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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**"THE DEPICTION OF THE CARON EVENT IN THE
BABURNAMA OR THE VIRTUE APPRECIATED BY THE AUTHOR"****Yulduz Karimova**

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ABOUT ARTICLE

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Abstract: This article provides a contextual and consistent analysis of the virtues of Babur Mirza as depicted in the Baburnama in the event of the Battle of Karnal. It focuses on how, in the most perilous situations, the author relies solely on his intellect, resourcefulness, physical strength, vigilance, deliberation, and the ability to correctly assess the situation.

INTRODUCTION

In terms of physical perfection, as a ruler and military leader, one of Babur Mirza's leadership principles was to always serve as an example and role model for those under his command. As we mentioned earlier, Babur Mirza mastered this principle at a very early age since childhood and continued to uphold it throughout his life. It can be said that during the most difficult times when he was physically and emotionally alone, facing the cold breath of inevitable death Babur Mirza's heart remained filled with hope in God's protection and, secondly, with complete confidence in himself and his own physical abilities. The universal charm, honor, stability, balance, and extraordinary love of life in Babur Mirza's character can be traced to his belief in his own intellect, hard work, strength, and physical perfection.

MATERIALS AND METHODS

As a way to support our argument, it is appropriate to recall the Karwan incident (1502), which represents a climactic, highly mysterious, and simultaneously dramatic moment in Babur Mirza's life. Considering the artistic characteristics of the Baburnama, the Karwan incident can be regarded as one of the most exciting and intrigue-filled scenes of the work. Russian literary

critic Kuznetsova states: "The author-as-human appears in the text through the subject and word choice. Here, we use the term 'author's image.' The 'author's image' is also a result of the writer's aesthetic credo, literary-cultural background, worldview, and perspective. In the work, by managing all subject forms and all means, the author rises to the level of organizing the composition of the work. In this way, the author brings out characteristic aspects of their style."

¹The details of the Karwan incident are so thoroughly developed by Babur Mirza that it feels as if it forms an independent conflict, a complete subject, and a unique ideological-aesthetic world within the larger work.

In his description of the incident, Babur Mirza's choice of the dialogic form, such as "Dedimki" (Babur Mirza) and "Dedilarkim" (the enemy pursuers), is a characteristic feature of the writer's style, as emphasized in the theoretical discussion above. This choice of dialogue not only creates a simple, fluid, concise, and coherent portrayal but also helps highlight the sharpness of the dramatic situation and the tension of the scenario in its full force. Through this lens, the social-political and personal qualities of the author – Babur Mirza – are vividly revealed.

At the end of the Baburnama, the scribe, who was a close associate of Babur, calls him "the king of the capable" and enumerates eight of his qualities. Within the Karwan incident itself, six aspects of Babur Mirza's personality can be observed. Babur Mirza, who knows how to correctly assess and strategically use his physical abilities, believes that the only way to escape from his pursuers is to reach the mountain safely. Knowing that he could no longer rely on his tired horse to carry him further, he says: "After reaching the mountain, I thrust an arrow into my belt, and after climbing the mountain, I had full confidence in my strength" (p. 98). Here, we observe, first and foremost, that Babur Mirza relied on his own physical strength at the most critical moment.

No matter what, Babur Mirza immediately senses the treacherous path taken by his pursuers, who are attempting to break his spirit and extinguish his hope of escape. "They spoke arrogantly, asking, 'Where are you going now? Jahangir Mirza was captured. Nasir Mirza was ahead of them. These words disturbed me greatly. The problem is that if we are all caught in the trap, the danger will be much greater.'" (p. 98).

As you can see, Babur Mirza does not fall for the treachery of his pursuers. Realizing that Sultan Ahmadbek's claim that he would be elevated to the throne is a complete lie, Babur Mirza senses a great danger when Jahangir Mirza, Nasir Mirza, and others are gathering to capture

¹ Kuznetsova E. The Image of the Author, the Narrator-Character, and the Narration in the Novels of Gaito Gazdanov // <https://rep.herzen.spb.ru/publication/5267>

him. Babur Mirza can see the political cunning behind Ahmad Tanbal's actions, which indicates his ability to correctly analyze the current situation.

