

BABUR'S FIGHT WITH SHEIBANI KHAN



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Abstract: The primary goal of the article is to identify the features of the cultural environment of Babur's era and its influence on the formation and further development of the spiritual world of youth. Babur adhered to moral standards in his activities; he strived for constant intellectual and moral improvement. The cult of knowledge, the view of knowledge as one of the essential functions of human spirituality is a characteristic feature of Babur, a statesman.

Keywords: spiritual culture, spiritual heritage, the spiritual life of society, moral and ethical ideas, religion, etiquette, ceremonial aesthetics. “Boburnoma”, “Aruz Risola”, “Wolidiya”, Babur and the Baburis, “Tolgama”.

Zahiruddin Muhammad Babur (Arab. بَابُر مُحَمَّدُ الدِّينِ ظَهِيرُ, “Babur” means “the lion, the commander, bars” and comes from the Persian word بَبْرُ (bābr) — “tiger”, 14 February 1483 — 26 December 1530) — Timurid ruler of India and Afghanistan, the warlord, the founder of the Empire baburids. In European historical arenas known as the Mughal Empire (1526). He is also known as the Chagatai poet and writer. Full strange title: as-Sultan al-Azam wa-l-Hakan al-Mukarram Zahir al-din Muhammad Jalal al-din Babur, Padshah-i-Ghazi.



At the turn of the 15th and 16th centuries, the population of Samarkand sought measures to restore the power of the Timurids, led by Sheikh-ul-Islam Abulmakarim. The leaders of Samarkand sent a letter to the ruler of Fergana, Babur, calling on him to take the throne of Samarkand. Loyal to the interests of the dynasty, Babur

began a campaign against Samarkand in the fall of 1500. At that time, Sheibani Khan lived outside Samarkand in Kongili (a country residence). The population of Samarkand opened the city gates to Babur's troops, who began an offensive. Sheibani Khan's army of 600 people left in the city was destroyed. Thus, Babur took the throne of Samarkand for the second time.

Sheibani Khan retreats to Bukhara and prepares for a decisive battle. Babur also prepares for war all winter. In April 1501, near the village of Saripul on the banks of the Zarafshan, a bloody battle took place in which Babur is defeated and retreats to Samarkand. The victor, Sheibani Khan, begins the siege of Samarkand and offers Babur to surrender. No matter how difficult the terms of surrender were, Babur was forced to agree.

According to the terms of the surrender, Babur was forced to leave Samarkand and, having endured many hardships, went to distant lands. Babur's daughter Gulbadanbegim wrote about these events in her work "Humayunnoma": *"For a full eleven years in Maverannahr, such fierce battles took place between the Chagatayids and Timurids with the Uzbek sultans that the pen is not able to list and describe them. In the end, my father with his relatives and close people who joined him, about 250 people with a stick in their hands, without weapons, trusting in God, went to Badakhshan and from there to Kabul"*.

Having reached Kabul, in September 1504 Babur became the ruler of Kabul, where as a result of reasonable policies he earned authority as the ruler of a great state. In 1510, after the death of Sheibani Khan, Babur's heart began to warm with hope of recapturing Maverannahr from the Sheibanids with the help of Shah Ismail. For this reason, he welcomed Shah Ismail's ambassadors in Kabul with open arms.



The Shah's ambassadors offered Babur to jointly gather troops to Samarkand, to which Babur agreed.

In the autumn of 1511, with the help of Shah Ismail, Babur conquered Samarkand for the third time. After the victory, he declared Shah Ismail the supreme ruler. Shah Ismail was a follower of Shiism, so the population of Samarkand did not support him, but Babur had already dismissed the troops that came from Iran. Taking advantage of this opportunity, the sons of Sheibani Khan, Ubaydullah Sultan, together with Muhammad Temur Sultan, relying on the help of other local sultans, began to fight Babur. On April 28, 1512, in a battle that took place in Koli Malik, Babur was defeated. In order to provide assistance, Shah Ismail sent an army to Babur under the leadership of his famous commander Emir Ahmad (nicknamed "Press Soni", that is, the Second Star). Having united, they crossed the Amu Darya and occupied Guzar and Karshi. However, in the battle that took place in Gijduvan, Ubaidullah Sultan emerges victorious, and Najmi Soni dies. Only a small part of the Iranian army manages to escape.

