

Rubaiyats Of Zahiriddin Muhammad Babur

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Abstract: The article studies and analyzes Zahiriddin Muhammad Babur, who left an indelible mark on the history of Uzbek literature, and some of his rubaiyats that played a significant role in his productive work.

Keywords: Zahiriddin Muhammad Babur, rubaiyat, country, era, India, friend, nature, friendship.

INTRODUCTION

The founder of the Babur Empire was the great scholar, military leader and powerful figure Zahiriddin Muhammad Babur, who lived in the late 15th - early 16th centuries. He was born in the city of Andijan in the family of Timurid Umarshaikh Mirza. After his father died early in an accident, the rule of Fergana remained in the hands of the 12-year-old teenager Babur. Then, the young and inexperienced Babur was forced to abandon Andijan, where his umbilical blood was spilled, and Samarkand, his ancestral homeland, unfortunately. His attempts to regain his homeland were in vain. After that, he crossed into Afghanistan through the Hissar Mountains, captured Kabul and Ghazni and became ruler. He worked tirelessly for the peace of the people and the prosperity of the country in a foreign land, earning the love of the people. He laid the foundation for the great Babur dynasty. His literary heritage is immense. The poet composed two collections of poetry. Only the "Hind" divan has survived to us. In the divan, he composed 119 ghazals, 209 rubaiyats, tuyuks, qut'a, fards, and other genres.

In this article, we will discuss the poet's rubaiyat. Rubaiyat (Arabic quatrain) is a widespread genre in ancient Eastern classical literature, consisting of two verses on philosophical-mystical, socio-

political, moral-didactic and romantic topics, written in the akhram and akhrab meters of the hajaj.

Babur's rubaiyats are perfect in every way, their form is fluent, their content is extremely deep and profound, they are rich in verbal arts, and they are full of sad lines that shake the heart and reach the depths of the heart. They cover various topics. First of all, the fact that he had no choice but to abandon his country, that he wandered around without finding a place to live, and despite this, he overcame these difficult trials and became king of the distant Indian land, and that his longing for his homeland did not give him even a moment of peace is considered a leading theme in his rubaiyats.

For example:

Yod etmas emish kishini g'urbatta kishi,
Shod etmas emish ko'ngulni mehnatta kishi.
Ko'nglum bu g'aribliqda shod o'lmadi, oh,
G'urbatta sevunmas emish, albatta, kishi.[1;5]

Ghurbat is a state of alienation, being away from one's homeland. Therefore, living far from one's homeland brings loss, and the heart is depicted under the bitter truth that it cannot rejoice, no matter what joys it witnesses.

Moreover,

Tol'e yo'qi jonimg'a balolig' bo'ldi,
Har ishniki ayladim-xatolig' bo'ldi.
O'z yerni qo'yib, Hind sori yuzlandim,

Yo Rab, netayin, ne yuz qarolig‘
bo‘ldi?![4;275]

This rubai also speaks of Babur's pitiful state. He describes his "mistake" no matter what he did, no matter what path he chose, and his turning towards India as "a face of despair."

In addition, the following rubai is also written in a spirit of separation:

Davron meni o‘tkardi sar-u somondin,

Oyirdi meni bir yo‘li xonumondin.

Gah boshima toj, gah baloyi ta’na,

Nelarki, boshimg‘a kelmadi davrondin. [4;275]

This Rubaiyat of Babur is rhymed in the form of a-a-b-a, and the words soman, khanumon, and davron are rhymed. In the first verse of the Rubaiyat, he expresses his deepest anguish, saying, "My rule has not only led me through various paths and trials, but also deprived me of my entire home." Then, he concludes the Rubaiyat by saying, "Sometimes a crown was showered on my head, sometimes reproaches and accusations fell upon me, and there was no sight left that I had not seen." Having finished the above lines, Babur expressed his heartfelt sorrow at the time when he had lost his homeland and was wandering in the mountains and rocks with his few soldiers, unable to find a place to live.

In another rubai, he mentions that the climate and nature of India are different from those of Khorasan and Transoxiana, that its water, air, and even fruits are different. He repeatedly emphasizes that it is a hundred times better to live in the pure, clean nature of one's own land and breathe its warm air than to be a king in another land, and ends with these verses:

Yuz shukr de, Boburki, karimi G‘affor,

Berdi sanga Sind-u Hind-u mulki bisyor,

Issiqlig‘iga gar senga yo‘qtur toqat,

Sovuq yuzini ko‘ray desang, G‘azni
bor.[4;280]

Moreover, the history of the creation of the above rubai is described in the novel "Yulduzli tunlar" by the writer Pirimkul Kadirov as follows: When Khoja Kalonbek was reigning in India, Babur asked him to go to Ghazni. Although Babur was worried about this and earnestly asked him to stay, Khoja Kalonbek said, "so that someone like me can take his place" and accepted permission. However, he acted wickedly and wanted to burn those who remained in India and wrote two lines of poetry on the wall of his house in Agra. Babur was angry at this and responded to his action by saying, "The effect of poetry can only be cut with poetry," and immediately wrote a poem. Those who read the last line, "If you want to see your cold face, go to Gaza," mock Khoja Kalonbek, and it is customary to quote the above verse to those who are impatient with the heat.

