

A LOOK AT THE LIFE AND WORK OF ZAKHIRIDDIN MUHAMMAD BABUR

Ru`ziyeva Khilolaxon

Andijan State Medical Institute

Teacher of the Department of "Uzbek Language and Literature, Languages"

Abstract

This article is about the life of Zahiriddin Muhammad Babur, His activities and scientific heritage are briefly covered, and his famous work "Baburnama" is included. It shares information about the description of Kabul province presented in the second chapter.

Keywords

"Zahiriddin", "Babur", "Baburiya", "Babur's story", "Voqeanoma", "Tuzuki Baburiy", "Tabaqatii Baburiy", "Tavarikhii Baburiy", "Event", "History"

The great Shah Zahiriddin Muhammad Babur was a writer, poet, and scholar who occupied a unique place in the culture, literature, and poetry of the Middle East, as well as a great statesman and military leader. With his broad outlook and excellent intellect, he founded the Babur dynasty in India and left his name in the history of this country as a statesman. He also became one of the world's famous historians with his seminal work "Boburnoma" written in the Uzbek language. His elegant ghazals and rubaiyats are the rarest masterpieces of Turkic poetry, and his treatises "Mubayyin" ("Explained"), "Hatti Baburiy", "Harb ishi", and Aruz have become worthy contributions to the fields of Islamic jurisprudence, poetry, and language theory.

The great scholar Zahiriddin Muhammad Babur was born on February 14, 1483, in Andijan, into the family of Umar Sheikh Mirza, the ruler of the Fergana ulus. At that time, the struggle for power - the possession of the vast state founded by their great-grandfather Amir Temur - was finally intensifying among various rulers, brothers, uncles, nephews, and cousins in Central Asia and Khorasan.

From a young age, Zahiriddin, who loved literature, fine arts, and the beauty of nature, like all Timurid princes, mastered the basics of these sciences at his father's palace, under the guidance of accomplished teachers. However, his carefree youth did not last long. In 1494, he became an orphan. At the age of 12, Babur, who succeeded his father as the ruler of the Fergana ulus, exchanged the pen for the sword and was forced to fight for the Andijan throne against his brother Jahongir Mirza, his uncle Sultan Ahmad Mirza, his uncle Sultan Mahmudkhan, and other rivals. In order to reconcile with his brother Jahongir Mirza, Babur decided to make a concession to him - to divide the Fergana ulus into two, giving half to his brother, and he himself entered the struggle for Samarkand. This struggle, which lasted for several years, yielded nothing but massacres: Shaibani Khan, who had intervened with a large military force, prevailed, and Babur Mirza was forced to abandon Samarkand. After Shaibani Khan captured Andijan in 1504, Babur headed south and established his power in the Kabul ulus. In 1505-1515, he made several attempts to return to Central Asia. But these attempts did not yield any results. Then, in order to further strengthen his position, he fought several battles to capture India between 1519 and 1525. Babur Mirza prevailed in the battles with the Indian Sultan Ibrahim Lodi in Panipat in April 1526 and with the governor of Chitora, Rano Sango, in March 1527. Historical records show that Babur Mirza's campaign in India was supported by the Punjab governors who were dissatisfied

with the policies of the Delhi ruler Ibrahim Sultan, and this victory at the Battle of Sikri gave Babur Mirza the opportunity to firmly establish his rule in India and establish the Babur dynasty. The "Mogur dynasty", which is "strangely famous" in European historiography under the name "Great Mughals", in fact ruled India for more than 300 years.

Our great grandfather Zahiriddin Muhammad Babur Mirza did not live long after this victory - he died in December 1530 in Agra, and later, according to his will, his children brought his ashes to Kabul and buried them.

But in a short time, our grandfather Babur Mirza sponsored the stabilization of the political environment in India, the unification of Indian lands, the improvement of cities, the establishment of trade and commerce, and the creation of gardens. The improvement of India, the construction of architectural monuments, gardens, libraries, and caravanserais, which are still famous in it, became especially widespread during the reign of his sons and descendants. The penetration of the Central Asian style into Indian art and architecture began to be felt. Under Babur Mirza and his ruling descendants, a perfect spiritual and intellectual environment was created, which included the most advanced and intelligent scientists, poets, musicians, and statesmen of that time. Jawaharlal Nehru wrote about the importance of the cultural environment of the Babur state for India: "After Babur's arrival in India, there were dramatic changes and new stimuli gave a breath of fresh air to life, art, architecture, and other spheres of culture became intertwined."

