

ZAHIRIDDIN MUHAMMAD BOBUR'S CONTRIBUTION TO THE PROSPERITY AND PROSPERITY OF THE COUNTRY

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ANNOTATION

This article is about the creative work and achievements of Babur and the Baburids , as well as the chronology of Babur and his partial marches, as well as the views of Babur and the Baburids on creative ethics, prosperity and well-being. combined with high spiritual qualities shi , personalized attention and career to serve as a lesson to make sure that is reflected in the menu.

Keywords: Babur housing contribution, Babur and prosperity of Babur , the contribution to the watch , and the Taj times

INTRODUCTION

It is our duty to pass on the scientific heritage of our generations and ancestors to the next generation and to inform them about their life, activities and leadership, as well as about their patriotism, patriotism, family and scientific and creative activities.

Speaking at the first session of the new Senate of the Oliy Majlis, President Shavkat Mirziyoyev stressed the importance of understanding national history.

“At a recent Security Council meeting, I spoke about our ancestor Zahiriddin Muhammad Babur. Babur defeated 100,000 soldiers with 12,000 troops. Was it possible to do so at that time? No. What helped our grandfather? Patriotism, pride, arrogance, intelligence.

I talk to Bobur a lot today. I also spoke at a lower house meeting. All in all, these days I'm trying to multiply our history.

Unfortunately, during the Soviet era, Pushkin only taught us where Lermontov's ancestors dumped the khaki. Alisher did not teach Navoi or Babur. People who read in Russian read Pushkin, Lermontov. We didn't teach Bobur to anyone. If you read what he wrote about ecology, you would think he lives in the present.

Or, for so many years our military schools were named after Suvorov. No one has said how many years we have been independent, why the name of the school should be Suvorov. We have transformed Suvorov schools into Temurbek schools, ”said President Shavkat Mirziyoyev.[1]

We started collecting the first sources for this booklet in 2012. In April 2016, he also spoke with Zokirjon Mashrabov, the leader of the Bobur International Scientific Expedition, which began

its work in 1992 (M. Khojayev). It was Zokirjon Mashrabov who used the information of the expedition. The expedition brought photocopies of more than 500 scientific data on the history, culture and spirituality of our country. The travel information of Qamchibek Kenja, a member of the expedition (Indian: Tashkent: Sharq, 2000) was also used. Again, the works of Ahmad Zaki Walidi Dam were used.

Our main tasks in the spiritual sphere should be to enrich our ancient values with the achievements of science and development, to deepen our understanding of ourselves, to inculcate them in the hearts and minds of our people, to falsify our history and prevent their use for political purposes.

In the process of building a new society, first of all, it is necessary to correctly assess the spiritual values. In assessing any value, the main criterion should be the extent to which it contributes to strengthening the political, economic, social and moral foundations of the independent development of our country, to make our people an active subject of global social development.

No. PF-4947 of the President of the Republic of Uzbekistan dated February 7, 2017 "On the Action Strategy for the five priority areas of development of the Republic of Uzbekistan in 2017-2021", dated January 17, 2019 "On the Strategy of Actions for 2017-2021" Decree No. PF-5635 "On the State Program for the Implementation of the Action Strategy for the Five Priority Areas of Development of the Republic of Uzbekistan in the Year of Active Investment and Social Development" and July 28, 2017 "Spiritual - On increasing the effectiveness of educational work and raising the development of the industry to a new level" PQ – No. 3160, dated August 14, 2018" On the spiritual, moral and physical development of youth, their education: "On measures to raise the system of education to a qualitatively new level" PQ – No. 3907, May 3, 2019 "Additional measures to increase the effectiveness of spiritual and educational work About PQ-4307 The tasks set forth in the Resolution No. and other normative legal acts in this area are important steps in further improving the national idea in accordance with the requirements of modern life, ensuring the ideological integrity of society and accelerating the development of advanced innovative, enlightened worldview. reflects the warming.

Criteria specific to the basic principles of a scientifically sound approach to national values, including cultural heritage, are: humanity, patriotism, populism and progress. In each of these criteria, the ideas of nationalism and humanity are embodied. Although they are essentially universal in nature, they reveal and serve the needs of specific peoples in every historical period. Therefore, the essence of humanity, which is embodied in them, is manifested by expressing national needs in a certain national form and adapting its content to them. These criteria are characterized not only by nationality and universality, but also by history. That is, they are enriched and improved not in accordance with the rigid standards of form and content, but in proportion to the requirements of the time, the new tasks facing society.

