



SCIENTIFIC STUDY OF ZAHIRIDDIN MUHAMMAD BOBUR'S WORK "MUBAYYIN"

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Abstract. *This article presents a scientific analysis of Zahiriddin Muhammad Babur's religious-educational work "Mubayyin." The study focuses on terms related to Islamic law (fiqh), their semantic characteristics, and discussions concerning shariah laws from a linguistic perspective. The article also emphasizes the purpose of the creation of the "Mubayyin," its connection to sources, and its place in the literary and spiritual life of the era.*

Keywords. *Zahiriddin Muhammad Babur, Mubayyin, fiqh terms, religious text, semantic analysis, sharia, lexical meaning, terminological meaning, religious heritage, linguistic analysis.*

The works written by Zahiriddin Muhammad Babur demonstrate his versatility as a creator. It is known that in addition to his talents as a king, commander, and scholar, he also possessed a perfect knowledge of Islamic jurisprudence (fiqh) and theology. We can learn about Babur's deep understanding of fiqh from his work "Mubayyin." This work presents a selection of the most important Islamic sciences in a beautiful poetic style. Babur's "Mubayyin" is considered an important source from the perspective of the development of jurisprudential thought between Transoxiana and India. This work was written with the aim of making religious and legal knowledge comprehensible to the general public, and it explains matters of worship in daily life based on the fiqh rules of the Hanafi school.

The work consists of five parts and explains the foundations, obligations, and pillars of Islam with utmost precision and in an exceptionally beautiful style. Through this work, Babur seemingly takes stock of the development of artistic, literary, and religious sciences of his era. In writing this work, Babur used the Hanafi

school's books "Hidaya" and "Mukhtasar al-Wiqaya" as his primary sources. To make this work more accessible to the people, he used fewer Persian and Arabic words, relying primarily on Turkic vocabulary.

Babur's works from the late 15th to early 16th centuries reflect the characteristics of the Uzbek language. Researchers have noted that his language was close to the written form. Babur wrote in the Andijan dialect, and his works hold significant importance from the perspective of Chagatai Turkic. He endeavored to reduce the influence of 14th-15th century Persian and aimed to write in a lively, fluent language. Like Alisher Navoi, Babur focused on developing the written form of the Uzbek language, striving to reinforce spelling rules and grammatical structures.

Babur thoroughly studied Islamic knowledge and examined important sources in this field. He utilized works such as Ali ibn Abu Bakr al-Marginani's "Hidaya" and Sharaf Rami's "Fiqh mukhtasar." Moreover, due to his position, he gathered leading scholars of that time at various assemblies and engaged in scholarly discussions with specialists such as Mulla Mahmud, Qozizoda Ihtiyor, and Ali ibn Abu Bakr al-Marginani.

This work was published and introduced into scientific circulation by domestic researchers such as S. Mirzayev, P. Shamsiyev, Saidbek Hasanov, Alibek Rustamov, Sabohat Azimjonova, Hasankhoja Muhammadkhoja, Yuldashev Toboshar, Nazrulloh Rasulzoda, Hamidbek Hasanov, Ansaritdin Ibragimov, and Mirzo Kenjabek.

In 1996, the "Sharq" publishing house released Hasanxo'ja Muhammadxo'ja o'g'li's book "King and Poet Zahiriddin Muhammad Babur: Pearls of Poetry." This book contains Babur's ghazals, fards, masnavis, and rubaiyat. It also includes the treatises "Risalai Walidiyya" and "Mubayyin." Using the "Explanatory Dictionary of Alisher Navoi's Works" published in 1983, a brief glossary and annotations are provided at the end of the book.

The "Sharq" publishing house prepared for publication Mirzo Kenjabek's "Zahiriddin Muhammad Babur: Mubayyin and Its Prose Exposition" and Hamidbek Hasanov's "Babur, Zahiriddin Muhammad: Mubayyin." Both editions were published in 2014. However, the structure of the text and the order of Quranic verses and hadiths within the work differ between these editions. Both editions were published in 2014.

Rasulzoda Nazrulloh's work on Zahiriddin Muhammad Babur's "Mubayyin" and its textological research also provides us with a detailed account of this work. In this scientific study, N. Rasulzoda examined issues such as analyzing the text of the manuscript copies of "Mubayyin," comparing them with each other, compiling the work's scientific-critical text, determining its content and structure, and revealing the author's artistic skill. The researcher compared the surviving copies of "Mubayyin" that have reached us and revealed the differences between them.

Ansaritdin Ibragimov investigated the lexical composition, vocabulary frequency, and genetic analysis of Zahiriddin Muhammad Babur's works "Devon," "Aruz," "Mubayyin," "Volidiyya," and "Takmila." In A. Ibragimov's research, the lexico-semantic features of Babur's works are also extensively examined. His study incorporates borrowed words, terms, anthroponyms, and toponyms from Arabic, Persian, and Hindi languages. Using the 2000 edition of "Mubayyin" as a basis, he made corrections to some of its deficiencies.

