

The Interpretation of Babur's the "Great Repentance" of to Obey of Drinking of Wine in Foreign Sources

Sapayeva Muborak Bekchanovna
Tashkent university of humanities

Abstract. In the pages of "Boburnoma" truth is seen as the main criterion, the true essence of Babur's life. Babur's moral point of view, spiritual analysis is extremely ruthless and ruthless. When he evaluates the activities and actions of others based on the requirements, he puts these requirements first on himself, that is, "he first strikes the knife on himself. He went through many good and bad days at the beginning of time, he endured the hardships of life and the joys of life.

Keywords: Repentance, owner of the kingdom, choghir, owner of virtue, Hijri, gold-silver jug.

In the last stage of his life, India, where Babur was the king, became his second homeland. It was an extremely difficult task to unite the peoples of this vast country, to manage it, to achieve unity, commonwealth, maturity and development. The ruler of the Sultanate, Babur Shah, gave birth to the noble dreams of the Indian people. He tried to make the country flourish. He did not hide his hatred when he saw some disgusting and rotten things found in people of other peoples and nations. But the more he hated, the more he loved. The more he hated it, the more he admired it. Beneath the deep hatred, there is an inexhaustible kindness and gratitude. Otherwise, Babur and the Baburides would not have built the magnificent historical structures, monuments, mausoleums, paved areas, and gardens that have been growing on the vast Indian soil for centuries. Baburshah took Hind. Babur Shah not only took Hind, he gave him a lot of things, even everything in his possession. He wished the people of the country to live in peace and harmony.

In the pages of "Boburnoma" truth is seen as the main criterion, the true essence of Babur's life. Babur's moral point of view, spiritual analysis is extremely ruthless and ruthless. When he evaluates the activities and behavior of others based on the requirements, he puts these requirements first on himself, that is, "he first stabs at himself."

The scourge that conquered the minds and destroyed the will of some great people in the world also caught Z.M. Babur in its trap. Babur, possessor of virtue and possessor of wisdom, honestly tells the story of how he swam in the sea of May for a while and almost drowned, and how much pain and suffering he suffered from it.

Babur was well aware that the destruction of a ship thrown into the waves of the sea was inevitable. He hated his own adventures. He was looking for ways to get rid of the whirlpool he fell into. [3, p. 12]

The entire life of His Highness was spent in battles on the way to building a kingdom. No wonder, he is the one who apologized for his actions. Tired of fighting. He was so tired that in the last seasons of his life he won a great victory over his ego - he overcame the scourge of alcoholism.

The happy-go-lucky, dreamy poet Zahiriddin Muhammad Baburshah experienced many good and bad days during his life, experienced both the hardships of life and the joys of life. And finally life has reached such a destination that...

This event happened in 933 (1526) AH. Baburshah conquered India in the same year and won a

brilliant world-wide victory. In the same year, he achieved another great victory. The name of this great victory is **REPENTANCE**.

Chand boshi zi maoyey mazakash,

Tavba ham bemaza nest bichash...*

Necha isyon bila oludalig‘ing‘,

Necha hirmon aro osudalig‘ing‘,

Necha nafsingga bo‘lursen tobe‘,

Necha umrungni qilursen zoye‘.

Niyati g‘azv ilakim yurubsen,

O‘lmakingni o‘zunga ko‘rubsen,

Kimki o‘lmak o‘ziga jazm etar,

Ushbu holatta bilursenki netar,

Dur etar jumla Manohidin o‘zin,

Aritur barcha gunohidin o‘zin,

Xush qilib o‘zni bu kechmakliktin,

Tavba qildim chog‘ir ichmakliktin.

Oltunu nuqra surohiyu ayoq,

Majlis oloti tamomin ul choq,

Hozir aylab borini sindurdum,

Tark etib mayni, ko‘ngul tindurdum.

I went for a walk on Monday, the twenty first of Jumuadiul-Awwal. During the walk, I remembered, I always had the urge to repent, I was confused by this infamous commandment, and I said, O soul...

In his memoirs, U. Erskine notes that he has never met a translator who was able to reflect Babur's memories with the same effort and perseverance as Sheikh Zain, and writes as follows: I did not meet anywhere. Most of such edicts and victory labels were recorded in the memoirs of Baburshah, unfortunately, many edicts were not included.

Mrs. Annette Susanna Beveridge: "I am grateful to my husband (Henry Beveridge) who did not spare his help in analyzing such a difficult "Fathnoma". It came in very handy in my translation because he took the previous English and French translations seriously and analyzed them in depth. In this case, the translator is well versed in the secrets of the Holy Qur'an and is aware of traditions. And I am sure that later on, other translations will be carried out gradually, and I will be able to refer others."

(r. Bābur renounces wine.)

