



ZAHIR-AD-DIN MUHAMMAD BABUR-POET, HISTORIAN AND POLITICIAN

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ABSTRACT

This article takes a look at the life of Zahir-ad-din Muhammad Babur (from the Persian "tiger") a descendant of the most influential family with an excellent education, an experienced warrior and ruler, a poet of hearts and the author of tremendous "Babur-nameh".

KEYWORDS: *Zahir-ad-din Muhammad Babur, ruler, poet, Babur-nameh.*

INTRODUCTION

Our history keeps the names of such military leaders as Jaloliddin Manguberdi, Amir Timur, Zahir-ad-din Muhammad Babur. But I would like to highlight the name of the greatest commander, politician, writer, poet, and philosopher Zahir-ad-din Muhammad Babur. Zahir-ad-din Muhammad Babur (from the Persian "tiger") was born on February 14, 1483 in Andijan, in the family of the Emir of Ferghana, Umar Sheikh Mirza II. He, in turn, was the third son of Tamerlane. Babur is the great-grandson of Miranshah. Mother Kutluk Nigarani - second daughter of the Yunus Khan of Tashkent. Being a descendant of the most influential family, he received an excellent education, studied with the most outstanding teachers of his time.

In 1494 Umar Sheikh Mirza died in an accident, and by the will of fate, 12-year-old Babur became the new ruler of Ferghana. He began to participate in civil strife, having great political ambitions, and in 1497 he conquered Samarkand. This city was to be the center of Babur's new Empire. However, he ruled it for less than four months. In the struggle for power in Transoxiana, Babur faced an experienced warrior and ruler: the Uzbek Khan Muhammad Sheibani, who was 50 years old at the time, and Samarkand was captured by him in 1500. In 1504, Andijan also fell under the blows of nomads. Thus, the feuds among the Timurids served Sheibani Khan well and helped him easily capture Maveronahr.

Babur was expelled to Afghanistan by Shaibani Khan in the years 1500-1504. And for ten years Babur tried to regain the lost territories, but was forced to admit the futility of his efforts, and founded a new state with its capital in Kabul. In 1504 he made a campaign in Afghanistan and captured the city with

an army of 300 soldiers. To strengthen his state, Babur conducted spiritual and educational work among the people. In Kabul, in 1508, a garden of Loyalty was established by his decree. Until 1512, Babur repeatedly tried to recapture Bukhara and Samarkand, but his efforts were unsuccessful. In order to regain the lost territories, Babur had to enter into a military-political Alliance with the Shiite Shah of Persia, Ismail I. The Alliance was conceived to fight against the ardent Sunnis. With the support of Ismail I, Babur managed to take Samarkand, but as a result of local discontent with Shiite rule, Babur had to leave the city. From 1519 Babur made trips to Northern India. In April 1526, the army under his leadership managed to defeat the army of the Sultan of Delhi. A combination of circumstances helped Babur conquer India. Among themselves, the Indian feudal lords waged an irreconcilable struggle for power. This is what played into Babur's hands, as the state, torn apart by the feuds of local feudal lords, became easy prey for capture. Reliable sources report that Babur used firearms and a mental attack on the enemy. The Empire of the Great Baburids was created on the conquered territories, which lasted until the middle of the XIX century. Babur himself was now a padishah, and the capital of his state was the Indian city of Agra. Babur was the ruler of Afghanistan until 1526, when he left the city to his second son Mirzo Kamron.

By 1529, Babur's possessions included Eastern Afghanistan, Punjab, and the Ganges valley to the borders of Bengal. In 1530, Babur sent an Ambassador to the Moscow Grand Duke Vasily Ivanovich. But the Ambassador did not reach Moscow until three years later.



BABUR - A POET

Zahir-ad-din Muhammad Babur (1483-1530) was not only a military leader, but also the founder of the Baburid dynasty and Empire. He was concerned not only with military and state activities. Babur is also a great Uzbek poet, thinker, historian, statesman and scientist. His scientific works "Harb ishi" ("Military Affairs"), "Musika ilmi" ("Science of music") have not yet been found. In 1521 his philosophical and religious work "Mubayyin" was written, which outlines the 5 foundations of Islamic Sharia, and in the same year he wrote a book on taxation "Mubayyinu-l-zakat".

