

ZAKHIRIDDIN MUKHAMMAD BABUR

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Ingliz filologiyasining 2-bosqich talabasi Ingliz filologiyasi, o'qitish metodikasi va tarjimashunoslik fakulteti Andijon Davlat Chet tillari instituti

Annotation: *Zakhiriddin Mukhammad Babur was a person who stood out among his peers, thirsting for knowledge from his youth. Like all Timurid princes, Babur studied military education, jurisprudence, Arabic and Persian languages under the tutelage of special tutors and great religious scholars, read many historical and literary works, became interested in science and poetry.*

Key words: *Zakhiriddin Mukhammad Babur, personality, humanity, idea, Timurid, India, civilization, Andijan, India, literary, and so on.*

Babur's (pseudonym) full name is Zakhiriddin Muhammad ibn Umarsheikh Mirza. He was born on February 14, 1483 in Andijan. He was a great representative of Uzbek classic literature, a poet, a historian, a geographer, founder of the Baburi dynasty, Timurid king. He was Amir Temur's grandson. Babur was one of the great personalities of his time. His poems and rubais are read with love in their and even now. He had 6 wives: Bibi Mubaraka, Mokhimbegim, Zainab Sultan Begum, Aisha Sultan Begum, Ma'suma Sultan Begum, Salikha Sultan Begum; and 6 children: Fakhrinisobegim, Khumoyun Mirza, Masuma Sultonbegim, Komron Mirza, Askariy Mirza, Hindol Mirza, Gulbadanbegim, Gulchekhrabegim. Babur's father was Umarsheikh Mirza, the governor of Fergana province, and his mother, Kutlugh Nigorkhanim, was the daughter of the the Khan of Mongolia and the governor of Tashkent, Yunus Khan. Babur was descended from Amir Temur's third son Miron Shakh Mirza on his father's side, and on his mother's side he was descended from Khizr Khoja Khan, the son of Tughluq Temur Khan and was his seventh generation.

On his father's side:

Amir Temur Koragon (1336-1405)

Mironshah Mirza (1366-1408)

Sultan Muhammad Mirza (1408-1449)

Sultan Abu Said Koragon (1424-1469)

Umarshaikh Mirza Koragon (1456-1494)

Babur (1483-1530)

On his mother's side:

Tughluq Temur Khan (1329-1362)

Khizr Khoja Khan (1358-1399)

Muhammad Khan (? - 1416)

Sharalikhon (did not ascend the throne)

Uwais Khan(1418-1425)

Yunus Khan (1468-1487)

Yunus Khan's daughter Qutlugh Nigorkhanim (1457-1504)

Babur (1483-1530)

Babur's mother was an educated and intelligent woman who actively helped Babur in his administration and accompanied him in his military campaigns. Umar Sheikh Mirza's family lived in the arch of Andijan, the capital city. The governor spent the summer months on the banks of the Syrdarya, in Akhsi, and the rest of the year in Andijan. Babur spent his youth in Andijan. Like all Timurid princes, Babur studied military education, jurisprudence, Arabic and Persian languages under the tutelage of special tutors and great religious scholars, read many historical and literary works, became interested in science and poetry. Because of his bravery, he received the nickname "Babur" ("Lion") from his youth.

Following his father's path, Babur devoted himself to the famous Sufi Khwaja Ahror and grew up in the spirit of his order, remaining faithful to this belief until the end of his life. Later, in the work "Baburnama", Babur Khwaja Ahror's spirit repeatedly saved him from inevitable destruction, illness and helplessness, and he pointed out that he guided him in the most difficult conditions. After his father's premature death in Akhsi, at the age of 39, the eldest son of the family, 12-year-old Babur, ascended the throne as crown prince (June 1494).

The struggle for the throne of Movarounnahr. At the end of the 15th century, Movarounnahr was fragmented into many provinces.

The struggle for the throne of Movarounnahr

At the end of the 15th century, Movarounnahr was fragmented into many provinces, which became almost independent, headed by feuding Timurid princes or wealthy nobles. The struggle for the Movarounnahr throne was in full swing, various political conspiracies were being organized. On top of that, several beks and governors subordinate to Umar Sheikh Mirza refused to obey the young ruler (Babur). Some of them support Babur's brothers, some claim independence, others are opponents of Babur, others join their uncles and come to the point of losing him physically. In the first 2-3 years of Babur's reign, Babur, who repelled the attacks of Sultan Mahmud Khan with his uncle and uncle, Sultan Ahmed Mirza, implemented important measures such as strengthening his position, improving relations with the governors and officials, bringing order to the army, and establishing discipline in state affairs. Babur's initial political goal was to capture the strategically and geographically important Samarkand, the capital of Amir Temur's state, and to preserve and strengthen a strong state centered in Movarounnahr and restore Amir Temur's kingdom.

