placed around his neck. It is possible that Mundok rustoi and loda mardak, his work has reached here and is still going on. They brought it early. As I ordered, they took the swords from their necks. The viewer is slow to load. As I ordered, they

dragged him by the leg. I ordered a certain Hindustani bilur, who was killed earlier, to say these words to someone for his sake. ... I saved you and your sons from the tyranny of the Baloch. I have freed your palaces and harems from the bondage of Abraham. I gave you the province of three karos Tatar Khan. I'm sorry about you, you strap two swords to your waist, pull a sword, and come to our regions and make such a conspiracy. The old man was speechless, he could not speak, and he could not even say anything to such harsh words."

In order to increase the effect of Babur's conversation in the above text, Babur described Ghazi Khan's mental state and paid attention to the change in his mental state in his artistic polishing, "the old mad man could not speak a word or two, he could not speak, he could not even begin to say anything to the mundane words. ", he says. One should admire Babur's choice of words. The words he said to Ghazi Khan, which he said to Ghazi Khan, are generally expressed by the word "muscat", which means bitter, indigestible, and expressed the state, mentality and helplessness of the defeated Ghazi Khan at that time. At the same time, Babur's skill in choosing words also indicates that he can use it instead.

As Babur entered the battle with Indian Sultan Ibrahim Lodi, he was very excited before the battle for the city of Panipat, an unknown city and place, "two or three months away from his homeland," he said. The people's business was going down with the foreign people. "We didn't know their language, and they didn't know our language." Even then, Babur's bravery, calm decision-making and ability to objectively assess the situation came in handy and corrected the situation. And even at this moment, the intensity of the victorious Babur, the logic of his thoughts, causes him to control himself in a very short period of time, and even if there is a change in his mental state, he will make the right decision without being noticed by those around him. Although the problem of being forced to live in the same environment with them, without having to deal with this "foreign people" even once, Babur's heart rumbled, but he proudly concluded: "The people of Chirik were in some ways mutaradid and mutawahhim. Doubt and devotion are near. Somehow Tengri made a fate in the past, and it will not be different now. And although they cannot be blamed, the truth was on their side. Why, I was away from home for two or three months. The people's work was in trouble with the foreign people. Neither we knew their languages, nor did they know ours." In "Baburnoma", the winner Babur and the loser Ibrahim Lodi meet on the battlefield, these warlords face each other only once on the battlefield. Babur gives a vivid and vivid picture of Ibrahim Lodi's mental state. As soon as Babur's face appeared on the battlefield, the Indian sultan, who felt defeated, began to feel confused and unable to control his actions. The author, who artistically described this state of Ibrahim, was able to vividly describe the inner world of Babur, the victor on the battlefield, and Ibrahim, who felt the defeat: "Sultan Ibrahim's face was bright, it seemed that he was not stopping anywhere, he was firing quickly. "Let's come first, our black one, it was seen first, this is the order and my green one, they reasoned, he was sad, he couldn't stand up, he couldn't come, he couldn't come."

If we pay attention to the above image of Babur, this action of Sultan Ibrahim on the battlefield was so vividly expressed by the author that similar images in "Boburnoma" are the basis for including the work in the category of an artistic work rather than a historical work. Ibrahim Lodi's state of mind changes so rapidly from the time he is on the battlefield to the sight of Babur, that this change seems terrifying to the Indian general who has heard of Babur's fame but has never seen him. In this confused movement of Ibrahim Lodi, we see the fierceness of the victorious Babur, the victorious general commanding the battlefield, superior to his opponent. Babur's "Sultan Ibrahim's blackness was bright, it was seen, he didn't hesitate anywhere, he was coming fast", "our blackness, it was visible", "he was standing still, as if he was coming", "he couldn't stand", "he was like A very realistic image was reflected in his sentences. It is not known to Babur what was going through Sultan Ibrahim's mind in this image, but through this action, he first felt that his opponent was disturbed, and later, as the event

became more violent and dynamic, the Indian general's actions were confused, he could not clearly imagine the battlefield, and his opponent Babur panicked. "" can understand deeply. Because, these changes, anxiety and distress situations in the movement of Sultan Ibrahim were expressed by the author with high artistry. "Baburnoma" contains the "inner speech" of the author after his victory over Ibrahim Lodi, which was described in the style of honor. His internal exclamation is given as follows: "... Bhiradin was under Afghan control until Bihar, its king was Sultan Ibrahim. It was necessary to spend five lakhs on the account of the province . He was in the position of the opposition. ... We faced a king with a strong sense of loyalty and wealth like Sultan Ibrahim. Befitting our fear, the Almighty did not waste our pain and suffering, but defeated this great enemy and conquered a vast country like Hindustan. We do not see this state in our strength and power, but in the essence of God's grace and mercy, and we do not see this happiness in our efforts and efforts, but in God's grace and grace."