The book "Zahiriddin Muhammad Babur: Mubayyan and Its Prose Explanation" published by "Sharq" publishing house allows us to become closely acquainted with this work. This book provides the following information about the work: "Through the book 'Mubayyan,' Shah Babur demonstrates that he was a great jurist, and intends the work as a practical guide for his heir sons Nasiruddin Humayun and Kamran Mirza, and through their personas, he teaches the five obligatory jurisprudential issues to the entire public.

In the work, the five pillars of the sacred religion of Islam - faith, prayer, fasting, zakat, and hajj - are expounded in beautiful poetic language.

As a result of research, we witnessed that the main sources of "Mubayyan" are the blessed books "Mukhtasarul-Wiqaya" and "Hidaya."

The prayer texts in the work are mainly selected from the Kutub al-Sitta, that is, from the hadiths in the books of the six great muhaddiths, and from Imam Ghazali's work "Ihya Ulum al-Din."

Another research work is Hamidbek Hasanov's work on the topic "Babur's 'Mubayyin' - an important literary and religious source." This research, based on the achievements in the study of our spiritual heritage during the period of independence, allows us to draw new conclusions on the coverage of religious themes in Uzbek literature. Hamidbek Hasanov outlined his research on the title of the work, and also analyzed scientific and theoretical problems such as the extent to which religious issues are reflected in Babur's interpretation.

Hamidbek Hasanov's research serves to deeply study the historical development process of such works, which were previously outside the scope of research and occupy a worthy place in the history of our spirituality, to evaluate them based on the requirements of the present time, and importantly, to generalize their philosophical, religious, and moral views.

Yuldashev Toboshar's research on the work "Mubayyin" also gives us valuable information about the work. It analyzes the structure of Babur's work "Mubayyin" and the semantics of the terms expressing the rituals of Hajj and Umrah, and the terms related to Islamic jurisprudence are explained in detail.

Babur's work "Mubayyin" has been studied not only in our country but also by scholars worldwide. Under investigation. In particular, Eiji Mano from Japan, Tanju Seyhan, Ahmet Aydin, Serkan Chakmak from Turkey, Karim Najafi Barzegar from Iran, and many other scientists are making a significant contribution to this field.

In his research "Bâbürlü Dönemi Fıkıh Çalışmalarının İlk Örneklerinden Biri Olarak Babür'ün Mübeyyen Der Fıkh'ı" (Babur's "Mubeyyen der fıhi" as one of the first examples of the science of fiqh during the Mongol period), Ahmet Aydin expressed his personal opinion about Babur and his work "Mubayyin." Babur's work "Mubayyin der fiqh" is written in the genre of catechism, that is, ilmihal, and systematically illuminates religious and legal knowledge. Through this work, Babur believes that Ali Sher sought to create a scientific heritage superior to Navoi's "Sirojul Muslimin."

Here are some of the insights from his research:

"Although the work is based on Hanafi jurisprudence, the author analyzed local customs and innovations and explained the rules of Sharia with the units of measurement in his territory.

Babur criticizes the scholars' approach to some jurisprudential points, particularly regarding purity. He discusses the purity of body and clothing separately and offers an approach different from some general views in the jurisprudential heritage.

These aspects demonstrate the jurisprudential, political, and scientific significance of Mubayin's work and demonstrate Babur's striving for independent thinking.

The research of another Turkish researcher, Serkan Chakmak, provides us with new information about the work "Mubayyin." In his research "Unknown copy of Babür'ün mübeyyen adli eserinin" (an unknown copy of Babur's "Mubayyin"), he cites the following information: "Babur is one of the major representatives of classical Chagatai literature and is known for his prose and poetic works. He also wrote a fiqh work titled "Mübeyyen." There are ten manuscript copies of this work in various libraries around the world. However, the copy found in the Lund University Library in Sweden was not previously mentioned in the sources.

The Swedish copy was purchased by Gunnar Jarring from Kashgar in 1929 and donated to Lund University in 1982. The collection contains many manuscripts from East Turkestan, most of which are written in Chagatai or Uyghur. The Jarring collection contains 560 manuscripts and 1100 documents.

In the copy of "Mubayyin," annotations are provided on each page, which help in the correct reading and interpretation of the text. Some phrases and verses in the text are explained with comments, which increases the value of the work.

Thus, the new version of Mubayin in Sweden is an important source for scientific research with comments and features that are not available in other copies."

In his article, Serkan Chakmak first provides general information about Mubayin and the collection containing his copy. Then, the incorrect information about the copy in Sweden was corrected and evaluated with comments, the Uyghur elements presented in the copy were identified, and their characteristics were cited.

Japanese scholar Eiji Mano also conducted scientific research on Babur's works. He studied Babur's treatises "Mubayyin," "Aruz Treatise," "Baburnama," and "Validiya." We present information about the work: "Mubayyin" was compiled by Babur in 1522-23 and is a poetic manual on Islamic law. This work was written for Babur's second son Kamran, who was then a teenager, to teach the instructions of the Hanafi school of Islamic law in an easily understandable way. The work was published in Tashkent in 1905, but this edition is very rare and has no critical edition. Also, the "Prayer" section of the book was published in Tashkent in the Uzbek language.

