

## RELATIONSHIP BETWEEN RELIGIONS IN BOBUR'S WORK

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### ABSTRACT:

The article states that Zahiriddin Muhammad Babur is a person who not only possesses such human qualities as enlightenment, patriotism, humanity, sincerity, and generosity, but also serves as a true Muslim, especially in his work to know and fulfill the duties of Islam, conditions and its importance in strengthening the faith of Muslims.

**KEYWORDS:** Science, religion, Islam, faith, sharia, fard, "Mubayyin" work, "Boburnoma" work.

### INTRODUCTION:

The study of Babur's attitude to science and religion is of great spiritual and ideological significance today. Babur, in his socio-economic, administrative and military activities as head of state, acted mainly on behalf of the Islamic king, and he always emphasized this. Therefore, it is important to analyze how he used Islam as a tool to achieve his goals in his state activities.

Research results. Babur's attitude towards the duties of Islam, the pillars of faith, and the rules of the Sharia are described in detail in his Mubayyin work. His views on these issues and practical measures are also reflected in the pages of

"Boburnoma" and in his number of poems. Babur stated that he had written Mubayyin for his sons Humayun and Komron and what he intended to do with it: (original version)  
Bilgasen, ey xo'jasta-e farzand,  
Jigarim bila jonima payvand.  
Mas'alalarki, ul zarur erdi,  
Bilmasang, dininga qusur erdi....  
Din-u donishda har Kun afzun bo'l,  
Davlat-u baxt ila Humoyun bo'l.  
Komron bo'l jahonda, davlat ko'r,  
Yuz tuman obro'-yu izzat ko'r [1].  
(Translated version)  
If you know, my lord child,  
You are my heart and liver  
There are issues that are important,  
If you don't know, your religion was flawed....  
Enjoy religion every day,  
Be happy, Humayun.  
Comron, be in the world, see the country,  
Hundreds of districts are honored [1].

It is clear from these lines that the work, firstly, was Babur's advice to his children as a Muslim father, and secondly, it symbolically used the lexical meaning of the names Humayun and Komron, and ruled only with religious knowledge and it emphasizes that true royalty, dignity, happiness, goals can be achieved. Also, Babur encouraged and educated his children to become spiritually mature.

An examination of the content of Babur's Mubayyin shows that Babur not only mastered the fundamentals of Islam, its fards, and the pillars of faith, but also, as a devout Muslim, explained in detail the conditions under which they were to be performed. Another significance of Mubayyin in Islamic studies is that it is one of the most important sources for the science of jurisprudence, which is considered Islamic jurisprudence, in the 16th century in the Turkic language. Babur humbly expressed his hope and gratitude for sending this work to the Islamic scholars of Movarounnahr and expressing his views on its shortcomings and mistakes.

(Original version)

Chun bayon ettim anda shar'iyot,  
Ne ajab gar dedim «Mubayyin» ot...  
Ulamodin bu-dur mening tilagim,  
Qo'ldag'aylar bu ish aro bilagim [2].

(Translated version)

When I explained the Shari'ah,  
It's amazing how I said "Mubayyin"...  
This is my wish from Ulamo,  
They support me in this way [2].

One of the great educational values of this work is that Babur did not show his poetic potential and passion, but suffered and gained wealth in the way of truth. Emphasizes:

(original version)

Bobur emdi agarchi chektim ranj,  
Keldi ilgimga ushbu yanglig' ganj...  
Ushbular-kim dedim bo'lung ogoh,  
Bor-durur borcha xolisan li-l-loh.  
Bu demaktin g'araz Haq erdi-yu bas,  
She'ru sho'irliq ermas erdi havas [2].

(Translated version)

Bobur sucked though I smoked,  
I got this news 'ganj...  
These are the ones I told you to watch out for.  
Bor-durur borcha kholisan li-l-loh.  
That's the decent thing to do, and it should end there.

Poetry was not a passion.

According to Babur, the more hard work is done in the path of faith, the more spiritual satisfaction is obtained, so it is necessary to spread it to all religions. Analyzing Babur's views on the fards of Islam, the pillars of faith, and the rules of the Sharia in Mubayyin, it should be noted that Babur, in Movarounnahr, laid the foundations of Islamic theology, the works of its great representatives, and the essence of their teachings. We need to show that he is well versed in the doctrine of the word. To prove our point, we quote the following lines from the Boburnoma: "Before Temurbek, no one made Samarkand as great as Temurbek ... Since the time of the Prophet (peace and blessings of Allaah be upon him), so much aimmayi Islam, Movarounnahr has appeared, I do not know any province as long as it has appeared.

