



## Ideological-Epistemological Aspects of Mirzo Babur's Worldview

Bakhromjon A. Gafurov

Senior Lecturer, Department of National Idea and Philosophy, Gulistan State University, Uzbekistan

E-mail: [umidmn@rambler.ru](mailto:umidmn@rambler.ru)

<http://dx.doi.org/10.47814/ijssrr.v5i9.618>

---

### **Abstract**

This article discusses the ideological and epistemological aspects of Mirzo Babur's worldview. It can be seen that Mirzo Babur solved the main problem of philosophy from an objective, religious-theological point of view. This worldview also applies to most medieval thinkers, especially those close to him in terms of period and region. From this, we can conclude that this objective idealistic religious-theological dogmatic outlook of Mirzo Babur was based on the principle of consistent, strict idealistic monism.

**Keywords:** *Ideological Aspects; Epistemological Aspects; Mirzo Babur's Worldview; Philosophy; Religious-Theological Point; Medieval Thinkers; Period; Region*

### **Introduction**

Since Uzbekistan gained its independence, there have been some positive developments in the study, promotion and research of our rich national philosophical heritage left by our ancestors. Among them, significant progress has been made in studying the philosophical worldview, socio-political views and activities of Mirzo Babur, the great general, statesman, king and poet who played an extremely important role in the history of Uzbek nationalism, in Uzbekistan and abroad. Despite this, it should be noted that there are relatively few studies aimed at studying Mirzo Babur's religious-philosophical worldview, his ideological-epistemological roots at the level of today's requirements and the principles of modern philosophical research.

### **The Main Findings and Results**

This situation began to change in a positive direction after Uzbekistan gained its state independence. During the past period, a lot of work has been done to study and research the legacy of Mirza Babur. In this regard, S. Azimjonova, H. Hasanov, Sh. Musaev, E. Akhmadhojaev, I. Khakkulov, S. Shukrullaeva, A. Qayumov, L. Serikova, S. Umirov, Yo. Ishakov, H. Qudratullaev, G. Sotimov, Z. Raimjonov such scientists are noteworthy.

Mirzo Babur's scientific-philosophical, political, religious-mystical, artistic-ethical views, worldview is based on the official "Ahli-sunna wa-l-jamaa" dogmatic worldview doctrine founded by Fakhridin Qazikhan Ozgandi, Movardi, Marginani, Qazi Bayzaviy in "Boburnoma", especially manifested in special works such as "Mubayyin" or "Fihi Baburiy". And in "Boburnoma" we can read

the following: “And the owner of “Sahihi Bukhari” Khoja Ismail Hartang is also from Movaraunnahr. And who is the owner of “Hidaya”, in the school of Imam Abu Hanifa, “Hidaya” is a more reliable book of fiqh, it is the religion of the Marginan horse region of Fergana, and it is also in Movarounnahr” [2.42].

When it comes to the ontological and epistemological foundations of Mirzo Babur’s religious and philosophical views, he admits that this world, existence and its laws are created by the will, wisdom and destiny of Allah Almighty. We know this because of the leadership of Khoja Ahrori Vali, when he, for example, saved the throne of Fergana Ulus [2.107], or when he defeated Ibrahim Lodi and Rano Sango, “We do not see this state in our strength and power, but in God’s grace and mercy, and we do not see this happiness in our efforts and efforts, but in God’s grace and mercy” [2.248], we can see such conclusions. It can be seen that Mirzo Babur solved the main problem of philosophy from an objective, religious-theological point of view. This worldview also applies to most medieval thinkers, especially those close to him in terms of period and region[3]. From this, we can conclude that this objective idealistic religious-theological dogmatic outlook of Mirzo Babur was based on the principle of consistent, strict idealistic monism.

Although the above notes and confessions of Mirzo Babur show that he believed in the fate and destiny set by Allah Ta’ala in a traditional way, as a believing Muslim, it can be seen that a certain amount of rationalism characteristic of the classical Arab-Muslim society and the tendency to recognize human free will also manifested itself in the worldview of the thinker, especially in his position in the field of practical politics. This worldview position related to rationalism, human free will, independent activity and non-activity was derived from Mirza Babur’s official Islamic theology - the teaching of Kalam. After all, one of the founders of the teaching of Kalam, Imam Abu Mansur Moturidi, “... is our knowledge about Allah Ta’ala Arshu - from excellence or from reason?”- it is known from the sources that he answered the question “from the mind” [4.32]. It is this rationalism in the word that revealed the foundations and requirements of Islam, Shari’a doctrinal worldview doctrine, the appearance, direction and possibilities that can be adapted to any time, conditions, and the high pace of development, all of this in the IX-XI centuries, when Islam and the Word had absolute dominance, and in the XV-XVI centuries, when Baburshah lived and worked, “unprecedented ideas and opinions, the equal position of beliefs (ideological pluralism) gave rise to religious tolerance and patience, and superstition”<sup>1</sup>. A passionate person and a statesman like Mirzo Babur, who naturally had a life-giving worldview, active will, and quick intelligence, could not not use these opportunities and rely on them.

