



Artistic Description of Babur Cities in Indu Sundaresan`s “Taj Mahal” Trilogy

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Summary

The Indian-American author Indu Sundaresan discusses the Mughal Empire in her *Taj Mahal* trilogy. In this work, she narrates, in her unique style, the events that played a significant role in the economic, political, social, religious, and cultural life of the empire. The author mentions the capitals of the Mughal Empire during the reigns of Akbar, Jahangir, and Shah Jahan (1556–1658), including Agra, Delhi, Fatehpur Sikri, and Lahore, as well as Turkish-Indian cities like Surat and Goa, which served as bridges between Europeans and the empire. The Mughal Empire changed its capitals for various reasons. In this context, Agra, Delhi, Fatehpur Sikri, and Lahore served as capitals at different times. Other Mughal cities also held great importance due to their strategic and geographical locations. Besides the capitals, the other cities of the Mughal State also differed from one another in terms of their locations.

Keywords: Indu Sundaresan, *Taj Mahal* trilogy, Mughal cities, Turkish rulers, historical events.

Indu Sundaresan'in "Tac Mahal" Üçlemesinde Babur Şehirlerinin Sanatsal Tanımı

Özet

Hint-Amerikan yazar Indu Sundaresan, “Tac Mahal” üçlemesinde Babür imparatorluğundan bahseder. Yazar, bu eserinde imparatorluğun ekonomik, politik, sosyal, dini ve kültürel yaşamında önemli rol oynayan olayları kendine özgü üslubuyla anlatır. Yazar, 1556-1658 yılları arasında hüküm süren Babür İmparatorluğu döneminde Ekber, Cihangir ve Şah Cihan'ın başkentleri olan Agra, Delhi, Fatehpur Sikri ve Lahor'dan ve Avrupalılar ile imparatorluk arasında köprü rolü oynayan Surat ve Goa gibi Türk-Hint şehirlerinden bahseder. Babür İmparatorluğu çeşitli nedenlerle başkentlerini değiştirdi. Bu bağlamda imparatorluğun farklı dönemlerde başkentliğini Agra, Delhi, Fatehpur Sikri ve Lahor kentleri yapmıştır. Diğer Babürlü şehirleri de stratejik ve coğrafi konumları bakımından büyük önem taşıyordu. Başkentlerin yanı sıra Babürlü Devleti'nin diğer şehirleri de buldukları konum itibarıyla birbirlerinden farklılık gösteriyordu.

Anahtar kelimeler: Indu Sundaresan, “Tac Mahal” üçlemesi, Babürlü şehirleri, Türk hükümdarlar, tarihi olaylar

Introduction

It is known that the Mughal state had to change its capital several times due to certain political, economic and social reasons. In this regard, the cities of Agra, Delhi, Fatehpur Sikri and Lahore were the capital of the Mughal Empire at different times. When the empire changed its capital or

moved it to another place, the star of the former capital city never faded, its vitality continued, as Agra and Delhi had an ancient history of being the center of attraction in terms of trade. Fatehpur Sikri was a center where religious and spiritual personalities gathered at that time. Besides being important from a military point of view due to its geostrategic position, Lahore played the role of an important bridge connecting its land trade with other regions of India.

Main part

Biruni, one of the most famous scientists of Turkish-Islamic and world history, gave valuable information about a number of Indian cities in his work “Tahkiku Ma li`l – Hind”(Idris, 1988, p.450-451). Europeans began to expand their activities in India during the reign of Jahangir Shah, and sent a large number of representatives to this region. European representatives wrote reports about India and sent them to their countries. This information contained very important news about the cities of India. In the work called “Report” written by the Dutch representative Francesco Pelsart, information about several Mughal cities is reflected (Francisko, 2022).

In the “Taj Mahal” trilogy, the writer describes the events that took place in Agra, one of the capitals of the empire. The general view of the city is recreated in the reader’s mind throughout the novel. The important buildings, life, weather, as well as other events that happened in this city are reflected in the work. Due to the hot weather of Agra, we see that Jahangir enjoys living in the city of Lahore, where the temperature was more pleasant. The delay in India’s all-important monsoon rains is depicted in realistic detail, making life in Agra difficult. The king and his dignitaries, who go hunting, start preparing before sunrise, as later the heat would be unbearable. The nature of Agra is described in the work, while the names of existing vegetation and animals are mentioned. Since the city is located on the banks of the Yamuna river, the writer naturally emphasizes the role of this river in the life of the city. The author mentions that since Agra is the capital city, the rulers built different magnificent and eye-catching buildings here. Thus, within the walls of the Agra fort, there were six palaces overlooking the Yamuna river, and each of them had its own style of architecture, identified with its owners. The author writes: “Some of them had marble balconies and verandas built on the battle arenas of the towers of the fortress. Some of them were built of red sandstone like a castle and gave grace to the buildings. These sandstone and marble buildings in the harem palaces, as well as patterns decorated with enamels and mirrors, are symbols of the empire's glory” (Sundaresan, 2006, p.20-21). When Emperor Akbar first came to

