

Literary Expression of National Customs in "Baburnama" by Zahiriddin Muhammad Babur

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Abstract: The article analyzes how the national customs, traditions and values of the Uzbek people, which have been appreciated for centuries and passed down from generation to generation, are presented in the work "Boburnoma" and opinions are expressed about some of the traditions mentioned in the work.

Keywords: national tradition, national custom, national value, ceremony, beshikkerti, bride, hashar, hospitality

Introduction

The spiritual image of the Uzbek people is beautiful with its national characteristics, and it is distinguished from other nations by these characteristics. National traditions and customs are an important factor that enriches the people's spirituality. National customs and traditions serve to regulate the behavior of a person, and they free the mind from excessive stress and ensure the commonality of human desires and goals. Despite the fact that the child has not yet mastered national customs and traditions, he can influence them. After a person has fully mastered the habits, it becomes his task of internal management. Traditions and customs, as a social psychological state determine human ideals, tastes, needs and outlook, trust and faith, personal activity.

Babur, who grew up in the land of customs and traditions typical of the Turkic peoples, shows his love and loyalty to his relatives, brothers and sisters, and his invaluable human qualities, especially in "Baburnama", are evident in his works. Besides being a great statesman and general of his time, Zahiriddin Muhammad Babur was also a poet, writer, historian, scholar and accomplished translator. The work "Boburnoma" contains detailed information about the important events that took place in Khurasan, Movarunnahr, India from the end of the 15th century to the first half of the 16th century, the events that Babur saw and observed during his life, the lifestyle of the people, and the national achievements of that time. information provided. We know that childhood memories always trigger the awakening of the dearest feelings in a person's heart. It leads him to distant and unrepeatable paths. On these roads, one encounters various events that serve in the formation of a person as a human being.

In the work "Baburnama", Babur, while giving information about the children and family of Sultan Ahmed Mirza, recalls the ceremony in which he inadvertently participated: "*Another one was Khanzodabegim, from the Tirmiz Khanzodas. When I was five years old, when I came to Samarkand to meet Sultan Akhmad Mirza, he married her. Her face was still covered. According to Turkish customs, they ordered me, and I opened her face.*" [1] It can be seen from this that Mirza Babur deeply analyzed the important points of life that happened in his life, which he himself witnessed or heard. In this passage, even though he was young, he remembered our national values with deep understanding and analysis and described them in his work as a person who is not

indifferent to the national values and traditions of the people, who understands national pride and national identity.

For many years, the Uzbek people have preserved the names of the national post-wedding ceremony such as "yuz achdi", "kelin salom", "chaqirdi" (charlar), "three days", "groom's call", "girl's call". In Uzbekistan, after the wedding ceremony, the ceremony held in the groom's house with the participation of close relatives and neighbors is called "yuz ochdi". A branch of a fruit tree is used to open the bride's face. In this, the intention that the fruitfulness of the fruit tree will be passed on to the bride and that she will have a child is embodied. In addition, the young boy opens the bride's face with the intention that the future family of this udum will be prosperous. This national tradition is still preserved today and is performed as part of wedding ceremonies.

Each period has its own traditions, which change over time and become richer in content, some disappear, and new ones appear. Also, the traditions of one era may not correspond to another era. Customs and traditions that do not meet the requirements of the times are forgotten. The features of our national mentality that are unique to Turks are clearly expressed in our spiritual culture, in our national games such as chillak, chavgon, kopcari, wrestling, in our paintings and rituals, such as "kulogtishlar", "beshikkerti", "kalin", "toqqiz", mourning rituals. One of our customs that has been severely persecuted, cursed and destroyed by our generations is the custom of "beshikkerti". While giving information about the descendants of Sultan Ahmad Mirza, Babur remembers this incident as a direct participant: *"The third daughter was Aysha Sultanbegim. When I came to Samarkand at the age of five, I was beshikkerti. Then he came to Khojand during my military service, and then I got married. When I took Samarkand for the second time, she had only one daughter. After a few days, God blessed her. Before the conquest of Tashkand by the Shaibanis, she left me with the enmity of her sister"*. [1] that is, "Aysha Sultanbegim was the third daughter. I was engaged when I came to Samarkand when I was five years old". Through this example, Babur not only introduces the reader to the national ceremonies that were in effect at that time, but also points out that this tradition is related to political situations. About the custom of "Beshikkerti". A girl child was born in the family, let's say, her chilla went out, cradle ceremony, cradle wedding was held. Relatives and friends came to this family to congratulate them with a new child. Then, one of the boyhood brothers wishes and asks for a baby girl for a 5-6 year old boy who was leading him. Of course, such an engagement is not because the baby is "beautiful" or "well-educated", but because the baby's parents are decent people [2]. So, "Beshikkerti" means that the girl found her suitable partner from the cradle and got engaged. In addition, we can say that this tradition was one of the ways to put an end to fights between tribes and khans in ancient times. Because of these national traditions, they maintained a peaceful neighborliness, and until the two young people grew up and met with a wedding, there was good neighborliness and peace. After marriage, these relations became stronger. From this we understand that any tradition is created and lives by embodying the main signs indicating the level of socio-economic, political and cultural development at a certain stage of the nation's historical development. The work "Baburname" also reflects the national customs and traditions of the peoples, lifestyle, level of cultural maturity, national consciousness and image. The national customs and traditions of the Uzbek people, which have been formed since ancient times and are still widely practiced today: respect for the elderly, relatives, close relations with the neighborhood, loyalty to the country, hospitality, khashar, etc., are revealed through various examples. Today, other nationalities living in the territory of Uzbekistan attach special importance to Uzbek folk traditions and rituals. Their participation in family ceremonies, "Navroz" and "Hayit" holidays is also worthy of attention. It is a blessing of independence that every people living in Uzbekistan, regardless of their nationality, race, lineage, and age, respect national customs and traditions and recognize the commonality of their customs. Therefore, it is the honorable duty

of each of us to ensure the survival of traditions and rituals and to inculcate them in the minds of young people.

Conclusion. The fact that the Uzbeks are an autochthonous people with a culture of settled farming and handicrafts in the Movarounnahr and Khorezm regions and adjacent regions, our people's boundless respect for mother nature, earth, water, air, fire and various traditions and ceremonies related to their veneration, traditional farming and handicrafts Udums, regardless of centuries-old Islamic conditions, are especially clearly expressed in countless Zoroastrian elements that have been preserved in the lifestyle and traditions of the Uzbek people. Also, in our urban planning and architectural traditions, rich folklore examples, interest in written heritage, literature, art, struggle between good and evil, space and earth, man and air, death and eternity, in our myths and legends, which are developing today in a unique way. It is proof of our opinion that our rituals and ceremonies related to the duration of holidays and celebrations such as Navruz, Mehrjan, Sada, Flower Festivals, Hasil Bayram, which belong to sedentary, cultured people, are continuing.

In conclusion, it can be said that researching the Uzbek national mentality at a time when huge globalization processes are taking place all over the world makes it possible to observe how compatible it is with universal human values. Also, together with our people's ancient traditions, age-old customs and rituals, it shows that they are a people with a unique and appropriate national mentality.

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