As the situation becomes increasingly complex and Babur Mirza senses that additional forces may come to assist his pursuers, he attempts to establish diplomatic relations with them: "Lead me to a path where I can reach the khans' (uncles' – Y.K.) place. I will show you more respect and mercy than you desire. No, if you do not do this, stay on your path. My Lord – my horse. This is also a good service" (p. 98), says Babur Mirza to his pursuers.

Although the pursuers accept Babur Mirza's offer, promising to guide him to his destination and assist him, based on years of experience, Babur Mirza remains, thirdly, vigilant, thoughtful, and alert.

In the recounting of events from 1497-1498, Babur Mirza bitterly reflects on having lost both Andijan and Samarkand, feeling lost in between: "The fool was expelled from here, separated from there" (p. 64). Furthermore, he recalls the tragic fate of several young Timurids such as Boysunqur Mirza, Sultan Ali Mirza, and Sultan Mas'ud Mirza, whose gullibility and lack of reflection contributed to their downfall. Understanding that in matters of the state, with the constant pressure of the throne and the presence of both major and minor rivals, one can never afford to be careless, Babur Mirza knew well the necessity of being extraordinarily vigilant in such situations.

The enemy pursuers, swearing an oath on the Quran to demonstrate their loyalty, may have convinced Babur Mirza of their sincerity. However, Babur Mirza's rightful suspicion is evident when he says: "Although they swore an oath, their trust was never complete. I led them at first, and then I led them again" (p. 98).

In the details of the Karnon event, as mentioned earlier, Babur Mirza introduces a dialogical form in the interaction between him and the pursuers. Academic Izzat Sulton states: "The dialogical form serves as a powerful tool for conveying the author's thoughts or the psyche of the characters to the reader."¹ Indeed, in the dialogue "Dedimki, Dedilarkim," the participants of the event—Babur Mirza and Ahmad Tanbal—are depicted in a clear, concise, and vivid manner, with the life-ground they stand on and the spiritual-psychological foundation revealed. This clarity leads the reader toward the unfolding events and the inevitable confrontation.

Babur Mirza, with only twenty arrows in his quiver, no other weapon, and both his horse and himself worn out and weak, realizes that the enemy's pursuers have grown in number. Babur Mirza had received secret information that Ahmad Tanbal had sent Yusuf Dorug'ani to assassinate the king.

¹ Sulton I. Theory of Literature. – Tashkent: O'qituvchi, 2005. – 392 pages.

In his interaction with the pursuers, Babur Mirza describes it as follows:

- "I said: What will come of your memory?"
- "I said: All your servants will do what they can, they must go. The king will raise you up."
- "I said: How can I go in such confusion and war... how can I trust..." (99th verse)

Yusuf Dorug'ani himself tells Babur Mirza: "... what can I hide... Shaykh Boyazidbek found your message and sent me." (99th verse)

Babur Mirza, feeling the cold breath of inevitable death near him, does not hide his state from the reader: "When I said this, I felt a strange state. It is said that the fear of death is worse than anything in the world... I felt an anxiety within myself." (99th verse)

Reading these lines, we repeatedly witness how Babur Mirza, in front of his reader, is honest and sincere. The author does not attempt to create a false hero or an ideal character at any point. Even in this situation, Babur Mirza openly describes the psychological state that any strong person on the border of life and death may experience.

Babur Mirza leads the reader through the next scenes of his psyche. In this scene, we no longer see Babur Mirza as the one experiencing a strange state and feeling anxiety. Instead, we see him as someone who has made a firm decision: "I reflected on it. I said, if a person lives for a hundred years or a thousand, in the end, death must come.

If sadness is removed and there is a desire to go,
One must leave the heart-enlightening palace."

(Meaning: Whether you live for a hundred years or just a single day, you must leave the palace that delights the heart.)

"I decided to face death." (99th verse)

At this moment, let us try to experience Babur Mirza's emotions with him: "I reflected on it," he says. This means that, at this time, he is analyzing and reflecting on the existing situation. The conclusion is that the end of any life is death, and any existence inevitably leads to oblivion. No one can remain forever in the palace of life. Eventually, everyone will face this truth, whether sooner or later. This was Babur Mirza's psychological state before death. With his deep, philosophical thoughts and firm conclusions, the 19-year-old author's character emerges in the Karnon event in this way.