On Monday the 23rd of the irst Jumāda (Feb. 25th), when I went out riding, I reflected, as I rode, that the wish to cease from sin had been always in my mind, and that my forbidden acts had set lasting stain upon my heart. Said I, " Oh! my soul!

(Persian) "How long wilt thou draw savour from sin?

Repentance is not without savour, taste it!¹

(Turki) Through years how many has sin defied thee?

¹ For the reading of this second line, given by the good MSS. via. Tauba ham br masa nist, bachash, Ilminsky (p. 405) has Tauba ham bi masa, mast bakhis, which de Courtcille [II, 276] renders by O ivrogue insenst l que ne guhles-tu awssi à la Anitence} " The Persian couplet seems likely to be a quotation and may yet be lound elsewhere. It is not in the Rämpür Diwān which contains the Turkī verses following it (E. D. Ross p. 21}.

How much of peace has transgression given thee?

How much hast thou been thy passions' slave?

How much of thy life Aung away?

With the Ghäzi's resolve since now thou hast marched,

Thou hast looked thine own death in the face!

Who resolves to hold stubbornly fast to the death,

Thou knowest what change he attains,

That far he removes him from all things forbidden,

That from all his offences he cleanses himself.

With my own gain before me, I vowed to obey,

In this my transgression,²" the drinking of wine.³

The flagons and cups of silver and gold, the vessels of feasting,

I had them all brought;

I had them all broken up⁴ then and there.

Thus cased I my heart by renouncement of wine.

The fragments of the gold and silver vessels were shared out to deserving persons and to darwishes. The first to agree in renouncing wine was 'Asas;⁵ he had already agreed also about leaving his beard untrimmed.⁶ That night and next day some J. 300 begs and persons of the household, soldiers and not soldiers, renounced wine. What wine we had with us was poured on the ground; what Bābā Dost had brought was ordered salted to make vinegar. At the place where the wine was poured upon the ground, a well was ordered to be dug, built up with stone and having an almshouse beside it. It was already finished in Muharram 935 (AH.-Sep. 1528 AD.) at the time I went to Sikrī from Dūlpūr on my way back from visiting Gūāliār.

(s. *Remission of a due.*)

I had vowed already that, if I gained the victory over Sangā the pagan, I would remit the *tamghā*⁷ to all Musalmāns. Of this vow Darwish-i- muhammad *Sârbân* and Shaikh Zain reminded me at the time I renounced wine. Said I, "You do well to remind me."

The tamghā was remitted to all Musalmāns of the dominions I held.⁸ I sent for the clerks (*munshilär*),

² kichmaklik, to pass over (to exceed?), to ford or go through a river, whence to transgress. The same metaphor of crossing a stream occurs, in connection with drinking, on f. 189b.

³ This line shews that Bābur's renouncement was of wine only; he continued to eat confections (ma jün).

⁴ Cf. f. 1866. Bibur would announce his renunciation in Diwān; there too the forbidden vessels of precious metals would be broken. His few words leave it to his readers to picture the memorable scene.

⁵ This night-guard ('asas) cannot be the one concerning whom Gul-badan records that he was the victim of a little joke made at his expense by Bābur (H. N. Index s.m.). He seems likely to be the Häjl Muh. 'asas whom Abü'l-fazl mentions in connection with Kämrin in 953 AH. (1547 AD.). He may be the 'asas who took charge of Babur's tomb at Agra (cl. Gul-badan's H. N. s.n. Muh. 'All 'asas taghas, and Akbar-nkma trs. i, so2).

⁶ sagali girgmagta u gimaqta. Erskine here notes that "a vow to leave the beard untrimmed was made sometimes by persons who set out against the inhdels They did not trim the beard till they returned victorious. Some vows of similar nature may be found in Scripture", .f. II Samuel, cap. 19 v. 24.

⁷ The tamghā was not really abolished until Jahāngir's time-if then (H. Beveridge). See Thomas' Revenue Resources of the Mughal Empire

⁸ There is this to notice here: - Bābur's narrative has made the remission of the Lamgha contingent on his success, but the farmān which announced that renission is dated some three weeks before his victory over Rāna Sangā (Jumáda II, 13h-

and ordered them to write for their news-letters (*akhbar*) the *farmān* concerning the two important acts that had been done. Shaikh Zain wrote the *farmān* with his own elegance (*inshāsi bila*) and his fine letter (*inshā*) was sent to all my dominions. It is as follows:⁹

FARMĀN ANNOUNCING BĀBUR'S RENUNCIATION

WINE.¹⁰

Let us praise the Long-suffering One who loveth the penitent and who loveth the cleansers of themselves; and let thanks be rendered to the Gracious One who ahsolveth His debtors, and forgiveth those who seek forgiveness. Blessings be upon Muhammad the Crown of Creatures, on the Holy family, on the pure Companions, and on the mirrors of the glorious congregation, to wit, the Masters of Wisdom who are treasure-houses of the pearls of purity and who bear the impress of the sparkling jewels of this purport: - that the nature of man is prone to evil, and that the abandonment of sinful appetites is only feasible by Divine aid and the help that cometh from on high. "Every soul is prone Knto evil"¹¹ (and again) "This is the bounty of God; He will give the same unto whom He pleaseth; and God is endued with great bounty."

