



VOLUME 4, APRIL 2026

ISSN: 3060-4958



The Lingua Spectrum

"A special kind of beauty exists which
is born in language, of language,
and for language."

– GASTON BACHELARD



**UZBEKISTAN STATE WORLD
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The Lingua Spectrum Journal
Volume 4
(2026 yil aprel)

TOSHKENT-2026

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The issue of cultural development in India during the Baburid period

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Annotation *This article examines the cultural flourishing in India during the Mughal (Baburid) period. The author reveals the development of science, literature, architecture, and art in this era and analyzes its historical significance.*

Keywords *Mughal period, history of India, cultural flourishing, science, literature, architecture, art, historical development*

Boburiylar davrida Hindistonda madaniy yuksalish masalasi

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Annotatsiya *Ushbu maqolada Boburiylar davrida Hindistonda yuz bergan madaniy yuksalish jarayonlari yoritilgan. Muallif mazkur davrda ilm-fan, adabiyot, me'morchilik va san'at sohalarining rivojlanishini ochib bergan hamda uning tarixiy ahamiyatini tahlil qilgan.*

Kalit so'zlar *Boburiylar davri, Hindiston tarixi, madaniy yuksalish, ilm-fan, adabiyot, me'morchilik, san'at, tarixiy rivojlanish*

Вопрос культурного подъёма в Индии в эпоху Бабуридов

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Аннотация *В данной статье рассматриваются процессы культурного подъёма в Индии в эпоху Бабуридов. Автор раскрывает развитие науки, литературы, архитектуры и искусства данного периода, а также анализирует его историческое значение.*

Ключевые слова *Эпоха Бабуридов, история Индии, культурный подъём, наука, литература, архитектура, искусство, историческое развитие*

Kirish

Amir Temurning uchinchi o'g'li Mironshohning to'rtinchi avlodi bo'lmish Zahiriddin Muhammad Bobur va u asos

solgan Boburiylar imperiyasi nafaqat mamlakatimiz yoki Markaziy Osiyo hamda Hindiston tarixida, balki butun insoniyat tarixida katta iz qoldirdi.

Temurning ko'pgina avlodlari kabi ham ijtimoiy-gumanitar ham tabiiy va aniq fanlardan xabardor Bobur o'z ona yurtida amalga oshirishni niyat qilgan islohotlarni Hindiston o'lkasida ro'yobga chiqardi. Bobur va uning avlodlari XVI asrda tarqoq holga kelgan, yuzdan ortiq millat va elatlardan iborat Hind yurtini birlashtirdi, ijtimoiy hayotning barcha sohalarida rivojlanish uchun barqaror siyosiy vaziyat yaratdi.

Boburiylar davri madaniyati o'zining ko'p qirraligi, ham musulmon ham hind olami an'analari sintezini o'zida mujassam etgani, bir tomonda Amir Temur va Temuriylar qoldirgan merosni mantiqiy davomi hisoblanishi, boshqa tomondan esa mutlqo yangi innovatorlik g'oyalari asosida shakllanganligi bilan farqlanib turadi.

Angliyalik mashhur Boburshunos olim Stefan Deyl (2018) Boburga kosmopolit innovator deya ta'rif berganidek, Boburiylar madaniyati ham umuminsoniy qadriyatlar, birgina millat va dinni emas, balki butun odamzod uchun tushunarli, qadrlil bo'lgan g'oyalarni o'zida mujassam etishini ta'kidlashimiz mumkin.

Asosiy qism

Boburiylar davlati mahalliy xalqlar madaniyati tarixida progressiv rol o'ynadi. Boburiylar yerda obodonchilik va madaniy turmushga katta e'tibor berdi, ko'plab sug'orish inshootlari qurildi, yangi yerlar o'zlashtirildi, bog'rog'lar bunyod etildi, shaharsozlik, hunarmandchilik taraqqiy etdi. Boburiylar mahalliy xalq bilan tobora yaqinlashish siyosatini olib borganlar, idora qilishda mahalliy urfodatlarga rioya etganlar. Akbar musulmon bo'lmagan xalqlardan olinadigan jizya solig'ini bekor qilgan, turlituman dinlarga e'tiqod qiluvchi qabila hamda xalqlarni kelishtirish maqsadida turli dinlar aqidalari majmuidan iborat umumiy "Dini ilohiy" joriy etishga harakat qilgan.

