

ANALYSIS OF BABUR'S CHARACTERISTICS IN KHAYRIDDIN SULTANOV'S LITERARY WORK "BABURIYNAMA"

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ABSTRACT

This article provides an in-depth look at Khayriddin Sultanov's "Baburiynama". This literary work is devoted to Zahiriddin Muhammad Babur who was one of the most famous historical figures. While writing this article pwe mostly paid attention to the passages describing the character of Babur. Samples and descriptions of Babur's characteristics as a king or head of the family are given.

Keywords: *Zahiriddin Muhammad Babur, Amir Temur, Khayriddin Sultanov, "Baburiynama", Ibrahim Lodhi, Prince, Palace, Fencing, Archery, Kabul, India.*

АННОТАЦИЯ

В данной статье подробно рассматривается «Бабурийнаме» Хайриiddина Султанова. Это литературное произведение посвящено Захириiddину Мухаммаду Бабуру, одному из самых известных исторических деятелей. При написании этой статьи мы в основном обращали внимание на отрывки, описывающие характер Бабура. Приведены образцы и описания характеристик Бабура как царя или главы рода.

Ключевые слова: *Захириiddин Мухаммад Бабуру, Амир Темур, Хайриiddин Султанов, «Бабурийнама», Ибрагим Лодхи, князь, дворец, фехтование, стрельба из лука, Кабул, Индия.*

INTRODUCTION

Zahiriddin Muhammad Babur is one of the most complex, the most attractive, the most dramatic figures in our history. There are countless examples of Uzbek and english literary works about his exemplary life and creative products. In this article, we have decided to study the work of the Uzbek writer Khayriddin Sultanov, who devoted many years of his life to the study of Babur's life and created unique works. The book "Baburiynama", written by the famous writer, skillfully illustrates the unique characteristics of Zahiriddin as a young king, commander, and later as a father and an experienced ruler. We have selected such fragments from the work and tried to analyze them.

Babur succeeded to the throne of Andijan as a result of his father's untimely death. There is no doubt that the 11-year-old young ruler is still very inexperienced in

public administration. Khayriddin Sultanov describes the situation in his book as follows: “Before Babur could cross the borders of Samarkand he received bad news: his younger brother, Jahongir Mirzo, had taken the throne and was waiting for his brother with a sword.”

Babur always tried to instill in his children the virtues that he had. The literary work skillfully depicts similar aspects of Babur: “A compassionate and kind father, Zahiriddin Muhammad Babur, always encouraged his children to be in harmony and unity, tried to instill this feeling in their blood. His letters to Humayun, full of example and discipline, are an example of this. It turns out that he sent letters to other boys. ”

DISCUSSION AND RESULTS

The courage and bravery of Zahiruddin, an unparalleled warrior and a ruler who always cared for his warriors was praised all over the world. Khayriddin Sultanov emphasizes this in many parts of his work: “We know from history that Babur was a great commander. The honor of being a great commander is achieved through great victories. Babur's unparalleled victories still amaze the world. Researchers around the world admitted, "Babur is the bravest of men." From the age of twelve, still on the throne, roaming the kingdom with worries, raids and invasions, Babur Mirza won many victories: sometimes-over Shaibanikhan, sometimes-over the Afghan princes, sometimes-over Ibrahim Lodi, sometimes-over Rano Sango."

The more accurately and truthfully Babur thinks about historical events, historical figures, and natural phenomena, the more courageously he speaks about the peculiarities of his personality. The great flaw in his character is that he does not hide his guilt, and does not hide from the reader his sufferings, the inner, painful contradictions of the soul.

It makes the reader think involuntarily. What is the reason for the deep truth that has always controlled the pen of a great thinker, a man of great power? Why is this necessary? After all, in the eyes of contemporaries and future generations, it was not difficult for Babur Mirza to turn a blind eye to the unpleasant situations that could overshadow his historical classics. Did anyone dare to accuse him of lying, in modern parlance, of falsifying history?

