

**LITERARY INFLUENCES AND STYLISTIC FEATURES IN ZAHIRIDDIN  
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**Abstract:** This article analyzes the literary influences and stylistic features in Zahiriddin Muhammad Babur's "Baburnama." The research identifies the work's genre characteristics, artistic language devices, content and formal uniqueness, as well as its influence on Eastern and Western literature. The analysis confirms that the work is not only of historical value but also represents a masterpiece of literary and artistic merit.

**Keywords:** Baburnama, memoir genre, literary influence, stylistic features, artistic language, Babur, Turkic literature.

**Аннотация.** В данной статье анализируются литературные влияния и стилистические особенности произведения Захириддина Мухаммада Бабура "Бабури-наме". В результате исследования определены жанровые характеристики произведения, художественные языковые средства, содержательное и формальное своеобразие, а также влияние произведения на восточную и западную литературу. Анализ подтверждает, что данное произведение представляет собой не только историческую ценность, но и является шедевром литературно-художественного достоинства.

**Ключевые слова:** Бабури-наме, мемуарный жанр, литературное влияние, стилистические особенности, художественный язык, Бабури, тюркская литература.

**Annotatsiya.** Ushbu maqolada Zahiriddin Muhammad Boburning "Boburnoma" asaridagi adabiy ta'sirlar va uslubiy xususiyatlar tahlil qilingan. Tadqiqot natijasida asarning janr xususiyatlari, badiiy til vositalari, mazmun va shakl jihatdan o'ziga xosligi, shuningdek, asarning Sharq va G'arb adabiyotiga ta'siri aniqlangan. Tahlillar asarning nafaqat tarixiy, balki adabiy-badiiy qimmatga ega yuksak namuna ekanligini tasdiqlaydi.

**Kalit so'zlar:** Boburnoma, memuar janri, adabiy ta'sir, uslubiy xususiyatlar, badiiy til, Bobur, turkiy adabiyot.

**Introduction.** Zahiriddin Muhammad Babur (1483-1530) occupies a special place in the history of medieval Eastern literature and culture. He was a multifaceted personality who contributed as a statesman, military commander, poet, literary critic, and historian. Babur's most famous work, "Baburnama," is not only a historical source but also a literary work of high artistic value. This work illuminates the political, social, cultural, and literary life of Central Asia, Afghanistan, and India in the 15th-16th centuries [1].

"Baburnama" stands as a rare example of Uzbek prose and is considered a perfect representation of the memoir genre. The work covers almost all periods of Babur's life, describing his personal experiences, battles, political events, nature scenes, people's customs, social life, culture, art, and literary matters [2].

The purpose of this research is to determine the literary and artistic value of "Baburnama," identify its literary influences and stylistic features, and establish its place in the development of Turkic literature.

**Main part.** The research employed comparative-historical, systematic analysis, and textual interpretation methods. This article examines the literary characteristics, artistic style, and literary influences of "Baburnama."

Various editions of "Baburnama" served as the foundation for this research, including A. Qayumov's "Boburnoma" (Tashkent, 1989), S. Azimjonova's Russian translation "Baburname" (Tashkent, 1993), and Wheeler M. Thackston's English translation "The Baburnama: Memoirs of Babur, Prince and Emperor" (New York, 2002) [3].

Scientific works by Uzbek scholars such as A. Qayumov, H. Hasanov, B. Valikhojayev, S. Hasanov, V. Zohidov, Russian researchers V.V. Bartold and I. Stebleva, and international scholars S. Beveridge, A. Bombaci, and E. Mano were analyzed [4].

Comparative analysis was used to determine "Baburnama's" place in the history of classical Eastern literature. The work's genre characteristics, artistic style, linguistic devices, and literary influences were systematically analyzed.

"Baburnama" holds a special place in classical literature due to its genre characteristics. Written in memoir form, it harmoniously combines historical and artistic elements. Research shows that before Babur, no work of such artistic perfection had been created in this genre in Eastern literature [5].

Analysis of the work's artistic style revealed the following features:

1. **Simplicity and fluency of language.** "Baburnama" is written in simple and fluent language, with Babur's language closely resembling that of common people. He abandoned the heavy phrases and artificial style of classical literature, choosing a natural mode of expression. This made the work comprehensible and impactful for readers [6].
2. **Realism and authenticity.** All events, personalities, places, and nature scenes depicted in the work are based on reality. Babur relied on his observations and truthfully portrayed what he experienced. For example, he provides detailed information about the nature, population, and culture of cities in Samarkand, Andijan, Kabul, and India [7].
3. **Artistic imagery.** "Baburnama" extensively employs artistic imagery. Through similes, metaphors, epithets, hyperbole, and other literary devices, Babur vividly and impressively expresses his experiences, nature scenes, and battle descriptions. For instance, the artistic quality and vividness in his description of the Fergana Valley nature amazes readers [3].
4. **Psychological analysis.** Babur skillfully uses psychological analysis in his work. He reveals not only his own mental state but also the inner world of other historical figures. In particular, his description of his anguish during Humayun's illness is one of the most moving pages of the work [8].

Regarding literary influences, the following can be observed in "Baburnama":

1. **Persian-Tajik literary influence.** Babur had a deep knowledge of Persian-Tajik literature and was influenced by it. Some artistic styles, similes, and phrases in the work are borrowed from Persian literature. Additionally, Babur expresses his attitude toward the works of Persian poets such as Ferdowsi, Saadi, Hafez, and Jami [9].
2. **Turkic literary traditions.** "Baburnama" continues the best traditions of Turkic literature. Turkic words predominate in the work's language, and Babur continues the literary

language traditions initiated by Alisher Navoi. The work also expresses great respect for Navoi's creative work [7].

