
THE IMAGE OF BABUR IN THE INTERPRETATION OF HAROLD LAMB

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Abstract: Poet and ruler Z.M. Babur belongs to a number of great figures who made a valuable contribution to world civilization. For this reason, literary and historical works of a world scale are still created about this historical person. These historical and artistic sources describe the difficult but very meaningful life of the great thinker. The article provides a comparative analysis of the novel "Babur the Tiger" by the American orientalist Harold Lamb with such historical sources as the memoirs "Baburname" by Babur and "Tarikhi Rashidiy" by Mirzo Mukhammad Khaidar from the point of view of a biographical approach.

Key words: Babur, biographical approach, historical character, historical work, literary work, image, historical truth, fiction, "Boburname", "Tarikhi Rashidi".

1. INTRODUCTION

The history of our national statehood, as well as the history of Uzbek classical literature, attracts researchers from all over the world. In particular, the life and work of the great statesman, the founder of the great empire and dynasty, the king and the poet Zahiriddin Muhammad Babur are studied by historians and literary critics not only in our country or in the countries where Babur ruled, but also in European and American research centers. Many biographies, historical and artistic works about the king and the poet are created. One such researcher is Harold Lamb, an orientalist and writer who started the American School of Baburism Science.

2. MATERIAL AND METHODS

The novel "Babur the tiger" by Harold Lamb, historical sources such as "Baburnama" by Babur, "Tarikhi Rashidi" by Haydar Mirzo, "Humoyunnoma" by Gulbadanbegim, were selected for the article. Comparative-typological, analytical methods were used in the coverage of the topic.

3. DISCUSSION AND RESULT

Harold Albert Lamb (1892-1962) was born in Alpine, New Jersey, USA. From an early age, his interest in the history of the Ancient East led him to the famous Columbia University. There he met the famous American enlighteners John Erskin and Carl Van Doren, with whom he often had creative conversations. During his studies, he became deeply interested in the history of Eastern Europe, Central Asia, China and India [1; 784-785]. He studied French, Latin, Persian, Arabic and, as he said, “the Manchu-Tatar” [2] language. He wrote historical biographies, screenplays and became famous among the public. As a result of Lamb's scientific research, American readers could create more than 20 historical books about Alexander the Great, Genghis Khan, Amir Temur, Sultan Suleiman and other rulers of the East [3, 196]. Among these scientific works, the biography "Babur - the Tiger: First of the Great Moguls" has a special place in the author's work.

“Babur - the Tiger: First of the Great Moguls” was the author's last work, published in 1962, when Harold Lamb died [4]. Translated by the efforts of the passionate scientist Gafurjon Satimov, in 2015 it was presented to Uzbek readers under the name "Babur – the Tiger". The book consists of 8 parts and 28 chapters such as “Foreword”, “Happenings in a Valley”, “Exile from Samarkand”, “A Kingdom in Kabul”, “Wine of Herat”, “Babur against his people”, “The road to India”, “Panipat and Kanwaha”, “Empire of the great Moghul” and others. In naming the work, Lamb used the ethnonym "Mongol", which is used in world oriental studies, for Babur and the Baburids. However, it is noteworthy that in the preface of the work he acknowledged Babur as "one of the descendants of Amir Temur, the famous leader of the world-famous Turkic peoples" [5, 7] and described him as a follower of Mirzo Ulugbek, a clear accountant of the stellar movement. It would be a mistake to say that the author read only the memoir of the protagonist, "Baburnama" to write his book. The American orientalist researched on Babur's work “Mubayyin”, a collection of poems, a translation of Hodja Ahror Vali's pamphlet “Walidiya” and the “Hatti Baburi” alphabet which were also mentioned in several places in the biography of “Babur - the Tiger”.

