

THE HISTORY OF WRITING AND TRANSLATIONS OF "HUMAYUNNOMA"

Sayyora Shodmonova Baxromovna

Filologiya fanlari bo'yicha falsafa doktori

PHD dotsent. Qarshi muhandislik-iqtisodiyot instituti

ORCID ID: 0009-0005-2564-9003

ABSTRACT

This article talks about Gulbadanbegim, the third daughter of the king and poet Zahiriddin Muhammad Babur, her work "Humayunnama", its style and translations.

Keywords: the history of the Babur period / translation work / style / manuscript / fact.

АННОТАЦИЯ

в данной статье рассказывается о Гульбадан Бегим, третьей дочери короля и поэта Захириддина Мухаммада Бабур, ее произведении «Хумаюннама», его стиле и переводах.

Ключевые слова: история периода Бабур / переводческое дело / стиль / рукопись / факт.

ABSTRAKT

ushbu maqolada shoh va shoir Zahiriddin Muhammad Boburning uchinchi qizi Gulbadanbegim, uning "Humoyunnoma" asari, uslubi hamda tarjimalari hususida so'z yuritiladi.

Kalit so'zlar: Boburiylar davri tarixi / tarjima asar / bayon qilish uslubi / qo'lyozma / fakt.

"Humayunnama" was written by Gulbadanbegim, daughter of Zahiruddin Babur, in India during the reign of Babur's grandson Akbar Shah in the 16th century. According to Gulbadanbegim, in order to perpetuate the history of his time, Akbar Shah addressed all the scholars of the time, his relatives and emirs and ordered: "Write whatever you know about the era of King Babur and King Humayun." On the basis of this order, Gulbadanbegim also wrote and described the stories he heard about his father Zahiriddin Babur and his brother Humayun the king in his book, and initially called the name of the historical work "The condition of Humayun the king". But later this work became known as "Humayunnama".

Famous historians who lived in Central Asia and North India in the Middle Ages - Mirkhand, Khondamir, Binai, Muhammad Salih, Iskandar Munshi, Muhammad Haidar Abul-Fazl Allami, Sunjon Rai Munshi, the historical events expressed in "Humayunnama" show the delicacy and meticulousness characteristic of women. differs in terms of its presentation, attractive language and analysis.

Judging by the lines of Humayunnama, Zahiriddin Muhammad Babur was eight years old from Gulda in the year of his death (December 26, 1530). His mother was Dildorbegim. Gulbadanbegim honors his mother in "Humayunnama", sometimes calling her "Dildar Ogacha" and sometimes "Onam Hazratlari". But Gulbadan Begim, along with his younger brother Hindol Mirza, was brought up by Babur's elder wife Mohimbegim. After that, until

Mohimbegim's death (1533), Gulbadan was brought up together with his son, Babur's successor, Humayun Mirza. But Gulbadan respected both his mothers and was extremely loyal to them. In March 1527, Zahiruddin Muhammad Babur defeated Rano Sango, king of Malwa in India, in Sikri, India, and consolidated his rule in North India. calls to his presence. Gulbadan, telling about this, said that there were 96 women belonging to Babur's family in this special caravan from Kabul to India, who lived first in the palace of his father Babur, then under the protection of Humayun Shah (1530-1556) and Akbar Shah (1556-1605). does.

This rare work of Gulbadanbegim is devoted to the history of the history of the peoples of North India during the reign of his eldest son Humayun (1530-1556), the king after Babur. But in the work, Gulbadan also tells a partial story about the events of Babur's time. Gulbadan was very young when his father died. Therefore, while narrating the events related to Babur, he mainly relied on the "Boburnoma" and at the same time, added his impressions to the stories of the people who participated in or witnessed the political struggles of that time. This increases the value and importance of Gulbadan's stories and in some cases even complements the events in "Boburnoma". That is, it would not be wrong to say that "Humayunnama" is an important historical-ethnographic and cultural source for the history of Central Asia and India in the 14th century.

The part of Humayunnama dedicated to the history of India during the time of Zahiruddin Muhammad Babur consists of only 38 pages. If we compare the style of "Humayunnoma" written in Farsi-Dari language and the description of events with "Boburnoma", we can witness that both rare works are close to each other in terms of style. Zahiriddin Babur was not only a beloved father to Gulbadan Begim, but also a teacher who played an important role in her becoming the only female historian scholar in the whole East at that time. On one of the pages of "Humayunnoma" we read the words of Gulbadanbeg: "Even though these events were written down in the books of my father, "Voqeanoma", we brought them to our knowledge." This fact indicates that Gulbadanbeg repeatedly read one of the earliest copies of "Boburnoma" in the Uzbek language and finally knew his mother tongue - the Uzbek language well. This opinion is confirmed by some phrases in the Uzbek language that happen to be found in "Humayunnoma". However, at the same time, there are stories in "Humoyunnoma" that are not found in "Boburnoma", in which the warmth of Gulbadanbegim's impressive heart, which is the decoration of his unique knowledge, can be felt. For example, he dwells on the story of his coming from Kabul to Agra with Babur's elder wife Mohimbegum and writes these sentences: A year after the conquest of Rano Sango, my mother, Mohimbegim, came to India from Kabul. I also came with him to see my grandfather, the king, ahead of my mothers. When His Highness Anam reached the lake, His Highness the king sent a guard of three horses. We hurried from the lake towards Agra, His Majesty intending to meet us at Lake Jalali. At the time of prayer, a man came and said: "I have left Hazrat two far away." His Royal Highness did not wait until the horse was brought, so he set out on foot and met us in front of Nincha Mohim's house. My majesty tried to get off the horse, but without waiting, my grandfather took my mother's horse by the bridle and walked until they reached their house. When his majesty came to my grandfather, the king, he told me to come and meet him during the day..."