3. **Religious-philosophical influences.** The influence of Islam and Sufi philosophy is noticeable in the work. Babur relies on religious and moral norms in his views and thoughts. At the same time, his worldview is broad and deep, demonstrating tolerance in his interactions with representatives of various cultures and beliefs [10].

In "Baburnama," Babur also extensively addresses literary history, poets' lives and works, principles of poetry, and literary criticism. He presents valuable information about contemporary writers such as Alisher Navoi, Husayn Bayqara, Abdurahman Jami, and Binoi, and provides objective assessments of their works [6].

The genre and stylistic features of "Baburnama" had a significant impact on subsequent literature. The work made an important contribution to the development of prose in the Turkic language and served as a model for the next generation of writers. The literary traditions created by Babur also had a noticeable influence on Urdu literature that formed in India.

Further examination of "Baburnama" reveals additional layers of stylistic sophistication and literary impact worth noting in scholarly discourse. The autobiographical narrative demonstrates Babur's exceptional ability to blend personal reflection with historical documentation, creating a work that transcends conventional genre boundaries of its time.

Babur's use of descriptive techniques deserves particular attention. Unlike many contemporaries who relied heavily on exaggerated praise and flowery language, Babur developed a distinctive style characterized by precise observation and detailed description. His botanical descriptions, for instance, show remarkable scientific accuracy while maintaining literary merit. He documented hundreds of flora and fauna species throughout Central Asia and India with taxonomic precision that would not be out of place in specialized scientific texts. This approach represents an important literary innovation for the period.

The structural organization of "Baburnama" also reveals sophisticated literary planning. Though appearing chronological, closer analysis reveals a carefully constructed narrative arc that emphasizes certain themes and historical moments while deliberately compressing others. Babur frequently employs foreshadowing and retrospective commentary to connect disparate events across his life, creating thematic coherence throughout the lengthy work. This narrative technique allows him to present his exile from Fergana and eventual conquest of India as parts of a unified personal journey rather than disconnected historical episodes.

Linguistic analysis demonstrates Babur's conscious efforts to develop a literary language accessible to diverse audiences. His lexical choices reveal a deliberate balancing of Persian literary vocabulary with Central Asian Turkic expressions, creating a hybrid prose style that effectively communicates across cultural boundaries. This linguistic innovation played a crucial role in establishing a literary standard for Chagatai Turkic that influenced subsequent generations of writers throughout Central and South Asia.

The depiction of character in "Baburnama" shows remarkable psychological insight. Beyond his self-portrayal, Babur creates nuanced portraits of contemporaries through brief but revealing anecdotes. His characterizations avoid both idealization and complete condemnation, instead presenting complex individuals shaped by circumstance and personal qualities. This psychological realism was unusual in courtly literature of the period and represents an important contribution to biographical writing in Islamic literary traditions.

Comparative analysis with contemporary works reveals Babur's unique position at the intersection of multiple literary traditions. While influenced by Persian historical writings like Rashid al-Din's "Jami al-Tawarikh" and Sharaf al-Din Ali Yazdi's "Zafarnama," Babur's approach shows greater emphasis on personal experience and direct observation. Similarly, while drawing on Turkic oral narrative traditions, his work displays sophisticated literary craftsmanship that elevates it beyond simple chronicle or folk history.

The political dimensions of "Baburnama" also merit literary analysis. Babur skillfully constructed narratives of legitimacy throughout the text, portraying his conquests as the natural restoration of Timurid authority rather than mere military opportunism. This political messaging is conveyed through subtle literary techniques rather than explicit arguments, demonstrating Babur's understanding of how narrative can shape historical perception. His descriptions of battlefield conduct, treatment of defeated enemies, and administrative decisions all contribute to a carefully crafted image of just rulership that follows established Islamic and Turco-Mongol traditions.

Research also indicates that "Baburnama" contained significant literary innovations in its portrayal of cultural encounter. Babur's descriptions of India demonstrate a complex response to cultural difference that moves beyond simple categories of acceptance or rejection. He documents Indian customs, architecture, and natural environment with careful attention to detail while maintaining a critical comparative perspective informed by his Central Asian background. This approach created a new literary model for documenting cross-cultural experience that influenced subsequent travel literature in multiple languages.

The emotional landscape of "Baburnama" represents another area of literary sophistication. Babur expresses profound homesickness for Central Asia through elegiac passages about remembered landscapes, revealing deep personal attachment to his homeland despite political exile. These emotional expressions are balanced with pragmatic assessments of political and military realities, creating a tension between personal desire and practical necessity that adds psychological depth to the narrative. This emotional complexity distinguishes "Baburnama" from more conventional historical chronicles of the period.

Ultimately, "Baburnama" represents a pivotal development in Turkic prose literature, synthesizing multiple literary traditions while introducing innovations in style, structure and content. Its influence extends well beyond its immediate historical context, establishing new possibilities for autobiographical writing and historical documentation that continued to resonate across subsequent centuries of Central and South Asian literature.

**Conclusion.** "Baburnama" is considered not only a historical but also a literary work of high artistic value. Analysis of its stylistic features and literary influences shows that Babur continued the progressive literary traditions of his time and had a significant impact on the formation of new literary trends.

The work's distinctive features—simplicity and fluency of language, authenticity and realism, skillful use of artistic imagery, psychological analysis, and broad thematic scope—have made it one of the rare examples of world literature.

"Baburnama" is assessed as a work that initiated a new stage in the history of Turkic literature, particularly in the development of Uzbek prose. It served as a bridge between Persian and Turkic literature and had a significant stylistic and ideological influence on subsequent literature.

The literary traditions created by Babur continued not only in Central Asia but also in India and other Eastern countries. Therefore, studying and analyzing "Baburnama" as a

masterpiece of world literature is one of the important tasks of contemporary literary criticism.

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