The British Orientalist William Rasha Burke states: "Babur Mirza could have fallen into deep despair, but he used his willpower as a shield against all difficulties. Confronting the misfortunes he experienced, his struggles made him even more determined and stronger."¹ In this regard, Babur Mirza's advice to his son Humayun regarding the fate of kingship—

¹ Rashburk V. The Builder of the Sixteenth Century. – Tashkent: Sharq, 2011. – 208 pages.

“Negligence and laziness do not suit kingship,” “No subject can live like a king,” and “If you are bound to the world, accept whatever comes upon you”—aligns with the author's acknowledgment of these principles.

In a moment when the fear of death overwhelmed him, Babur Mirza overcame it through reflection, thought, and mental strength, declaring, “I decided to face death.” In the image of Babur Mirza, who placed his head in prostration while hoping for God's grace and the intercession of the Prophet Muhammad, we see a complete Muslim who accepts both good and bad days, and ultimately submits to God's will, embodying the true spirit of faith.

In reflecting on the true meaning of Babur Mirza's phrase “I decided to face death,” literary scholar Zuhridin Isomiddinov, in his article *Bobur's One Sentence*, mentions that Nabijon Boqi, a fellow writer, had once suggested to Komil Avaz that the phrase could be interpreted as an instance of suicide, and suggested including it in *Boburnama*. In response, Komil Avaz used this interpretation in his novel *Qo'nalg'a*, translating it as “I tried to kill myself, I wanted to die.” These misinterpretations have caused significant spiritual and moral confusion. Concerned about the potential harm these misreadings may cause, Isomiddinov warns: “If this mistaken idea is repeated by different individuals and eventually accepted as truth, it is better to refute such ‘axioms,’ especially if these views are related to the beliefs or actions of a great writer or scholar.”

In his article, Zuhridin Isomiddinov, addressing the mistake in interpreting Babur Mirza's phrase “I decided to face death,” provides several solid reasons based on Islamic teachings to clarify this error. His final explosive conclusion returns to the context, relying on Babur Mirza's own words: “Babur's phrase ‘I decided to face death’ means ‘I recognized that my death is inevitable, and I have accepted it’ (decision, acceptance, inevitability—all are connected). This is not just a matter of interpreting one sentence, but understanding Babur's beliefs and character.”¹

As Zuhridin Isomiddinov emphasizes, in the phrase “I decided to face death,” there is not only the meaning of true Muslim faith and pure belief, but also an important element of pride, honor, determination, and bravery inherent to Babur Mirza. We believe that it is essential to consider these qualities as well, which are central to his character.

In the extremely dangerous situation, while observing Babur Mirza's psychological and physiological state, a particular detail from the events of 1495-1496 in *Baburnama* comes to mind: “In Samarkand, Boysunqur Mirza ruthlessly punished the organizers of a conspiracy who claimed that the position of the Tarxon Bek family was weakening. Among them was Darvesh

¹ Isomiddinov Z. *Bobur's Statement // Tafakkur*, 2008. Issue 2.

Muhammad Tarxon, who had been considered one of the prominent beks during the reign of Sultan Ahmad Mirza. Babur Mirza describes this punishment scene: "They brought Darvesh Muhammad Tarxon. He was asked a couple of questions. He couldn't answer well. Such a person should not live, if he cannot answer. The Mirza ordered his death. Darvesh Muhammad Tarxon, overwhelmed with anxiety, clung to his breast and tried to wipe away his tears, but they took him away to be executed." (54th page)

Fear and panic reduce a person to a helpless, vulnerable state, as shown by Darvesh Muhammad Tarxon, who, in his panic to find salvation, is portrayed by Babur Mirza as if he is reading his heart. To Babur Mirza, Tarxon, who fought for his dignity and honor in life, should have carried the burden of fate and death with the same dignity and strength that was expected of someone of his rank, receiving death in accordance with his status, and maintaining his courage.

