

THE EXEMPLARY LIFE OF BABUR MIRZA IN THE INTERPRETATION OF STEPHEN MEREDITH

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ABSTRACT:

This article examines the hard life and unique work of Zahiriddin Muhammad Babur on the basis of the prominent writer Stephen Meredith and his outstanding work, "Babur: the Diarist and the Despot". The interpretation of Babur as a great king and commander, an unparalleled writer and poet, a true expert in the fields of art, gardening and construction has been analyzed with various life examples.

Keywords: Turks, Mongols, king, commander, poet, writer, composer, musician, gardener, builder, descendant, contribute, description.

Introduction:

The history of mankind dates back several thousand years. During these millions of years, many historical figures have contributed to the development of the world. However, not all of them are recognized around the world for their work. Such people are few. One of them, Zahiriddin Muhammad, known to us as Babur, is the founder of the Mongol Empire in India.

In the pages of the past, he appears as a ruler, a warrior, an athlete, a writer, and a lover of nature. As we turn the pages of

"Baburnama", in which he writes about his dreams and fears, thoughts and actions, we realize that we are in front of a person with the most perfect human qualities that adorn the throne of Asia. Babur's character will undoubtedly increase our interest and respect for him. There are countless works in Uzbek and world literature devoted to the description of Babur's way of life, literary works, and human qualities. One of the most famous of these is Stephen Meredith's "Babur: The Diarist and the Despot".

LITERATURE REVIEW:

Zahiriddin Muhammad, who was a descendant of Amir Temur, the great horn and commander on his father's side, is a descendant of Genghis Khan on his mother's side. For this reason, as Stephen Meredith wrote, Babur inherited courage and bravery from the Turks, and infinite energy and strength from the Mongols. There is no doubt that Babur inherited his intellectual ability and art skills from his mother, Kutlug Nigar Xonim. (S.M. Edwardes) Because his father, Yunus Khan, who was known for his character and skill in conversation, he was also a great musicologist and artist. Babur's two grandmothers, Eson Davlat Begim and his paternal grandmother

Shah Sultan Begim, made an invaluable contribution to the formation of his character.

Physically, Babur was very energetic and agile. He went hunting many times with his soldiers. One day he was hunting pheasants in the woods, and the next time he caught a deer with the help of bow arrows, despite the fact that his hands were injured. Another time, he tells an interesting story about how he chased a wild wolf while rhino hunting near Peshawar. Swimming was also one of his hobbies. He was even in the habit of crossing every river he encountered on his way. During the Indian march, he crossed the Ganges and sailed back to its shores without resting.

Because of his love of travel, inherited from the Mongols, Babur had a passion for sightseeing and research. When someone told Zahiriddin about a tomb that was moving during the recitation of the blessings of the Prophet in Ghazna, Babur ordered to investigate the matter. As a result, it became clear that the actual movement of the tomb was a fraud, as the masters had set up a platform under it during the construction of the tomb, so that the tomb could be moved. Deception and fraud were the things he hated the most for Babur. For this reason, he immediately ordered that the platform to be dismantled and that this fraud be never continued. (S.M. Edwardes) As he points out, he has never celebrated Ramadan Eid for two years in the same place repeatedly since he was 11 years old, because he loves to travel. His later generations inherited Zahiriddin's love of travel, especially his grandson Akbar. (S.M. Edwardes)

ANALYSIS:

The most striking aspect of Babur's personality was his boundless devotion to his relatives and friends. He considered betrayal the greatest crime. When Babur heard that Xursraw Shah had blinded one of his relatives and killed the other, he expressed his hatred

for him and cursed him a thousand times. Bad habits or shortcomings of family members never diminished Babur's loyalty to them. Along with his Timurid brothers, Babur was equally loyal to his Mongol relatives. When Qambar Ali, one of Zahiruddin's relatives, told him to renounce the Mongol khans and join Ahmad Tanbal, Babur replied: "Is this right?! These khans are my blood relatives. Serve them rather than betraying."

