

Description of Victorious and Vanquished Man Psychology in “Boburnoma”

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Abstract: *The article analyses Babur's world view, his attitude towards socio-political situation of that period, skill of the poet in the usage of words and phrases, his ability to reveal socio-political condition of that period from the point of view of winner psychology and defeated man in the light of his abilities as historian, politician and impartial expert.*

Keywords: Bobur, author's world view, Khusayn Boyqaro, Sulton Ibrokhim, Bobur expert of his time, psychological condition of the “winner” and “vanquished”.

1. Introductions

In this article is given analysis of Babur's overview, his points on social-political situation of that time, being master of poet in using words and expressions, his abilities to reveal social-political situation of that time through psychology of winner and being winner by prisms of his abilities in terms of historian, politic and impartially expert.

2. Materials and Methods

In this work meeting the demands of the theme, the comparative-historical classification methods are used. Scientific source materials form is object.

3. Results of the Research and their Discussion

We come across a lot scenes describing Bobur's characteristic features, his inner world and psychological changes in such places of “Boburnoma”, where India and namely the battle and fighting scenes are depicted. While describing such scenes in his book, the author seems to be unaware of becoming a fiction writer when he unintentionally departs from historical books and memoirs style. May be in the result of victorious delight a lyric poet Bobur, who loved life and constantly and wrote about its transient feature, about the importance of enjoying life in his poems over and over again, he also feels himself free here and tries to describe events artistically.

In the description of historical personalities - beks and noblemen, military leaders and common warriors, we see the lines rich in literary depiction, when the author of “Boburnoma”. It becomes evident that the author was in good mood, when he defeated his rivals and was pleased with the feeling of the victory. In the following extract the author described the mood of the troops and first of all the scene when he won over the enemy “... some young people didn't pay attention to the enemies military and fighting forces, to their weapons and stones, they were busy with destroying its gates, at that time slaves climbed up the ladder to the castle”, “Young people were brave and showed their courage” these sentences realistically display the tension on the battlefield, psychological condition of those who

participate in the war, and how they behave themselves on the field.

Bobur's victory in India, certainly brought him fame. In order to preserve this victory he vigorously administered the works and turned India into one independent state once being a small roja and feudal country.

Therefore, the first president of India Jawaharlal Nehru wrote precious words about Bobur's role in Indian history in his books “The Discovery of India” and “Glimpses of world history” that “Bobur was one the perfect people among other civilized and wonderful ones. He was far from limits of different castas and prejudice” [4].

Literary depiction of the conquest and the proof of defeat his Indian rivals are described in its own way in “Boburnoma”. In one place, where Bobur described Indian military leader G'ozikhon, his inner world, changes in his psychology are given in a skillful manner, which can be observed in the communication between defeated G'ozikhon and winner Bobur. Bobur uses suitable words and phrases to describe changes in G'ozikhon's inner world: “I had ordered that the two swords he had girt to his waist to fight me with, should be hung from his neck. Was such a rustic blockhead possible! With things as they were, he still made pretensions! When he was brought a little forward, I ordered the swords to be removed from his neck. At the time of our seeing one another he hesitated to kneel; I ordered them to pull his leg and make him do so. I had him seated quite in front, and ordered a person well acquainted with Hindūstānī to interpret my words to him, one after another. Said I, “Thus speak: - I called thee Father. I shewed thee more honour and respect than thou couldst have asked. Thee and thy sons I saved from door-to-door life amongst the Balūchīs. Thy family and thy *haram* I freed from Ibrāhīm's prison-house. Three *krors* I gave thee on Tātār Khān's lands. What ill sayest thou I have done thee, that thus thou shouldst hang a sword on thy either side, lead an army out, fall on lands of ours, and stir strife and trouble?” Dumbfounded, the old man stuttered a few words, but he gave no answer, nor indeed could answer be given to words so silencing” [5].

In above text Bobur draws attention in order to increase the influence of the conversation and describes the psychological condition of G'ozikhon by giving literal

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description of his psychological state. Here the ability of Bobur's word choice is worth praise. While describing by general words which may be in such cases as impressive and insulting people he used the word "silencing". This word expresses strong effect, which shows defeated G'ozikhon's condition, his spiritual world and his poor state. It also informs about Bobur's skill in word choice, using it in its place.

When Bobur began fighting with Indian sultan Ibrohim Lo'diy, when he was excited before the war for the city Panipat, an unknown city, which was as he claimed "a two or three months' journey between them and their homes; our affair was with a foreign tribe and people; none knew their tongue, nor did they know ours". In this case Bobur's brevity, his capability of taking decisions with self-control, correctly assessing the situation helped him to improve the circumstances. Even in such cases Bobu'r power, his logical thinking, self-possession in short time accounts him to make right decisions despite some changes in his psychological condition, which he conceals from others. In fact, without necessity to communicate with this "foreign tribe and people" and the problem of living together with them in one medium for the rest of the time made Bobur feel anxious, but he dignifiedly came to following conclusion: "Some in the army were very anxious and full of fear. Nothing recommends anxiety and fear. For why? Because what God has fixed in eternity cannot be changed. But though this is so, it was no reproach to be afraid and anxious. For why? Because those thus anxious and afraid were there with a two or three months' journey between them and their homes; our affair was with a foreign tribe and people; none knew their tongue, nor did they know ours" [6].

