

The Image of Humayun in Historical Sources

Sayfieva Mahliyo Fakhriddin Kizi

A Master student of Uzbek language and literature of Karshi State University Republic of Uzbekistan

Abstract: Zahiriddin Muhammad Babur's historical-memoir "Boburnoma" is widely studied in Uzbek literature. However, the historical work "Humoyunnoma", created by Bobur's daughter Gulbadanbegim as a figurative continuation of "Boburnoma" dedicated to her brother Humoyun Mirzo, is rarely studied in Uzbek literature, as well as in world literature. Famous historians, historians and poets of his time have written many works about the life and work of Humayun Mirza. This article details how Nasiruddin Muhammad Humayun's personality has been interpreted in some historical sources.

Key words: Baburnoma ", " Humoyunnoma ", Khandamir, Gulbadanbegim, Muhammad Haydar Mirzo " Tarihi Rashidiy ", Mavloni Sayidi, 'Kanuni Humoyunnoma' ', Amirul-muarrikhin ', Javoharlal Nehru "Look at the history of the world", Sharafiddin Ali Yazdi "Zafarnoma", poet Anvari.

Introduction

The life and work of Humayun, the intelligent man who became the prince of Babur, Babur's favorite child, and the king of India after his father, are described in several ancient historical sources. We can see that the image of Humayun is fully reflected in the works of Zahiriddin Muhammad Babur "Boburnoma", historian Khandamir "Humoyunnoma", Gulbadanbegim "Humoyunnoma", Muhammad Haydar Mirza "History of Rashidi".

We first want to refer to Bobur's work. Zahiriddin Muhammad Babur writes in his Baburnama about the birth of Humayun: Humayun was born in Kabul. The poet Mavloni Sayidi "Sultan Humoyunkhan" found his historical heritage. One of the Kabul poets found "King Feruz Qadr", and three or four days later there was a season called "Humayun". Five or six days after Humayun's birth, he went to Charbak and had Humayun's wedding. Bek and Begot brought big and small towels, read a thick white coin, and before that you could not see such a thick white paste, it was a very good wedding. "¹. Babur loved his children very much, but he loved Humayun very much. In the Baburnama, he said: "And Muhammad Humayun was a year old, he was separated from his family in Badakhshan, and then he missed us, Mirza Suleiman the Magnificent, his son-in-law, handed him over and came to Kabul one day. And Mirza Komron Kandahar came to Kabul. Talking to the shrine, he was surprised and asked why he was interested. And Muhammad Humayun told us our passion and sent Mirza Hindol from Kabul to Badakhshan and walked towards us. A few days later, the drug arrived in Agra, and at that moment, while we were sitting on his horse and talking to his mother, the bullet arrived. Hearts are blossoming and eyes are shining. Inevitably, he was young every day, but we gave him a wedding and made him happy. And we would stay together for a while and talk to each other. And he was very good at talking, and that's what makes a man perfect. " Babur loved Humayun so much. This love was passed on to Humayun as well. When Humayun was sent to Sanbal, he did not like the weather and became ill. Bobur is then asked to hand over the Kohinur diamond to save his life. Babur said, "I have come to the conclusion that Muhammad Humayun has nothing better than me. I'm a coincidence, God willing. Hoja Khalifa, if other relatives say that Muhammad Humayun will recover, why do you say that? Unfortunately, this perspective often causes us to become overwhelmed when it's time to

start a project. I have said that the wealth of the world will be in return for him, and I will sacrifice him, and the situation will be in return for him, and I will endure his instability. In that situation, I shook my head three times and said, "I'm in pain." I was heavy then, it was light. She is OK. I fell ill. I called on the state and the archbishop of the country, and I handed over my allegiance to Humayun, and I granted him the right to settle down and become the governor."² Throughout history, there have been many disputes between fathers and sons over the throne. Our ancestor Babur passed the throne to his son while he was alive. He dedicated not only his throne but also his life. To do so, to say so, requires a very high heart, a human heart.

The historian Khandamir also wrote the history of the Timurids, in particular the history of Humayun. He was one of Babur's closest associates in Agra and took part in his military battles in 1529 along the banks of the Bengal and the Ganges. After Babur's death, his son Humayun was in his service. (1530-1556) While at Humayun's palace, Khandamir wrote Humayunnama, in return for which he received the title of Amir al-Muarrikhin (Emir of Historians). Another title of Khandamir's "Humoyunoma" is "Qanuni Humoyunnoma". The work was completed in 1534. The play deals with the innovations introduced in India during Humayun's reign, the division of the population into three classes, the division of power into four administrative systems, and the architectural construction carried out by Humayun.