Contribution to the development of India

Babur did many social good deeds in India as well as in Afghanistan and had a significant impact on the development of the country. He put an end to disunity, mutual internal conflicts and massacres, unified the regions, paid great attention to strengthening the centralized state and beautifying the country, developing science, crafts and agriculture. He led the construction works. He is considered the author of various ghazals.

The beginning of his creative activity as a poet

According to Babur's own testimony, his creative activity as a poet began when he occupied Samarkand for the second time; "On those occasions, I used to recite a couple of verses," he wrote. In the first months of Babur's stay in Samarkand, Alisher Navoi initiated a correspondence between them. It was during these years that artists began to gather around Babur. In particular, the rubai discussion between Binai, Abulbaraka and Babur indicates the intense literary life in Samarkand. In general, as a statesman and a general who spent a lot of

time in battles, Babur was able to find time for creative work even in the most intense period of his social activity, and when his personal life and state were in extremely complicated and dangerous conditions, he gathered and patronized the people of science, art and creativity around him. , encouraged them.

Babur, well-versed in literature and history, music and art, devoted to religious teachings, was always in the circle of scholars and virtuous people, in particular, he showed sincere respect to people of creativity, people of professions and crafts, and supported them materially and spiritually. Such loving attitude towards people of creativity and art was not in vain. Babur was creative by nature. From his youth to the end of his life, he was engaged in effective creative work, he did not stop creating even in any conditions and situations, as a result, he left a rich scientific and literary legacy.

His creation

Babur started writing rubai and ghazals at the age of 18-19. His "Topmadim" radifil ghazal and his rubai beginning with the verse "Yod etmas emish kishini g'urbatda kishi" are related to his life in those years.

Babur's great artistry is that he can raise his personal experiences to the level of serious generalization, and as a result, the ideas advanced in his works rise to the level of universal values. In Babur's work, especially in his poetry, there is an artistic analysis of longing for the motherland where the navel blood was spilled, longing for its soil, bitter sorrow from the sufferings of foreignness, longing for the country and the longing for the homeland, blows of fate and sufferings of life, and the failures of the times.

In Babur's works, the themes of love, loyalty, visal and hijran are also important. In his ghazals and rubai, tuyuq and masnavis, the charming beauty of the lover, incomparable beauty, oriental manners, gentleness and grace are glorified with great skill in light and playful, musical and fluent verses.

There are no exact historical data indicating the date when Babur collected his poetic works and made them into divans. However, in the chapter of "Boburnoma" dedicated to the events of 1518-1519, it is mentioned that Babur sent his retinue from Kabul to Samarkand. So, in these years, his devan was organized and this devan was also spread in Movarounnahr.

At present, his 119 ghazals, one masnu poem, 209 rubais, more than 10 tuyuqs and qit'as, more than 50 problems and more than 60 fards have been identified. Devoni also includes 8 masnavis with a total size of 270 bytes.

Bobur's poisoning

On December 21, 1526, an assassination attempt was organized against Babur. The mother of Ibrahim Lodi, who was destroyed, colluded with the cooks and added poison to his food. Whether it was a complication of this or the effect of many years of hard and restless life, in any case, in the following years, Babur often fell ill.

In October 1527, when Babur fell ill again, he felt that his life was over. Then Babur prayed for the salvation of the soul of Khoja Ahror Vali, whom he believed in, and sincerely translated his prose work "Validiya" into poetry. This work of 243 bytes, which shows Babur's ability as a skilled translator, was completed in a very short time with great creative inspiration. According to Babur's own admission, he recovered completely as soon as the translation was

completed. During these years, he continued to work on the seasons of "Boburnoma", created new ghazals and rubai, arranged, in his own words, "Aitkan Ash'ar coming to India", as well as the translation of "Validiya", samples and verses written by "Hatti Baburiy". He sends to Movarounnahr and Afghanistan, Khumayun, Khwaja Kalon, Hindol and others. His famous letter to Humayun Mirza analyzing socio-ethical issues was one of the bright aspects of Babur's creative activity.

Babur, who handed over the kingdom to Humayun some time ago, died at the age of 47 in Agra, the capital of the kingdom he founded, and was buried there. Later (1539), according to his will, the hoki was brought to Kabul and placed in the "Babur Garden" he built.

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