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OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 08 Volume: 88

Published: 30.08.2020 <http://T-Science.org>

QR – Issue



QR – Article



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MYSTICAL VIEWS OF BABUR

Abstract: This article analyzes the enlightenment and mystical views of the great poet and commander Babur. It contains a detailed analysis of the poet's connection with the interior science, his connections with the famous mentor Khoja Ahror, and mystical images in "Boburnoma". Babur's views against heresy and superstition have also been widely interpreted. In particular, the poet's poems, which are written in the symbols of mysticism, murshid (a teacher in mysticism) and murid (a learner, follower in mysticism), are interpreted consistently.

Key words: lore, education, mysticism, muezzin, dervish, master (Sufi leader), follower, inner, exterior, heresy, Khoja Ahror, shahboz.

Language: English

Citation: Rafiddinov, S. (2020). Mystical views of Babur. *ISJ Theoretical & Applied Science*, 08 (88), 170-174.

Soi: <http://s-o-i.org/1.1/TAS-08-88-32> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.08.88.32>
Scopus ASCC: 1208.

Introduction

Zahridin Muhammad Babur, a great poet and writer, a truthful king and a brave commander, was a man with a deep knowledge of religious and mystical sciences. The poet's work "Mubayyin" is an example of his deep knowledge of religious sciences, based on the works of "Boburnoma", "Risoi volidiya" and the world of meanings in his poetry, it can be said that the poet was well versed in mysticism and mystical poetry.

However: "The poet's attitude to religion, to the teachings of Sufism, in particular, to the Naqshbandi sect and its great representative, Khoja Ahror Wali, was avoided"[1.8.] There is no information that Babur officially joined any sect. But it is true that his works show respect and reverence for the Naqshbandi sect and the sheikhs of the sect. Indeed, he himself stated in a Persian rubai:

*Darveshonro agar na az xeyshonem,
Lek az dilu jon mu'taqidi eshonem.
Durast mago'y shohi az darveshi,
Shohem, vale bandaidarveshonem.*

(Although we are not dervishes, but we believe in them wholeheartedly. Do not think that the king is far from dervish, we are the people(fans) of dervishes even if we are kings.

Babur was a perfect Muslim, a just king with the title of Ghazi. He had a lifelong respect for the

teachings of mysticism, which is the essence and foundation of Islam, and its sheikhs. Speaking of the "wonderful time" of Sultan Hussein Mirza, he praised Abdurahman Jami, who had a significant impact on the literary and cultural life of this period. Babur mentions Jami not only as a scholar or poet in the world sciences, but also as a scholar and sheikh of the inner (mystical) sciences[1.137.].

Babur also describes Jami's follower and student, Abdul Ghafur Lari, as "enjoying the knowledge of both external and internal sciences." As we have seen, Babur's attention to the inner sciences, that is, to the teachings of mysticism, shows that he had a special respect and awareness of this field.

In "Boburnoma" we come across the names and attributes of a number of mystics. In particular, Babur had a strong faith in the Naqshbandi sheikhs, especially Khoja Ahrori Wali and his family. Because "this great man not only played an important role in the formation of Babur's worldview and faith, but as a supportive force he accompanied throughout his life and helped in many hard and difficult situations"[1.137.]. When we talk about the spiritual ties between Babur and Hoja Ahror Wali, we have to give a brief account of Hazrat Hoja Ahror.

Moral support of Hoja Ahror Wali

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As Babur describes the events of 1502-1503, he loses his army in a village called Carnon, and as he lies alone and weak, he is about to fall into the hands of his enemies. Standing in a distressed state, he goes to the corner of the garden and his mind wanders. "I decided to die," said Babur. "There was a stream flowing in that garden, I washed myself, I prayed two rak'ahs namaz. I put my head on a praying mat and wished, and my eyes fell asleep". I dreamed about the grandchildren of Hazrat Hodja Ubaydullo, the son of Hodja Yaqub, Hodja Yahya, came to me on horseback, with a large number of people on horseback. They said, don't worry, Hoja Ahror sent me to you. They said, we help him to take his throne. If he is in difficulty, tell him to remember us, and we will be there. And yet, it is the hour of conquest and victory. Raise your head and wake up"[1.99-100.] At that moment, Bobur wakes up happy. The traitor Yusuf, in consultation with his companions, tricked Bobur into plotting to hand him over to Sultan Ahmad Tanbal. Baburshah became aware of their plan and said, "... you are such nonsense, but let me see, which of you can come to me?" At a time when the enemies are consulting each other, the voices of many horsemen come from outside of the garden. Yusuf tells Babur, "If we had taken you to the Tanbal, our work would have gone ahead," and he thought that the horsemen who had come had been sent by Tanbal.

