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PHILOLOGY

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‘THE VICTOR’S AND VANQUISHED’ ARTISTIC REPRESENTATION INSIGHT IN ‘BABUR-NAME’ (BY THE EXAMPLE OF THE AUTHOR’S NOTES)

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Abstract

This article implies the analysis of the following problems related to the period of life of Zahiriddin Muhammad Babur: Timurids’ dynasty crisis, instability of socio-political regime in Maverannahr and Khorasan, Babur’s empire formation in India, Babur’s victories and defeats and their psychological interpretation, the evolution of his world view and spirit.

Keywords: Babur, Timurids’ empire crisis, social-political situation in Khorasan and Maverannahr, victor, vanquished, change of the author’s state of mind.

The lifetime of Zahiriddin Muhammad Babur, late XV early XVI centuries, was characterized by the crisis of the Timurids’ Empire, unstable socio-political situation in Maverannahr and Khorasan as well as the formation of Babur’s Empire in India, which had been existed for 332 years. Babur, who had to live in the age of anxiety, experienced the joy of victory and the bitterness of defeat in full, which were constantly replaced each other. His state of mind in such moments had been found its bright reflection in "Baburnama." The examination of these aspects made it possible to assess more deeply the psychological state of Timurid’s commanders, beys and the courts, a common soldier and citizen as well as historical events and socio-political situation of that era. In

**3rd International Conference
«Research, Innovation and Education» 2016**

addition to this examination enabled to identify artistic skills of Babur as a prose writer, particularly, to investigate in detail words used by him, phrases, definitions in the context of "the victor" and "the vanquished".

Professor N.G.Nizamiddinov noted: "Being separated from his homeland under the cruel persecution and found refuge in India, Babur conveyed all the cruelty of that time. Probably, that is why , Babur, having monarch crown and royal throne, stayed not indifferent to injustice of "frail world", "ill fate ", helplessness of society and like all progressive writers did not fit in his time" [3, 106-107].

In order to examine the insight of "victor" and "vanquished" of Babur, it can be hardly found more appropriate work rather than "Baburnama". As it was noted by the author itself:

In this world, I saw a lot of amazing worlds

I had to know various sorrows from the hands of the people of this world.

Who reads "Vaqoe", he will understand,

How much sorrow I saw how much trouble and sadness (the quatrain translated by the author Suleymanov I.)

Our opinion is also supported by a number of examples of his "Notes."

In the introduction of "Babur Nama" can be read the following: "...the conflicts between Hussein Baykara and his sons, bloody war for Maverannakhr, conducted by Timurids' and Sheibanikhans, feasts and conspiracies in the palaces of some ignorant governors, the conquest of Afghanistan and Hindustan by Babur, the opposition of Indian, Afghan tribes and their suppression - all this was expounded as objectively as possible, accurately and concisely, without grandiloquence and floridity, that is peculiar to the prose of that period "[1, 21].

In his masterpiece Babur is trying to give an objective description of the Afghan people and their opposition during the battle for Kabul, when describing Afghanistan. When describing the event of collision with the Describing the event of collision with the Afghans on Gomal River, he tried to increase artistry of the text. It was given the image of taking the trophies of the vanquished by Babur soldiers. There was realistically described how Afghans were enraged ("Some Afghans were with halted blood"), how Babur soldiers' hastened to battlefield to get their trophies ("Riders dashed in that direction").

While analyzing this picture it became clear, that albeit the winners were Baburs' soldiers, spiritual victory belonged to Afghans since they were fighting for their homes, died for their families and

**3rd International Conference
«Research, Innovation and Education» 2016**

for their convictions- all this can be considered as their ideological victory: "On the slope of another mountain Kutluk Kadam clutched and chopped down with one Afghan, and they both flew from the height of ten or twelve kari (about 0.71 m). Kutluk Kadam beheaded Afghan and brought it ... Many of Afghans were captured by us and released then [1;122].

In representation of Afghanistan, the author covered the subject of the victor and the vanquished not only on the battlefield, but in consciousness and ideology of the characters. The Triumpher, Babur, casted the shadow of defeat since the forage and provision for military horses run out and they lagged behind the troops. All this was a commonplace practice in XVI century. Not only horses, but the entire troops were transferred to the army of another commander. The lack of weapons, mismatch of the battlefield- all this changes were portrayed in "Baburname". Firstly, how those changes influenced on his consciousness and on his beys' minds, their impact on state of the mind of the commanders and ordinary soldiers on the battlefield. These circumstances certainly made "Baburname" one of the masterpieces of the world literature

It has to be noted the following characteristics of the preface to "Babur Nama": "Babur Nama" is autobiographical work. The works of this genre, especially, in memoirs, where the events described several years later, together with artistic sketches, direct description of events, are very peculiar to the generalized images of historical events ... He seeks to avoid the image of casual, fine, everyday situations, giving the preference to the main episodes, their selection" [1, 21].

