

Some Considerations On The Foreign Policy Of Babur And The Baburians

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Abstract: The article highlights some of the statements made by the Baburids on foreign policy, scholars of oriental studies and historians. There are comments on foreign policy conducted by the Baburids.

Keywords: Baburids, Islam, Indian Muslims, Foreign Policy, Diplomacy, Muslim Brotherhood

INTRODUCTION

It is known from history that the political situation during the Baburi period was distinguished by its own aspects. After Shah Babur came to the top of the state, India's domestic and foreign policy began to change, until this period, Babur became the ruler of Movarunnahr several times in a short period of time. At the age of 12, he ruled such a powerful kingdom as Movarounnahr, therefore, he had already formed a political consciousness, and had such a strong knowledge capacity that he determined the foreign and domestic policy of the kingdom. After conquering India, Babur did not oppress the population like other rulers, on the contrary, he carried out reforms aimed at ensuring peace and prosperity in the country, creating a stable life, and improving the lifestyle of the population. Babur's righteous policy was aimed at the development and economic growth of India. The Baburids not only left an indelible mark on world politics, but the foreign policy and economy they conducted indicate that the Baburi princes were skilled politicians in their time. In the international arena, the Baburi state was encouraged to move separately, and the result of each move served as an important factor in its rise. The central place in Babur's political views is occupied by the state and state administration. While thinking about states, Babur divided them into two types: 1. A fair, centralized state; 2. An unjust fragmented state. Babur, who was always a supporter of a fair and centralized state, believed that the state should be ruled by a just and enlightened king. He expressed a negative opinion about the unjust, fragmented state. According to Babur, the

disadvantage of dual power, which is considered as an unjust form of government, is that neither of the two kings takes personal responsibility and initiative in defending the state, commanding the army, and as a result, the country is conquered by the enemy. In Babur's views on the state, the example of a fair, centralized state is the Sultanate of Amir Temur, the most acceptable of his administration was the state administration of Sahibqiran [1]. The peculiar features of the political situation during the Babur period were noted in the memoirs of the historian Ibn Battuta: "The forced conversion of the Indians to Islam in order to live in stability did not give the expected results, and after that many sensitive rulers treated them with tolerance. It is not an exaggeration to say that Babur had a unique internal policy [2]. Babur, who was a strong politician, respected Indian culture and brought the development of culture and science to the level of state policy. The history, socio-economic, political system, ancient culture, national traditions and customs of the great Indian people are closely connected with the past history of neighboring countries, including the Uzbek people.

The policy of the Baburites has been studied for a long time by a number of scientists and historians of the world. Speaking about the rulers belonging to the dynasty, their view of Turkestan as their "real" homeland and the territory inherited from the Timurids made them the first six Baburs who ruled the state during the two centuries, the most remarkable period of Muslim rule in India. Although most of them have never seen Turkestan, we see that they have established strong ties with Turkestan, recognizing it as the "mother" country.[1]

After the Baburids strengthened their rule in India, the rulers of the outside world found it necessary to recognize them as the successors of the Timurid dynasty. In particular, the Shah of Iran wrote in his letter to Shah Abbas Jahangir that "I am sending this name to the one who sits on the Koragon throne and the heir to the crown of Temur."

The American historian Percival Speyer, who studied the mentality and mood of the local pro-Indian population on the eve of Babur's Indian campaign, very briefly described the political situation that prevailed in the society. He said, "Despite the presence of intellectual and social activity in Hinduism, it is adapted to Islam, which has negative ideas, power and experience in both respects, so Indians are ready to take some great actions at that time. was not".[2]

Here, if we look at the phrases recorded in the memoirs of another historian, Ibn Battuta, we can see that "forcible conversion of Indians to Islam in order to live in stability did not give the expected results, and after that many local rulers treated them with lenience." "passed through".[3]

We can see that Babur faced great obstacles in restoring his position in India. However, his policy, involving the local population in state affairs, was one of the main directions of Babur's foreign and domestic policy. Babur carried out his foreign policy taking into account all aspects of relations. The fact that he developed mutual political and diplomatic relations with the neighboring countries until he strengthened the state, he correctly defined his foreign policy and conducted it in the state in a manner similar to his internal policy, was highly appreciated by Western scholars. Babur's policy from the time he came to the top of the state until his departure is notable for the fact that the most vital characteristic of the centralized state established by Babur, that is, the spirit of religious tolerance, in the future, his "Great Mongols" with a history of almost three centuries "disputed the status of the so-called local-Indian dynasty.[4]

MATERIALS AND METHODS

We come across contradictory analyzes about Babur. The scientific and research conclusions of researchers such as S.Len-Pool, Denison Ross, K.A.Antonova, U.Erskin, H.Lamb and S.Azimjonova on the theoretical foundations of the

Baburi foreign policy research are undoubtedly worthy of attention.

Babur's qualities of a statesman and learned politicians play a decisive role in the conditions of North India.

After the death of Babur, there was political disunity for a while, Akbar Shah came to the top of the state at the age of 13 with the support of Bayram Khan, like his grandfather, but he became a talented politician just like Babur Shah. He was able to establish a centralized state and united the Indian subcontinent, establishing a stable politically independent state.

In his book, the American historian Richard Foltz describes the policies of the Baburids as follows: "At that time, the Muslim world was largely one world".[6] Here he emphasizes that Islamic culture is a unifying force. It is appropriate to recognize the place of representatives of Babur and Babur dynasty in the spread of Islamic culture, which was foreign to Indian culture of that time.

