

Expression of Zahiriddin Babur's Spirit in The Literary Work by Alex Rutherford

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Abstract: This article examines the first book of the epic novel "Empire of the Moghul" by English writer Alex Rutherford, "Raiders from the North," dedicated to the life of our great ancestor, Zahiriddin Babur. At the same time, the depiction of Babur's mental state during his childhood, adolescence, reign, and military rule is analyzed.

Keywords: Zahiriddin Muhammad Babur, Amir Temur, Humayun Mirza, Shaybaniykan, Khanzadabegim, Samarkand, India.

Introduction: It is no secret to all of us that the life path of our ancestors, such as Amir Temur, who left an indelible mark on world history and laid the foundation for a strong state, Al-Beruni, Al-Khwarizmi, Ibn Sina, who contributed to the development of science, and Alisher Navoi, who was unparalleled in literary studies, has been studied by many historians and writers of the world. Among them, the exemplary life of Zahiriddin Muhammad Babur, who was able to create a great empire not only in Afghanistan but also in India, has not gone unnoticed by many researchers. Of course, it is not without reason that Babur, who studied military tactics from childhood, acquired religious and secular knowledge, and was educated for the future king, with his exemplary character traits, was able to achieve successes in his short life that some would not be able to achieve in a hundred years.

METHODS

Many literary works, short stories and novels have been written about Zahiriddin Babur by Uzbek, English and English-speaking Indian writers. In particular,

Uzbek writers: Pirimkul Kadirov ("Starry nights"); Khairiddin Sultonov ("Baburiyname"); Kamchibek Kenja ("Hind sorig'a").

English writers: Flora Annie Steel ("King errant"), Stephan Meredith Edwardes ("Babur: diarist and despot"), Stephan Frederic Dale ("The Garden of the Eight Paradises" ("Babur and the Culture of Empire in Central Asia, Afghanistan and Indian"), "Babur: Timurid

prince and Mughal Emperor").

English-speaking Indian writers: Muni La'l ("Babur: life and times"); Javohar La'l Nehru ("The Discovery of India"); Sardor Mohammad Jaffar ("The Mughal Empire from Babur to Aurangzeb").

It is gratifying that the legacy left by Babur, the study of the history of the great state he created, continues to this day. In particular, the work that we have chosen as the object of our work was written and presented to readers at the beginning of the 21st century. This great epic novel, created in English literature, expressing interest in the life path of Babur, is called "Empire of the Moghul". The work consists of 6 books. The first part of this novel was published in 2009, and the first book is called "Raiders from the North" and it impressively and vividly describes the life path of Babur, the events of the foundation of a new empire in India. Other books of the epic novel are devoted to the period from the history of the subsequent rulers of Babur's empire, Babur's descendants, to the collapse of the empire and the occupation of India by Great Britain. They are called: "Brothers at war" (2010); "Rulers of the world" (2011); "Tainted throne" (2012); "The Serpent's tooth" (2013); "Traitors in the Shadows" (2015). The novel "Raiders from the North" was written by Diana Preston and her husband Michael Preston, who both used the common pseudonym Alex Rutherford. We will study this work in depth and try to reveal how the writers presented the mental state of Babur in his youth, adolescence, reign and military rule.

DISCUSSION

We know from history that Babur Mirza belonged to the fifth generation of the great commander and ruler Amir Timur. For this reason, his father Umarshaikh Mirza paid special attention to Babur's upbringing from childhood and taught him to be worthy of his great ancestor Amir Timur. The following excerpt from the work emphasizes this very fact: "Babur's mind returned to Timur and his marauding soldiers. What would it be like to feel that the whole world was yours? To take a city and have its king writhe in the dust at your feet? How different it would be from ruling just this little kingdom of Ferghana. The petty politics of his father's court bored him. The chief vizier, Qambar-Ali, stank like an old mule in his sweaty robes. With his long yellowing teeth he even looked like one. And he was always up to something, whispering in his father's ear, bloodshot eyes swiveling to see who was watching. Timur would have sliced off the ugly fool's head without a moment's reflection. Perhaps, Babur reflected, he would do it himself when he eventually became king". [Raiders from the North, 19] It is clear from this passage that the desire to be a worthy son of his great ancestors, to follow in their footsteps and continue their work, was instilled in Babur's mind from a young age. In our opinion, Zahiriddin Babur was able to achieve the goals he set for himself and, in some ways, even surpass his great ancestors.

