

THE ROLE OF THE MILITARY ART OF ZAHIRIDDIN MUHAMMAD BABUR AND HIS COMBAT CAMPAIGNS IN THE EDUCATION OF YOUNG PEOPLE IN THE SPIRIT OF MILITARY PATRIOTISM

Qodirov Samandar Bobir o'g'li

Fergana State University

Cadet of the Faculty of military education

Annotation: *this article covers the life, military art and the role of our grandfather Zahiriddin Muhammad Babur in educating young people in the spirit of military patriotism, and the importance of his combat campaigns in increasing the qualities of courage and courage in young people in the educational process.*

Keywords: *Zahiriddin Muhammad ibn Umarshayh Mirza, Daredevil and brave, Shaybani Khan, Bukhara, Karakolni, Timurians, in India, Khurosan, Movarounnahr.*

Babur (pseudonym) full name - Zahiriddin Muhammad ibn Umarshayh Mirza. He was a major representative of Uzbek classical literature, poet, historian, geographer, statesman, talented sarkarda, founder of the baburian dynasty, timurian King (14 February 1483-26 December 1530). Amir was a pannevara of Temur

Babur's father-Umarshaykh Mirzo — was the governor of the Fergana region, and his mother-Qutlugh Nigorkhan-was the daughter of the Khan of Mongolia and the governor of Tashkent Yunuskhan. Babur's mother was an educated and elegant woman who actively supported Babur in his management of power, accompanying him on his military campaigns. The House of umarshaykh Mirzo lived inside the arch of the capital Andijan. The governor spent the summer months at Syrdarya, Aysi, and the rest of the year at Andijan.

Babur's youth was spent in Andijan. Babur, like all timurian princes, began to study military education, fiqh science, Arabic and Persian under the tutelage of special tutors, major fuzilu Ulama, read many historical and literary works, become interested in science, poetry. For his bravery and courage, he is nicknamed "The Beaver" ("The Lion") from an early age.

Babur follows the path of his father and devotes himself to the famous Sufi — Khoja Ahror and comes of age in the spirit of his sect, remaining true to that faith for the rest of his life. Later, in "the Boburnoma", Bobur Khoja claims that the spirit of Ahror has repeatedly saved him from inevitable destruction, malaise and helplessness, acting mercilessly in the most severe conditions. After the tragic death of his father in Aysi, untimely, at the age of 39, The eldest child of the family, the 12-year-old Beaver, is crowned as Crown Prince (June 1494).

Movarounnahr had disintegrated into more and more provinces, which had become almost independent, at the end of the 15th century, headed by

conflicting temurian princes or proprietary nobles. The struggle for the throne of Movarounnahr was in full swing, various political intrigues were being organized. On top of this, a few Beks and governors, subject to Umarshaykh Mirza, refuse to buy into the young ruler (Baburga).

While some of them are in favor of Babur's brothers, some make a claim for independence, and others join Babur's rival, others uncle, in seeking to physically lose him. Having repelled the attacks of Sultan Mahmud Khan with his uncle and uncle, Sultan Ahmad Mirza, Babur carries out important measures in the first 2-3 years of his reign, such as strengthening his position, improving interaction with bek and officials, regulating the Army, establishing discipline in state affairs.

Babur's initial political goal was to seize the capital of the Emir Temür state, the strategically and geographically important Samarkand, and maintain, strengthen, and reestablish the Emir Temür Kingdom, a powerful state centered on Movarounnahr. At this time, in a short time, a third ruler had come to the Samarkand throne. Sultan Mahmud Mirza, who ascended the throne after the death of Sultan Ahmad Mirza (July 1494), did not govern the state in Samarkand for more than 5-6 months — he died at the age of 43 after a short illness. He is succeeded by his son Boysungur, who served as governor of Bukhara. In 1495-96, Babur makes two unsuccessful campaigns to Samarkand. In the autumn of 1497, he takes several places around Samarkand and after a siege of 7 months Samarkand, Boysungur flees to Beaver. The city was going through extremely difficult times due to the siege. It was hard to find even a grain of Ecco. Beaver had great difficulty supplying the army. Some of the navkars flee towards Andijan and Akhsi. On top of that, some of the Bek who remained in Andijan turn away from Babur and side with his brother Jahangir Mirza.

