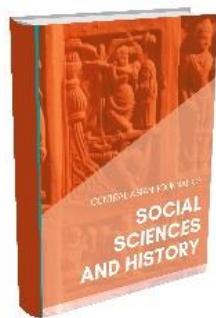




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Zakhiriddin Mukhammad Babur And Religious Scientist Khoja Ubaydullakh Akhrar Vali

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Abstract:

This article provides information on the history of the naming of Zakhiruddin Mukhammad Babur and the brief life and work of Khaja Ubaidullakh Akhror Vali, a prominent representative of the Nakshbandi order who named him.

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Great people will remain in the memory of people until the end of time. In the history of our country, there are many world-recognized representatives of science, religious scholars, and political figures. We also have ancestors who fought to protect their country from evil, left their homeland out of necessity, made other countries their homeland in order to gain strength against evil, and burned with homesickness for a lifetime.

There are our ancestors who spread the culture and science of their country to other countries and made them enjoy this knowledge, and there are also our ancestors who left their past as a legacy so that they could learn from my mistakes and see the future with the past. Zakhiriddin Mukhammad Babur was a great representative of the Timur family, who was born in the difficult situation of his time and was entrusted with great responsibilities despite his youth. Babur's tumultuous life and energetic activity coincided with the last period of the Timurid dynasty, which was in political, socio-economic and cultural crisis and was in decline.

Zakhiriddin Mukhammad Babur was born on February 14, 1483 in Andijan, the then capital of the Ferghana Valley. His father Umarshaikh Mirza was born in Samarkand in 1455 and tragically died in Akhsa in 1494. It is written in “Boburnoma” that Umarshaikh Mirza was a well-educated ruler and read a lot of books “Khamsa” and “Masnavi”. Babur Mirza’s mother, Kutlugnigorkhanim, was the daughter of Yunus Khan, the governor of Tashkent, a Genghisian descendant. Umarshaikh Mirza had three sons and five daughters, Babur Mirza was the eldest son. Umarshaikh Mirza’s great teacher was the famous Khwaja Ubaidullah Akhror Vali. Khoja Akhror Umarshaikh called Mirza “my son”. That is why Umarshaikh Mirza asked his piri Khwaja Akhror Vali to give him a name when he had his first son, and his teacher named the baby Zakhiriddin Mukhammad [1. - P. 95.].

Babur Mirza said the following about his father’s respect and faith for Sheikh Khoja: ...he was a Hanafi sect, a man of pure faith, he did not miss five times of prayer, and he completed his lifetime punishments. Hazrat Khwaja Ubaidullah had great respect for Vali, he used to listen to his conversations, and Hazrat Khwaja also called him his son. He was fluent in literature, he read “Khamsatayn” and Masnavi books and history, he often read “Shakhnoma”. He had a talent for verse, but he did not care about poetry [2. P. 10].

Khoja Ubaidullah Akhror was the greatest figure of the Nakshbandi order in the 15th century. He was born in 1404 in Tashkent. The grandson of his maternal grandfather Sheikh Khovandi Tokhur, his father, Sheikh Khoja Makhmud, was a member of the Tarikat and engaged in commerce and agriculture. Khoja Akhror studied in Tashkent and Samarkand madrasas. In order to deepen the knowledge of mysticism, he went to Herat and took lessons from scholars such as Sheikh Bakhauddin Umar and Sheikh Zainiddin Khawafi. Bakhauddin learned the basics of the Nakshbandi sect from Sheikh Yakub Sharkhi (died in 1447), a student of Nakshbandi. Yakub received the right of irshad from Sharkhi (which means a leader who leads to the right path) and received the status of mushidi perfection. Kegin Khoja Akhror is famous around Tashkent and Turkestan [3. P. 365.]. Khoja Akhror was honored as “Valiy” and “Akhror”.

Like his father, he was engaged in farming and commercial sciences. A lot of land, water and property were at his disposal. According to Farididdin Ali, the author of “Rashakhot”, vast cultivated fields from Tashkent region to the shores of Amudarya belonged to Khoja Ubaidullah Akhror [4. - P. 338.]. He achieved great economic and political power in Movarounnakhr and played an important role in the internal and external life of the country. He established trade with Khurasan and India. During his lifetime, he did many good deeds for the benefit of the country and people. He spent a large part of his income to pay taxes, build buildings, and constantly helped the poor. Using his high position, he peacefully resolved the disputes of Timurid princes who fought for the throne. He communicated with sultans and kings and protected the interests of the people [1. - P. 484.].

