

The Ruler Who Remained in Kabul

Sobirov Jamshidbek Zokirjonugli

Faculty history, 1st Year Student, Andijan State University

ABSTRACT

This article reveals the son of Zahiriddin Muhammad Babur Komron Mirza who was left in Kabul, his crusades against Humoyunshoh, martial arts, his ability to write poems as his father, his Sufi views, and living the end of his life in the Ka'bah

KEYWORDS: *Komron Mirza, Humayun Mirza, Devoni, Baburi dynasty, mystical ideas, Mecca*

After the conquest of Kabul, Zahiruddin Muhammad Babur left one of his children, Komron Mirza, and went to India himself. Komron Mirza is a poet and statesman. He studied literature, military and political sciences, first from his father Bobur Mirza, and then from the leading scholars and statesmen of the time. He was born in 1509 in Kabul. His mother was Gulruh Begim. Komron Mirza was as educated and knowledgeable as his brother Humayun Shah. But in his nature there were signs of stubbornness, arrogance and pride. However, unlike Humayun Shah, he was a man of courage, determination and fighting spirit. He was a benefactor of science, gathering scholars, poets and writers in his palace and holding special conferences. Collecting and reading books was his favorite pastime. He also writes ghazals in Turkish and Persian.

His father was the ruler of Kandahar and Kabul during his lifetime. After Babur's death, the Punjab and the Indus Valley were handed over to him by order of Humayun.

With the help of Takhmosp, the king of Iran, Humayun Shah defeated Askari Mirza in 1545 and captured Kandahar. Humayun Shah goes to Badakhshan. Komron Mirza escaped from Badakhshan and captured Kabul. Humayun Shah was forced to return to Kobum. In 1548, Komron Mirza escaped from Kabul and went to Badakhshan. But a year later, when Humayun's campaign against Balkh failed, Komron Mirza took advantage of this and again decided to fight his brother. [1.37]

In addition to being a martial artist, Komron Mirza was also a good poet. Komron Mirza's poems are reminiscent of Zahiriddin Muhammad Babur's lyricism in terms of artistic skill, fluency and simplicity of language, and sensitive expression of wonderful lyrical images. The spirit of his father, Babur's lyrics, shines in his entire legacy. In this sense, Komron continues the best traditions of Mirza Babur's lyrics, enriching it both in content and art.

Only 3 manuscripts of Komron Mirza come down to our days. They contain Turkish poems: 40 ghazals, 21 fards, 26 rubais, 3 continents, 9 masnavi and composition (1114 verses). Dari poems include 26 ghazals, 22 fards, 4 rubais, 3 qitas, and 4 masnavi (346 verses). Some ghazals, rubais, and fards written in Dari, which are not included in Devoni's manuscripts, have been found in various tazkira and bayoz. Komron Mirza's poems in the known Dari language consist of 418 verses. Like his father Babur, Komron Mirza wrote mainly in the ghazal genre. In his poems more Sufi views are reflected. [2]

Ideas that are somewhat close to pantheism, such as the fact that the whole universe is nothing more than a manifestation of its various forms. The poet's masnavis are mainly devoted to gnosis and

mysticism, wisdom and admonition, and moral and spiritual principles. A manuscript of Komron Mirza is kept in Pat and Calcutta, India.

As Komron Mirza witnessed his father's hardships in governing the kingdom and experienced the same feelings as a ruler, it is possible to observe that in his poems Bobur's melodies and sentimental feelings are expressed with sensitivity.

It is known from history that after the death of the great poet Sahibkiran Amir Temur, the struggle for the throne began among the Temurids. This struggle intensified during the reign of Hussein Boykaro and his sons, as well as the Baburids. This situation also affected Komron Mirza. He, like other Baburids, fights for the crown. Sometimes he gets enlightenment from his friends, sometimes he gets betrayed by people he trusted. Komron Mirza expresses such feelings in Babur's tone:

Yobo‘lsamuyassarkishigailmilahol,

Yotopsakishisaltanatavjidakamol,

Yooshuftayibo‘lsako‘rubhusn-u jamol,

Yobo‘lsatamomo‘zligidinforug‘ bol. [3,41]

After being blindfolded by Komron Mirza, he voluntarily went on a pilgrimage to Kaaba and lived there until the end of his life.

After much hesitation, Komron decided to stay in Mecca for the rest of his life. In the autumn of 1557 AD, he deposited his deposit in the hands of his beloved wife ChuchukBegim. According to his will, Komron Mirza was buried in Mecca at the foot of the tomb of our mother Khadija (ra), the wife of the Prophet. [4]

REFERENCES:

1. TurgunFayziyev, Zahiriddin Muhammad Babur and his descendants. -Tashkent: Writer, 1996. p.37.
2. <https://Kh-davron.uz>
3. KomronMirzo, devon. - Tashkent: writer, 1993. p.41.
4. <https://Darakchi.uz>