Overall, the ability to maintain composure in any situation, determination, perseverance, and bravery are essential qualities of human willpower. Psychological literature emphasizes that: "Being able to control oneself and not being afraid does not mean being free of fear, but rather being able to suppress such emotions with the power of one's will without losing one's mind or completely succumbing to fear. This is essentially the meaning of being able to manage oneself."¹ In the case of Babur Mirza during the Karnon events, he not only overcame his own vulnerability and anxiety but also, using his mind and reasoning, rose above the terror of death. As a determined and brave individual, he resolved to face death with courage. When Babur Mirza said to the three enemies who were trying to bind him: "...let's see which of you can come close to me," he was relying solely on his physical strength. For two days and nights, until the arrival of his allies, Babur Mirza not only survived but also, we believe, reminded Ahmad Tanbal and his men of his abilities, reinforcing his potential once again.

In Babur Mirza's view, bravery (shujo') and masculinity (mardonalik) are the highest qualities that men hold dear, qualities that define their very essence and character. These qualities are the ultimate criteria by which Babur Mirza evaluates rulers, beks, and amirs. These descriptions and evaluations carry Babur Mirza's unique spirit and soul.

He proudly describes his father, Umar Shaykh Mirza, as a man of great courage and strength: "He was a man of great bravery... he had a powerful fist, and no young man could withstand the blow of his fist."² He also praises his uncle, Sultan Ahmad Mirza, saying he possessed great bravery. Babur Mirza's mentor, Khwaja Mawlona Qozī, was also noted for his

¹ Ivanov P. General Psychology. – Tashkent: National Society of Uzbek Philosophers, 2023. – 480 pages.

² Bobur Zahiriddin Muhammad. Boburnama. – Tashkent: Sharq, 2002.

exceptional courage: “He was never afraid; no one was braver than him.” In describing his servant, Tūlun Khwaja, Babur Mirza notes: “He was one of the bravest and most valiant of the Qazaq youth.”

Conversely, Babur Mirza harshly criticizes cowardice and fearlessness, as seen when he describes his uncle, Sultan Mahmud Mirza: “He was a cowardly person.” Babur Mirza’s assessment of his uncle Sultan Mahmud reflects his disdain for those who lacked the courage to confront their fears, as when he recounts Sultan Mahmud’s reluctance to fight Ahmad Tanbal: “Sultan Mahmud was not a warrior. He was very reluctant to fight. When he met Tanbal, he showed signs of weakness and hesitation.” Babur Mirza’s sharp criticism is also reflected in the words of Ahmadbek, who, seeing Sultan Mahmud’s fear, says: “What is Tanbal compared to you, that you are so afraid of him? If you are scared, just blindfold yourself and go meet him.” Ahmadbek, whom Babur Mirza recalls as a “Turk, straightforward but brave and statesmanlike”, subtly ridicules Sultan Mahmud, advising him that it takes a brave heart to face such threats.

Babur Mirza himself emphasizes the importance of courage and resolve in his assessment of the men around him. He speaks of his younger uncle, Sultan Ahmad Khan, with respect, noting: “He was a man of strength and bravery, with an unshakable belief in his sword. He was not afraid of anyone, and his sword was never far from him. He always carried it on his side.” This respect is further evident in his admiration for Sultan Husayn Mirza, who was renowned for his swordsmanship: “He was a man of great bravery and masculinity. Everyone knew of his ability with the sword. No one from the Timurid lineage was known to be as skilled with the sword as Sultan Husayn Mirza.”

Despite his high regard for figures like Sultan Ahmad Khan and Sultan Husayn Mirza, Babur Mirza also notes their tragic flaw: their inability to foresee the impending rise of Shaybani Khan. Sultan Husayn Mirza, despite his military strength and bravery, could not understand the power of Shaybani Khan until it was too late. Babur Mirza reflects on the downfall of those who could not anticipate future dangers: “...it is one thing to strike at the enemy, but it is another to hide from it.” Sultan Husayn Mirza, who had once been a mighty ruler, only realized the strength of Shaybani Khan’s forces when it was too late, leading to the fall of Khorasan under Shaybani Khan’s cavalry.

This theme of foresight and the tragic inability of powerful men to adapt to shifting circumstances is a recurring lesson in Baburnama. Despite the immense courage, resilience, and talent that these rulers possessed, their failure to anticipate the rise of new powers such as Shaybani Khan led to their ultimate demise. Babur Mirza’s story, therefore, becomes not only

one of personal courage but also of the lessons learned from the downfall of even the most powerful rulers. The Baburnama is ultimately a lesson in wisdom, strength, and the importance of understanding the world around you.