Agra, there remained a small fort on the banks of the river Yamuna, unimportant and haphazardly built, with ramshackle walls. This was Emperor Akbar's fortress in 1570 on the banks of the tranquil Yamuna River in Agra, which became famous as the Lil Qila, or Golden Fort. The castle was later demolished and a new castle with three gates was built in its place, since its strategic position was perfect. The fort along the river was approximately one km. The walls of the fort were made of red sandstone brought from local quarries and were located seventy steps above the river. Akbar's purpose in demolishing the old fort was to demonstrate the grandeur of Babur's empire with the new one to be built.

Beyond Hathi Pol stretched the shooting ranges of the imperial palaces towards the endless barren plains of the Ganges. The landfills were located in an enclosed area surrounded by vegetation and rocks. Here the ground was brick and the dust that rose in the breeze polluted the air. But where this empty land ended, life expressed itself with forests.

In contrast to the Europeans who used violence against Muslims in the Middle Ages and in the modern era, and still considered themselves civilized, the Turkic-Muslim rulers in the Middle Ages and in the modern era respected the worship of the local people and foreigners from Europe and enabled them to freely practice their religious rules in the geography covered by the European Babur Empire. The author draws attention to these issues in the trilogy, whenever the topic was touched upon. She points out that Agra had mosques as well as churches for Jazvid monks to worship.

Mentioning the existence of Khal Anga, a special space within the walls of the imperial harem in the Agra Fort, I. Sundaresan describes it as a courtyard of hand-polished, sixty-four squares of perfect marble blocks in black and white, of which roof opened to the sky. When the sun scorched the palaces in the suffocating summer days, the black marbles absorbed the light, and the white marbles reflected the light as the heavy and clear water reflects the pearl inside. The four corner marbles were ten steps on each side. On one side of the courtyard there was a marble balcony high above the ground, and here the writer who talks about sofas with pearl-embroidered cushions on them, being deeply familiar with historical sources, also includes a description of the gardens belonging to the Baburs located in Agra. Mughal rulers built many gardens in the hot climate of India. When the sun scorched the palaces in the breathless summer days, the black marbles absorbed the light, and the white marbles reflected the light as the heavy and clear water reflects

the pearl inside. The four corner marbles were ten steps on each side. On one side of the courtyard there was a marble balcony high above the ground, and here the writer, who speaks about couches with pearl-embroidered cushions on them, is deeply familiar with historical sources, and includes a description of the gardens belonging to the Mughal Empire located in Agra. Babur rulers built many gardens in a hot climate like India. 22 different gardens are mentioned in “Baburnama”. Some of them were built by Babur Shah, the founder of the empire, while others were the gardens he loved and visited. Babur, who thought that the most important thing in the gardens was water, personally led the digging of the pools. Babur said that “he built beautiful, well-planned, neat gardens in barren, plain India” (Babur, 2011, p.314-315). Instead of huge buildings like other rulers, he made urban arrangements that facilitated daily life and met needs. The author describes the Zahara garden as a garden in the novel “Feast of Roses”. According to this description, the name is derived from the name of the daughter of Emperor Babur.

This description also gives the distinguishing features of the Mughal gardens: “What distinguished the Mughal gardens was the water; the rushing waters spouted from the fountains, gurgling with a soothing stillness. The garden of Zahara stretched from east to west and from north to south and was divided into four quarters by water channels intersecting in the center. Therefore, the gardens were given the name charbagh, which means four gardens. Besides providing the water needed by the plants and trees, the canals prevented the summer heat that manifested itself in flat places in the plains and created freshness” (Sundaresan, 2006, p.249).