Zahiriddin Muhammad Babur was born on February 14, 1483 in the city of Andijan. Babur (pseudonym; full name Zahiriddin Muhammad ibn Umarshaykh Mirzo) is a great representative of Uzbek classical literature: a great poet; historian, geographer; a statesman, a talented commander; founder of the Baburi dynasty, Timurid prince. His father Umarshaikh Mirzo was the daughter of the governor of Fergana region, his mother Kutlug Nigorkhanim was

the daughter of the governor of Tashkent Yunus Khan. Bobur's mother was an educated and intelligent woman who actively assisted Bobur in governing the country and cooperated with him in his military campaigns. Babur, like all Timurid princes, studied military education, jurisprudence, Arabic and Persian under the tutelage of special educators, great scholars, read many historical and literary works, became interested in science and poetry. For his bravery and courage, he was nicknamed "Bobur" ("Lion") from a young age. The struggle for the throne of Movarounnahr was in full swing, and various political conspiracies were being organized. Babur made two unsuccessful trips to Samarkand. In the autumn of 1497 he captured several places around Samarkand and Samarkand after a 7-month siege. The city was experiencing extremely difficult days due to the siege. Even ecclesiastical grain was hard to find. Babur faced great difficulties in supplying the army. Some of the Navkars fled to Andijan and Aksi. In addition, some of the remaining beys in Andijan turned their backs on Babur and sided with his brother Jahangir Mirzo. Disappointed with Andijan and experiencing economic hardship, Babur decided to leave Samarkand after ruling for a hundred days. Bobur's work for the welfare and enlightenment of the country is also noteworthy. He had four sons (Humayun, Kamron, Askari, Hindol) and three daughters (Gulchehra, Gulrang, Gulbadan), who tried to instill in them the same qualities. Babur stressed the need to work with the council in this way in governing the state.

After reigning in India for five years, Babur died in 1530 in the Zarafshan garden he had built in Agra. Later, during the reign of Shahjahan (Babur's cousin) from the Baburis, his khaki was moved to a mausoleum built in Kabul.

Zahiriddin Muhammad Bobur «Boburnoma»[2], while giving information about about fifty writers, also discusses the duties of literature, the unity of creativity and morality. In it, Babur's views on the work and morals of Mavlono Osaifi, Kamoliddin Binoi, Sayfi Bukhari, Badriddin Hilali, artists Gulmuhammad Udi, Sheikh Noyi, Khoja Abdullo Marvari, Mavlono Kamoliddin, Hussein Udi, Ghulam Shadi and others are important. . Alisher Navoi also mentions almost all of these people in his Majlis un-nafois and other works. Therefore, it is expedient to make a comparative analysis of the personal morality of Navoi and Bobur and their attitude to the welfare and prosperity of the country.

First of all, it should be noted that Babur is characterized by the open expression of shortcomings in literature, the shortcomings of the writer's personality and creativity. At the heart of this concreteness is sometimes the views of the ruler Babur. After all, only a writer like Babur and high-ranking people of the royal era could openly reflect on the work and morals (for example, Hussein Bayqara, Khalil Sultan, Sheikh Suhaili, etc.). Moreover, the same feature serves to reveal Babur's worldview.

Muhammad Babur urges his son Humayun to rule the country only in consultation with pure, brave, courageous, generous, experienced beys in state affairs.[2]. Although the views of both writers on human upbringing and their methods of narration are unique, in fact, these views have one goal - to cultivate human qualities, to help in difficult times, to make honesty, justice, compassion, patience and endurance the meaning of life. leads the call to abstain from hypocrisy.

During the reign of Babur Mirza, Movarounnahr and Khorasan were considered the centers of science and culture for India, and during the Ashtarkhanids, this role passed to India.

