

The Impact of Hazrat Khodja Ubaydullah Ahror on Zahiruddin Muhammad Babur's Personality Formation

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Keywords. Doctrine of Nakshbandiyya, Philosophy of Sufism, Perfection, Babur's Personality, Faith, Spiritual Support, Rules of the Sunni Sect.

Abstract: In the present day, the philosophy of Sufism, which attracts the attention of scientists, philosophers, and psychologists worldwide, is a profound doctrine encompassing knowledge and practices that lead an individual to perfection. Sufism flourished from the 10th to the 13th centuries, and it achieved its pinnacle and culminated in the development of the Nakshbandi doctrine. The Nakshbandi doctrine had a significant influence on the political, spiritual, and economic processes of the Timurid era, particularly in relation to the formation of the personality of Zahiruddin Muhammad Babur.

1 INTRODUCTION

It is known that Babur, a renowned statesman, poet, prose writer, and scientist, had interactions with many historical figures of his time, and he documented these events himself. Additionally, he recorded a significant amount of historical information about figures he did not personally communicate with. One such historical figure is Khodja Ubaydullah (Batirkhan Valikhohjayev). This article scientifically analyzes passages from the work "Boburnoma" that reveal the author's worldview, beliefs, and engagement in jurisprudential matters. Drawing from the researched sources, Zahiruddin Muhammad draws scientific conclusions about the influence of Hazrat Khodja Ubaydullah Ahror on Babur's personality formation, as well as Babur's contribution to the dissemination of Nakshbandi ideas through the translation and promotion of works by Hazrat Khodja Ahror.

Sufism, often referred to as mysticism, can be seen as the doctrine of the perfect human and human perfection. To become a perfect individual, one must first transcend the needs and desires of the body and soul. Being attached to worldly possessions and wealth enslaves a person to their desires. Those who follow the Sufi path renounce the ego, as lust is the root cause of selfishness, pleasure, disaster, and

spiritual ruin. Lust drags individuals into the depths of despair. The only true path to escape these calamities and evils is to transcend the desires of the soul. This requires renouncing love for the world and focusing on the love of God.

Sufism views this path as a means to discover one's true identity. As Khodja Bahavuddin once said, "He who recognizes the evil within himself truly knows his identity" (Electronic resource.).

Babur was born in the heart of the great empire founded by Amir Timur, where religion played a dominant role in state affairs. Sahibkiran, in every aspect, was an exemplary individual of his time. He possessed unmatched qualities not only in terms of kingdom and politics but also in matters of human relations, science, and spirituality. For instance, in the seventh gathering of the "Majolis-un Nafais" Tazkiras, Hazrat Alisher Navoi writes about Jahangir's profound spirituality, particularly his ability to express words and verse: "It is said that he recites one verse and speaks a thousand good verses" (Alisher Navoi. Majolis un-nafois. 2012). European scholars also recognized Amir Timur's spiritual and intellectual qualities to some extent. For example, the French historian Alphonse de Lamartine writes: "Amir Timur was a scholar of religion, medicine, history, and law. He was well-read, fluent in the three most widely used languages in Asia – Turkish, Persian, and Arabic. He possessed grace and power,

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and he was a ruler who excelled in the art of writing... Europe has never witnessed such magnanimity and determination in the personalities of Alexander, Attila, or the modern conqueror (Napoleon) who triumphed in Moscow" (Khurshid Davron. 1995).

Sahibkiran Amir Timur had a deep understanding of Sufism and wisely employed Sufi knowledge to enrich spirituality within his country.

Amir Timur's attitude towards Islam and Sufism can be understood from the following quote: "...Mashoyikhs, Sufis, are scholars who have knowledge of God. I served them, engaged in conversations with them, and received spiritual benefits... Upon hearing the words of God Almighty, I witnessed blessings through them, observed their extraordinary practices, and enjoyed their conversations and hospitality" (Timur's rules. T.: Gafur Ghulam, 1991.).

This attitude towards religion and Sufism was continued by his sons and descendants after Timur.

In particular, one of the representatives of the Nakshbandi sect, who played an important role in the socio-political, cultural and intellectual development of the peoples of Central Asia in the second half of the 15th century, should be mentioned separately. Hazrat Khodja Ubaydullah is a historical person who enriched the theoretical and practical aspects of the Nakshbandiyya tariqa and contributed to the popularity of this teaching. He was born in the month of Ramadan 806 Hijri (March 1404) in Bogistan from Shosh-Tashkent region. His father, Khodja Mahmud, and his grandfathers were enlightened people and were engaged in agriculture and commerce. On his mother's side, Khodja Ahror is connected to the famous Sheikh Khavandi Tahir.

2 METHODS

We obtain accurate information regarding the religious beliefs and lifestyle of Abusaid Mirza and his sons, who ruled in Mavorunnahr, Khurasan in the 15th century, directly from Zahiruddin Muhammad Babur's "Baburnama."