In "Boburnoma" victorious Bobur's encounter with Ibrohim Lo'diy face to face takes place on the battlefield, where these military leaders face each other on the battle field only once. Bobur describes Ibrohim Lo'diy's psychological condition very vivid and live. Here, when Indian sultan feels his defeat he cannot control his actions and perturbation begins as he sees Bobur's figure on the battle field. In artistically description of Ibrohim's condition the author could lively convey the victorious Bobur's inner world as well as Ibrohim's, who was feeling defeat on the battle field: "From the time that SI. Ibrāhīm's blackness first appeared, he moved swiftly, straight for us, without a check, until he saw the dark mass of our men, when his pulled up and, observing our formation and array, made as if asking, "To stand or not? To advance or not?" They could not stand; nor could they make their former swift advance" [7].

If we pay attention to the above description, the author described the actions of Sul-ton Ibrok-him on the battlefield in such a lively manner that the images of this type in the book make "Boburnoma" more of a belles-léttres style than of a historical one. The psychological condition of Ibrok-him Lo'diy has been changed so quickly from the moment that Bobur's blackness appeared on the battlefield till he saw him, this change has been caused on account of the fact that an Indian commander heard about Bobur's fame, but hasn't seen him so far, and now when he saw him it appeared to be dreadful for him. By the perplexed actions of Ibrahīm Lo'diy we can anticipate Bobur's vigour, a military leader defeating

his rival and becoming a victor leading over the battlefield. With following phrases "From the time that SI. Ibrāhīm's blackness first appeared, he moved swiftly, straight for us, without a check", "he saw the dark mass of our men", "To stand or not? To advance or not?", "They could not stand; nor could they make their former swift advance" Bobur quite lively described this scene. Of course Bobur is unaware for Sul-ton Ibrohīm's ideas in this scene, but by his action a shrewd reader of "Boburnoma" can realize that Bobur's rival was first troubled, then as the course of affairs became fierce and the dynamism arose, the Indian commander showed signs of confusion in his actions and inability to conceive battlefield clearly. As the changes in Sul-ton Ibrohīm's actions, and namely his troubling and impetuous condition were described with utmost skill by the author.

There is "inner speech" in a proud manner of the author after gaining the victory over Ibrohīm Lo'diy, after his achievements in this country, his sufferings in the result of fights, his estate acquired in the consequence of these difficulties, happiness from respect and fame, where Bobur's inner exclamation is given as following "... from Bhīra to Bihār, was in the power of the Afghāns and in it SI. Ibrāhīm was supreme. In proportion to his territory his army ought to have been 5 laks, but at that time the Eastern amīrs were in hostility to him. His army was estimated at 100,000 and people said his elephants and those of his amīrs were 1000. Under such conditions, in this strength, and having in my rear 100,000 old enemies such as are the Aūzbegs, we put trust in God and faced the ruler of such a dense army and of domains so wide. As our trust was in Him, the most high God did not make our labour and hardships vain, but defeated that powerful foe and conquered that broad realm. Not as due to strength and effort of our own do we look upon this good fortune, but as had solely through God's pleasure and kindness. We know that this happiness was not the fruit of our own ambition and resolve, but that it was purely from His mercy and favour" [8].

In this case although Bobur as perfect muslim with modesty reiterates that the main cause of his victory is Allah, but for his set determination, vigour and zeal for the victory, it would not be possible to achieve his goal. Bobur's words we accept as a matter of fact, as he had great faith to Allah in his soul, there wasn't any weakness in this faith, and he expressed with deep believe and trust that the victory came in the result of this faith and it was also cause of his happiness in gaining his aim.

In "Boburnoma" Bobur described real self-sacrificing warriors among Indian troops, who courageously protected their motherland, their country from Bobur's army. At the same time there were people among Bobur's warriors, who seized by fear spread rumours that the enemies military forces were much more than in reality. Bobur was merciless towards such warriors, and he took serious measures in order to avoid enemies ruse and keep spiritual courage on the battlefield: "our scouts were able neither to get into the fort (Bīāna) themselves nor to send news into it. The Bīāna garrison made a rather incautious sally too far out; the enemy fell on them in some force and put them to rout. There Sangur Khān *Janjūha* became a martyr. Kitta Beg had

galloped into the pell-mell without his cuirass; he got one pagan afoot (*yāyāglātīb*) and was overcoming him, when the pagan snatched a sword from one of Kitta Beg's own servants and slashed the Beg across the shoulder. Kitta Beg suffered great pain; he could not come into the Holy-battle with Rānā Sangā, was long in recovering and always remained blemished. Whether because they were themselves afraid, or whether to frighten others is not known but Qismatī, Shāh Manṣūr *Barlās* and all from Bīāna praised and lauded the fierceness and valour of the pagan army" [9].