The city of Lahore in Pakistan served as a permanent residence for the Baburis for many years. This ancient city has seen many wars in its many centuries of life, has been destroyed, rebuilt over and over again. One of these reconstructions was carried out in 1566 by Babur's grandson Akbarshah. The tombs of Akbar's son Jahangir and his beloved wife Nur Jahan are in this city. In short, the study of the life of Lahore and the Baburis in connection with this historic city, their work, the cultural heritage they left, the architectural monuments were a special place in the program of our expedition. The life of the Baburis in relation to the city of Lahore was briefly and succinctly covered in important historical dates. These facts and figures are very valuable information:

In 1524, Babur captured Lahore.

In 1555, Humayun recaptured Lahore from the Afghans.

In 1556, Akbar Qalanur was proclaimed governor, and later ruler of part of Lahore.

In 1584, Lahore became the capital of the Baburi kingdom. Akbar rebuilt Lahore Fortress.

1614 Maryam Zamani, mother of Jahangir; Begim built the Shahi Mosque.

In 1615, Jahangir built the tomb of Pomegranate Kali (Pomegranate Flower).

On November 8, 1627, Jahangir's body was brought from Kashmir and buried in Dilkusho Garden.

On January 17, 1628, Shah Jahan was proclaimed ruler of Lahore.

In 1642, Shah Jahan began construction of Shalimar Park.

In 1638, Day Aqa, the nurse of the Shah, built a mosque in his name.

In 1646 the construction of Shoburji gardens began ...

Lahore was also ruled by Dorang Shukuh, Avrangzeb's brother, Avrangzeb himself, and his son Shah Alam.

"The Mongols (Baburis) built beautiful gardens and magnificent buildings in the city," writes Karomat Alikhan. They expanded the city fortress and built thirteen gates to it ... Lahore was under their influence until 1752 ... From 1767 to 1846 the Punjab was ruled by the Sikhs. This period was the most difficult period in the history of Lahore. The Sikhs ruthlessly destroyed the architectural monuments built by the Muslims. They completely demolished the buildings, removed the mosaics from Nur Jahan and other tombs, and removed the marbles."

In his book, Karomat Alikhan dwells in great detail on the architectural monuments, mosques and mausoleums, and gardens in historic Lahore. One of them is Lahore Castle. According to the doctor, the fortress was originally built of ordinary clay by Ayaz Malik, one of Mahmud Ghaznavi's close associates. It was later destroyed several times during the reigns of various rulers and rebuilt again and again. In 1556, Akbarshah completely demolished the castle and rebuilt it from brick.

The patterns and flowers on the gate wall were a true example of craftsmanship. The incredibly beautiful, colorful decorations on the walls were crafted under Jahangir's guidance, idea, advice, and direct guidance. The paintings depict palace ceremonies, bulls, elephant fights, sports, wrestling scenes, festivities, and the costumes of the palace dignitaries. These ornaments, colors have not lost their charm even after three hundred years. The harem part of

the fortress called “Shish mahal” (glass palace) was built by Shohjahon, mainly from pure marble and polished stones. In his courtyard, there was a huge pool, and in the middle of the pool was a podium with a special walkway. In short, it was a unique handicraft made of haram pearls and mirrors.

In the book "A Look at Lahore or Landscapes of Lahore" by Karomat Alikhan, it is felt that the author studied the life and work of Babur and the Baburis very carefully and tried to make an objective assessment of historical events. According to his writings, Lahore was an extremely beautiful city rich in historical monuments during the Baburi period and was called the “City of Gardens”. Thanks to the care of the emperor, scholars, sages, poets and great commanders gathered here. Yes, how many great men, sages, generals, kings and conquerors have passed from Lahore, the gateway to India. This is a city that attracts the attention of such rare, unique historical figures ...

In particular, Dr. Karomat Alikhan describes it as follows: “... This mausoleum was built of red and white marble by Sultan Shohjahon. The garden was divided into sixteen equal parts, separated from each other by beautiful corridors, lush green flowers, and fountains of lush water. This monument is one of the architectural masterpieces built by the Baburids after the Taj Mahal mausoleum in Agra ... The beauty of the room where the tomb is located is amazing: the walls of the room are made of pure marble. The tombstone is engraved with 99 attributes of Allah. Each of the four corridors eventually leads to the tomb. This mausoleum is a pearl of Lahore and Baburi architecture and is worth 1 million rupees ... ”