This failure adversely affects Beaver's army, and most bek, the navkars (700-800 men) leave Beaver. Having stayed with the faithful (200-300), Babur, after staying in Khojand for a certain period of time, comes to Tashkent — Mahmud Khan and begins to make a plan to take Andijan back. After a certain period of time, Babur returns to Khojand, soon after, he captures Marghilan and takes events to take over Andijan. It would finally recapture it 2 years later (June 1498). Babur made peace with his brother Jahangir Mirza, leaving at his disposal "the provinces of the Axis side of Khojand water...", taking over the provinces of the Andijan side.

In the midst of the escalating Timurid Wars, Shaybani Khan sets out to invade Movarounnahr. He travels through Jizzakh and Samarkand to Qarshi and Shahrizabz in 1499, returning to Dashti Kipchak with great booty. Soon after, returning to Movarounnahr with great force, Shaybani Khan takes Bukhara and Karakol (1499), Sultan Ali Mirzo kaltabinically surrenders Samarkand to Shaybani Khan without a fight (1500). However, a certain number of the inhabitants and nobles of the city were in favor of restoring the Timurid rule. They sent a letter to the governor of Fergana, Babur, urging him to occupy Samarkand.

When Babur arrived in Samarkand in the late autumn of 1500 with his army (240 men), the inhabitants marched on him and opened the gates of the city. The 600 men left by Shaybani Khan for the defense of the city will be massacred. Shaybani Khan retreated to Bukhara. In a short time, the governorship of Babur is recognized in all districts of Samarkand, Karshi and Guzor. The city, however, ran out of food supplies and a famine broke out. Upon learning of this, Shaybani Khan gathers great strength and starts marching to Samarkand again. In April 1501, Babur's forces were overcome in a battle near the village of Saripul on Zarafshan. Babur retreats to Samarkand. The city is again besieged, and it lasts for four months. The starving tincture of the inhabitants of the besieged city dries up, Babur desperately leaves Samarkand in the 2nd half of 1501 and heads to Tashkent, to Mahmud Khan.

While Babur worked diligently to protect and preserve the Timurid Kingdom and fought steadily against Shaybani Khan for several years, he could not achieve his goal in the difficult economic tension and political parochial conditions that prevailed in the country.

1503 the United army of the Khan of Tashkent Mahmud Khan, Babur and kalmaks will be tormented by Shaybani Khan on the banks of Syrdarya. While Babur is fighting for the Samarkand throne, Andijan is taken over by Sultan Ahmad Tanbal. His struggle against Sultan Ahmad Tanbal, Jahongir mirzos in 1501-04 to recover the property of Babur Fergana ended in failure. The people, exhausted by the endless battles and heavy taxes of the temurians, did not apply Beaver, and he was forced to leave Movarounnahr (June 1504).

Babur crosses with 200-300 navkars through the Hisor mountains into Afghanistan and takes advantage of internal conflicts there to occupy Ghazni and Kabul. When Babur takes Kabul, he intensively enters into the formation of an independent state, regulates the Army, establishes a strict internal discipline. To Kabul, in general to Afghanistan, Babur looked like his home country, starting construction, landscaping, kasbu crafts and agricultural development. The "Bogi SHahroro", the "Bogi Jahanoro", the "middleman", the "Bogi vafo" and the "Bogi Babur" formed retreats. Bolo, within the city, converted Hisor Castle into his residence, renovated it, built new buildings, and lived with his family in the same castle. His children Humoyun, Gulbadanbegim, Komron and Hindol are born here. Mirzo Ulugbek, my great-grandson, who died in the spring of 1506, is buried in the "Garden of Navruz", which he built here.

Babur acted intensely not as an Conqueror in Afghanistan, but as an eventful ruler who strove for the prosperity and prosperity of this land, el, acting righteously and wisely in his interests. According to his practical activities in Afghanistan, Babur went on to build a reputation for Kat as a powerful head of state and muzaffar Sarkar in all of Khurosan and Movarounnahr, with political life in the region rising to a prominent position. The fact that Sultan Husayn Boyqaro, among all the Timurid rulers, specially invited Babur to the Consultative Assembly on the issue of joint action against the ever-growing March of the shaybanids is evidence of such high prestige.

