

BABUR: AN OUTSTANDING MILITARY LEADER, POET AND SCIENTIST

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Abstract: The article talks about Zahiriddin Muhammad Babur, a significant figure who played an important role in many aspects of public life in the distant past. He was a talented military leader and statesman, as well as an outstanding poet and writer with an interest in art, literature and science. Although his works on music and warfare have not survived, his other writings are of great historical significance and have long been primary sources for scholars studying the history of Central Asia, Afghanistan, India and Iran.

Keywords: Zahiriddin Muhammad Babur, literature, science, Baburnama, Uzbek literary language, Samarkand, Andijan.

I. Introduction

One of the major figures who played an important role in many areas of public life in the distant past is Zahiriddin Muhammad Babur. At one time, he was a talented military leader and statesman, a talented poet and writer, an outstanding scientist who knew the value of art, literature and science. Although his treatises on music and military affairs have not reached us, a number of his other works of great scientific importance have long been one of the main sources for oriental scholars studying the history of Central Asia, Afghanistan, India and Iran.

II. Literature Review

Babur's lyrical divans "Boburnama", "Khatti Boburiy", "Harb Ishi", "Musical Science" and other works made an invaluable contribution to the development of the Uzbek literary language, literature and science.

Zahiriddin Muhammad Babur was born on February 14, 1483 in Andijan, the capital of the Fergana region. His father Umarsheikh Mirza was one of the Timurids and ruled the Fergana tribe. During this period, the Timurid state, somewhat centralized in Movarunnahr, disintegrated and was divided into small feudal states. Conflicts between them and the continuous struggle for the throne destroyed the economic and cultural potential of the people of the country. Babur's father, Umarsheikh Mirza, ruled during a period of intense struggle for the throne and took an active part in this struggle.

Babur received education and training from high-level teachers and trainers. Very soon he learns his letters and begins to study science, literature and history. He also spent a lot of time engaged in military exercises and hunting. He surprised adults with his abilities. In 1494, the ruler of Andijan, Babur's father Umarsheikh Mirza, accidentally died and was succeeded by his 12-year-old son Zahiriddin Muhammad Babur. The account of these events is described in detail in the work "Boburnama".

Babur ruled the country first under the leadership and support of Sheikh Mazidbek, and after his death - Boboguli Bobo Alibek ("bekatka") and his active mother Nigorkhanym. With their support, he reorganized the army, strengthened cities and fortresses, skillfully repulsed the enemy's attack and forced him to retreat. While his father was still alive (in 1494), he managed to eliminate the war started by the governor of Samarkand Sultan Ahmed Mirza (brother of Umarsheikh Mirza) and the governor of Tashkent Mahmud Khan (son-in-law and

son-in-law of Umar Sheikh Sultan Ahmad) and forced the enemy to retreat. This was Babur's first and greatest victory.

III. Methodology & Empirical Analysis

At the end of the 15th century, feudal fragmentation reigned in Movarunnahr and Khorasan, each bek tried to act according to his own will. According to historian Shaibani Khan Muhammad Salih, everyone was afraid of each other, demanded their own kingdom and sowed the seeds of incitement in the country. Babur was also forced to take part in the battles that raged on the land of Movarunnahr. The masses found themselves in a difficult situation.

After the death of Sultan Mahmud Mirza, in January 1495, his second son Boysungur Mirza was elevated to the Samarkand throne. 1496 The Tarkhan uprising against Boysungur Mirza begins in Samarkand. Babur Mirza, who learned about this, became a contender for the Samarkand throne and on June 17, with his army, arrived in the Shavdar district and besieged Samarkand. At the same time, Sultan Masud Mirza besieged Samarkand from the second side, and Sultan Ali Mirza from the third. With the approach of winter, these princes leave Samarkand and return to their homeland.

Babur captured Samarkand in 1498, at the age of 15, after several attempts. However, the internal situation in Samarkand did not develop as Babur expected. As a result of mutual wars and taxes, the city was in a deplorable state. On top of that, news comes that Uzun Hasan has rebelled against the kingdom in Andijan. Babur Mirza, observing the political and economic tensions, decided to save Andijan at all costs. For these reasons, Babur ruled Samarkand for 100 days and left it to its fate.