Not far from the tomb of Jahangir is the tomb of his beloved wife, counselor Nur Jahan. "... One of the brightest examples of Baburian architecture is the mausoleum of Princess Nur Jahan," writes Karomat Alikhan. Nur Jahan was one of the most beautiful women of her time, and in the face of her beauty, the ruler was ready to relinquish his kingdom ... ”

The Lahore National Museum is a three-story building built of red brick in the style of Pakistani national architecture, and the items inside are also rich enough to match the exterior. The rooms are plentiful and the hall on the first floor in particular is extremely spacious, with items telling not only the history of Lahore or Pakistan, but also the past, culture, art and other areas of the peoples of the Middle East. When you see historical, unique objects arranged in order and taste, your eyes will light up and your thoughts will be enriched. Manuscripts of various historical and artistic works, colorful samples of schools of miniature art. Patterned doors from Babur's time, historical utensils, marble vases with flowers, calligraphy in the Arabic alphabet, various types of weapons (swords, bows, bows), axes, daggers, knives, armor , glass-patterned elegant items, chess, dishes, ceramic bowls, bowls, vases, jugs, costumes of different periods of different peoples ,. strange musical instruments: setor, peacock, sarangi, vina, banner (nay), rubab ... There are many historical monuments in Lahore, that is, during the Baburi period, he said.[2]. There are also many sources dedicated to the Baburis, but there are very few, very few, who are specifically concerned with their history and identity. Then, the data also became different. Of course, someone writes the history of kings with friendliness, kindness, someone with enmity, zeal.

Babur Mirza described the nature, climate, mountains, lands, waters, fauna, birds and plants of India in a very wide and detailed way, more perfect and more scientific than any geographer, biologist, zoologist. and described.

Built during the reign of Akbarshah's grandson, Jahangir's son Shah Jahan, and no doubt by his order, this historic building served the people for many more years.

Our hearts are filled with a sense of pride and pride from the big, prosperous streets named after Shohjahon, Akbarshah, Avrangzeb.[3]

Known as one of the Seven Wonders of the World, this monument was built by Shahjahan, a descendant of Zahiriddin Muhammad Babur, in 1632-1653. This monument, which is the heritage of the Baburids, is an expression of the common history of the Uzbek and Indian peoples, the solid foundation of relations between the two countries.

The reign of the emperor was one of the most prosperous, golden periods of the Baburi kingdom in India. He paid great attention to the development of science, creativity and administration in the country. In addition to Agra, he built many buildings and mosques in Delhi. Among these monuments, the Taj Mahal is distinguished by its history, beauty, and the fact that it embodies the most unique traditions of world architecture. Masters, architects and builders from India, Uzbekistan, Persia, Turkey, Arabia and some European countries took part in the construction of the mausoleum on the banks of the Jamna River.[4]

According to Indian historians, Shah Jahan was the most successful king among the Baburids, and his nearly thirty-year reign was the most prosperous, golden period of the Baburids in India, but of the entire Timurid kingdom. He built many buildings and monuments of art. Among them are Lal Qala, Masjidi Jome ', Masjidi lu'lu and Taj Mahal in Delhi. The welfare of the country was also good during this period. That is why the people respected the King and still speak with reverence. The king could have left more historical and cultural riches for the country and for future generations. Shah Jahan was married to Arjumandbonu at the age of twenty-one. Arjumandbonu came from Iran with his parents, he was the nephew of Jahangir's beloved wife Nur Jahan Beg. Shahjahan's father called his daughter-in-law Arjumandbonu Mumtoz Mahal ("the splendor and pride of the palace") because of his beauty, intelligence and wisdom. Mumtoz Mahal was educated, cultured, but at the same time quite pious, extremely loyal to her husband, and a mentor to him. That is why Shah Jahan took his beloved wife with him on almost all his travels and walks. Mumtoz Mahal died in one of such marches, at the age of thirty-seven, while giving birth to his fourteenth child in Burhanpur. Realizing that his wife, who is the closest and dearest person to his heart, is coming to the end of his life, Shahjahan said in pain and anguish at the last minute: say your wish, I will do whatever you want. Then Mumtoz looked into her young husband's young loving eyes with endless love and supplication, and said three things: that he would never marry again, that he would be kind to his children, and that he would remember his wife, who had died early. asked to build a monument.