Babur Mirza took the throne when he was 11 years old and went through many hardships until he was 20 years old. He is visible in history sometimes as the true ruler of the provinces and sometimes as a king who fell victim to ambitious and treacherous nobles. Throughout his life, he had experienced both the joy of victory and the pain of exile. With the dangers and the fame that Zahiriddin faced, his strong psychology formed. The events of the first years of his reign and the problems that arose caused him some feelings of depression and anger. Especially between 1497 and 1498, when he lost Andijan and was persecuted by several hundred loyalists. Even in the most anxious moments, Bobur's heart was comforted by poetry.

Babur's courage and bravery are manifested in the fact that a young man under the age of 22 is forced to say goodbye to his homeland and look for a place of refuge for himself and his loyal ones. Despite losing his father's legacy, he always tried to overcome his difficulties with a smile, even when he failed. Thus, Babur, the founder of the Mongol Empire in India, left his homeland for life. (J. Nehru) Had he not persevered with all, Babur would not have survived the hardships of his youth.

Needless to say much about his bravery in battles. Even as a 19-year-old, he captured the Samarkand fortress with only 240 soldiers. This victory can be compared to the conquest of Karshi by Amir Temur or the siege of Herat by Sultan Hussein Mirza in 1470. (H.

Lamb) During the Andijan march against Sultan Ahmad Tanbal, he was also severely wounded by an arrow from his right leg. Still, he continues to struggle and soon his injuries heal.

Babur's military discipline was very strict and his methods of punishment were very brutal compared to today's requirements. During the march of Bhira, he commands his soldiers: "Do not injure the common people and do not harm their herds, cotton fields and even broken needles. "(P. Qodirov) Despite such an order, some soldiers are determined to plunder the common people. Babur, on the other hand, condemned those who disobeyed the order to be executed and some have their noses cut off.

Like all Timurids, Babur was a musician and composed music himself. In his book "Musiqqa ilmi", he mentions the names of musicians who were skillful at playing various musical instruments; in particular, the Herat musician Binai, who composed a song under the name of Babur, appreciated the technique of playing the instruments. Babur's taste in musicology was as perfect as his skill in writing letters, and he could not bear to listen to songs sung tastelessly. There is no doubt that Babur's descendants Akbar Mirza, Jahangir Mirza and Shohjahon also inherited his musical skills. During the reign of Babur Mirza, the field of musicology was strongly encouraged in the Mongol Empire.

Historian Lane-Poole writes: "Babur's place in history is determined by his conquest of India, his founding of the Empire. His status in literature is invaluable with his work "Baburnama", which begins with the adventures of his youth. In Persian, in Latin, he was a great poet. He was a master of the prose genre in his native Turkish language."

Babur's adventurous lifestyle, the quality of his work is unparalleled. The following is a list of them in the "Baburnama" by the writer Annette Beveridge: "Divan", a

collection of poems in 1519; the pamphlet "Mubin", written in 1522, dedicated to his son Komron Mirza, consisting of 2,000 lines compiling the rules of the Muslim religion in the Turkish language; A collection of poems created in India; Autobiographical work "Baburnama"; The pamphlet "Walidiya", a translated work of Khoja Ahror Vali in 1528-1529. Babur created a new alphabet known as the "Xatti Baburiy", used it to copy the Koran, and later sent it to Mecca. Babur's poetry, like his prose, has a great taste.

The most remarkable aspect of "Baburnama" is its accuracy. As we read it, we make sure that it doesn't really contain anything else. Zahiriddin himself describes his work as follows: "I did not write this to complain about anyone. I just wrote the truth. I just wrote down what really happened. I have revealed the good and bad sides of my father, brothers, cousins and even strangers. In writing about the conquest of Samarkand at the age of 19, Babur refrained from exaggerating his achievements. Proof of his claim that he wrote only the truth in his work can be seen in the fact that Babur never concealed his mistakes and defeats, or allowed any inaccuracies, even in the smallest of places.

DISCUSSION:

In his autobiographical work, Zahiriddin describes each country he visits, first of all, its climate, nature, fauna, flora, population, water supply, trade, etc., because in his opinion, this information is something that every tourist or reader wants to know.