When Babur left Samarkand and reached Khojand, he received news that Andijan was lost. At that time, Samarkand was occupied by Sultan Ali Mirza. Babur Mirza wandered between Samarkand and Andijan for two years, but he failed to capture either of the two cities.

Only two years later Babur captured Andijan, he again brought an army with the intention of taking Samarkand. At this time, Shaibani Khan was approaching Samarkand, intending to capture the central regions of Movarunnahr. With the consent of the Samarkand governor, Sultan Ali Mirza, Samarkand was transferred to Shaybani Khan.

In 1500, Babur suddenly invaded the city of Samarkand and destroyed the main forces of Shaybani Khan. At this time, Shaibani Khan was in Kenyul. Samarkand was ruled by one of its emirs. Thus, Babur ascended the Samarkand throne for the second time.

But this time too, Babur will not stay in Samarkand for long. Because devastation and hunger reigned in the city. In such a situation, Babur accepts the offer of Sheybani Khan, who was besieging the city, to make peace. This event is described in Gulbadanbegim's work "Humayunnama".

IV. Results

Babur, who left Samarkand and separated from his province and many workers, suffered greatly in Tashkent. Babur wants to return Andijan with the help of his uncle Mahmud Khan. However, he also comes to him and encourages him to fight together against Shaibani Khan, but this turns out to be unsuccessful. Mahmud Khan was defeated and Shaibani Khan was captured. Shaibanikhan also captures Tashkent. Babur flees to the north-eastern part of Mongolia. After some time, he returns to the Fergana Valley. However, in 1504 he left for Afghanistan with over 300 men after he failed to create a large and strong power in Movarunnahr.



Babur marched towards Kabul and in September 1504 took Kabul from Muhammad Muqim, son of Zunnun Arghun. Thus, Kabul and its environs would be under the control of Babur.

In 1505, Husayn Bayqara invited Babur to Herat along with all his sons. The purpose of this meeting was to conclude an alliance against Shaibani Khan and prepare for war. Babur Mirza said that he would definitely follow this advice and sent Syed Afzal.

On May 5, 1506, Sultan Husayn Bayqara died when he reached the Baba Ilohi region with an army against Shaybani Khan. Babur went to Herat in need of blessing and met with the sons of Sultan Husayn Bayqara, felt their internal conflict and enmity and returned, despairing that it was impossible to form an alliance with these princes and fight against Shaybani Khan. As he approached Kabul, news arrived that his cousin Mirza Khan had rebelled in Kabul and declared himself king. Babur, after many difficulties, captures Kabul.

In 1507, Shaibani Khan, having conquered Herat and all of Khorasan, decided to go on a campaign to Kandahar. Having captured it, he appoints his brother Nasir Mirza as governor and returns to Kabul himself. Shaibani Khan came with his army and besieged the city, suspecting that Babur was in Kandahar. Nasir Mirza could not stay in the city and fled to Kabul.

In September 1507, Babur went on a trip to India. But upon hearing the news that Shaibani Khan could not take Kandahar, made peace and returned, he returned to Kabul.

Babur's eldest son Humayun Mirza was born in March 1508. In this regard, Babur orders that from now on he be called King Babur.

In 1510, after the death of Shaybani Khan, Babur concluded a military treaty with the Iranian Shah Ismail Safavi, captured Samarkand and, in accordance with the agreement, preached a sermon on behalf of Shah Ismail. The masses of the people dissatisfied with this (Ismail belonged to the Shiite sect) were influenced by the priests and began to be hostile to King Babur. Despite this, King Babur ruled Samarkand for eight months.

At this time, Ubaydullah Khan from Shaybani moved to Bukhara with an army of five thousand. On April 28, 1512, a decisive battle took place near Koshmalik between Khairabad and Karakol. In this battle, the army of Ubaydullah Khan unexpectedly defeated the army of King Babur. King Babur quickly returned to Samarkand, took his relatives and soldiers and went to Kabul through Hisar. Now he will completely throw out the idea of ruling Movarunnahr from his mind and, having resigned himself to fate, will again set the agenda for a campaign towards India.

King Babur marched from Kabul to India five times. In the fifth campaign, that is, on April 21, 1526, the famous battle of Panipat will take place. This battle will take place with Sultan Ibrahim ibn Sultan Iskandar ibn Bahlul Lodi, the ruler of Delhi. According to historians, Sultan Ibrahim Lodi had about one hundred thousand warriors and about a thousand war elephants.