The horsemen do not even waste time to find the door of the garden, and enter through the hole in the garden wall. When Babur saw that his old faithful guards Muhammad Barlas and Babayi Parghari, arrived with about fifteen or twenty men. As they approached, threw themselves from the horseback, showed respect from a distance, bowed, and fell at Babur's feet. Bobur writes that something happens to him as if God had given him life again. Babur asks them where they came from and how they found out about his condition.

Then Kutlug Muhammad Barlos says that he lost Babur and fled from Aksi, came to Andijan and the khans also came to Andijan. "I had a dream," said Kutlug Muhammad Barlos. "Hodja Ubaydullo said, King Babur is in a town called Carnon. Go and get him. The king's place belongs to him.' When I saw this dream, I was happy and complained to the great khan, the little khan, and I told the khans that I had five or six brothers, a son, and a few more young men, so that I could go and check Carnon. This afternoon the khans add ten men to the Kutlug Muhammad Barlos and set out in search of Babur. Boboi Pargari also joins them with his two younger brothers, and the above events take place after his arrival in Carnon. As a result, Boburmirzo escaped from the enemy and went to Andijan - to his relatives. Undoubtedly, after this incident, Babur's devotion to Hoja Ahrori Wali increased even more.

Such a spiritual connection between Babur and Hoja Ahrori Wali is also a type of miracle. According

to mystical books, if the walis were like a sword drawn in the sheath during their lifetime, then after their death, their disposition and spiritual support would be expanded like a sword drawn from the sheath. Indeed, Alisher Navoi in his book "Nasoyim ul-muhabbat" narrates many prophecies that came from the dead and the living saints. It is narrated on the authority of Hodja Muhammad Porsa from the Prophet of Allaah (peace and blessings of Allaah be upon him): "**There will be no prophets after me. There will only be predictions. The believer sees these prophecies in a dream or are shown them (gave a sign of). This is confirmed by the authenticity of the hadith**"[1.313.]

In "Nasoyim ul Muhabbat", it is narrated from Ibrahim bin Sa'd Alawi that one day before his arrival in Egypt, one of the famous saints, Zunnuni, passed away. Ibrahim bin Sa'd Alawi went to the grave of Zunnun, prayed, gave his reward to him and he fell asleep. "I saw Zunnun in my dream, I asked him about my problems and I found answers to everything"[5.113.] he said.

The following dream connected with Hazrat Alisher Navoi is also exemplary. According to Hasankhoja Nisari in his recollection "Muzakkiri ahbob", he saw Alisher Navoi in a dream. Navoi, "Do you know anything from our poetry?" asks. He reads this "sherif maktah":

*Ey Navoiy, sen kimu mehrobu masjid istamak,
Qaydakim xo'blar oyog'in qo'ysa sen boshingni
qo'y.*

(Definition: Navai, if you want a masque, put your head on where beautiful beings put their feet)

Navoi compliments him and reads the following:

Chu darkor darmoni az har kase,

Ba ruhi jonbaxshi man darrasi.

That is, "If someone stops you from doing something, remember me and my soul, you will solve it." Here, too, it is indicated that the spirit of Navoi will help Hasankhoja Nisari spiritually.

It is also clear from the above examples that the spirit of a mentor can provide knowledge, enlightenment and spiritual support to a person who is followed and devoted to him. But between them must be a bond of sincerity and love. The occurrence of the spiritual event between Babur and Hoja Ahrori Wali was the result of his respect and devotion to the family of Hoja Ahrori Wali. In fact, Babur's father Umarshaikh was also believed in Khoja Ahror Wali. When Babur was born, his father took him to Hoja Ahror and he blessed him and named him Zahiriddin Muhammad Babur. Hence, respect and reverence for the piri of Khoja Ahror existed in the house of Umarshaikh Mirza before Babur was born.

Babur showed respect not only to Hoja Ahrori Wali and his household, but also to the man he knew as Wali. In particular, he said about one of his spiritual teachers, the caliph Khoja Mawlana Qazi, who was brought up by Khoja Ahror Wali, : "... there is no doubt in his governorship. There is no better

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proof of what is going on in the world than that of those who committed suicide to them, there is nothing left after them," he said, describing his fearlessness and courage. He concludes that even the quality of "courage" is a proof of authority [1.64.].