The Taj Mahal, that is, the testament of the Classical Mahal, is a symbol not only of the fulfillment of a request, but also of the husband's boundless love and devotion to his wife. That is why it is described as "Epic of Love", "House of Love and Trouble", "Epic of White Marble". Indeed, for almost twenty years, with the strength of 22,000 workers, builders, craftsmen, and art, for this majestic mausoleum, the King dedicates a large part of his life, the whole world.

Architects, craftsmen and artists from India, Iran, Turkey, Central Asia, Arabia and some European countries have been working hard to create the history of the mausoleum. High-spirited, sensitive to art, Shah Jahan scrutinized every line of the designs, unsatisfied, and repetitive. He intended to build a truly unique monument in the world in memory of his beloved wife, who was loved and loyal, always sympathetic and sympathetic in life. Even during Shahjahan's wife's lifetime, she was highly esteemed. The king and the princess were very close to each other in intellect and beauty. They loved and missed each other like true lovers. Therefore, the Indian researcher B. Luniya wrote: "The Taj Mahal is a beautiful bouquet of Baburian art, the most beautiful, the most classic monument in the world, built in honor of the couple's love, harmony and devotion." Art critic Bharatha Iyer said: "There were other great builders, but no one has ever created a monument as precious and miraculous as the Taj Mahal in Agra in memory of love." [5] , he says confidently.

According to history books, the most valuable building and decoration items for the Taj Mahal have been found in any country in the world. For example, emeralds were brought from distant Russia, true pearls from Baghdad, granite from the Nile, rubies from Badakhshan, turquoise from Tibet, pearls from Sri Lanka, and pearls from the Indian Ocean. Imagine for a second you were transposed into the karmic driven world of Earl. However, it is noteworthy that the state treasury was full of wealth at that time, and no matter how much money was spent on such large-scale construction, it was in the interests of the people.

never damaged. After all, that was the fate of the King.

It is clear from this information that Babur had from the very beginning started large-scale construction work in India, and Babur himself was directly involved in the progress of the work, the number of craftsmen and specialists.

The beautiful mausoleum where Akbarshah is buried in Iskandar district is also recognized as one of the examples of Baburian architecture.

Thirty or forty paces along the corridor from the courtyard of the mausoleum, you will see beautiful deer walking on the green lawn. They continued to graze again, glancing at the visitors as they got used to the people. The Boburnoma gives a brief description of Indian deer. It is said of one of them: "The gazelle of another gazelle is a deer. The back is black, the hair is white ... " [2] According to a castle official, the garden used to have 400 deer and more than 200 monkeys. The mausoleum was started by Akbar in 1602, but 3 years later after Akbarshah's death, the construction was continued by his son Salim (i.e. Jahangir Shah) and completed in 1613. Akbar had Muslim, Indian wives, and Salim was born to an Indian wife.

On the other side of the alley, peacocks, muddy white birds, pleased and proud of their beauty, gracefully walk one by one, and then look around again with dignity.

Although the mausoleum of Akbarshah looks very majestic, it looks quite simple. In the adjoining rooms are the tombs of Orombonu and other women.

Akbarshah was one of the Baburis who won the sincere respect and love of the Indian people. His services, activity, personality and manners as a person are highly valued by Indian geniuses, scholars and writers. In particular, the first Prime Minister of India, the great thinker Jawaharlal Nehru, called Ashoka and Akbarshah, who lived in the third century BC, "the two great sons of India." [3] . "Akbar was a very brave warrior and a talented commander," Nehru

said. - Unlike Ashoka, he never gave up fighting. But he preferred a victory won by love to a victory won by a sword ... ”[3] "... He put a lot of effort into the welfare of the Indian people." [3] . These memoirs, written by foreign missionaries, vividly describe Akbar's whole inner world: "He was an energetic and sharp-witted man, a sound-minded, careful, but above all, a kind, generous and generous man. . These qualities are combined in him with the courage of those who begin and end great deeds. He was a man of passion for knowledge, interested in many things, not only deeply educated in military affairs and politics, but also aware of many professions. The king was kind and merciful even to those who hurt his heart. He would seldom lose himself. If he did, he would be very angry, but his anger would never last long. ” The Indian people have had a very terrible tradition since ancient times. The widowed Indian women were to die by throwing themselves into the fire after their husbands. This custom was called the 'sati ceremony'. By the order of the emperor, this barbaric tradition is strictly forbidden, and this is the only proof of how merciful, just, and humane the Baburi ruler was. Akbar also forbade the enslavement of prisoners of war, abolished some taxes that oppressed and abhorred the people. Perhaps this is why among the rulers of medieval India, only Akbar was awarded the title of "Great Akbar", but also because Lane Paul said: "Akbar is the greatest of the Mongol (Baburi) kings in India." [6] Dr. Ishvari Prasad said, "That is why Akbar is the greatest horn not only in the history of India, but in the history of the whole world. If compared to European rulers, Akbar is superior to them in both glory and success. ” [7] , - said Baralla.