As we delve into the text, Babur emerges as a deeply devout individual. When reflecting on his father Umarshaykh Mirza and his brothers Sultan Ahmad Mirza and Sultan Mahmud Mirza, Babur primarily emphasizes their faith, sect, and commitment to Islamic obligations (Aslanov Ilkhom Nizomovich. (2022)).

According to the information presented in "Baburnama," despite occasional instances of indulgence and the use of cosmetics by the ruling

mirzas of that time, they made efforts to adhere to the tenets of the Sunni sect and expressed their allegiance to Hazrat Khodja Ubaydullah, the successor of the Nakshbandi sect.

Babur speaks about his father Umarshaykh Mirza, underscoring his devoutness to the Sunni sect, his unwavering commitment to prayers, and how he "fulfilled all the obligations of his life" and frequently engaged in conversations with Hazrat Khodja Ubaydullah. Hazrat Khodja even referred to him as a "child" (Zahiruddin Muhammad Babur. 1960).

Similar to Zahiruddin Muhammad Babur and prominent figures such as Abdurrahman Jami and Alisher Navoi, Alisher Navoi did not have direct interactions with His Holiness Khodja Ubaydullah. This was primarily because his social activities began after the passing of Khodja Ubaydullah. However, from his youth until the end of his life, Alisher Navoi not only possessed extensive knowledge about Hazrat Khodja Ubaydullah, his sect, and his family, but also held this family in high regard. He sought assistance from Hazrat Khodja Ubaydullah's soul, read his works, and even wrote a poem titled "Validiya," which he also translated into Turkish. By referring to "Baburnama," various remarks pertaining to Babur's mentor Khodja Ubaydullah and his offspring can be found (Batirkhan Valikhohjayev).

Regarding Zahiruddin Muhammad Babur's faith, his religious views are somewhat nuanced and intricately linked to the experiences of his psyche and the complex trajectory of his life. This understanding is derived from the authentic information he provided about himself and his relatives in his rare work, "Vaqo'e." The depiction of his faith, particularly during the Timurid era when he sought solace, support, and aid from the spiritual guidance of Hazrat Khodja Ubaydullah and his successors amidst hardships and adversity, shines as a beacon within Babur's psyche, as expressed within the verses of "Baburnama."

3 RESULTS AND DISCUSSION

Babur's connection with Khodja Ubaydullah Ahror began from his birth. According to Mirza Alim Mushrif's historical work "Ansab us-salatin fi tawarikh khavaqin" ("History of sultans' lineages and khans"), Umarshaikh bestowed the name Zahiriddin Muhammad upon his eldest son, as suggested by Khodja Ubaydullah Ahror. Regarding the interpretation of the name, "Zahiri religion" means the support and guardian of the religion of Muhammad, while "Babur" carries the connotation of

qualities resembling a lion (Qayumov, H. Sultanov, B. Alimov et al.).

The environment in Mirza Umarshaikh's family, his father's faith, and his reverence towards Khodja Ubaydullah as a "child" undoubtedly instilled deep respect and devotion to Hazrat Khodja Ubaydullah in Babur's worldview from his early years. Consequently, he regarded Hazrat Khodja and his descendants as his spiritual guides throughout his life.

Zahiriddin Muhammad Babur attributed all his significant decisions, such as assuming the throne of Samarkand, confronting death, and recovering from illness, to the influence of Khodja Ubaydullah, whom he deeply believed in.

Babur recounts that in 906 AH, while residing in the village of "Asfidak" in the Yor plain, he had a remarkable dream in which Khodja Ubaydullah bestowed upon him a "white blessing" to claim the throne of Samarkand. "At that time, I had a strange dream. I saw Hazrat Khodja Ubaydullah appearing before me. Khodja approached and shook my hand. The victor of the Khodja wrote a better decree. What have you done for Hazrat's sake? Mullah Baba took care of my sorrow and pointed. I gestured that it wasn't mine, the fault was with the servant. Khodja understood, and this excuse fell upon him. I went out. In the courtyard of that house, they grabbed either my right hand or my left hand and lifted me, and one of my legs was off the ground. I said in Turkish: The sheikh advised. Within a few days, I took over Samarkand" (Zahiruddin Muhammad Babur, 1960). This passage from "Baburnama" indicates that dreaming, as one of the intricate manifestations of human mental experiences, often reflects impressions from life events and strengthens a person's determination to achieve their goals, provided they possess true faith and sincerity towards their leader—the elder. Therefore, this event should be seen as a result of Babur's unwavering faith in Khodja Ubaydullah.

One of Babur's masterpieces is the poetic translation of Hazrat Khodja Ubaydullah's treatise, "Validiya." Babur mentions that he embarked on this work as a means to cure his bodily illness. However, it is evident that he had long harbored a desire to describe this work in a poetic form accessible to all.

