



**THE GLORY OF THE MOTHERLAND IN THE WORK OF ZAHIDDIN  
MUKHAMMAD BABUR**

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| A B S T R A C T   | K E Y W O R D S  |
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| <p>This article tells about the life and creativity of the great commander and poet Zahiriddin Muhammad Mirzo Babur and talks about the feeling of love for the motherland, the homesickness and glorification of the motherland in his work.</p> | <p>Baburnoma, Murran,<br/>Movarounnahr, Ghazna,<br/>Kabul, India, Ghazal, Vatan,<br/>ruboi, chicken, poetry.</p> |

**Introduction**

Zahriddin Muhammad Babur is a major representative of Uzbek classical literature, a great poet, historian, geographer. He was a statesman, the founder of the Baburid dynasty. Prince timurius received the pseudonym “Babur “(“Lion “) from an early age for his bravery.

Zahriddin Muhammad Babur was born in Andijan on 14 February 1483, the son of the Persian ruler Umarshayh Mirza, the Evara of Amir Temur. Babur's mother, Qutlugh Nigor-Khanim, was the daughter of Yunus Khan, one of the Mughal Khans. Due to the premature death of his father in 1494, the family's eldest child, the 12-year-old Beaver, was crowned as Crown Prince. Although Babur fought for several years against Shaybani Khan to preserve the Timurid Kingdom, he could not achieve his goal in the harsh economic tension and political parochialism that prevailed in the country. Incessant fighting causes him to be forced to leave Movarounnahr (C.1504) and take possession of Ghazna and Kabul using internal fighting in Afghanistan with 200-300 navkars. He captured Delhi in 1526. Thus Babur laid the foundation for the powerful Baburid dynasty, which reigned in India for about three and a half centuries. The year 1526 marked the foundation of a boburi state (which became the “Great Mongol Kingdom” in world history) centered in India, which existed until the British conquest of India (1848). A special place among Zahriddin Muhammad Babur's scientific labors is the “treatise on Aruz” (1523-25), which examines the eastern aruz vase. 1521, he wrote the philosophical-religious work “Mubayyin”, which describes five Sharia pillars of Islam. Zahriddin Muhammad Babur's poetic legacy is multifaceted and rich. The works of Nasri (1519) are grouped into the”devotional of Kabul“, and the”Hindu Devotions “ of sūra (1529-30). He wrote more than 10 poems in eastern prose genres. His poems reflect his personal life, his environment, and historical events. The basis of the poetry of the great poet is Poems of romantic-prose content. The art of the great poet is described through a unique literary style and skill, through more expressive means of the Turkic language. The poems of Zahriddin Muhammad Babur-a biography of the poet, will not be exaggerated to say. Through him, the Creator through poetic language expresses thoughtful feelings,

skillfully speaks out the concerns generated by the collision of life events. The basis of Zahriddin Muhammad Babur's poetry is romantic-prose poetry. One of the main edges of his creativity is that he sang truly human, earthly, true love. The lyrics of the great poet are saturated with inspiration from the poetry of Mir Alisher Navoi. In his ghazals and ruboies, he raised human problems such as love, friendship, pursuit of beauty. Secular love is glorified by the poet as the brightest title of man.

Zahriddin Muhammad argues that Babur is ready to overcome the desired difficulties of love for a meeting with his lover. With great sincerity, the poet expresses for love that he is also ready to sacrifice himself with his being.

It currently has 119 ghazals, 209 rubois, more than 10 chickens and continents, more than 50 problems and more than 60 differences.

During the period of the Indian campaigns (1521), Zahriddin Muhammad Babur painted "Mubayyin". His creative work on the "Beaver", a royal work that made the poet's name World Famous, began in 1518-1519. His "Hattie Babury", a series of pamphlets devoted to the art of music and the work of the harb, were co-authored. Zahriddin Muhammad Babur makes a poetic translation of "Validiya", a work finished in the edition of Khoja Ahror Wali, which he believes in. The 243-byte work, which shows the great poet's ability as a skilled translator, is completed in a very short time with great creative inspiration.

In addition to his large-scale fair state work in India, Babur also continued his literary-artistic career and created the works mentioned above. The royal work of Babur, famous to the entire world masses, is the "Baburnoma". It is known that the history of the peoples of Movarounnahr, Khuroson, Iran and India in the period between which Babur lived is well covered. The work consists mainly of three parts, the first part of which — the events that took place in Central Asia in the second half of the 15th century; the second part is the Kabul Ulus in the late 15th century and the first half of the 16th century, that is, the events that took place in Afghanistan; the third part is devoted to the history of the peoples of North India in the first quarter of the 16th century. As the political events of the time are perfectly described, the "Boburnoma" provides extremely rare information about the political and economic situation of his home province of Fergana, its capital city of Andijan, the major cities of Central Asia: Samarkand, Bukhara, Karshi, Shahrisabz, Osh, Urganch, O'ratepa, Termez and other cities. In it, information can be found about the major cities of the Kabul Ulus, Kabul, Ghazna, and more and more districts, provinces, northern India at their disposal.