The part of Humayunnama dedicated to the period of Zahiruddin Babur ends with the events of Babur's death. While Gulbadanbegim is writing the history of his father's death with tears

in his eyes and a heart full of sorrow, he describes the suffering and heartaches of his loved ones, relatives, and family members at the moment of this terrible event, so that everyone who reads these lines, like feels like he is personally involved in those moments. Such a high skill is unique only to Gulbadanbegim. Gulbadan does not write exactly what kind of pain condemned Babur to death. But he told the story that he was ready to sacrifice his life for his son Humayun when he was seriously ill and on his deathbed, saying: "I am Babur, I will devote my life to my son Humayun" and after that Babur himself was sick. He narrates that he went to bed and Humayun got up the same day. "Babur finally lost weight, and no matter how hard the doctors tried, they could not find any cure. After that, Babur summoned the emirs and his relatives to his presence, and for many years I had the intention to hand over the kingdom to Humayun Mirza and sit in a corner of the Zarafshan garden. But I could not fulfill this goal in my healthy time. He says that the disease has crushed me and ends his speech like this: "Now my will to you is this... all of you should consider Humayun in my place. Be in harmony and harmony with him..." At these (words) all those sitting there began to weep. (Babur) the blessed eyes of the king also filled with tears. The people in the harem and the people outside heard this story, and there was a commotion. After three days (the king) departed from the transitory world to the eternal world. The date of his death was on Monday (December 26, 1530), 937 Hijri, the fifth of the first month of Jumadil," writes Gulbadanbegim.

Among the information given by Gulbadanbegim in "Humayunnama", the stories about the internal and external political life of India during the time of his father Zahiriddin Muhammad Babur and his brother Humayun are extremely important. For example, the details of his journey from Agra to Depalpur or the account of his construction work in the cities of Gwalior, Sikri (now Fatehpur Sikri), Agra are among these. As we mentioned above, after Babur defeated Rano Sango of India in the city of Sikri in March 1527 and strengthened his state, according to Gulbadanbegim, he wrote a special letter to Kabul and called all his Yakin who remained there to Agra. In the same caravan, Gulbadanbegim arrives in Agra along with his elder mother Mohimbegim. Gulbadan halts at the house of the Caliph Babur until the next caravan arrives. Remembering this event, Gulbadan writes: "I sat in the house of my grandfather's caliph, they served us all kinds of food." About fifty sheep were slaughtered and roasted. There was plenty of bread and all kinds of fruit, juices and juices. After eating, I sat down on the throne, went to see the king, and threw myself at his feet. Hazrat asked many times about the situation. They sat on their knees for some time. At that moment I felt so happy that it cannot be described. Gulbadanbegim continues: "Three months after our arrival at Agra, His Majesty the King went to Depalpur. Hazrat Mohimbegum and I also went to Depalpur for sightseeing. At Depalpur, a ten-gallon pool was carved out of a single rock. From there they went to Sikri. They ordered to build a big platform in the middle of the lake. When this platform was ready, they boarded the ship, went there for a walk and sat on the platform. That platform is still preserved. They built a shed in the garden in Sikri. "Turkhana" (upper room) was built in this shed, where they sat and wrote books. Gulbadan was actively involved in state affairs in India during the reign of his brother Humayun, then Akbar Shah, and in some cases, his opinions and opinions were of great importance in resolving relations in the court. Babur's grandmother Esondavlatbegim in Fergana, Khanzodabegim, Mohimbegim, Dildorbegim and the mother of Sultan Ibrahim, governor of Badakhshan, also had special influence in Humayun and Akbar's court in India.

Gulbadanbegim also cites interesting stories in his work "Humayunnoma". For example, Babur's grandmother Esondavlat Begum, governor of Fergana, after the death of Babur's father Umarshaikh Mirza (1494), led the emirs, sayds, and military commanders, skillfully defeated the attacks of foreign enemies against Fergana. According to the information provided by Gulbadanbegim, the same situation happened in Badakhshan. Although Sultan Ibrahim ruled here, since he was young, his mother Khurram Begum ruled the country, and that is why, when necessary, Humayun turned to Khurram Begum instead of Sultan Ibrahim. For example, in 1548 Humayun Nadshah, ignoring the strong protest of the majority, went to Balkh against the Shaibanis. Humayun's soldiers will be defeated in the morning. Humayun himself was seriously wounded. At the same time, Komron Mirza, who knew the spoils of the time, captured Kabul. Then Humayun sent an ambassador to Khurram Begum, the mother of Ibrahim Mirza, the governor of Badakhshan, and requested the army of Badakhshan to come to his aid in order to take Kabul from Kamran. According to Gulbadanbeg, despite being a woman, Hurrumbeg gathered the army of Badakhshan in a very short period of time and led it to the mountain ranges.