It is not reasonless that we say so. Babur Mirza, with a small number of warriors, at the age of 13-14, captured the virgin city of Samarkand, the capital of the state of Amir Timur, and a kutba was read there in the name of Babur Mirza: "He was king now . . . Would he live up to his father's hopes and his glorious ancestry? As it did so, he seemed to hear his father's much repeated mantra: "Timur's blood is my blood". His own lips began to repeat it, softly at first but then with more conviction. He would make both Timur and his father proud". [Raiders from the North, 20] In this passage, we can see how much pride and honor Babur felt in being a descendant of Timur. By the will of fate, Babur could not spend his childhood among his peers. The 12-year-old boy, caught in the whirlpool of the struggle for the throne, was forced to grow up very quickly, both mentally and physically. He learned to set goals for himself and take courageous steps towards his goals, and he accepted the struggle for the safety and happiness of his family members and subordinates as a responsible task.

"Anger surged through Babur. He would have liked to run these men through with his sword, here and now, like the animals they were, and kick their brainless heads on to the dung heap. "Arrest the two looters, Wazir Khan. They are guilty of plunder and rape. They

know the penalty. I wish it to be carried out immediately in the presence of the other members of their tribe". Babur felt his gorge rise and breathed deeply to steady himself. This was the law. He had only done what any leader must to maintain discipline and respect". [Raiders from the North, 66-67] Many officials, arguing that Babur was still too young, did not consider it necessary to entrust him with state affairs. However, with his mobility and ingenuity, Babur Mirza was able to show his place in state administration. It was not in the nature of the young ruler to oppress and humiliate his people. At the same time, he did not allow his subordinate soldiers to rob or commit injustices, even against ordinary citizens in the conquered territory. Soldiers who did not obey the established procedures were cruelly punished. We can clearly witness this through the passage cited above.

Babur Mirza lost Samarkand for the first time due to internal conflicts and a struggle for the throne with his brother Jahongir Mirza. During his second campaign, his youth and inexperience betrayed him in the fight against Shaybani Khan, who had many years of experience in battles. After the death of Shaybani Khan, despite the fact that he had agreed with the Iranian Shah Ismail and captured Samarkand for the third time, he was forced to leave this country again as a result of religious conflicts and misunderstandings. Babur's mental experiences in this situation are described by English writers as follows: "Babur's passion for Samarkand – which had never truly belonged to him – had blinded him. Now he must pay for his folly, forget Samarkand and begin again from Kabul to seek other lands in which to satisfy his ambition for empire". [Raiders from the North, 315]

On the sixth evening, a messenger arrived bringing a gift from Kabul. In a metal-lined wooden cask that, at the start of its journey, must have been packed with ice, he found some melons, sent by Khazada who knew it was his favourite fruit. Alone in his tent, as he cut into the moist flesh and tasted the sweet juice, tears pricked his eyes, so strong was his sense of exile. Khazada had meant to give him pleasure but her gift had also brought him pain". [Raiders from the North, 370] This passage is taken from the events after Babur defeated Ibrahim Lodi and conquered the land of India. The melons of his homeland, sent by his sister Khazoda Beg, influenced Babur so much that they even brought tears to his eyes. Only a person who has experienced exile can feel homesickness, but Babur Mirza was doomed to be away from his homeland for the rest of his life. It is very difficult to imagine this.