Hunarmanchilik. Boburiylar sulolasi davrida, ayniqsa Akbarshoh va Jahongir hukmronlik yillarida hunarmandchilikka katta e'tibor berildi. Turli o'lkalardan kelgan qo'li gul

utslaraga Agra, Delhi, Panjob kabi shahar atrofiga maxsus hunarmanchilik uchun mahallalar ajratib berildi. Hozirda ham Agra shimoli-G'arbida Akbarshoh davrida asos solingan hunarmanchilik, xususan gazlama ishlab chiqarish ya'ni to'qimachilik, qog'oz ishlab chiqarish fabrikalari faoliyat ko'rsatmoqda (Gupta, 2013).

Boburiylar davrida eng rivojlangan hunarmanchilik turlari: qog'oz ishlab chiqarish, zargarlik, kulolchilik, temirchilik, qandolatpazlik, to'quvchilik hisoblanadi. Tarixiy hujjatlarda gazlamaning 100 ga yaqin nomi keltirilganligi mamlakatda to'quvchilik keng ko'lamda taraqqiy etganligini ko'rsatadi (Stephan, 2004).

Hindistonda 1604 yildan boshlab Dehli shahrida mato to'quvchilarning yillik anjumani va o'ziga xos matolar yarmarkasi yohud ko'rgazmasi o'tkazilib kelingan. Bu odat Dehlida hali ham saqlangan va Mato ishlab chiqaruvchilar milliy assotsiatsiyasi tomonidan o'tkazilib kelinadi (Penny and Fiona, 2016).

Boburiylar davlatida *musiqas san'ati* ham yuksak darajada taraqqiy etdi. Boburning "Muxtasar" asari musiqa asoslariga bag'ishlangan. Unda musiqa asoslari, vaznlari, birligi haqida ko'plab qimmatli ma'lumotlar bor.

Bu davrda mahalliy hind musiqasi Movarounnahr va Eron musiqa san'ati an'analari ta'sirida yanada boyigan. Tarixchi Xaydar Mirzo (1499-1551) ning "Tarixi Rashidiy" asarida aytilishicha, bu yerda Movarounnahr musiqiy asboblaridan torlikamonli sozlar ko'proq tarqalgan (Hoshimov, 1914). Boburiylar davrida Hindistonda ud, g'ijjak, nay, doira urfga kirdi, hind musiqalari ohanglari ushbu sozlarda chalina boshladi. Iroq, Eron, Suriya, Movarounnahr, Afg'onistondan Hindistonga ko'plab mohir musiqachilar ko'chib kela boshladi. Hind musiqasiga musulmon olami musiqasi qonun qoidalari singdirildi. Xususan, "taqsim" (improvizatsiya), "advor" (musiqaning jamiki qonun-qoidasi jamlanmasi), "ayolg'u" (musiqani qisman, ayri ijro etish), "argushtak" (musiqa va raqslil tomosha) (Singh, 2008)

tushunchalari hind musiqa san'atiga kirib keldi. Shuningdek, sof hind musiqasi bo'yicha ko'plab risolalar Boburiylar saroyi ko'magida yozildi: Sangitamava Chandrika, Gita Prakasha, Sangita Kalalata va Natya Manorama risolalari shular jumlasidan (Gavin, 1996). Bu asarlar qadimgi an'analariga asoslangan Karnatik hind musiqasi (Karnāṭaka saṃgīta) va Boburiylar davrida shakllangan Hindustani musiqa maktablari an'alarini umumlashtirdi va tizimlashtirdi.