Our motive for these remarks and for repeating these statements is that, by reason of human frailty, of the customs of kings and of the great, all of us, from the Shāh to the sipāhi, in the heyday of our youth, have transgressed and done what we ought not to have done. After some days of sorrow and repentance, we abandoned evil practices one by one, and the gates of retrogression became closed. But the renunciation of wine, the greatest and most indispensable of renunciations, remained under a veil in the chamber of deeds *pledged to appear in due season*, and did not show its countenance until the glorious hour when we had put on the garb of the holy warrior and had encamped with the army of Islām over against the inhels in order to slay them. On this occasion I received a secret inspiration and heard an infallible voice say "*Is not the time yet come unto those who believe, that their hearts should kumbly submit to the admonition of God, and that truth which hath been revealed?*"¹² Thereupon we set ourselves to extirpate the things of wickedness, and we earnestly knocked at the gates of repentance. The Guide of Help assisted us, according to the saying "*Whoever knocks and re-knocks, to him it will be opened*", and an order was given that with the Holy War there should begin the still greater war which has to be waged against sensuality. In short, we declared with sincerity that we would subjugate our passions, and I engraved on the tablet of my heart "*I turn unto Thee with repentance, and I am the first of true believers*".¹³ And I made public the resolution to abstain from wine, which had been hidden in the treasury of my breast. The victorious servants, in accordance with the illustrious order, dashed upon the earth of contempt and destruction the flagons and the cups, and the other utensils in gold and silver, which in their number and their brilliance were like the stars of the irmament. They dashed them in pieces, as, God willing! soon will be dashed the gods of the idolaters, - and they distributed the fragments among the poor and needy. By the blessing of this acceptable repentance, many of the courtiers, by virtue of the saying that *men follow the religion of their kings*, embraced abstinence at the same assemblage, and entirely renounced the use of wine, and up till now crowds of our subjects hourly attain this auspicious happiness. I hope that in accordance with the saying "*He who incites to good deeds has the same reward as he wlio does then*" the benefit of this action will react on the royal fortune and increase it day by day by victories.

After carrying out this design an universal decree was issued that in the imperial dominions -- May God protect them from every danger and calamity-no-one shall partake of strong drink, or engage in

March 16th). Manilestly Bibur's remission was absnlute and made at the date given by Shaikh Zain as that of the farmdn. The farmdn seems to have been despaiched as soon as it was reaiv but may lave been inserted in Bābur's narrative at a later date, together with tic preceding paragraph which I have asterisked.

⁹ There is a lacuna in the Turkī copy " (i.e. the Elphinstone Codex) from this place to the beginning of the year 935- Till then I therefore follow only Mr. Metcalfe's and my own Persian copies" (Erskine).

¹⁰ I am indebted to my husband for this revised version of the farman. He is indebted to M. de Courteille for help generally, and specially for the references to the Quran (g.v. infra).

¹¹ Quran, Surah XII, v. 53.

¹² Surah LVII, v. 15.

¹³ Surah VII, v. 140.

its manufacture, nor sell it, nor buy it or possess it, nor convey it or fetch it. "Beware of touching it" "Perchance this will give you prosperity."¹⁴

In thanks for these great victories,¹⁵ and as a thank-offering" for God's acceptance of repentance and sorrow, the ocean of the royal munificence became commoved, and those waves of kind-ness, which are the cause of the civilization of the world and of the glory of the sons of Adam, were displayed,-- and throughout all the territories the tax (*tamgha*) on Musalmāns was abolished,-though its yield was more than the dreams of avarice, and though it had been established and maintained by former rulers,-for it is a practice outside of the edicts of the Prince of Apostles (Muhammad). So a decree was passed that in no city, town, road, ferry, pass, or port, should the tax be levied or exacted. No alteration whatsoever of this order is to be permitted. "*Whoever after hearing it makes any change therein, the sin of such change will be upon him*"¹⁶

The proper course (*sabīl*) for all who shelter under the shade of the royal benevolence, whether they be Turk, Tajik, 'Arab, Hindi, or Fārsi (Persian), peasants or soldiers, of every nation or tribe of the sons of Adam, is to strengthen themselves by the tenets of religion, and to be full of hope and prayer for the dynasty which is linked with eternity, and to adhere to these ordinances, and not in any way to transgress them. It behoves all to act according to this *farmān*; they are to accept it as authentic when it comes attested by the Sign-Manual.

Written by order of the Exalted one, - May his excellence endure for ever! on the 24th of Jumādā I. 933 (February 26th, 1527).

