

The Place Of 'Memoires' By Z.M. Bobur In A World Literature

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Annotation: Babur is one of the great characters of Asiatic history. Boburnoma is a magnificent contribution to the field of literature. 'Boburnoma' is exceptional and beautiful. The style of 'Boburnoma' is plain, lively and of matter of facts. As a piece of history 'Boburnoma' has no equals and as a piece of literature, is has a unique place. This article says us that the 'Boburnoma' which stands higher than most of the autobiographies, the world literature has ever produced.

Key words: composition, image, character, soul, wonderings, a noble person.

Among Babur's scientific-literary heritage, his world-famous work is "Boburnoma". It is not known how "Boburnoma" was originally named by the author. However, based on Babur's own words and his daughter Gulbadanbegim's information in the work "Humoyunnama", it can be assumed that this work was first called "Vogeanoma". In one of Babur's Ruba'is it is said as follows:

I've seen a lot of pain in this world,

I have seen all kinds of insults in the world.

Everyone should read this story.

I saw neither suffering, nor labor, nor sorrows.

In "Boburnoma" itself, in one place, the author says: "Khoja Kalon, the grandson of Khoja Yahya, was wishing for my end of life, and I made a request, and Shahrakdin was sent." Gulbadanbegim begins to describe the events related to Babur's life in his work "Humayunnama" and says: "Although these words were mentioned in the chronicles of King Babam, they are written in brief." One of the scribes who copied "Baburnoma" calls it

"Baburiya". At the same time, he was called in the East by the names: "Tuzuki Boburi", "Voqototi Boburi", "Woqeanomai shah Babur", "Tavorihi Babur". Later, the work gained fame mainly under the name "Boburnoma". There are only 13-14 manuscript copies of "Boburnoma" in the old Uzbek script, which are kept in libraries of different countries of the world. However, until now these manuscripts have been studied in comparison with each other, and a scientific critical text of the work has not been created, showing the difference between the opinions in them.

Although the English orientalist A. Beveridge and the Uzbek scientist P. Shamsiev carried out great scientific work in the field of checking and publishing "Boburnoma" manuscripts, they did not manage to compile a scientific-critical text. Among the "Boburnoma" manuscripts, the Hyderabad copy, which is believed to have been copied in 1700, occupies a special place. English orientalist A. Beveridge publishes a facsimile (original text) of this copy in synography. Pre-revolutionary Russian oriental studies also played a major role in finding, studying and publishing the manuscripts of "Boburnoma". In 1714, the merchant Nazarboy Turkistani came to Petersburg. He has a copy of "Boburnoma" copied by Mullah Abdulvahab Ohund Gijduvani on August 13, 1709 (1120 Hijri, the beginning of the month of Rajab, Monday), which was copied by orientalist O. Sinkovsky buys.

The original text of "Boburnoma" was published for the first time in Kazan in 1857 by the Russian orientalist N.I. Ilminsky based on G. Ya. Kerr's copy. All this showed that rare manuscript copies of "Boburnoma" were not only in India, but among the peoples of Central Asia, including palace libraries and private persons in the cities of Bukhara and Khiva, and in the 17th century, Russian scholars paid attention to this unique work and began to study it. The wealth of reliable information about the history, geography, flora and fauna, ethnography of Central Asia, Afghanistan and India in the late 15th and early 16th centuries of "Boburnoma" attracted the attention of Western and Eastern historians and scientists, and the rare work was translated into other languages.. It was translated into Persian 3 times already in the 16th century. The first Persian transition