Sheikh Abdu Mansur, aimmayi kalomdin, is from the Moturid equestrian mahalla of Samarkand. There are two sects, the one called "motridiya" and the other "ash'ariya". Moturidiya belongs to Sheikh Abu Mansur ... who is the owner of "Hidoya"?" [3].

When we analyze Babur's attitude towards religion, it is also important to find out from which direction and from which sect he approached Islamic theology. In particular, Babur was forced to compromise with the Safavids in order to recapture Movarounnahr from the Shaybanis, and to force them to side with them for political purposes.

Taking advantage of this, Ubaydullah declared him a supporter of the Shiites, a fierce enemy of the Sunnis, and made the people of Movarounnahr look down on Babur. An analysis of Babur's writings, particularly Mubayyin, shows that Babur approached Islamic theology from the perspective of the Hanafi school of Sunni Islam and expressed his gratitude for his belief in this sect. (Original version)

Bil-ki, bu to'rt imom barcha-dur,

Kim alardin bu dinga ravnaq-dur.  
Bu imome-ki shar' adosi-durur,  
Din ila shar' muqtadosi-durur...  
Tengridin bizga ko'p latifa durur,  
Muqtadomiz Abu Xanifa-durur.  
Tengriga shukrlar deying yakson,  
Qildi bizlarga ishin ul oson [4].

(Translated version)

Know that these four imams are all,  
Who would have thought that this religion  
would prosper?

Religion and the world are sacred...

God tells us a lot of jokes,

Our Muqtada is Abu Hanifa.

Give thanks to God,

He made it easy for us.

Thus, while acknowledging the imams of the four Sunni sects: Hanbali, Shafi'i, Maliki, and Hanafi, Babur emphasizes that the Hanafi sect has made it much easier to perform the duties of Islam. Indeed, many medieval theologians, as well as modern religious scholars and Islamic scholars, acknowledge this.

Babur points out that the five Islamic fards are necessary for all Muslims, and that two of them are based on opportunity:  
(original version)

Ilm-i farz elga misl-i qarz-durur,  
Talabi barcha elga farz-durur.  
Kim-ki avval bo'lsa bolig'-u oqil,  
Anga besh farzdur muni bilgil...  
Eldin o'ldi borig'a to'at shart,  
Lek ikida bor istito'at shart.  
Ul iki, hajni-yu zakotni der,  
Bo'lsa gar istito'ating bor ber [5].

(Translated version)

Demand is obligatory for all people.

Whoever is first is wise,

It is obligatory for him to know this...

It is necessary to pray for all,

But you should pack light and buy later.

He says two, hajj and zakat,

If so, give it a try. [5]

It should be noted that according to the verses of the Qur'an and the rules of the Sharia, Hajj is obligatory for a Muslim who is able to do so due to his health, finances and other means. It is also obligatory to give zakat to Muslims who have a certain amount of money or property that is not necessary for household needs.

The first obligation of Islam is to believe in six things - the oneness of God, the prophets, the angels, the holy books, the Day of Judgment, and the fact that good and evil are from God. Babur called the first chapter of Mubayyin a belief, and described in detail the six "mu'man bih," the basic principles of faith, and the benefits of believing in it for both this world and the hereafter. In this regard, the idea of Allah's seven substantial attributes, that is, His attributes, is noteworthy. The first of these seven evidences is the quality of life, which is unlike any other creature.

The second proof is that he has knowledge of everything, from the smallest to the greatest, and that the knowledge of the unseen is unique to him, and that He is the All-Knowing and the All-Wise. The knowledge of the slaves, on the other hand, is relative.

The third substantial quality of Allah is that everything is done by His will, the ruler of everything and events in the world, the doer of what He wills.

The fourth sublime attribute of Allah is that He has infinite power, is omnipotent, does not need anything to manifest His power, and there is no equal. Everything exists and can be destroyed in the blink of an eye.

The fifth proven quality of Allah is that He can see and hear, no matter how far or near. But this is not the sight or hearing of an ordinary creature. It is a lojaram (bodyless) and lobudi (necessary) hearing that is unique to Allah.

Another proven quality of Allah is to speak. But the mouth, the lips, the words do not

speak. In his words, letters are without dots, phrases are without letters, which means that they cannot be read by the naked eye. With these words, nothingness becomes existence. Things can be big or small.

Another sublime attribute of Allah is that what happens in the heavens and the earth is predestined. Both good and evil, sin and reward are the will of Allah. If He wills, He can punish the ascetic, and if He wills, He can bless the wicked. But this will of his is not oppression, because justice and grace belong to him.