In connection with the storyline of the trilogy, I. Sundaresan also describes other historical events that took place in Agra. Agra is the scene of the weddings of Jahangir and Mehrunnisa, Jahan Shah and Arjumand Banu, Shahriyar and Ladli, Nadira and Dara, the accession of Jahangir, Jahan Shah and Aurangzib to the throne, elephant fights, the weighing of rulers on their birthdays, how the state treasury is protected, and the spreading of cholera epidemic. happens. The author also mentions the Synagogue built by Akbar Shah in Agra: “The Synagogue was a temple built in the palace complex in the Agra Fort. It was an octagonal hall. There was a glass section in the ceiling to let light in, and everything inside was spotless, white marble: the columns, the floor, and even the sunlight. Here, Akbar would receive representatives of various different religions in India and listen to them debate the virtues of their faith. Among them were Jain and Buddhist priests, Jazvid monks invited from Goa, Hindu monks, Muslim sects and Zoroastrians who showed presence in

their lands” (Sundaresan, 2006, p.172). According to the writer’s description, there was a balcony covered with a marble screen rising to the ceiling around the upper part of the Temple. The women of the harem came here to listen to the philosophical topics debated below. They didn’t make a sound; they knew that many of the men in the hall thought that it was only their privilege to comment on the intricacies of religion. A woman’s duty was to follow what she was told according to the beliefs of her husband, father, and even her son. It was forbidden to ask questions. In fact, men did not even know that women were listening to them; even if they knew, they ignored them and gave them covert permission. Apart from this, the writer informs about other monuments in Agra and brings to mind that the tombs of Akbar Shah and Giyas Bey are also located here. At the same time, in the novel “Shadow Prince”, she describes how it was built by providing extensive information about the Taj Mahal, which is "a tear flowing from the cheeks of time", according to Tagore, who made Agra famous in the world (Sundaresan, 2010) .

The history of the city is also reflected in historical sources. According to the historian Bostan, “The city built on two banks of the Yamuna River is in the south of Delhi. Agra, the capital of the Babur Empire in the 16th and 17th centuries, is known today only for its preservation of masterpieces of Mughal art.” He continues: “In the time of Sultan Aladdin Shah, Delhi was merged into Biyana province. Strategically important, Agra was rebuilt by Sikandar Lodhi (1495) and became the center of government. Today, one of its suburbs still bears the name of Sikandar. During his rule, the importance of Agra gradually increased. After the last Lodhi ruler, Sultan Ibrahim (1517-1526), was defeated in a battle with the Mughals, the city fell into the hands of Babur. Agra, which was the capital during Babur's time and developed a lot, continued to expand to both sides of the Yamuna River during the reign of Akbar Shah. It continued to be important in the times of Jahangir and Shah Jahan” (Bostan, 1988, p.450-451). Thus, it became an administrative and military center during the time of the Mughals. The city, which remained under the control of the Jats and Marathas from the second half of the 18th century, came under the control of England in 1803. Agra, which played an important role in the struggle for independence against the British, maintained its political importance in various periods of Indian history. The city of Agra was the foremost center of trade, culture, education and art during the time of Akbar Shah. Babur’s tomb in Agra, Jahanara Begum Mosque, the fortress built by Akbar Shah on the right bank of the Yamuna River, the tombs of Akbar Shah, Mirza Giyas Bey, Nurjahan Khatun and the Taj Mahal can be counted among them. Delhi is one of the capital cities of the Empire, about which extensive

descriptions are given in the novel. After Babur Shah, Humayun Shah moved his capital to Delhi. In 1558, Akbar left Delhi with his viceroy Bayram Khan. In 1648, Shah Jahan's new capital Shahjahanabad, Delhi became the capital again (Lamine Hashim Ali, 2005, p.25). The writer skillfully uses these historical facts in her trilogy to describe Shah Jahan's transfer of the capital from Agra to the city he built in his name in the novel "Shadow Prince" (Sundaresan, 2010, p.253). Delhi, a historic city, is situated on the west bank of the Yamuna River, a tributary of the Ganges, in north central India and about 160 km from the Himalayas. The city has been the center of many Muslim sultanates that ruled in North India since the 13th century, and it continued to do so until the last Babur sultan of the British, Bahadur Shah, handed over power in 1858. Nizami Kali Ahmed writes: "Today's great Delhi, which reflects its rich history and cultural heritage with its mosques, madrasahs, palaces and mansions, has grown over time in seven separate cities built in different eras, far exceeding its first borders like Rome, which the famous poet Iqbal compares. Delhi largely lost its importance after the Lodhi center of government was moved to Agra, but the city regained its importance after the establishment of Babur's rule. Humayun settled here and built a fort in the city called Dinpanah. Humayun's tomb is also in Delhi" (Nizami, 1994, p.126-128).