Verses taken from the Qur'an, excerpts from various hadiths, fathnamas are also given correctly in the French translation of Pave de Courteil. Note the introduction to the following Fathnama, written by Sheikh Zain, but not included in the Baburnoma, from the translations of W. Erskine, Mrs. AS Beveridge, Pave de Courteil:

Let us return praise to the Forgiver, for that he holds as his friends the repentant, and such as have cleansed themselves from their sins; and let us return thanksgiving to Him who shows the right road to sinners, and bestows favours on such as ask his blessing; and let us give praises to the best of created Beings, Muhammed, and to his family who are pure, and his friends who are pure.

Tarjimasi: Ey sen islom olamining qudratli tayanchi, har narsaga qodir tangrining sodiq xalifasi, cheksiz zulmat olamiga soyabon bo'lguchi Payg'ambarlarning payg'ambari, musulmon ummatlarini qiyomatgacha haq yo'nga boshlovchi, itoat-ibodat, iltijo va hamdu sanolarimiz musulmon ummatlari homiysi bo'lgan Muhammed.

Abolition of alcoholism was a great loss done by Babur. That's why he tries hard to stop himself, but he starts drinking again against his will, and as a result, he ends up drinking. If we look through his "Memory" notebook, we can see that there were many happy nights.

When Babur describes the beauty of the city of Kabul, he says that the meaning of life is to fill the bowls and pour oil while sitting.

In the last days of his life, Babur stopped drinking. At meetings, in order to put an end to drunkenness, he says that if anyone has enough wine in his mouth, he will leave the circle and someone else will take his place. Babur, who took an oath by placing his hand on the Koran, promised never to drink again.

We witnessed how hard and painful the paths leading to repentance were.

Summary:

1. Z.M. The fact that Babur put on lipstick for a certain period of time is due to his desire to forget his various worries, sorrows and problems at least for a moment, to enjoy the pleasures of the passing world and the joy of youth. Adib stops drinking two or three times and repents. But the restlessness

¹⁴ Surah II, v. 185.

¹⁵ These may be self-conquests as has been understood by Erskine (p. 356) and de Courteille (i. 281) but as the Divine "acceptance" would seem to Babur vouched for by his military success, "victories" may stand for his success at Kanwā.

¹⁶ Surah II, 177 where, in Sale's translation, the change referred to is the special of altering a legacy.

and instability of his fate lead him to wine again and again, he says that he is helpless.

2. Z.M. Babur's attitude to May was never special, in today's terms, he did not remain in the shell of an alcoholic.

3. Babur's frank expression of the circumstances of a drunkard increased the value of "Boburnoma" even more. This simplicity, "hasbi hal", observed in the prose of the 16th century, is also important because it embodies Babur's inner world, lifestyle, and life of a king, writer and poet.

4. Babur Mirza deeply understood the incomparable importance of this victory in his personal life and the life of the kingdom, because as Hazrat Alisher Navoi said, "Whoever defeats the Tiger in the forest is not a prize, but whoever conquers his ego is a prize."

USED LITERATURE:

1. G'.Salomov., N.Otajanov. Jahongashta "Boburnoma". Toshkent, 1996 yil, 112-bet
2. Xorijda Boburshunoslik (Tadqiqot, talqin va maqolalar) Toshkent shaxar, "Mo'mtoz so'z"? 2008 yil, 3-bet.
3. X.Sultonov. Boburning tushlari. Toshkent, G'.G'ulom nomidagi Adabiyot va san'at nashriyoti, 1993, 243-245 betlar.
4. Xorijda Boburshunoslik (Tadqiqot, talqin va maqolalar) Toshkent shaxar, "Mo'mtoz so'z"? 2008 yil, 3-bet.
5. Muni Lal. Baber. Dehli, India. Vikas Publishing House, 1977, p. 7.
6. A.S.Beverij. "Boburnoma" – ingliz tilida. Turkiy asl nushadan inglizchaga tarjima. London, 1921, 38- bet.
7. Z.M.Bobur ensiklopediyasi. Toshkent, "Sharq" nashriyoti, 2017, 150-bet.
8. M.Xolbekov. Ulug' adibimiz fransuz sharqshunosligi saxifalarida. Bobur abadiyati. Toshkent "Bayoz", 2018, 109-bet.
9. N.Otajonov. "Boburnoma" jahon kezadi. Toshkent, G'.G'ulom nashriyoti, 1984, 23-bet.
10. N.Otajonov. "Boburnoma" G'arb olimlari tadqiqotlarida. "Bobur va dunyo" jurnali, 2017, avgust, 1-son, 40-bet.
11. R. Abdullayeva. G'arb olimlari Navoiy va Bobur ijodi xaqida. Bobur abadiyati. Toshkent, bayoz, 2018, 263-bet.