Another rubaiyat:

Ko‘pdin berikim, yor-u diyorum yo‘qtur,

Bir lahza-yu bir nafas qarorim yo‘qtur.

Keldim bu sori o‘z ixtiyorim birla,

Lekin borurimda ixtiyorim yo‘qtur. [4;279]

This rubai also shows situations such as being away from his comrades and not being able to reach the sights and spoils. Also, despite his fate, he wanted to return to his homeland all his life, but he did not have the will to go. In addition, most of Babur's rubai say that it is possible to be loyal to a friend, to take spoils from each other, to gather at a party and rejoice, and to be away from sorrows, even for a moment. He also covered this topic in the following rubai:

Ahbob, yig‘ilmoqni farog‘at tutungiz!

Jamiyatingiz borini davlat tutungiz!

Chun gardishi charx budurur, Tengri uchun,

Bir-birni necha kuni g‘animat tutungiz![4;280]

Another rubai that reflects the above theme:

Zinhorki, do‘stluqni unutmagoysen,

Tuqqonlig‘im ko‘ngulni sovutmag‘oysen.

Yotlar bila dushman tarafin gar tutsang,

Tuqqonlig‘-u do‘stlug‘ tama’
tutmag‘ oysen! [4;298]

As they say, there is another side to every coin, and in life, along with loyal friends, there are also traitors. Therefore, Babur also says that if you go over to the enemy's side and oppose him, do not expect kinship or friendship from me, and that he will not forgive betrayal. Another rubaiyat on the topic of friends:

Ey yel, borib ahbobqa nomimni degil!
Har kim meni bilsa, bu payomimni degil!
Mendin demagil gar unutulg‘on bo‘lsam,
Har kimki meni so‘rasa, salomimni degil! [4;290]

In this passage, he addresses the wind as "Hey wind," emphasizing that no one has forgotten me, and if anyone asks about my well-being, please convey my greetings. Through this, we can see how open and sincere Babur was towards his friends, and how he showed them special respect.

We all know that no poet or writer who has ever taken a pen in his hand has ever sung about love, burned with the fire of love, expressed his heartaches and longings through poetry! In addition, the person who is called Mother in the perfection of every perfect person and the person who causes the life of rulers, their victory, and also the disintegration of the state is his wife. Zahiriddin Muhammad Babur showed special respect for his eldest wife, Mohim Beg, relied on her in state affairs, listened to her opinions, and the queen was also extremely kind and intelligent. The fact that she was given the title of "Padshoh Beg", one of the highest titles in the Babur dynasty, is evidence of our above statement. Babur wrote many rubais dedicated to his beloved wife.

For example:

Sen gulsen-u men haqir bulbuldurmen,
Sen shu‘lasan, ul shu‘lag‘a men kuldurmen.
Nisbat yo‘qtur, deb ijtinob aylamakim,
Shahmen elga, vale sanga quldurmen! [1;6]

In this rubai, he calls the light a flower and a ray, and likens himself to a nightingale and ashes. In the last line, he expresses how much he loves her, saying, "I am the king of my land, but I am a slave in your eyes."

Or:

Ishqingda ko‘ngul xarobdur, men ne qilay?
Hajringda ko‘zum purobdur, men ne qilay?
Jismim aro pechutobdur, men ne qilay?
Jonimda ko‘p iztirobdur, men ne qilay? [4;310]

Babur was away from his wife while he was conquering India. After conquering it, he sent a number of horsemen from Kabul to bring back Mahim Begum. When the princess approached, Babur dismounted, rushed to her, and was filled with love for her. The following rubai is also written in this context:

Hajri aro orom-u qarorim yo‘qtur,
Vaslig‘a yetarga ixtiyorim yo‘qtur.
Kimga ochayin rozki, yo‘q mahrami roz,
G‘am kimga deyinki, g‘amgusorim yo‘qtur. [4;277]

This Rubaiyat of Babur was probably written in a state of being far from his beloved during a time of war in a distant land, unable to reach her, burned by the fire of exile, and depressed by the lack of a companion. The next Rubaiyat also describes love:

Jonimda mening hayoti jonim sensen,
Jismimda mening ruh-u ravonim sensen.
Boburni seningdek o‘zga yo‘q yori azizi,
Alqissaki, umri jovidonim sensen. [4;275]

We can clearly see the breadth of his love for Mohim Beg in the words of Babur, who called her "my life, my soul, my spirit, my eternal life." In addition, because Mohim Beg raised his children well, Babur also gave the children of his other wives to Mohim Beg, because he had complete trust in her.