Adabiyot. Boburiylar davrida she'riyat taraqqiyotiga eng katta hissa qo'shgan shaxs albatta Zahiriddin Muhammad Boburning o'zidir. Uning chig'atoy turkiy tilida, Andijon shevasida yozgan nasriy memuarlari – "Boburnoma" asari nafaqat adabiyotga, balki tarixnavislikka ham katta ta'sir qildi. Bobur nasrni nazm darajasiga olib chiqdi, faqatgina she'riyat emas, balki proza ham shaxsning ichki kechinmalari, tajribasi va niyatlarini go'zal va tushunarli tarzda kitobxonga yetkazib bera olishini amalda isbotladi.

Boburiylar davrida badiiy adabiyot va tarixnavislik bilan bir qatorda maxsus fanlar bo'yicha adabiyotlar keng yozila boshlandi. Misol uchun birgina Boburning o'zi "Mubayyin", "Harb ishi", "Hatti Boburiy", "Aruz" kabi asarlari orqali she'riyat, islom qonunshunosligi, tilshunoslikda katta iz qoldirdi.

Boburiylar davrida aynan hind musulmonlari orasida Husrav Dehlaviy ijodiga taqlid va havas ko'rinishida fors tili adabiyoti rivojlandi. Qadimgi Sanskrit tilidagi adabiyotlar (praktik, pali, mumtoz Sanskrit adabiyoti namunalari): Kalidasaning "Raghuvamsha" (Raghu sulolasi), Paninining "Ashtadhyayi" (tilshunoslik asoslari)ga oid asarlari, xalq og'zaki ijodidan mashhur Mahobhorat, Ramayana, Pachatantra (besh muqaddas kitob), va hind huquqshunosligiga oid Manu qonunlari asarlari fors tiliga tarjima qilindi (Sigfried, 1994). Shuni alohida e'tirof etish kerakki, Amir Temur tuzuklari ham aynan Boburiy hukmdor Shohjahon (1592-1666) davrida yig'ildi va fors tiliga tarjima qilindi. Uning bu tadbiri Tuzuklarni

mutloq yo'q bo'lib ketishi oldini oldi deyish mumkin.

Boburiylar davrida adabiyot rivojlanishiga Bobur yaratgan Xatti boburiy yozuv turi ham hissa qo'shdi. "XATTI BOBURIY" ("Bobur xati") – Zahiriddin Muhammad Bobur risolasi va shu risolada ilgari surilgan xat turi. "X.B." arab alifbosi asosida tuzilgan bo'lsa-da, bu alifbodan ba'zi jihatlar bilan ajralib turadi. Ammo bu ham arab alifbosi singari 29 harfdan iborat: 28ta asosiy haarf va bitta ligatura. Risolada Bobur arab alifbosini tahrir qilib, yozuvni soddalashtirish va osonlashtirish yo'lidan boradi va shu maqsadda uni turkiy tilning talaffuz me'yorlariga moslashtirishga harakat qiladi. U Hindistonda ekanligida bu xat bilan kitobat qilingan o'zining bir qancha she'rlarini Movarounnaxr va Afg'onistonga Humoyun Mirzo, Xoja Kalon va Hindol Mirzoga jo'natgan edi. Xatti Boburiy bilan muqaddas Qur'oni karim ham ko'chirilgan va u "Mushafi Boburiy" deb atalgan. Bu noyob qo'lyozma Mashhad shahrida (Eron)dagi Imom Rizo yodgorlik majmuasi kutubxonasida, kseronusxasi Andijon shahridagi "Bobur va jahon madaniyati" kitob muzeyida saqlanadi(qomus.info). Xatti Boburiy alifbosi arab harflari, turk fonetikasi va fors sozlarini o'zida jamlagan kosmopolit yozuv hisoblanadi.

