



BABUR'S RELIGIOUS VIEWS. REFLECTIONS ON THE QUESTION OF HIS BELONGING TO SHIISM

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Annotation

The article considers some problems of Babur's religious views related to Shiism. The main attention is paid to the analysis of theses and hypotheses about Babur's belief

Keywords: religion, religious beliefs, Kuran, Sunnism, Shiism.

Аннотация

В статье рассмотрены некоторые проблемы религиозных воззрений Бабур, связанные с шиизмом. Основное внимание уделено анализу тезисов и гипотез о вероубеждении Бабур.

Ключевые слова: религия, религиозные воззрения, Куръан, суннизм, шиизм.

Аннотация

Мақолада Бобурнинг шиавий мазхабига нисбатан диний карашлари айрим муаммолари кўриб чиқилган. Асосий эътибор Бобур эътикоди хақидаги тезис ва гипотезаларга қаратилган.

Калит сўзлар: дин, диний карашлар, Қуръон, суннийлик, шиавийлик.

Introduction

Studying Babur's writings, we experience his powerful spiritual energy in his ideas about man, the world order, about good and evil in his reflections on religion, God, service to him, about life and death. In our work we are talking about the spiritual and religious ideas of this great man. The spiritual basis of any work is the moral and religious core, which is created from human destinies, including their own beliefs, positions, views. Reading "Baburname", we involuntarily empathize with its creator, actively evaluate the events and characters, certain beliefs of historical figures - contemporaries of the author.

Zahiriddin Muhammad Babur's moral and religious platform is Islam. The spiritual potential of Babur's writings is determined by the desire to know Allah, achieve justice, and the desire to regain "the lands that belonged to the Turk since ancient times" [1,244a].





Babur is a complex and at the same time a deep personality. Familiarizing ourselves with his writings, we are once again convinced of his superiority over other rulers of that era far from us.

Researchers, studying the brilliant creations of Babur, supplement them with new information that may lead to a revision of some views on his work and worldview. Historians and literary critics still cannot come to a consensus on the issue of Babur's religious beliefs: This is his attitude to the two religious movements of Islam - Sunnism and Shiism.

Babur's father Umarsheikhmirzo "... was a Hanifite by profession and a man of pure faith; he did not neglect (fivefold) by prayer, he fully compensated for the missed rituals all his life (he fully compensated for the missed prayers for his whole life) and often read the Koran. He was the Murid of the Venerable Khoja Ubayd Allah and was often honored with a conversation with him [1,7a]." He also lists his uncles and beks who were Murids of Khoja: Sultan Ahmad, Dervish bek, residents of Samarkand. However, Sultan Mahmud Mirzo did not honor the venerable Khoja Ubaydullah.

Babur was a convinced Hanifite by profession and a man of pure faith, considered himself a follower of the Venerable Khoja Ubaydullahavali, as stated in the essay:

"I have condemned myself to death. There was a stream in this garden. I performed ablution, recited a prayer in two rak'at, then lowered my head for silent prayer and began to pray. Then a dream closed my eyes, and I saw that Khoja Yakub, the son of Khoja Yahya and grandson of the venerable Khoja Ubayd Allah, had arrived and was standing in front of me on a piebald horse, with a large crowd of riders on piebald horses. He said, "Don't grieve! Khoja Ahrar sent me to you." He said, "We asked Allah for help for him and elevated him to the throne of kingship. Now, at this hour, victory and victory are on your side. Raise your head, wake up!" [1,118b].

Babur's opponents wanted to blacken his name before the eyes of the people, accusing him of adopting Shiism. Here, it seems to us, it would be possible to talk about Babur's local tolerance to the interpretations of Islam, such as Sunnism and Shiism.

He had a complete and thorough knowledge of the rights of Islam, knew the Qur'an by heart from childhood, was considered a follower of Khoja Ahrar Wali, was a disciple of Khoja Kazi-Murid Khoja Ahrar, was well versed in Sharia. His attitude to Shiism is described in the essay in a restrained tone, but he did not consider Shiites to be infidels like Hindus. For him, Sunnis and Shiites are Muslims, like two branches of the same tree – Islam.

Let us turn to the examples from the text: "(Muhammad Muhsin Mirza) ... at the same time he became the Murid of Shah Ismail, then he became a rude Rafidite. Although his father and older brothers were all Sunnis, he died as a Rafidite in Astrabad, being



in error and in a false faith [1,166 b])." Or, "There was also Mir Mohammed Yusuf... a disciple of Sheikh al-Islam [Sayf al-din Ahmed]....They say he was a Shiite [1,179 a)", "Sayf al-din was distinguished by great piety and piety, and although he was a Shafi'i by confession, he respected other beliefs. [1,177b)]".

