



From the History of the Study of Turkic Creators' Poetry in the Baburids Period

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Abstract

Philology is a field that has become an area of extensive research by many nations. Studying the poets who were created in the Turkic language and their literary heritage during Babur and Baburid periods is one of the essential aspects of Baburid studies. The article covered this issue based on information from literary–historical sources and reviews, achievements in ethnology, publications, and research devoted to the scientific analysis of literary heritage. In this, Uzbek literary scholars and textualists' scientific research was referred to. In conclusion, the tasks to be performed were determined.

Keywords: *Baburid Studies; Literary–Historical Sources; Reviews; Textual Studies and Publications; Results of Scientific and Comparative Analysis*

Introduction

The rule of the Babur dynasty occupies a special place in the civilization of Central and South Asia. The history, culture, literature, and art of this dynasty, which is recognized as an essential part of the history of Afghanistan, India, and Pakistan, have been widely studied by researchers. Even the “Baburid study” has become a separate field of research. As in Uzbek, Indian, Afghan, Pakistani, Turkish, Russian, and Japanese literary studies, Baburid studies were formed as a separate research object in the West, including Great Britain and France. The history of philology is comprehensive and includes various aspects. This area has made much progress [2, 4, 6].

Main Part

The literature environment of the Babur and Baburid period and the scientific and practical research conducted on the formation and development of the Turkic language literature is also a particular aspect. Research in this field can be divided into the following directions:

1. Information about Turkic literature and its representatives during the Baburid period in historical–literary, tazkira sources, and the attitude towards them.
2. Research in the field of textual studies and published works.
3. Studies devoted to the scientific analysis of the Turkic creators who lived and created during the Babur and Baburid period, their life activities, and literary heritage.

Results and Discussion Section

Preliminary studies are essential as the first shoots of research in this field. We can conditionally divide them into two groups: literary–historical works and essays.

The most crucial source among literary–historical works is “Baburnama” by Zahiriddin Muhammad Babur. The importance of “Baburnama” in studying the selected topic is that it is a primary source of information about the literary environment formed in Babur’s palace and Turkic language literature. It is a reliable, informative source that takes on an autobiographical character. The book served as a “yeast” in creating several historical–literary works in the 16th–18th centuries. It was the beginning of the tradition of creating works in this direction. For example, the influence of “Baburnama” is significant in the creation of such works as “Humayunnama”, “Tarihi Rashidi”, “Oyini Akbari” (“Akbar Tuzuklari”), “Tuzuki Jahangiri”.

Also, among the works that provide information about the life and activities of Babur and the Baburids, as well as the literary heritage, there are Gulbadanbegim’s “Humayunnama”, Mirzo Haidar’s “Tarihi Rashidi”, “Habib us–siyar” by Khondamir, “Qonuni Humayun” (“Humayunnama”), Ibrahim bin Jarir’s “Tarihi Humayuni”, Mehtar Jawhar’s “Tazkirat alvoqeoti Humayuni”, Faizi Sirhind’s “Tarihi Humayunshahi” and Bayazid Bayat’s “Tarihi Humayun”, Abulfazl Allami’s “Akbarnama”, “Ayini Akbari” (“Akbar’s Laws”), Ahmad Herati’s “Tabaqat Akbari”, Mulla Ahmed Tattawi’s “Tarihi alfii”, Arif Kandahari’s “Tarihi Akbari”, Abdul Qadir Badauni’s “Muntakhab at Tawarih”, Jahangirnama by Jahangir bin Akbar, “Majoli Jahangiri” by Qasim Lohuri, “Iqbalnamai Jahangiri” by Muhammad Sharif, Abdulhamid Lohori’s “Podshahnoma”, “Ravzat at-Tahiri” by Tahir Sabzavari, “Miroti Skandarii” by Skandar Gujarati, “Muntakhab al-Tawarih” by Hokiyyi Shirazi, “History of Shahjakhani” by Ne’matullah Hiravi, Syed Jamal Husayn’s “Tarkhannoma”, Sunjon Ray Munshi’s “Khulasat at-Tawarikh”, Abdulbaqi Nihavandi’s “Maosiri Rahimi”, Mirza Olim Mushruf’s “Ansab u’s–salatin”, Muhammad Qasim Hindshah’s “Tarihi Farishta”, Amin Qazvini’s “Podshahnoma”, Inayat Khan’s “Shah Jahonnoma”, Muhammad Salih’s works such as “Amaly Salih” are also included. In these works created in the Persian language, along with information about the socio–political and cultural life under the rule of the Great Babur dynasty, there is also brief information about the literary relations between India and Central Asia and literature in the Turkic language.