The great Shah Babur Mirza, along with state affairs in India, continued his literary and artistic activities and created the above-mentioned works. Babur Mirza's masterpiece, which is famous throughout the world, is "Baburnama". As is known, it covers the history of the peoples of Transoxiana, Khorasan, Iran and India during the period when Babur Mirza lived. The work mainly consists of three parts, the first part of which is devoted to the events that took place in Central Asia in the second half of the 15th century; the second part is devoted to the events that took place in the Kabul ulus, that is, Afghanistan, at the end of the 15th century and the first half of the 16th century; the third part is devoted to the history of the peoples of Northern India in the first quarter of the 16th century. "Boburnoma" perfectly describes the political events of that time, and contains extremely rare information about the political and economic situation of the Fergana region, its capital, the city of Andijan, and the major cities of Central Asia: Samarkand, Bukhara, Karshi, Shahrisabz, Osh, Urgench, Oratepa, Termez, and other cities. It contains information about the major cities of the Kabul ulus, Kabul and Ghazni, as well as many districts, regions under their jurisdiction, and Northern India.

As we leaf through the pages of "Boburnoma", we see before our eyes the virtues and shortcomings inherent in the peoples of Central Asia, Afghanistan and India, the breadth and complexity of their world of thought, as well as the problems of life at that time, a complete picture of political and social life in the state of Babur Mirza. The information presented in "Boburnoma" is not so clearly and perfectly covered in the works of other historical sources written during the time of Babur Mirza: Mirkhand, Khandamir, Muhammad Salih, Binoi, Muhammad Haydar, Farishta, Abul-Fazl Allomi and other historians. In "Boburnoma", the author expresses his highest thoughts and opinions about Alisher Navoi, Abdurakhmon Jami, Behzod, Mirzo Ulugbek and other scholars.

"Boburnama" is a masterpiece that reflects the history of the peoples of Transoxiana, Khorasan, India, and Iran in the late 15th and first half of the 16th centuries, but at the same time it contains extremely rare information about many current economic and social issues, political, economic, and trade relations between the above-mentioned regions, their geographical location, climate, flora and fauna, mountains, rivers, peoples, tribes and peoples, and their living conditions, customs, important historical structures - Hindu temples and Muslim mosques, wedding and funeral ceremonies. Therefore, "Boburnama" continues to amaze world scholars as a historical and literary heritage.

For many years, famous orientalists of the West and the East have done a great job in conveying the content of the "Boburnoma" to the world community. For example, the Dutch scientist Witzel, English scientists J. Leiden, W. Erskine, R. Caldecott, A. Beverezh, T. Albot, German scientists Y. Kleinrath and A. Keyser, Frenchman Pavé de Courteille, Indian Mirzo Nasriddin Haydar Rizvi, Turkish RRArt and NIBayur, and in our time the French scientist Bakke Gromon, Afghan scientist Abulhay Habibi, Pakistani scientists Rashid Akhtar, Nadvi and Shah Alam Mawliyat are among the world's famous orientalists in the field of studying the "Boburnoma". Japanese scientists are also among the world's famous orientalists in the field of studying the "Boburnoma".

It is known that the activities of scientists from Uzbekistan, Tajikistan, and Russia in studying and popularizing the historical, scientific, and literary heritage of the great scholar Babur Mirzo are also noteworthy. During the 19th and 20th centuries, through the efforts of such scientists as Georg Ker, N. Ilminsky, O. Senkovsky, M. Salye, Porso Shamsiev, Sodiq Mirzayev, V. Zohidov, Ya. Gulyomov, R. Nabiev, S. Azimjonova, and A. Kayumov, "Boburnoma" was published several times in Russian and Uzbek, with forewords written for it and made it a spiritual property of a wide readership, and his poems were also published several times.

The great Shah Babur Mirza is also famous in Uzbek literature for his delicate lyrical works. His life and literary work coincided with a period when political life in Transoxiana was at its peak, when the movements of feudal groups became increasingly complex, and the crisis of the Timurid state was continuing. If we see the reflection of such complexities in the "Baburnama", then how they were reflected in the poet's psyche is reflected in his poems. After his attempts to unite Transoxiana failed, the great poet Babur Mirza's mood at the time when he was spiritually tormented and despaired under the influence of the betrayals of officials was reflected in his poems. Later, when he left his country and went to Afghanistan and India, his poetry began to be permeated with a sense of homeland, longing for the homeland, and the hope of returning to it.

It's not like fate has brought trouble to my soul,

Whatever I did, I said it was a mistake,

I left my place and turned to face the Indian sun,

It was a clear, clear, clear day.

At the same time, the lyrics of the great poet Babur Mirzo beautifully and skillfully express the main content of poetry - human qualities, the love of a loved one, his beauty, his boundless love for him, the pain of separation, the pain of separation, and the joy of farewell.

The autumn leaves are yellow in the presence of your fresh flower face,

Look and feel pity, oh lola soul, this face is gold.

