INTRODUCTION
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Mirza Kamran was the second son of Zahir-ud-din Mohammad Babar and Gulrukh Begchik. Babar was a famous conqueror of India and the founder of the Mughal dynasty (Mughal an adaptation of Persian word for Mongol) in India, which lasted more than two centuries. Babar who was the descendant of two greatest conquerors of Central Asia - Timur and Chenghiz Khan - was born on February 14, 1483 C.E. His father, Omar Shaikh, the King of Farghana, died in 1495, and though only twelve years of age, Babar succeeded to the throne after the death of his father.

Babar was not only just a brave soldier, he was a great conqueror and an able king too. He was also endowed with great literary abilities that reflect in his poetry.

Babar was - in the words of William Erskine, the writer of the book ‘History of India’, as quoted by Mrs. A.S. Beveridge - “undoubtedly one of the most illustrious men of his age, and one of the most eminent and accomplished princes that ever adorned an Asiatic throne”.¹

In order to conciliate several tribes, he married the daughters of many tribes. One of his wives was Gulrukh. Gulrukh’s parentage though not mentioned in the records available was perhaps a Begchik Mughal, but not one of a royal birth. Babar married Gulrukh in 914 Hijri.² She gave birth to a number of children. Shahrukh and Gulizar died soon. Ahmad also expired in his early age but Kamran and Askari reached maturity. Though Babar has not mentioned Kamran’s birth in his Tuzuk it appears
that writing of Tuzuk-e-Babari was postponed for some days; perhaps these were the same days when this marriage took place and Kamran was born. This is why there is some lack of consensus on the precise date of his birth. S.R.Bakshi and S.K. Sharma, the editors of ‘Great Mughals’ mention it to be in 1509 C.E. (914 or 915 A.H.), and that of his younger, Mirza Askari’s to be in 1516 C.E. (921 or 922 A.H.). However, the author of ‘Mirza Kamran – A Biographical Study’, Prof. I.A. Khan says that Askari was seven years younger to Kamran.

Kamran Askari Shahrukh Sultan Ahmad Gulizar

Kamran was younger than Humayun, and Humayun’s year of Birth as found recorded is 913 A.H., whereas S.K. Banerji mentions May 6, 1508 C.E. (914 A.H.). Kamran was among one of the children mentioned by Gulbadan as going with her father to Samarqand in 1511 C.E. (911 A.H.). Moreover, it has not been mentioned in the fragments of annals of 914 A.H. These circumstances indicate the year of Kamran’s birth as in between last months of 914 or early months of 915 A.H (1509 C.E.).

Kamran received a good education as any Turkish prince of the time. Apart from the usual training in reading, writing, horse-riding and archery, he was also given a good education about history, religion and literature. Besides this, Babar took personal interest in his education and training. In 1522 C.E (928 A.H.) when Kamran was only a child of thirteen*, Babar especially wrote a versified treatise on Muslim laws for

* Mrs. A. S. Beveridge has mentioned the age as 8 years, which may probably be a miscalculation or a misprint. While born in 1509 C.E. he would attain 13 years of age in 1522 C.E.
his instruction.  

About this masnawi Mrs. A.S. Beveridge writes: “Babar wrote the Turki poem of 2000 lines to which Abul Fazl and Badaoni give the name Mubin (the exposition) but of which the true title is mentioned by the (Nafa’isul Ma’asir) to be (Dar-e-Fiqha) Mubaiyan (the law expounded). Spring also found it and called it fiqha-e-Babari (Babar’s law). It is versified and highly orthodox treatise of Mohammadan Law, written for the instruction of Kamran. A commentary on it, called Mubin also was written by Shaikh Zain.”

This masnawi was especially composed for the education of Kamran and he would certainly have become familiar with religion and ethics.

Babar himself wrote about the importance of Masnawi Mubin in his Tuzuk in these words: “From time to time before it (Mubin) whatever came into my head, of good or bad, grave or jest used to be strung into verses and written down, however empty and harsh the verse might be, but while I was composing the Mubin, this thought pierced through my dull wits and made way into my troubled heart.

A pity it will be if the tongue which has treasure of utterances so lofty as these are, waste itself again on low words, sad will it be if again vile imagining finds way into the mind that has made exposition of these sublime realities. Since that time I had refrained from satirical and jesting verses, I was repentant (taib), but these matters were totally out of mind and remembrance, when I made that couplet (on Mulla Ali Jan). A few days later in Baigrama when I had fever and discharge, followed by cough, and I began to spit blood each time. I coughed, I knew when my reproof came, I knew what act of mine had brought this affliction on me.
Whoever shall violate his oath, will violate it to the hurt of his own soul, but whoever shall perform that he hath covenanted with God, to that man surely will He give great reward.

O Lord! We have dealt unjustly with our own souls; if thou forgive us not, and be not merciful unto us, we shall surely be of those that perish.

Taking a new place of the penitent (repentant) pleading pardon, I gave my mind rest from such empty thinking and such unlawful occupation. I broke my pen made by that court, such reproof of sinful slaves is for their felicity; happy are the highest and the slave when such reproof brings warning and its profitable fruit.”

From this statement the subject matter of masnawi is not clear but it is evident that it was a religious and ethical one. Sabahuddin Abdur Rehman, the author of Bazm-e-Timuria, also gives the statement about the Masnawi: “Babar wrote an ethical and religious versified treatise entitled Dar-e-Fiqha-e-Mubaiyan for the instruction of Mirza Kamran.”

Not only this masnawi meant for Kamran’s education but Babar had been sending his other works and precious books to him also. On the occasion of his victory over Ghazi Khan the ruler of Maloot (Milwat), elder son of Daulat Khan Lodi in January 1526 C.E. (932 A.H.), the first thing that he did while inspecting the fort was to visit Ghazi Khan’s Library and choose some precious books for Kamran, while some he sent to Humayun. Kamran was in Qandhar at that time.

It is evident from this statement that due to Kamran’s academic interest a lot of books were given to him. Again in January 1529 C.E. (935 A.H) he sent his verses which were written in India to Kamran and Humayun alongwith the alphabet of Babari script: Babar had also given a copy of Tuzuk which he endeared like his own soul, to Kamran.

In 1514 C.E. (920 A.H.) when Babar returned to Kabul, Kamran and Humayun came to welcome him and brought him to the city,
indicates that though Kamran was at that time only five years old, he had been taught the royal customs from a very early age.

These statements point out that Babar had a great attachment and full confidence on his able son and he played a very important role in Kamran’s education, training in literature, religion, administration and warfare etc.