

## DESCRIPTION OF BABUR AND HUMAYUN IN THE NOVEL “HISTORY OF RASHIDI”

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### **Abstract:**

In this article written about how the personality of the great writer and governor Zakhiriddin Muhammad Babur and Humayun were reflected to the writing of the “History of Rashidi” by Muhammad Haidar Mirza.

*Keywords: creator, historian, interpretation, image, Timurids, ruler, writer, tsar, poetry, literature, period.*

Written noteworthy play “History of Rashidi” by Mukhammad Haydar Mirzo, who is considered one of the most famous representatives of the realistic prose school created by Babur. The work is artistically competent, fluent in language and style. This work highlights the history of the countries of Central Asia: “Zafarnoma” which was written by Sharafiddin Ali Yazdi (“epic of triumphal campaigns”), “Jome ut-tavorikh” by Fazlillah Roshididdin (“collection of histories”), “history of Hamidullah Mustavfi in guzida” (“selected history”), “history of Jahonkushoy” (“history of Fatih”) by the Ota Juvayni, “Ravzat us – safo” (“garden of purity”), Hafiz is an excellent historical memoir that can be equated with such works of familiar Bukhari as “Abdullanoma”, Shermukhammad munis “Firdavs ul-Ikbal” (“Garden of bliss”), Zahiriddin Muhammad Babur “Baburnoma”.

The famous Japanese scientist Eyji Mano wrote in the fundamental monograph “Babur and his era” that the history of Central Asia of the XV-XVI centuries can be created on the basis of the research of the works of Zahiriddin Muhammad Babur “Baburnoma” and “history of Rashidi” by Muhammad Haydar, the main historical sources that we used to study the Chagatai and Mongol period. Life is given to a person once. It is impossible to miss this opportunity. There must be meaning, meaning from living.

Therefore, Onore de Balzac wrote in a letter to the French writers of the 19th century: “the idea is given by God, and he returns to God, the thought is higher than the weapons, the thought can land on their head as a crown and deprive them of the crown. “Thought is the greatest and most powerful force that has ever affected the fate of a person. Thought governs human behavior, leading it to good or evil, goodness or evil, love or betrayal”. So, in a way, we are the result, the product of our own thoughts. The task of truth in the bosom of historical works is to teach a person to think correctly, to form the skills to draw the thoughts that have passed in the mind on the scales of the mind and draw the right conclusions. In this

sense, Mukhammad encourages the reader to observe, while the work of Haydar Mirzo testifies to our distant history.

The work “The history of Rashidi” consists of two books and was written between 1541 and 1546. There are given. the reasons for its writing, in the early part of the book, a preface and excerpts from the “Zafarnoma” by Sharafiddin Ali Yazdi. And in the second book, is described basically Zakhiriddin Muhammad Babur and his descendants, the author’s relationship with them.

In addition, the work reflects information such as many historical figures, large figures of our literature, statesmen, the life of kings and poets, creative activity, lifestyle, origin, family tree. It is known that when Muhammad Heydar Mirza was nine years old, his father Mukhammad Husein was killed by Dughlat Shaybaniy Khan. They bring him to Babur. The writer truthfully describes these events in all their details. The fact that Babur Mirza welcomed this orphaned nephew with special honors, showed him the kindness that he did to his sons, was explained by the author of the work as follows: “in the presence of Baburshah, I seemed to have entered royal life from gadolik. A separate house, on which carpets were laid, was given to me with all the equipment, servants, all the food and clothes. Just as my father took care of me and urged me to gain knowledge, and when I made a breakthrough in science, he would show it to others as an example and bury it in incentives”[1].

Each line of “The history of Rashidi” contains the true identity of the descendants of Babur Mirzo, who was “led by the Indian servant”, with whom their lineage generations, personality, life, creativity, events that accompanied him. In the work we can see a huge number of tablets that do not reflect “Baburnoma”, or are not fully expressed. Let’s focus on the birth of Babur Mirzo and other information about him. “Well, The King (that is, the author of the book called Babur Mirzo ) was born on the sixth (February 14, 1483) day of the month of muharram, eight hundred and eighty-eighth year. One of Ulugbek’s ulamoyi mutahhiri-Mavloni Munir Marginoni-found the history of his year of birth in the words “Shashi muharram” (the sixth day of darling month). They asked Hazrat Eshon Ubaydullah to give the baby a name. The man was worshiped by the name of Zahiriddin Muhammad. At that time, the chagatuys lived a nomadic life, were not sedentary, they struggled to tell Zahiriddin Muhammad, which is why they also called him Babur. In sermons and labels, he was told and written as “Zahiriddin Muhammad Babur”. But he is more famous under the name of the King of Babur” [2]. In many sources, the name Babur means “babur” in Arabic, that is, “sher”, “tiger”. It was written that the reason for such a name was set for the purpose of saying that Zahiriddin Mukhammad should become a brave, brave, fearless, superstitious person who does not care about anyone. Through this passage, we have gained new information that the population is also called Babur because of the difficulty of saying the name of Zahiriddin Mukhammad, and indeed Babur is popular among el not by the name of Mirzo Zahiriddin Mukhammad, but by the name of Babur King.