Hazrat Khoja died on February 21, 1490 at the age of 89 in the village of Kamagaron near Samarkand. Those who sincerely respected him as their teacher received the blessings of Khoja Ubaydullah Akhror and they achieved a high status. For example: Abdurakhman Jami, Alisher Navai, Makhdumi Azam, Sultan Abu Sayid, Sultan Akhmed, Umarshaikh Mirza and Zakhiriddin Mukhammad Babur.

After his father’s death (1494), 12-year-old Babur Mirzo, who sat on the throne of Andijan, managed the power with the help of such begs as Sheikh Mazidbek, Bobokul Bobo Alibek, Kasim Kavchi. - In 1503, he captured Osh and its surroundings, and later defeated Ahmed Tanbal and left his country. In 1503, Babur captured Kabul and Ghazna without a fight.

Babur first settled in Afghanistan and in 1519 he went to India and in April 1526 he managed to occupy its northern part. The famous general and statesman Babur managed to create a large state in India and chose the city of Agra on the banks of the Jamna (Yamuna) river as the capital. The famous poet and statesman died on December 26, 1530. At first, he was buried in a temporary mausoleum in Agra, later it was moved to Kabul, the capital of Afghanistan, and now the poet's mausoleum is located in Babur Park in Kabul.

Khoja Ubaydullah Akhror Vali played an important role in the life of Zakhiriddin Mukhammad Babur. As mentioned above, Babur Mirza's father Umarshaikh Mirza had many conversations with Shaikh and was his murshid. Umarshaikh Mirza's respect was such that he asked to name his first son. This name and the blessing given to the baby was a big factor in the baby's future. Khoja Ubaydullah Akhror names the baby "Zakhiriddin Mukhammad", that is, the support of the religion of Muhammad.

Babur Mirza's cousin, historian and statesman Mirza Mukhammad Haidar writes that Zakhiriddin Mukhammad was called "Babur" as follows: "The Chigatai lived a nomadic life, they were not settled, they had a hard time saying Zahiriddin Muhammad", that's why they called him "Babur" (Arabic for "lion"). In sermons and labels, he was said and written as Zakhiriddin Mukhammad Babur. But he is more famous as King Babur. Gulbadanbegim said that in 1507 Babur Mirza's successor Khumayun Mirza was born and Babur Mirza himself ordered to be called "king" [5.- P. 95.].

Babur Mirza also had high respect for Ubaydullah Akhror, and he translated his work "Risalai Voldiya" into Turkish. He writes about this in "Boburnoma" as follows: On Friday, the twentieth of the month, a fever appeared in my body (in Gwalior region of India in 1528). It so happened that I performed the Friday prayer in the mosque with difficulty, and the next day, due to the necessity of the afternoon prayer, I performed it in the library after a while. Now, on Sunday, it came out again, I shivered a little. On Tuesday night, on the twenty-seventh of the month of Safar, the idea of reciting Hazrat Khwaja Ubaydullah's treatise "Validia" came to my mind. Longing for the soul of Hazrat, I forgave my heart: if this verse is acceptable to Hazrat, if I get rid of this illness, this would be a proof that my verse was accepted. With this intention, I began to compose the treatise, and that night I wrote thirteen stanzas.

He could not write less than ten bytes every day. I didn't do this for just one day, last year and maybe every time I got this disease, I was sick for at least a month and forty days. By the grace of God, with the help of Hazrat, I felt a little sick on Thursday, then I completely recovered. On Saturday, the eighth of the month of Rabi-ul-avval, I finished writing the words of the treatise into poetry. Babur Mirza started translating Khoja Akhror's treatise "Voldiya" into Turkish verse with such an intention, and he recovered from his illness before the end of the translation. The work turns into Turkish poetry in one month and forty days. It should also be noted that Babur Mirza's love for Khoja Ubaydullah Akhror was high from his childhood, and he considered him his spiritual guide and great teacher. In order to leave his memory to the next generation, he recorded it in several chapters in his "Boburnoma".

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