

**NOSTALGIA IN THE PERSON OF BABUR**

**НОСТАЛЬГИЯ НА ПРИМЕРЕ БАБУРА**

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**Аннотации**

Прежде всего в данной статье речь идет об Ибн Синоларе, Хорезми, Захириддине Мухаммаде Бабуре, способных воспитать подрастающее поколение как достойных наследников наших великих предков и внедрить свое научное и литературное наследие в сознание будущих поколений. идеи как поднять.

**Ключевые слова:** Ватан, З.М.Бобур, Нация, султанат, независимость, Улугбек, Монголы, Шайбаниды, Тимуриды, «бобурноны».

**Annotation**

First of all, this article deals with Ibn Sinolar, Khorezmi, Zahiriddin Muhammad Babur, who are able to bring up the younger generation as worthy heirs to our great ancestors and to inculcate their scientific and literary heritage in the minds of future generations. ideas on how to raise.

**Keywords:** Vatan, Z.M.Bobur, Nation, sultanate, independence, Ulugbek, Mongols, Shaybanids, Timurids, "Boburnona".

Bobur is literally great for us high level of culture is a symbol of oriental etiquette and morality.

Islam Karimov

**Introduction**

Abdurauf Fitrat, a prominent Uzbek progressive and a prominent figure in the Jadid movement, wrote in 1917 about learning from history: "History is a science that studies the past, the development, and the causes of the decline of nations." Indeed, history teaches and enlightens the people. The future cannot be understood without studying history. History is human such a rare and miraculous product of the intellect and thinking, man is educated from history, history teaches a great lesson. The future of a nation that has not been able to draw its own conclusions from the lessons of history and does not know the past well is self-evident. First of all, realizing that the role of history in the education of young people, who are the future of Uzbekistan, is invaluable, let's educate them in the spirit of respect for our great ancestors, who amazed the world and became a model of life. In particular, the young people who have a prosperous future, justice from Amir Temur, conquering the skies from Mirzo Ulugbek, endless love for the homeland from Zahiriddin Muhammad Babur, skillful diplomacy from Jalaliddin

Manguberdi, who surprised Genghis Khan, love of medicine from Abu Ali ibn Sino, love from Al-Khwarizmi should be educated in the spirit of learning.

As the Head of State said, "At the heart of all our noble intentions is the desire to raise our children to be physically and spiritually healthy, to see their happiness and prosperity, to see a prosperous future, to raise a generation that is second to none in the world stands. "

"The world has never had the same morning." Thousands of years have passed since the expression of this phrase. It means that the whole universe, nature and humanity are constantly changing and renewing.

Indeed, humanity also lives and continues to live according to such an eternal law. Times go by, times go by. Every generation of human beings in this enlightened world strives for change and renewal.

At the same time, there are periods of radical renewal in the history of nations, in which the genius of a nation, its desire to show its potential, its creative activity reaches its highest peaks. lol leaves.

Such universal achievements, which are the result of the great potential of the same people, will become the bright pages of human history and will give a great impetus to the development of world civilization.

Everyone wants to understand themselves, to know more about their ancestors, to learn about their lives. In this regard, historical works are of great importance.

In particular, the events and happenings of our past in the works of Zahiruddin Muhammad Babur are always valuable to us.

Thanks to independence, we have been able to study our history. Like the works of many of our great ancestors, Babur's work has many aspects for our youth. His thoughts on love for the Motherland, respect for parents, and loyalty to a friend teach a high spiritual lesson.

Zahiriddin Muhammad Babur, one of the great representatives of Uzbek classical literature, a talented scholar and a highly educated man who made an invaluable contribution to the development of the Uzbek literary language and literature, lived and worked in a complex socio-historical period.

The Baburids were a dynasty that ruled India from 1526 to 1858. It was founded by Zahiriddin Muhammad Babur from the Temurids. Abroad, Babur and his descendants were known as the "Great Mongols".

The Baburids are, in fact, the descendants of our compatriot, the Timurid Zahiriddin Muhammad Babur. In historical documents, they called themselves Baburi mirzas.