As Muhammad Haidar writes in *The Rashidi Story*: "When the Padishah arrived in Bukhara, he honorably sent back the [army] that had arrived to help him from Shah Isma'il, and he himself, having decided to go to Samarkand, set off safely" [3,158a], Babur entered Samarkand in the first decade of October 1511 and occupied the throne for some time. Having failed in the battle with the Bukhara Khan Ubaydullahan, Babur asks for military reinforcements from the Iranian Khan Ismail Safavi, whose help he refused before going to Samarkand. For very timely help, Babur offers to mention the name of Shah Ismail and the Shiite sense during the hutba in the Samarkand mosque in gratitude, which causes discontent among the people of Samarkand, who were adherents of the Sunni sense. The long-awaited ruler did not justify the hopes of the residents of the capital, "they expected that he would take off the clothes of the kizilbash, which is an expression of real heresy, close to unbelief, which he donned out of necessity, establish the sharia law of the prophet, and put the crown of the Sunnah of Muhammad on his head, and the crown of the shah [Isma'il] would send him with several Shiites. However, this hope of the residents of Samarkand was not justified. The reason was that [the Padishah] believed that he still needed the help of Shah Isma'il..."[3,158b]. One of the reasons for Babur's affection for Ismail Safavi was also the fact that, having defeated the army of Sheibanikhan, Babur's worst enemy, he found his sister among the captives, whom he sent with gifts and guards to his brother. you know, the two rulers needed each other's support and help. History does not know the facts about the agreement between Shah Ismail and Babur, it was enough for the shah to start a rumor that Babur sided with the Shiites. According to Muhammad Haidar, in Transoxiana it was believed that Babur's alliance with the Safavids was caused by "extraordinary circumstances, and as soon as the goal is achieved and the yoke of the nomads is thrown off, all ties with the wicked Shiites will be immediately severed" [3, p.240].

Since babur was allowed to mint his coin and mention his name in the hutb in Kabul, he, far from fanaticism, apparently decided that he would lose nothing by returning at least by a roundabout way to his beloved Samarkand, and accepted, quite unreasonably, the shah's conditions.

In order to retain the throne of Samarkand, and regain possession of the land of the great ancestors, Babur decided on this (perhaps not very pleasant for himself, too) act. However, the people managed to lose their former respect for him: "For this reason,





the people of Transoxiana cut off the hopes they had associated with the Padishah, and the Padishah showed restraint towards the Turkmens [3,158b].

It is known that the struggle between the Sunni and Shiite persuasions has a centuries-old history. But Babur was, first of all, a ruler, and he was interested in the conquest and return of Transoxiana, the lands that "belonged to the Turks since ancient times", to return Samarkand "at any cost", only then to solve problems with religious beliefs[5]. Folk wisdom says "IN love and in war, all means are good." Apparently, Babur played the Shiite for political reasons, since when this necessity disappeared, he returned to the old faith with the same ease with which he left it, which once again confirms that this was only a clever maneuver on his part.

Researchers of Baburas creativity. S.Azimdzhanova, B.Gascoigne, Mirzamukhammad Haidar, when describing the events of 1510-1512, rely on Babur's memoirs and, due to gaps in notes with a length of almost ten years, 1508-1518, are limited to guesses. This leads the author of the article to the assumption that the pages of "Baburname" were lost on purpose.

Firstly, Babur, a Sunni, brought up by the sheikh of Islam, surrounded by people of the Hanafi persuasion, Shiism was unacceptable. Secondly, Babur, the heir to the throne of Timur, wanted to return the ancestor's throne in any way, for which he agreed to this unworthy act for the tsarevich. Thirdly, he did not want to tarnish the names of his heirs by the fact that for the sake of power their father used the most intimate thing – religion. In his memoirs, he decided to write only the truth. Perhaps he hid the notes of the period about how, being in a hopeless, helpless position, he could not refuse this time to the Shia Shah. About the loss of records, B. Gascoigne writes that Babur himself left us a very memorable story about the case when a thunderstorm broke out and the tent in which he worked collapsed on his head: "This evening rain clouds broke through and in one minute there was such a flood I didn't have time to collect the papers and notebooks, the tent and the poles fell on my head....Papers and notebooks were flooded with water.... We ordered to put up a folding tent and light a candle, with difficulty lit a fire and did not sleep until the morning, busy drying papers and notebooks [376a]."However, Babur does not write that some of the records were blurred!

However, just above on page 363a, the author writes: "Khoja-i Kalan, the grandson of Khoja Yahya, asked me to send him the Notes I wrote. I ordered the Notes to be copied and sent the list to Khoja-i Kalan with Shahrak [bek]."This indicates that during the flood, the list of memories had already fallen into the hands of Khoja and Kalan. It can be assumed that in 1529 there was a full version of the work.





We really hope that this fragment of "Baburname" will be found one day. Having conquered India, the great commander continued his political struggle and pursued an internal policy that would win him the sympathy and favor of the inhabitants of the cities and villages of India. One of the manifestations of such a policy was the local tolerance of the emperor. This attitude has also been preserved in relation to different religions and castes.

Some facts given in the "Baburnama" when describing the events of 1528 confirm this idea: "the lands have been subject to the Turks since ancient times. See that fear and anxiety do not find their way into your hearts, so that the people do not go bankrupt... robberies and embezzlement will not be allowed" [1, Babur].

Babur's religious tolerance is evidenced by his will to his son Humayun, where he writes that there are several religions and castes in Hindustan, so one must be fair to representatives of different faiths. The author argues that it is best for the development of Islam to do good deeds than to fight with the infidels, not to pay attention to the hostility of the relations of the two branches of Islam - Sunnism and Shiism, as this is used by the detractors of Islam.

I'm unlucky - that's the grief for me, all my actions have become a mistake, after leaving my homeland, I went to Hindustan Both thoughts and face have become blacker than a cloud (translated by the author of the article).

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