One of the capitals of the Babur empire is Fatehpur Sikri. Indu Sundaresan devotes a lot of space to the city of Sikri in her novels "Twentieth Wife" and "Feast of Roses". With the conquest of Gujarat, "Fatehpur", which means victory, was added to the name of the city and became Fatehpur Sikri. The author describes how the city was built. Architects and engineers received Akbar's orders with hesitation. It was far from Agra, the capital of the empire. But Akbar tells them that Fatehpur Sikri will one day become the capital. No one important lived in this area ever. But the emperor said that somebody important will be living there, when he chooses that place for himself. When he was told about the lack of water sources, Akbar ordered them to dig a lake. They fulfilled the order. A very large lake was dug and filled with water. In 1571, two years after the birth of Salim, he laid the foundations of a mosque and an imperial palace in Sikri. Members of the empire used Fatehpur Sikri as their residence for fifteen years. But with each passing year, as the lake's waters receded, the expected rains failed, and the dust turned the city's red sandstone buildings and everything else a dull brown, Akbar realized it's time to leave the city. Fifteen years after Akbar moved his capital from Agra to Fatehpur Sikri, the city was abandoned and he moved his palace to Lahore to control the threat from the northwest, the king of Uzbekistan. Neither he nor his courtiers at that time ever returned to Sikri. Later, the writer skillfully uses the meeting of Mehabat with

Jagat Gosain in Fatehpur Sikri to show the state of the city after its abandonment: “Thus, in the summer of 1611, in the scorching heat of the Indus-Ganges plains, the golden sandstone buildings of the city turned pale pink, and human voices was inaudible in its courtyards, the gardens were dry in the hot sun and most of the window panes were covered with dust. The tracks had disappeared and the tracks of horses, elephants, camels and bullock carts were no longer discernible. In the abandoned market street of Sikri, a traveler was riding his horse alone towards Diwani-khas. On the dusty path, thin, flexible stunted trees were lined up, the branches stretching to the sky” (Sundaresan, 2006, p.111).

From these descriptions, it is clear that Fatehpur Sikri, a monumental city that has been the passion of a great empire, was in danger of disappearing. Although this was a thriving city that once housed an imperial palace, it had lost its former glory, although the sounds of harem women could be heard in their palaces.

Fatehpur Sikri was the capital of the Baburs between 1574 and 1586. It is located 37 km southwest of Agra (Rizvi, 1995, p.473). When Akbar Shah visited Salim Chishti, one of the sheikhs of the Chishtiyya sect who lived in a cave near the village of Sikri, sheikh gave him a good news that soon he will have a son. He built a palace here and after the birth of his son (Jahangir), whom he named Salim, was born in this palace, he ordered other magnificent buildings to be built around the city. After his triumphant return from Gujerat in 1574, he named it Fatehpur. Until 1586, he decorated Fatehpur Sikri, which was the capital of the Baburs for twelve years, with architectural works reflecting the splendor of the state and especially his time, even after he left here and returned to Agra. According to A.H. Tanpinar, “A capital is always a capital. No matter how much it is silenced, it still speaks” (Tanpinar, 2011, p.79).

Currently, Lahore, which is located within the boundaries of the state of Pakistan, is one of the capitals distinguished by its important position in the Mughal Empire. In the novel “The Twentieth Wife”, the author describes the wedding preparations of Prince Salim, showing that the place of the wedding is the city of Lahore and describes the famous Moti (meaning pearl in Hindi) market. The writer gives information about why Lahore became the capital: Emperor Akbar's spies conveyed the news that Uzbek king Abdullah Khan intends to invade India. At that time, Fatehpur Sikri was officially the capital, but because it was located in the southwest of the country, it was too far for the emperor to move comfortably. Akbar chose Lahore to take a position close to the

