

ZAHIRIDDIN MUHAMMAD BABUR'S SOME REFLECTIONS ON INDIA
IN THE WORK "BABURNAMA"

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Abstract: This article briefly describes the life, work, and scientific heritage of our great compatriot, king and poet Zahiriddin Muhammad Babur, as well as some information about India in his famous work "Baburnoma".

Keywords: Timurids, Shaibanis, Umarshaikh Mirza, Zahiriddin Muhammad Babur, Andijan, "Baburnoma", Central Asia, Afghanistan, India, historical and political events, toponymic and ethnographic information,

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The past is a process that signifies the identity of peoples, lays the foundation stone for their future, and gives a correct conclusion. Every person should know his past, learn from it and be proud of it. This arouses the feeling of patriotism. A person who has a feeling of love for the country will never sell the country, will not be dependent on someone else. The past is a science that affects not only a person's mind, but also his emotions. Some events in the past do not leave us without thinking, they raise questions about why this happened and what is the reason. The Termuris, who founded the development of the second renaissance, the only powerful country in the East, reached the peak of development for that time, and ensured peace and tranquility, why did this country leave the scene of history in a short period of time and gave way to the Shaybanites (1599-1601).

It is known that after the death of Amir Temur (1405), his successors fought for the throne and broke up the huge state. But one of the last representatives of this dynasty, Zahiruddin Muhammad Babur, went to India and continued the Timurid state. He fought several times to preserve the Timurid state, but he was unable to unite the Timurid princes in an alliance against Muhammad Shaybani Khan (1451 - 1510). As a result, he founded a new state by occupying Kabul and India.

It is a great honor to study the life and work of Babur Mirza, a statesman, king, poet, historian, who entered the political arena of the end of the 15th - 16th centuries, as well as his scientific heritage.

Zahiriddin Muhammad Babur ("Zahiriddin" means "rose tree, "Babur" means "lion" in Arabic) was born on February 14, 1483 in Andijan, the capital of Fergana

region. According to information, the name of the young prince was chosen by Khoja Ahrar Vali, one of the famous scholars of Movaunnahr at that time [1. - B. 441.]. His father Umarshaikh Mirza (1455-1494) died on June 9, 1494 after falling down a cliff with his dovecote in the Akhsi fortress. Babur's family tree is as follows: Umarshaikh Mirza - Abdusaid Mirza - Sultan Muhammad Mirza - Mironshah - Amir Temur. So, Umarshaikh Mirza was the fourth generation of Amir Temur - great-grandson.

Babur's mother Qutlugh Nigorkhanim's father, Yunuskhan, the governor of Tashkent, was from the Uzbekized Mongolian clan and was related to Genghis Khan for 12 generations. Babur said: "The second son of Genghis Khan is a descendant of Chigatai Khan."

After the death of his father (1494), Babur Mirza sat on the throne of Andijan. 12-year-old Babur Mirzo Shaykh Mazidbek, Boboqul Boboalibek, and Kasim Qavchi manage the power with the help of begs. He fought tirelessly for the throne and captured Samarkand in 1497, 1500, 1501, and Osh and its surroundings in 1502-1503, from Ahmad Tanbal will be defeated. In 1503, Babur captured Kabul and Ghazna without a fight.

Babur first settled in Afghanistan and in 1519 went to India and in April 1526 managed to occupy its northern part. Babur managed to create a large state in India and chose the city of Agra on the banks of the Jamna (Yamuna) as the capital. He founded a dynasty known in history as the Baburi Empire, and in Europe it was known as the Great Moguls [2. - B. 298.].

Famous poet and statesman Zahiriddin Muhammad Babur died on December 26, 1530. At first, he was buried in a temporary mausoleum in Agra, later it was moved to Kabul, the capital of Afghanistan, and now the poet's mausoleum is located in Babur Park in Kabul.

Babur Mirzo loved various trips since his youth. He trained on such trips. Despite his young age, he was able to imagine the geographical appearance of our country. When the scientist was 15-16 years old, he traveled between Fergana, Samarkand and Tashkent several times. In the year of his 19th birthday, he climbed the mountain from Hisar side, passed through Fondaryo and Iskandarkol to the Zarafshan valley, and came to Samarkand. According to Babur, he was in all the cities and villages from Fergana to Bukhara, from Tashkent to Hisar and Herat, and in the steppe mountains until he was 21 years old. The easternmost place he visited in the Fergana Valley is the city of Ozgan. The west of Uzbekistan, Bukhara and Karshi were also well known to Babur. He also lived for some time in Herat, one of the largest capitals of that time, on the border between Iran and Afghanistan. In this way, he spent almost 36 years of his life on trips and traveled tens of thousands of kilometers.

