

**MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**SOCIO-POLITICAL SITUATION IN CENTRAL ASIA AND INDIA IN
THE 17TH CENTURY*****Bekhzod Khabibovich Khamdamov****Assistant**Bukhara State Medical Institute**Bukhara, Uzbekistan***ABOUT ARTICLE****Key words:** Great Mughals, heyday, fragmentation, centralization, empire, culture**Received:** 09.11.23**Accepted:** 11.11.23**Published:** 13.11.23**Abstract:** In this article, the author analyzed and described the sociocultural and scientific environment of Transoxiana and India in the 16th-17th centuries. The reasons for the stability and prosperity of the Mughal state, and the collapse of the empire. The author identifies the factors for the remarkable growth of the culture of the Mughal Empire.**INTRODUCTION**

If we focus on the sources for the study of the civilization of the peoples of the East, the issues related to the history of India are not given an exact date. It is difficult to determine the area of the territories under the control of one or another great ruler. More precisely, the works of palace chroniclers have not reached us. Literary works have been preserved, but the years of the authors' lives are not given. But the available information is distinguished by the diversity and depth of ideas and views. This left its mark in the history of the development of Indian philosophy, in which the ancient Indian culture was preserved and later enriched with new trends.¹

At the beginning of the 9th century, the entry of Muslim culture into India had a double and conflicting effect on Hinduism. On the one hand, the people began to run away from the invading invaders, and on the other hand, there was an unconscious adaptation to a new way of life and thinking. As a result, there was a unique synthesis of cultures: new architectural styles, different clothes and food appeared, changes began to take place in many areas of life.

¹ Косамби. Д. Культура и цивилизация древней Индии.- М., 1968. -С. 19

We can observe this synthesis especially in music, because it developed in every way while preserving the old Indian classical traditions. Persian became the official language of the court and many Persian words became widespread. At the same time, national languages also developed.

THE MAIN RESULTS AND FINDINGS

In India, the Middle Ages were an important and complex period in the history of the peoples who lived in the country. In this, we can see the influence of the Muslim culture that came from Central Asia on the political, socio-economic and spiritual life of the people of India. The rule of Muslim invaders is established in the north-west of India and later spreads to the east and south of the country.

When Islam began to dominate, its content began to be enriched. Jawaharlal Nehru wrote: "Culture brought by the Arabs to distant lands has continuously changed and developed. In it we can see the influence of new ideas in Islam, but it is wrong to say that it is Islamic culture, because this idea can mislead us."² In turn, the influence of Islam on regional culture can be seen.

Literary-historical and cultural-spiritual process of the Indian peoples in the Middle Ages, experts who studied the history of India, to some extent defined the following stages: the first - from the 7th to the 12th centuries, the second - from the 16th to the 18th centuries. This division has been used several times.

L. B. Alaev in his article entitled "Speed and Weight of Indian Civilization" divides the period of Indian antiquity into Vedas, late Vedas and classical periods. In his opinion, "Although the Aryans influenced the development of Indian culture, it is obvious that the Indian civilization is autochthonous, unique and free from other influences." Thus, the socio-political thought of India until the present period is multifaceted.

It is worth noting that this cultural process of the peoples of India created a classic heritage for the entire country. It is a set of different socio-political opinions residing in the country.

From the beginning, India was not directly ruled by Muslim rulers, they mainly gave great powers and privileges to the Central Asians. We can trace this trend in the Timurid period. In history, this state is called the Mongol (Baburi) empire. "In the middle of the 16th century, there were several Muslim or Hindu feudal states on the territory of India, and among them the Great Mongol Empire was distinguished by its centralization. During the time of Akbar (1556-1605), the greatest ruler of this country, it covered part of the entire Indian subcontinent."³

It is known that during the reign of Zahiruddin Muhammad Babur, special attention was paid to science, literature and art in India. But it is not correct to attribute the entry of Central Asian science and culture to India only with the arrival of Babur.

² Неру Дж. Открытие Индии. Книга первая- Москва, 1989,-стр.384.

³ Muhammadiyeva O. Bedil va axloqiy qadriyatlar falsafasi. Monografiya.-Toshkent, Yangi nashr, 2016,-14 bet

Cultural relations between India and Central Asia date back to ancient historical times. The Indian work "Kalila and Dimna" has long been well known in Central Asia. In the early Middle Ages, Abu Rayhan Beruni promoted the culture and scientific achievements of Central Asia to the Indian people. Through his work "Mo lil-Hind" ("India"), the scientist introduced the peoples of Central Asia to the culture, rich art, traditions, lifestyle, painting styles, manners of the Indians. So, Mahmud Ghaznavi's scientific and cultural cooperation is connected with Amir Temur's march to India. Among the Central Asian thinkers who left a bright mark on the spiritual life of India in the Middle Ages, see Imam Muhammad ibn Ismail Bukhari (XIX century), Farididin Attar (early XII century), Khwaja Muydin Chishti (early XII century) and others. we can reach⁴. Central Asian and Muslim culture had a positive influence on the evolution of Indian culture.

