



**PATRIOTIC IDEAS IN THE CREATION OF ZAHIRIDDIN MUHAMMAD
BABUR**

Sultonova Umida Ortukovna

Gulistan City of Syrdarya Region Teacher of Native Language and Literature at the
Creative School Named After Halima Khudoyberdieva

Abstract

This article talks about the ideas of patriotism in the works of Zahiriddin Muhammad Babur. The article discusses the life principles and philanthropic deeds of the great poet and statesman Zahiriddin Muhammad Babur. The experiences of the writer's personal life are expressed in a very bright and impressive way. Babur's poetry is dominated by the love of the country and the Motherland, the praise of noble human qualities and the depiction of noble feelings. Babur's humanitarian ideas are revealed through his creative works in India, the prosperity of the country and his services in bringing oriental culture.

Keywords: Zahiriddin Muhammad Babur, patriotic ideas, literature, poetry, ghazal, creativity, homeland, culture, enlightenment.

Motherland is a sacred ground where the navel blood of a person and his ancestors was shed. Motherland is the place of ancestors, the country, the land where the nation has grown up, its language, history, culture, traditions, and values are truly developed and perfected. We see the land where many of our ancestors lived and where their intelligence and work were spent. Homeland is the past, present and future of the nation.

Homeland is a sacred value. Development starts from the Motherland. It is the place where the umbilical cord blood of a person was shed, the destination that protects a person from social orphanhood, the field of spiritual maturity and citizenship, the school of life, the center of prosperity and happiness. Our best military and labor traditions, which arose during our centuries-old history, have not lost their rich spiritual power.

His spiritual potential with deep sources is very high, and it is still being appreciated. Especially noteworthy are the poet's poems, in which a new spirit is woven into our classic poetry - the glory of love for the Motherland. If we look at Babur's work, many of his poems are in the content of the poem and the main theme is the homeland and longing for it. His life is felt in his work: he writes down the difficulties he faced as a king. After all, he writes that in the eyes of the poet, not being able to become a ruler of his homeland is one of his "mistakes".

Tole' yo'qi joning'a balolig' bo'ldi,
Har ishniki ayladim, xatolig' bo'ldi.
O'z yerin qo'yib, Hind sori yuzlandim,
Yo Rab, netayin, ne yuz qarolig' bo'ldi.



Looking 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. The above accusation against Babur himself shows that he was demanding of himself and that he was a humble person. He suffered terribly and was forced to go to another country (first to Kabul). The poet says about this in the following gazal:

El bilmasa holatim, bilur yor,
Holimdin erur Xudoy ogoh.
Kobul sori gar azimat etsang,
Qurbon qilay o‘zni sanga, ey shoh!
Bobur yana o‘tluq oh chekting,
Kuydurmasun elni oh nogoh!

It is no exaggeration to say that the various difficulties and contradictions in Babur's life, although he received a decent upbringing in the field of intelligence, sharpened his intellect and turned him into a sage. After all, in many of his gazals, the spirit of the philosopher is evident:

Ulusning ta’nu ta’rifi manga, Bobur, barobardir,
Bu olamda o‘zumni chun yamon – yaxshidin o‘tkardim.

After he left Movarounnahr, the motif of the Motherland became stronger in his works and acquired a special emotional content. Now, the concept of the homeland, as well as the concepts of foreignness and foreignness, are expanding and becoming concrete. The poet is reminded of the Motherland by the friends and relatives left in the motherland and even the nature and blessings of the native land, which is longingly desired and honored as a part of it:

Qovun birla uzumning hajrida ko‘nglimda g‘am har so‘,
Oqar suvning firoqidin ko‘zimdin har dam oqar suv.

As a just king, Babur conducted a just policy in the countries he ruled. He called the people to enlightenment and creativity. He renounced the factors that have a negative impact on spiritual life and banned them in the life of the society. 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 throughout his life, his mind was occupied by the Motherland, his longing for it:

Ne yerda bo‘lsang, ey gul andadur chun joni Boburning,
G‘aribing‘a tarahhum aylagilkim, andijoniydir.

