

Cultural Life in India during the Baburian Empire

Anvar Djalilov

Karshi DU teacher

Ogabek Shoymardonov

The student of Karshi State University

Annotation: This article describes the contribution of Zahiriddin Muhammad Babur and the Baburis to the development of science and literature in India based on historical data.

Keywords: Babur Mirza, Baburids, science, education, astronomy, geography, literature, literary process.

The Indian subcontinent is one of the oldest and highest cultural centers, and among the great values created by mankind, it is a country with a unique, very bright and independent character. Indian culture, which preserves its beautiful, sacred traditions, is multi-ethnic, and their unique local and national art lives and develops in folk art. Throughout its long history, Indian art and architecture have had a profound influence on the work of neighboring peoples, especially the peoples of Movarounnahr, who in turn have polished and adopted many masterpieces, methods and patterns of art from other peoples. As a result, Indian culture was enriched, refined, and captivated the hearts of the people. Built during the reign of the Delhi Sultanate and the Baburids, the buildings and monuments are carved from precious stones and marbles of different colors and differ greatly from other Muslim countries in their elegance, elegance, majesty and grandeur.

In India, since ancient times, including during the reign of the Baburids, science and education have been sponsored and great attention has been paid to their development, and the Indian people have been and still are an enlightened people.

It is known from history that before and after Babur, foreigners who invaded India plundered the wealth of this country and took it to their homeland. Babur and his descendants, on the other hand, remained in the land and did positive and noble deeds, such as peace and the establishment of a large united state. They kept this legendary handicraft without sending it anywhere. On the contrary, they resolutely engaged in creative work in this country, built huge and great monuments, values with human intellect, prospered the people, added wealth to their wealth, power to their power. Such is the justice and nobility of Babur and his descendants.

All the rulers of the Baburid kingdom always sponsored the development of enlightenment and were great enlighteners. According to Sayyid Maqbar Ali, one of the ministers of Babur's state, one of the main tasks of the Ministry of Civil Affairs was to build schools and madrasas. Babur's eldest son, Crown Prince Humayun, was very interested in geography and astronomy, loved books and collected them carefully.

Humayun gives an administrative building built in Delhi for the Madrasa and orders the entertainment and spectacle inside the castle built by the Shah to be turned into a library.

During the reign of Babur's grandson Akbar, the focus on education and science increased, the number of schools and madrasas, colleges increased, and the quality of teaching in them increased significantly. Akbar will build many training facilities in Agra, Fatexpur Sekri and other cities. He

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also introduces many innovations into teaching and learning programs in order to develop education in a new way among Muslims. Historian Abul Fazl writes that schools were sufficient to educate the children of all citizens. The fact that education has been well established in India in the past may have had a positive effect on this. Akbar, loyal to his religious beliefs, also allows Hindus who have expressed a desire in recent years to study in Muslim madrassas.

Jahangirshah was able to read and write Persian and Turkish-Uzbek. It issues various decrees envisaging the development of education. In one of them, when a rich man died without his heir, all their wealth was transferred to the state, and at their expense were built schools, madrasas, temples, and renovated the old ones. Shortly after Jahangir ascended the throne, he built madrasas. These madrassas have always been crowded with students and teachers. He will also establish a madrassa in Delhi and renovate the dilapidated madrasa Dorul Baqo.

Doro Shukoh, the eldest son of King Jahan, was a talented scholar and a great enlightener in the Baburid kingdom. The Baburi family was proud of him. Because he was fluent in Arabic, Persian, Sanskrit and wrote poems. He has written many works as a scientist. At the same time, he translated encyclopedic books, calendars, and a number of books on mystical philosophy of the Indian people into Persian. The Englishman William Siyman wrote that Dorothy Shukuh was a legendary person ... he was an enlightener by nature. Avrangzeb invested heavily in Muslims' education and science, and helped build a number of schools and madrasas.

The Baburi kingdom had its own women's schools. The daughters of the aristocracy and wealthy families were educated in their own homes, while the daughters of the middle-class Indians received their primary education in schools with the boys, and their talents were well acquainted with religious literature.