We should be proud of such high praise given to our great compatriot Babur and his descendants, and thank the Indian scholars who spoke honestly and objectively about their original Andijan rulers and raised them to their heads. .

Zahiriddin Muhammad Babur died at the age of forty-seven. He achieved everything with courage and honesty. On top of his great defeats he was able to build the building of his great victories. Instead of the misfortunes he saw in his youth, great successes followed him. Finally, he laid the foundation for a great kingdom never seen before in the history of India. Bobur's greatness is measured by these criteria ... ” [2]

According to Indian scholars, Babur considered improving the well-being of his citizen as one of his main duties and tried to achieve it. He always strictly instructed his beys and officials to protect the property and honor of the people under his control, and he himself adhered to this belief and protected the people from various calamities, including robbers on the road. protected, court officials demanded that local officials be compassionate and caring to the citizens, always supervised the administrative work himself, did not allow any deviations and deviations in this regard and thus took measures to establish justice in the country, earning the love of the local people with great, royal deeds such as maintaining peace, security, and justice in the country. One wonders if so many qualities weigh on a person. At the age of almost eleven, a person who had lost his peace of mind for a lifetime, who had no access to education in any madrasah or elsewhere, was able to study independently and learn from life. Is it not truly astonishing and exemplary that a learned scientist, who studies and analyzes through any great doctor and doctor of science, can reach the level of a sage and, most importantly, incarnate human qualities that are recognized by the world's nobles?

The buildings were built mainly on the basis of beautiful architectural styles, the patterns on the roofs, domes, porches were extremely colorful and beautiful. The library and bathroom buildings are in good condition, but the gold and silver doors of the bathroom are said to have been looted by the British, who seized power from Bahodir Shah, and even the gold used in the ornaments.

The castle used mostly red marble, but some of the domes are made of white marble. These places were rebuilt by Jahangir, who did not like red marble.

The pools that once housed crocodiles are now empty.

In this fortress, built on the right bank of the Jamna River, Shohjahon was under house arrest, and the room was transformed into a burjam musamman (8-sided) style. But indeed, from the windows of the castle, on the other side of the river, on the east side, the Taj Mahal, which looks like a huge white ship, is very clearly visible. Unfortunately, the winds of the centuries took with them the traces left by the King's feet and tears.

One is proud of the heartfelt remembrance of the Indian explorer Randhava, who said, "It is said that the fragrant rose was first brought to India by Babur". Almost in the middle of the garden is a pool that splits the corridor in two, and the fountains at its edges are more intense, but glow in several different colors. Babur planted grapes around the square of this pool, and the British uprooted the vines, which are the fruit of paradise. In fact, Bobur himself writes in "Boburnoma": "I planted a couple of bushes in the garden" Hasht Behisht ", which also had good grapes. Sheikh Goran also sent a basket of grapes, which was not bad. In India, there are so many melons and grapes. "

The scent of cocaine and flowers wafted around, indeed, most of the plants and flowers here are not found anywhere else. Flower names such as jasmine, sharon, tigar, kundi, pam, chandon, amrut, konnir, yalov flaver can last a long time. In particular, the cannabis was indeed a peach blossom, only a red flower that opened in a ball.

Only the names of the huge, lush trees that cast a shadow over a very large area near the pool revealed that they were over 100 years old. On the right side of the garden, about a hundred paces away, lay a bush that was lying on the edge wall of the garden, "planted in the time of Babur." The tree was old, but the leaves were still green, so its roots were alive. This situation has some symbolic meaning. Indeed, despite the passing of the Baburids, the cultural, scientific, artistic heritage, monuments in the field of art and architecture, historical castles and monuments left by them remain in sight and language.

