



Socio-economic and cultural life in the Baburian kingdom

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ABSTRACT

This article provides detailed information on the socio-economic situation in India during the Baburi dynasty, types of taxes, opinions of foreign scholars on the Baburi dynasty, similarities and differences in socio-economic, political and cultural life of the Baburi rulers Akbar, Jakhangir, Avrangzeb given.

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Boburiylar saltanatida ijtimoiy-iqtisodiy va madaniy hayot

ANNOTATSIYA

Kalit so'zlar:

sulola,
tarix,
solliq,
vaziyat,
madaniy hayot,
boshqaruv,

Ushbu maqolada boburiylar sulolasi davrida Hindistondagi ijtimoiy-iqtisodiy vaziyat, solliq turlari, boburiylar sulolasi haqida xorij olimlarining fikrlari, boburiy hukmdorlar Akbar, Jahongir, Avrangzeb hukmronligi davrilaridagi ijtimoiy-iqtisodiy, siyosiy va madaniy hayotning o'xshash va farqli tomonlari haqida batafsil ma'lumot berilgan.

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davlat,
avlod,
hukmdor,
boylik,
lashkar,
harbiy yurish,
madaniyat,
ilm-fan,
xalq,
siyosat,
ijtimoiy-iqtisodiy.

Социально-экономическая и культурная жизнь царстве Бабуридов

АННОТАЦИЯ

Ключевые слова:

династия,
история,
налог,
положение,
культурная жизнь,
управление,
государство,
поколение,
правитель,
богатство,
армия,
военный поход,
культура,
наука,
народ,
политика,
социально-экономическое.

В данной статье речь идет о социально-экономическом положении Индии при династии Бабуридов, видах налогов, мнениях зарубежных ученых о династии Бабуридов, сходствах и различиях в социально-экономической, политической и культурной жизни правителей Бабуридов – Акбара, Джахангира, Аврангзеб.

It is known from the history of India that the invaders of this country were engaged in plundering the country's wealth and taking it back to their homeland. Babur and his descendants, on the other hand, remained in the country and did positive things, such as peace and the establishment of a large united state. They did not send this legendary treasure anywhere. On the contrary, they resolutely embarked on creative work in this country, built huge and great monuments, values with human intellect, prospered the people, added wealth and glory to their wealth. After the conquest of India by Zakhiruddin Muhammad Babur, some of his generals and soldiers were reluctant to return to their homeland, while others were given land by Babur and some were appointed to high positions. Babur was not only engaged in military campaigns. He was a talented man, a man of great intelligence, delicate nature, and a great love of literature and culture. For this reason, in his spare time from military campaigns, Babur was engaged in writing poems and writing memoirs [1].

As a great historical figure, Babur's personality has attracted the attention of European and American orientalist scholars. The English historian Edward Holden, first of all, finds it necessary to compare Bobur with the famous Julius Caesar: "Babur is more worthy of love than Caesar. He is described as a man of high virtue" [2].

Babur also did a lot of good deeds in India and had a significant impact on the development of the country. He put an end to fragmentation and internal strife, massacres, united the regions, paid great attention to the strengthening of the centralized state and the beautification of the country, the development of science and agriculture. He was in charge of construction, digging wells, digging canals, creating pools and beautiful gardens [3].

The first Prime Minister of the Republic of India, J. Nehru, said, “Babur’s arrival in India has brought about great changes in India, a new and prosperous development in art, life, architecture and other fields of culture”. The peoples of Turkestan, accepting the traditions and customs of the Indians, became part of the local population and became true Indians. Humayun, who ascended the throne after Babur’s death, devoted the main period of his reign to the unification of the country and the struggle against the internal and external enemies of the kingdom. As a result, the country has not had the opportunity to reform. During the reign of Akbar Shah, the Baburid state expanded and strengthened. With the rise of socio-economic and cultural life, the state became known as the kingdom of the great Baburids, officially recognized by neighboring and foreign countries, and began to establish socio-political, diplomatic, economic, trade and cultural relations with them. During the half-century of Akbar Shah's rule, relations with foreign countries, especially with its western and northern neighbors, developed. The centralized Akbar kingdom is recognized by the people of the country and foreigners as the state of India [4].

After 14 years of military campaigns to expand the borders of his state, Akbar began in 1574 to gain the confidence of the local population, to consolidate and increase the power of the great state on the basis of uniting them. This required a number of socio-economic reforms.

In order to carry out administrative reforms, Akbar took over the state system, began to centralize its management and put an end to the actions of the independent government. He decides to end the practice of dividing the land among the military as a jogir. For this purpose, Akbar was ordered to transfer all lands to the state as a neutral and to pay the salaries of military commanders from the treasury. Of course, the media and the general public also take part in such events [5].

