

The Study of Zahiriddin Muhammad Babur's Works in Turkey

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Abstract. *This article analyzes the research of Zahiriddin Muhammad Babur's work in Turkey, the attention of Turkish scholars to Babur's legacy, translations, scientific research and publications. It also shows the place of Babur's scientific legacy in Turkish literary studies. Furthermore, the article examines the methodological approaches applied by Turkish researchers, the evolution of Babur studies over different periods, and the contribution of Turkish academia to the global understanding of Babur's intellectual and cultural influence. In addition, it evaluates the role of comparative literature and historical-philological analysis in deepening the study of Babur's oeuvre in Turkey, emphasizing the importance of continued academic engagement with his works.*

Key words: *Zahiriddin Muhammad Babur, Dr. Bilal Yücel, Babür Divanı.*

Introduction

Zahiriddin Muhammad Babur — a great statesman, poet, historian, and geographer holds an important place in the literature and history of the Eastern Renaissance. His *Baburnama*, poetic divans, rubaiyat, and scholarly observations have been studied with special attention not only in Central Asia but also within Turkish literary studies. Turkish scholars have been consistently researching Babur's personality and creative legacy since the end of the 19th century.

Methodology

In Turkey, interest in the works of Zahiriddin Muhammad Babur first emerged through Ottoman historians, while from the beginning of the 20th century, literary scholars, linguists, and Orientalists began conducting scholarly research. Various aspects of Babur's creative legacy have been examined by Dr. Reşit Rahmeti Arat, Prof. Dr. Mehmet Yılmaz, Prof. Dr. Cemile Çakır, Prof. Dr. Mehmet Kaplan, and Dr. Bilal Yücel.

Results

Among these studies, Dr. Bilal Yücel's research on Babur's "Divan," published in Ankara in 1995, is of particular importance. This work consists of an introduction and main sections. The introductory part, titled "Babur and the Period in Which He Lived," analyzes Zahiriddin Muhammad Babur's political activity, social reforms, and his contribution to language and literature. The second part of the introduction, titled "Ghazi Zahiriddin Muhammad Babur," examines Babur's life, personal characteristics, *Baburnama*, *Aruz Risolasi*, *Mubayyin*, the translation of *Risolayi Volidiya*, as well as the orthographic features and textual peculiarities of the "Babur Divan."

In the main section of the work, Babur's creative output is analyzed from grammatical and morphological perspectives. The main section consists of seven parts, each dedicated to specific grammatical features such as phonetic changes, adjectives, numerals, pronouns, verbs, and various grammatical forms of nouns.

In this study, Dr. Bilal Yücel approaches Babur's works with special attention and deep admiration, expressing his views on the Divan as follows:

“Alongside poems on themes of love, nature, and beauty, the Divan also includes social, ethical, and mystical poems, and is of exceptional importance in reflecting Babur's worldview, character, and poetic capability. Writing poetry on any conceivable theme—from daily affairs of state administration and his own shortcomings to the qualities he admired in the people around him—Babur continued in his Divan the sincere and simple style seen in the Vaqoye. Although he was familiar with all forms and devices of rhetoric, he composed poetry far from artistic affectation, as if engaging in ordinary conversation. In many of these poems, Babur's life is vividly reflected.”

The work presents warm observations regarding Babur's personality, noting his mastery in handling the sword, his superiority over all rivals in archery and horsemanship, and how he fought shoulder-to-shoulder with his soldiers on the battlefield. It is mentioned that Babur greatly enjoyed traveling, observing different lands, and meeting people—not only for practical purposes, but also for pleasure. It is emphasized that there is no record of him celebrating two consecutive holidays in the same place.

The study also highlights that the greatest contribution of Baburnama to the world of scholarship lies in its sincere and transparent depiction of every aspect of Babur's life. The researcher notes Babur's exceptional observational skills when describing the culture, economy, geography, customs, emotions, flora, and fauna of the places he visited, as well as his impartial approach when writing about the politics and literary figures of the Shaybanids and the Mughals.

This research by Dr. Bilal Yücel has served as an important foundation for shaping both literary and philological perspectives on Babur's creative legacy.

Conclusion

The works of Zahiriddin Muhammad Babur have been extensively and profoundly studied in Turkey, and Turkish scholars are making significant contributions to the promotion of his literary, historical, and scientific heritage on a global scale. Babur's works, with their artistic maturity, historical accuracy, and linguistic richness, continue to attract the constant attention of the Turkish academic community.

References:

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