

TWO GENIUS – TWO PRECIOUS

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ABSTRACT

Zahiriddin Muhammad Babur was an important figure in Middle Eastern culture, literature, and poetry. He was a writer, poet, scholar, statesman, and commander. Zahiriddin Muhammad Babur was born in Andijan on February 14, 1483, into the family of Umar Sheikh Mirzo, the Fergana nation's king. The struggle for control in Central Asia and Khorasan between several governors, brothers, nieces and nephews, and the enormous power created by their great-grandfather Amir Temur ultimately increased during this period. Nizamiddin Mir Alisher Navoi, a major figure in 15th-century world spirituality, was born on the 17th day of Ramadan (February 9, 1441) in Herat, Afghanistan. Herat was the second capital of Amir Temur's immense kingdom in the first half of the 15th century, and one of the most prosperous towns under Shahrukh Mirza, Temur's youngest son. Alisher's family was related to the Timurid emperor and held some power in the kingdom. Giyosiddin Muhammad, the future poet's father, gave considerable care to his son's upbringing. In this article we can discuss these two precious and genius people and then we try to give our own opinions as well.

Keywords: Zahiriddin Muhammad Babur, Alisher Navoi, commander, great state, struggle, poet, genius.

INTRODUCTION

Like many Timurid princes, Zahiriddin, who grew up loving literature, beautiful arts, and the beauty of nature, learnt the fundamentals of these studies from his father's palace's finest professors. His carefree youth, however, did not last long. His father left him orphaned in 1494. Babur succeeded his father as governor of the Fergana Nation when he was 12 years old. Babur divided the Fergana country in half and gave half to his brother Jahongir Mirzo in order to reconcile with him, while he himself launched the war for Samarkand. This multi-year war resulted in nothing but massacres: Shaibanikhan, who had allied with a massive military force, triumphed, and Babur was forced to flee. Babur marched south after Shaibanikhan's victory of Andijan in 1504 and established his dominion in the Kabul country. He attempted to return to Central Asia numerous times between 1505 and 1515. However, none of these attempts were successful. Later, between 1519 and 1525, he fought multiple battles for the conquest of India in order to strengthen his position. Babur defeated the Indian Sultan Ibrahim Lodi in Panipat in April 1526, and the governor of Chitora, Rano Sango, in March 1527.

During Babur's conquest of India, the Punjab kings, who were disgruntled with the policies of the Delhi ruler Ibrahim Sultan, backed him, and this victory in the Battle of Sikri allowed Babur to establish his reign in India and the Baburi empire. The "Baburi dynasty," often known as the "Great Mongols" in European history, dominated India for more than 300 years. Babur did not survive long after this triumph; he died in Agra in December 1530, and his children carried him to Kabul and buried him according to his will. Babur, on the other hand, sponsored

the stabilization of India's political environment, the unification of Indian regions, the beautifying of towns, the formation of trade, and more in a short period of time. The beautification of India, the construction of architectural monuments, gardens, libraries, and caravanserais, which are still popular today, became widespread, especially during the time of his sons and descendants.

Nizamiddin Mir Alisher Navoi, a major figure in 15th-century world spirituality, was born on the 17th day of Ramadan (February 9, 1441) in Herat, Afghanistan. Herat was the second capital of Amir Temur's immense empire in the first half of the 15th century, and one of the most opulent cities under Shahrukh Mirza, Temur's youngest son. Alisher's family was related to the Timurid emperor and held some power in the kingdom. Giyosiddin Muhammad, the future poet's father, gave considerable care to his son's upbringing. His uncles Mir Sayyid Qabuli and Muhammad Ali Gharibi were Alisher's initial poetry professors.