From the point of view of Khayriddin Sulstonov, there were two reasons for this. The wise men of the ancient world used to abstain from lying on a sheet of white paper. Because they always began the word in the name of God. Both the paper and the words written on it were considered sacred at the level of bread. Babur Mirza, of

course, grew up in such an intelligent environment from a young age, so it is clear that he adhered to this tradition of the time. The second reason is closely related to Babur's courage, honesty and arrogance. In the pages of the "Baburnama", the truth is seen as the main criterion of Babur's life. Babur's moral point of view, his spiritual analysis, is very cruel. When he evaluates the actions of others, he puts them first. "

This is not the only incident in Babur's life. There are many examples of this in Babur's autobiographic book "Baburnama". Remembering the astrologer Muhammad Sharif, who served in his palace, Babur laughs bitterly at his false prophecies. When the time came to fight, this astrologer often tried to avenge Babur's martyrdom with false prophecies. Tonight, Mirrix is a western sor, and the warrior will be defeated, and the commander, who does not listen to such fabrications, will win on the contrary.

It is clear, then, that Babur understood the divine truth, the superstitious beliefs, and was able to find the only right path in a complex, dangerous historical environment.

Khayriddin Sultanov also made it clear that Babur was very demanding of his soldiers as a ruler: "It is known that Babur established a very strict discipline among his army. His hatred for the soldiers, who unjustly oppressed the people and engaged in looting, was boundless. From Babur's point of view, such haters will inevitably be cursed and retaliated against. Or else, Babur narrates an incident that took place while he was in the Yam district. In this village, he strictly orders his soldiers to return the forcibly taken property to its owner by morning. The next day, he recalls, Cherek did not have a spear in his hand or a piece of string - it was all returned to the wind. "

Babur, who treated all members of the religion equally, ordered that all be treated with the same respect: It is well known that, regardless of their sect, they have fought hard against oppression. "

Zahiriddin Muhammad Babur was always legally proud of the genius of his great ancestor Amir Temur. This sense of pride undoubtedly played a decisive role in his development as a great statesman and cultural figure around the world. In his memoirs, Hazrat Babur always mentions the name of Amir Temur with great respect and sincerity. From the first pages of the "Baburnama", he notes with pleasure and pride that his lineage goes back to the great genealogy of Timur.

If Amir Temur intended to add glory to the state, to further enhance his position and prestige from the conquest of India, Babur Mirza's intentions were fragmentary - "let's think for ourselves", that is, stable was to capture a province. Because it is clear from the above-mentioned scene that this period was the most difficult, unfortunate, in the life of Babur Mirza, when his work was progressing and declining.

Due to the severe tests of fate, Zahiriddin Muhammad Babur Mirza was forced to wander around on horseback all his life. It was not always possible to realize the glorious creative plans of his heart, to build unique buildings in the world like his great ancestor Temur. But even if it was a moment of struggle, marching, and royal worries, he devoted himself to creativity, which was the essence of his life. He saw the meaning of life not in destruction, but in creation, and he rejoiced in it. Whether in Samarkand, or in Ush, or in Kabul or Delhi, they tried to leave behind good deeds and beautiful buildings. In particular, during his short life of less than five years in India, he made great efforts to develop this country, which has become his second home. As in his lifetime, he compared his work in this area with the criteria of the great Amir Temur.

CONCLUSION

Babur Mirza was only lucky to rule in India for five years. These years of war, unparalleled suffering, endless human suffering, and longing for the homeland were the period of formation of the new Turkic-Indian state and the heyday of the sensitive poet Babur's poetry.

Although Babur came to these lands as a conqueror by the decree of history, Paradise, for example, took possession of this land by the will of destiny. Although he missed his homeland, Andijan, the great Samarkand, where he lived through the hardships of his life, he loved the Indian soil and the Indian people, tried to make it prosperous, united the hostile tribes and founded a centralized giant state. Babur's historical service was that, on the one hand, he continued the activities of the Timurid dynasty in Turkestan, which was abolished in Turkestan due to the invasion of Shaibanikhan, and on the other hand, he and his descendants opened a new page in the history of Indian statehood. As a conqueror who conquered Indian property, he did not take the wealth of the country to his homeland, but spent all that he had brought from his homeland on the beautification and development of this land. Famous classical monuments and architectural wonders, born of the material and spiritual treasures of the Baburid dynasty, not only add to the beauty and glory of India today, but also bring huge economic benefits.

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