The collection of taxes from the treasury is entrusted to special government officials called Akbar Kurruriya (district and provincial governors). But it was impossible to finish the lands firmly and sharply. Even those who were very close to Akbar openly expressed their dissatisfaction with the king's decree. As a result, Akbar was soon forced to rescind his decree to abolish the lands. Akbar’s reforms in the field of land tax included the introduction of a cash tax instead of a product tax. This reform was also aimed at ending the jogging system. If the military leaders were paid in cash, not jogir, then the land tax would have to be collected in money, not in products.

Procedures will be developed in connection with the collection of money taxes, from which lands and how many tax procedures. Taxes in the military also yield great results. In the field of money, it brings to life rupees and mahoganies made of precious metals. These reforms were of great positive significance and created favorable conditions for the development of trade. One of the most important and unique reforms of the emperor was the reform of religions. Given the fact that the people of India have different religions, in order to strengthen the basis of the great salad, it was necessary to bring together people of different religions and improve relations between them.

To this end, Akbar first decided to attract the majority of Hindus, that is, members of a polytheistic religion. Akbar, a relative of the Hindus of the Rajput people, recruited their religious leaders, holy Brahmins and priests, to the palace, and appointed them to high, responsible positions in the state and army. It provides opportunities to visit Hindu shrines and abolishes the *juzya* tax levied on them [6].

Akbar gathers representatives of Hindu, Sikh, Jain and other religions in the country, organizes discussions and debates on religious issues, and begins to reward the winners with valuable gifts and money. Whether he agrees or disagrees with the conclusions of the debate, Akbar remains a devout and devout Muslim. Akbar expanded and strengthened the territory of his state through occupation and reform. The half-century period of Akbar's rule in India was one of the most important stages in the history of the country and laid a solid foundation for the Baburi kingdom. During this period, he created favorable conditions and opportunities for the development of social, economic and cultural life, as well as foreign trade. The famous leader of the Indian people, Jawaharlal Nehru, wrote about Akbar: "Akbar is a glorious king and a wonderful man. He is the true founder of the Baburi dynasty in India.

The Baburi dynasty became a Hindu dynasty from Akbar onwards. Akbar was a great man in the history of India, like Ashoka ... Akbar was a sage". After Akbar's death, his son Salim ascended the throne. The new king, Nuriddin Muhammad Jakhangir, was named King Ghazi. During the 22 years of his reign, efforts to consolidate the Baburid kingdom and further expand its territory in India continued. When Jakhangir ascends the throne, he announces the following program for governing the state:

1. Abolition of the *zakat* tax on farmers;
2. Prohibition of looting of traders' property on the roads;
3. Ensuring the right of family members to inherit the property of the deceased;
4. Prohibition of production and sale of wine and all intoxicants;
5. Prohibit thieves from cutting their noses and ears;
6. Cancellation of forcible confiscation or confiscation of the accused's property and land;
7. Cancel the slaughter of animals on certain days – only on Wednesdays and Sundays;
8. Forgiveness of all kinds of criminals in castles and prisons;
9. Introduction of payment on Sunday;
10. Protection of lands belonging to mosques, temples;
11. Instructing the construction of caravanserais, mosques and wells;
12. Construction of state-funded hospitals in large cities and villages and providing them with qualified doctors [7].

After Jakhangir's death, there was a severe famine in Gujarat, Dean, and Gulkunda during the first period of Shah Jahan's reign, 1630–1633. The national economy will collapse and experience a deep depression. The masters of their craft will be destroyed, and the volume of fabrics and clothes they make will be reduced. Prolonged floods will wash away all crops, there will be a drought, and the population will have no food reserves.

As a result of the movement of large troops in the dean's office, the population was also plundered and impoverished. In order to get out of this predicament, King Jahan reduced the land tax levied on farmers in Gujarat and Dean. King Jahan was the most

famous of the Baburid kings. During his thirty-year reign, he built and prospered ten cities. The king built palaces, castles, mosques, mausoleums and beautiful summer gardens [8].

During the half-century period that Avrangzeb ruled in India, the socio-economic situation deteriorated. As a result of Avrangzeb's relentless military campaigns, the country's economy is in shambles and the social situation of the population is deteriorating. In addition, the number of military officers and officials has increased, and there is not enough land to provide them with jogir. The income of runners will also be significantly reduced, as the treasury will be emptied and various taxes will be introduced to replenish it. Military operations, that is, various wars, also dried up the peasants. Soldiers will not be paid for months, and as a result, civilians will be forced to make a living. The government, which is short of funds, the peasants, who have lost much of their income, and the army, which has not been paid for a long time, are trying to improve their situation at the expense of the peasants.