Jawaharlal Nehru, a great politician and statesman and one of the leaders of the struggle for Indian independence, wrote of Humayun in his *History of the World*: Luckily, he recaptured Delhi sixteen years later. But his reign did not last long - half a year later he fell down the stairs and died."³

Gulbadanbegim's Humayunnama is a brief history of the life and adventures of King Humayun, in which the image of Humayun is illuminated in a simple and beautiful style. Gulbadanbegim tells in detail about the life of the people of the palace, as well as the subtleties of the Babur dynasty, which are not found in historical works, family conditions, wedding and mourning rituals, household utensils, types of clothing.

In Gulbadanbegim's "Humoyunnoma" the image of Humoyun is described with sincere love. He states, "After the death of Hazrat Firdavsmakon (Baburshah), the Paradise Ashiyan (Humayunshah) ruled India for twelve years. The citizen lived in peace and tranquility, he was submissive and obedient."⁴

From the first days of Humayun's reign, his father Baburshah faced what he called "the worries of the kingdom." His life was full of unimaginable battles, rebellions, and betrayals. The relentless betrayals of his brothers exhausted him. According to Babur's will, the issue of the throne was to be resolved in the Timurid tradition. According to tradition, after the death of the head of state, his property was to be distributed among the children. But it was not easy for Humayun to put this tradition into practice. He always remembered his father's command: "Even if your brothers do something worthy of punishment, do not take action against them." According to Gulbadan, when Humayun ascended the throne, one father gave the Punjab province to his brother Komron and made him governor of Kandahar and Kabul.

According to the play, Humayun was a very cheerful person, from the outside, incredibly simple and confident. For example, the Sultan of Gujarat, Bahadur Shah, whom he considered to be his true friends, and the Shershahs of the Afghan dynasty, on the contrary, were shocked to learn that they were his worst enemies. Later, they were subjected to several violent attacks. It should be noted that Humayun also took an active part in the battles fought by his father and showed heroism. In one of his last battles, he laid siege to the fortress of Champanyor, which was considered an invincible fortress, for four months. He climbed over the castle wall at night and forced the gatekeepers to open the gates. His courage and tenacity are evidenced by the fact that while

attacking the castle wall, the defenders' bullets rained down incessantly, eighty strong pegs were driven into the rocky walls of the fortress and relied on them. Humayun was among the forty young men who first crossed the wall. After such a glorious victory, instead of consolidating his military position and advancing rapidly, he spent weeks, sometimes months, living in the conquered palace, hunting, feasting, feasting, and drinking. Which, of course, made him a carefree person.

Humayun had a lot of respect for his mother. This was the bond that bound Humayun to Gulbadan. "After the death of my father and mother, they intended to lift this broken heart and show so much compassion to this poor man that I never felt my orphanhood and loneliness," Gulbadan wrote. One of the banquets dedicated to the one-year anniversary of Humayun's accession to the throne made an impression on Gulbadan that he listed the names of the lords and sultans at the feast by name: There was a throne adorned with jewels of grace, and an emerald bed in front of it.

His Majesty the King and my mother (the Prince) sat on a bed in front of the throne. In my mother's right hand sat their uncles, Fakhr Jahanbegim, Badiul Jamolbegim, Akbegim, Sultan Bakhtbegim, Gavharshodbegim and Khadija Sultanbegim, daughters of Sultan Abusaid Mirza. On another bed, our aunts, the sisters of Firdavsmakon (Babur), Shahrbonubegim, Yodgor Sultanbegim, Sultan..., describe the "Palace of Tilsim" built by Humayun from Gulba and write: The second room was called the House of Happiness. The house housed a prayer rug, books, a pen with an island of golden water, a beautiful juzdon, an album with delicate pictures and nice letters."

Due to his passion for poetry, Humayun kept the library as the apple of his eye. One of the prayers that fell on him was that he was later defeated in battle, disbanded his army, lost his possessions, and wandered in the desert alone; and the molar on top of it turn out to be his most valuable rare books. Humayun was a good man who loved such books.

In the play, Humayun is portrayed as a prudent, well-mannered man: In the first years of his reign, Humayun began construction to build a new capital, Delhi. On Tuesdays and Thursdays, issues of national importance were discussed in the cabinet with court officials. During his stay in Agra, Humayun often built hunting and feasting camps outside the city. For the widows and children of Baburshah, a place was made in the harem of Humayun.