Despite his bravery, courage, and martial prowess, the figurative "death" of Sultan Ahmad Khan, who could not rise above his unsubstantiated older brother Sultan Mahmud Khan, is deeply tragic. After being defeated by Shaybani Khan (1503), captured, and then released through the khan's "benevolence," he was shamefully expelled from Tashkent to Mongolia, a humiliation he, as an honorable and conscientious person, could not bear.

According to Tarikh-i Rashidi, when Sultan Ahmad Khan was on his deathbed, it was suggested that "Shaybani Khan might have poisoned you, we should bring medicine from China." He responded: "Yes, Shaybani Khan poisoned me, and this poison is that Shaybani Khan rose from a lower rank to a higher one. He captured both of us, my brother and me, took us prisoner, then freed us. This humiliation filled my whole body with pain. If there were a remedy for this poison, it would have been helpful."

The Bukhara or Mawarannahr History author vividly describes the impact of Shaybani Khan's rise from a lower class to a higher one: "Following the examples of Chinggis and Timur, Shaybani rose to the position of supreme commander. Once a wanderer in the deserts, this man, with the strength of his arms, became the ruler of several regions. On his path to world conquest, he felt he had the power to advance further. Perhaps, in the near future, another ambitious and brave hero, like Shaybani, might emerge to expand the boundaries of the country eastward. Who knows, Shaybani might appear as a new, extraordinary figure in the way Timur did?"¹

RESULT AND DISCUSSION

As emphasized by Muhammad Haydar Mirzo, Sultan Ahmad, as a perceptive and wise man, would have naturally felt the sharp, painful ache in his body while contemplating the past. This was because he knew very well that Shaybani Khan had risen to power by stepping on others, particularly from a lower rank to a higher one.

The hypocritical actions of the Mongol khans, who sought to strengthen their political positions, expand their territories, and restore the former glory of the Chinggisid dynasty, had started well before Sultan Ahmad's time, even during his 1488 campaign to Tashkent.

Shaybani Khan had been part of Sultan Ahmad Mirzo's army during the Tashkent campaign, aligning with Sultan Mahmud Khan to act against the Timurid forces. However, Sultan Ahmad Mirzo was defeated and forced to retreat. Sultan Mahmud Khan, seeking to

¹ Vamberi H. History of Bukhara or Movarounnahr. – Tashkent: Literature and Art Publishing, 1990. – 91 pages.

eliminate the Timurid princes, intensify internal strife, and weaken them, did not hesitate to use even his own kin, including his nephew, Babur Mirzo, for his political objectives.

The betrayal during the decisive moments of the Battle of Saripul, the retreat of Sultan Mahmud Khan's army when help was needed during the Siege of Samarkand, the halt of the promised assistance to Babur Mirzo in 1498 in the conflict with Ahmad Tanbal due to the gifts received from Bek Telba, and the non-fulfillment of promises made to Babur Mirzo—such as the promised lands of O'ratepa in 1502—were not mere coincidences.

Loyalty to oaths, fulfilling kinship duties honorably, and bravery were all unshakable characteristics of Babur Mirzo's nature. Despite the injustices being committed against him by the Mongol khans—his uncles—Babur Mirzo, who keenly felt the wrongs done to him, still proposed an alliance with Ahmad Tanbal and the expulsion of the Mongols from the region. He responded to this proposal by saying, "It would not be right to serve my uncles, the khans; serving them is less honorable than supporting Tanbal in his kingship" (94-b).

CONCLUSION

In the foreword to the 1960 edition of Baburnama, academician Vohid Zohidov writes: "In the era when Babur Mirzo lived, there were two main directions and, accordingly, two main groups. One focused on establishing peace across the country and ensuring the creation of material and spiritual wealth, while the other aimed, conversely, to divide the country, destroy or hinder the process of creating material and cultural wealth. The main issue that defines Babur's character and illuminates his personality is that he was on the side of the first direction and the first group" (9-b.). Through this statement, the scholar clearly and concisely outlines Babur Mirzo's life credo, his moral and spiritual stance, and his human-social mission. At the same time, Zohidov also points out the main reason why Babur Mirzo's image might seem unfavorable to some readers when perceiving him artistically.

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