

## **PSYCHOLOGY OF WORDS IN "BOBURNOMA"**

Aslonov Ilkhom

Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, Head of the Department of Social and Humanities, Philologist, Candidate of Psychology, Associate Professor  
Email: ilhom-aslonov@mail.ru

Sabirova Raikhan

Karagandinsky University named after Academician E.A. Buketova, Professor, Department of Psychology, Candidate of Psychological Science, Professor  
Email: Sabirova.raihan@mail.ru

### **Abstract**

"Boburnoma", which is considered a rare example of the world memoir genre, has gained attention as an encyclopedic work. In the work, not only the external appearance of historical figures, but also their character, inner world, spiritual world, mentality, dreams, and interests are skillfully revealed. This article is devoted to the issue of word psychology in "Boburnoma".

**Key words:** Babur's personality, psychology of words, psyche, image of personalities, Turkic languages, royal etiquette, words and phrases.

### **INTRODUCTION**

Currently, philology is developing as a separate field in many countries of America, Europe, and Asia. Boburologist Professor U. Texton (USA), Professor B. Gremont (France), Dr. B. Yojil (Turkey), Dr. T. Seyhan, professor Q. Rais (India), Prof. Eiji Mano (Japan) and other scientists contributed especially. After independence, effective work was done in Uzbek folklore studies. "Boburnoma" was published several times, the text of the work translated into Uzbek was published. Recently, new scientific research has been carried out on the language of the work, the means of artistic representation and their translations into English. In particular, some lexical features of "Boburnoma" (Z. Kholmonova [1]), research of translations of figurative means in the text of "Boburnoma" into English. (D. Hoshimova [2]) The artistic depiction of the mental state of the winner and loser in "Boburnoma" (I. Suloymanov [3]) is one of these studies.

### **MAIN PART:**

"Baburnoma" has been translated into many languages but none of them can capture the original charm of Babur's language. Uzbek baburologists, who are the original heirs of the Chigatai language, were lucky enough to fully experience the charm of the words and phrases of such a priceless work as "Boburnoma".



This is a great responsibility for Uzbek scientists. Currently, Babur scholars face huge tasks such as researching Babur's personality, psychology, and his human qualities in depth from today's point of view.

"Boburnoma" is a meaningful work, which is described in a fluent style, and reality is expressed through unique artistic means. In it, the images of events, personalities, character, outlook, thinking, mentality, nature and society are expressed through language capabilities. The fluency of the language of the work is often explained by "simplicity": "The language of Boburnoma is very simple" (A. Shcherbak [4]); "...he was a master of pure and simple style whether in prose or poetry" (Jean Paul [5]). Imagery in the language of the work, vivid expression and impressive style lead to an easy understanding of reality. "...his style is simple and brave, therefore lively and figurative" (Elphinstone) [7]. "Babur was the first to make a great contribution to simplifying the language of prosaic works" (Kh. Nazarova) [8].

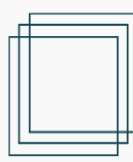
The successful expression of the text of "Boburnoma" is determined to some extent by the truthful description of the lines of the psyche. "Boburnoma" was written in the genre of memoir, and the description of reality through the consciousness of the author, who has a very careful, deep intelligence, deep knowledge, and unparalleled memory, gave the text of the work uniqueness. ... Since the reality is described directly from Babur's language, it first of all reflects the author's spirit [9].

The psyche of a person is first of all manifested in his speech. Babur's language belongs to the Chigatai group of Turkic languages. That is, it belongs to the language of the Turkic peoples living in Andijan region at that time. In Babur's works, especially in "Boburnoma", he widely uses Uzbek expressions, situations, proverbs and sayings.

The language of Babur's works is said to be close to the common vernacular. An ordinary reader will definitely understand his prose works or rubai, ghazals if he reads them from the original source. The changes that have taken place in the language in more than half a century, the archaic words that have gone out of circulation can be a little difficult to understand. But most of the words are found in one or more of the sister Turkic languages that live in Central Asia.

When we read "Boburnoma", we see in it a unique artistic and psychological image of royal etiquette and political hierarchy.

In "Boburnoma" there are phrases and words that mean showing respect to the ruler and his subordinates or those who are superior to him in social relations. For example: the word "to close". The scientists Hasan Kudratillaev and Zulkhumor Kholmonova who studied the language features of "Boburnoma" focused on this word. To bow down. To bow before the ruler. To express his dependence on him. But bow and bow do not mean exactly the same thing. "To bow" is a bending of the body, and "to bow" is a bending of the mind. Babur determines the degree to which a person shows reverence or disdain by the number of kisulas. 3 times yukundi, or 9 times yukundi, etc.



In addition, this action expressed the attitude of a person, especially the ruler, to others. For example, in one place, Babur says that when he met with women close to him, he fell in love with someone, but he did not fall in love with someone: "First I fell in love with Sultan Begim in Poyan, then I fell in love with Afaq Begim, and then I fell in love with Khadi Begim" [10].