The following fragment also justifies personal feelings of Babur seeing dying horses. Recall that while the outcome of the battle was determined by natural conditions and other factors. Thus, we can catch the moments when Babur recognized himself defeated: "These horses started to lag behind; there were days two or three hundred horses fall; the selected troops left unmounted... as far as to the Ghazni, the horses of my soldiers were in such condition [1, 123].

There were traced perfect artistic skills of Babur in the description of military battles in Afghanistan. Obviously, the author wrote these lines, when he was in a calm state of mind. At the same time, the inner world of Babur and his desire to seize land in his prime, his leisure time, and the process of hunting and observation refined ruler, reveling in the taste of victory, with the beauty of nature - all this found its high artistic interpretation: "They found a fat camel belonging to Hazaras, and brought it; This camel was killed, and we cooked shashlik from its meat, and the rest part of

**3rd International Conference
«Research, Innovation and Education» 2016**

meat was cooked in the pot, and we ate it. We never ate such delicious camel meat, some could not distinguish it from the lamb. In the morning we broke camp and moved to the winter hunt of Khazara ... Hearing this, we quickly moved forward, after travelling part of the road we reached the point where Khazaras ambushed us and started to fight. That winter fell very deep snow, to go off the road was difficult, the banks and the river bed were completely covered with ice; because of the ice and snow it was impossible to cross the river against those places where there was no way [1;129].

It was very important for Babur to maintain victory since most of his relatives and opponents, surrounding him selfish and idle legatees of Amir Temur throne, wished him a defeat. Having acted secretly and openly, they were trying to remove him from the pedestal of history. In such cases, Babur wanted to show its superiority over them, to prove that, the time expects him reign, to show everyone that he is a winner.

Babur acts as an experienced psychologist while portraying the image of actions, manners and behavior of Timurids' princes. By watching carefully every action of the Timurids, he objectively represents the information of socio-political condition of that era. Thus, with the help of today's "Notes" of the writer it can be traced not only the chain of the historical events, but also the psychological condition, the inner world of historical figures. Babur also tries artistically to portray the contribution of each representative of Timurids' dynasty in the preservation of Timurids' empire or absence of this goal. All this shows the high talent of the writer, whose ability to use the means of artistic depiction, even in the historical treatise is so subtle that every historical figure to get a detailed historical, political, objective, and at the same time, artistic and psychological characteristics. His trip to Herat, by invitation of the sons of Hussein Baikara the author described as follows: "The ambassadors also arrived to me; Then also appeared Mohammed Burunduk Barlas (One of the most authoritative beys of Maverannahr – I.S.). And I? -Why I should not go? In fact I had travelled the way which was more than one-two hundred yigach (8 km) ... Abdul Muhsin al-Mirza drove towards me. We were close to each other. I got off the horse with one side, Abdul Muhsin al-Mirza dismounted from the other side. Approaching each another and we greeted and [again] sat on the horses. Heading forward, near the camp, Muzaffar Mirza and Ibn Hussein Mirza drove up to us near the camp. They were younger than Abul Mohsin Mirza and they should go down to meet us before; probably the delay was a result of a hangover, not from the pride; This omission was due to enjoyment and entertainment, not pleasure. Muzaffar Mirza showed a great

**3rd International Conference
«Research, Innovation and Education» 2016**

zeal; We greeted each other sitting on a horseback; the greetings with Ibn Hussein Mirza took place in the same way [1, 148-149].

The formal greeting with Timurids' princes is quite justifiable. Babur, who arrived in Herat by the invitation of the eldest son Baikara - Badiuzzamani Mirzo, is trying to show by his behavior and manners who is a truly heir of Amir Temur. He sincerely believed that he is the only Tamerlane, concerned about the fate of the empire after the death of Hussein Baikara, in contrast to careless, short-sighted Timurids' rulers: "Badi 'al-Zaman Mirza's second visit had no such honor to me (they greeted Babur not very respectfully, he did not bow - IS), as before. I told to Mohammed Burunduk Beck and Zhu-n-Nun Bek: "Although, my age is not so old; in the capital of my father, that is, in Samarkand, I twice came on the throne, and withstand the battle. Who did fight so much and stand for [our] kin with alien enemy, as I struggled? The delay of providing me the decent honor is groundless. [1;149]. This episode shows the spiritual and historical superiority of Babur over the others of the Timurids' age, this victory resolved the question of the fight for the throne.

The Battle of Kandahar was so vividly and colorfully depicted by Zakhiriddin Babur, the reader often cannot catch quickly changing events following each other, where the winner can turn into the vanquished in an instant. The strength of such dynamism had made "Baburname" one of the widely read works: "From the part of the Argun ,Khalvashi Tarhan went into the water to fight with Kambar Ali and Tengri Birdie. Qambar Ali was wounded, while Kasim Bey caught an arrow in his forehead. Guri Barlas was wounded by an arrow in the eyebrows, which later came out from his cheeks"[1, 166-167].