Babur rides to Herat on this suggestion. Despite Husayn Boyqaro's sudden death (1506), he went to Herat and met and negotiated with the Timurid rulers. The Timurid rulers' plans to unite and put a barrier on Shaybani Khan's troops would not materialize, and they would soon be defeated one after the other, leaving the kingdom completely out of reach.

In early 1507, Babur begins his march to India. The attempt, however, ended without success, and he would return to the capital Kabul again.

Babur monitors the political situation and the war effort in Movarounnahr and Khurosan, keeping his troops constantly shay. After seizing the major centers of Khurosan, Shaybani Khan begins his march to conquer Iran. However, the Iranian King Ismail is overcome in a fierce conflict with Safawi (1510), himself killed in Marv. King Ismail begins to injure the shaybanids successively by injecting an army into Khurosan and Movarounnahr. Babur forms a military-political alliance with King Ismail, capturing Hisor again in spring 1511, Bukhara in summer, and Samarkand in early October. Babur's dealings with the Shia sect of Iranians Ra'i cause discontent among the population. On 28 April 1512, at the Battle of Lake malik, Ubaydulla Sultan marched towards Babur Hisor, overcome by Chief Shaybani. In the autumn of 1512, Babur met his Army, nicknamed Najmi Soni, sent by King Ismail, at Balkh and passed by Amudaryo, first taking the Fortress of Huzar (Thunder), then marching against it, the city surrendered after a long siege, The Defenders of the city were severely punished. On 24 November 1512, at the Battle of Gijduwon, Babur was overcome again by the shaybanids and forced to retreat to Kabul. Babur breaks his hope permanently from the Ilin of taking Movarounnahr and turns all his attention to India.

By the spring of 1519, Babur set about carrying out his plans for the conquest of India and made several marches over the next 5-6 years. Finally, in April 1526, in Panipat, his main rival, Sultan Ibrahim of Delhi, would crush the army of one hundred thousand with 12 thousand soldiers and take Delhi. Shortly thereafter, Rano, the second largest Indian warlord, also triumphed over Sango, subjugating the part of northern India as far as Bengal. Having chosen Agra as the capital for himself, Babur initiates a large construction and improvement work. Thus Babur laid the foundation for the powerful baburid dynasty, which reigned in India for about three and a half centuries.

Babur also did a lot of social welfare work in India, just like in Afghanistan, seriously affecting the development of the country. The dissolution and parochialism, mutual internal conflict, ending massacres, United the provinces, placed great emphasis on strengthening the centralized state and the improvement of the land, and the development of ilmu trades and agriculture. Headed the construction work.

According to Babur's own testimony, his creative career as a poet began at the time when he took Samarkand for the second time; "I would say some double verse at Ul opportunities," he writes. In the first months of Babur Samarkand, on the initiative of Alisher Navoi, a correspondence begins between them. It also dates back to these years when creative people began to gather

around the Beaver. In particular, the ruboi mushaire between Binaiy, Abulbaraka and Babur testifies to the intense literary life in Samarkand. In general, both in the most intense period of his social activity as a statesman and a captain who spent most of his time in battles and battles, and when his personal life and state remained in extremely complex and risky conditions, Babur found time for creative work, gathered and sponsored people of science, art and creativity around him, encouraged them.

Well aware of the past literature and history, music and art, a true devotee of religious doctrine, Babur was always in the company of olimu phosils, in particular, patronizing the people of creativity, the owners of the craft of kasbu with an exhibition of sincere reverence, encouraging them financially and spiritually. Such an affectionate attitude to the people of creativity and art was never in vain. Babur was creative by nature. From his early years to the end of his life, he was engaged in fruitful creative work, did not cease to be creative in any circumstances and situations, as a result, leaving a rich scientific and literary legacy, important in all respects.

Babur began to write ruboi and ghazals at the age of 18-19. His radifli Ghazali" did not find "and his rubois, which begins with the stanza" the man in humbat the man who does not remember", are associated with his life in those years.