In February 1534, Humayun Shah marched against the rebel Bahodir Shah. Defeated in battle, Bahodir Shah retreated and hid in the fortress of Champanyor. Humayun crosses the castle wall and demonstrates his heroic courage. The play is a unique description of Humayun's battles and his bravery and courage.

Among the fundamental historical works written about the countries of Central Asia are Sharafiddin Ali Yazdi's "Zafarnoma" (Epic of Victorious March), Fazlullah Rashididdin's "Jome 'ut-tavorix" (Collection of Histories), Hamidullah Musatfvi's "Tarihi guzida" (Selected History), Otamalik Juwayni's History of the World "(History of Conquest), Muhammad Mirkhand's "Ravzat us-safo "(Garden of Purity), Hafiz Tanish Bukhari's "Abdulnoma ", Shermuhammad Munis's "Firdavs ul-Iqbal "(Garden of Happiness), Zahiriddin Muhammad Babur's "Boburnoma " Muhammad Haydar Mirza's "History of Rashidi" has a special place among his works. The work "History of Rashid", which was unanimously approved by historians of Uzbekistan and the world as "the only perfect work on Central Asia", was published not only in Mongolia, but also in the largest cities of Central Asia at that time: Andijan, Tashkent, Khojand. , Sayram, Turkestan, Uratapa, Samarkand, Bukhara, Karshi, Gissar, Kunduz, Merv and other countries: Afghanistan, Pakistan, India, East Turkestan and Kashmir as primary sources in the study of the history of the XV-XVI centuries serves. As the first President Islam Karimov said: "After gaining independence, our people have become more and more interested in knowing the history of their country, language, culture and values. This is natural. There is a human being who wants to know the

ancestry of his generation, his lineage, the village, the city where he was born and grew up, in short, the history of his homeland."⁵

In his "History of Rashidi", the author describes King Humayun as follows: "I have never met such a talented person with such innate qualities."⁶ Describing him, the author writes honestly: His heart was as pure as crystal, his heart was as pure as crystal, he was the source of the pearls of noble deeds, his generous hand was the source of a cloud of blessings. Perhaps the poet Anwari wrote this verse about him:

If the tongue is the sea, if the hand is the snow,
This heart and this hand are sure in this king.

In short, King Humayun was a ruler of unparalleled majesty and power. At the same time, he was a good man at heart and could rarely do any harm to anyone. Leaving behind the misfortunes that befell me, when I came to Agra to serve him, people said, "Nothing is left of his former glory and fame." But even so, during the Battle of the Ganges, all the work was on the shoulders of the poor. At that time, I saw seventeen thousand officers under his command. You can see how great he is by that." (Page 666).

Therefore, we need to know our history, the glorious past of our ancestors, study it and draw the necessary conclusions from it. "As long as the people who know their history, who are inspired by it, cannot be defeated, we must restore our true history and arm our people and our nation with this history," he said. We need to arm ourselves with history, we need to arm ourselves again."

References.

1. Karimov I.A. "On the way to spiritual growth." T.: "Uzbekistan", 1998.
2. Karimov I.A. "High spirituality is an invincible force." T.: Manaviyat Publishing House, 2008.
3. Atoullah Husseini. "Badoyi` - us- sanoyi`". T., 1983.
4. Bobur Zahiriddin Muhammad. "Boburnoma." T. Sharq Publishing House, 2007.
5. Bobur Zahiriddin Muhammad. "Devon." T. Fan Publishing House, 1994.
6. Bobur. "Your stranger is from Andijan." T. Sharq Publishing House, 2008.
7. Farididdin Attor. "Tazkiratul Awliyo". T., 1997.
8. Gulbadanbegim. "Humoyunnoma". (Translated by Ahmad Quronbekov). T., 2016.
9. Gulbadanbegim. "Humoyunnoma". (Translated by Sabohat Azimjanova). T., 1959.
10. Hasanov S. Bobur's work "Book of Dreams". T., Fan Publishing House, 1981.
11. Hasankhoja Nisoriy. "Muzakkiri ahbob". T., XMN named after A.Qodiriy. 1993.
12. Muhammad Solih. "Shaybaniynoma." T., 1989.
13. Rumer Goden. "Gulbadan". T., Sharq Publishing House, 2007.
14. Muhammad Haydar Mirzo. "History of Rashidi" .- T: "Sharq", 2010, 720 pages.
15. History of Uzbek literature. "Five volumes." Volume II. Tashkent: Fan Publishing House, 1978, 328 pages.