

THE IMPORTANCE OF THE WORK “TARIHI RASHIDIY” IN STUDYING THE ACTIVITIES OF ZAHIRIDDIN MUHAMMAD BABUR

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Abstract

This article describes the relationship between Babur's cousin and contemporary, historian and commander Mirzo Muhammad Haidar, who lived in the 16th century, and Zahiriddin Muhammad Babur, as well as some events in Babur's life, his character and other aspects in the work “Tarihi Rashidiy”, as well as information not found in other works, and the importance of these facts in studying the history of Babur.

Keywords: Mirza Muhammad Haidar, Zahiriddin Muhammad Babur, «Tarihi Rashidi», «Baburnama» history, political situations in the 15th-16th centuries, «Mubayyin», Mavarounnahr, India.

INTRODUCTION

Several valuable works were created in the Middle Ages, and the work «Tarihi Rashidi» is also considered an important source for its time. One of the great historians of the Middle Ages, Mirza Muhammad Haidar Zahiriddin Muhammad, was the son of Babur's aunt, that is, his nephew. His mother, Khob Nigarkhanim, was the half-sister of Babur's mother, Kutlug Nigarkhanim. Mirza Haidar, orphaned at a young age, was raised by Babur for several years. Then, by the will of fate, he was separated from him and lived in Kashgar for many years. He spent the last ten years of his life in Kashmir. He carried feelings of gratitude and love for Babur in his heart throughout his life. His name «Haydar» means «lion», and in this respect, it was similar to Babur's name. Their fates and the traces they left in the history of mankind are also surprisingly similar. Mirzo Muhammad Haidar in his work “Tarihi Rashidi” provides very accurate and unique information about Zahiriddin Muhammad Babur. This work is also considered a logical continuation of Babur's “Baburnama”. In addition, Mirzo Muhammad Haidar is given very important information about Mirzo Muhammad Haidar in two places in “Baburnama”. In particular, “Haydar was a mirzo. After his father was killed by the Uzbeks, he came and stayed in my service for three or four years, then, asking for permission, he went to the Khan's court in Kashgar. In this history, as they say, he has been fed and has emerged well. The letter and the image, the arrow and the arrow and the arrow are all connected. He is also naturally poetic. He has a good sense of humor, and his essays are not bad either. « In this brief information, Babur Mirzo Muhammad Haidar provided a lot of information. It is even recorded that he was given to drinking at the court of Sultan Said Khan and that he repented and stopped drinking, and according to his letter, his oratory skills were also highly praised [1].

LITERATURE REVIEW AND METHODS

Historically, Mirzo Muhammad Haydar Ayozi's «History of Rashidiy» has been appreciated not only by national, but also by many world literary figures. To date, the work has been translated into many Eastern and Western languages, including Russian, Turkish, Chinese, Kazakh, and Uyghur. In particular, it was translated into English by E. Denison Ross

and Neil Elias in 1940. «History of Rashidiy» was first translated into English by the British orientalist Edward Denison Ross (1871-1940). Initially, «History of Rashidiy» was translated from Persian into Turkish by Khoja Muhammad Sharif, the son of Mir Tahir, the great-grandson of Emin Wong, and the governor of Kashgar, Zuhuriddin Hokimbek.

Mirzo Babur is the founder of the dynasty, whose origins are linked to Amir Temur and Genghis Khan. After the Battle of Panipat in 1526, Babur Mirza established absolute rule in the northern regions of India. During the height of the empire's rule, almost the entire population of India felt the rule of the dynasty. The borders of the kingdom were established from Afghanistan to the southern regions of India, to the Indian Ocean [2].

According to experts in the field, the history of Central Asia in the 15th-16th centuries can be built on the basis of the study of the works of Zahiriddin Muhammad Babur's «Baburnama» and Muhammad Haidar Mirza's «Tarihi Rashidi».

Indeed, every enlightened person recognizes the incomparable role of «Baburnama» in the study of social, political, literary, and cultural events that occurred in the territories of Transoxiana, Khorasan, and India in the 15th-16th centuries. Having studied Tarikhi Rashidi in depth and compared it with Baburnama, V. V. Bartold wrote: "Mirzo Haydar's work in many cases resembles the memoirs of his cousin Babur. His historical information, like Babur's, is striking in its accuracy and impartiality, while the geographical descriptions describe places clearly and vividly" [3]. Bartold also concludes that although Tarikhi Rashidi lags behind Baburnama in terms of the consistency of small details and the accuracy of dates, it nevertheless provides information on the history of Mongolia that cannot be found in other historical sources."

Continuing V. V. Bartold's idea, the information from «Tarihi Rashidi», as researchers have found, also helps to fill in some gaps in «Baburnama» that have not reached us or were not written down in time. In addition, the geographical scope of the events described in «Baburnama» is expressed within the scope of the places that Babur himself visited - Maveronnahr, Khorasan, Kabul, Badakhshan, India, while Mirzo Haydar's memoirs describe, in addition to these places, other places where he visited: Mongolia, Kashgar, Tibet, Kashmir.