The work occupies a special place among the researches on Babur in America and in the West in general. Before beginning the biography, the orientalist conducted a lot of research, comparative study of many sources that provide information about the period and society, from which he could draw correct conclusions. The author, who chose the memoir "Baburnama" as his main source, carried out extensive scientific research in order to reconstruct the parts of it that did not reach us and to study the life of Babur in detail. In order to collect the necessary materials, he visited cities such as Moscow and Tehran and continued his research. It is obvious that he did not rely on the “Baburnama” alone to write a biography of the king and the poet. The memoir relied on the memoirs of such historians as Mirzo Muhammad Haydar, Gulbadanbegim, Khandamir, Muhammad Salih in order to reconstruct and study the events of the interrupted years. However, he brought to the historical process not only the conclusions of the studied sources, but also his personal opinions. He tried to approach objectively the issues that are interpreted differently in different books about the life of the king and the poet.

The work is written entirely about the life of Z. M. Babur. This is innovation for the American School of Baburism. In other words, in his book, the author reflects not the specific

period or reality in the biography of the king and the poet, but the chronological process that took place throughout his life - from birth to death. In terms of such a plot, we can compare Lamb's biography with one of the masterpieces of Uzbek literature - the historical novel "Starry Nights" by Pirimkul Kadyrov. In addition, Lamb did not end his work with the death of Babur, but briefly mentions the period of Humayun and Akbar, as well as the history of the Baburids before the British conquest of India.

In "Babur - the Tiger" Lamb told us about the life of the king and poet, who, along with the fierce struggle for the throne in Movarounnahr, Khorasan and India, did not stop his creative activity for a moment. The work is mainly historical in nature, and in some places the author refers to artistic interpretation, as well as comparative analysis through his own thoughts. For this reason, in some parts of the work it gave rise to controversial ideas. It is important to note, however, that Lamb did not portray the life of the people of the East, the life of medieval Asia, in the same savage or obscene subjects as other Western writers. He did not dwell on the role of women in Babur's life, his relationship with the king and the poet's wives, which led to very beautiful passages in the chapter "The influence of women on Babur's work."

The author had long prepared to write the work. In our opinion, Lamb worked on "Babur - the tiger" for several years, repeatedly editing it. In particular, he made some mistakes at the beginning of the work: places and people's names, geographical information were corrected in later parts of the work. At the beginning of each chapter, in particular, Babur's reign in Kabul, or his departure for India are compared with the historical processes taking place in the West at that time. The discovery of the American continent, the politics of conquest, the influx of European merchants into Asia, and the views of the Italian philosopher N. Machiavelli were compared with the society and ideology in which Babur lived. The fate of the king and the poet, rich in adventure and war, was compared to the fate of the European hero of the XV-XVI centuries, the knight Pierre Terrail d'Bayard.

While reading the biographical work "Babur – the Tiger", it is easy to see that the author was a scholar who was deeply interested in the culture and history of the East. After all, in his book Lamb used personal names and personal pronouns such as "khan", "bek", "khanim", "begim", "dorugachi", "tagoyi"; From such toponyms as "Yoryayloq", "Ilonotti", "Khaliliya", "Qorabuloq", "Obburdon", "Pashomun", "Kharobuk"; It is commendable that he used such historical terms as "tolgama", "gazi".

In particular, the introductory part of the work begins with a broad introduction to the fifteenth century East - Turan and the land of Iran: its population, nature, economy, religion. Speaking about the birth of Babur, Harold Lamb stated that he was the grandson of Yunus Khan, who belonged to a family of educated Timurids on the father's side, and on the mother's side to a nomadic, relatively backward Mongol family. It is said that after the birth of Babur, the naming of the baby was entrusted to the great Sheikh Hodja Ahror Wali, who named the baby as "Zahiriddin Muhammad". According to H. Lamb, the name "Babur" was added by Yunus Khan, who was a bit wild and illiterate, that's why he could not pronounce the name "Zahiriddin Muhammad"[5, 11].