In Babur's work, the motif of the homeland is very important. After all, he is a true Uzbek child who has not forgotten his country, his identity, even though he lived in a foreign country. The life path of Zahiriddin Babur, who left a bright mark in the history of Uzbek literature and spirituality of the 15th-16th centuries, is an example for generations.

A descendant of the great Amir Temur - Babur Mirza is a child of our Turkestan, Turan. Babur considered himself the representative of the Turkic peoples when the Uzbek people had not yet formed. The generation of Timurid lived for 150 years in Turkestan and Afghanistan and 330 years in India. The main part of this period is associated with the name of Baburis.

Although Zahiruddin Muhammad Babur lived a short life, he left an indelible mark on the world map of his difficult life path from Andijan to India.



The roads that Babur traveled are the roads that witnessed many historical events, tragedies and wars. At the same time, Babur showed his love, kindness and true human quality in India, where he finally settled. It ushered in a new era in the history of India, which has remained an era in the country's history of bright life, prosperity and progress.

As noted by Babur scholar Hamid Sulaiman, Babur's benefit for India was not plundering the conquered land, but gradually uniting the scattered, small feudal states into a single, strong state, putting an end to internal feudal wars and religious disputes, reconciled people of different religions and sects. Babur did a lot of beautification and construction in India. Pools, gardens, baths, luxurious buildings were built. He used the craftsmen of the Indian people to turn India into a garden and build magnificent cities.

Babur administered the affairs of state in India with justice. In doing so, he centralized the scattered regions there, canceled the foreigner's tax, forbade cremation of the deceased husband with the living wife, improved the culture of dressing, supported artists, respected the traditions and values of the people. He widely implemented his achievements and eliminated shortcomings. He turned the land of India into a cultural and peaceful corner.

Babur forbade injustice and tyranny and when he noticed hypocrisy, hypocrisy and treachery, he took measures to eliminate it. Babur described his principle of living in the radifli gazal "yaxshilig". The ideas of humanity in his personality can be seen from his poetic verses such as "Bori elga yaxshilig' qilg'ilki, mundin yaxshi yo'q, Kim degaylar dahr aro qoldi falondin yaxshilig'" and the events of "Boburnoma". His way of life shows his commitment to this principle even in the most difficult situations.

We see the human qualities of Babur's character, such as nobility, justice and humility, in his arduous marches on the road to Kabul. He shovels snow along with the sailors and spends the night with them under the snow. He prefers to smoke the hard work together. His work is in the cold and snow and he likes to be in the heat, rest and relaxation.

Babur's human qualities are also seen in his respect and kindness towards women. This quality can be seen in his respect for his mother Eson Davlat Begim, extraordinary care for his sister Khanzoda Begim, pity for her fate.

Babur saw many betrayals. Fitnabar suffered a lot of pain. However, these could not destroy the good qualities of his nature. On the contrary, he said, he followed the traditions of his father and grandfather. He considered the wise saying of the people, "Do good, put it in the water, the fish will know, if the fish does not know, the people will know" as a program for life. Based on his life experiences, he himself came to the following wise conclusions: "If anyone has a good rule, he should follow it. If the father does a bad deed, he should contribute with a good deed." ". [2; 169]. There are many proofs of this in "Boburnoma". Even, he did not betray and hurt his brother Jakhongir Mirza, who usurped the throne.

Sometimes Babur wrote openly admitting his mistakes, he was able to learn from his mistakes and tried not to repeat them. For example, the reason for Andijan's second failure is that he made an "irrational judgment".

The humane qualities of Babur's character, such as being able to openly admit such a mistake and draw a correct conclusion from it, are important for today's youth.



Another great service of his is seen in vitalizing the language of poetry, the language of literature, striving to make it simple and fluent, understandable and sincere. Most of the time, tones very close to oral speech can be clearly felt in them. Without mentioning other aspects, it is worth noting that the composition of gazal rhymes from verbs brings it closer to oral speech. Although some of Babur's poems are dominated by the spirit of exhortation to live happily, but in practice these are Babur's dreams and his life is full of hardships, hardships, wars, dangers and disturbances, it is well known that it passed in riots.

