

# THE ROLE OF THE BABURID STATE IN THE HISTORY OF CENTRAL ASIAN STATEHOOD

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## **Abstract:**

This article deals with the organization and international relations of the baburid state. The economic development and cooperation of the States of Central and South Asia showed the Foundation of the new state of Bobur and the historical process of the XVI-XVII centuries. The historical Genesis of the development of the baburid state and its role in strengthening international relations is analyzed. They explained the aspects that affect the relations of this state in ensuring the development of the socio-economic, cultural and spiritual life of the peoples of South and Central Asia.

## **Keywords:**

Baburian state, science, art, economy, international relations, diplomacy, feudal state, merchants, ambassadors, cultural cooperation.

It is known from history that a number of states were established in Central Asia and specific dynastic statehood traditions were established to continue the series of statehoods in the region. The historically fraternal ties of the peoples of Central Asia have necessitated joint efforts to establish the governance of the states that have emerged in the region. The established dynasties in Central Asia played an important role not only in the history of statehood in the region, but also in the development of the statehood of neighboring regions.

Although not spread to the vast regions founded by Zahiruddin Muhammad Babur, he rose to the rank of sultan, great emperor of his kingdom. He adhered to the system of government in his own property, skillfully exercised it, founded the rightfully great Baburi Empire in India, and established friendly relations with the countries in international relations by striving to ensure religious tolerance by pursuing a just policy in the country.

In the words of the President of Uzbekistan Sh. Mirziyoyev, "... From the age of twelve, this great man threw himself into the fire and peaks to save the Timurid state, and was not afraid of any enemy or trial. Forty-six years of his life passed without a moment's pleasure. He bequeathed to his descendants a great love for the Motherland and virtues"[1, 6].

Zahiriddin Babur was the eldest son of Umarshaikh Mirza (1456-1494) of the Timurids and lived from 1483 to 1530. The ruler of Fergana, Umarshaikh Mirzo, died in 1494, and 12-year-old Babur became the ruler of Fergana. As a child, Zahiriddin Babur was brought up in the traditions, customs and traditions of the Temurids, and like his ancestor Amir Temur, he dreamed of creating a centralized state in Turkestan.

In June 1496, he marched on Samarkand as a contender for the throne, and his allies were the Timurid princes - his cousins Sultan Mas'ud Mirzo (1475-1506), Sultan Ali Mirzo (1483-1500). Some time ago, the king of Samarkand Sultan Mahmud Mirzo (1453-1495) gave the Bukhara region to his second son Boysungur Mirzo (1477-1499). When Sultan Mahmud Mirza died, the courtiers consulted and summoned Boysungur Mirza from Bukhara to the throne of Samarkand.

All three Timurid princes besieged Samarkand on three sides. Winter was approaching and the famine was in full swing in the city, so the Allies liberated Samarkand and returned to their homeland. In May 1497, Babur Mirzo came to Samarkand for the second time and started a war against Boysungur Mirzo. The Allies besieged the city again, stopping the siege as in 1496 and retreating from the city. Babur Mirza, on the other hand, did not go far, but settled in the fortress of Khoja Diydor and spent time there.

After that, the Samarkand Council of Elders solemnly transferred the young Bobur to the throne of Samarkand in late November 1497. As a result of the wars between the Timurid princes, the population of Samarkand and its environs suffered greatly, and the city was almost destroyed, and Babur could not stay in Samarkand for long as his property was looted. After reigning in Samarkand for 100 days, Babur was forced to leave him. When he reached Khojand, it was reported that Andijan had been lost, and that Uzun Hassan had taken power and executed Bobur's coach and patron, Khoja Qazi. In Samarkand, Sultan Mahmud's son Sultan Ali Mirza established his rule. From 1498 to 1499, Babur Mirzo wandered between Samarkand and Andijan with his relatives, and only in June 1499 he captured Andijan [2, 21].

In 1500, Shaibanikhan captured Samarkand without a war. Shaibanikhan entered Samarkand and executed all the Temurid princes, including Sultan Ali. In the autumn of 1500, under the leadership of Sheikh Abul Makarim, Babur Mirza's relatives opened for him the Feruza Gate of Samarkand, when Shaibanikhan was in Konigil. Babur Mirza suddenly invaded and destroyed Shaybanikhan's army. Babur Mirza was in a difficult situation when he could not get help from anywhere and in 1501 he was defeated by Shaibanikhan in a battle near the village of Saripul and after four months of siege had no choice but to negotiate with Shaibanikhan. According to the peace treaty, Babur Mirzo sent his sister Khonzodabegim to Shaibanikhan's harem and left Samarkand with his troops.

After the death of Shaibanikhan in 1511, Babur with the help of the king of Iran Ismail Safavi took the throne of Samarkand for the third time. This time, Bobur was not well received by the people of Samarkand, as he was perceived by the townspeople as someone close to the Shiite Ismail Safavi. Two years later, Babur lost Samarkand again and headed for Kabul. After a long struggle, a relentless battle, Bobur is lucky. Babur, who had taken Kabul as his base, gradually expanded his territory. On several occasions he consolidated his state by gathering troops in India. Finally, on April 21, 1526, in Panipat, Babur's 12,000-strong army clashed with the 100,000-strong army of the Indian sultan, Ibrahim Lodi, and defeated him. At that time, India was experiencing chaos, a deep economic crisis.

Thanks to Zahiriddin Babur's commanding talent and his martial arts, this battle was decided in favor of Babur and his relatives. Babur founded a new Centralized State, the representatives of which dynasty ruled the country in India for more than 300 years.