expedition against the Uzbek king. Thus, the emperor left the newly founded city of Fatehpur Sikri with all its entourage and headed for Lahore. In Lahore, Salim's first wife, Princess Man Bai, gave birth to a son named Khosrow. The writer talks about the events in Lahore in connection with the plot line of the work. Thus, in the novel "The Twentieth Wife", Prince Salim's wedding ceremony, the birth of his child, the assassination of Salim's father, the king and nobles leaving Lahore due to the fighting in the Deccan, Prince Khosrow's escape to Lahore, Jahangir's grand entry into Lahore after defeating the rebels, Khurram's betrothal to Arjumand Banu, the mild weather of Lahore, the events related to Dilkush Baghi, which Jahangir attacked for Mehrunisa, take place in Lahore. In the novel "Feast of Roses", the writer informs about the transfer of the capital from Fatehpur Sikri to Lahore, as well as Lahore being the winter place of the empire. After Delhi, the cholera epidemic spread here, the ruler and his twentieth wife escaped from Mehabat Khan's captivity and went to Lahore. Jahangir was buried here, Mehrunisa was exiled to Lahore, and Abul was also buried here. The author highlights the importance of the city when describing her protagonist Jahangir entering the city after suppressing his son Khosrow's rebellion: "After the settlement with the rebels, Jahangir decided to enter the city of Lahore with a ceremony. This would be his first visit to Mughal India. The day for Jahangir to enter the city of Lahore had arrived. This place was of great importance both from the point of view of defense and administration; besides, it was a strategic point. Without the Deccan wars, Jahangir would have enjoyed living in Lahore; because it was milder than Agra in terms of heat" (Sundaresan, 2004, p.299).

In the novel "Shadow Prince", the author, using the event of Jahanara's visit to Lahore during his visit to Kashmir, shows that Jahangir's grave is here, and by having Jahanara meet Mehrunisa, she brings to the attention of her readers that Mehrunisa also lived in Lahore.

In terms of its position, Lahore became an important center in trade with Central Asia and the Middle East. Father Monserrate, who visited the Babur Empire in 1582, thought that Lahore was bigger and richer than any city in Asia or Europe (even Agra, Delhi and Fatehpur Sikri, which he also visited). He wrote: "In terms of size and wealth, the city is unrivaled both in Asia and Europe" (Lamine Hashim Ali, 2005, p. 27). Agra is connected to Kandahar and Kabul via Lahore. In this connection, Kandahar also connected India to Central Asia. (http://pu.edu.pk/images/journal/csas/PDF/4_v33_1_18.pdf)

In 1566, Akbar Shah started the reconstruction of Lahore Fort. Jahangir, Shah Jahan and Aurangzeb also made important additions and changes. In addition, Akbar surrounded the city with a fortress with thirteen gates. The most important mosques in Lahore are Maryam Zamani, Moti, Wazir Khan, Anaga, Kanboh and Badshahi, built in the 17th century. Lahore has more than six "charbagh"-style gardens built by the Babur sultans, all with steep paths leading up to the central building or pool. The most notable of these gardens is the famous Shalimar (Shalimar) garden, which was started by Akbar Shah while he was rebuilding the Lahore Fort and continued by Jahangir, Shah Jahan and Aurangzeb, and built by Ali Mardan Khan in 1642 on an area of 320,000 square meters. In particular, this garden is among the most beautiful examples of its style with more than 400 fountains, water channels, 3 lakes and 3 large terraces (Rizvi, 2003, p.57-58)

While capitals carried the character of their founders to other regions of the state, on the other hand, they flourished by incorporating and integrating all religious, ethnic and geographical features (Özel, 2021, p.100).

Allahabad, located in India, is one of the cities where the events described by the writer take place. The city was called Allahabad from the 17th century until 2018, but was later renamed Prayagraj. Situated at the confluence of the three rivers Ganges, Yamuna and the invisible Saraswati, the town is known for its production of produce and religious cult products. It is the motherland of Jawaharlal Nehru. The Indian government claims that the city's original name was Prayag. It is presented as a place mentioned in their Vedas books. Founded by Akbar Shah in 1575, the city was first called "Illahabas" and later changed to "Allahabad", which means "City of God". Ibn Khaldun writes that "the existence of property (dynasty) and the state is a condition for building a city and establishing settlements" (Haldun, 2004, p.629-630). In the Middle Ages, Allahabad had the honor of being the religious and spiritual center of India.

The confluence of the Ganges and Yamuna rivers is on the main road connecting Calcutta to Delhi and Amritsar. According to legend, the city was probably founded in the 1000s B.C. by a king named Ida who came from Balkhi in Punjab. The ancient Indians called it Prayaga (place of sacrifice) or Pratishana (place of refuge). The main development of Allahabad started when Akbar Shah built a steep fence in the city due to its strategic importance and gave it the name Ilahabas. Over time, the name of the city took the form of Ilahabad and Allahabad. The garden named Khosrow garden, which was built according to the Iranian-Teymour garden tradition, contains the

tombs of Jahangir's son Khosrow along with his mother, sister and an unknown fourth person (Buyukchoshkun,1989,p.503-503).

