

“Baburnoma” In the Interpretation of the Western East

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ABSTRACT

This article deals with an interpretation of “Baburnoma” as the sample of Uzbek memoir literature; the analysis and history of translation of “Baburnoma” by famous writers into the world languages was carried out.

Today, the rich heritage, spirituality and cultural history of the East is illuminated from a truly scientific point of view. Our scientists conduct extensive research in this area, study the history of language, literature and the stages of development of artistic thought. The President of our state Sh.M. Mirziyoyev has repeatedly commented on this in his works and speeches, urging to revise our spiritual heritage and preserve it.

Uzbek literature has long attracted the attention of Western European scientists, tourists, geographers and historians. Theme of the East Great writers of the West - Goethe I.V, F. M. Voltaire, J. Byron, J. Verne, R. Kipling and their European and American followers P. Buck, E. Hemingway, A. L. Strong, A. Smedley, L. Hughes, E. E. Kisha, Yu. Fucik, L. Aragon, P. V. Kuturie and many other world-famous literary figures played an important role in his work.

Vivid examples of the history of scientific and literary relations between East and West can be found in many studies devoted to the works of medieval thinkers.

In this article, we will focus on Uzbek works translated by Western writers. It is no exaggeration to say that these works attracted the attention of English translators and showed the culture of the East in other countries of the world, as well as aroused their interest in Eastern culture. One of these works is Baburnom.

Book by A. L. Strong's "**Red Star in Samarkand**" (1929) and many other essays became the first serious documentaries about Uzbekistan in American literature. In the United States, a fund was established to provide information on new articles and translations of Babur's works. Manuscripts, unique documents and miniatures of Babur's works were donated to the Foundation, which were published and found in other countries and are still unknown to us.

From these testimonies it became clear that a whole world of science has emerged, dedicated to our great compatriot Babur Mirza. Babur's work is a novelty that goes beyond the Uzbek

national culture and has become a world heritage.

“Baburnama” was first translated into Persian by Abdurahimkhan ibn Bayramkhan in 1589, and was later translated into the same language three more times. Published three times in English, twice in German, French and Turkish, and once in Hindi, Urdu, Japanese, Uyghur and Polish.

“Baburnama” was first studied by English translators. However, this work was not studied in the literature of the Uzbek and Turkic peoples until the twentieth century.

Uzbek scholars studied Babur's work as a historical, literary, geographical, translation and lexical source. A number of noteworthy studies have been carried out on the translation of “Baburnama” into foreign languages.

Jon Leyden and Vilyam Erskine, who translated “Baburnama” into English, began their work without knowing each other. V. Erskine began translation from a Persian copy of Abdurahimkhan in 1811 and finished it in 1817. However, Erskine was in no hurry to publish the translation, and in the meantime he heard that Dr. J. Leiden had translated “Baburnama” into English, and hastened to familiarize himself with the translation.

J. Leiden died prematurely, leaving the translation unfinished. Erskine writes a letter to London to obtain the Leiden translation and compare it with his own, and Erskine is surprised to discover that Leiden's translation is very different from his own: alas, Leiden translated it from the original! Erskine compares translations in detail and corrects those areas that do not fit into the context, one by one while working.

In the meantime, he asked Elphinston for the original Turkish version of “Baburnama” and decided to compare it all. Since Leiden had recently learned Turkish, there were inaccuracies in many parts of the translation. This is why Erskine carefully compares the Turkish and Persian versions.

Finally, V. Erskine says: "I have completed the work by comparing the rest of “Baburnama” with the Turkish original, the Persian translation and the copies that I received from Mr. Metcalfe through Elphinstone." He said that Metcalfe's copy is the most reliable source.

"My knowledge of Turkish was not enough to translate “Baburnama”," the translator wrote, "and with the help of my faithful friend Mullah Firuz, I was able to read the Turkish text and compare it with the translation." I think the translation was flawless. "

The second translation was written by **Annette Susanna Beveridge**, who, with the help of her husband Henry Beveridge, a leading orientalist, began to study Beaubourneau and her sources in depth from 1899 until she wrote a book of translators. He published regularly articles and brochures in the J. R. A. S (Journal Royal Asiatic Society) and the I.O. Indian Office (Indian Court) and in 1921 in general. These facts show how responsible the translator was in his work, how much work he did to ensure the scientific accuracy of the translation.

V. Erskine intended not only to acquaint the English-speaking reader with “Baburnama”, but also to create an accurate and reliable English equivalent that would replace the original. This translation, which is the result of deep scientific and creative work, was a real success and was highly appreciated by specialists.

Delighted with the accuracy of the translation, Elphinston wrote: Thus, “Baburnama” was published in London in 1826 under the title The Leiden-Erskine Translation.