After the Battle of Panipat, Babur established a completely new dynasty in India. In northern India, too, the Delhi Sultanate was in crisis and, as mentioned above, the Baburi dynasty was founded. Ibrahim Lodi, who had been in power until then, was overthrown. Zahiruddin Muhammad Babur ruled in India from 1526 until his death in 1530. Babur believed in the future of his state and hoped that his descendants would sooner or later establish trade and diplomatic relations with countries even in distant lands, not as invaders, but as local rulers [5, 87].

According to Babur's will, his eldest son Humayun ascended the throne and ruled the country until 1540. However, as a result of the fighting, in 1540, Sher Shah, the leader of the Sur tribe of the Afghans in India, ascended the throne and drove Humayun out of the country. Humayun lived for a long time in the Shah Takht Palace in Iran for about 15 years. Humayun promises to turn the Shia sect into a dominant position there in return for the return of power in India with the help of Taxmasp, so Taxmasp gives him the city of Kandahar as his residence. Humayun died shortly after capturing Delhi. Like his grandfather Zahiriddin Babur, 14-year-old Akbar ascends the throne. He ruled India for fifty years, from 1556 to 1605. With the help of both Akbar's military and diplomatic methods, he managed to subdue all the Muslim princes and Indian Rajas. During the Baburi dynasty, Oriental customs, Sharia, the Qur'an, Hadiths, and diplomacy formed the basis of diplomacy in India. At the same time, the statutes of Amir Temur played a programmatic role for the Baburi princes. Even when Akbar once besieged a city with his army, the mullah came out of the city holding the Qur'an in his hand in order to save the lives of the townspeople. Thanks to Akbarshah's "Bible", the townspeople, despite being his enemies, forgave their sins and saved their lives [7, 37].

At the end of the 16th century, strong feudal states were formed in Movarounnahr, India and Iran. When the greatest Akbar of the Baburi dynasty was the ruler of India (1556), Abdullah II, the last entrepreneurial representative of the Shaybanid dynasty in Movarounnahr, seized power (1557).

After Abdullah and Akbar ascended the throne, they began to consolidate their states, to subdue independent and semi-independent khans and principalities, and to conquer new lands. As a result of a fierce struggle, Abdullah conquered Balkh and Herat (1573), Shahrisabz, Karshi and Gissar (1574), and in

the same years Akbar Malwa, Gondwan, Chitor and Gujarat. During that period, a number of diplomatic exchanges took place between the two countries. For example, Abdullahxon 1572-73; In 1577-78 and 1586 he sent ambassadors to India.

Akbar will receive the Uzbek ambassador after the successful completion of the Gujarat march. In a letter to Abdullah through the ambassador, Akbar agreed to establish friendly relations [6, 108-109]. As a skilled diplomat, Akbar Shah not only follows the rules of Islam in order to build a centralized state in India, but he does the same for the Indians. He makes effective use of various diplomatic means in his military campaigns. For example, in the conquest of the city of Rajputan, he does not allow the destruction of the city, does not destroy the temples, and manages to get the Rajputans, who are considered the most skilful soldiers among the Hindus, to take his side. During the reigns of Akbarshah's successors Jahangir Shah (1605-1627) and Shah Jahan (1627-1657), the Baburis had a high position in India. During this period, merchants from Portugal, England and the Netherlands had already opened their factories in India one after another.

When Zahiruddin Babur founded a new empire in India, there were four independent states in the Middle East and Central Asia, which included the Ottomans in Turkey, the Safavids in Iran, the Baburis in northern India, and the Shaybanids in Central Asia. In the foreign policy and international relations of the Baburid state, the Shaybani state, established in Central Asia, was of paramount importance. The Baburis viewed Central Asia (Turkestan) as the land of their ancestors, often exchanging ambassadors with the Shaybani, and even most of the Baburid rulers showed a sense of establishing strong ties with Turkestan, even though they had never seen the land. During the reign of the Baburi Sultans, the migration of people from different regions of Turkestan to India, especially those related to the cultural sphere, led the Indians to get acquainted with the culture of the Turkic peoples and spread this culture. During their activity, the Baburi sultans followed the rules, traditions and customs of the Timurid period in public administration and socio-economic policy. The image of Amir Temur, his "Statutes" and books dedicated to his personality and his march in general were constant companions of the Baburi Sultans. Jahongir and Shah Jahan repeatedly read Sharofiddin Ali Yazdi's "Zafarnoma" [6, 107.].

Therefore, the analysis of the studied materials shows that the Baburi rulers, the last generations of the Timurid dynasty, came to the Indian subcontinent and established their rule. ensured the spread of culture in India;

The long-standing ties between South Asia and Central Asia culminated in India during the reign of the Baburids, the successors of the Timurid dynasty;

The unique culture, national traditions, art and literature of the peoples of Central Asia, especially Turkestan, have also served to enrich and interact with each other in the process of relations between the peoples of the two regions.

It can also be suggested that the formation of the Baburid state and its international relations should still be studied in detail, based on a comparison of Eastern and Western sources.

In short, the establishment of a centralized state and the establishment of international relations by Zahiruddin Muhammad Babur, a unique diplomatic tradition and an oriental school of relations with foreign countries emerged during the Baburi rule in India. In India, Baburian diplomacy served to bring together the cultures, arts, and traditions of the peoples of Central and South Asia, and to promote cooperation between the peoples in the fields of economy, trade, science, literature, and enlightenment. It is one of the important stages in the development of Central Asian statehood.

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