From the above, it is clear that Babur relied mainly on the verses of the Qur'an to describe the substantive attributes of Allah. But unlike most medieval theologians, who superficially interpret the essence of the verses about the quality of God, they reject the principle of anthropomorphism, that is, the representation of God in a human form with some sense organs.

Although Babur's views on the attributes of God have nothing in common with the teachings of philosophers, his views are somewhat different from those of orthodox theology. We can clearly see this in the part of the Mubayyin entitled, "Isharat anga-kim ahl-i qibla takfir is not permissible." He asserted that every Muslim who believes in the oneness of Allah and the truth of the Prophet is Keeble (The word "qibla" means the side to which people turn in prayer and supplication) and cannot be declared by a disbeliever. He should not be sent to hell, knowing that his every mistake, sin, and disobedience is his evil. Nor should it be considered that the prayer of everyone is an inevitable paradise depending on their piety. This is because Allah, the Most Merciful, has forgiven the sins of His slaves and blessed His Prophets to seek the intercession of their ummah. A sinful slave can be forgiven through repentance, and a pious slave can

become arrogant and rebellious.

Babur also states that the Prophet (peace and blessings of Allaah be upon him) predicted that the inclusion of every servant in Paradise or Hell depends on the ruling of Allaah. (Original version)

Har ne-kim Tengridin ketursa rasul,  
Har kishi-kim, alarni qilsa qabul,  
Ul kishi ahli qibla-dur bilingiz,  
Oni kofir demakni bas qilingiz.  
Garchi ko'b zulm-u ko'b xato qilsa,  
Mubtadi bo'lsa yuz havo qilsa.  
Hukm qilmang aning shaqovatiga,  
Do'zaxlig' bitimangiz otiga ... [6].

(Translated version)

Whatever comes to you is from God,  
Everyone who accepts them,  
Know that the people of the keeble,  
Stop calling him a disbeliever.

Although many oppressors make many mistakes,  
Do not judge by his cruelty,  
To the hell of your deal ... [6].

Hence, Babur approached the question of whether every Muslim should enter Paradise or Hell from a rationalist point of view, emphasizing that sinful rebellious slaves were given the privilege of repentance. His ideas are of educational and ideological significance, and to some extent have not lost their relevance today, because everyone can go astray and sin for a variety of reasons. But he must not despair of righteousness and repent. On the other hand, these ideas of Babur can also serve in the fight against various extremist currents under the guise of religion. According to Babur, true Islam is the practice of referring one's righteousness or disobedience to the judgment of Allah alone, without demonstrating one's obedience, faith, and piety, without accusing others of disbelief for one sin or another.

When we analyze Mubayyin's work on the five fards of Islam, we are convinced that Babur was a profound scholar of the beliefs

and jurisprudence of Islam in his time. It should also be noted that this work is the first and most authoritative source in the Turkish language, which describes in detail the rules of Sharia on the five fards of Islam. Moreover, its narration in verse adds to the value of this work.

Bobur's work can be a valuable resource for Islamic scholars, historians, philosophers, and a number of other scholars. With the rich spiritual heritage of our past, Mubayyin will undoubtedly play an important role in the aspirations of our free people for perfection, especially in educating the younger generation. One must be clean and perfect, both spiritually and physically. This is the main idea of Mubayyin.

As for Babur's personal and practical activities in fulfilling the obligations of Islam and the rules of the Sharia, there is no doubt that he was a devout Muslim. To prove this, we quote the following rubai (Rubaiyat (Arabic: quartet) is a widespread poetic genre in the poetry of the peoples of the East) of Babur: (original version)

Ruhum yaratib eding latofat birla,  
Qilding anga tanni hamroh ofat birla,  
Ruhumni chu tan eviga kelturdung pok,  
Mundin bori eltma kasofat birla [7].

(Translated version)

You created my soul with grace,  
You did it with a disaster,  
You brought my soul to the house of purity,  
Don't go for less than your full potential. [7].