RESULTS AND DISCUSSION

Indian historian Ramech Chandra Varma in his work "Akbar and Abdullah Khan" ("Akbar and Abdullah Khan") states that relations between Turkestan and India reached the peak of development during the reign of Akbar Shah, Abdullah Khan's ambassador Altamish came to Akbar and through this ambassador Akbar Shah Abdullah Khan states that he agrees to establish friendly relations with [7]

The statesman Jawaharlal Nehru gave the following description to Akbar Shah: "If the sapling is judged by the quality of its fruit after it is planted, wasn't the era of Akbar Shah, who revived the old dream of a united India, the same as the same Babur as a statesman who transferred the sapling to the Indian land?"[8]

In Nizomiddinov's work entitled "Islam in India: History, Socio-Political Life and Indo-Muslim Culture", Jawaharlal Nehru's description of Akbar Shah states that "Akbar Shah, for the first time in the history of the Baburs, changed his language, religious beliefs, customs, and also economic, social, politically and culturally, it had an unprecedented powerful state consisting of peoples, peoples and tribes at different stages of development and the state of "Great Mongols" settled in India in the form of an Indian kingdom only by the time of Akbar." [9]

Of course, we can see that Akbar Shah, like Babur, conducted India's foreign policy on the basis of a well-thought-out strategy, relying on the sources of Jawaharlal Nehru in studying the foreign policy of the Baburs. Along with being the founder of a kingdom with such military, political, economic power and geographical breadth, Akbar Shah also gave great political-diplomatic importance to the correspondence factor in his political relations with neighboring countries during his career. Among such documents, "Akbarshah Ghazi's letter to the constable of the Turan country, Abdullah Khan Uzbek", which was numbered and preserved, shows that Akbarshah was a strong politician and a skilled diplomat. At the same time, the fact that he aimed to ensure the stability of the country's internal policy while conducting foreign policy, that he did not interfere in the internal affairs of other countries, and that he resolved religious disputes with his own mind and intelligence without giving a political tone, shows that he was a strong diplomat.

Western scholars say that the Indian community, which is necessary for the future development of Akbar Shah's kingdom, can achieve the unity of two faiths, that is, Hindu-Muslim unity, only by bringing them closer to each other in spirit. At the same time, he was aware of the ideas of Bhaktiism, Sufism and Sikhism in this work, and because of his free thinking, he solved the problems.[10]

It is a fact that as Akbar Shah grew older, he began to notice changes in his attitude towards traditional Muslim worldviews. This was primarily due to his unique views and characteristics of religious beliefs. Although Akbar Shah's lively interest in other religious teachings and culture increased the mood of discontent among the scholars, the ruler's personality was as firm as his opinions. It can be seen from this that Akbar Shah was a skilled diplomat who relied on his knowledge in determining the internal and external policy of the state and was able to make a decision by correctly assessing the situation.

In the diplomacy that implements foreign policy, the Baburis conducted foreign policy very carefully. When choosing their ambassadors, the Baburites chose strong, potential religious and worldly educated people who would impress others. This is how Richard Foltz describes this situation. "It

should be noted that in the Islamic world religious figures are often appointed to the position of ambassador due to the accepted tradition. In this regard, it should be mentioned that in some cases, this was done so that the ambassadors who brought bad news would not be executed." So, regardless of whether Babur and his descendants were in India, they knew Islam and its practices perfectly. For this reason, they chose the ambassadors from religious leaders, because the main diplomacy of the Baburites was with the countries of the East, that is, with Islamic countries such as Turkestan, Afghanistan, and Iran. The sending of religious figures as ambassadors to the states created the basis for the stronger development of relations between them. So, the Muslim brotherhood, the Islamic factor has always united them. In the letters they sent through their ambassadors, they expressed their relationship with the verses of the Sura taken from the holy book of Islam, the Holy Qur'an. This is probably why Richard Foltz attached so much importance to it.

Cultural diplomacy also played an important role in the Baburi foreign policy. Akbar Shah ordered the ambassadors he was sending to see any cultural monuments or news in the countries they visited or bring back copies of them. For this reason, the unique books of Eastern scientists and scholars who went to the Babur kingdom are still being studied by researchers from Europe, America and other countries. For example, the ambassador Hakim Humam brought back two copies of a book about pigeons written by Sultan Husain for Akbar Shah.

Analyzing the political diplomacy between Turkestan and the Baburi empire in India, it can be assumed that these relations were mostly aimed at the implementation of the plan of forming an alliance in the fight against Iran, which was ruled by the Safavid dynasty. In this regard, we can see that all three parties pursued certain interests, that is, they fought to establish control over the territories close to their borders, in particular, over the lands of Khorasan and present-day Afghanistan.[12]

It can be seen from the following comments of the American scholar Richard Foltz that India enjoyed economic, political, and stability during the Babur period. Many influential Turkestans came to India and joined the Baburites. They were given large deeds and lands in the palace.

CONCLUSION

In conclusion, it can be said that the foreign policy conducted by the Baburis was studied by orientalists and historians. As I mentioned above, many aspects of the Baburis' foreign policy have been studied, and the foreign policy they conducted is worthy of praise with some of its features. The Islamic factor plays an important role in the foreign and domestic policy of the Baburis. They have a special respect for Islam and Muslims. Due to their strong unwavering faith in Islam, they did not march against Iran even when a favorable opportunity arose, which proves their strong faith and skillful diplomacy.

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