Nevertheless, in the poet's poetry, vitality, the spirit of complete confidence in the future prevails. The poet does not want to be subordinate and mute to someone. He does not believe in making sharp conclusions. After Alisher Navoi, Zahiriddin Muhammad Babur is undoubtedly the writer who enriched the ghazal genre with social melodies. Many of his gazals are written in hasbi hol style. In them, the experiences of the writer's personal life are expressed in a very bright and impressive way.

Babur's poetry is dominated by the love of the country and the Motherland, the praise of noble human qualities and the depiction of noble feelings.

These qualities are typical for his work. In Babur's lyrics, rubai and khitas also play a big role. The system of leading images in our classic literature is embodied in them in a unique way. At the same time, the writer made a great contribution to the enrichment of poetry with social motives, on the contrary, regularity and continuity are emphasized, you know the past.

The following rubai is also an echo of the writer's heart full of homesickness, a unique window.

Ko'pdin berikim, yor-u diyorum yo'qdur,

Bir lahza-yu bir nafas qarorim yo'qdur.

Keldim bu sori o'z ixtiyorim birla,

Lekin borurimda ixtiyorim yo'qdur.

Already in the first stanza, the longing for the country and the country is very openly and sincerely expressed. The duration of the term attracts attention. This was achieved through the expression of many gifts. In the next verse, the result of this event-cause is shown: here, too, the concept of term, time, opportunity is relied upon. Its expression is a moment and a breath. This automatically creates a conflict between the concepts of more and less. We are attracted by their hidden meanings. The next two verses also reflect a logical contradiction.

At the same time, it is emphasized that this grief is not instantaneous, short, but on the contrary, regular and continuous, not everyone can afford it. This kind of bravery is always openly displayed in Babur. Another side of this quality is visible here. But there is no way to disobey the command of fate. The last verse is a beautiful expression of this recognition. A part of this innovation is to inculcate in them the tunes of the country, the ideas of patriotism and patriotism in the most priority way. Another novelty is determined by their natural, sincere spirit.

At the same time, the daily routine of life also reflects unexpected sufferings and heart-wrenching pains. Babur faced unexpected trials and tribulations in life. He saw the shocks of life from a very early age. Nevertheless, in his lyrics, vitality, ardent love for people and the whole world and deep sincerity were very vividly reflected.

Babur's works are the most beautiful and bright pages of Uzbek poetry, Uzbek prose and Uzbek literature after Navoi. All of them are extremely beautiful and impressive, manifested in an



unrepeatable form. They are invaluable because they can show the power and internal capabilities of the Uzbek language.

Philosophical depth, harmony with social events, elegant expressions of the diversity of life and at the same time, unique expression and freshness of the Uzbek language are embodied in them in a unique way. According to Babur, the brightness of the world is related to the desires of a person and the fulfillment of these desires. If a person's desires, wishes and desires come true, this world will be more beautiful and in the opposite case, the world may appear narrow and dark to his eyes.

Babur managed to express the unique miracle of the feeling of the Motherland, which gives clarity to the human heart and the fate of a person who is deprived of it is a tragedy of "a hazan leaf" by describing the events of the past. He expresses wise conclusions while reflecting on the meaning of life. Babur is an inimitable person as a king and as a creator. He is a brave person who has built a statue of human patience with his work and life. Due to his lofty human ideas and deeds, Babur won from the difficult fate of being far away from his homeland. As a king, he created a great empire, was able to demonstrate his rare potential as a creator and rightfully contributed to world civilization.

References

1. R. Shamsuddinov. The great Babur dynasty and its place in world civilization. "Vadinyma", 3/2017/11
2. Babur. Baburnoma. Tashkent: 1989.
3. Джавахарлал Неру. Взгляд на мирную историю. Т.2. - М., 1975.
4. История стран Азии и Африки в средние века. - Челябинск, 2004
5. William Erskine. Babur in India. - Т.: "Cholpon" publishing house, 1995. - P. 112.
6. Qudratullaev H. Aspects of Babur's greatness. "Literature and Art of Uzbekistan", No. 7, 2010.