The land tax used to be one-third of the harvest, but now only half of the harvest has been harvested during the Avrangzeb period. There were also other types of taxes. It is known that the higher the tax, the harder it is to collect. As a result, farmers could not bear the tax burden and began to flee in different directions. During the reign of Avrangzeb, from 1679, the Indians were again forced to pay the Jizya tax. Even Hindu shrines were taxed. While Muslim traders were exempted from the tax, a tax of 5 per cent on the goods was imposed on Indian traders. Gradually, Indians began to be fired from their positions in the tax authorities [9].

This policy of Avrangzeb eventually led to the collapse of the Baburid empire. The situation worsened during the reign of the Baburi rulers who succeeded Avrangzeb to the throne.

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. Preserving its beautiful, sacred traditions, Indian culture is multi-ethnic, and their unique local and national art lives and develops in folk art. In its long history, Indian art and architecture have had a profound influence on the work of neighboring peoples, especially the peoples of Movarounnahr, and in turn have produced more masterpieces, methods and took samples and polished it. As a result, Indian culture was enriched, refined, and captivated the hearts of the people. The buildings and monuments built during the reign of the Baburids are made of precious stones and marbles of different colors and differ greatly from the buildings and monuments of other Muslim countries in their elegance, elegance, majesty and grandeur. During the reign of the Baburids, science and education were sponsored and great attention was paid to their development. During the reign of the Baburids, there was a system of primary and secondary education, which was vigorously sponsored by regional governors and nobles, and mosques, temples, lands, and funds were allocated for its development. Nearly all mosques and synagogues had schools under their jurisdiction, where boys and girls from the neighborhood received their primary education. There were also schools in rural and urban areas in Hindi, Sanskrit and local languages. Most of the Baburi rulers were patrons of culture.

Bobur himself is a poet. His most famous work is the Boburnoma, also known as the Vaqoe. The Great Memorial depicts the events of 1494–1529 in Central Asia, Afghanistan, Iran and India. Babur also invented a new alphabet – “Baburi's Behavior”

(1504). Babur's works on Mubayyin al-Zakat (1521) and Risalai Aruz (1523–25) on the weight of aruz provide information about his righteous deeds. Babur's successor, Humayun, gave an administrative building in Delhi for a madrasa and ordered the conversion of the entertainment and spectacle inside the castle, built by Sher Shah, into a library. During the reign of Babur's grandson Akbar, attention was paid to education and science, the number of schools and madrasas increased, and the quality of teaching in them increased significantly.

Akbar will build many educational institutions in Agra, Fatehpur Sekri and other cities. Akbar also allows Hindus, who in recent years have expressed interest in his religious beliefs, to study in Muslim madrassas. [10]

Considering the development of education, Jakhangir issued various decrees. He also established a madrassa in Delhi and rebuilt the dilapidated Dorul Bako madrassa. The Baburid 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 their sons, and their talents were well acquainted with religious literature. Under Akbar's patronage, literature in Hindi, Persian, and other languages flourished. The most important historical works written at that time were: Mullo Dawud's "Tarihi Alfi", Abul Fazil's "Ayini Akbari", and "Akbarnama", Abdul Baqi's "Maosiri Rahimi" and others.

The great Hindu epic Mahabharat (Great Bharat) was translated into Persian by Muslim scholars and reproduced as a book called Razmnoma. In 1589, Badauni translated the famous Indian epic Ramayana from Hindi into Persian. Jahongir writes a biography of Tuzuki Jahongiri [11].

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 wrote "Podshohnoma", Amin Qazvini also wrote "Podshohnoma", Inoyatkhan "Shah Jakhonnoma", Muhammad Salikh "Amalii salikh". 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 "Moasiri Olamgiri", Bhimsen "Nushkal dilkusho", Imvar Das "Fatukhati olamgiri". They reflect the history of the Avrangzeb period, as well as interesting information about the history of the Baburi kingdom. During the Akbar period, Indian literature also developed considerably. Roja Mann Singh was an effective writer in Hindi and a patron of educational work. Narahari of the Akbar Shah's palace and Harinath and Ganj were among the famous writers. At that time, most of the fiction was religious literature, written in the spirit of worshiping Krishna or Ram. A well-known writer of this movement, Nand Das, created Raspanjatxyai. Krishnadas Kaviroj, one of the most famous writers of Vashinava literature, wrote his work Chaitanyachari tamatra, Brindavan Das's Chaitanya Bhagavata, and Narahari Chakravarti's multi-volume Bharatnchar. During the Baburid period, painting also flourished. Talented artists were brought to the capital. Art workshops were organized. During the reign of Akbar Shah, great attention was paid to the decoration of epics, memoirs and epics with pictures. At Akbar's initiative, he created paintings for "Chingiznoma", "Zafarnoma", "Razmnoma" (Mahaborat), "Akbarnama", "Nalva Damayanti", "Ayyori Donish", epic works "Ramayana", "Kalila and Dimna" and others. During Akbar's reign, along with religious themes, military campaigns and battles, historical events, and the painting of Babur's and Baburi's memoirs developed [12].