Boburiylar me'morchiligi. Boburiylar arxitekturasini na'munalarini zamonaviy Hindiston, Bangladesh va Pokistonning ko'plab katta va kichik shaharlarida uchratish mumkin. Boburiylar davri qurilish an'analari Temuriylarnikiga o'xshash edi, chunki Markaziy Osiyo va Erondan ko'p sonli usta va arxitektorlar Bobur bilan Hindistonga ko'chib kelgandi va ular Temuriylar an'analari Hind voqeligiga moslashtirdi: qurilishda pishgan g'isht va tashqi fasad bezaklarida sopol (keramik) mozaikali plitalar o'rniga qizil qum va marmardan foydalina boshlandi.

Boburiylar davriga oid eng mashhur inshoot bu so'zsiz Agradagi Toj Mahaldir. Ushbu ulug'vor va ko'rkam inshoot 2007 yilda o'tkazilgan so'rov natijalariga ko'ra, 100 milliondan ortiq ovoz olib, haqli ravishda yangi

dunyoning yetti mo'jizasidan biri, deb tan olindi. Toj Mahal maqbarasi shoir va davlat arbobi Zahiriddin Muhammad Boburning chevarasi Shoh Jahon tomonidan 1630-1652 yillarda rafiqasi Mumtoz Mahalbegim xotirasiga bunyod etilib, Shoh Jahonning o'zi ham shu maqbaraga dafn etilgan.

Toj Mahal mubarra tarxli, uch qavat va besh gumbazli inshoot bo'lib, umumiy balandligi – 74 metr. Burchaklarida har birining balandligi 45 metr bo'lgan to'rtta minora qad ko'targan. Minoralarning har biri qulab tushgan taqdirda maqbaraga ziyon yetkazmasligi uchun asosiy binodan chetga tomon birmuncha qiya qilib qurilgan, Binoning atrofida favvora va hovuzlari mavjud bo'lgan ulkan bog' majmui barpo etilgan (Asher, 2000).

Binoning devorlariga silliqqlangan yarim shaffof marmar yotqizilgan hamda uning qurilishida feruza, aqiq, malaxit va serdolik kabi jilolanuvchi toshlar ishlatilgan. Bino qurilishida ishlatilgan marmar shunday xususiyatga egaki, kunduzi oq, erta tongda pushti va tun yog'dusida kumush rangda tovlanadi.

Maqbaraning chap va o'ng tomonida qizil qumtoshdan barpo etilgan bir xil shakldagi machit joylashgan. Qizil rangli ikki machitning o'rtasida oq marmarli Toj Mahal yanada ulug'vor ko'rinadi. Toj Mahalning qurilishida O'rta Osiyo, Eron va Yaqin Sharqdan taklif etilgan 20 mingdan ortiq ustalar ishtirok etishgan.

Toj Mahal boburiylar me'morchiligining durdonasi bo'lib, unda O'rta Osiyo, Eron va boshqa qator musulmon mamlakatlari qurilish san'ati usullari qo'llangan. Yangi dunyoning yetti mo'jizasidan biri, deb tan olingan mazkur maqbara 1983 yilda YUNESKO ning "Butunjahon merosi" ro'yxatiga kiritilgan. Shuningdek, YuNESKO tomonidan Toj Mahal "Hindistondagi musulmon san'atining durdonasi, umuminsoniy merosning keng tan olingan va butun jahon qoyil qolayotgan javohiri", deb e'tirof etilgan.

Toj Mahal Boburiylar tomonidan bunyod etilgan boshqa me'moriy obida – Dehlidagi

Humoyun maqbarasiga tashqi ko'rinishi va qurilish uslubi bo'yicha juda o'xshash. Humoyun maqbarasi ham Toj Mahal kabi Humoyunshoh rafiqasining o'z eriga muhabbati ramzi sifatida qurilgan. Toj Mahaldan birmuncha avvalroq qurilgan Humoyun maqbarasi uslubidan Shoh Jahon o'zining mashhur obidasini bunyod etishda foydalangan.

