

INDIA AS SEEN BY BOBUR

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Annotation: Boburnoma is a magnificent contribution to the field of world literature. If Bobur offers an interesting story of building an empire. The Boburnoma is a transparent narration of blooming of a human character. Bobur had taken keen interest in places he lived. He took interest not only in the economic or political side; but in fact, in the totality of the area. India, of course this indicate his knowledge about the geographic condition of India. He had taken keen interest in the flora of the area... Fruits, new plants, animals, sugar-canes, birds and so on...

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Babur captured Kabul in 1504, at the age of 21, and settled there. He is engaged in the strengthening of his government in Afghanistan and creative work. Babur marched to India 5 times from 1519 to 1525 and in April 1526 defeated Ibrahim Lodi in a battle near the city of Panipat, captured the cities of Delhi and Agra, and established his rule in northern India. The main and main reason for the defeat of Ibrahim Lodi's army, which was several times superior to Babur's army in terms of numbers, was the political instability, feudal disunity and economic depression in northern India during this period. Nehru said, "The situation was further worsened by the fact that the abandoned religious belief and social order formed the basis of social life and stopped progress." Of course, Babur's victory was played by his many years of military experience, intelligence, new tactical methods (for example, the charging method), and the use of firearms. Thus, in 1525, Babur created a huge empire that united the territory from the Ganges to the Amudarya. This empire was further expanded during the reign of his successors Humayun, Akbar, Jahangir, Shahja Khan and Aurangzeb, and became famous in the west under the name "Great Mongol

Empire". Babur himself lived on top of this state for only 5 years and died on December 26, 1530. In this short period of time, Babur managed to do many positive things despite his deteriorating health.

He began to beautify the surroundings of Agra and Delhi, build palaces, palaces, baths, gardens on the banks of the Jamna river, cancel the stamp tax on markets and guzars. Provides funds for the restoration of previously demolished water structures that supply water to the cities of Kabul and Ghazna. In order to ensure the safety of the trade caravan route from Agra to Kabul, he instructs the construction of caravanserais and rabots. He gathers scientists and poets around him and patronizes their creative work. Khondamir, a famous historian of Central Asia and Khorasan, philosophers Abulbaqo, poets with the nickname Fakir, Maulana Shihab Motamani, Mulla Bahai, Vidoi, Abdulvahid Fazilgii, Sheikh Zain and others came to his palace and wrote in Uzbek and Persian-Tajik languages. He appointed one of the Indian scholars Shaikhora as his minister.

About Babur's activities in India and the role of the empire he created in the development of India, academician Vahid Zahidov says: "Babur's main service as a state and political figure in India is that he made some positive changes possible, and in many cases created the political unity necessary for the development of India." implemented, developed trade... It opened up an opportunity to a certain extent to develop the economy, trade, culture in the country, to expand and strengthen the intellectual circle of people, including the economic, political and cultural relations between Russia and Central Asia and India, which brought a lot of benefits to India. The empire he built became one of the means connecting India with Central Asia and Russia." But as in Babur's activities in other lands, in his activities in India, the character and characteristics of the representative of the ruling class are also shown.

As the famous Russian critic, revolutionary democrat N. G. Chernyshevsky said: "In addition to the importance of a certain person in our eyes as a separate person, he is a representative of the class to which he belongs politically and socially." Being a representative of the feudal class, Babur did not and could not change the existing social order in India. In addition, Babur's begs and officials

conducted their military campaigns under the banner of Islam, under the slogan of Islamizing the peoples of other religions, and massacred those who did not convert to Islam. Jawaharlal Nehru, the great statesman of India, says about this: "Babur's army chiefs treated people of other faiths cruelly. They even cut off the heads of captives, including princes, officials, priests and other dignitaries, and made minarets out of their heads." Such behavior of Babur and his officials in India cannot be justified, of course. These actions are a manifestation of the conflict between the poet and scholar

Babur and the Timurid king Babur. Because the kingship would leave its shadow on humanity and human qualities in his soul. He could not understand the suffering he suffered as a king from a social-class phenomenon. His humanity was limited. However, the empire founded by Babur was beneficial to India in terms of political integration, beautification and cultural upliftment of the country to some extent. Marx and Engels compared the British rule in India with the Babur dynasty and noted that the latter played a positive role in Indian history. Jawaharlal Nehru, the first Prime Minister of the Republic of India, in his works "Discovery of India" and "A Glimpse of World History" gives high praise to Babur and his grandson Akbar. For example, in his work "The Discovery of India", he writes: "Babur was a charming person, a typical ruler of the Renaissance, a brave and enterprising man. He loved art, literature, and enjoyed life. His grandson Akbar was even more charming and possessed many good qualities. He was a brave, courageous, talented commander, compassionate, idealistic and dreamer, and at the same time, he was a man who was active and worked to earn the social loyalty of those who continued his work. As a warlord, he conquered a vast territory of India, but he had in mind to win a more lasting victory than this, that is, to win the minds and hearts of the people. According to the Portuguese Nezuities who were in Akbar's palace, his appearance was charming, and "his eyes shone like a sea lit by the sun." Akbar revived the ancient dream of an all-India united only politically into one state, which had been fantasized since ancient times. In his palace, you could meet people of different religious beliefs, who expressed new ideas, opinions or discovered news. He even tried to establish a general synthetic religion that would satisfy everyone. Cultural

influences between Hindus and Muslims in North India had also progressed somewhat during his time. Akbar himself was, of course, as popular among the Hindus as he was among the Muslims.

The Mongol dynasty was consolidated as an Indian dynasty. Later, Jawaharlal Nehru made a special mention of Babur and Akbar in his three-volume work "A Glimpse of World History". For example, he writes about Babur: "Babur was one of the most mature among the cultured and charming people who have passed so far. He was far from sectarianism and religious fanaticism, and in this regard, like his ancestors, he did not allow religious edifices to be destroyed. Babur was interested in art and literature.

All this is an objective assessment of Babur's personality and the role he played in the history of the empire he founded. Besides being a great statesman and general of his time, Zahiruddin Muhammad Babur was also a talented poet, writer, translator and mature scientist. He left a rich literary and scientific legacy to mankind. His lyric poetry collections, the memoir "Boburnoma", which is considered an artistic encyclopedia of history, the treatise "Mubayyin", the works "Hatti Boburiy", "Risolai Aruz", the translation of "Volidiya" have reached us, and his works on music and military science are still unknown.

Even these works that have reached us show that his work is multifaceted, diverse and colorful in terms of genres. It should not be forgotten that the contradictions in Babur's worldview are not only visible in his activities and actions, but also in his creative work.

That is why in his works we see both a humanist poet and scientist, and a monarchist-Timuriz king. But in his lyrical works, he is a humanist poet who appreciates the best moral categories and promotes them, reflects historical events, condemns oppression and hypocrisy, exposes the fraud of religious people, and impartially observes the activities of historical figures. The figure of Babur, a scientist and sage who evaluates from the position of the advanced trends of the time, rises above the king Babur and appears before the eyes of the reader.

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