Gulbadanbegim in "Humayunnama" gives rare information about the social life of that time, about household items, wedding and mourning relations, among the details of the political struggles that took place in India and Kabul during the time of Humayun and the battles of the brothers for the throne, which cannot be found in other historical works. , but does not cover his life personally, his main goal was to cover the steps taken by his brother Humayun king to strengthen the state in India after the death of Zahiruddin Muhammad Babur. Extremely rare information about himself is rarely found in the account of these political events. Gulbadan Begim's work "Humayunnama" was intended as an additional source to "Akbarnama", which was to be written by historian scholar Abul Fazl Allami by the special order of Akbar Shah. But "Humayunnama" shows that the historians of that time Zahiriddin Muhammad Babur, Jakhar Aftobachi, Abul Fazl Allami, Sunjon Rai Munshi and many other famous historians took a worthy place. After the death of Zahiruddin Muhammad Babur, internal and external struggles started again in India and escalated. As a result, inflation and, in some cases, hunger, increased in the country. Gulbadanbegim openly writes that the main cause of economic difficulties and poverty in the country is the result of mutual feudal wars. Humayun could not keep the politically and economically weakened country for long. He left India to Shersah in 1540 after continuous struggles and went to Kabul. But his brothers Komron Mirza and Askari Mirza did not allow him to go to Kabul, after which he had to ask for asylum in the palace of Shah-Takhmasp, the king of Iran. At this time, Gulbadan Begum remained in Kabul, but he writes his stories about Humayun's condition in Shah Takhmasp's court based on the story of his wife Hamida Begum and others. Gulbadanbegim is embodied in the lines of his work "Humayunnoma" as a scholar with a delicate taste, sharp taste and insight, who can intelligently assess the complex social and political situation of his time. He kept telling Humayun that he wished to see his brothers together in harmony.

Finally, in 1549, when Humayun recaptured Kabul with the help of Iranian king Tahmasp after five years of separation, his brothers visited him. "In this meeting, Hazrat (Humayun) remembered this fact and told his brothers that he wished to see Gulbadan Begim all my brothers in one place in Lokhur. As soon as we sat down, I remembered the same thing from

the morning... If I ask for the damage... they said. During the reign of Babur's grandson, Akbar Shah, India became a large centralized state. This rare work of Gulbadanbegim was interrupted in the narrative of the events of 962 AH (1554-1555). The rest of the Humayunnama has been lost. With the intention of finding it, our appeals to the manuscript collections in India, Pakistan, Afghanistan, England and other countries, our personal conversations about it with major scientists and statesmen of the East and West, unfortunately, have not yet yielded results.

Gulbadanbegim lived a long time. After Humayun's death, he lived in Akbar Shah's palace and received his affection. In historical works, there is information that he reached Makkah through Portugal in 1576, and on the way back, his ship sank on the coast of Aden, where he stayed for a long time, and finally he returned safely to Agra in 1582, he lived a long life and he lived for 80 years and died in 1603. Akbar Shah buried his coffin with great respect, carrying it on his shoulders instead of his son. The result of intelligence, insight and thinking, profound knowledge and fruitful work - "Humayunnama" immortalized the name of Gulbadanbegim. Although she is a woman, she is a Middle Eastern scholar who showed the world that she is the true child of Zahiruddin Babur.

REFERENCES

1. Babur. Traktat ob aruze / Pod. red. I.Stebleva. – M., 1972.–175 s.
2. Babochkin B.A. Mesyats v Indii. – M.: Iskusstvo, 1959. - 152 s.
3. Beveridge A.S., The Bābur-nāma in English (Memoirs of Babur), Translated from the Original Turki Text of Zahirī'ddin Muhammad Babur Padshah Ghazi by Annette, Susannah Beveridge.
4. 2 Vols, – London, 1922; Repr, in one Volume, – London, 1969. – 25 p. — New Delhi, 1970. – 78 p. Lahore, 1975. – 72 p.
5. Lane-Poole. Babar. – Oxford, Clarendon Press, 1899. - 260 r.
6. Stebleva I.V. “Baburname” yazik, pragmatika teksta, stil. – M. 1994. - 404 s.
7. The Baburnama. Memoirs of Babur, Prince and Emperor, Translated, edited, and, annotated by Wheeler. M., Thackston. – New York & Oxford, 1996. - 460 p.
8. History of India. By H.M.Elliott and John Dowson. – London, 1867. - 190 p.
9. Harold Lamb. Babur the Tiger. – New-York, 1961. – 226 p.
10. Sharma S.R. A Bibliography of Mughal India (1526-1707 A.D). – Bombay, 1990. - 154 p.