Consequently, a comparative study of both works expands the scope of historical information in them and increases the importance of both works as historical sources [4].

DISCUSSIONS AND RESULTS

Mirzo Muhammad Haydar is a well-known historian, scholar, talented lyric poet, and statesman. He was born in Tashkent in 1499. His father, Muhammad Husayn Ko'ragon, was a descendant of the ulusbegs Amir Bobdogon and Buloji (Pulodchi) from the Turkicized Mongol-Turkic Du'lot tribe, which had ruled the Manglai Subi, that is, the sun-rising part of East Turkestan, called Aftobroy, since the time of Genghis Khan. Muhammad Husayn Ko'ragon's ancestors Ortubu, Pulodchi, Khudoydad, Said Ahmad, Sonsiz Mirzo, Muhammad Haydar, and Muhammad Husayn belonged to the Du'lot (Mongolian «du'olot» - lame) tribe, which was one of the Turkicized Mongol clans. They held the position of ulusbegs and Kashgar during the reign of the Mongol khans, the Chigatai.

Mirza Haidar's mother, Hub Nigorkhan, was the daughter of Yunus Khan, who ruled Mongolia from 1456 to 1487, after the collapse of the Chigatai Khanate. The author of «Tarihi Rashidi» writes about her as follows: «The eldest daughter of Yunus Khan, the Khan of Mongolia, was Mehr Nigor Khan, who was given to Sultan Ahmad Mirza. The youngest, Kutlug Nigor Khan, was given to Umarshaikh Mirza, from whom Zahiriddin Muhammad



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Babur and Khanzoda Beg were born. The third of Yunus Khan's daughters, Hub Nigor Khan, was given to my father, and she became my mother». Haidar Mirza's mother was the sister of Babur's mother. Mirza Babur and Mirza Haidar were cousins. During the reign of Shaibani Khan, after Mirza Muhammad Husayn was executed in Herat in 1509, Mirza Haidar, fearing Shaibani Khan's oppression, fled with his father's friends and his tutor Muhammad Sadr, first to Bukhara, and then from there through Kara-Teghin to Badakhshan to Mirza Zafar. Mirza Khan ibn Sultan Mahmud Mirza ibn Sultan Abu Said was a relative of Mirza Haidar on both his father's and mother's sides, so he lived there for a year. However, since Shaibani was a threat to Badakhshan, Mirza Haidar's aunt's son, Zahiriddin Muhammad Babur, the son of Yunus Khan's middle daughter, Kutlug Nigar Khan, summoned him to Kabul and provided him with a house in his palace. Two places in the «Baburnoma» provide very important information about Mirza Muhammad Haidar. Including, «Haydar was a mirza. After his father was killed by the Uzbeks, he came and stayed in my service for three or four years, and then, asking permission, he went to the Khan's court in Kashgar. This history, as I say, is a good example of a man who has been fed and has developed a good character. He is a master of writing and painting, of arrows and arrows and arrows. He is also naturally poetic. «My friend came to me, and his essay is not bad either» [5].

He lived there for three years. Mirzo Babur, who was 17 years older than Mirzo Haidar, took care of him like a father and taught him knowledge and skills. The historian repeatedly mentions the care shown by Babur in his work with deep gratitude. Approximately in 1512, when Sultan Said Khan, the son of Mirzo Haidar's uncle Sultan Ahmad Khan (1484-1504), arrived in Kabul, he obtained permission from Babur and took Mirzo Haidar to Andijan. In 1512-1513, he participated in the wars for the Khan's power. In 1513, the Khan married Mirzo Haidar's sister and took her as his son-in-law, thus Mirzo Haidar gained the title of Kuragan.

In 1514, he participated in the battles waged by Sultan Said Khan for the throne of the Yorkand Khanate, which was founded in 1465 in East Turkestan. Since Sultan Said Khan ascended the throne of the Yorkand Khanate in 1514, Mirzo Haydar's reputation has increased even more. He raised him better than his own children, taught him science and military art, and achieved the status of a statesman. Mirzo Muhammad Haydar writes the following about his relations with King Babur in his work «Tarihi Rashidi»: «... Thus, at the beginning of the month of Rajab (1509), I set out from Qala-i-Zafar towards Kabul. Sixteen people accompanied me. We had nothing except two horses. We were even deprived of things suitable for sleeping at night. In the palace of Mawlana Muhammad, who became like a father to us, there was nothing except a shawl that the poorest people of Badakhshan would cover themselves with. The rest of the situation can be compared to this [6].

When we arrived in Kabul, we were met by Shirim Tagoy, who was related to Babur and me on our mother's side. He received us with great respect and showed us immense respect and humanity. Then the king sent someone to inform him that in three days there would be a happy hour and that he would summon me to his presence at that time...