The exact picture of the entire persistence of Babur on the battlefield, his dedication towards his people created such artistic moments which are rare in historical works: "... When we crossed the river, I saw a small crowd of people, who intends to go in one direction and then to another. Hesitated a moment, they finally moved to one side. Shokhbek, I thought. When he turned out, I realized, it was Shokhbek "... rely on the will of the Almighty, we nailed horseshoes and moved towards the enemy. "

In the episodes where the author described the India, battles and wars on its land, often found moments where character and personal qualities, the evolution of Baburs' world view were expressed. The author often does not notice how unconsciously he is moving from historicism and memoirs to the artistic style. Perhaps, the realization of the victory induces Babur, lyricist and life-lover, to portray even so realistically events from the perspective of artistry.

**3rd International Conference
«Research, Innovation and Education» 2016**

The characterization of the beys and the courtiers, warriors and soldiers in "Baburnama" can be noticed rich and informative lines from which it becomes apparent that the author wrote them in a good mood, under the influence of a sense of victory over enemies. Babur also carries the text of the mood of the army, especially in the moments of his victory, "and some of the guys, not just ignoring the attacks and blows of the enemy, in spite of the arrows and stones, were busy destroying and ram fortress", "at the same moment, people went to the fortress of mobile stairs", "soldiers have built a calling heroes and good name."

The victory of Babur and India, of course, brought him a worldwide fame. To preserve this victory, he put a lot of efforts, turning India, consisting of small feudal estates and rajas, to strengthened centralized state. Perhaps, because of this, the first President of India, Jawaharlal Nehru, noting Babur's place in the history of the state, wrote the following: "Babur was one of the greatest among the cultural and beautiful people in history. He was far from narrow-mindedness as sectarianism and scholasticism ... "[1, 166-167].

"Babur Nama" contains scenes the capture of India, where artistically described personal experiences of Indian captains. For example, the author reveals the psychology of a defeated warlord Gazihana by the following snippet: "I ordered him to hang around the neck are two swords, which he tied around his waist, to fight with us. He was so stupid and uncouth person, even when he has gone so far, he went on inventing all kinds of excuses. He brought forward, and I ordered him to remove the sword from the neck. When it was necessary to say hello, he hesitated to kneel; I was told to pull his legs and put on his knees by force. Then I ordered the one person who knew in hindi "[Translate to it] one after the other such words and let it remember them - I call you father and provided you respect and esteem; I'm done with you better than you could wait; yourself and your sons I will eliminate the need to beg from Baluchi, I rescued your women and households, which had been held captive by Ibrahim; I complained to you ownership of Tatar Khan, bringing three crore revenue. Have I done you wrong, you're hung up on the chest and at times two swords, he led troops on our land and raised there is confusion and rebellion? ". This spacey old man mumbled a few words, but he could not argue; And where he was to answer such compelling words "[1, 203].

When composing a psychological portrait of Gazikhan, Babur uses the comparison "muscat". Thus, Babur, the master of literature, refers all his sharp and piercing speeches as word "muscat". With this designation, he expressed a state of decline and

**3rd International Conference
«Research, Innovation and Education» 2016**

powerlessness of Gazikhan. At the same time, this comparison indicates on high skills of the write in the art of word.

Entering the fight with Sultan Ibrahim Indian Ludi, Babur writes that much worried about the battle for the town of Panipat, "... we did two three month way from home. It was hard to find mutual understanding with the enemy aliens. No we do understand their language nor they ours." This Babur qualities as courage, composure and ability to make decisions objectively, have helped him to correct the situation. In fact Babur have to deal with, "Gharib kavme", ie with "strangers" is not once and breathe the same air with them, to live on the same land. This realization depressed great commander, but he did not lose self-control and pride concludes: "Some of the soldiers were very afraid and worried, though fear and excitement had no reason; except that from the beginning the Lord has ordained, nothing could happen. However, to blame these people, too, not at all - they have the right to worry. After all, they were two or three months the way from home, they had to deal with foreign people. No, we know their language, nor they understand ours "[1, 207].

In "Baburname", face to face meeting between Babur and Ibrahim Ludi happened only once on the battlefield. Babur gave a vivid description of the state of Ibrahim Ludi, who panicked at the sight of the Timurid ruler, foreseeing his defeat. So there was a meeting of the winner and Babur defeated Ibrahim: "The troops of Sultan Ibrahim, show the distance, immediately went right for us. Seeing our troops and making sure they are in battle formation and the manner enemies hesitated, as if thinking, "Stand or not to stand, go or not to go?" And could neither stop nor go without delay forward as it was before "[1 ; 209].