was done by Sheikh Zain Khawafi Wafoyi, Babur's companion and patient. Only a part covering the events of 11 months of 1521-26 was translated into Persian. The second Persian translation was started by Mirza Hasan Poyanda Khan, continued by Muhammad Quli Hisari, and completed in 1586. "Boburnoma" was completely translated into Persian by Abdurahimkhan ibn Bayramkhan - "Khono Khanon" in accordance with the order of Akbar. This translation was completed in November 1589 before Akbar went to Kabul to visit Babur's tomb. This version is quite perfect and is close to the original in terms of style and presentation. If Sheikh Zain and Hasan Poyanda - Muhammad Quli's translations followed official language requirements, Babur's original language was somewhat modified and adapted to the style of historical memoirs of his time, Abdurahim Khan Sodda tries to preserve the features of Turkish literary language. That is why Abdurahim Khan's translation opened the way for wide spread in the East and attracted the attention of European orientalists. Abdurahim Khan's translation is decorated with 96 miniature paintings, which are considered a rare monument of Central Asian and Indian miniature art. "Boburnoma" was translated into Persian for the fourth time in 1912 in Bukhara by Uncle Murat Karluq Khatlani al-Baljuani Ohund. This indicates that the interest in this work was strong in Central Asia even at the beginning of the 20th century, and it shows that its rare copies are in the hands of the people. Vitsen was the scientist who first introduced "Boburnoma" to European scientists. In 1705, he translated the images of the geographical view of the Fergana valley in the work ("Geographical description of the eastern and northern part of the country of Tatars") and published it in Amsterdam. Thanks to this translation, on the one hand, the European peoples began to get acquainted with the rich literary heritage of the Uzbek people, and on the other hand, as described by British orientalists, the period of "Boburnoma" began in Europe. Especially, from the beginning of the 19th century, European orientalists were seriously engaged with Babur's work, in particular with his work "Boburnoma". This work has been translated several times into English, German and French and has been published several times. In 1826, for the first time, J. Leyden and V. into English by Erskine, into German by Kaiser in English translation in 1828, by Pavet De Courteil in 1871 by N. I. It was translated into French by Ilmisky's edition, and in 1921 the first English edition was supplemented and republished by White King. In 1922, the famous British Orientalist-Baburologist A. Beveridge took into account that Babur's language and style were not well preserved in the previous translations and made a number of mistakes, so he retranslated and published the work based on the Hyderabad copy. In addition, in 1845 R. M. Caldecott and in 1879 F. J. Talbot's much abridged translations of Boburnoma, based on the first English translation, were published. As we have seen above, Orientalists of the Inz people were especially interested in "Boburnoma" and translated it over and over again. This situation does not show that English scholars are interested in Uzbek literature, of course. On the contrary, the work was an encyclopedic work of information on the history, political life, geography, flora and fauna of India, which were the entire focus of the British colonizers. From the 19th century, the British focused all their efforts on conquering the Indian people not only politically, but also spiritually. Of course, the wonderful manuscripts of "Boburnoma" kept in Indian libraries and in the hands of private people came in handy. It should also be noted that those who translated "Boburnoma" into English, Lane Paul, James, Elphinstone, E. Dawson, L. F. Rushbuck William, N. M. Ellnot, Edward Holden, A. Beveridge and others were no ordinary historians. They were the officials of England in India, and with the help of "Boburnoma" they aimed to study this country in depth, use its resources more effectively, and strengthen their rule. "Boburnoma" was published in 1943-1946 in two volumes in the Ottoman Turkish language with comments. The work was translated into Ottoman Turkish by Rashid Rahmat Arat based on the Hyderabad copy. In the following years, the interest in "Boburnoma" and in general the literature in the Uzbek language in 16th century India increased significantly in Pakistan. The center of Uzbek language learning in Pakistan is the University of Karachi. Turkologists of this university are conducting research on the lexical similarities between the Turkic Uzbek language and the Urdu language, Turkish words in the Urdu language, features of the language of the works of Navoi, Babur. "Baburnoma" was translated into Urdu by Babur's descendant Mirsha Nasriddin Haydar Koragoni and published in Karachi in 1962. At the same time, Pakistani scientists have written separate articles emphasizing the presence of elements of the Urdu language in the "Boburnoma" lexicon. In particular, M. X. Siddiqi covered the history of Babur's march to Kandahar based on the materials of "Baburnoma". In addition, the Persian translation of "Boburnoma" was prepared for publication by Rushan Oro Begim and published in 1972. Pakistani scholar Rashid Akhtar Nadvi based his translation published in 1965 on the Persian copy kept in the Punjab National Library. In the introduction to the translation, the author

writes a long introduction and gives a chronological index of Babur's life. Before the revolution, the parts of "Boburnoma" about the image of Ferghana and Samarkand were published by N. I. Pantusov, V. V. It was translated into Russian by Vatkin 39, and it was included in the original text in some chrestomies and collections compiled by Russian scientists.

Z. M. Great work was done in the field of studying and publishing Babur's works, including "Boburnoma". "Boburnoma" was published in two volumes in Uzbek and Russian languages in 1948-49. These publications were further improved, and in 1959 M. Sale translation and S. Azimjonova in Russian, and in 1960 P. Prepared by Shamsiev, V. Y. Zohidov's foreword was published in Uzbek. This work was reprinted again in 1965-66. In studying this work, A. Belinsky, A. N. Boldriyov, N. V. Miklukhskiy, N. Molchanov, R. Nabiev, N. I. Petrov, A. A. Semenov, A. Yu. Yakubovkii, Ya. Gulyanov, K. Historians like Azimjonova, geographer Kh. V. Khasanov, philosopher and philologist. Y. Zohidov, B. Valikho'shaev, A. Kayumov, O. Sharofiddinov, M. Sheikhzadeh, P. Kadyrov, A. Khayitmetova, M. Ismailov, G. F. Blagova, Kh. The services of researchers like Nazarova are great.

It should be noted that "Boburnoma" was translated and published in French in Paris in 1980 by a special decision of UNESCO. The translation was carried out from the Uzbek language by the widow of the French orientalist Jean Louis Bacchus-Grammon. The UNESCO publication consists of three parts, which are called: "Babur in Movarounnahr", "Babur in Afghanistan", "Babur in India". Prominent Babur scholars of the country have written three prefaces to each part. Uzbek scholar S. Azimjonova wrote the foreword to "Babur Movarounnahrda". The UNESCO edition became so popular that it was reprinted in 1983 and 1985. Awarded the highest award for the best translation. The reason why "Boburnoma" has been translated into so many languages, has been published repeatedly, and is famous all over the world is the wide scope of the image object of this work, the history, geography, ethnography, flora of Central Asia, Afghanistan and India in the late 15th and early 16th centuries. and that it is an encyclopedic work full of reliable information about the animal world, its people, its way of life, language, customs, etc., and that the author of the work has an incomparable breadth of knowledge and interest, truthfully and honestly describes the events, simple, fluent, and concise language and style.

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