At this point, even though Babur humbly and as a perfect Muslim repeatedly repeated that Allah was the main cause of all his victories, if he did not have the determination, courage and enthusiasm for this victory, it would be difficult for him to achieve his goal. We accepted Babur's call as a matter of fact, and the fact that his high faith in Allah was firmly established in his heart, even for a moment, was not diminished at all. Among the Indian soldiers described by Babur in " Baburnama", there are real devotees who valiantly defended their country from Babur's armies. At the same time, there were those who panicked among Babur's army and spread rumors that the enemy's military strength was greater than it actually was. Babur was cruel to his warriors, he took serious measures to keep them mentally fresh on the battlefield, not to succumb to the enemy's tricks: "Those who went to the garrison could not deliver news, and they could not enter the fortress either. The people of Kurgan are far away from Kurgan. Yogi comes stronger and destroys them. Sangar Khan was martyred in the battle. In this commotion, Kattabek ran away without a bullet. When an infidel was killed, he took the sword of one of Kattabek's servants and shot Kattabek in the shoulder. The victory caused worries. Raana Sangaa's ghazad could not come. After a few moments, it got better. Vale is more beautiful. Qismtoy and Shah Mansur Barlos and everyone who came to Bayanadin knew whether they were cowards or the country's cowards.

Babur pays particular attention to the mental state of his troops and explains that he fought to overcome this depression, and also gives information about the inner world and spiritual experiences of the army. Of course, as Babur himself noted, it was not easy for the army either. A foreign land, inconsistent weather, and a foreign language could not fail to affect the mental state of people. Despite this, Babur's honesty prevailed, and the author gave a realistic image in his work, who described how an opposition soldier was lurking and "took the sword of one of Kattabek's servants" to attack a capable beg of Babur, and even left him empty from a battle that was very important at that time, such as "Gaza". on the other hand, on the other hand, in this part of the work, it reveals the shortcomings of his comrades who spread rumors that the enemy troops were more than they actually were, and tried to create danger among the army, which is another example of the author's slogan of honesty in the work.

In Babur's activity in India, his victorious period is prominent. Babur , whose original goal was to take possession of the lands under the control of Amir Temur, to restore the kingdom of his great-grandfather to the fullest extent, will use all his military potential for this purpose, and he will have to fight fiercely against his opponents, even Timurid princes, who are obstacles on his way. The depiction of the battle for the Chanderi region in India is one of the most vivid, realistic moments in "Boburnoma", in which the author demonstrated his high artistic skills. This image, first of all, shows the love of the Indian people for their Motherland, their loyalty to it, and the fact that they will not stop at anything in this way. On the other hand, there are a lot of such episodes in the work, reflecting

Babur's historical events as much as possible, staying true to the honesty he promised, even if such images contradict the idea of his actions on the battlefield to some extent, because of the mental freshness of his enemies, love for his native land, he was captured by Babur's armies. It is a feat of great courage to describe in life how they prefer death. Such moments increased the popularity of "Boburnoma" and clearly demonstrated the artistic skills of the author.

In this, the mental state of the Indians, who were the opponents of Babur, their ability to hold their own even in difficult conditions on the battlefield, bravely going to death, and the fact that they preferred voluntary death rather than surrendering their wives and children to the victorious armies of Babur, was very vividly expressed. Although these lines show the victory of the victorious Babur at this moment, the spiritual victory is on the side of the Indian people, and he expressed his attitude to the armies that entered foreign lands for the Indian people. The author describes the state of mind of the Indian soldiers, who faced death and accepted it like heroes, and did not show any change in their mentality through the sentences: "They killed their leaders, killed all their wives, saw their own death, became naked and entered the war." The mental state of the Indian army is expressed in sentences such as "they killed their husbands, raped and killed their wives, saw their own death, were naked and went to war", "in this situation, most of them killed each other", "most of them went to hell with this program". His inner experiences are very vividly expressed: "After a while, the infidels came completely naked and began to fight. They ran away from the victory. They killed several people. The thing about Fasil's enemies is that they took their lives, raped and killed their wives, saw their own death, came naked and went to war. At the end, they made a great deal of noise and ran away. Two or three hundred infidels entered the haveli of Rav Medini. In this situation, most of them are killing each other. One of them was holding a sword, and the others were stretching their necks one by one. A lot of people went to hell with this program.

In the above text, Babur mentions a state of mind that is hard to imagine with the Indian army. In this, the author describes the mental state of the Indian army at a high level, natural and vital, in which a common image of people who do not spare their lives for the defense of the motherland is created. Logically, there should not be a person who goes straight to death. Babur portrays Indians facing death with "enthusiasm" to show their patriotism. This word expresses the inner world of the Indians, their disdain for death, and the fact that they accepted these changes in their mental state as an eternal judgment of fate, which is an indication of his artistic skill: "People are killing each other. And so, one of them was holding a sword, and the others were stretching their necks one by one, they took their husbands, beat their wives, killed them, saw their own death, became naked, and went to war", in the sentences Babur uses the words that appear in a row in the sentence. is strengthening. Each word increases the impact of the previous word, conveying the horror of this war to the reader as impressively and convincingly as if it happened in real life.

To sum up, "The laws of brutality of the time remained in force in the spiritual experiences of Babur, who separated from his motherland under persecution and settled in the land of India, and moved to his work. Perhaps for the same reasons, Babur, with a crown on his head and a throne under him, could not be indifferent to the tricks of the "unfair world", the unjust "destiny of eternity" and the indifferences of the society, and he, like all progressive artists, did not fit into his time.

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