Thanks to the independence of Uzbekistan, Zahiriddin Muhammad Babur, one of the great scholars of the Uzbek people, is remembered and studied with great respect and esteem by our people.

"... Navoi, Ulugbek, Babur, Mashrab, Furkat, Kadyri and other great children of our people. Their heritage has served and will continue to serve the development and enrichment of the universal values of the peoples of Uzbekistan. We will do our best to pass on their invaluable heritage to the people and, above all, to the youth. "

I.A.Karimov.

Life and work of Zahiriddin Muhammad Babur.

(1483-1530)

Babur (pseudonym; full name Zahiriddin Muhammad ibn Umarshaikh Mirzo) was born on February 14, 1483 in the city of Andijan.

Zahiriddin Muhammad Babur is a great representative of Uzbek classical literature: a great poet; historian, geographer; a statesman, a talented commander; founder of the Baburi dynasty, Timurid prince.

Babur's father, Umarshaikh Mirzo, was the governor of the Fergana region, and his mother, Kutlug Nigorkhanim, was the khan of Mongolia and the daughter of the governor of Tashkent, Yunus Khan. Bobur's mother was an educated and intelligent woman who actively assisted Bobur in governing the country and accompanied him on his military campaigns. Umarshaikh Mirzo lived in the arch of the capital Andijan. The governor spent the summer on the banks of the Syrdarya, in Aksi, and the rest of the year in Andijan. Bobur's youth was spent with Andi. Like all Timurid princes, Babur studied military education, jurisprudence, Arabic and Persian under the tutelage of great educators, read many historical and literary works, and became interested in science and poetry. For his bravery and courage, he received the nickname "Bobur" ("Lion") from a young age.

Following in his father's footsteps, Babur devoted himself to the famous Sufi, Hoja Ahror, and grew up in the spirit of his sect, remaining faithful to this belief until the end of his life. Later, in "Boburnoma", Babur Khoja Ahror repeatedly states that the spirit saved him from inevitable destruction, disease and helplessness, and guided him in the most difficult circumstances. After the tragic death of his father Axida prematurely at the age of 39, the eldest son of the family, 12-year-old Babur ascended the throne (June 1494).

At the end of the 15th century, Movarounnahr was divided into many provinces that had become almost independent, led by conflicting Timurid princes or landed nobles. The struggle for the throne of Movarounnahr was in full swing, and various political conspiracies were being organized. Moreover, several beys and governors under Umarshaikh Mirza refused to submit to the young ruler (Babur). Some of them support Bobur's brothers, some claim independence, others oppose Bobur, others join their uncles and seek to physically destroy him. In the first two or three years of Babur's reign, he repulsed the attacks of his uncle Sultan Ahmad Mirza and Sultan Mahmud Khan. performs important measures such as installation. Babur's first goal was to capture Samarkand, the capital of Amir Temur's state, strategically and geographically important, and to preserve and strengthen the powerful state centered in Movarounnahr and restore the reign of Amir Temur. At that time, in a short time, a third ruler came to the throne of Samarkand. Sultan Mahmud Mirza, who ascended the throne after the death of Sultan Ahmad Mirza (July 1494), did not rule the state in Samarkand for more than 5-6 months - he died at the age of 43 after a short illness. He will be replaced by his son Boysungur, who ruled Bukhara. In 1495-1496, Babur marched on Samarkand twice unsuccessfully. In the autumn of 1497, he captured several areas around Samarkand and, after a seven-month siege, Samarkand, and Boysungur fled to Kunduz. The city was in the throes of a siege. Even ecclesiastical grain was hard to find. Babur had great difficulty in providing for his army. Some of the Navkars fled to Andijan and Aksi. In addition, some of the remaining beys in Andijan turned their backs on Babur and sided with his brother Jahangir Mirzo. Anxious and economically troubled from Andijan, Bobur, who was also seriously ill, decided to leave Samarkand after a hundred days in power. But when he arrived in Khojand, he heard that