Babur narrates one by one the horrible deeds Shaibanikhan did after the conquest of Herat. Among them, Sheikh Purondek he notes with disgust that he "robbed" the "mentor and respected person" Sheikh Puro to the Mongol Abdul Wahhab, "captured every (one) son" to another person", and captured all the poets and the people of literature to Mullah Bina'i".

Another example of Bobur being supported by the spirit of Hoja Ahror. While describing the events of 1528, he fell ill and had a fever that year. He then recalled the Egyptian poet Muhammad ibn al-Busiri's "Qasidai Burda" [6. 134.] and recovered from paralysis, and intended to recite Hazrat Hoja Ubaydullo's work "Walidiya" to relieve his illness. I prayed for the spirit of Hoja Ahror and thought that if he confirms it, I can recover from this illness and it will be a proof of my recite as he wrote "Qasidai Burda" and recovered from paralysis".

According to Bobur, this illness lasted for at least thirty to forty days, no matter what time it was. At the end of the translation of the pamphlet "Walidiyya" he confessed that he had recovered from this illness. With the help of Allah and support of hazrat Ahror on Thursday, on twenty ninth of the month, I recovered from this pain. On Saturday, on eighth of the month rabiul avval I completed translating the treatise" [1.242.]

Although "Risolai Walidiya" is a small work, it deals with a number of theoretical and practical issues of mysticism. This pamphlet was written at the suggestion of Hoja Ahror's father. Babur translated the pamphlet very beautifully. In the play, after praising and reciting, the Prophet (peace and blessings of Allaah be upon him) was shown the ways of communicating in words, conditions and deeds, and the rules of Naqshbandi were explained. The inner enlightenment, the purity of love, the apparent call to be with the people, inside being together with God, are expressed in Babur's translation as follows:

Oshno ich sari, tosh begona,

Bu ravishcha ravish o'lmas yona...

(Definition: He (Allah) is close to me inside, and far from outside,

There's no situation as mine)

The pamphlet contains brief information about the beautiful things, such as the soul, spirit and mystery, the education of the soul, etc., which bring the truth to spiritual maturity. Bobur skillfully translated them into Uzbek [7, 8.].

Babur is against heresy and superstition

Babur, while sincerely respecting the true mentors, was ruthless to the false sheikhs and

dervishes, and did not believe in all kinds of heresies and superstitions. Speaking about the province of Ghazni, Babur narrates like this: «It is said that there is a grave in one of the town of Ghazni, when you pray there the grave shakes. We went there and checked this. The shaking of the grave was real. Than I found out that it was the deed of dervishes. They built a tent with a hole on the top on the grave, when they touch it, the tent shakes and the grave seems to shake. As, unless people are not on the ship, they do not care about the land. I ordered, people to stay far from tent we prayed, but this time, the grave did not shake. I ordered that tent be demolished and a dome be built over the grave. The dervishes were banned because of the threat" [1.113.]. It is also clear from this example that Babur was not a person who blindly believed in any rumors or supernatural phenomena.

The story of Shahboz Kalandar

In the "Baburnama", Babur explains why the tomb of a mullah named Shahboz Kalandar, who misled the people, was leveled. For thirty or forty years, a *mulhid* (apostate) person named Shahboz Qalandar lived around the mountain called Maqam, and he apostated the people of Yusuf Zayn and Dilazak. At the foot of Mount Maqom was a low mountain, above all the steppes, with a very wide and conspicuous height. Babur writes: "Shakhboz Kalandar's grave was there, after walking in the fresh air, we stopped there. It was a very clean and airy place, and it seemed to me that, that grave of Shakhbaz should not be there and I ordered to destroy his grave and level it. That place was very beautiful and fresh we stopped there for a while" [1.163.]. Shahboz Kalandar, who misled the people, belonged to Kalandaria by his own name. Kalandariya, on the other hand, is a branch of mysticism that was formed in the XI-XII centuries and developed differently in different countries, with its own rules and regulations. There are also scholars who see the Kalandariya as a non-mystical movement or an association that carries the advice of a particular category. If we look at the history of the Kalandariya sect, we can see that there are three types of Kalandari sect:

1. Kalandars who are true Lovers of Truth;
2. The beggar kalandars;
3. Kalandars who are far from the Sunnah and do wrong deeds.