Surat is one of the cities where important events took place in the trilogy. Surat is a port city of Gujarat province, which plays the role of a bridge with Europeans. The author describes the events that took place in Surat, such as Khosyar being sent to inspect three ships under construction at the shipyard in Surat, Middleton's arrival in Surat, Rahmi's ship returning from Jeddah to Surat, Thomas Roe's arrival in Surat, and the British representative obtaining permission to open a factory here. In general, it can be seen from the plot line of the trilogy that the port of Surat is of great importance in terms of the British entering India. Fortified in this port, the British slowly began to move towards the interior of the empire. Historical sources also prove this: "In 1661, the center of the north-west trade of the company was the city of Surat. The manager of the British factory in Surat was also the governor of East India". The Dutch accepted that the power of the Dutch ended here, saying, "They - the Babur people of Surat have to dance to English songs" (Özel, 2021, p.248).

One of the places addressed by the writer is the port where the city of Goa is located. Goa was the center of the Portuguese in India. Describing events such as the taking of Rahmi to Goa, the burning of 120 ships belonging to the empire, the writer takes into account the presence of the Jazvid church that exists here. Along with Goa, in the novel "Feast of Roses", the writer, who provides information about the city of Daman belonging to the Portuguese empire, revives the political landscape of that time in the mind of the reader.

Ajmir is one of the cities where events take place in the trilogy. In the novel "The Twentieth Wife", Selim, who wants to be a leader, prepares to rebel against his father at the instigation of his women. In the novel "Feast of Roses", it is described that Jahangir went to Ajmir in order to be close to the battles of Mawar led by Prince Khurram, the birth of the third child of Khurram and Arjumand Banu, the rebel of Prince Khurram against his father Jahangir, taking the advantage of him falling ill in Ajmir, and in the novel "Shadow Prince", it is described that the protagonist Jahanara with her father's permission, went to the city of Ajmir, where the shrine of Khoja Muinuddin Chist was located, and gave birth to her child in this city.

One of the cities mentioned in the trilogy is the city of Burhanpur, where Danyal died of alcohol poisoning, where the last moments of Arjumand Banu were described, and where the British ambassador appeared before Prince Parviz.

The author writes about the events that happened when Khosrow rebelled against his father, expertly describes that Sheikh Bukhari's army of 5,000 men was attacked by Khosrow's men, and that Jahangir who learned that the prince was here, came after him, that Khosrow's eyes were gouged out in the city of Sultanpur as a punishment, gives her readers the name of the next Babur city in the literary trilogy. Ahmedabad is one of the cities mentioned in the trilogy. It is as if the author is reviving the map of Babur's empire in the minds of his readers by mentioning the names of these cities. The writer, who gives information about the city, shows that despite all the efforts, the city, which was captured by Anbar Malik 2 years ago, was lost by the Baburs. Already in 1599, the Mughal empire stretched across a very wide area on the Indian map, Kandahar and Kabul in the northwest, Kashmir in the north, Bengal in the east, and Berar in the south. The writer describes Mandu in the Gujrat region as the most powerful city in the world to conquer and describes the city in detail: the city was in a fortress on the top of the mountain. There was no need for a moat around the fort, as there was a precipice a step outside the walls, and the lower one overlooked a wooded valley whose depth had never been measured. Only two doors opened to the castle; the one in the south was called the Tarapur gate, and the one in the north was called the Delhi gate. Both gates involved a very difficult climb up the foothills, and in truth only the Delhi gate was more accessible. The depicted Mandu fortress is strategically similar to fortresses in Azerbaijan. Thus, forts such as "Galesan-Goresan", "Shusha", "Alinja", "Bazz" are similar to the Mandu fortress due to their role in our history. Both Shusha and Alinja fortresses have become the subject of fiction literature in historical works due to their location and role. The description of Shusha in Jan Gevr's novel "Khaja Shah" and the description of Alinja Castle in Yunus Oguz's novel "Toward the Peak" were very similar to Mandu Castle. The magnificent cities and monuments once built by Turkic rulers in India are being destroyed by nationalists today.

Conclusion

No matter how much Indian nationalists destroy Turkic-Muslim monuments and try to lose these traces, they forget that Taj Mahal, which is visited by millions of tourists every year and is mentioned as an exemplary love in many Bollywood movies is a Turkic – Muslim monument, and the gardens that add beauty to the harsh hot climate of India and turns it into green land also belong to turks-muslims. If they want to erase these traces completely, then they should erase the history of India and write a fake history again. Despite all this, unlike Indian nationalists, Indians express themselves as a combination of Indo-Turkic-English.

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