"On Tuesday night, on the twenty-seventh of the month of Safar, I felt inclined to recite Hazrat Ubaydullah's treatise, 'Validiya.' I supplicated to the soul of Hazrat and realized that if this verse is accepted in the same way my beloved ode, 'Qasidai burda,' was accepted, not only would I be relieved of the affliction of 'Afrij,' but it would also serve as

evidence of my poem's acceptance" (Zahiruddin Muhammad Babur, 1960).

In the corresponding chapter of the poem, Babur further explains the primary purpose of "Validiya" in his verse. The intention behind rendering this work in Turkish verse was to "awaken my dormant mind" and foster alertness: "I translated it so that dullness (ignorance) would dissipate, and the mind would become aware and enlightened, comprehending its benefits."

Babur's noble objective was to disseminate these ideas among the Turkic people and attempt to elucidate them. Hence, he translated "Validiya" in a straightforward and clear manner, avoiding excessive artistic embellishments. This simplicity and abstention from excessive artistry align with Babur's style and artistic skill. Familiarity with "Validiya" in Babur's translation reveals that Khodja Ubaydullah's soul is reflected in his work. In it, Haqq speaks about the necessity of self-revelation, emphasizing the need for a clear and alert mind, free from any dullness or impurities, establishing a connection with these concepts (Batirkhan Valikhojhayev).

At this juncture, let's direct our attention to the phrase "owner of 'Qasidai Burda'". Academician Botirkhan Valikhojhaev provides insight on this matter: It is widely known that in the melodious VII Arabic literature, there was a poet named Kaab ibn Zuhayr. Initially, he did not acknowledge the Prophet of Islam, Muhammad Rasulullah (peace be upon him). In fact, he even engaged in combat with him and sustained injuries and illness. However, following the counsel of his brother, he sought an audience with Prophet Muhammad (peace be upon him), confessed his wrongdoing, and presented his ode, which begins with "Suaod has left me." This ode also contained praise for Rasulullah. Muhammad (peace be upon him) was pleased with this qasida, offered his protection to the poet, and bestowed his robe upon him. Consequently, Kaab ibn Zuhayr recovered from his illness, and his ode gained fame throughout the Muslim world under the name "Qasidai Burda" (Khanna al-Fakhuri, 1959). It is apparent that the theme of overcoming illness through devotion establishes a parallel between the experiences of Babur and Ka'b ibn Zuhair. Both authors wrote works and achieved their goals: one through the blessing of Prophet Muhammad, and the other through the spirit of Khodja Ubaydullah (Batirkhan Valikhojhayev).

After Babur Khodja translated Ahror's treatise "Validiya," he sent a copy of it to Sayyid Ahmad ibn Jalaluddin, renowned as Mahdumi Azam, a distinguished representative and popular advocate of

the Nakshbandi order, along with several of his ruba'is.

Mahdumi Azam highly commended the translation of the treatise and, inspired by it and Babur's poems, composed a work titled "Risolai Boburia" which he wholeheartedly presented to Mirza Babur.

Consequently, the treatise "Baburiya" serves as a response to Khodja Ahror's treatise "Wolidiya," serving as a precious bridge connecting the great poet and ruler, Babur, with the eminent representative of the Nakshbandi order, the supreme Sufi, Mahdumi Azam (Khodja Ahror Vali: 2004).

Babur Mirza instructed his children to have faith in Hazrat Khodja and his descendants. Particularly, in his letter to his son Komron Mirza, he advises: "Taqi Movorounnahr eli bisyar sodalavh eldurlar" – Regardless of any incompetence they may have, they are trustworthy. The candle of Takhsis ul Kursi Shabistan is Anwari, and the nightingale of the Aya Gulistan is Hazrat Khodja Ubaydullah, may they provide assistance. Even the prosperity of these works is bestowed by the saints.

Should the murid and companions from that lineage come to you as kings, you must honor and respect them, refraining from belittling their dignity. Everyone is love-stricken; they adore the dog of lovers" (Khurshid Davron. 1995).

Babur Mirza's children cherished their father's testament, remaining devoted to the Nakshbandi family and the descendants of Hazrat Khodja.

4 CONCLUSION

Thus, Zahiriddin Muhammad Babur's perspectives regarding Khodja Ubaydullah and his descendants find extensive expression in his prose and poetic works. Throughout his life, he acknowledges and respects Khodja Ubaydullah as an esteemed figure, a great mentor, a helper, and a guiding murshid.

By translating Khodja Ahror's treatise "Wolidiya" into Uzbek, Babur made a valuable contribution to facilitating the reading and comprehension of this work among intellectuals in Turkic-speaking countries. Simultaneously, he played a role in disseminating the ideas of the Nakshbandi sect. Babur's writings contributed to raising the profile and renown of Khodja Ubaydullah across Central Asia, Afghanistan, and India.

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