

The Role of Zahiriddin Muhammad Babur in World Literature and Civilization

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ABSTRACT

This article discusses the work of Zahiriddin Muhammad Babur, one of the brightest representatives of Uzbek literature, and his importance. In addition, we can see that the philosophy of Babur's poems has been specially addressed.

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The study of the life and work of the great commander, king, poet, and author of the encyclopedia Zahiriddin Muhammad Babur has a long history in world literary studies. Along with this, translations and publications of Zahiriddin Muhammad Babur's works into Western languages have also been studied in detail by Uzbek scholars. The translator's artistic skill has been analyzed. Among these studies, the study of "Boburnoma" by English scholars constitutes a separate object of research. In particular, the translations of Joy Leyden and William Erskine, Mrs. Annette Beveridge, and Wheeler Texton are recognized as important contributions to Babur studies. There are some other scholars who have received little attention in scientific literature, and it is also necessary to evaluate and popularize their special work in Babur studies. In this regard, it is appropriate to note two series of books in England that provide information about the personality and work of Babur:

1. Works of Babur as an object of linguistics.
2. Catalogs with descriptions of Babur's manuscripts
3. We know from history that there have been many rulers and commanders in the world. Some of them ruled the empire with justice and fortitude and made a name for themselves, while others have become epics in languages with their heroic victories. Among them, Amir Temur and the Temurid princes are still remembered with respect and admiration all over the world, not only for their valor and entrepreneurship, but also for their high talent in science and education. The last prince of the Timurids, Zahiriddin Muhammad Babur, who spent the last years of his life far from his homeland, homesick, and the founder of the Babur dynasty, which ruled the state for more than 300 years, was not only a just king, but also a poet who left an important place in the history of our classical literature with many unique works.

Babur's lyricism and his views and research on literary theory are considered to be the true masterpieces of classical literature. His spiritual heritage has made an incomparable contribution to the development of world science.

Below we will look at Babur's life as a king and poet.

Babur Mirza, whose full name was Zahiriddin Muhammad Babur, is one of the most famous rulers of Central Asia, as well as a shining star of literature and poetry. He is remembered not only for his great

military achievements and the establishment of the Timurid empire in the Indian subcontinent, but also for his literary legacy. If we talk about the periods of his poetry, he was among the leading literary figures of his time. Babur's poems are distinguished by their subtle feelings, philosophical reflections and life observations. His works made a great contribution to the literature and culture of his time. One of Babur's most famous works is "Boburnoma", which is of great value not only as a historical document, but also as a literary work. In "Boburnoma", Babur writes in detail about his life, military campaigns and events he experienced. Through this work, we get valuable information about the social, political and cultural life of that time. While writing "Boburnoma", Zahiriddin Muhammad Babur describes his accession to the throne as follows: "By the grace of God Almighty and by the grace of the Lord of the Universe and with the help of the four Bosafos, on Tuesday, the fifth of the month of Ramadan, in the year eight hundred and ninety-two, I became king in the Fergana region at the age of twelve." From this we can clearly see that it was from this day that the administration of the state fell on the shoulders of the young Babur. Despite his youth, he captured Samarkand three times. During his second campaign, these lines were written down:

All things are as they please,
All gifts and duties are as they are ordered.
You asked for grain, I gave it,
The house is filled with grain.

As it is clear from the passage, Babur expressed with these four that things would be as they please, that people themselves would be filled with clothes, and their houses with grain.

In the poet's poems, we can witness the longing for his homeland, the feeling of longing for its soil, the longing for the homeland and the desire for peace. He captured Samarkand three times and lost it, and Andijan and Tashkent were also lost. He was forced to leave Maverannahr, crossed the Hisar mountains to Afghanistan and occupied Kabul. By the spring of 1519, he began to implement his plans to conquer India, and by 1526, he had completely conquered the country.

My soul was troubled by fate,
I said everything I did, and it was a mistake.
I left my land and turned to the Indian Ocean,
Oh Lord, what a shame, what a shame.