Harold Lamb was a little mistaken about the historical fact on the above issue because Yunus Khan was one of the most enlightened rulers among the Mongol khans. This is confirmed

by the following description of the 16th century historian, Yunus Khan's grandson, Babur's cousin, historian Muhammad Haydar Mirza (1499-1551) in his book "History of Rashidi": "He recited and copied the Koran, was a poet, a man of good manners, a man of knowledge, a man of eloquence, an artist, and a man of delicate nature. He was also a classic in playing musical instruments and singing" [6, 230] In fact, as a writer, the author has every right to use fabricated subjects, epithets, to create fiction. However, in later passages, Lamb described Yunus Khan, whom he called "illiterate," in the description of his grandson, Babur, "in his spare time he read Hafiz's ghazals and enjoyed the ideas expressed in his lines"

In the chapter "Pictures on the wall" he described Babur's father Umarshaikh Mirza as "not very intelligent"[5, 15] However, it is known from historical sources that Umarshaikh Mirza was as educated and cultured as other Temurids, as it is stated in "Baburnama": "He was very literate...Interested in poetry" [7, 15]

Elsewhere in the work, Harold Lamb raised a controversial topic that has been around for six centuries. In other words, Babur captured Samarkand for the second time, but after a while he was defeated by Shaibanikhan and was forced to leave the capital of Amir Temur. After a truce with Shaibanikhan, Babur left the city, but his sister Khanzada Begim remained in the hands of the enemy. A group of Western historians, the historian Muhammad Haydar Mirza, who had been respected for many years, pointed out that "Babur left his sister to Shaibanikhan in exchange for his life" [6, 305]. However, in his "Baburnama", Babur mentions that his sister unexpectedly "fell into the hands of Shaibanikhan" [7, 97]. Harold Lamb also confirmed Babur's above opinion. He wrote, "It seems that Prince Begim, who always served his brother faithfully, remained in the presence of Shaibanikhan voluntarily" [5, 69] and Babur did not believe that he was a man who would surrender his sister to the enemy and save his life. But he also made a small mistake. In other words, Lamb exaggerated the fact that the defeated Babur left Samarkand "in the middle of the night, leading his mother through a ditch that enters the city" [5, 70]. In fact, Babur left the city through the Sheikhzade Gate [7, 97]

Another sensitive issue in the life of Zahiriddin Muhammad Babur is his agreement with the King of Iran Ismail Safavi in his third attempt to capture Samarkand. Today, not only foreign historians, but also historians of the time: Khandamir, Muhammad Haydar Mirza, Harold Lamb again defended Babur's position on this issue, which is not agreed upon. According to Haydar Mirza, "only out of necessity" [6, 363] he tried to convince the reader that this agreement later caused Babur to leave his country for life.

In his work, H. Lamb skillfully described Babur's state-building in India, his attitude to another country, social environment, religion and language. There is an ancient view that in the historiography of each state that warriors from other countries, who subjugated the people by military force, are assessed as "colonial", "invading" rulers. However, it is commendable that the reforms of Zahiriddin Muhammad Babur and his successors, the Baburids were only for the sake of the Indian land, its prosperity and the well-being of the people according to the recognition of the scholars and specialists of this country. In particular, the famous Indian scholars R. Ch. Majumdar, X. Ch. Raichahdhuri and Kalikinkor Datta devoted much of their major English works to history of India, to the Baburids' Empire, known as the Mongol Empire, in which Babur's establishment of a new state in India marked a new, unique period in the country's

history [8, 12]. Therefore, in the words of the orientalist M. Nuritdinov, "the Baburid dynasty plays a great positive role in strengthening the political power and developing the culture of India" [9, 3]

4. CONCLUSION

In all parts of "Babur - the Tiger" Harold Lamb gave bases from "Baburnama", works of historians of that time, such as Mirzo Haydar, Khandamir, Gulbadanbegim, in order to confirm each opinion. He tried to analyze every policy, every reform of Babur. As you read the book, you will notice Lamb's great respect and love for Zahiriddin Muhammad Babur. Writer described him as a strong warrior, a talented warrior, an emperor who built a great empire, and a historian, a poet, a musicologist, a translator, in short, an encyclopedic scholar, a perfect man. At the same time, Babur, like all ordinary people, praises his human qualities as a righteous child, a kind relative, a caring father.

As Harold Albert Lamb put it at the end of "Babur - the Tiger": "The lands under his control are no longer looking to the past, but to the future. Local traditions and customs, economy, methods of production and relations have been preserved... Later, the British invaded India. But they didn't have much success like Babur" [5, 289]. With this immortal work, Harold Lamb brought the subject of Babur and the Baburids to an important level for American Orientalism and gave impetus to many subsequent scientific studies.

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