

MILITARY CULTURE IN THE ACTIVITIES OF ZAHIRIDDIN MUHAMMAD BABUR

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ABSTRACT

We devoted the article to the analysis of a military culture in the activities of Zahiriddin Muhammad Babur, one of the great representatives of the Uzbek classical literature of the XVI century. They reflected his arduous life and conflicting worldviews in his literary and scientific heritage. Military rhetoric means fighting, shouting and calling. Public speaking and military activities are inextricably linked. The key to something directly related to any success to public speaking skills.

KEYWORDS: *Creativity, Historical Memories, Poetry, Aruz, Lyrical Genres, Rubai, Ghazal, Emotion, Humanity, Morality, Devotion, Love.*

INTRODUCTION

The history of the Uzbek people goes back centuries, so one of the most important tasks today is to restore the moral and spiritual values and change the heritage of great ancestors and thinkers. The immortal creativity of the advanced thinkers has made an invaluable contribution to world science and civilization, among which it rightfully occupies a special place. Zahirad-din Muhammad Babur is a great Uzbek poet, thinker, historian and statesman, founder of the Baburi dynasty and empire.

Babur was born on February 14, 1483, in Andijan, the capital of Fergana. His father, Umar Shaykhmirzo II, the ruler of Fergana, was a descendant of the Emir. He died and was buried in Agra on December 26, 1530. Zahiriddin Muhammad Babur is one of the great figures of 16th-century Uzbek classical literature. His arduous life and conflicting worldviews are reflected in his literary and scientific heritage. Military rhetoric, in essence, means fighting, shouting and calling. That is why the famous Roman orator Mark Tully Cicero said, "In history, one must be either a good military commander or an orator." It is clear that he came to this conclusion after observing and realizing. Public speaking and military activities are inextricably linked. The key to any success is directly related to public speaking skills.

It is no coincidence that Sahibkiran Amir Temur also recognized and practiced the special role of oratory in martial arts and the system of government. The key to victory in battle is self-confidence as well as words. If the commander gives the army a spirit of confidence through his

speech, he will act boldly and win, otherwise, he will be defeated. That is why the essence of public speaking is the art of persuasion. "Temur's rules" can be considered a unique example of the art of speech. The next generation of Temurids, Zahiriddin Muhammad Babur, heard and knew that Amir Temur had not only martial arts and management skills but also his own words, speech and preaching skills. "... let everyone have their own word, let them know what they are doing, that is, let the king of the people say what he says, what he does ..." The inscriptions in "Temur's Statutes" also indicate that the rank of oratory was high at that time.

In 1527, Babur's pre-war situation in India with Rano Sango led to suffering. Conflict and disunity begin among the unruly warriors. Babur then delivers a lively, moving speech to the army.

Gulbadanbegim cites the fact that "everyone in the assembly agrees to this ... and swears that we will fight until we have a drop of blood in our veins ..." it is the evening of the end of the world, it is better to die with a good horse than to be resurrected with a bad horse. God has bestowed this kind of happiness on us and has turned the world into a world for us. A dead martyr and a murderer, I have to swear by the word of God that no one will burn this murderer's face without imagining that this war and persecution will not take place until he loses his life ... ”

After Bobur's fiery, warlike speech, all the soldiers came together in battle.

Napoleon Bonaparte used to say to an army ready to fight: "Everyone can die in battle. Only brave and courageous warriors will survive. I need you alive, not dead. So I tell you all not to die, go ahead! ” he exclaimed.

An example of Bobur's eloquence is this. He also used the opportunities of rhetorical art to strengthen the policy of statehood in India, to turn the country, which was divided into small feudal, and racial, into a single state, and unite the provinces into a central kingdom. Against the background of traditional rhetorical appeals used in our literary heritage, such as Allah, O Lord, falak, saqi, muganni, sabo, ashiq, mashuqa, agyar, Babur Mirza misses the country, calls for knowledge, war the call also absorbed the content of the call against the opponent. With the role of speech in war and peace, Babur's life and work are examples of this. When the realization of strategic goals depends on the tactics of language use, Babur's views are likely to have a social significance.

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