At the age of 20, Babur Mirza wrote "Hatti Baburiy", works "Baburnoma", "Mubayyin al-zakat" and his poetic legacy were collected into two divans. One of them was written in Kabul in 1519, and the other was written in India in 1528-1529.

"Boburnoma" is an important and unique monument in world literature and source studies and historiography, and the first prose memoir and historical-scientific work in Uzbek literature. It is written in the old Uzbek (Chigatai) language. It is also known by such names as "Baburiya", "Voqeoti Babur", "Voqeanoma", "Tuzuki Boburi", "Tabaqoti Boburi", "Tavorikhi Boburi". Babur himself used the names "Event" and "History".

The historical and political events that took place in Central Asia, Afghanistan and India in the years 1494-1529 are described with great accuracy, and they are directly related to the author's life and political activity.

"Boburnoma" is divided into 3 parts according to the course of events described in it: Babur's reign in Mowarounnahr (1494 - 1504), Afghanistan (1504 - 1524) and India (1524 - 1530) [3. - B. 192.].

In addition, the work is rich in geographical and ethnographic evidence. In "Boburnoma", Babur described what he saw and heard in the land of India. Among other things, he describes the geographical location of India as follows: Hindistan is east and south, west is Muhit River (Indian Ocean), north is bounded by the mountains of Hindikush, Kofiristan and Kashmir, and northwest is the provinces of Kabul, Ghazni and Qandarhar. . Delhi is the capital of the entire Indian region, after Sultan Shahabeddin Ghuri until the end of Sultan Feruzshah, it was stated in Babur's work that Delhi was the capital. Also, when Babur Mirza conquered India, there were five Muslim kings and two infidels ruling India. One was in Delhi under the rule of Sultan Alawuddin (1451-1526, the Sultan of Delhi belonging to the Lodi dynasty), the second was the province of Gujarat, which was ruled by Sultan Muzaffar, who was also a descendant of Sultan Feruzshah, and the third province was Dakanda, which was ruled by the Bahmanis. was, the ninth province was Malwa (Mandav), Sultan Mahmud of the Khiljis was in it, this province had become much weaker, the fifth province was the Bangala province, where Nusratshah was the governor, he was a relative of the Lodi, the sixth and seventh provinces were from the infidels, the stronger province and Cheriki (soldiers) is the Bijanagar Raja and the last one was Chitor, where Raana Sangaadur was the ruler [4. - B. 297.]. From this it can be seen that at that time there were seven provinces in India and two of them were under the rule of local Indian rajas. Babur Mirza also writes that India is completely different from our countries, water and animals are also different. Some of the rivers in India have their source in the mountains and most of the land in the country is salt flats. In many cities and regions, there is no running water, the running water is rivers, and in some places it

is black water. In some regions, the need for waste water is less, their crops ripen in the rain, water is transported to the sprouts of trees for one or two years, and then no water is transported at all [4. - B. 299.]. Among the animals of India, elephants are famous, they are called "haatiy", they are found in the borders of Kalpi region. Desert elephants increase as you go to the east," says the author, ".. they catch elephants from there. An elephant's food and drink are in its trunk. The value of the elephant is very high in this country, and the Cheriks use it for military purposes, and its price is very high. "There is another animal," says Babur Mirza, ".. this animal is the Kark (rhinoceros). It is equal to the elephant in strength and often wins. He has a horn on his nose. They are found in Parshovar and Khashnagar groves of India. They will also be on the banks of the Saru River in India. It is said that in the mountains of India there are smaller deer and rams, their meat is soft and tender. Among the animals there is a monkey, there is a species of which the gypsies teach games. Their fur is yellow, their faces are white" [4. - B. 301,302.]. In addition, he writes that in India there are poisonous snakes, gazelles, foxes, all kinds of birds (the rarest one is the peacock, which is very beautiful) and birds, and millions of insects.

After conquering India, Babur Mirza wrote the following in his work: "I always remembered that one of the great faults of India is that it does not have running water, and if there is murder everywhere, they build wheels, make running water, clean and warm places can be made. A few days after your arrival, we considered the garden lands. Babur Mirza India's weather is hot and dusty and there is no running water, so Babur builds a garden for himself to relax and draws water from a water tank (Babur Mirza saw a water tank for the first time in the gardens near the Jehlam River)) [5. - B. 10.]. From this we can know that the Indians used charkhpalak for irrigation, many lands were dry and ripened mainly in the rain.

Also, "Boburnoma" serves as a program in public administration for descendants of Babur Mirza in India. After this work attracted the attention of the British colonists, in 1809-1816, English orientalists John Leyden and William Erskine translated "Boburnoma" into English [6. - B. 83.]. "Baburnoma" differs from other works in that it is free from exaggerations and praises and truthfully and objectively describes the past that Babur Mirzo saw with his own eyes.

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