



**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ  
МИЛЛИЙ ГВАРДИЯСИ  
ҲАРБИЙ-ТЕХНИК ИНСТИТУТИ**

**ГУМАНИТАР ВА ИЖТИМОИЙ ФАНЛАР  
КАФЕДРАСИ**

**ЗАҲИРИДДИН МУҲАММАД БОБУР ҲАЁТИ ВА  
МЕРОСИНИ ЎРГАНИШ ДУНЁ ТАЛҚИНИДА  
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**II-ҚИСМ**

**ИЗУЧЕНИЕ ЖИЗНИ И НАСЛЕДИЯ ЗАХИРИДДИНА  
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**сборник международной научно-практической  
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**ЧАСТЬ II**

**STUDYING THE LIFE AND LEGACY OF ZAHIRIDDIN  
MUHAMMAD BABUR IN THE WORLD  
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томонидан нашрга тавсия этилган (2021 йил \_\_\_\_\_ - сонли баённома).

**Масъул муҳаррир:** **Р.А.Сайфулов** – Миллий гвардия Марказий девони режалаштириш, мувофиқлаштириш ва ҳамкорлик бўлими бошлиғи, юридик фанлар бўйича фалсафа доктори (PhD),

**Тахрир ҳайъати:** **Ғ.Р.Мирзаев** - Миллий гвардия Ҳарбий-техник институти катта ўқитувчиси, тарих фанлари бўйича фалсафа доктори (PhD)

**Н.С.Расулова**– Миллий гвардия Ҳарбий-техник институти доценти, тарих фанлари номзоди, доцент

**Х.Д.Хакназаров** – Миллий гвардия Ҳарбий-техник институти доценти, тарих фанлари бўйича фалсафа доктори (PhD), доцент

**Й.А.Худойкулов** – Ўзбекистон Республикаси Миллий гвардияси Ҳарбий-техник институти доценти, фалсафа фанлари номзоди, доцент

**А.У.Ҳайдаров** – Миллий гвардия Ҳарбий-техник институти катта ўқитувчиси

**А.А.Сатторов** - Миллий гвардия Ҳарбий-техник институти ўқитувчиси

**Такризчилар:** **А.Мадраимов** – Темурийлар тарихи давлат музейи бўлим бошлиғи, тарих фанлари доктори.

**С.Б.Гилябоев** – Низомий номидаги ТДПУ «Тарих ва уни ўқитиш методикаси» кафедраси мудири, тарих фанлари номзоди.

Мазкур тўплагга Захириддин Муҳаммад Бобур ҳаёти ва фаолияти, ҳарбий маҳоратини ўрганиш ва кенг миқёсда тарғиб этиш, илмий ва маънавий мероси, хусусан, “Бобурнома” ва бошқа асарларининг дунё миқёсида ўрганилиши, бобуршуносик йўналишидаги тадқиқотлар, таржимашунослик, Бобур меросинининг ХХI аср фани ва маданиятига қўшаётган ҳиссасига бағишланган мақолалар киритилган. Мақолалардаги маълумотлар асосли эканлигига муаллифлар жавобгардирлар.

## **VII SHŪ'BA. BOBUR ҲАЁТИ ВА МЕРОСИНИ ЎРГАНИШ ЁШЛАР НИГОҲИДА**

### **“BRIGHT DAYS AFTER DARK NIGHTS”- ZAHIRIDDIN MUHAMMAD BABUR - A PROMINENT STATESMAN AND POET**

**Jalilova L.J.**

*Senior teacher, Bukhara State University*

**Safarova M.M.**

*Student of the 3<sup>rd</sup> course Faculty of Foreign Languages, Bukhara State University*

The people of Uzbekistan can rightly be proud of the fact that among their ancestors there is an outstanding statesman, scientist, wonderful poet, prose writer and translator — Zahiriddin Muhammad Babur. His name in the history of Uzbekistan is on a par with such figures of politics and military affairs as Jaloddin Manguberdy, Amir Timur, Mirzo Ulugbek, Alisher Navoi. For his great achievements in the art of war and the creation of the Baburid Empire in India, he was nicknamed the "Timurid Prince".