We call attention to above picture. It has more artistry than historicism, which gives every reason to classify "Baburname" to fiction literature. Drastic changes occurred in the state of mind of Ludi with the appearance of Babur on the battlefield, then fear seized Indian commander of the Indian.

These haughty lines of the author of "Babur Nama" about the victory over Ibrahim Ludi represents the " interior monologue ", which includes the narration of all the achievements in the country, battles and victories, joys and sorrows," In 910, when Kabul was conquered and until this time I have always dreamed to conquer India, but sometimes feeble mind of beys and no support from relatives built predicaments to this, since a campaign to India Hindustan and conquest of the land of this country was not carried out. From that time until 932 year I tried very hard to conquer India, and in the period of seven or eight years, I led troops there five

**3rd International Conference
«Research, Innovation and Education» 2016**

times. At fifth time the great Lord, in His mercy and generosity, weakened and cast into nonentity such an opponent as Sultan Ibrakhim, and placed India under the command of our country"[1, 211].

Although as a true Muslim, Babur repeatedly said that all of the victories were achieved the will of Allah, he would not have achieved all this without a strong desire to win, strength and iron will.

Among the many features in "Babur Nama" there are descriptions and the Indian soldiers who, according to the author, had to fight for their country, for their families, were much braver than the soldiers of Babur. However, there are also great generals in the army, who were in panic because of numerical strength of large army of the enemy. Babur ruthlessly fought with them, trying to maintain the morale of his soldiers and the will to win: "The troops who had gone on patrol could not deliver any information and did not even have been able to infiltrate the fortress. People, who were in the fortress, came out far ahead, very careless. Enemy perpetrates strong attack and broke them. Sangar Khan Dzhandzhuha died as a martyr's. In the heat of the battle Kitt Bey jumped on his horse forward without chain armour. He knocked off his horse one of the wicked, and took him as a prisoner, but the [Indian] drew his sword from one of nokors Kitt Beck and the last hit on the shoulder. Kitt Beck suffered a lot of anguish and could no longer take part in the holy war against the Rana Sankoh. After a while he felt better, but he was left crippled. Kasamtay, Shah Mansoor Barlas and all those who came from Biany, because of fear or to intimidate others, very praised and extolled the skills and bravery of the wicked forces [1, 240-241].

This Babur, stating their struggle to maintain faith in the victory from his soldiers, simultaneously gives information about their inner world and personal experiences. Of course, as he wrote Babur, it had been easy for the soldiers as well. A foreign country, unusual weather, strange language affected the psyche of the soldiers. Despite this, preferring the truth, Babur fairly and realistically describes the opponent's attack by the army of its military commander. Giving artistic color to the event, the author on this side shows the courage of the enemy soldiers on the other - exposes the traitorous actions of his soldiers by spreading rumors about the large army of the enemy.

The period of life when Babur was in India generally can be described as the time of his victory. Ownership of land, once conquered by Amir Temur, the revival of the empire of his great ancestor –all this plans were in mind of Babur. It was a long journey

**3rd International Conference
«Research, Innovation and Education» 2016**

for Babur to achieve all this, he spare no one even the commanders of Timurids' dynasty. The great skill of the poetry was depicted in the image of the battle for the province of Chanderi. Riddled realism line, which speaks of the bravery and patriotism of Indians: "... decided that the castle will have to pass, they hacked to death their beautiful wives, they chose death for themselves, naked and rushed into the fight [1, 259].

The phrases about how the Indians killed their wives, undressed and went to face the death gives to this work a clear sense of realism: "In a short time, the pagans, completely naked, ran again and began to fight; Many of [our] people they fled and dropped from the wall; and a few people hacked to death and destroyed. The reason why they went so quickly from the wall, as they say, was: thinking that will have to take the fortress, they hacked to death their beautiful wives and [women] and they chose death for themselves, naked and rushed into the fight. In the end, my people attacked them from all sides and thrown from the wall. Two or three hundred wicked entered the yard Midin Rao; many of them killed each other in the following way: one standing with a sword in his hand, and the other one after the other tripped neck voluntarily under attack. Most of them went to hell "[1, 259].

Babur penetrates in the consciousness of Indian troops for the accurate transmission in the text their state of mind. In order to show the patriotism of the Indian people, the author portrays the dignity with which they meet death. In the phrase, "many of them killed each other in the following way: one standing with a sword in his hand, and the other one by one as volunteers tripped neck under attack". Babur reinforces the logic of his words. Each new word increases the expression of the previous word that recreates a picture of the war in front of the eyes of the reader.

The disclosure of a binary opposition as "the victor" - "the vanquished" by the example of "Baburname" allows more deeply and diversely to study the works of Zahiriddin Muhammad Babur, as well as to give an objective psychological characteristics of his personality.

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**3rd International Conference
«Research, Innovation and Education» 2016**

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