



BABUR AND MAHDUMI AZAM

Nuriddinov Abdulvohid Orifkhodjaevich¹

¹ Associate Professor of Social Sciences, Namangan State University,

Doctor of Philosophy (PhD)

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ABSTRACT

In this article, the author, based on the analysis of the life and scientific works of the outstanding representative of Naqshbandi Sufi movement, the great thinker of Sufism, Mahdumi Azam Kosoni, sought to show the leadership and mentoring relations in Naqshbandi Sufi movement.

“The teacher-student relationship has a long history, due to which the great ancestors who laid the foundation stones of world science and culture: Abu Ali ibn Sino, Ulugbek, Farobi, Beruni, Imam Bukhari, Abdurahman Jami, Alisher Navoi, Abu Hamid Ghazali. developed the ideological and moral foundations of student relations”. It should be mentioned that this tradition has been widely developed in mystical tarikats especially in the Naqshbandiyatarikat, based on specific procedures and spiritual foundations.

The thinker and scholar Sayyid Ahmad ibn Mawlana Jalaliddin Kasani-

Makhdumi A'zam (1461-1542) brought up many saliks(followers) during his lifetime. As T.Saksonov wrote that Mahdumi Az'am was referred to as "piri shasti", meaning, "the one who brought up sixty murids and reached the peak of perfection educating dozens of students and creating a unique school of mysticism.

Hazrat Mahdumi A'zam was a great statesman and poet who considered himself as a spiritual piru murshid was greatly admired by Zakhiriddin Mukhammad Babur who believed in him with sincerity and love and that admiration became even more prevalent during the reign of Amir Temur. It is



known from historical sources that this tradition was continued by the Timurid rulers.

“Muhammad Sadiq Qashqari, in his work “Tazkirai azizon”, expressed the following: Mirzo Bobur was an admirer of his work and wrote letters dedicated to him and sent gifts by his loyal servants :

Darveshonro garchina azxeshonem,

Lek az dilu jan mo'taqidi eshonem.

Dur ast bigo'y, shohro az darvesh,

Shohem, vale bandai darveshonem.

Purpose: Although the wanderer are not from us,

But we believe in them with all our heart.

Between a king and a wanderer, no matter how different,

When we are kings, we are under the rule of wanderers.”

When Zahiriddin Muhammad Babur was ousted out the throne of Samarkand and returned to Andijan and learned that his piri murshid Khoja Mavlono Qazi had been martyred by his enemies, he suffered greatly and his love for Makhdumi Azam became stronger and he often visited the piri bobarakoti." After the death of Mawlana Muhammad Qazi, all the Maverannahr sheikhs of the Naqshbandi tarikat followers recognized Mahdumi Azam as a "peshvoyi tariqat"

(leader of the tarikat). Soon the fame of Hazrat Mahdumi Azam spread throughout Mawarannahr and the surrounding neighboring countries. At that time, in order to gain the attention of the great poet and statesman Zahiriddin Muhammad Babur, he translated Khoja Ahror's Risalai Walidiya into Turkish and added it to his Indian rubai's devoni, Devoni Babur. Apparently, the description of this event did not reach us in the "Boburnoma" (described in the section on the events of 1509-1520). However, in this divan of Mirza Babur there are also rubais dedicated to Mahdumi Azam." One of Baburmirzo's rubai dedicated to Mahdumi Azam is as follows:

Dar havoyi nafsi gumroh umr zoe' kardaem,

Peshi axlulloh az atvori xud sharmandaem.

Yak nazar bar muxlisoni xastadil binmo, ki mo,

Xojagiromondaemu Xojagiromandaem.

Purpose: We have wasted our lives as the air of lust,

We are ashamed of our deeds in front of Ahlullah.

Take a look at these sick fans,

We have left the Lord, we are slaves to the Lord.

