



## Social History of Tashkent-Delhi: An Academic Travel Account

It is interesting to study the social historical link of the Mughal Empire from fourteenth century onwards in India. The journey of Mughal Emperor, Amir Timur of Timurid dynasty of Uzbekistan, born in Mongol, became a most powerful ruler in the Muslim world, and ruled over the country such as Central Asia. Later, Zahiriddin Muhammed Babur of Timurid Dynasty come to India and had his generation in India namely Humayun, Akbar, Jahangir and Shah Jahan had a prominent place in the Indian history as kings or Badshahs. The journey of Baburs ended with the last emperor India's Bahadur Shah II. During this era, India developed in the field of culture with blend of Indo-Persian flavor, in economy with special trade system, in polity and administrative system for collecting and calculating the data, tax etc., in technology and etc. They introduced and fascinated the arts of Mughal/Persian by giving value to the paintings, architectures, and literatures. The best architectures built by them are seen in mosques, forts, gardens, water channels, fountains, as well as in the one of the world's best architect building as "Taj Mahal".

Humayun gave importance to the painting in his time and some of the famous painters were Aga Raja, Muhammad Nadir, Bishan Das etc during his reign. Shahjahan and Akbar loved to listen to the music and Tansen (Raman Pande) and Swami Haridas were praised and given respect by Akbar. During the Akbar period, Indian music had flavors of North Indian Hindustani (Indian and Persian mixture traditional performances and influenced by Sufism) and South Indian Carnatic. New musical instruments like Sitar, Sarangi, Sarod, Shennai, and Tabla etc. emerged and were used to bring some melodious music in the performances of Khayal, Thumari, Tarana and Ghazal. During this time, India had an impact of Mughal culture in all spheres of life like sufi Music, dance, painting, culture, linguistic, poetry, Shayari, literature and any other form of writing, socio-economical and in political spheres. These huge changes and transformation emerged in India as well as in the Indian people that brought them closer to Mughal culture and the arts. Mughal culture became part of Indian history in the practical sense, which is evident through study and researches.

There are research that brings to the light the contribution of Babur period or Baburids to the literary heritage and invaluable national values for the development of world civilization and strengthening international relations. There are important research of the eastern countries literature that are connecting different level of relations with respect to culture and literature of the people. One of the research is in the Bhakti literature which was widespread in India during the reign of Zahiriddin Muhammed Babur and his descendants (16-18 century) is been revealed in the research conducted in Uzbekistan with special reference to identify of their roots, providing protection and impacts of it on social thinking. The study by Uzbek scholar shows that the time of Baburid's reign is considered to be the special development period of socio-political and cultural history of India where literature achieved great success like any other field. The great poets, literary scholars, Sufis and scientist from central Asia especially, Uzbekistan, played very crucial role in

development of local people of India by integration of Muslim and Hindu cultures. The doctrine of Bhakti literature is to glorify human being by annihilating the caste system which is very socially exclusionary for the members of the lower caste in the Indian society. Bhakti literature is a response to the stratified Indian society in the form of this (Bhakti) social movement to unite people across caste lines. Bhakti literature which started in 7<sup>th</sup> century in India promoted the ideas of mercy, fidelity, equality and tolerance and foster a new outlook including spiritual and educational thinking and socio-philosophical views. The Baburids Bhakti poets included spiritual, cultural, religious, literary and national values.

The research work in Uzbekistan has been substantiated with review of international scientific researches related to the subject of Bhakti literature from various leading scientific research centre and universities of the world like in United Kingdom, United States of America, Africa, Russia, Asia and etc. The research in Uzbekistan included artistic feature and poetries of different direction of Bhakti as well as place of Bhakti doctrine to make comparative analysis of ancient to modern tradition of Hinduism and Bhakti doctrine. Here the reference are also found of Krishna Bhakti, Ram Bhakti, Sufism from the vernacular literature of Marathi, Tamil, Bangali and Assami. It also reveals the priority areas of Bhakti doctrine like philosophical foundation, world view of medieval Indian society, development of science and architecture, theoretical and practical importance and impact of Bhakti ideas on literary processes of Bhakti doctrine in the formation of the principles of equality and tolerance to control the system of Indian society, which represents different religion, caste and ethnicity.

Like any other work, there are problem in this type of research areas also. The Bhakti literature is studied by Russian scientist and orientalist but there is dilemma for the proof of renaissance, whereas the creativity of Bhakti poets were studied by Indian scholar of literature to justify the renaissance. Further the research has progress towards achieving the main objective of the study by comparing the socio-religious and philosophical views of medieval India by understanding substantial contribution of Bhakti doctrine and important role of Baburid for it, to justify the inextricable link between the Indian epic and Bhakti literature for cultural and national heritage and values, harmonious development of human beings, significance of national values as reflected in genre and language features of the literary heritage and artistic works of Bhakti.

Here I would like to present a piece of research which throws light on the above said issues. The dissertation or research on Bhakti literature of Baburid Period by Ulfatkon Uchkunova from Tashkent State Institute of Oriental Studies, Tashkent has being focusing on the poets - representative of Bhakti literature of the 16-18 century who wrote during the regime of Baburid and lived during the regime of Akbar, Jahangir, Sahajan and Aurangzeb and their literary heritage which includes Sagun and Nirgun as well as movement of Bhakti poets. The comparative-historical, typological and hermeneutical methods as well as method of comprehensive analysis of art work are found to be used in this research. The literary sources such as Turkic, palace, sufi literature and literature of Sindhi, Nath and Jain's are used. Literature prominently used in this research are Eklachalo, Nijanand, Jyoti ke Sadhak, Gurubhakti and etc.