During his years of uninterrupted adventure, Babur was able to demonstrate his mastery of art in other areas as well. Although only a few of them have survived to the present day, he has created many buildings using his architectural skills. In particular, in 1496, the young ruler, who was only 13 years old, built a castle in the city of Osh, and a dome in the tomb

of a saint in the city of Ghazni. In Kabul, he built a mosque, a caravanserai and baths. (S.M. Edwardes) But it was only after his arrival in India that he devoted himself to the field of construction and invited Sinan, an Albanian architect from Constantinople who had led the construction of many buildings in the Ottoman Empire. As Bobur mentions in his book "Baburnama", about 680 workers were employed every day in the construction of his buildings in Agra, and more than 1,500 in the buildings in Sikri, Biana, and Gwalior. The mosque in Panipat, built in 1526 in honor of Zahiriddin's victory, has survived to the present day.

Babur's greatest contribution to India was his introduction to the arts of gardening and construction, which had entered Central Asia from Iran and flourished in Turkestan. Babur spent most of his time interested in creating gardens rich in fountains, waterfalls and a variety of flowers. (A.S. Beveridge) He established at least 10 gardens in Kabul, one of which still holds a tomb. After making Agra the capital of India, he ordered the creation of "Aram Bagh" on the banks of the Jamna River. Inside, camps, baths and rose-rich squares were created.

Babur delegates the administration of his power to his son Humayun, who announces his retirement and his intention to spend his days in peace and tranquility in the garden he has created. The main reason for his decision is that, after more than 30 years of military campaigns and mental and physical tensions as a result of his leadership, there is no doubt that he made such a decision.

In the late 1530s, Humayun Mirza became seriously ill. Zahiriddin orders all measures to be taken to save the life of his heir. Famous doctors offer him to give a precious Kohinur diamond as a gift to save his son's life. But Babur, who could not equate his son's life with diamonds or any Indian wealth, pledged

his own life. As he walked around Humayun, who was on his deathbed, Babur repeated the following words: "O Allah! If one life can be replaced by another, I will give my life for Babur, for Humayun." (S.M. Edwardes) Even as he repeated these words, he felt that the disease was surrounding him, and this meant that his pleas were being accepted. Babur then left Humayun's room and headed for his residence, unable to get up again, and died a few weeks later. This story, written by Babur's daughter Gulbadan Begim, may be refuted by modern scholars, but it is doubtful and very strange that Humayun's recovery and Babur, who survived from many illnesses for several years, fell ill at the same time. However, according to a person who believes in divine powers, this state is the product of Babur's true faith and boundless faith in Almighty Allah.

Babur, who was on his deathbed, summoned his advisers for the last time, commanded them to recognize Humayun as their ruler, and expressed the following thoughts: "Always be faithful to him." He then turned to Humayun and told him to apply the laws of freedom and justice, to seek the blessings of God, to respect the obedient, and to forgive the sinners. At the end of his speech, he added: "Besides, I entrust all my relatives and friends first of all to Allah and to you. Never do anything against your brothers, even if they deserve it."

On December 26, 1530, Babur died. Zahiruddin had left by will his burial in Kabul. However, he was buried in a garden called the "Aram Bagh", opposite the present Taj Mahal. Between 1539 and 1544, his tomb was moved to Kabul, to the garden that Babur had created for himself as a place of rest. (F. Grenard)

CONCLUSION:

In conclusion, we can say that Zahiriddin was not even 48 years old at the time of his death, but during this short life he

witnessed both the highest peak of success and the lowest level of misfortunes. He had graduated from a school of hardship, for his childhood was spent fighting to protect his father's inherited kingdom from the invasion of the Mongol and Uzbek brothers. Nevertheless, tired of the 20 years of relentless wars, he turned a blind eye to all of them and set out to build a greater Empire on new lands because of his lifelong dream.

Pages of "Baburnama" reveal many of Babur's good qualities, including his loyalty to his friends, his love for his mother and all his wives. Babur's literary composition was a remedy for him in times of depression and a shield during uncompromising struggles. Of course, a man who can write poems when he is homeless in the mountains, when his horses are dying of thirst, or when it rains and floods his tents can be called a man with a philosophical heart.

Zahiruddin lived at the same time as such great rulers as Charlie V, Francis I, Henry VIII, and Sultan Sulaiman. Babur, on the other hand, is a child of the Central Asian steppes and is considered to be the greatest and most attractive of them all.

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