You, flower, have not given up your arrogance, you have withered like a cypress,

I fell at your feet and begged like a leaf falling from a tree.

The great poet Babur Mirzo, in his lyrical poems, always called on people to strive for goodness, justice, humanity, and appreciation of high human feelings:

Whoever is faithful, is a true believer,

Whoever suffers, is the one who suffers.

You will not see evil without a good person,

Anyone who is bad deserves punishment.

In addition to his lyrical poems and the historical "Baburnama", the great poet Babur Mirza also created works in Islamic jurisprudence and other fields. In his work "Mubayyin", written in 1522 for his son Humayun, he explained in verse the tax system of that time, the laws and regulations of tax collection, who should be taxed according to Sharia, and other issues. In his treatise called "Khatti Baburiy", he tried to simplify the Arabic alphabet somewhat from the point of view of Turkic languages, in particular the Uzbek language. As an experiment, he copied the Holy Quran in the "Khatti Baburiy" alphabet. It is known that Babur Mirza also had a work called "Mufassal", devoted to the issues of meter and rhyme, but this work has not reached us.

The great poet Babur Mirzo, with his well-known and popular works, occupies a worthy place in the history of the spiritual culture of our people as a historian, writer, lyric poet, and scientist who contributed to solving social issues.

School of example

Do you ever remember being twelve years old? Can you remember what worries or sorrows you had at that age? Would you think it was crazy if a child of that age was asked to lead and take care of an entire state, a region, a city, or even a small family? But at that very age, there was a great man who took on the enormous responsibility of being the head of the country, whom you and I know well. He is not only well known to us, but also known and famous throughout the world, the scholar and king Zahiriddin Muhammad Babur.

When life threw him severe trials, he was only 12 years old. At that age, ascending to the throne, governing the state, governing the people with justice, and ridding the country of those who wanted to plunder it like a raven... The king and scholar Zahiriddin Muhammad Babur Mirza not only accomplished all this, but also captured Samarkand, the capital of the Amir Temur empire, several times. But the tests of fate were not over yet. However, a gem is a gem wherever it is. His innate ability to rule still amazes the world today, as exemplified by the Babur dynasty, the

longest-ruling dynasty in Indian history. India was not easily conquered either; in the battle with Ibrahim Lodi, Babur Mirza with his 1,200-strong army faced an army of 100,000 soldiers and 1,000 elephants. What we want to draw your attention to is the courage and bravery of Babur Mirza! Those who are confused and lost in the face of trivial problems, even small difficulties seem like elephants in their eyes, should take as an example the courage and enterprise of the scholar and king Babur Mirza in difficult situations.

There are records of Babur Mirza leading his soldiers on the banks of the Sindh River, fighting a lion, and carrying two men on his shoulders and practicing on the walls of a fort. We can also see a lesson in such cases: a person becomes perfect through practice.

Babur Mirza crossed every river he encountered on his way. It is recorded that he crossed the Ganges River twice. How many problems have we preferred to avoid rather than solve, how many paths to success have we not stepped on out of fear of hardship. It is worth following the example of our great grandfather.

The just laws that Babur Mirza introduced in India were based on humanity. He abolished the tax on non-believers. He tried to eliminate the conflicts between religions and sects that existed in India, to prevent wars, forbade the burning of the living wife of a deceased husband with the corpse, and established peace in the country. Babur Mirza even forgave those who poisoned their food and committed suicide with incredible tolerance. He himself lacked the courage and bravery to do such things.

The creative works of Allama Babur Mirza are also well-known and famous. He invited experts from different parts of the world and built 56 structures in India, of which 33 were directly serving the needs of the people, such as rabota, madrasah, roads, bridges, etc. The great king and allama Babur Mirza built a huge library in India, where fifty people worked, and enriched it with rare books.

It should also be noted that Allama Babur Mirza was a caring and loving father to his children. Even in his hectic days, he would find time to learn about the interests of each of his children and give them useful advice. It would not be wrong to say that his work "Mubayyin", dedicated to his son Humayun, also grew out of this source of love.

Allama Babur Mirza's "Baburnoma" was a special innovation in the prose of that time. In this work, the author accurately described nearly fifty years of history with great skill. The information provided in this work is considered important information with scientific value in 32 disciplines.

Remembering the king and scholar Babur Mirza, it is impossible not to mention his patriotism. Throughout his life, he proved in practice that neither wealth, nor power, nor all the other blessings of the world are as important as a single inch of the Motherland's soil.

The king and scholar Babur Mirza, who wrote works that will remain in the memory of centuries throughout his life, his works of improvement and creativity, and the exemplary school he left for generations, will make his name eternal. We, his descendants, will always feel a sense of pride in the memory of our great grandfather. We are the descendants of our great grandfather Zahiriddin Muhammad Babur Mirza.

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