Babur was born in the family of the Timurid prince Umarshaykh - the ruler of the Ferghana region in 1483 at the height of the internecine struggle of various Timurid rulers in Central Asia, and in Khorasan for the redistribution of the vast territory of the state created by Amir Timur. At the age of 12, after the tragic death of his father, Babur becomes the new ruler and enters the struggle for power in Transoxiana [1.24].

Most of his life, the great commander spent in military campaigns and battles. In the following years, he stubbornly sought to create a large centralized state in Transoxiana, uniting its scattered regions and creating a new great Timurid state, but the plans of the general were not crowned with success. His dreams were destined to be realized in India, where he went with his troops in 1526. In this country, Babur managed to create the basis for his empire, which was later called the "Mughal Empire" in Western sources. It existed for about 300 years-until the XIX century. Babur's ideas preached the establishment of harmony between peoples, as well as the introduction of education in all segments of the population. Like other Timurid rulers, Babur in his capital Agra gathers around him many outstanding writers, poets, musicians and artists of the time, thereby contributing to the development of science and culture. Along with his military and political activities, Zahiriddin Muhammad Babur was a prominent representative of the art of that time [3.45].

We can say that fate treated Babur rather unceremoniously, as a result of the fall of the Timurids, it threw him into a god – forsaken valley (Ferghana), lying at the foot of snow-capped peaks-even if not far from the Stone City (Samarkand), the stronghold of the Mongol Chagatai. The Ferghana Valley, cut off from the outside world by snow for many months, was fed by a single stream – a caravan road running from Samarkand to the border posts of the Chinese Empire. In fact, the valley served as the border between the nomadic lands and the still magnificent Samarkand - between farmers and hunters, science and barbarism. Remote and unremarkable, it seemed destined for obscurity.

However, Babur's pen intervened in his fate. In the little-known Chagatai dialect, he compiled and recorded the story of Fergana and his own life. In the silence of that era, Babur made him hear his voice. During his 47-year life, he left a multifaceted and rich literary heritage.

All of Babur's creative heritage has been included in the golden fund of world literature and culture, and is the heritage and national pride of our people. The history of the era of Timur and the Timurids shows that almost all of them, along with state affairs, were successfully engaged in science and creativity. So, the representative of this dynasty, Zahiriddin Muhammad Babur, in his short life, went down in history not only as a commander and founder of the Great Baburid state in India, but also as a scientist and poet who left a rich creative heritage. He wrote original lyrical works-ghazals and rubai, treatises on Muslim jurisprudence - "Mubayin", poetics – "Aruz risolasi", music, military affairs. A special place in Babur's work is occupied by a priceless literary monument of prose in the Uzbek language – the historical work "Baburname". This book is mainly autobiographical in nature and reflects the history of the peoples of Central Asia, Afghanistan and India in the late XV-early XVI centuries [2.15].

Reading these notes, made five centuries ago, we seem to be listening to the story told to us at the evening fire, when, dismounting from his horse, Babur settled down at the entrance to his tent, having finished the pursuit or, more often, having escaped from the pursuit of enemies. Day after day, Babur paints pictures of the era before the arrival of the Europeans, who came to get their hands on the treasures of the East.

His cousin, Haidar, had arrived in Kabul at the age of nine, and had also been deeply impressed by Babur's customs. Haidar also wrote that his education included " the art of calligraphy, reading, writing poetry, writing letters, drawing and decorating manuscripts... such crafts as cutting seals, jewelry, making saddles and armor, making arrows, spearheads and knives... instructions in such state affairs as important agreements, making plans for wars and raids, as well as training in archery, hunting, raising hunting falcons and everything that is useful in the government of the country." This circle gives a good idea of the pleasures and serious pursuits at the court of Timurid, and Babur himself now had free time to indulge his poetic talent, which brought him fame, according to Haidar, not the last poet to write in the Turks. The language of the Turki is such that versification in it is more similar to the art of crossword puzzles than to the usual poetry. Babur, for example, during one of his illnesses, amused himself by writing a quatrain and transforming it into five hundred and four different ways. Babur's short poems are scattered throughout the pages of his memoirs, but they are mostly meaningless in translation, as they rely on verb constructions [3.22].