Akbar's decree involved 50 artists from the Bekzod school to decorate the Hamzanoma with paintings. Famous artists of the Akbar Palace: Dasvant, Basavan, Lal, Ustad Mansur, Kesu, Mukund, Davlat, Miskin, Tarachand, Samval Das, Dasvant and Basavan from Indian artists are widely known [13].

The most famous album created during the reign of King Jahan is called "Podshokhnoma". The art of painting of the Baburis differs from others by high skill and the perfect development of a method of work. The main idea of the Baburian school of art is to accurately depict life, nature and the environment. During the Baburid period, large scientific centers appeared in the main capital cities, where important discussions were held with artists from all over the country, even with foreign scholars. The art of architecture in India is very ancient, and the influx of Muslims into this country has created a new, beautiful direction in architecture. Although Babur lived in India for a short time, he managed to build a number of bridges and buildings. The garden in Agra and the garden in Panipat in Karnal district are a monument to Mirza Babur.

Bobur is often involved in landscaping. Every day, 2,000 people took part in the construction of palaces and other facilities in Agra, Sekri, Dhalpur and Gwaliyu. Many of the buildings built by Babur have not survived, but three mosques have survived. These include the Grand Mosque in Kabul Garden Avenue in honor of the victory in Panipat, the Grand Mosque in Sambhol, and the mosques in Agra's Old Fortress Square. After Babur's death, Humayun, who ascended the throne, completed the Jamoli-Kamoli mosque, founded by his father. Built in 1569 for Humayun, the mausoleum is also a unique Baburi-style architectural monument, the architect of which was the Iranian Mirak Mirza Hayot. The mausoleum is built on the basis of Iranian architecture and Indian traditions. Akbar was very interested in art and architecture and paid great attention to them. Under his direction, in 1565, the construction of the now famous fortress of Agra began on the banks of the river Jamna.

The castle was completed in 1574. During the Akbar period, most of the buildings were built of red sandstone. But then his grandson Shah Jahan made changes to them, rebuilt them, decorated them with marble. Fatehpur Sekri was a clear example of the construction of the new capital of the Akbar state. The fortress of this city is located on a high hill, where the buildings stand out with the adjacency and diversity of Hindu and Muslim architecture. One of the most important buildings of the Jakhangir period is the Etimad ul-Daula mausoleum. The mausoleum was built by Jakhangir's beloved wife, Nurjahan, in honor of her father, Prime Minister Mirza Giyos. In the last years of Jakhangir's reign, the 64-column mausoleum of Mirzaziz Kokaldosh and the mausoleum of Sardor Jang were built.

During the reign of King Jahan, white marble was widely used in the construction of mausoleums, mosques, palaces and other buildings. It demolishes some red sand buildings and polishes them with white marble. For example, Khos Mahal, Moche Bhavan, Devoni Om, Devoni Khos, Moti mosques are buildings built by Shah Jahan inside the fortress. An example of the greatest and unique architecture of the Baburid kingdom is the mausoleum of the Taj Mahal, built of white marble in the city of Agra. The Taj Mahal was built by Shah Jahan in 1532–1553 to immortalize the memory of his beloved, intelligent and extremely gracious wife Arjumand Bonu.

The area where the Taj Mahal is located is rectangular. It is surrounded by high walls, the tops of the towers in the corners consist of an octagonal porch. The central part is a garden, each side of which is 296 m. The main entrance from the middle of the south

side is a gate, surrounded by two-storey buildings. Water flows through the middle of the yard, inside which fountains are installed. The cost of the mausoleum at that time was estimated at 30 million dollars. rupee. 18,000 people have been involved in construction for 20 years.

The depression of the Avrangzeb period had a negative impact on cultural life, especially in architecture and art. Avrangzeb built the famous Moti Mosque for his worship at the Red Fort in Delhi. He also built the Nigina Mosque inside the Agra Fortress. After the death of Avrangzeb, small constructions took place during the reign of the Baburids. An example of this is the mausoleum of Mirza Muqim Abdul Mansurkhan, known as Sardor Jang. The mausoleum was built in 1754 by Sujay Davlat, the son of Sardor Jang. No matter how beautiful and majestic this monument was, it was the last shining light of the Baburian architecture in Delhi. In conclusion, the Baburid state established political, economic and cultural ties with neighboring Iran, Central Asia, the Arab world, China and Russia. During the reigns of the Baburi rulers – Babur, Khumoyun, Akbar, Jahongir, Shah Jahan and Avrangzeb, attention was paid to science, and many architectural monuments were built.

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