Many English and Indian writers and historians refer to Babur Mirza as a "Mongol" ruler, not a "Temurid". Of course, this is not without reason, because Babur is the

grandson of Yunus Khan on his mother's side and belongs to the 12th generation of Genghis Khan. Babur also mentions this in his autobiographical work "Baburnama". The state he founded has left a name in world history as the "Mongol Empire". Writer Alex Rutherford also comments on this historical process, quoting Babur's own words: "I've chosen a name for our new dynasty and lands. On the journey from Delhi, a messenger caught up with me bearing an impudent message from the Shah of Persia, written before he'd learned of our victory at Panipat. He said that he had heard of my enterprise – a "brigand's raid" he called it. He called me a "Moghul" – the Persian word for "Mongol" – in hopes of insulting me as a barbarian pillager. But I wrote back that I take as much pride in my descent from Genghis Khan, greatest of all the Mongols, as I do in my descent from Timur. To be called a "Moghul" is no insult. I told him I will carry that name with pride and so will our new empire which, God willing, might soon eclipse his own". [Raiders from the North, 375] This passage shows that the Iranian Shah Ismail calls Babur a "Mongol" by comparing him to his cruel ancestors, the Mongols, and thus tries to humiliate him. Babur Mirza, on the contrary, says that this is not an insult, but rather a sense of pride. Because Zahiriddin Babur was never ashamed of his Mongol ancestors, and in his "Baburnama" he proudly wrote that he was a Mongol on one hand. However, in his work he emphasizes more that he is a "Temurid" prince.

In 1526, Zahiriddin Babur, with his 12 thousand soldiers, defeated the 100 thousand army of the Indian king Ibrahim Lodi with the help of modern firearms and military tactics. According to writers, Babur's first impressions of India are as follows: "He was still finding Hindustan a bewildering, surprising place. Compared to his homelands it was indeed another world. Its mountains, rivers, forests and wildernesses, its villages and provinces, its animals and plants, people and languages, even its rains and winds were altogether different . . . But whereas when he had first crossed the Indus he had thought Hindustan alien, even oppressive, now he was starting to appreciate it. His journey had given Babur the opportunity to show himself to his new subjects but also to learn". [Raiders from the North, 405] Babur's initial thoughts about India were not very positive. In his opinion, India's language, religion, nature, climate, customs, people, in general, all aspects were fundamentally different from his own country. Perhaps that is why the homesickness never left his mind. But later, he came to know India as his own country and carried out great gardening and construction work there. During his short 4-year reign, he was able to make great changes in this country.

Babur's words to his son Humayun as a testament, feeling that his life was ending, are also expressed in a very moving way: "Listen to me. I have some other things to say to you. First, take care to know yourself, to understand yourself, and how to master any weaknesses . . . but, above all, preserve the unity of our dynasty. I am not so foolish as to think jealousies will not arise between you and your half-brothers. Do nothing against them, however much you think they might deserve it. Reconcile them, love them. Remember the principle established by our ancestor Timur that the lives of princes are sacred . . . Promise me, Humayun . . . promise me you understand my commands and will fulfil them." [Raiders from the North, 424] Knowing how negative the struggle for the throne with his brother Jahongir Mirza had been, Babur did not want this fate to be repeated in his children. He advised his son Humayun Mirza, whom he had chosen as the heir to the throne, to love and respect his younger brothers, not to hurt them, to respect their dreams and aspirations, and to always support them. Most importantly, he instructed him to do his best to become a worthy descendant of his great ancestor Amir Temur.

CONCLUSION

Alex Rutherford, when writing his work, first of all, relies on Babur's autobiographical work "Baburnama", the work "Humayunoma" by the pen of his daughter Gulbadanbegim, and other historical works written at that time. But the most amazing thing is that Michael and Diana Preston, in order to fully experience the spiritual experiences of Babur, walked the paths he traveled and saw with their own eyes the lands he founded. Perhaps for this reason, the work they wrote is written in a very convincing and impressive way, attracting many readers and history lovers. We have only studied the first book of the epic novel "The Mongol Empire", "Raiders from the North". Now, in our future research, we will continue to study the books of the novel dedicated to the history of the subsequent generations of Babur.

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