In total, King Babur had from ten to twelve thousand soldiers. Gulbadanbegim describes these events in great detail in his work "Humayunnoma". After the victory over Ibrahim Lodi, on April 27, a sermon was read in Delhi in the name of King Babur. After Babur's victory, some Indian and Afghan feudal lords formed an alliance and rebelled against Babur under the leadership of the governor of Chitor, Rano Sango. This terrible battle also ended in Babur's victory. Thanks to this victory, Babur firmly established his power in India. He created a large state - an empire. Europeans began to call this empire the "Great Mongol Empire" because they considered the Timurids to be descendants of Genghis Khan.



Babur remained in India for the rest of his life. Some of his commanders and commanders returned to Afghanistan. Babur misses his homeland, misses his friends. He is in constant contact with his friends and relatives in Afghanistan and Movarunnahr, sending them his new works and gifts - congratulations. But until the end of his life he cannot lose the dream of returning to his homeland.

The state founded by Babur played an extremely progressive role in the socio-political and economic-cultural development of India. The emergence of a large and centralized state created ample opportunities for the development of India. Babur paid great attention to the economic life, culture and prosperity of India. He opened ditches and canals and built various buildings. He began to work according to the customs and traditions of various tribes and peoples of India. He gathered around him learned and virtuous people. He appointed Shaikhora, one of O'inda's scholars, as his minister and advisor. The famous historian Khondamir and some other poets and poets went to the gallows of Babur after the death of Husayn Bayqara. Many poets and scientists gathered in his palace. Babur consulted with the poor and virtuous people around him. he advised his sons to do the same.

The state founded by Babur lasted until the British occupation of India. Babur's successors, the Babur kings, played a great positive role in strengthening the political power, economy and culture of India. They became close and mixed with the local peoples. India's economy and culture grew rapidly during the reign of Babur's grandson Akbar (1556–1605). During the time of Babur and the Baburites, literature in Turkish also appeared in India, and poets such as Bairam Khan (16th century) flourished.

Jawaharlal Nehru in his book “The Discovery of India” assessed Babur and wrote: “Babur was a charming man, a Renaissance ruler, a brave, energetic and dexterous man, he knew how to enjoy the elegance and pleasure of life...” When Babur came to India, there began a new era and a new kingdom. The power and glory of the country increased, and the glory of the Babur dynasty spread throughout Asia and Europe.”

Zahiruddin Muhammad Babur was not only a great statesman and a skilled military leader, but also a great poet, writer, historian and scientist. Babur's legacy is varied. He was both a poet and a writer, writing scientific treatises on musicology, poetic style and the art of war. But these works of his have not been found and have not reached us. In addition to “Boburnama”, there is also “Devon of Poems”, which proves that Babur is a lyrical poet, as perfect as Lutfi and Navoi. In his work Mubayin, Babur created a beautiful piece of poetry by measuring the mode of taxation, allocation of arable land and on which land the amount of tax should be levied. It can be assumed that Babur wrote this work for his son Humayun Mirza. Because in the work he mentions the names of Humayun and Komron Mirzas and wishes for them. In addition, Babur Khoja Ahror's work on Sufism, entitled “Volidia,” was translated into Old Uzbek. Babur is also the author of a valuable work called “Mukhtasar”, which belongs to Aruz science.

V.Conclusions

Babur also dealt with questions of the alphabet. He is the inventor of a special type of writing "Khatti Baburi". Babur's works are extremely colourful. Although his life was devoted to the worries of exile and travel, he kept himself clean by ablution and tayammum and performed the obligatory sunnah of a Muslim. On top of that, he wrote “Kitobu-s-salot” - a “Prayer Book”, which can be said to be an invitation to future generations.

The dictionary meaning of the name Zahiriddin Muhammad Babur is “Tiger”. His body was like his name, he was strong, bold, brave and agile like a tiger.

The greatest and most wonderful work of Babur, which introduced him to the whole world, is the book “Boburnama”, which European scientists put on a par with the comments of Julius Caesar. “Boburnama” is a historical and artistic work.

“Boburnama” is a historical source, as well as a valuable monument of Uzbek prose. At the same time, “Boburnama” is an educational work on geography, ethnography, medicine, folk medicine and other scientific fields. This is an important monument of the Uzbek literary language.

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