Bobur paid great attention to the spiritual condition of his army and described the ways how he struggled to eliminate depression and gave information about inner world and moral emotional feelings of his troops. As he stated it was not easy for his troops either. No doubt that foreign country, inappropriate weather conditions, strange language influenced on the psychological condition of his people. In spite of this, the veracious features of Bobur exceeded when he extensively and realistically described the scene where one of Bobur's capable beks was attacked by the rival warrior "snatched a sword from one of Kitta Beg's own servants" and deprived him of attending of one of the important fights of that time "g'azo". It is a good example of the author's honesty, which shows the bravery of rival warrior and on the other hand reveals deficiencies of his own fellow-fighters, who tried to create panic by spreading the rumour of exceeding number of enemy forces.

The period of victory is mostly observed during Bobur's activities in India. Bobur spent all his military potential with the aim of restoring great empire of his grandfather with all its former grace by conquering the lands once belonged to Amir Temur. In achieving his aim he mercilessly fought against those who opposed him, sometimes he even fought against Temurids. Bobur vividly and with numerous realistic parts described the scene of fighting for Chanderiya province in India, where he displayed all his skills. First of all, this scene shows the love of Indian people for their motherland, their devotion to their land and that they will stop at nothing in their determination, which is described with high artistic skill. From the other hand there are a great number of such episodes, which shows Bobur's courage in realistic description of historical events, Bobur's faithfulness to his vow to be veracious in writing, and even when such scenes were contrary to his own ideas about the movements on the battlefield, he described realistically his enemies spiritual cheerfulness, love for their motherland and preference of death to the captivity to Bobur's troops. Such scenes made "Boburnoma" even more famous and showed distinctly literary skill of the author.

In these scenes Bobur described lively and vividly such things as opponents - Indians' psychological conditions, ability to control themselves even in the difficult situations on the battlefield, courageously face the death, preference of dying to being captive to Bobur's troops not only themselves, but also their wives and children. These lines show that although it was Bobur, who won the war, but morally winner was the Indian folk and it showed the attitude of Indian people towards the army that protruded into the foreign lands. From the other side this description embodies an example of highly artistic work rather than

historical work. The author describes the psychological condition of Indian troops, their facing the death, heroically accepting it without any evident changes in their moral conditions by sentences as "they put all their ladies and beauties to death, then, looking themselves to die, came naked out to fight". In the phrases like "they put all their ladies and beauties to death, then, looking themselves to die, came naked out to fight", "there almost all killed one another in this way", "thus went the greater number to hell" the psychological condition of the Indian army, their inner feelings are depicted quite realistically: "In a little while they came out again, quite naked, and renewed the fight; they put many of our men to flight; they made them fly (*āuchūrdīlār*) over the ramparts; some they cut down and killed. Why they had gone so suddenly off the walls seems to have been that they had taken the resolve of those who give up a place as lost; they put all their ladies and beauties (*ṣūratīlār*) to death, then, looking themselves to die, came naked out to fight. Our men attacking, each one from his post, drove them from the walls whereupon 2 or 300 of them entered Medīnī Rāo's house and there almost all killed one another in this way: - one having taken stand with a sword, the rest eagerly stretched out the neck for his blow. Thus went the greater number to hell" [10].

In the text above Bobur shows difficult psychological condition experienced by Indian army, which can hardly be imagined by anyone. The author describes psychological condition of Indian army highly naturally and realistically here, which creates the general image of courageous people, ready to die for the protection of their motherland. When thinking logically, it becomes clear that no one is eager to die. In order to show the patriotism of Indian people Bobur describes them "eagerly" ready to death. It was described affectively by this word showing the inner world of Indians, who were not afraid of death, anticipating everything as the fates decree and changes occurring in the psychology, which proves his literary skill: "almost all killed one another in this way: - one having taken stand with a sword, the rest eagerly stretched out the neck for his blow", "they put all their ladies and beauties to death, then, looking themselves to die, came naked out to fight". In these sentences, with the help of a line of several words Bobur reinforces the logic of the word. Each word intensifies the force of the previous word, which helps to describe the horrors of the war to the reader in an affective and realistic way as if occurring in real life.

In conclusion, it can be said that "Fierce rules of that time remained in force and in Bobur's oeuvre, who was separated from his motherland in the result of persecute and settled in India, his inner experiences passed to his works. May be this was the reason why he wasn't indifferent like all those writers, who could not bear "troubled world", unfair fate, good-for-nothing society and did not fit to his time" [11].

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