We are also convinced that Babur, as king, strictly applied the rules of Sharia in his country. There is a lot of evidence for this in the works "Boburnoma", "Mubayyin", poems, medieval sources about Babur. To prove our point, we quote a scene from Bobur's life. Before the battle with the Indian ruler Rano Sango (Governor of Chitora), Babur gave a speech in front of all his troops and officials to ban the drinking of mayo. The decree

reads: "After this dream and this peace have come to a complete end, the world has been honored to obey the decree that no one in a peaceful country (God forbid) should have. He should not try to drink, he should not try to make it, he should not make, sell and buy alcohol, he should not keep it, he should not bring it and he should not bring it: "Avoid alcohol, so that you may be saved" [8]. Gulbadan Begim (Uzbek. Gulbadan begim 1523-1603) - the only woman historian of medieval Central Asia, the author of the historical work "Humayun-name", a descendant of Amir Timur, the youngest daughter of Babur), Babur's daughter, also mentions this in "Humoyunnoma". "Two days before the Battle of Rano Sango, the king had repented of drinking wine and other immoral acts. At that meeting, four hundred young men, who had shown courage, unity, and solidarity, repented of drinking wine because of the king. They broke all the gold and silver utensils, the golden bowls, and other vessels of wine, and gave them to the poor" [9]. It should be noted that Bobur himself consumed mayo. It is even possible to understand from the pages of "Boburnoma" that there were times when Bobur was addicted to alcohol. But after establishing his reign in a great country like India, as a king well versed in the lessons of history, he came to this decision with a keen awareness of the immorality, as well as the social tragedy for the country.

This means that Babur did not officially prohibit drinking alcohol on the scale of state policy just because it was forbidden by the Sharia. He also forbade drunkenness because he was convinced that a person's faith would be weakened, that morality would deteriorate, and that the head of state's indulgence in drunkenness would end in tragedy for the country. To prove our point, we quote the following lines from the

"Boburnoma" about the deeds of the sons of Hussein Boykaro's heirs: The night came to the blessed and dear moon, not believing in his father, not afraid of God. It was still a matter of drinking - with nashat, with assembly - with inbisot. It is inevitable that the one who is in the world will be slightly injured, and everyone will be able to support the people of this world" [10].

This means that a person who is addicted to alcohol turns to such a moral depravity that for him the respect of the father, the faith and the destiny of the country are meaningless. Unfortunately, a country where such a person is a king can be trampled on by anyone. History has shown that Bobur's prophecy soon came true.

According to Babur, Hussein Boykaro is to some extent responsible for the moral decline of the sons. Although Babur Hussein proudly said that Bayqara had done great things for the development of science, culture and art in Khorasan, he regretted that he had resorted to drunkenness, immorality and prostitution. "It simply came to our notice then that he had been in office for six or seven years. And then he went inside, for forty years he was king in Khorasan, I was not there for a day, he did not pray in the afternoon, he never did the morning, his sons and the whole soldiers and the country was the case. They used to go crazy and commit immorality" [11].

So, according to Bobur, such a moral decline is a great tragedy for the country. Because not only his sons, but all his followers and even the city followed the example of Hussein Boykaro.

In analyzing Babur's attitude towards religion, it is necessary to point out his attitude towards various other heresies as a devout, pious Muslim king. Babur strongly condemns adultery, which is one of such immoral acts. In his view, adultery can in

some cases become a national, state-wide tragedy. For example, Babur regrets that Hussein Boykaro (Governor of Xuroson) had fourteen sons, only three of whom were born out of wedlock, and the rest were born out of wedlock. Therefore, shortly after the death of Husayn Bayqara, none of the heirs of this dynasty were named: "It is strange that the king of an Islamic city like Hiriy, the great king like Sultan Husayn, is the father of three of his fourteen sons. It was not adultery. Fisq and Fujur (The words "fiqh" and "fujur" in the dictionary mean "piercing the shell.") were the silk of the century for himself, his sons and his people. As a result, in seven or eight years of the dynasty, there was no other work or sign of Muhammad Zaman (Grandson of Xusayn Bayqaro)" [12].

These ideas of Babur, which called for the purity of faith, not only served to strengthen the religion of Islam at that time, but also have a great enlightenment and educational value for today. Babur is also respected as a person who is critical of superstitions and customs, and who strictly forbids the activities of fanatics and swindlers who deceive people, corrupt their minds, and seek material gain through various tricks.

Conclusion. Babur is seen before us, firstly, as a great Islamic theologian and jurist who deeply knew and explained the doctrinal, legal, enlightenment, social and moral foundations of Islam, and secondly, in his work as the king of a Muslim country, Islam is manifested as a pious Muslim who follows his fards, the rules of the Sharia, and tries to inculcate them in the citizens of his country as well. Although his head was not free from the worries of persecution and exile for a lifetime, he wrote such an invitation for future generations in addition to performing the obligatory sunnah (The word "Sunnah" means "sect" in Arabic) of Islam by

performing ablutions and tayammum (The word 'tayammum' in the dictionary means 'revenge'. The Shari'ah says: "It is tayammum to apply the cleansing substance with a special quality on both hands and face for the purpose of worshipping Allah") is one of the sides.

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