Babur's immense artistry is that he is able to raise his personal experiences to the level of serious generalization, and as a result, the ideas advanced in his works rise to the level of universal values. In Babur's work, in particular, his poetry, an artistic analysis of the burning of the motherland with umbilical blood from dildil, plunging into its soil, grassy anguish from the sufferings of strangeness, yoru diyor soginchi and vysol ilinji, blows of fate and suffering of life, groaning from the malfunctions of time.

In the work of Babur, the theme of love, love-loyalty, visol and hijra also occupies a significant place. In his ghazals and ruboies, chicken and Masnavi, the charming beauty of the mistress, the incomparable husnu latofati, Oriental manners, flirtatious charms are sung with great skill in light and playful, musical and fluent verses.

No exact historical records are known to indicate the date Babur collected his poetic works and brought them to the state of devon. But in the chapter of the "Boburnoma" dedicated to the account of the events of 1518-19, it is mentioned that the boburan sent the Devon from Kabul to Samarkand. So, in these years, the order was given to his Devon, and this devon in question was also spread in Movarounnahr.

Currently, 119 ghazals, one masnu poem, 209 rubois, 10 optical hens and continents, more than 50 problems and more than 60 individuals have been identified. The Devoni also included 8 Masnavi with a total volume of 270 bytes.

In the period of the Indian campaigns (1521), Babur produced "Mubayyin", a work by the Indian Army. Written in the masnawi style, dedicated to Islamic jurisprudence and Sharia creeds, it also summarizes interesting facts about Movarounnahr and the socio-economic life of the time

regarding India. The "Mubayyin", intended as a program for Crown Prince Humayun and Komron Mirzos, also describes Sharia criteria about prayer, Zakat and Hajj pilgrimage. During these years, Babur concludes his scientific treatise on one of the main issues of Oriental poetry, the weight of aruz, its theory and practice. He began his creative work on the royal work "The Beaver", which made the Beaver name world famous, in 1518-19.

In addition to Beaver's above-cited works, there were also "Hattie Beaver", as well as a series of pamphlets dedicated specifically to the art of music and the work of the harb. But the text of the next two works has not yet been found. In "Hatti Baburiy", the author edited the Arabic alphabet, adapting it to the criteria of Turkic language and pronunciation in order to simplify and facilitate writing.

The 243-byte work, which showed Beaver's ability as a skilled translator, was completed in a very short time with great creative inspiration. By Beaver's own admission, the end of the translation was still a complete recovery. During these years, he continued to work on the seasons of the " Baburnoma", creating new-new ghazal-rubois, in his own words, ordering the " Indian future aytqan ash'or", as well as sending a translation of the " Validiya", a sample and continents finished with the " Hatti Baburiy " to Movarounnahr and Afghanistan, Khumoyun, Khoja Kalon, Hindol, etc. His famous letter to Humoyun Mirza, analyzing socio-moral issues, was also one of the bright edges of Babur's creative activity.

Having surrendered the kingdom to Humoyun some time before, Babur died at the age of 47 in Agra, the capital of the kingdom he had founded, and was buried there, and later (1539), in accordance with his will, Khaki was brought to Kabul and placed in the "Garden Babur", which he had built himself.

Babur found true dignity in his home country after Uzbekistan gained independence. According to the decree of the president of the Republic of Uzbekistan, the 510th anniversary of the birth of Babur was solemnly celebrated in 1993. In the city of Andijan there is a university, a theater, a library, a National Park ("Garden Beaver") in the name of Babur. The museum "Beaver and World Culture", a symbolic Tomb-mausoleum of the poet, was built in the complex of the Beaver National Park. A monument to the poet was erected in the city center (author Ravshan Mirtojiev) and in the memorial complex in Babur Park (author Kadirjon Salahiddinov). One of the central streets in Andijan, as well as an amusement park and street in Tashkent, an amusement park in Khanabad, Andijan region, was named after Babur.

LITERATURE USED:

1. Stars of spirituality (people's heritage publishing house named after Abdullah Qadiri
2. "Boburnoma"
3. Lex.uz