Hasankhoja Nisari, a well-known scholar of Tazkira, stated in his book



"Muzakkiri ahbob" (Memory of Friends) that this rubai belonged to Baburmirzo. He did not neglect to pay homage and reverence to the descendants and ancestors of the great man every hour and minute. The verse "Khojagiro mondaemu Khojagiro bandaem" should be explained a little. Researchers justified this verse differently. For example, Ilyaskhan Ghazi explains this verse in the above-mentioned work. The murshids of the Naqshbandiya tarikat of the Timurids, Hoja Ahror Wali and Mawlana Muhammad Qazi, had already died, and Mahdumi Azam's appearance as a murshid coincided with the time of the Shaybanid dynasty which led to the end of tamerlane dynasty. Baburs verse is shorter, and in writing it, Boburmirzo states that he was separated from his piri murshid, Mawlana Muhammad Qazi, and again turned to the Khojagi pir-murshid. As a symbol of his high faith and devotion to the piri murshid Mahdumi Azam, Baburmirzo translated Khoja Ubaydullo Ahror's pamphlet "Risolayi volidiya" into Uzbek, added his rubai to it and sent it to the piri teacher with many gifts. Muhammad Sadiq Qashqari, in his Tazkirai azizon, added a letter and a poem expressing Baburmirzo's devotion to Mahdumi Azam with gifts from his faithful followers. When he finished writing his poem, he found cure from paralysis by the power of sincerity and faith. Babur mentions this and states that he began to compose a Turkish poem by Hodja Ubaydullah Ahror, Risalai Walidiya, and that he recovered before the end of his illness. This work was about mystical beliefs and the pillars of the sect and was dedicated to Boburmirzo. During the

reading and translation of the work, Boburmirzo's condition improved, and at the end of the work he fully recovered. Along with the mystical ideas, asceticism, piety, piety, restraint of animal and sexual desires, Boburmirzo manages to extinguish his sense of selfishness and arrogance. After the translation was completed, Boburmirzo formed a replica of it and sent it to his piri murshid Mahdumi Azam with the above-mentioned ruba'i. It is not difficult to see from these rubai the spiritual changes that took place in Boburmirzo under the influence of the ideas of the tarikat, and how the arrogant air left him in this state of mind. Indeed, in order to say, "When we are kings, we are under the rule of wanderers," one must have a great will and sincerity.

In Risolayi Boburiya, Mahdumi Azam congratulated the writer and statesman Zahiriddin Muhammad Babur, who gave himself up as a murid, on the path of the tarikat and changed his pride in salad to modesty. This pamphlet was an important impetus for the further strengthening of the connection of piri murshidism and muridism and friendship between Mahdumi Azam and the ruler Boburmirzo, who was deeply devoted to the path of the tarikat.

The Risolai Baburiya is a wonderful expression of love and sincerity between Zahiriddin Muhammad Babur and Mahdumi Azam. This attitude based on high sincerity and trust is a proof of loyalty to the traditions of the great ancestors of the Baburids, the successors of the Timurid dynasty, and the fact that the missionaries of the Naqshbandiya tarikat were in close spiritual contact with



the leaders of the time. " He was a thinker, writer and statesman who mastered the spiritual world of mysticism due to his high devotion and faith. Due to his deep faith in his teacher and piri, and his sincere devotion to the teachings of the tarikat, Zahiriddin Muhammad Babur established a powerful empire outside of Maverannahr in Khorasan (modern-day Afghanistan) and India, and spread Timurian fame throughout the world.

Mahdumi Azam - Khojagi Kasani, a great theorist of the Naqshbandiya tarikat and a

famous prophet, played an important role in maintaining political and social stability and peace in Maverannahr in the second half of the 15th century and the first half of the 16th century. Under his reign, the Shaybani and Timurid rulers put an end to civil wars, and the Shaybani Ubaydulloqhan, Abdulazizkhan and Janibek sultans, as well as Zahiriddin Muhammad Babur, the leader of the Timurid dynasty, considered Mahdumi Azam to be a pious murshid.

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