Mirza Babur was declared the ruler of Kabul. In 1526, leaving his son Kamran in Kabul, he undertook a military campaign in India, where he founded the Baburid state. Despite the fact that he founded a mighty and great empire in India, even in the most prosperous moments of his life, the feeling of longing for his homeland did not leave him. On one of those days, the saddened Babur wrote the following lines:

I have never met happiness in my life; I have become associated with misfortune. In all my affairs I have made a mistake, for everything I have become obliged to everyone. Having left my homeland, I wandered to Hindustan, And I have become forever smeared with the black resin of shame.

At the time of independence, the attention to Babur Mirza, among the many ancestors of our country, was rising to a height, and large-scale work was being carried out to study his work and activities, to perpetuate his memory. Over the past period, such rare works of the poet as the nazmian devons, "Boburnoma", "treatise

of Aruz”, “parent” have gone out of print. Hundreds of artistic, scientific, historical sources created abroad were studied about Babur and baburians, many works were translated into Uzbek and published. Many works on this topic were created by our poets and writers, scientists of historians. For the first time in our country, the “Babur encyclopedia” was prepared. In his courage, determination and courage, this commander, who received the nickname “Beaver” (“lion”), did not lose himself in any situation. He was physically energetic and was also a skilled rider, swordsman, rider. For much of his bravery, the soldiers under his command were also accompanied by namuna.

Historical sources point out that Babur's courage, courage, fear of death, and belief in people caused great admiration for him in those around him. The skillful sarkarda developed his military skills and learned the “stuffing” method from the shaybanids, the ambush from the Mongols, the use of gunpowder rifles from the Afghans. During his time, he was able to form a strong army of Gunners. At the same time, Babur was a man of high human qualities. As a loving son and ini, he paid great respect and admiration to his mother, Qutlugh Nigorkhani, his sister Khonzodabegim, who had gone through the ordeal of hard life. Babur treated his family members with great responsibility and affection. When his son Humoyun became seriously ill, he begged God to have the same disease passed to him in front of everyone. Gulbadanbegim, Babur's daughter, the only historian woman in the Muslim East, makes an interesting reference to the outstanding qualities of padari buzrukworu in his “Humoyunnoma”. Among the invaluable literary, scientific-theoretical works of Zahiriddin Muhammad Babur, the unexplored sides of the “Baburnoma”, there are so many facets that bringing them to today's generation has a special place in such pressing issues as restoring our past values, enjoying it, fostering a high patriotic spirit in youth. One of the factors that ensured Beaver's victories in the muhoraba field, but more importantly, his ability to use intelligence. This skill is in protecting thousands of armies from the plague of death, in resolving

the war in their favor, in addition, the psyche of those around them, Zahiriddin Muhammad Babur - the great statesman and Commander.

It is worth noting that the history of the intelligence service goes back to the distant past. Only a person who used it wisely, tactically, was able to achieve high results. A highly logical analysis of the king and the commander-in-chief, a good understanding of the conditions of war, a quick conclusion as lightning, an approach to the intelligence service at his own opportunity and almost not mistaken, amazes a person. Many examples of this can be given from the “bubble”. Events from the year 1503-1504. Babur was despondent of Movarounnahr and turned to Kabul, a complicated period when he wandered the Ilak pastures of Hisor province and fated from his thoughts what days fate would tell him after that, when he only emphasized the boyhood of navqiron as “I laid a razor on the face in the genesis of twenty-three years in this land”. The young Babur sends Mullo Boboyi Pashogari to “sail” to gain knowledge of Hisar begi, who later became his arch-enemy, Khisravshah, and his realm. Babur's goal from this was not to send an ambassador, but to have the necessary information. But, Babur notes, Pashogari “did not come to mind as much as he liked”. In fact, Pashogari did not return dry. He was among the people and conveyed some necessary information: “vale el and ulusdin the words came”. At that time, Babur lost most of his army.