This work is included in the manuscript "Collection of Babur's Works," which further increases its scientific significance.

The content of "Mubayyin" in the manuscript is distributed as follows:

Pages 2-33: Overview

Pages 33-121: prayer, Book as-salot

pages 122-128: charity, book, zakat.

pages 128-147: fasting, book al-sawm

pages 147-184: hajj, book al-hajj

However, when comparing this manuscript with the edition in the Berlin Library, there are some pages and disordered sections. For example, the first four lines of page 119 correspond to the back of page 58 of the Berlin manuscript, but the subsequent lines are missing. Page 120 begins on the reverse side of page 64, indicating that the pages in the manuscript have been lost or merged. Between pages 121 and 122, approximately four pages of the Berlin manuscript are missing.

Thus, the manuscript has encountered flaws as a result of the loss or merging of some pages. However, since this manuscript is one of the very few texts of "Mubayyin," the creation of its critical edition is very important for scientific research.

Tangu Oral Seyhan of Turkey published a 558-page book titled "Mübeyyen Der Fıkh." In his book, he gave a general description of the work and cited a facsimile version of the work. The work "Mübeyyen der fikh" is an important source on the history of Turkic languages, reflecting the rich, pure and clear language spoken during the transition from classical Chagatai to Uzbek.

In the introduction of this six-chapter book, special attention is paid to Babur's world of faith and linguistics, and research conducted on the manuscripts of this work is also presented. The book explains the characteristics of handwritten copies of the work and examines in detail the spelling and grammatical features of the work. There is a comparative text of the work, written in a translation as close as possible to the original, with an index of all the words in the work and the numbers accompanying them.

The research of the Iranian Karim Najafi Barzegar entitled "فتاوی بابری از متون" (Babur's fatwa is one of the important jurisprudential texts of Babur's time) discusses the study of Friday prayers in "Kitab-us-salot" of the work "Mubayyin."

Tadqiqotchi bu asardan Boburning hukmronligi va shu barobarida diniy masalalarga ham katta e'tibor berganligini ta'kidlaydi. Bobur shaxsiyatini Zalolloh (ظل الله), ya'ni "Allohning" soyasi" deb ataydi. Bu ibora tadqiqotning markaziy tushunchasi sifatida o'rganilgan. Muallif bu iboraning islom dini, Qur'on oyatlari, hadislar va turli tarixiy manbalar asosida qanday shakllangani va siyosiy hokimiyatdagi o'rni haqida fikr bildiradi.

The study states that rulers gained prestige in the eyes of the people by relying on a divine source. Officials such as the sultan, king, or caliph were called "the shadow of Allah," and it is explained that they were viewed as persons who ensured justice, peace, and order on earth.

In the research of Karim Najafi Barzegar, the following praise is given about Babur:

"ظلّ الله في العالمين ابوالمظفر ظهير الدين محمدبابر بهادرخان خلدالله ملكه و سلطانه"

Here, Babur is honorably mentioned as "Shadow of Allah," "Abu al-Muzaffar Zahiriddin Muhammad Babur Bahadur Khan," and concludes with the prayer "May the kingdom and dominion of God be eternal." This expression was used to express high respect for Babur and the divine foundation of his power.

Conclusion

Babur's work "Mubayyin" is of scientific importance as a unique religious and legal source reflecting the development of jurisprudential thinking between Movarounnahr and India. The work is written based on the foundations of Hanafi fiqh and is aimed at conveying matters of worship and daily life to the public in a simple and understandable way.

In this article, the study of Mubayin from the point of view of various sciences was analyzed. First of all, jurisprudential and linguistic research revealed the stylistic and lexical features of the work along with its religious content. Linguostatistical and semantic analysis conducted by Ansariddin Ibragimov shows the terminological simplicity and closeness of the work to the vernacular. In terms of style,

"Mubayyin," unlike the works of Alisher Navoi, is written in a simplified and didactic spirit.

Fiqh studies, in particular the studies of Yuldashev Toboshar, Karim Najfi Barzgar and Ahmet Aydin, reveal various approaches to practical issues of Sharia, religious-political views and the religious position of the head of state during the time of Babur. In particular, the analysis of the phrase "Zillullah" (shadow of Allah) in connection with Mubayyin serves as an important source for understanding Babur's political and religious position.

Research in the field of textology and manuscript studies (in particular, the works of Rasulzoda Nazrulloh and Hamidbek Hasanov) reveal the literary, historical, and source study value of the work. The state of Mubayin manuscripts, differences between copies, and textological problems create a solid foundation for future research.

In general, the work of Mubayin is valued as a scientific monument at the intersection of many disciplines, such as jurisprudence, linguistics, history, political science, and textual studies. In the future, based on this work, conducting new research in the context of modern jurisprudential problems, legal discourse, and religious language style is considered an urgent and promising direction.

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