

THE KING AND POET IS ZAHIRIDDIN MUHAMMAD BABUR



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Every national will have great kings, great scientists, great writer and poets who will clearly define the historical, cultural and national image. Zahiriddin Muhammad Babur (1483-1530) is one of such great sons of mankind who belong to eternity. His real name is Zahiriddin Muhammad ibn Umarshaykh Mirzo. Because of his bravery and courage, he was nicknamed “Bobur” or “Lion” from a young age. Zahiriddin Muhammad Babur is known in the world as a great figure, a just king and a poet.

Bobur’s father died when he was 12 and he ascended the throne. Despite his young age, Babur rules the country with justice with the help of his mother, Kutlunigorkhanim, and ministers. During this period, the struggle for power in Central Asia and Khorasan between the various governors, brothers, nieces and nephews, and the great state founded by their great ancestor Amir Temur intensified.

Babur, with his broad outlook and perfect intellect, founded the Baburi dynasty in India, making a name for himself in the history of the country as a statesman. The Baburi dynasty sponsored the stabilization of the political environment in India, the unification of Indian lands, the beautification of cities, the proper regulation of trade, and the creation of gardens.

Commenting on the importance of the cultural environment in the Baburi state for India, Jawaharlal Nehru wrote: “ After Babur’s arrival in India, great changes took place and new incentives gave “fresh air to life”, art, architecture, and other areas of culture became intertwined.”

In Afghanistan, Babur organized such camps as “Garden of the City”, “Garden of the World”, “Middle Garden”, “Garden of Faith” and “Garden of Babur”.

When Babur left his homeland and went to Afghanistan and India, Babur’s poetry began to feel a sense of homeland, a longing for his homeland. At the same time, in Babur’s lyrics, the human qualities, which are the main content of the poem, are expressed in a beautiful and skillful way. No Uzbek king or poet can compete with Babur in the field of art. The magic of masterful use of the fascinating arts, which are inherent in poetry, and the interpretation of passionate, colorful emotions are the qualities of a heartfelt poet. As he expresses his longing for his homeland in his poems, the King of India inadvertently draws the reader’s attention to his strangeness of Andijan. No other poet has been able to express the tragedy of distance from Babur in such a multifaceted and effective way.

Babur is one of the world’s most famous historians through his work “Boburnoma”. The work consists mainly of three parts, covering the history of the peoples of Movaravunnahr, Khorasan, Iran and India during the period of Babur’s life. The “Boburnoma” perfectly describes the political events of that period, the political and economic situation in the Fergana region, its capital Andijan, the largest cities in Central Asia.

As we read the Boburnoma, we see the qualities of the rights of Central Asia, Afghanistan and India, along with the breadth and complexity of their world of thought, the problems of life at that time, the landscape of political and social life in Babur’s state. Will be.

In his book *Mubayyin*, Babur describes the tax system of the time, the rules of tax collection, how much tax is lived on whom according to the Shari'a and other issues. In his pamphlet *Hatti Baburi*, he tried to simplify the Arabic alphabet from the point of view of Turkic languages, especially Uzbek.

It is known that Bobur also wrote a book called "Mufasssal" on the issues of dream weight and rhyme, but his work has not reached us.

As a great historical figure, Babur has attracted the attention of oriental historians in Europe and the United States. The English historian Edward Holden first found it necessary to compare Babur with the famous Julius Caesar: "Babur is by nature more worthy of love than Caesar. He is described as a man of high character".

Well-known foreign scholars studying the life and work of Zahiriddin Muhammad Babur will be convinced that our compatriot was a great king, a great poet, an enlightened man, a spiritually mature person. The study of the works of the great king and poet is still important today. This will increase his respect for Babur's personality and legacy.

The work of Uzbek, Tajik and Russian scholars in the study and popularization of Babur's historical, scientific and literary heritage is noteworthy. Although Babur was fluent in two languages, Uzbek and Persian, he compiles only two collections of Uzbek poetry. Formed in Kabul in 1519 and in India in 1529, these devons are named after those places. The reception desk was not found. The total number of poems in the Indian divan is more than 400, 119 are ghazals, 231 are rubais and others are poems of various genres. Among Babur's poems, there are poems that reflect the love of life, full of enthusiasm and sadness.

No matter what Bobur writes about or who he is about, he is very sincere. He does not hide his joys and sorrows from anyone, but speaks the truth. He talks about his friend and his enemy.

Despite the fact that Babur spent his whole life in the midst of war, he was by nature very intelligent and meticulous, very intelligent and perceptive, curious about everything. Wherever he goes, he is interested in and writes about the geography of the place, from its location to the flora and fauna, the weather in winter and summer, the language and customs of its people.

Babur, as a historian, lyric poet and scholar who contributed to the solution of social problems with his well-known and famous works, has a worthy place in the history of the spiritual culture of our people.

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