At this time, it was common practice among the temüri princes and their princes to have their armies in groups from one bek or sultan to another. Economic, spiritual, domestic aspects were among the main factors in this, of course, the issue of surviving and being in the ranks of the army. Therefore, it was important for Babur to know the mood of the Khisravshah armies, and he assigned this task to the intelligence service. But not very disappointed with the result. Unable to obtain the necessary information, Babur is fluent in the direction of inoloj Kohmard and Bomiyon. Another example is related to the intelligence message that Khisravshah delivered to Babur by Boqi Chaganiyani, inisi. Babur, who lays the foundation of

his rule in Afghanistan, thoroughly explores the character of a city, village, Woodland, Street and pastureland, rivers and streams in a foreign land. Especially if this is due to the security of the army, the fate of the kingdom, the meticulous ability of the Beaver was further increased, they began to take precautions.

At a time when Babur's Kabul power was not yet firmly formed, it was important for his friends around him to also study their every move when making an enemy raft, then draw conclusions from benihoya. During the same period, Boqi Chaganiyani, who was yawning towards Babur, said, let the water not pass through this land (i.e., from the Korakatut – some of the footnotes in brackets are the author's), let it go, and if Kohat otluq goes to the land, it will suck. Babur, however, did not believe the message much. In an attempt to convince Babur, chaganiyani brings several spy cobulians. Despite being somewhat convinced after night, Babur is disappointed with the attack he orchestrated by relying on this information: “What did not fall on cherik Eli as if the Baghaniyan was worth. Boqibek this Saydin became shameful”. While this intelligence served as one of the Daily military practices, Babur took the matter very seriously. Events from the year 1528. Zahiriddin Babur is one hundred thousand ort of Abraham Lot in India.

At this time, Babur's military skills were ripe, he used every message, information more and more efficiently to obtain a land, he was in love with the formation of a more solid, free of any discord, State on Indian land faster. At this point, Babur arrives by ship in front of his associates in a place called Koh. He was in a good mood; His Spirit rose above the Nashida of victories. In the midst of the war, in a situation of sudden attacks by rebel Indians, Afghans, he held a competition of wrestlers, even wanting this sporting event to take place more vividly, and, as he himself noted, the “khilofi rule” called the “first rapists” on the field. The moment was a moment of joy that little happened in Beaver's psyche. Following these references, the “Boburnoma” describes some of the details of the muhoraba here, mentioning that the Afghans who passed to Banoras had found a scar. In fact, this

case is only a one-day moment of struggles. But, despite this, Babur has his own messengers-a scout.

An event related to Beaver's military-strategic plans. On Afghan lands, which occurred in mid-February. This winter of 1509-1510 came much later, when the concern of cherik's food was not resting on Beaver. He writes: on Tuesday, at seven o'clock in the month, wishing the Bek and the exalted of the dilazak Afghans, I gathered and put the word on the moon, the year will end, the hutgah will remain for a day or two, and the salt will be brought to an end. If we go to this opportunity, then there will be a shortage of cherik eli who will not find hunger. Babur is a very strenuous pass with his army, wandering the Adirs, they end up in a place called Pankyaly. To find out the local conditions, and only then to come to a decision, Babur sends "Ogonberdi a few people bila til olgali ilgarrak". However, Oghanberdi also said that this time "did not bring offensive news like a wish". This, of course, did not satisfy Beaver. He again turns to the intelligence service: "Rustam turkmannikim, qaravulliq", when the storm comes out of a spear height.