The Erskine-Leiden translation was republished in 1921 by Lukas White King, a Dublin University professor and orientalist. The publisher is familiar with the more perfect French translation of the English translation and makes many additions and clarifications in many places.

As you know, “Baburnama” is chronologically incomplete. From time to time, the translation

does not reflect many historical events. To link these interruptions, the Wiet King referred to the end of 908 AH (1503-1504), 914 to the beginning of 925 (1518-1519) and 926-931, 934 (April-September), 936-937. He takes the events of Babur's life from other sources, brings them into "Baburnama" and ensures the integrity of the work.

Interest in Uzbek culture and interest in its study did not stop in the last century. In 1930 **F. Grenard's** brochure "Babur" was published. From the 18th century onward, research into the life, work and legacy of Babur was revived in Europe. This situation continued in the twentieth century.

In particular, "Babur-sher" was created by the American writer **Harold Lamb**. The book was published in 1961 in New York. New translations of Baburnama have appeared directly from Uzbek into English (VM Sexton, 1996). Harold Lamb describes the positive aspects of Babur Mirza's rule in the novel in the following lines: *"With him he brought to India the Timurid devotion to music and verse-and wine. His fondness for building gardens in the most unlikely spots earned him the name of the Gardener King. More than tree-shaded gardens followed him to Agra. Out of white and red stone, palace dwellings, great mosques, and tombs began to rise in the pathway of the moguls. Babur hardly lived to see if, but Samarkand, his lost city, was brought to India"*.

During the period from the 20s to the 80s of the twentieth century, some work was carried out in Uzbekistan to study the life, activities and heritage of Babur: 3-volume works were published, research was carried out. Yakho Gulomov, Vohid Zokhidov, Khomil Yakubov, Porso Shamsiev, Sabohat Azimjanova, Aziz Kayumov, Hamid Sulaimon, Saidbek Hasanov, B. Valikhodjaev and others made a significant contribution to this area. Pirimkul Kadyrov and Barot Boykobilov wrote novels and epics about Babur.

After our republic gained independence, Babur and his rich heritage were treated on the basis of the idea of national independence; previously unpublished works, including "Mubayyin", have been published in full. Work in the field of archeology was further developed.

It is no secret that before Uzbekistan gained independence, there was political pressure on the personality of Babur, the study of his life and work. We can proudly say that the attitude towards our great ancestors and their rich heritage has changed thanks to independence.

The Babur International Fund was founded in 1992 in Andijan with the aim of strengthening, encouraging and coordinating the study of Babur's legacy. The international scientific expedition "**Bobur izidan**", organized under the auspices of the Fund, visited more than a dozen countries of the East, visited the shrines of Babur and Baburids to discover new information about the life, work and work of our great ancestors. did a great job of preserving their memories.

Initially close to independence, the Babur International Foundation originally converted 300 hectares of hills in Bagishamol, Andijan, into Babur National Park. Babur was erected not one, but three statues. A magnificent and luxurious building dedicated to Bobur was built in Bagishamol, like Gori Amirsimon in Samarkand.

Today the building houses the Museum of Babur and World Culture. If we look over it, we will see two mausoleums: one resembles the grave of Babur in Agra, and the other resembles Babur's mausoleum in Kabul...

Scientific expedition of the International Fund of Babur "**Bobur izidan**" during his twelve travels around the world to countries and cities associated with the shrines of Babur, the life, activities, works of Babur and Baburids. He managed to collect over 300 manuscripts and sources. Now they are turned into exhibits of Babur and the Museum of World Culture. Among the exhibits - a rare copy of the Turkic-Chigata baburnoma, kept in the Salarjang Museum in India, published in London in 1905 by Annette Susan Beveridge, most of the translations of the

boburnoma into thirty-one languages of the world (Persian, Hindi, English, French, German, Spanish, Russian, Turkish, Japanese, Kazakh, etc.) “Cities. We can see the pointers (Kyoto, 1996), “Baburnama” (Japanese, Kyoto, 1998), the fundamental monograph “Babur and His Time” (Kyoto, 2001).

In the 1970s, it was known that the oldest and rarest copy of Babur's manuscript was in Iran. This manuscript was the property of the Royal Library at that time, and since then its location has changed several times, so there is no exact information about the manuscript. After many years of research, Zokirjon Mashrabov discovered that the manuscript was in the National Library of Tehran, and in 2005 he was honored to bring it to our country. Comparing this manuscript with other manuscripts, we can say that this manuscript is an important copy of Babur's works as a unique source in creating a text that is closest and most reliable to the author.

"Baburnama" is important not only historically and ethnographically, but also as an example of Uzbek memoir literature. The fact that this work has been translated into many foreign languages such as English, French and German proves that it is a rare work.

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