A great reformer, Akbar Shah tried to preserve the centuries-old traditions of India. The internal strength and integrity of Islam and Akbar's policy of military, political and economic reforms aimed at supporting all faiths in India played an important role in the rise of power and prestige of Islam. The idea of equality before God, promoted by Muslims, was important for the disenfranchised castes.

In addition, one of the important actions of Akbar Shah was to abolish slavery and give freedom to slaves. Enslaving God's servant was considered a sin. In order to promote peaceful relations between Muslims and Hindus, the collection of special taxes from Indians was stopped. Negative attitudes towards other religions are prohibited by the authorities. These reforms are of great importance in the convergence of literature and the formation of a new culture. Several ancient Indian books, including the Mahabharata, were translated into Persian and other languages and circulated among Muslims. During his time, various books on philosophy, religion, history and literature were translated into Hindi. According to the sources, "Muslims adopted Hindu traditions in their religious ceremonies. Sacrifices made by Muslims to their saints are similar to those of Hindus in that they also use mainly rice, ghee and flowers."⁵.

As Ustoz Hamidulla Boltaboev admitted, "The era of Akbar Shah, who sat on the throne of Delhi in 923 AH, is the most auspicious time of the Baburi government. After defeating internal and external enemies and expanding his territory, Akbar Shah gave importance to commerce, art, science and literature. He corresponded with the governments of Iran and Turkestan. Scholars and writers from all over the world went to India to take advantage of Akbar Shah. Great Indian cities such as Delhi, Lahore, and Agra became scientific, literary, and commercial centers of the East during Akbar Shah's reign."⁶.

⁴ Qarang: Nuritdinov M. Из истории общественно-философской мысли Средней Азии в XVII-XVII веках.- Тошкент, 1996, стр.32

⁵ Айний С. Бедил и его поэма – "Ирфон" – Сталинград, стр.19

⁶ Boltaboev H. Fitrat – Bedilshunos // Bedil va o'zbek ma'naviyati. Xalqaro anjuman materiallari – Toshkent, 2005, - 35 bet

It is also worth noting that during Akbar's time, there was an attempt to form the foundations of a common religion for all Hindus and Muslims, that is, "dini ilahi" (divine religion). Akbar put forward the idea of combining the positive aspects of religions such as Hinduism, Islam and Zoroastrianism, which are widespread in India, under the slogan of the equality of all people before God. The idea of banning "sati", i.e. burning widows in their husband's funeral clothes, was welcomed by Indians. We can see criticism of this unfair phenomenon of social life in Bedil's work "Irfan". In addition, the act of tolerant attitude of Muslims towards representatives of other faiths, the destruction of the caste system in Hinduism was an important event of social life.

In the palace of Akbar Shah, the expression "Nuhraon" i.e. "Nine Gems" was popular, which included nine bright stars of science, literature and art, among them Abulfazl. Akbar called them "the jewel of spirituality".

Akbar Shah had a great influence on the formation of the worldview of poets and philosophers and left an indelible mark in history by giving a wide path to enlightenment during his reign of perfection. After the death of Akbar, India was ruled by Jahangir and Shah Jahan. During his reign, no important events took place in the country. He left the political and social basis of power unchanged. Shahjahan was a wasteful ruler. Nevertheless, various historical monuments were built precisely and during the time of his father. Mosques, madrassas, and religious schools were established throughout the country.

Under Aurangzeb, the exploitation of peasants and artisans by the military feudal class impoverished millions and fueled conflict. According to scientists, peasants worked in winter and summer, and the product of their labor became an easy prey for rich people and officials. All this caused protests not only by Hindus, but also by Muslims. At the same time, we can observe the activation of followers of Sufism. They liked Sufism's idea of the transience and impermanence of life in this world and the reality of life in the next world. A number of Sufis absolutized this idea and advocated the total denial of material life.

Aurangzeb ruled India for 48 years. He was a cruel and stubborn ruler of his time. During his reign, all the reforms implemented by Akbar were destroyed and changed. Aurangzeb persecuted non-Muslims. This brought the economy, culture and spiritual life in general to a crisis. Despite these actions of the ruler, Islam did not take the place of the dominant religion. Although Aurangzeb insisted on discipline and was a martial ruler, there were many rebellions, wars, atrocities and robberies during his reign.

CONCLUSION

After Aurangzeb's death, his sons successively occupied the throne. From 1707 to 1720, the rulers of the Great Mongol throne changed frequently. During his seventy-seven years of life, Bedil

saw the power of eleven rulers. Thus, Bedil's life coincided with the collapse of the Great Mongol Empire in India.

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