The Timurid princes became embroiled in the country after Shah Rukh's death in 1447, and Giyosiddin Muhammad's family left in large numbers. Alisher's fate began to be tested. When Abulqasim Babur, Shah Rukh's grandson, seized the throne of Herat in 1452, he named Alisher's father governor of Sabzavar. Giyosiddin, however, perished in a small world not long after. Alisher was only 12 years old at the time. Alisher and his schoolmate Hussein were adopted by Abulqasim Babur, who moved them to Mashhad in 1456. Alisher Navoi was introduced to the great and respectable people of his day by fate, and he met his mentors. Alisher spent much of his time in Samarkand from 1466 until 1468. Alisher Navoi, a 28-year-old man of flawless wisdom, became a well-known poet and seasoned statesman after Sultan Hussein seized Boykaro Herat. Alisher Navoi returned to Herat from Samarkand in 1469 at Sultan Hussein's request and presented him with the poem "Hilaliya," composed in honor of his friend on the occasion of Ramadan.

Not only may Navoi madrassas build hospitals, but they can also equip them, allocate foundations for self-sufficiency, hire teachers, doctors, and other staff, and pay them wages, food, clothes, student allowances, and books. He expertly handled and ordered everything, never losing contact or losing control. He was well versed with the work of masters and students as well as the history of building construction. The poet frequently invited poets, scientists, and artists to his home, gave educational presentations, and nurtured and provided conditions for budding talent. Among them are Khandamir, Behzod, Wasifi, and scores of more remarkable individuals. The most active years of Alisher Navoi's social life and beautifying, according to historical and scientific works dedicated to him, were 1469–1481. In 1481, the poet composed "Vaqfiya," a summary of his architectural and humanitarian activities as well as a personal account. Navoi began farming and had excellent results.

Alisher Navoi started writing his major work, *Hamsa*, in 1483 and finished it in three years. This comprehensive encyclopedia of five epics has over 50,000 verses, accounting for over half of Navoi's poetic legacy. Alisher Navoi's work revolves around the word "Khamsa." Navoi was appointed governor of Astrobod in the winter of 1487. Amir Alisher's delicate temperament was irritated by this career, which was deemed noble by other beys and emirs. The king's edict, however, was binding, and Amir Kabir set out with the goal of safeguarding and developing a delicate area of the kingdom. Navoi's rule in Astrobod was a blessing for the residents of the city and the kingdom of Boykaro for over two years.

Finally, in his most recent work, Mahbub ul-Qulub, Navoi answers all of the questions (The Beloved of the Hearts). This work is rich in sociological, philosophical, and moral ideas, revealing the nature of all social categories that existed in the sixteenth century and convincingly emphasizing the interconnection and integrity of social and moral events. This book is full of aphorisms, proverbs, and texts and is well-liked by the public. Alisher Navoi referred to the "metaphorical approach" in which the mystery of truth was represented in the "metaphorical image," which he and his predecessors, Nizami, Dehlavi, Hafiz, Iraqi, and others, developed. This unique manner of viewing Being follows Naqshbandi's rule of "Dil ba yoru dast ba kor," in which example, knowledge, wisdom, and action all come together at one place to create a new reality. This worldview, which is the highest level of understanding monotheism's teachings and beliefs, is mirrored in Hamsa's and Lison ut-works, tayr's as well as the poet's songs. The poet's living conditions and health had both deteriorated by the 1500s, yet he had not ceased writing. Navoi died of sickness in early 1501. Herat's entire population went to bid their great poet farewell and mourned for seven days. With his work, Navoi not only marked the current growth of Uzbek literature, but also had a significant impact on the development of Movarounnahr and Khorasan's overall spiritual culture. His works and poems have been widely reprinted, disseminated, and used as a school for poets. They have also been widely studied at madrassas. Many well-known researchers have examined Alisher Navoi's work and scientific analysis in recent years, and his legacy continues to inspire many of our experts today. Our great poet now has schools, alleyways, and streets named after him. In his honor, the Uzbek State Prize was established.

CONCLUSION

Alisher Navoi and Zahiriddin Muhammad Babur, lovers of literature, art, nature, beauty, and intelligence, contributed to their country's prosperity at the time. In their time, the people were prosperous. Their spiritual riches have become part of the world's cultural legacy and are housed in museums all across the world. Centuries later, these two great men's spiritual and scientific legacy is being preserved and serves as an example for future generations. Because of their excellent image and courage, the Uzbek people are proud of these two heroes. By studying their lives, we will be able to teach the new generation about patriotism and humanity, as well as contribute significantly to the country's future development.

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