Also,

To qildi meni firoq aro yod habib,
Mahjur ko‘ngulni ayladi shod habib.

Gar vasl muyassar o‘lmasa, netay, ey Bobur,
Faryod habib-u oh-u faryod habib![4;273]

Or,

Ey qomati sarv- lablari obi hayot,
Budur tilagimki, -yetkamen vaslingga bot!
Hajringda manga ne sabr qoldi, ne sabot,
Yo kel bu sorig‘a yo meni o‘zungga

got![4;273]

Qot-add.

Furthermore,

Hajring g‘amidin oqibat o‘lgum, qaro ko‘z,
Yuz g‘ussa-yu anduh ila borgum, qaro ko‘z.
Vasling bila qilmading ilojin, Bobur,
Mushkilki, firoqingda tirilgum, qaro
ko‘z.[4;280]

All of the above-mentioned rubais depict the situation of living far away from the beloved by fate, suffering from the pain of exile, and having no way to return to their beloved.

In addition,

Ishq ishini boshtin yana bunyod etayin,
Ishqing g‘ami birla xotirim shod etayin.
Debsenki, unutmami hijron aro, voy,
Seni unutub, ne kishini yod etayin?![4;300]

In these verses, he says, "I will never forget you, and who else will I remember besides you, even though we were separated for a while, remembering the happy days we spent together."

Another rubaiyat also glorifies pure, immaculate love, exalting its beauty to the skies:

Ey, oy yuzung ollida quyosh sharmanda,
Shirin so‘z-u yaxshi xulqungga men banda,
Hijronda necha noma bila so‘zlashaling,
Yo sen beri kel, yo borayin men anda.[4;305]

Despite enduring difficulties and overcoming hardships with fortitude, Zahiriddin Muhammad Babur, due to his mental state, resorted to alcohol for a while in the last years of his life. Later, to get rid of it, he issued a decree prohibiting the consumption of alcohol, but naturally, it will not be easy for a person who has become addicted to

alcohol to give it up. Babur also tried to get rid of it and succeeded. During this time, he also wrote rubaiyats related to the above topic.

For example:

Kelgilki, dame o‘lturubon may icholing,
Dunyo g‘am-u ranjiddin zamone kecholing.
Chun aysh-u nishot lashkari saf tuzdi,
Ey mehnat-u g‘ussa xayli, sizlar

sijoling![4;289]

Zamone-a moment; sijoling-your time .

This rubai describes how, no matter how much Babur vowed not to drink, it created difficulties, he could not bear the ups and downs of life, and he drank wine to escape, even for a moment, from the worries of life and the sorrows of the world.

In addition:

Keldi ramazon-u men taqi bodaparast,
Iyd o‘ldi-yu, zikri, may qilurmen payvast.
Ne ro‘za-yu ne namoz yillar, oylar;
Tun-kun mayu ma‘jun bila devona-yu

mast.[4;273]

The above rubai also reveals that the auspicious day has arrived, but Babur is unable to restrain himself from the may.

Also :

To tarki manohi-yu sharob etmishmen,
Nafsing‘a Xudoy uchun azob etmishmen.
Tavba eshigi hanuz ochuq erdi,
Bu tavbada bir nima shitob
etmishmen.[4;299]

Manohi-forbidden things.

We know that according to the verses of the holy book of Islam, the Holy Quran, drinking alcohol is considered a grave sin. It is interpreted that whoever commits this sin must repent.

Moreover, Babur, knowing that the shah's lack of will would lead his state into crisis, tried to completely get rid of the call, no matter how difficult it was, and he succeeded.

Another of his famous and beloved rubaiyats:

Har kimki vafo qilsa, vafo topqusidir!

Har kimki jafo qilsa, jafo topqusidir!
Yaxshi kishi ko'rmagay yomonliq hargiz,
Har kimki yomon bo'lsa jazo topqusidir! [1;5]

This rubai is rhymed in the form a-a-b-a and the words vafo, jafo, jazo are rhymed. It is not an exaggeration to say that the above lines are Babur's motto in life. These verses are as if addressed to Ali Dost and Muhammad Dost, because they are ignorant people who wear the mask of friendship and make enmity their motto.

But Babur endures no matter what misfortunes befall him. He knows that loyalty will be rewarded, and suffering will be rewarded, that bad people will one day be punished for their deeds, and good people will be rewarded!

In conclusion, the contribution of Zahiriddin Muhammad Babur to Uzbek classical literature is enormous. Despite his relatively short life span of 47 years, he wrote rare works, charming ghazals, rubaiyats, tuyuks, and many other genres. His works are loved and read not only by us, Uzbeks, but also by people living in other parts of the world. Above, we have only encountered a few examples of Babur. Happily, we also receive rich meaning and spiritual nourishment from all his other works, which is a testament to Babur's worthy place in literature.

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