In general, if we look at the history of kalandars it is noted in the sources that it has two sides: true and false [8, 9, 10, 11, 12, 13, 14, 15.].

We have not yet been able to determine actually who was Shahboz Qalandar and how lived. However, it was said that he was an atheist kalandar belonging to the Kalandari, and that Bobur treated such atheists cruelly. In general, in the "Boburnoma" there is a lot

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of information about the places where some scholars and nobles were buried and the development of sacred places. Reading such information, you will be convinced that Babur spent a lifetime of knowledge and energy to please the souls of the good people.

The image of a murshid(a teacher in mysticism) in a masnavi

It can be said that Babur's charming ghazals, masnavis, rubais and tuyuqs are also full of Sufi inclinations and desires. In his poetry, occasionally, love, the enmity of lust and desire, the dream of asceticism, the feelings of repentance and regret are clearly visible. For example, in one of the Masnavis, the poet exclaimed the morning breeze: "Bring it fast to him (murshid), Whatever I say to you, you complain! "And asked it to explain to him" his problem ", his beliefs, his dreams, his" way of life ". According to the poet, even though he expressed his religious and jurisprudential views in his work called "Mubayyin" it is not possible to find a "remedy for the affliction of the heart" only on the basis of outward (Shari'ah) knowledge. At this point, the lyrical protagonist says, "what should I do, what can I do for my pain? Who do I ask for a cure for my pain?" and answers for these questions in such way:

Chora dardimg'a magar pir etgay,

Chorasiz ishima tadbir etgay.

Naylayin murshidu, netay irshod,

Qobiliyat qaniyu iste'dod?

Musta'id bo'l-u, qil o'zni qobil,

Fayzlar to sanga bo'lg'ay vosil...[16. 258-259.]

(Definition: If he (mentor) solves my problem,

He can advise me what to do

If they don't have a talent,

Why there is a need for a teacher(mentor) and guider,

Be a tyrant and obedient, as long as good things come to you)

In this masnavi, the poet covers a number of mystical issues. He regrets that his feet did not "walk at the path of the truth" and his soul did not "rot in desire of Allah" and he also reproaches for the pleasure of the world and the lust. The fact that lust is a powerful enemy, that it has "slaughtered" thousands of people, that the material blessings it has acquired, and that all its rulings are transitory and finding God can only be achieved by his sayings:

*Tut quloqkim, budurur tahqiqe,
Tengrining bo'lmag'uncha tavfiqi.
Mumkin ermas bo'la olmoq hech ish,
Nega kerak sanga buncha pechish,
Kirdikoro, manga tavfiqe ber!
Yurmakka rahi tahqiqe ber!*

(Definition: Listen to me, the truth is that, if Allah wishes everything can happen, why do you need such torment, Allah, Show me a true way)

The poet, who confessed the real truths and prayed to God for forgiveness, he confessed that he spent his life in vain, he was in the hands of lust, and from that time being he wants to dominate his lust, and asks Allah to call his soul to himself, his body to his words(that's to say, to make him obey). "Soothe my heart with your sorrows, enlighten my heart with your enlightenment," saying Don't leave Babur in this condition again and don't let him die as miserable" he tells his real purpose. He prays to God and asks a spiritual leader who can help to find him (Allah):

Bir kishini anga g'amxor etgil!

Himmatin badraqayu yor etgil!

Toki dardig'a davo yetkurgay,

Tortibon oni sango yetkurgay.[16. 263]

That is, give a person take care of him and guide his generosity. So that he may cure Babur's pain, separate him from the world, and bring it to you (Allah)!

Of course, the "one" that Babur is referring to, is the perfect person (*piri komil*) who is a true mentor.

As we have seen, the mentor (*pir*) is one of the main symbols of Sheikh Babur's masnavi. According to Babur, truth and perfection can be attained only through him, through his devotion and guidance. After all, as Alisher Navoi said, it is impossible to advance in the path of mysticism without "a true guider".

Since the term Murshid is directly related to the concept of mentor and perfect man, we have pointed less on this symbol. This is because in Babur's poetry, these symbols and terms are topics that require special research.

Thus, the fact that some of the above-mentioned Sufi thoughts and feelings are contained in Babur's poetry shows the uniqueness of the poet's work, the diversity of the world of themes, and at the same time the close connection of mysticism with the Naqshbandi sect.

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