Andijan had been lost and had fallen to the opposition. Bobur's attempt to retake Andijan with the help of his uncle Mahmudkhan, the mayor of Tashkent, was unsuccessful. This failure had a negative effect on Babur's army, and many of the beys and navkars (700-800 men) left Babur. After staying in Khojand for some time with his loyal men (200-300), Babur came to Tashkent to Mahmudkhan and began to make plans to take back Andijan. After some time, Babur returned to Khojand, and soon captured Margilan and took measures to capture Andijan. Finally, two years later (June 1498), he recaptured it. Babur made peace with his brother Jahangir Mirzo, leaving at his disposal "the regions of the Aksi side of the Khojand River ..." and took control of the regions of the Andijan side.

At the height of the Timurid conflict, Shaybanikhan invaded Movarounnahr. In 1499 he marched through Jizzakh and Samarkand to Karshi and Shakhrisabz, and returned to Dashti Kipchak with a large booty. Shortly afterwards, Shaibanikhan returned to Movarounnahr with great force and conquered Bukhara and Karakol (1499), and Sultan Ali Mirza cautiously handed over Samarkand to Shaibanikhan without a fight (1500). However, a certain part of the city's population and nobility was in favor of restoring Timurid rule. They wrote a letter to the governor of Fergana, Bobur, urging him to occupy Samarkand. When Babur arrived in Samarkand with his army (240 men) in the late autumn of 1500, the people greeted him and opened the city gates. The 600 soldiers left by Shaybanikhan for the defense of the city will be destroyed. Shaibanikhan retreats to Bukhara. In a short time, Babur's authority will be recognized in all districts of Samarkand, Karshi and Guzar. But the city had run out of food, and the famine had begun. Upon learning of this, Shaibanikhan gathered a large force and started marching to Samarkand again. In April 1501, Babur's army was defeated in a battle near the village of Saripul on the Zarafshan coast. Bobur retreats to Samarkand. The city is under siege again for four months. The besieged city dwelled from starvation, and in the second half of 150 Babur left Samarkand reluctantly and went to Mahmudkhan in Tashkent.

Although Babur fought hard against Shaybanikhan for several years to protect and preserve the Timurid kingdom, he was unable to achieve his goal in the face of severe economic crisis and political turmoil in the country. In 1503, the combined army of Mahmud Khan of Tashkent, Babur and the Kalmyks was crushed by Shay Bani Khan on the banks of the Syrdarya. While Babur was fighting for the throne of Samarkand, Andijan was captured by Sultan Ahmad Tanbal. Tired of the relentless battles and heavy taxes of the Timurids, the people did not support Babur and he was forced to leave Movarounnahr (June 1504).

With 200-300 navkars, Babur crossed the Gissar Mountains into Afghanistan and used internal strife to capture Gaza and Kabul. After capturing Kabul, Babur set out to establish an independent state, regulate the army, and establish strict internal discipline. Babur saw Kabul, and Afghanistan in general, as his homeland, and began construction, beautification, trade, and agriculture. He organized such camps as "Garden Shahrora", "Garden Jahonoro", "Ortabog", "Garden of Faith" and "Garden Bobur". He turned the inner fortress of Bolo Gissar into his residence, renovated it, built new buildings and lived in this fortress with his family. His children Humoyun, Gulbadanbegim, Komron and Hindol were born here. Kutlug Nigorkhanim, who died in the spring of 1506, will be buried in the "Garden of Navruz" built here.

Speaking about our great ancestor Zahiriddin Muhammad Babur, it is worth noting that he has a unique place in our history and literature. Especially noteworthy are the poems of the poet in our classical poetry, which are full of a new spirit - the Motherland and the glory of love for it. His biographical character, which he boldly incorporated into classical poetry, also highlights Babur's poetry. This is the next feature that gives life to the poet's patriotic feelings. "Indeed, when we look at Babur's work, many of his poems are in the context of nostalgia, and the nostalgia for the homeland and him is central. In his work, there is a connection with his life: he writes down the difficulties he faced as a king. After all, separation from the homeland, the inability to rule the homeland, is one of the mistakes of the poet:

Tole' no my soul was in trouble,  
I did everything, it was a mistake.  
Leaving my place, I turned to the Indian yellow,  
O Lord, what a pity.