Finally, I went to the honorable shrine to pay my respects. When the king's blessed gaze fell on me, his compassion and kindness caused tears to flow from his blessed eyes, which were like pearls strung on a string. He turned towards me with a gesture of grace and extended his hand of mercy. When I bowed down to the fireplace, he took me in his compassionate embrace and pressed me to his chest with fatherly love. He held me in this position for some time, did not allow me to bow again, and made me sit next to him. His heart was so moved that he shed

tears several more times in the manner described above. At that moment he said: «You, my dear Khan, have survived the martyrdom of your brothers and relatives and have come to me, thank God. Now do not grieve for their loss. I am the best compensation for them. I will show you more kindness than they could ever give you.» In this way, he showered me with so many compliments and favors that the pain of being an orphan and the hardships of being a stranger completely left my memory. When I went out, a man came out to meet me with great dignity and bowed, saying: «The king has appointed a house for you, and I will take you there». He went forward and led me to a very beautiful courtyard. The rooms were covered with carpets, and the furniture and cushions were tastefully arranged. The necessities of life—food, clothing, and servants—were provided for everyone in this courtyard in sufficient quantity. After the hardships and calamities that had suffocated man and confined his soul to a narrow cage, how can one express his gratitude for having come to such a spacious and comfortable place where such various blessings and comforts were provided? May God reward him with goodness. Thus I spent many years in Kabul in peace and comfort in the service of King Babur. He always encouraged me to acquire knowledge with good manners, an open heart, and firmness and exactingness. If he saw that I had acquired such knowledge, he would seek to increase his favor towards me even more and would tell everyone about it and demand that they praise me. During that time, he treated me with such kindness and compassion that only kind and loving parents would do so to their children. The difficult period of sorrow and hardship was forgotten by the king's grace.

From that time until the year nine hundred and eighteen (1512-13), I was in the king's service. Whenever he went out on horseback, he would do me the honor of accompanying him. During conversations, he would treat me with the title of companion. In fact, he would never leave me alone except during lessons. When I finished my lessons, someone would come to call me, and in this way, he always took a fatherly interest in me.

The three sons of Mirza Sultan Abusaid - Sultan Ahmad Mirza, Sultan Mahmud Mirza, and Umarshaikh Mirza - were married to three noble daughters of Yunus Khan, who were at the peak of their honor and glory - Mehr Nigarkhanim, Sultan Nigarkhanim and Kutlug Nigarkhanim.

Tsar Babur was born in the year eight hundred and eighty-eight, on the sixth day of the month of Muharram (February 14, 1483). One of Ulugbek's famous scholars, Mawlana Munir Marginani, found the date of his birth to be «Shashi Muharram» (the sixth of Muharram). Hazrat Eshon Khoja Ubaydullah Quddisa Sirrahu was asked to name the baby. He blessed the baby with the name Zahiriddin Muhammad.

...He was a king adorned with various virtues and possessed praiseworthy qualities. Above all these qualities, his courage and kindness were superior. After Amir Alisher, no one wrote Turkish poetry as well as Babur. He has an extremely elegant divan in the Turkish language. He wrote a poetic work called «Mubayyin», and this extremely useful treatise on jurisprudence is acceptable to people. He wrote a work on Turkish aruz, and no one has written so clearly about Turkish aruz before him. Hazrat Eshon Khoja Ubaydullah's «Risalai Validiyya» was set to verse.

He has a historical work in Turkish called «Vaqoe'» («Baburnama»), which is written in a very lively, fluent, impeccable, and easy-to-understand manner. No one who could equal Babur in music and other arts had appeared before him in his family.

His life was filled with wonderful events and extraordinary experiences, such as no one of his kind had ever experienced [7].

CONCLUSION

Due to Mirza Muhammad Haydar Zahiruddin Muhammad Babur's kinship, contemporaneity, and friendly and cooperative relations, both individuals provided extensive information about each other in their masterpieces. Muhammad Haydar Mirza's «Tarihi Rashidi» also provides reliable information about Zahiruddin Muhammad Babur. Speaking about Babur's character, qualities, commendable aspects, creative ability, literary heritage, and translation, the author writes: «He was a king with various beautiful qualities and commendable qualities. Among all his qualities, courage and kindness prevailed. No one after Mir Alisher wrote as much in Turkic poetry as he did. He organized a wonderful and sweet divan in Turkic. He created a poetic work called «Mubayyin» - a very useful book and people accepted it as a jurisprudence program. He wrote «Turkish prose, such a mature work - Turkish prose, no one has ever written before him. He translated Hazrat Eshon's (Khoja Ubaydullah) «Risalai Walidiya» into verse. He has a historical work in Turkish called «Vaqoe» («Boburnoma»), which is written in a very clear, understandable, juicy, pure, and lively language. Some excerpts from it are also quoted in this «History». In music and other arts, there was no one in his family who was so talented before him. Also, Mirzo Muhammad Haydar's «Tarihi Rashidi» and Babur's «Boburnoma» are recognized as logically similar and complementary works.

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