Among Babur's scientific works, a special place is occupied by the "Treatise on Aruz" (1523-25), which considered the theory of the Eastern metric "Aruz". Babur enriched the theory of "prosody" with new provisions and generalizations and compiled a classification of its types and variants. Also based on the Arabic script has created its own development of the alphabet "Hattie Boburiy" ("a Letter of Babur") suitable for Turkish phonetics. This letter was a copy of the Koran and some of Babur's own works.

Babur's poetic heritage is multi-faceted and rich. Lyrical works are collected in The "Kabul divan" (1519), then in the "Indian divan" (1529-30). He wrote poems in more than 10 genres of Eastern lyrics. His poems reflect his personal life, the surrounding nature and historical events. Babur's poetry is based on love-lyric poems. The poet's skill is expressed in an original literary style and skillful use of the most expressive means of the Turkic language. It would be more correct to say that Babur's poems are an autobiography of the poet, in which deep feelings are expressed in poetic language, surprisingly touching, and masterfully tells about the experiences caused by collisions with difficult life circumstances.

One of the important aspects of Babur's work is the singing of truly human, earthly, real love. The poet's lyrics are inspired by the inspired poetry of Alisher Navoi. For a very long time, Babur corresponded with the famous poet and philosopher Alisher Navoi. Babur wrote poetry with passion and love. His rubai (lyrical quatrains) are still admired by many today. In his rubai and ghazals, Babur touches on such problems of human relations as love, friendship, and the desire for beauty. The poet praises earthly love as the highest human feeling. But a very special place in Babur's lyrics is occupied by the theme of the Motherland. In his poems, especially in quatrains, longing for the Motherland and boundless love for it are expressed with amazing force:

You are in a foreign land-and you are forgotten by the people!

And in the heart of pity only a foreign country will generate...

Wandering in a strange land is my lot!

*Madman, I didn't see my fate...
 For my dear Homeland my sorrow and sorrow,
 And in the heart of only melancholy now and pain! [1].*

"BABUR-NAMEH"

The most important and one of the most famous Oriental works of Babur in the world literature, is considered to be "Babur-nameh". This is one of the first examples of autobiography, translated so far into 31 languages of the world, in Islamic literature. It contains data on the history, geography, and traditions of the peoples of Central Asia and India at that time.

"Babur-nameh" is Babur's personal diaries that he kept throughout his life, collected into one work by Babur himself. "Babur-name" is not only a description of the author's personal life, but also a valuable source for studying the history, culture, life of peoples, flora and fauna of the areas that Babur passed through.

"Babur-nameh" consists of three parts. The first part is devoted to the description of political events in Transoxiana at the end of the XV Century. The second part covers events that took place on the territory of Afghanistan, which in the Babur era was known as the "Kabul lot". The last part describes political events in Northern India, provides geographical data of the country, describes its natural features, and also contains interesting information about the peoples who inhabited this country. The most important motif that runs through all the works of Babur the poet is the theme of the loss of the Motherland. Here are lines from his last poem:

*My whole life was spent in torment,
 The life of hardship that Allah gave me is over!*

Herat and Samarkand are nice to me, but alas

My whole life without my homeland was ruined...[2].

In "Babur-nameh" the author expresses the idea that in a fleeting life and in this mortal world, everyone's duty is to leave behind a good memory, to perpetuate their good name by actions. Here's what Babur writes:

Death will take my mortal body.

My good name lives forever in verse! [3].