If we look at the historical works, the socio-political environment in Movarounnahr at that time did not allow Babur to rule the country for a long time. Bobur's accusations against him show that he was demanding and humble. He suffered greatly and was forced to move to another country (formerly Kabul). The poet says about it in the following poem:

If I don't know, I know,  
Holimdin erur God forbid.  
Kabul sori gar azimat etsang,  
I will sacrifice myself to you, O king!  
Bobur sighed again,  
Don't burn your hand oh nogoh!

It is no exaggeration to say that the various difficulties and contradictions in Babur's life, even though he was well educated in the field of intelligence, sharpened his intellect and turned him into a sage. After all, in many of his poems the philosophical spirit is clearly expressed:

The definition of the nation is the same as me , Babur,  
I had a good time in this world.

When he left Movarounnahr, the motif of the Homeland became even stronger in his work, gaining a particularly sad content. Now the notion of homeland, as well as the notions of alienation and alienation are expanding. The poet remembers the friends and relatives left in the motherland, and even the nature and blessings of the native land, reminds and longs for the Motherland as a part of it:

The watermelon and the grapes are all in my heart,  
There is always flowing water from my eyes.

It is well known that Babur, as a just king, pursued a just policy in the lands he ruled. He called the people to enlightenment and creativity. He renounced the factors that negatively affected the spiritual life and banned them from public life. He made a great contribution to the prosperity of the life and culture of the Indian people. He further developed enlightenment with his knowledge. But all his life he had been occupied by his homeland, by his aspirations for it:

Wherever you are, O flower, for the soul of Bobur,

I feel sorry for the stranger, he is from Andijan.

This means that in Babur's work the motif of the homeland is of great importance. Although he built a kitchen in another country, he is a true Uzbek child who has not forgotten his homeland.

Bobur's love for his homeland was boundless. Bobur's love for his homeland makes him attractive.

Babur added new images to the list of traditional artistic images in our poetry, and the coverage of these aspects of his work is always relevant. Poetic images such as king and slave, homeland and longing, kingdom and poverty, victory and defeat, goodness and honor are the images and concepts that are highly expressed in Babur's work. Although there were elementary appearances of these images and emblems before Babur, Babur exalted them. He introduced into our literature a real and concrete image of the Motherland. It is true that in Uzbek poetry, even Bobur, there was a symbol of the Motherland. However, if in the works of the salafs the concept of the homeland in general expressed the concepts of life, residence, livelihood, when Babur meant the homeland, he understood not only Samarkand or Andijan, but Turkestan in general. In his works he painted a portrait of her, and eventually created an artistic image of the Motherland.

A person in a foreign land who does not remember,  
It is a man who does not rejoice,  
My heart does not die of joy in this strangeness, oh,  
Of course, one should not rejoice in the West,  
says Zahiriddin Muhammad Babur.

In Babur's perception, the concepts of homeland are mixed:

I have not been strong for a long time,  
I have no choice for a moment.

After losing his homeland, his image is now reflected in the poet's poems through the content of nostalgia:

Pigeon, my letter, whatever you accept,  
If I connect my heart, it will be a new message.

Or:

The watermelon and the grapes are all in my heart,  
There is always flowing water from my eyes.

The poet can't stand the loss of his homeland, he can't get used to it, he believes that one day he will return to his homeland.

Leaving my place, I turned to the Indian yellow,

Oh my God, what a pity.

Dozens of notes in Zahiriddin Muhammad Bobur's "Boburnoma" also contain the image of the Motherland:

What is the location of the finger,  
What state is inevitable.

"The memory of our people is rich in wonderful names. Beruni, Al-Khwarizmi, Ibn Sino, Imam Bukhari, Al-Termizi, Ahmad Yassavi, Ulugbek, Babur Navoi and many other world-famous scholars have a wide spirituality and at the same time have a difficult fate. are images."

I.A.Karimov.

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