Boburiylar davriga oid boshqa mashhur inshootlar quyidagilar: Akbar davrida: Salim Chistiy maqbarasi, Agra forti, Fatehfur Sikri majmuasi; Jahongir davrida: Begim shoh masjidi, Itimad-ud Davla maqbarasi; Shoh jahon davrida: Vazirxon masjidi, Shalimar bog'l, Shoh jahon masjidi, Shohi hammom, Avrangzeb davrida Badshohi masjidi, Bibika maqbarasi; va shuningdek La'lba forti, Sunehri masjidi, Safdar Jang maqbarasi.

Bu inshootlarning hammasi ham Hindistonda emas. Masalan, zamonaviy Pokiston hududida ham Boburiylar tomonidan qurilgan 10 dan ortiq mashhur inshoot saqlanib qolgan. Jumladan, Shohjahon davrida qurilgan Akbar saroyi, Avrangzeb hukmronligi davrida Lahorda qad ko'targan Badshoxi Masjidi Boburiylar salohiyatidan darak beradi. Xususan, 1673-yilda qurilgan Badshoxi masjidi kattaligi jihatidan dunyoda 1986-yilga qadar birinchi o'rinda turgan edi (Losty, 2013).

Boburiylar sulolasining buyuk namoyandalaridan Akbarshoh davri obidalaridan biri – Lahor qal'asidir. U 1566-yilda barpo etilgan.

Jahongir hukmronligi davrida qurilgan "Xiron-minor", Jahongir maqbarasi, Shohjahon hukmronlik yillari barpo etilgan Shohjahon masjidi va Shalimar bog'lari jahon me'morchiligining nodir durdonalari hisoblanadi. Shalimar bog'lari 1981-yili YUNESKO ro'yxatiga kirilgan.

Bunday misollarni ko'plab keltirish mumkin. Shu o'rinda ta'kidlash joiz, Pokiston hududida Boburiylar tomonidan bunyod etilgan inshootlarning katta qismi Lahor shahrida joylashgan. Bundan ko'rinib turibdiki, ushbu shahar o'z davrida Boburiylarning yirik

ijtimoiy-iqtisodiy, madaniy-ma'rifiy markazlaridan hisoblangan.

Boburiylar bog'lari. Boburiylar davrida barpo etilgan bog'lar musulmon olami an'analari asosida qurildi. Ushbu uslubga Fors va Movaraunnahr bog'lari ta'sir ko'rsatdi. Ular chorbog' yoki firdavs tuzilishida qurilgan, bu Qur'onda eslatib o'tilgan jannatning to'rtta bog'iga asoslangan to'rt tomonli bog' tartibidir. Ushbu uslub odamlar tabiatning barcha elementlari bilan mukammal uyg'unlikda yashaydigan yerdagi jannatning tasvirini yaratishga mo'ljallangan.

To'rt tomonli bog' yurish yo'llari yoki oqadigan suv bilan to'rtta kichik qismga bo'linadi. To'rtburchakli sxemalardan muhim foydalanish devor bilan o'ralgan panjaralar ichida amalga oshiriladi. Ba'zi odatiy xususiyatlarga bog'lar ichidagi hovuzlar, favvoralar va kanallar kiradi.

Boburiylar bog'larining ba'zi mashhur namunalari: Qobuldagi Bog'-e-Bobur, Toj-Mahaldagi Mohitob (Mehtab) bog'lari, Humoyun maqbarasidagi bog'lar, Lahordagi Shalimar bog'lari, Prayagrajdagi Xusro Bog'i, shuningdek Haryana-dagi Pinjor bog'lari.

Xulosa

Boburiylar ilm-fan, bunyodkorlik va madaniyatni yuksaltirish bobida boshqalarga o'rnak va na'muna hisoblanadi. Ular homiyligida qurilgan binolar bugun Hindiston, Pokiston, Bangladesh xalqlarining faxridir. Ushbu sulola vakillari tomonidan qoldirilgan

bebaho ma'naviy meros hind va o'zbek xalqlarining umumiy boyligidir.