Writers have noted that Babur's poems are his autobiography, in which deep feelings are touchingly expressed in poetic language, masterfully told about the experiences generated as a result of a collision with life circumstances.

In his ghazals and rubai, the poet raises such problems of human relationships as love, friendship, the desire for beauty, nobility, humanity, etc. He praises earthly love as the highest human dignity. Babur claims that for the sake of a date with his beloved, he is ready to endure any difficulties. Without her, he can't imagine life. With great sincerity, the poet expresses his willingness to sacrifice himself, his whole being, for the sake of love. Love for Babur is above wealth, social status and earthly goods. The poet in his gazelles creates the image of a beautiful beloved, endowing her with an unprecedented beautiful appearance, rich inner and spiritual content. His poetry also touches on the issues of morality and spiritual perfection of man. He exalts it, treats it with deep respect, and places a high value on the dignity of the individual. In rubai, he talks about how a person should cultivate the best moral qualities.

In his book "Baburname", Babur describes in detail the major cities of Central Asia, Khorasan, Iran, Afghanistan, and India. His data on Ferghana, Andijan, Samarkand, Bukhara, Kabul, Ghazni, Balkh, Badakhshan, Delhi, Devalpur, Lahore are invaluable, because the author

gives an idea of the geographical location of these cities, their trade and economic role in the feudal economy of that period.

Description Babur caravan routes leading from Kabul, not only India, but also in Central Asia, with the characteristics of mountain paths leading to the most important passes, coincides with topographical descriptions of the XIX century, forced to admire the enormous knowledge of the author. That is why A. Bornes, who visited Kabul in 1882, after visiting Babur's tomb, wrote that he had a deep respect for the memory of Babur, which has increased even more since he read the curious records of the "Baburnama".

In "Baburnama" descriptions of the nature, fauna and flora of Central Asia, Afghanistan and India are beautifully reflected; his topographical, toponymic, and ethnographic observations of Afghanistan and India are so accurate and imaginative that they are in no way inferior to the data of famous European travelers of the XIV-XX centuries, and, on the contrary, in many cases even surpass them with a more detailed and reliable presentation.

The last part of "Baburnama" although mainly devoted to the description of political events in Northern India, which took place from the day of Babur's first campaign in India to seize power from Sultan Ibrahim (1517-1526) to the day of Babur's death, also contains a lot of interesting information about the political, economic, and cultural life of the peoples of India [4].

Babur was one of the greatest men of his time. The great literary works of Z. M. Babur immortalized his name in the centuries. Interest in the wonderful works of the poet all over the world increases from year to year. Despite the extensive work carried out in recent years to study the works and activities of Babur, his work is still poorly studied and requires more attention. During his short life, Zahiriddin Muhammad Bobur left mankind a rich literary and scientific heritage, a work that carries an educational mission for the younger generation and is an invaluable asset. This heritage serves as a kind of school for us in the study of history, awareness of a sense of patriotism. The ideas of goodness and humanism sung in the works of Bobur have not lost their value and significance over the centuries.

In many scientific centers, in all over the world, his works are translated and studied, books about him are written. A deep study of the priceless heritage of ancestors will not only help to learn better about the common culture of the peoples of the East, but will also contribute to the further strengthening of the idea of friendship. The name of Bobur - a historian, commander and statesman - is immortal, and his works have stood the test of time. Evidence of this is a tribute to his talent and high recognition of his scientific contribution to the development of literature and historiography.

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