

THE WOMANIZING TRIBUTE OF BEAVER

Sharabiddinova Xavoxon
Master of FarDU

Annotation: in this article, Zahiriddin spoke about Muhammad Babur's attitude towards the family, his attitude towards values, his attitude towards women.

Keywords: ruler, power, family, value, social life.

BOBURNING AYOLLARAG BO'LGAN HURMATI

Annotatsiya: mazkur maqolada Zahiriddin Muhammad Boburning oilaga bo'lgan munosabati, qadriyatlarga bo'lgan munosabati, ayollarga bo'lgan munosabati haqida so'z yuritgan.

Kalit so'zlar: hukumdor, hokimiyat, oila, qadriyat, ijtimoiy hayot.

ПОЧИТАНИЕ БАБУРА ЖЕНЩИНАМИ

Аннотация: В этой статье говорилось об отношении Захириддина Мухаммеда Бабура к семье, его отношении к ценностям, его отношении к женщинам.

Ключевые слова: правитель, власть, семья, ценность, общественная жизнь.

Respect for one's parents and love for one's relatives are also branches of infinite loyalty to the motherland. Among the good qualities of Babur's father Umarshaikh Mirza, he also talks about his honesty and concern for others. For example, a large caravan coming from China was hit by an avalanche in the Andijan region, and only two people out of two hundred people survived. Umarshaikh Mirza carefully preserves the baggage of the caravan, finds the relatives of the dead and hands over the goods to the heirs.

Zahiriddin, who learned the lesson of his father, adopted this kind of honesty as his motto throughout his life. It is known that the general Babur had a very strict discipline. Those who unjustly oppress the people, have never forgiven the looters. In a place called Oksaroy, an old woman from the local population mercilessly beat a servant who stole a cup of oil. In the city of Yom, the warlord strictly ordered the workers to return the goods and equipment that were forcibly taken from the residents to their owners by morning. The next day, Babur writes, - the workers were returned with not even a broken knife and a thread left in their hands.

His respect for his mother, Kutlug Nigorkhanim, should be shown to the younger generation. When he was leaving his mother's country, he gave his own tent to his mother and spent several mornings in the chaila with his servants. Before taking over Kabul, when his mother died, he bought a small garden with all his money and buried her there. This was a work done by his mother to rest forever in her little possessions. In the events of 1505-1506, Babur's grief and sorrows as a child, whose mother died, were very impressively expressed: In the month of Muharram, my mother Qutluq Nigor was diagnosed with khasba (itcherlama). They messed it up, it was a bad thing. There was a doctor from Khurasan, who was called Syed doctor.

Khurasan gave Hindubana with the program, because he was about to die, six days later, on Saturday, he passed away. ...During these days of mourning, the younger khan informed me about the (death of) my father Olacha Khan and my elder mother Esan Davlatbeg. When my mother was approaching forty, Shahbegim, the mother of Khurasondin Khans, and my aunt Mehr Nigor Khan came. The graves were clean, and the horses were free [1].

There is information in history that the kings were the reins of the great sheikhs. For example, Alisher Navoi's Nasoyim-ul Muhabbat tells about the fact that the ruler of the country put Sheikh Sayfiddin Boharzi on a horse and reined him in. When Mir Alisher's poem had finished writing Khamsa, Shah Husayn Boygaro put him on a horse and rode around the streets of Herat before the eyes of the people. But in the history of Eastern countries, there are no kings who showed respect for a woman and became her guardian. Zahiruddin Muhammad Babur is the first and the last in this regard. According to the poet's daughter, Gulbadan Begum, when the king's wife Mohim Begum was called to India from Kabul, Babur walked a few miles to meet her, and the king, holding the reins of the queen's horse, took her to the capital again on foot. It can be said that this was also a symbol of the great king and great poet's deep respect for the woman of the people, who is pulling the Motherland together, that is, his loyal compatriot. After all, Zahiriddin Muhammad Babur wrote several rubai's that express this meaning, and we consider it appropriate to quote one of them:

I will make your one word inevitable,

I will honor you in the world,

If you do this service,

I wish you all the best.

In conclusion, the author of Baburnama strove to speak the truth and truth throughout his life, raised the banner of justice, made a name for himself as kind to his friends and cruel to his enemies, and at the same time praised the qualities of humanity. He valued every person for his talent and humanity, regardless of his nationality, religious belief, social origin. He tried to be a personal example to his relatives, children, and people around him. As a great king and general, poet and culture figure, scholar and sage, he managed to take an eternal place in the hearts of future generations.

References:

Boburnama. Tashkent. 1989. B.141.

Khavokhan, S. (2024). THE PLACE OF THE AUTHOR'S IMAGE IN "BOBURNOMA": under the review of Habibulla Abdusalomovich, Professor of the Department of Literary Studies, Fergana State University, Doctor of Philology, Joe Rayev. IQRO INDEXING, 9(1), 69-72.