In this rubai, the poet talks about the mistakes he made, about leaving his own country and ruling foreign lands.

Babur also addressed love in his works. He valued his eldest wife, Mohimbegim, more than anyone else. According to sources, Babur valued his eldest wife, Mohim Begim, especially. He even rode his wife on horseback in the desert and acted as a bridle. Mohim Begim was also one of the queens in the history of the Timurids who was extremely kind and possessed deep knowledge. Babur's pure love for Mohimbegim has been mentioned many times:

You are a flower, and I am a lowly nightingale,
You are a ray of light, and I am a shadow to that ray,
I am a rebellious one, saying that there is no relation,
I am a king to the people, but I am a slave to you...

It is not surprising that this poetic piece was created as an expression of his pure love. Babur was a strong-willed, determined person, he set a goal for himself, and he did not let it go. Although he was a king, his life was spent in constant travel and campaigns. During these campaigns, he easily moved from one place to another. His main baggage on the journey was tents, which were short and plentifully packed and easily collected when necessary. The equipment that the army carried with it consisted of books, carpets, lutes, incense sticks made for mosquitoes and flies, tablets and dishes for reading.

During his campaigns in a ruling capacity, he carried his own authority and distinctive symbols of authority, like noble princes: colorful umbrellas, flags, and a banner made of a sable tail. In many miniature paintings, he is depicted under such a banner. Babur is distinguished from other nobles by his small size. No matter how long and difficult the campaigns were, several rare books were always with him. He especially treasured war horses, powerful and hardy camels, weapons, and armor. It is no exaggeration to say that from his youth until the end of his life, Zahiriddin Muhammad Babur did not take a single step away from creativity. In addition, he also kept the administration of the hereditary kingdom in his own hands and ruled it with justice. Although his native land was lost, he became the founder of a great dynasty in another country. Currently, in order to perpetuate the name of Babur Mirza, streets, schools, districts are named after him, and works have been written based on a number of studies. We should be proud that we are the descendants of such great people. Babur, along with his large-scale just state in India, continued his literary and artistic activities and created the works mentioned above. Babur's masterpiece, which is famous throughout the world, is "Baburnama". It is known that it well covers the history of the peoples of Transoxiana, Khorasan, Iran and India during the period when Babur lived.

The work consists mainly 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. While the "Boburnoma" perfectly describes the political events of that period, it also provides extremely rare information about the political and economic situation of its own 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, Ghazni, and many districts, regions under their jurisdiction, as well as Northern India.

As we leaf through the "Baburnama", 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 worldview, as well as the problems of life at that time, and a complete picture of political and social life in Babur's state.

If we see a detailed account of the events of the complex period in the "Baburnama", the inner feelings, passions and dreams of the king and poet Babur are visible in his poems. In Babur's poetry, a sense of homeland, longing for the homeland, and the hope of returning to it began to flow.

It is not possible that my soul was troubled,

I said everything wrong,

I left my place and became a Hindu,

I was torn, torn, what a face I was.

In Babur's lyrics, the wild beast, its beauty, its sorrow, its sorrows, its joys of farewell are beautifully and poetically expressed.

I would decorate the face of a flower with a fresh leaf of a rose,

I would see its beauty, its soul, its face.

You, oh flower, did not let your arrogance wither like a cypress,

I would fall at your feet and beg for it like a leaf of a rose.

In his lyrical poems, the poet always calls on people to goodness, justice, humanity, and to appreciate high human feelings:

Whoever is loyal, will find loyalty,

Whoever suffers, will find suffering.

A good person will not see evil,

Whoever is bad, will find punishment.

In addition to his lyrical poems and historical "Boburnoma", Zahiriddin Muhammad Babur created excellent works in Islamic jurisprudence and mysticism.

In conclusion, Zahiriddin Muhammad Babur, a just king and a great poet, left an indelible mark in the history of the spiritual culture of our people with his well-known and famous works as a historian, writer, lyric poet, and scientist who contributed to the solution of social issues. For us, we will learn courage, selflessness, patriotism, and loyalty to our family and descendants from our great compatriot.

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