The main contents of this research is classified into four chapters alongwith conclusion. First, chapter on 'Socio-cultural Religious and Philosophical Foundation of Bhakti Literature of Baburid periods (16 to 17<sup>th</sup> century)' reveals that there was reform of Hinduism by Bhakti doctrine in the middle ages. For this a comparative study of religious, philosophical and social teaching of Hindu, Jain, Buddhist, Sikh, Islam and Christian was done. The Bhakti doctrine was ruling ideology of that peculiar time which ensured the way of

freedom of religion to the people, it also justified the emergence of democratic and popular literature as influenced by the doctrine. Bhakti is an idea aimed at the liberation of human mind from religious fanaticism and it is the most important condition for the progress of human thought and development of socio-cultural life. This scientific and theoretical analysis evolved the social nature of Bhakti and reform (means compassion, loyalty and tolerance) in this dissertation.

The second chapter on the Literary Process of the 16-18<sup>th</sup> Centuries and Bhakti Literature is devoted to comparative analysis of seven kinds of literature, that is, Court, Turkic, Sindhi, Nath, Jain, Sikh and Sufi literature in the regime of Baburids. The dissertation give information about Tariqat of Naqshbandi and Chishti who came to India from central Asia and had own many supporters from the people. Indian sufi literature has Kashmiri poets who had close outlook of the Bhakti ideas and poetry of Kabir Panth Bhakti literature ideological sharing similarity between Suffism and Bhakti doctrine was revealed here. It is exemplified that the Jain Bhakti poets were appointed in the court in the regime of Akbar and Jahangir and awarded them title Jagatguru.

This chapter also discussed about Krishna Bhakti, Ram Bhakti, Vaishnav Bhakti literature having inextricable linked with the ancient Indian epic Ramayana and Mahabharat. The Jain bhakti poet like Ananddhan of 17<sup>th</sup> century has great impact of his doctrine in Eklachao, Nijanand, Eklveer panth meaning go alone, enjoy yourself, the only way, respectively. The chapter also discusses about poet Malukdas of 16-17<sup>th</sup> century who says ultimate truth can only exist in human soul and choose the path of Bhakti "service to others". Dadu Dayal (16<sup>th</sup> century) established new path of Bhakti- he criticized passion for material world, the world of Maya is misleading, false, true is God the creator. Sant Rajab of 17<sup>th</sup> century went on the path of devotion to the Mentor, Gurubhakti. The each Shah or king of Baburids profess and allowed to practiced the teaching of Bhakti principle of equality, compassion, loyalty and tolerance. The research pays great respect to Bhakts and Saints of the Baburids period.

The third chapter on The Scientific Classification of Bhakti Literary Heritage divides Bhakti literature into Sagun and Nirgun, by raising issues of human being. Example, the Vedic literature has images of God and Goddesses; in the epic there are God, Goddesses and also human beings and animals; in the literature of Buddhism and Jainism there are man and mentor; in fairy tales and fables there are human and animals; and in ancient drama artistically crafted image of human being. Further the main idea of Sufi and Bhakti literature is to evolve perfect harmony for development of human being like Guru, Bhakt, Saint, Pir and Sufi. The presence of Bhakt women in the life and work was substantiated by the information on the impact of Bhakti ideas on women like Saint Meerabai.

In the chapter fourth on Issues of Poetics and National Values of Bhakti Literature, best analysis is carried out from the proved sources that national values, customs and tradition of the Indian people formed on the basis of the epics like Ramayana and Mahabharata, the period of Bhakti, is even more refined to consolidate their position in society, in this process creativity of Bhakti poet played a decisive role. Also the study revealed attitude towards national holidays like Krishna Janmashthami, Rakshya bandhan, Gouri puja etc through the creativity of poets. The poets of "Astha Cchap who wrote the verses, shifted to music and performed the songs themselves and ensured the development of musical art to the highest degree. In this artistic work of Krishna Bhakti literature, there are various symbols of Indian culture which create symbolic meaning of word, like, cow as sacred animal. Thus, in this chapter, the antiquity of Indian national values and

culture is revealed through the creativity of Ashta Cchap poets, the story of Braj culture, Indian customs, traditions and national values. It was also found that there is need for rapid understanding of the poetic works with a deep value created in Bhakti literature. This bhakti literature can be enjoyed and transmitted even without Dhvani or sound or musical support.

The practical aspect of this kind of research shows that the Bhakti literature has major roles in the prevention of inter-language, inter-religious and inter-ethnic conflicts being a measure threat in the modern multi-polar society. This research will be an essential source for students, researcher and exports of philology. The theoretical and practical values of this research is seen to be very important for the people of India and Uzbekistan and also to the entire eastern country in literature, cultural and social sciences through publication of books, journal articles, research papers and etc. Particular this presented dissertation or research has produced number of research oriented publication in Asia, Central Asia and Russia.

This research is highly appreciable in not only language, literature and cultural studies but also in international studies and social sciences and humanities. This kind of unexplored studies should be carried out which will serve as an indispensable source for building strong socio-cultural international relations.

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