It should be noted that the currently obsolete word "to bow" reflects a different meaning than the word "to bow". The word "to meet" has a stronger emotion, a feeling, and often reflects positive feelings towards the person it is addressed to.

Princes and mirzas also had the etiquette of standing up and bowing when they saw each other out of respect, and everyone had to follow this etiquette.

"When the second turn came, Mirza Badiuzzamon did not bow. I told Muhammed Burundukbek and Zunnunbek that although I am young, my age is old, I am on the throne of my father, and I am killing him in two turns. For this house I have a bed (I.A. with the enemy of this house) and I fight so much, my bowing is unreasonable (not bowing is unreasonable I.A.); This word will be mentioned, because it was acceptable, they became mutarif and bowed in memory" [10].

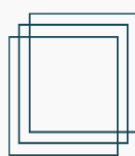
In general, there was a certain order and manners of the representatives of the ruling class to sit in a meeting or party, and about these aspects, you can get a lot of information in "Boburnoma".

In particular, the word "kupmoq" found in "Boburnoma" acquires a psychological meaning different from the currently existing verb "to stand". Zahiruddin Muhammad Babur uses this word in many places. The word "Kopmoq" has the meaning of intensity, breaking off from the ground, a violent action.

Zahiriddin Muhammad Babur in "Boburnoma" also mentions the term "oron" which means the concept of "secret word" (parole - French), which is widely used in our life today.

"I believe that this mood is here, some Mongolians from Ayyub Bekchik's district of Oshdin left us and came to the Kazakh side of Andijan. Hearing the noise of our party, they came and settled in advance. There are two types of this place: ulkim, every tribe has its place, and nechukkim, the place of some people. It is "beautiful" and some are "toqboy" and some are "lulu"; and I used to put two words in the workplace, when we met during work, one of them said one word, and the other one said the word ul mahud. remember your own person and make a difference"[10]

According to Babur, "oran" is a "conditional secret word" agreed between two parties. Oran is of two types, - says Babur, - the first is the secret word of each tribe, clan. The second is that in the place of work, that is, battle or conflict, a "secret word" is agreed upon between the soldiers, and that word is spoken to distinguish one's own man from the enemy.



"Oran" may come from the Mongolian words "or", "orov" meaning "own", "our own", but this word cannot be considered alien to Turks. Mirzo Ulug'bek writes in "History of Four Nations" that the Mongolian language used to be close to the Turkish language [11].

### **Conclusion:**

As a conclusion, it should be said that expressions are widely used in the reflection of mental experiences. Most of the words and phrases in the language of the work reflect the mental experience and psychological state. Babur effectively reflects events, thoughts, imaginations through suitable words and phrases. The spiritual experience and psychological lines reflected in the work helped to enrich his language even more.

### **REFERENCES**

1. Kholmonova Z. Some lexical features of "Boburnoma". - T., 2003. Kholmonova Z. "Boburnoma" lexicon. - T.: Science, 2007.
2. D. Khoshimova. A study of English translations of visual aids in the text "Boburnoma". filol.fan.doc. ... diss. - Tashkent, 2018;
3. Suleimanov I. Artistic depiction of the mental state of the winner and the loser in "Boburnoma". Doctor of Philological Sciences (DSs) thesis abstract. Samarkand., 2020.
4. Sherbak A.M. Grammar of the old Uzbek language.-M.-L.-1962. - P. 44
5. Gane Poole. Babur, Oxford At the Clarendon Press, 1889.
6. Nazarova Kh. Osobennosti syntaxischeskogo stroya uzbekskogo literaturnogo zazyka kontsa XV-nachala XVIv.-Tashkent: Fan, 1979. - P.13
7. Singhkha NK, Banerjee AN. History of India. B. 214. - See: V. Zohidov. Babur's activity and literary-scientific heritage. "Baburnoma". - Tashkent. 1960. -P.22
8. Zohidov V. Babur's activity and literary-scientific heritage. Boburnama. - Tashkent. 1960.
9. Nazarova Kh. Babur and Uzbek literary language. - Tashkent: Science, 1993.
10. "Boburnoma" - language dictionary: scientific - popular / Z. Kholmonova. - Tashkent: "Akademnashr" NMM, 2021. - 336 p.
11. <https://www.bbc.com/uzbek/38944892>.
12. Aslanov, Ilhom THE ARCHITECTURE OF KAMOLIDDIN IN "BABURNAMA" // ORIENSS. 2023. #1. URL: <https://cyberleninka.ru/article/n/boburnoma-da-kamoliddin-binoiy-obrazi> (data obrashcheniya: 10.03.2023).
13. Aslanov Ilhom Nizomovich 2022. The Problem of Artistic - Psychological Image in Boburnoma. Eurasian Scientific Herald. 7, (Apr. 2022), 368–372.
14. Nizomovich, A. I. (2022). Appearance of Zahiriddin Muhammad Babur in "Boburnoma". Central Asian Journal of Theoretical and Applied Science, 3(6), 224-227. Retrieved from <https://cajotas.centralasianstudies.org/index.php/CAJOTAS/article/view/640>