While this information appears to be more superficial than superficial, it actually kept Babur and his army from dying, leading them to nutritious mazes, predetermined who to fight against. Beaver is indirectly shown on the battlefield, in his resolving Circuit, how much intelligence has come in handy. It can be safely said that the success of this final war in the occupation of India, which ended with as little casualties for the Beaver armies as possible, is also due to the result of this intelligence information. Because we did not see on any page of the beaver that the Beaver sent so many, superimposed messengers to collect information, so accurately assessed that intelligence information was the main factor in the muhoraba achievement. Zahiriddin Babur singled out in muhoraba that any mistake would have bad consequences. From the above text, it can be seen that on the basis of the information of the Beaver Intelligence, each Beck is assigned to guard with his army at a certain time and address.

This example itself is evidence of how much Babur paid attention to intelligence, acted on it himself, was uncompromising to those who violated this order. After all, this mistake of Abdulaziz disrupts the plans of Babur, who is preparing for a very large muhoraba, forced to include his army leader in this battle, like Muhammad Ali jang-jang. Refers to the initial moment of Babur's struggle with Abraham Lowdy. He orders the intelligence service to come "insulting" the state of the soldiers of Ibrahim Lowdi, to know who is his friend and who is the Ghanim, and specialises in the need for the information to be convincing: "Siyalkottin Shahim Nurbek was also printed to the monks of Lahur, insulted that you are on the land and told them that they knew and told them Babur also sought intelligence through his home country and other local merchants. Of course, this method is not new. Merchants always supplied the necessary information for the rulers.

While the following examples are not as significant political as the above, muhoraba has played an important role in determining fate. Even though the muhorabas of 1525 had long exhausted Babur, it was his morale that Humoyun mardonavor, his eldest son, fought beside him, and mulozamat many captives, the Captured elephants, by bringing them. But Babur orders his rival Ibrahim Lowdi to bring a "language" from the enemy, whatever it may be, as he aims to be more broadly aware of his military capabilities, from the secret of the Lord: "he moved from Ul yurt", Shahabad kelduk. And how many days it was in this land that the Lord of the throne of Sultan Ibrahim yiborib for Til tutar. So, Babur even stayed in this place for a few days, waiting for an intelligence report. This sabre of his was his result. He tried to take a safe route with his troops and comrades. The diligence of the Beaver, the pursuit of the goal, the ability to Exalted intelligence gave the necessary result. Haydarkuli quoted.

In obtaining these results, of course, there was also a significant contribution directly to his intelligence skills. The study of the history of the military potential of our ancestors is of particular importance in instilling in the soul of the younger

generation a feeling of love for the motherland. Consequently, the military history of our nation has hardly been studied. The military skill of a single Beaver can provide sufficient material for many studies. The study of these issues in harmony with the qualities of Babur's skillful writer, poet, scientist, encyclopedic connoisseur of knowledge is especially of greater effect. Another scholar, Eduard Holden shuenday, said: "Babur was a pure gentleman and a warrior. He possessed all of the attributes of His Majesty, and his manger was exalted with high virtue".

1. After all, Babur Mirza himself said: The Wise Men considered honor to be the second life. The second life of the outstanding scientist and writer Zahiriddin Muhammad Babur has also been going on for more than five hundred and twenty years. Jawoharlal Nehru quotes an assessment of Babur in his book "The discovery of India": "Babur was a charming person, a typical ruler of the Renaissance, a man of courage and enterprise. He loved art in literature, loved to enjoy life".

2. Babur's range of thought, extremely broad, erudition very deep, and his memory, as evident in the "Baburnoma", was strong in ideation, sharp enough to leave him in a genuine quiver.

3. He was interested not only in nature, but also in all its siru synoats, bemisl guzalliks and their true essence, in the same place, the world of animals, and more importantly, in their peculiarities, as well as in socio – ideological life, military, so that the universe – being, the totki in it are big – small issues, their source and sources.

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