The work provides information about the lineage of Babur Mirza: “Umarshaikh Koragon ibn Sultan Abusaid Koragon ibn Sultan Muhammad Mirza ibn Mironshah Mirza ibn Amir is Timur Koragon. From the mother side-Qutluq Nigar Khanum Yunuskhan daughter ibn

Uweiskhan ibn Sheralikhan ibn Muhammad ibn Hizr Khajakhan ibn Tughluk is Temurkhan” [3]. The author wrote about the work of Babur Mirzo: “he was a king with various beautiful qualities, qualities worthy of praise. Of all its qualities, valor and boldness prevailed. In Turkish poetry, after Mir Alisher, no one wrote so much. He gave a wonderful sweetish devon order in Turkey. He created a poetic work called “Mubayyin” - a very useful book, which people perceived as a Fiqh program. He wrote Turkish aruz “that no one had finished such a mature work—the Turkish aruz until then. In 1996, the Government of the Republic of Azerbaijan approved the Order of the president of the Republic of Azerbaijan. He has a historical work in the Turkish language in the name” Vaqoe” (“Baburnoma”), which is written in a very clear, understandable, juicy, pure lively language. Some excerpts from it are also quoted in this “history”. In music and other arts, there was no such talented person in his household until then” [4]. Information like this we can also find in other sources. But we will not meet the definitions in this passage, the possibility of expression in other books. The very definition of “no one has written so much after Mir Alisher “is one big assessment. Through it we can see that Muhammad Haydar Mirzo knew a lot of information about the life and work of Babur Mirzo. In addition, the author writes about the life activities of Babur Mirzo, his achievements and defeats: “from his head there were such strange events, amazing adventures and battles that none of his sons experienced such events. He was twelve years old when his father Umarshaikh mirzo passed away. Such ingenious lines are written about this in Vaqoe, which we cite here as evidence: “on Monday, at four in the month of Ramadan, Umarshaikh mirzo store of doves failed and died. He was thirty-nine years old. This story happened in 899 (June 8, 1494), when Babur ascended the throne at the age of twelve after his father’s death.” This event, that is, the story of Babur Mirzo’s accession to the throne, is described in “Baburnoma” as follows: “with the intercession of the God, and with the hymn of the Saints, on Tuesday at five in the month of Ramadan, history at eight hundred and ninety-nine I became twelve young Kings in the Ferghana region” . Our goal to cite this information was to show information about Babur Mirzo with specific facts. When Babur Mirzo ascends to the throne, what happens is given one by one in this book. Babur Mirzo’s struggles for Samarkand were described in an amazing and lively way, with specific events. We found it necessary to cite this passage in order to show the rightness of the author, who described separately that the King was a very mercy. Babur, who by nature is a brave man, said to King Mirzohan in a gentle tone:”, let there be a thousand regrets that he will apply the cunning of Satan to such respected Kings. Babur rubbed the pearls of Mercy into the Emerald of tolerance so much that Mirzokhon finally agreed without saying a word.

Khisoravshah, the King and Mirzohan met him with royal rule and glory, others embarrassed this event. And the King wiped him with a skirt of pardon and a sleeve of blessing. When the reception was over, the king ordered his men to return all the things of Khisoravshah - his tents, wealth, horses, etc. - in the same state as they received from him. Although the King was one horse in his family, and he was also riding by his parent, accordingly, in need of things in him, he did not receive anything from the items of Khisoravshah, and Khisoravshah himself promised him something as a gift during that meeting, while still not getting his things back,

and when he touched all his weapons and his treasure, Indeed, the King of Babur was a very brave man. Although the King never flew to wealth. It is known that no work will cease from the personality of its author:

I'm not neglected but being harassed,  
I am not a servant who will gather the goods.  
In Kabul, the residence of Babur you say,  
As long as you say, I am not a permanent resident.

The author wrote about Babur Mirza's arguments to Haydar Mirza: "your father, brother in law, my uncle - Khan, your brothers, your kind generation, died and thank God a thousand times that you have come to me safely. Now do not grieve that you will lose them, because I will replace them with more. The more affection and compassion you can expect from them, the more I can give you all of these, or even more". [5] As a continuation of these points, the author will give a number of more details.