In "Boburnoma"[2] "I always remembered that one of the great faults of India is that there is no running water. Wherever there is sedentary life, it is possible to make wheels, to make running water, to make wet and muddy lands. A few days after arriving in Ogra, we passed John's water to this advice and considered the garden plots. We were in a desolate and desolate land, and we were overwhelmed with sorrow and displeasure. I forgot about the macro-ugliness and ugliness of this place. There was no other place in the world for Ogra, and a few days later it was necessary and a bullet was fired. It is a great well, the water of the bath is andind, it was built; Again, this piece is my land, the ambulance trees, and the seasonal pool. then there was the great pool and the stage. And then there was the pool and the hall in front of the stone building. And then there was the Garden and the Houses. And then there was the bathroom.

In the world of besafo and besiyok India, tavr tarrahs and siyak gardens have appeared. The acceptable chamans in every corner, the muwajjah flowers in every bag, and the nastarans were perfect and perfect. ”

It is also clear from these creations that Babur was far-sighted in everything he did. He did not intend to plunder the land he went to, but to make it prosperous, to make a good name for himself, and to plant flowers and seeds of goodness wherever he went. It is known that in the hearts of the descendants of Akbar, Jahangir, Shohjahon and other sultans, the seeds of this goodness and kindness have borne various fruits, and these fruits are still enjoyed by millions of Indians.

Regarding books in Tehran libraries, Zaki Walidi wrote in the article "Works from India in Tehran Libraries" that the works of the Baburi period in London and Tehran contain important examples of the Chigatay language and Timurid art. "Murraqoi Gulshan" by UNESCO is the main work, which includes murakkas or copies of books from the Timurids, including inscriptions and literary fragments from the time of Akbarshah.[8] .

Zaki Validi from Istanbul said: “In the Humayun Museum, mascots (ancient coins) bring books from the ground. The scientist meets a lady during Ufa. Due to her assistance in studying history and obtaining books, she published books in Arabic in the West, Persian historical works published in Bombay and Calcutta, works by Mirkhand and Khandamir, books such as the Boburnoma, and Oriental manuscripts in Western libraries. catalogs.

As you study the work of Babur and the Baburids on this subject for the prosperity of the country, you will think by reading more than 40 books about the Timurids and Baburis.

Conclusion : Zahiriddin Muhammad Babur is on the banks of the Indian river Jamna, perhaps at sunset, imagining the Andijan side. Perhaps, sitting here, he felt the paradise-like nature of the Fergana Valley, its beautiful, soothing breeze. He missed his homeland and sent his greetings through this gentle river. Perhaps, as they say, "Sit by the stream and look at the past," Babur summed up his thirty-five years of wandering and wandering in the dark. he may have been sorting out his work, rejoicing, and burning. Perhaps, in the moments when he felt that his life was coming to an end, he loved his dear Andijan, his dear gardener, his grandmother Eson Davlat, his loving eyes, his warm embrace, his equal friends, whom he had never met again. mother, navkar officials, carefree care under the care of Bek's father-in-law, readings of poems by Hafiz, Saadi, Firdavsi, Navoi, writing ghazals he longed for the moments of his activity, the longing for his heart. Maybe circumambulate the walls of the Old City, Andijan arch

he wanted to rub the dust of the narrow, crooked streets into his eyes. He may have poured into the river the grave mistakes he made in his life, his unfulfilled dreams, the most delicate sorrows in the depths of his heart. Remembering the bitter, painful situations, burning in the fire of honor, helpless in the face of strong oil, the extremely unpleasant incident when a wise, wise and handsome sister like Khonzodabegim was forced to abandon her fierce enemy, who destroyed her home. He could not forgive himself, he read hard, his conscience was troubled. Or the beautiful gardens he had built in India, and he regretted that he had not been able to build great buildings in his own country, and now, if I close my eyes, this is Orombog, his garden. Qamchibek remembers Kenja's lines: "We are in the heart of the Andijan hills."

Zahiriddin Muhammad Babur's creative ethics, first of all, his views on the welfare and prosperity of the country, serve as a lesson in instilling national and universal values in our youth, convincing them to pay attention and glory if they are combined with high spiritual qualities. tayd i.

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