



DREAM MOTIVE IN THE COMPOSITION OF "BABURNAMA"

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Abstract: *It is argued that the dream motif is a traditional recurring motif in historical memoirs, that in many places in the work "Boburnoma" Babur skillfully incorporated the dream episode into the plot of the work as a poetic device, and that the author appropriately used the dream motif to strengthen the chain of events in the composition of the work and reveal the psyche of the characters.*

Keywords: *dream motif, composition of the work, chain of events, the character's inner experiences, a tool for psychological analysis*

Abstract: *Obsujdaetsya traditsionnoe povtorenie motiva sna v etix istoricheskix memuarax, i vo mongix mestax v proizvednii "Boburnoma" Babur artfully included a key episode sna v sujet proizvedeniya kak poeticheskij priem, i autor umestno spolzoval sna motif sna dlya sileniya sepi sobytij v kompositsii proizvedeniya i raskrytiya psikhishkej.*

Keywords: *motive dream, composition production, tsep sobytij, vnutrennie perezhivaniya character, instrument psychological analysis*

Abstract: *The traditional repetition of the dream motif in these historical memoirs is discussed, and in many places in the work "Boburnoma" Babur skillfully incorporated the dream episode into the plot of the work as a poetic device, and the author appropriately used the dream motif to strengthen the chain of events in the composition of the work and reveal the psyche of the characters.*

Keywords: *dream motif, composition of the work, chain of events, inner experiences of the character, tool of psychological analysis*

A dream is not a mere phenomenon. It is a unique enigma of human nature, and its mysteries cannot be explained and interpreted in the manner of "two times two is four." It gives a certain idea of a person's spiritual and mental world, his worldview. Because a dream reflects a person's spiritual and physical feelings and experiences. A person often sees himself helpless in a dream. Since a person is a divine being, various phenomena and mysterious riddles are hidden inside him. God hides many secrets about a person and the world. A person often dreams at dawn. And dawn is considered the most blessed time. At dawn, day triumphs over night. At this time, all living things welcome the day and make noise: the rooster crows, sparrows begin to chirp, and the swallow calls for dawn. Even the trees bloom and bloom before dawn. Dawn indicates that life continues on earth and in the universe. That is why all religions command us to get up at dawn and pray. A person cannot describe not only what he saw in his dreams, but also what he experienced in his dreams, his thoughts, word for word. When a person talks about what he saw, experienced, witnessed, and thought, he certainly forgets many important aspects. But what he saw in his dreams and what he experienced in his dreams do not remain the same. They suddenly and unexpectedly rise to the surface from the depths of memory. Then a person is



involuntarily amazed, for a moment he is surprised and feels that he is a puzzle to himself, at least for a moment. Unfortunately, a person does not pay much attention to this state of his. Because this is a puzzle that depends on the human soul. The secret of the soul cannot be reached by observation. The occurrence of dreams is connected to the soul and life of a person. A person's nature and inner world are also revealed in his reaction to his dreams.

In Uzbek folklore, the dream motif and its artistic interpretation were studied by J. Eshonkul, who identified the symbolic meaning and content of the use of dream motifs in the plots of fairy tales and epics, as well as the artistic and aesthetic tasks [Eshonkul, 2010:76]. The dream motif is also traditionally repeated in historical memoirs. For example, in many places in the work "Boburnoma", Babur skillfully incorporated the dream episode into the plot of the work as a poetic device. The author used the dream motif appropriately to strengthen the chain of events in the composition of the work and reveal the psyche of the characters. During the plot of the work "Boburnoma", the cause of two events is explained by a dream. The first dream is related to the event of Babur taking the throne of Samarkand. When Babur turned to his emirs asking how many days it would take to take the throne of Samarkand, they reflected and expressed different opinions. After this incident, Babur had a dream: "At that moment, I had a strange dream. I dreamt that Hazrati Khoja Ubaydulla had come, I had gone to his quarters, Khoja came and sat me down. Khoja's son-in-law had laid a table without any fuss. What did Hazrati Khoja think of this? Mulla Baba was looking at me and pointing. I also said, "It's not mine." The table-setter was making a mistake. Khoja understood and was surprised by this excuse. They stopped. I went out. In the corridor of this house, they grabbed my right or left hand and lifted me up, and I lost one foot. They said I was a Turk, and the Sheikh gave me advice. In those few days, I took Samarkand [Bobur, 2002:79]. The places where the same events are described in the work are very close to the description of the events that Babur saw in his dream. The author informs the reader about the events that will happen in Babur's life through a dream episode. So, Khoja Ubaydullo appears in Babur's dream and expresses confidence that he will take Samarkand. Indeed, Babur takes the throne of Samarkand in 14 days.

The second dream story is directly related to the preservation of Babur's life. In order to save Babur, who was defeated by Ahmad Tanbal and found among the enemy, his servants led by Kutluk Muhammad Barlos arrived at Babur's place. Then Babur asked what news they had received: "Kutluk Muhammad Barlos said, when Akhsidin fled, he came to Andijan, and the khans also came to Andijan. I had a dream, and Khoja Ubaydulla said, Babur is in a city called Karnon, go and bring him, the masnadi of the kingdom belongs to him. Having seen this dream, I was happy, and I complained to the great khan and the little khan, and I told the khans, I have five or six brothers, sons, and a few more young men with you, let me go and get news from Karnon" [Babur, 2002:100]. Babur's life is saved because of this dream. Otherwise, how would he have known where Babur was and that his life was in danger?!

The dream motif's ability to predict the future and foresee events plays an important role in embodying a ruler. In works such as "Baburnoma", the dream motif is used as a tool for psychological analysis to create a perfect image, revealing the inner experiences and



spiritual world of the hero. The spiritual experience in a dream is described as turning into reality in the interpretation.

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