And indeed, the great creation of Zahir-ad-din Muhammad Babur "Babur-nameh" – immortalized his name for centuries. This work was translated into Persian (1586), Dutch (1705), English (1826), French (1871), Turkish (1940), and Russian (1942). According to the plot of "Babur-nameh" there are novels by foreign authors F. A. Stil (Paris, 1940), F. Grenard (Paris, 1930), G. Lemba (new York, 1961), V. Gascony (new York, 1980), Munila (6 novels), etc. Uzbek writers (Aybek, B. Baigabulov,



H. Davran) written a poem on it, novel (P. Kadyrov) and the novel (Sultanov).

The famous "Babur-nameh" is a valuable testimony to the history of the great Timurids, the struggle for the creation of a great power (the events of 1494-1529). The Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan stores more than 10 handwritten versions of "Babur-nameh". On the basis of which baburologist Porso Shamsiev, comparing several manuscripts, published a critical text (1960) of the brilliant work. Later, the Japanese scholar I. Mano also prepared the critical text "Babur-nameh" (1994) for publication. The text of Babur-nameh was also published by N. Ilminsky (1847), Beverij (1905), and Fitrat (fragments, 1928).

The history of the creation of "Babur-nameh" is well unknown. According to the daughter of Gulbadan Begim, in her book "Humayun-nameh" it is said that in India, in the city of Sikri, there was a playground in the garden where Babur used to write his books. Babur himself writes: "... everything that is written here is true, and the purpose of these words is to tell about myself; everything, indeed, was as I wrote. In this chronicle, I made it my duty to tell the story as it really happened. Every word I write and every event I describe is true!" [4].

Babur's poetry deals with issues of morality and spiritual perfection of a person. The poet exalts a person, treats him with great respect, and highly values human dignity. According to Babur, selfishness, self — love, greed, and vanity are bad qualities that destroy a person, and he rejects them because they contradict the virtuous human nature. The poet gives sincere advice to people.

In his rubai, he talks about how a person should cultivate the best moral qualities. Touching on this theme, the poet sees the main purpose of human life in kindness, generosity, nobility and honesty. He considers friendship to be the most important aspect of human existence and a powerful force in the fight against the enemy. Babur urges you to avoid meaningless chatter, to express your thoughts briefly, clearly and simply, not to use words that a person does not understand. In particular, it notes: "Write simply: with a clear and clear syllable. And it will be less difficult for you and the one who will read" [5]. He argues his views with materials from Arabic, Persian-Tajik and Turkic poetry. In this way, the scientist shows not only the relationship and mutual influence of poetry, but also demonstrates the wide range and inexhaustible poetic possibility of the versification of the Turkic-speaking peoples.

Continuing the traditions of Alisher Navoi, Babur attaches great importance to folk poetry. His compositions contain valuable information about the

genres of folk song art and interesting ethnographic notes.

CONCLUSION

Babur is one of the greatest representatives of his time. Having created one of the most powerful empires in the history of the East, he remained at heart an ardent patriot of his homeland and until the end of his days sought to establish diplomatic and friendly relations with his native city Andizhan. Members of the international scientific expedition to study the work of Babur several times organized scientific trips in the "footsteps" of the poet. They found more than 500 books and documents that are stored in the memorial Museum called "Babur and his place in the civilizational world".

Babur remained in history not only a prominent political figure, but also a writer. In the place of the symbolic grave of Babur in Andijan there is a Park and memorial complex "Artici". Today, Andizhan residents proudly pronounce the name of Zahir-ad-din Muhammad Babur and deeply honor his memory. The city has a monument to Babur and the house of Babur, which has survived to our time.

Babur was not a superficial observer of social life and history, he sought to analyze events and phenomena, express his views, express his thoughts and feelings. And these thoughts and feelings were directed to the service of the principles of good and justice, truth and beauty. It is worth expressing the opinion that the modern young generation can be proud of the works and creativity of Zahir-ad-din Muhammad Babur. Studying the life of this great man, and reading his poems, you can't help but come to a clear realization that a person should always be a faithful son of his homeland. The work of Zahir-ad-din Muhammad Babur should be studied in all higher education institutions of our country and promoted abroad. Our great past is a bridge to our equally great future. As long as people study and honor their history, they are alive!..

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