Uch yildan ziyodroq Hindistonni boshqargan Boburiylar Hind madaniyatining yangi bosqichga chiqishiga, rivojlanishiga, qo'shni hududlar urf-odatlarini orqali boyishiga xizmat qildi. Shuningdek, Boburiylarning Markaziy Osiyo, Turkiya va Eron kabi mamlakatlar bilan o'rnatgan barqaror munosabatlari nafaqat o'zaro tovar ayrboshlash ortishiga, balki madaniy almashuvga ham katta hissa qo'shdi. Hind cholg'u asboblari, raqs turlari Markaziy Osiyoning janubiy hududlari, xususan Afg'oniston va tog'li Tojikiston hududlarigacha kirib keldi.

Boburiylar davrida madaniyat kompleks tarzda rivojlandi. Madaniy rivojlanish ham gorizontol, ham vertikal menejment asosida, ya'ni ham hukmdor amri va tashabbusi bilan, shuningdek xalq ijodkorligi, mahalliy tashabbuslar orqali ham ravnaq topdi.

Boburiylar davrida Temuriylar tomonidan asos solingan me'morchilik, miniatyura va musiqa yanada takomillashdi. Hattoki, dengiz yo'llari orqali Boburiylar davrida shakllangan mato to'qish, oshpazlik va kulolchilik an'analari Portugaliyaga yetib borib (Lauren, 2002), Portugal madaniyati bir qismiga aylandi.

Bundan ko'rinib turibdiki, Boburiylar madaniyati o'z qobig'iga o'ralashib qolmadi, doimo makon va zamonda kengayib va boyib bordi.

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Tatar educators in the system of public education of Turkistan

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Annotation

This article analyzes the participation of representatives of the Tatar intelligentsia in the formation and development of the public education system in the Fergana region during the 1920s, based on archival documents. Particular attention is paid to the role of Tatar teachers and administrative staff in educational institutions of the region, as well as to the activities of Tatar-Bashkir schools. The study examines issues related to the personnel policy of public education authorities, the training of pedagogical staff, the development of vocational education, and the implementation of educational reforms. The use of archival materials makes it possible to identify the significant contribution of Tatar specialists to the modernization of the regional education system and to the spread of enlightenment in Central Asia.

Keywords

Tatars, Tatar intelligentsia, public education, Fergana region, Tatar-Bashkir schools, Jadidism, pedagogical staff, archival documents, educational policy of the USSR

Turkiston xalq ta'limi tizimida tatar pedagoglari

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Annotatsiya

Farg'ona viloyatida 1920-yillarda xalq ta'limi tizimining shakllanishi va rivojlanishida tatar ziyolilari vakillarining ishtiroki ushbu maqolada arxiv hujjatlari asosida tahlil qilinadi. Tadqiqotda tatar pedagoglari hamda ma'muriy xodimlarining mintaqa ta'lim muassasalaridagi faoliyati, shuningdek tatar-boshqird maktablarining faoliyati alohida e'tibor bilan ko'rib chiqiladi. Maqolada xalq ta'limi organlarining kadrlar siyosati, pedagog kadrlarni tayyorlash, kasbiy ta'limni rivojlantirish va ta'lim sohasidagi islohotlarni joriy etish masalalari tahlil etilgan. Arxiv materiallaridan foydalanish tatar mutaxassislarining mintaqa ta'lim tizimini modernizatsiya qilish va Markaziy Osiyoda ma'rifatni yoyishdagi muhim hissasini aniqlash imkonini beradi.

Kalit so'zlar

Tatarlar, tatar ziyolilari, xalq ta'limi, Farg'ona viloyati, tatar-boshqird maktablari, jadidchilik, pedagog kadrlar, arxiv hujjatlari, SSSR ta'lim siyosati

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