A detailed account of the events and events of the complex period is seen in the "Boburnoma", while the inner experiences, horrors of the heart and longings of the king and poet Boburh are seen in his poems. Babur's poetry contained a sense of Homeland, homesickness, a sense of return.

It seems that there is no exaggeration to say that the various difficulties, contradictions in the life of Babur, although he also saw a worthy one in the chapter of intelligence, made his sharpness of intelligence even more acute and wise. After all, in most of his ghazals, the philosopher spirit is clearly manifested.

Ulusning ta'nu ta'rifi manga, Bobur, barobardir

Bu olamda o'zumni chun yamon –yaxshidin o'tkardim.

When he left Movarounnahr, the motif of the Fatherland became more intense in his work, acquiring a special enviable content. Now both the concept of Homeland and the concepts of pride and strangeness expand. The friend who remained in the motherland to the poet—he is a lover, he is a lover

of scorpions and, even, the nature of the land where he was born, flirting-he is dreamed of with longing as a part of his blessings reminds the Motherland, is ardent.

Qovun birla uzunning hajrida ko'nglimda g'am har suv,

Oqar suvning firoqidin ko'zimdin har dam oqar suv.

It is known that Babur, as a just king, also pursued a just policy in the ruling lands. He urged the people to enlightenment, to be built. He abandoned the factors that negatively affect spiritual life and banned them in the life of society. It has contributed highly to the flourishing of the life and culture of the Indian people. With his lore, he further developed the Enlightenment. But for the rest of his life, his imagination was occupied by the Homeland, his longing for it.

Ne yerda bo'lsang, ey gul andadur chun joni Boburning,

G'aribing'a tarahhum aylagilkim, andijoniydir.

So, in the creation of Babur, the motive of the motherland is of paramount importance. After all, he is the son of chin Uzbek, who has not forgotten his land, his own, even though he built oshyon in a foreign land. In another place, his homeland is sometimes compared to his beloved yor, sometimes to a Chinese sled, sometimes his sympathy to a cypress tree, and in reference to it, the poet says so.

G'urbatga soldi charx meni yuz jafo bila,

Yod aylamayin g'aribni gohi duo bila.

Behad vafou mehr sanga ko'rsatib edim,

Sen ham sog'ing'asen mehru vafo bila.

Chun qildi meni ul buti chin zoru muhtalo,

Ishim mening qolibturur emdi xudo bila

.Ko'rmon farahni bir dam agar andin ayrumen,

Bilmon alamni bormen aning birla to bila.

Ul sarvg'a karam qilibon yetkur, ey sabo,

Bobur niyozini yer o'pub xo'b ado bila.

Babur's love for his homeland was endless.. In this love, the dream of suffering, longing, trouble, Revenge, Return was embodied. Babur's love for his homeland makes him look attractive. Babur added new images to the line of traditional artistic images in our poetry, the illumination of these aspects in his work will always be relevant. Poetic images such as King and slave, homeland and longing, Kingdom and poverty, victory and defeat, good and hurrah are highly expressed images and concepts in the creation of Babur. Although pre-Babur figures and emblems ' elemental appearances existed, Babur conveyed them to the nobility of haddi. He brought into our literature the image of a real and concrete Homeland. True, in Uzbek poetry, even before Babur, the personification of the Motherland is bore di. However, if in the work of predecessors the concept of the motherland in general expressed the concept of vitality, residence, fasting, then Babur understood by The Motherland, not only Samarkand or Andijan, but also Turkestan as a whole. In his works, he painted a portrait of her, ultimately creating, as a result, an artistic image of the motherland.

Yod etmas emish kishini g`urbatda kishi,

Shod etmas emish ko`ngulni menatda kishi,

Ko`nglum bu g`ariblikda shod o`lmaydi, oh,

G`urbatda sevunmash emish, albatta, kishi,

deydi Zahiriddin Muhammad Bobur.

Bobur idrokida diyoru yor tushunchalari o`zaro qorishib ketadi:

Ko`pdin berikim, yoru diyorim yo`qtur,

Bir lahzayu bir nafas qarorim yo`qtur.

After losing his homeland, his image now finds expression in the poems of the poet through the content of longing:

Kabutar, eltasen xattim, ne bo`lg`ay gar qabul etsang,

Ko`ngulni bog`lasam ul noma yanglig` parru bolingg`a.

Yoki: Qovun birla uzumning hajrida ko`nglimda g'am har su,

Oqar suvning firoqidin ko`zimdin har dam oqar suv.

The poet cannot endure the loss of his homeland, cannot conceive, believes that one day he will return to his homeland again.

O`z yerini qo`yib Hind sori yuzlandim,

Yo rab, netayin, ne yuz qarolig` bo`ldi.

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