An important aspect of Mirza Babur’s religious-philosophical outlook, the ideological-epistemological basis was formed by the teachings of the predecessors of classical Arab-Muslim political science (“Political jurisprudence”) [5.148-163], Abu Hanifa, Abu Yusuf, Movardi, Nizam-ul-Mulk, Qazi Khan Ozgandi, Marginani, Qazi Bayzavi, on the basis of this science, Babur was able to clearly distinguish the problems of state and politics from religious, theological, and mystical issues, and managed to conduct politics.

It should be noted that Mirza Babur himself, as a worldly and religious ruler, was a Muslim of the Sunni-Hanafi sect, a firm believer in the official Islamic Sharia doctrine, dogma-worldview system, jurisprudence, and the teachings of Sufism. Also, it can be said that it is not unrelated to the spiritual supplications associated with the first “theoretical period of Sufism” such as reaching Allah Ta’ala Wasil, Hal, Ittihad, and Jam, but it is familiar to them, and it even created some potential from the practice of spiritual influence in Sufism, such as Jazaba, Muraqaba. This potential was clearly demonstrated by Babur at the end of his life when he saved his son Humayun from a serious illness and took his pain upon himself and in a number of other biographical events.

---

<sup>1</sup> Ўша асар. - Б. 47.

Long before Mirzo Babur became the ruler of the state of Fergana, Umarshaikh Mirza, with the pleas of his father Umarshaikh Mirza, connected with Khwaja Ahrori Vali, who gave him the name “Zahiriddin Muhammad” and accepted him as his spiritual and spiritual Piri-murshid with his prayer. It not only helped Mirza Babur in his struggle for the throne, strengthened him, saved his life under the patronage of Khoja Ahror in times of spiritual crisis and achieved the rulership, it gave him not only spiritual support, but even allowed him to get a practical-political, religious-ideological alternative to the Naqshbandi order. Babur clearly expressed this in his memoirs – “I became a king because of Khoja Ahror”.

In addition, Baburshah paid great respect not only to the Naqshbandi sect, but also to other sects such as Yassaviya, Kubraviya, Ishqiya, from Central Asia, to the Chishtiya sect (India) founded by Mu’inniddin Chishti, and provided them with material support, offerings, and endowments. He regularly visited their dear saints, personalities, graves and places of worship. After all, Mirzo Babur was not only aware of the principles of the “Himoyat” system founded by Khoja Ahror, but also continued to practice them.

Mirzo Babur’s philosophical views, a significant part of his heritage, the ideas and principles of state policy, legislation, social justice, and the protection of humanity, have been specially researched, it can be seen that he clearly manifested himself in his scientific works such as “Mubayyin”, “Mufassal”, “Fatovoyi Baburiy”.

## **Conclusion**

The main ideas and principles of Mirzo Babur’s socio-philosophical views - strict protection of legislation and social justice, high value of humanity and patriotism, progressive ideas such as religious tolerance, inter-ethnic harmony, patience - are not only of that period, but in our opinion, of all periods, thus at the same time, it is distinguished by its extremely great importance for the present era. After all, as President Sh. Mirziyoyev said, “We need to create all the necessary conditions so that our young people, who have the blood of our great grandfathers in their veins, can become worthy heirs of our great ancestors, strive for great goals and achieve high goals like them. We will use all possibilities so that the youth of New Uzbekistan can rise to such high levels” [1.263].

## **References**

1. Mirziyoev Sh.M. New Uzbekistan strategy. - Tashkent: “Uzbekistan”, 2021.P. 263.
2. Zahiruddin Muhammad Babur. Boburnama. – Tashkent: “Asterisk”, 1989. P.42;107;248.
3. Mavlyanov U.N. (2020). Problems of ontology in the legacy of Ali Safi. // Bulletin of the Russian Philosophical Society, (1-2), 200-209. // <https://eipublication.com/index.php/eijmrms/article/view/241>
4. Zahidi A. Medieval Arab-Muslim culture in Turkestan. – Tashkent: GFNTI. 1993.P. 32;47.
5. Petrushevsky I.P. Islam in Iran XII-XV centuries. Lecture course. - LSU.1966. P.148-163.
6. Kiraboev S.N. Social philosophy of the medieval Muslim East. – Moscow: MSU.1987.

## **Copyrights**

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).