In his work, Muhammad Haydar Mirzo also touched in detail on the person of Humayun, Babur's favorite child. It is known that the historian Khandamir also wrote the history of the Timurids, in particular, the history of Humayun. He was ranked among Babur's closest people in Agra and participated in his military battles organized along the banks of Bengal and the Ganges river in 1529. After Babur's death, his son Humayun was in service. (1530-1556) Khandamir writes "Humayunnoma" during his time at Humayun Palace, and in exchange for these services he received the title "Amirul-muarrikhin" ("Emir of historians"). Another name for khandamir's work "Humayunnama" is "law Humayunnama". The work was completed by writing in 1534. The work included News introduced in India during the reign of Humayun, the division of the population into three classes, and the power into four office methods, and information on the construction of architecture carried out by Humayun.

Jawaharlar' Nehru is a great politician and statesman, one of the leaders of the struggle for Indian independence. In his" look at world history "he wrote of Humayun: "Humayun took advantage of this decline (the defeat of Shershah) and returned with his armies to India in 1555. He was lucky and took Delhi again sixteen years later. But his reign did not go long—after half a year he fell down the stairs and made an accident"[6]. From the first days of Humayun's reign, his father faced a situation that Baburshah called "the worries of the kingdom." His life was full of battles, rebellions and fights against traitors, which he could not imagine. His brothers' incessant betrayals exhausted him. According to Babur's will, the question of the throne should have been resolved according to the Timurid tradition. It was according tradition that when the head of state died, his property had to be distributed among the children. However, it was not easy for Humayun to put this tradition into practice. He always remembered his father's will: "even if your brothers did a job worthy of punishment, do not take action against them." Gulbadan said that when Humayun ascended the throne, father one, mother gave his other brother Komron Mirzo the Punjab province and ruled him over Kandahar and Kabul, while guard gave to Mirzo the province of Bolton, the province of Mevor, Gujarat. to Hindol Mirzo

In the work “The history of Rashidi”, the author describes Humayun the king as follows: “Humayun the King –Babur was the greatest, most respected and clever among the Sons of the King. I have met a person who is also gifted and has innate qualities”. The author of the work, describing it, writes his reasoning truthfully: “he was distinguished by his perseverance and perseverance as a mountain, his ingenuity at parties, his generous hands as if he were standing, his calm sea, his crystal-clear heart, his noble deeds, was the source of a cloud of generous compliments. Perhaps the poet Anvar ended this poet row about him:

The sea of the tongue, if they say manually, if much,  
This is the hand of soul in this king without a guess.

Well, Humayun was a ruler with unparalleled admiration and salutation of the rank of King oily. At the same time, the owner of high Manners was a tolerant person. Leaving behind the misfortunes that fell on my poor head, to Agra, when I came to his service, people said: “there is nothing left of his former greatness and glory now. “But still, all the work during the battle on the banks of the Ganges river I was loaded on the shoulders of the Poor. I saw then that ten yeti thousand of my servants were in service under him. He will know the glory of His Majesty by analogy with this”[7].

In the work” history of Rashidi “there is a special coverage of Humayun’s relationship with his brothers. Take, for example, his relationship with Komron mirzo, to Hindol Mirzo. No matter how good Humayun does to Komran Mirzo, and Komron mirzo, on the contrary, repels evil in response to him. As a result, all the Khans and a'ynu ashrof, big and small, sipahis and raiyat people who were disappointed in mirzo Comron will unite in the same assembly, and “in the Kingdom and Reign, the painting of the brothers will not be considered. If you see a brother, leave the kingdom, if you want the kingdom, forgive your brother. In the steppe Kipchak, the Blessed head of this Mirzo Komron was injured, deceiving the Afghans with cunning, conspiring and killing Mirzo Hindol. Many of the people of Chagatoy died from Mirza, the people of the family went to prison, lost their honor. Now the families and children of people have no longer had enough to endure captivity, suffering, and others suffer from hell. May our wealth and our lives be alms to the feathers of their Lord, the people of our family. This is not a brother, this is the enemy of your Lord,” said he. The king of Humayun will say to them in response that even though I remember what you said, I will not be disappointed.” But Humayun is forced, to do what his emirs say.

Humayun shows bravery in the battle with the Indian popular commander Sherkhan, but his army was extremely numerous. After that, Humayun goes to the Kashmir region. Muhammad Haydar Mirzo said, “it is no wonder that Allah, the Almighty and the merciful, will again cast a shadow of his mercy and Grace on the head of the Humayun king, re-enact him to the throne of the Kingdom and give the people peace in the state of his bone. Because his kingdom is a kingdom and he has not been in a king of land. May the honor of the messenger and his honorable descendants reach God with these wishes”.