In India, since ancient times, the doors of education have been wide open to women, especially those who are well versed in classical and sacred books and literature. Even in the time of Akbar, the aristocracy constantly tried to educate and enlighten the girls in their families. Some women have demonstrated their high talents in the field of literature and history. For example, Babur's daughter Gulbadanbegim is the author of the historical work "Humoyunnoma" [1], while Humayun's nephew Salima Sultana wrote works in Persian. Women such as Hyp Jahan, Mumtoz Mahal, Jahonaro begim, Zebunniso were deeply educated and read Persian and Arabic literature fluently. Zebunniso, a well-versed in Arabic and Persian literature, wrote deeply meaningful poems, was a skilled calligrapher, and established a rich library.

Under Akbar's tutelage, literature in Hindi, Persian and other languages developed. Works written in Persian can be divided into three types: 1) historical works; 2) translations and 3) gazelles. The most important historical works written at that time were: Mullo Dawud's "Tarihi Alfi", Abul Fazl's "Ayini Akbari" and "Akbarnoma", Badauni's "Muntahab-ut-tavorix", Nizamiddin Ahmad Heravi's "Tabaqoti Akbar shahi", Fayzi Sirhindi's "Akbarnoma", Abdul Baqi's Maosiri Ra-himi and others are rare works created under the patronage of Abdurahim khan Hanan [2:95]. Among them was Abul Fazl Allami, a talented calligrapher, poet, writer, critic and great historian. By order of the emperor, he translated valuable works in Sanskrit, Hindi and other languages into Persian. Muslim scholars have translated the famous Hindu epic Mahabharat (Great Bharat) into Persian and reproduced it as a book called Razmnoma. Badauni worked hard for four years, and in 1589 he translated the famous Indian friend Ramayana from Hindi into Persian. Haji Ibrahim Sirhindi translated the oldest work, Athar-vaveda, into Persian. Fayzi translated the work of mathematics "Lilabati", Mukammalkhan Gujoroti translated the work of astronomy "Tajak", Abdurahim khan Khanan "Boburnoma", Mavlon Shah Muhammad Shahobadi "History of Kashmir" into Persian [2:95]. Works by a number of Greek and Arabic authors are also translated into Persian.

Many famous poets create much better works under the patronage of Akbar. The most famous of them was the poet Ghazali. Abul Fazl's brother Fayzi and Muhammad Husayn Nazir Nishapuri write many ghazals. Sayyid Jamoliddin Shirozi writes many wonderful poems.

Jahongir is also a well-educated, sensitive person, and writes his biography, Tuzuki Jahongiri. This work is the second largest historical source in prose after Boburnoma. Among the most important historical works created during the reign of Jahangir are "Massiri Jahongiri", "Iqbolnomai Jahongiri", "Zubdat-ul-tavorix". Jahangir inherited from his father kindness and patronage to talented scientists. This noble quality has been passed down from father to son, from generation to generation.

During the reign of King Jahan, great attention was paid to the development of enlightenment, science, literature and art. Among the great poets and scholars Abul Hamid Lohuri, "Podshohnoma", Amin Qazvini also wrote "Podshohnoma", Inoyatkhan "Shah Jahonnoma", Muhammad Salih "Amali Solh" [2:95]. They detail the history of the Baburid kingdom.

During the reign of Avrangzeb, one of the scholars, Hafikhan, finished writing Mutahab-ul-lubob. Mirzo Muhammad Kozim wrote "Olamgirnoma", Muhammad Soqi "Maosiri Olamgiri", Sujan Ray Khatri "Khulosat-ul-tavorix", Bhimsen "Nushkai dilkusho", Ishvar Das "Fatukhoti olamgiri". They reflect the history of the Avrangzeb period, as well as interesting information about the history of the Baburi kingdom.

The strong peace, discipline, rapprochement and harmonization of different religions established by Akbar will revive the work of scientists. They begin to understand the sufferings of the people, their dreams and hopes in their works.

Thus, in the sixteenth and seventeenth centuries, Indian literature flourished considerably. In 1510, the writer Malik Muhammad Jassi wrote a philosophical-epic work called "Padmavot". It tells the story of Queen Mevar Padmini. During the Akbar period, Hindi literature also developed significantly.

Akbar's ministers were also involved in science and literature. For example, Dukhas, written by Abdurahim Khan Hanan, a minister, is still read with great interest and excitement throughout northern India.

Thanks to independence, we have had the opportunity to get acquainted with the life and work of our great ancestors. Their anonymous works have appeared and are being published in large numbers. The task now is to share these rich and rare treasures with the younger generation, to educate them in the spirit of the best traditions and national traditions of our people, to instill in them a sense of pride in their ancestors.

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