Do not fall into the state, do not be left in distress astonish,  
Know that both will quickly find pain.

At the same time, the misfortunes that he experienced, as well as the affections, must

not have fallen into the checks of any King. Muhammad Heydar Mirza was sympathetic to Humayun the king. He described it in his work as follows: "Humayun remained very close to the King, calling him "my friend" with a Mongolian custom, and did not refer to the poor by any other name. And in his decrees he wrote" The Great Sultans generations", "the child of respected rulers", "the owner of good morals", "more comrade than brother-in-law" "Original friend", Mokhammed Hyde Karagon.

He did not apply such adjectives to his brother, nor to the Sultans in his service. Despite the fact that I was in the service of the poor Komron Mirzo, the Humayun King walked all the affairs of the kingdom on the advice of the Faqir. He used to say to the poor: "if Comron was asking you to accompany Mirzo Lohur to himself, it was because the disease was aggravated, because he could not afford to do something because of his illness. There is no need for you to follow him to Lohir. If he meets that he is sick, it also has nothing to do with you, you are not a physician, you are not an ointment, you are a relative with him through Babur king, if he is talking about kinship, we are equal. Today, the situation of India and the fate of the descendants of the Babur King seems to depend on the battle that will be fought with me with Sher Khan. When such important things stand in front of us, you are about to leave for Lohur because Komron mirzo is sick-a! "they said. After that, Muhammad will remain with Haydar Mirzo Humayun and fight.

The author's thoughts at the end of the book are extremely touching: "the Lord Almighty has so longed that if the affairs of the owners of the great kingdom perish, then, as a rule, they themselves perish in it. And when the Lord of the kingdom flees from this destruction, then surely a wisdom of the God is hidden in it. Let's say Humayun's father-Babur King, mentioned in several places in our book, faced great defeats. But in those defeats, the King's head survived. In the end, the Lord gave him such power that the whole universe benefited from this power, and his compassionate name remained forever among the Sultans. God the merciful Humayun has saved the King's head from these dangers and obstacles, and perhaps in this is the wisdom and goodness of God.[8]

The descendants of Babur Mirzo grew up to be truly enlightened figures. Humayun Mirzo wrote poems in a more Persian language, but also knew Turkish. Proof of this can be found in a collection called "ice breaker". The following Turkish verse of Humayun is presented in this collection:

I'm burned by a nightingale-like flower with a melody,  
G Suite-Gmail, Docs, Drive, Calendar and more for

Here, the meanings of our native language, full of elegance, give a new color and interpretation to the images of the traditional flower and Nightingale. From the burning of a nightingale in a flower twig, the tone of Love appears. And the flower, turning into a fire of its color, sets fire to the soul in love.

As described in "The history of Rashidi", Humayun was a very submissive, more generally incredibly naive and gullible person than an outsider. For example, the Sultan of Gujarat, whom he used to call his true friends, Bahadirshah, and the Shershahs from the Afghan dynasty, on the contrary, caught a collar in amazement when he realized that they were his

ardent enemies. Several times against them later had to take even fierce jnags. Separately, it should be said that Humayun also took an active part in the battles fought by his father and showed heroic deeds. In one of his last battles, he surrendered the Champanyor fortress, which was considered an invincible fortress, with a siege for four months. He had crossed over the fortress wall at night, forcing the gatekeepers to open the gates. The fact that at the time of the attack over the fortress wall, eighty strong stakes were stuck in the rocky wall of the fortress, which was restored from the rocks of the fortress, while the arrows of the defenders were constantly pouring down, and reached the exit relying on them, shows his courage and perseverance. Forty young men who initially surpassed the wall also had Humayun inside. After such a glorious victory, instead of strengthening his military position and advancing rapidly, he spent weeks in the conquered Palace, sometimes spent months in the countryside, went hunting, organized feasts and parties. And this, naturally, would turn him into a bosom man.

The work “history of Rashidi”, unanimously approved by scientists of Uzbekistan and the world historian as “the only perfect work about Central Asia”, serves as primary sources in the study of the history of not only Mongolia, but also the major cities of Central Asia of that time-Andijan, Tashkent , Khujand,, Sayram, Turkestan, O'ratepa, Samarkand, Bukhara, Karshi, Hisor, Beaver, Marv and other countries: Afghanistan, Pakistan, India, East Turkestan and Kashmir. The work has a great scientific value with a truthful, full-fledged reflection of the personality of Babur and Humayun. Great historical figures are able to adequately educate future generations not only by their deeds, but also by their personalities. After all,” Babur Mirzo deserves special respect as an enlightened figure who stands high from his time and his environment, and a poor person who fights for truth.

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