Among the sources, tazkiras are also of special importance. In particular, “Muzakkiri ahbob” by Hasankhoja Nisari, “Tazkirat ush–shuaro” by Mutribi Samarkandi, “Nuskhai zebayi Jahangir”, “Nafaisul–maosirot” by Aynuddavla ibn Yahya Sayfi Husayni, “Tazkirat ul–vaqoat” by Jawhar Oftobachi, “Rawzat us–salotin”, “Majma’ul–khavos” by Sadiqbek Afshar Kitabdar, and “Tazkirai Qayumiy” by Polotjon Qayumiy provide crucial information on the same topic.

Socio–political, economic, and cultural relations between India and the countries of Central Asia have increased. From these sources, it is known that during the years of the reign of the “Great Babur Empire”, the cultural life in the territories under their control, especially in India, became colorful. Moreover, such fields as literature, history, visual arts, architecture, and biography were developed based on the combination of the unique traditions of the Indian, Persian, and Turkic peoples.

The second direction includes research and publications in the field of textual studies, the first results of which can be observed from the beginning of the 20th century. First of all, significant progress has been made in publishing the works of Zahiriddin Muhammad Babur. In 1910, British orientalist Denison Ross published in Calcutta a collection of Babur’s poems composed in India, based on an autograph copy kept in the Reza Library of Rampur, which was the first step in this field. Based on this manuscript, in 1966, Sabohat Azimjonova also published Babur’s, Indian Divan. The book consists of two parts; the first part covers Babur’s work in India and its importance based on historical sources. In the second part, a facsimile copy of the manuscript is attached. The manuscript begins with the famous poet

Bayram Khan's notes that this work is Babur's signature. A facsimile of this famous manuscript was re-released in 2014 by Prof. Azizuddin Hussain, Director of Reza Museum, Rampur.

In 1915, the Turkic scientist F. Kupruluzoda published Babur's poems in several numbers of the collection "National Tatabbu'lar Complex" in Istanbul. In 1917, the Russian orientalist academician A. N. Samoylovich published a collection of Babur's lyrical works entitled "Emperor Babur's Poems". The publication consists of two parts, the first based on the manuscripts kept in the National Library of Paris and the second in the Reza Library in Rampur.

Scientific publications of Babur's lyrical works began mainly in the 40s of the 20th century. Babur's poems in the Uzbek language were first published in the collections "History of Uzbek Literature", "Anthology of Uzbek Poetry", "Contemporaries of Navoi", and in 1958 in "Babur's Lyrics" prepared for publication by A. Qayumov and S. Azimjonova. Volume I of the three-volume collection of works published in 1965 constitutes Babur's lyric divan. The services of A. Qayumov and S. Azimjonova in this publication are also incomparable. Finally, a complete edition of Babur's divan was published by S. Hasanov in 1982, on the eve of the 500th anniversary of the poet's birth. Babur, a literary scholar, published his poems in 1993 under the name "Mahrami asror tapmadim". In 1983, Afghan scholar Shafiqa Yorqin published Babur's divan under the name "Devani Zahiriddin Muhammad Babur" in Kabul. Based on this publication, Olima reprinted "Babur Divan" in 2004. Zahiriddin Muhammad Babur. A. Abdugafurov updated the Kabul publication "Devon" in 1994. In 1995, Bilal Yujel published "Babur's Divan" in Ankara based on manuscripts kept in Turkic libraries and private hands. Several literature scientists made the following publications: H. Muhammadkhojaev 1996 "King and poet Zahiriddin Muhammad Babur. Masterpieces of poetry", E. Ochilov 2007 "The problem of his hair came", 2011 "I lost my heart to you", V. Rahmonov 2008 "Your stranger is Andijoniy", A. Azam 2014 "Babur. Devon. Poetry skills".

Bayram Khan and Kamron Mirza were poets of the Sahib Divan Zullisonayn (writers of divan in two languages) who were next in line to Zahiriddin Muhammad Babur, and have been subjected to scientific analysis and published several times.

In particular, the collection of Muhammad Bayramkhan's poems written in Persian and Turkic languages was first published in Calcutta in 1910 by the English orientalist Denison Ross. The complete edition of the poet's poems is the Divan, which was published in Karachi in 1971. It was prepared for publication by Saeed Husomiddin Rashidi and Muhammad Sabir, and Dr. Mahmoud Hasan Siddiqui wrote an introduction to it. Turkmen scholars Mati Kosaev and Ruhi Aliev published Bayram Khan's poems in Turkmen in 1970 in Ashgabat. This book contains 281 stanzas of the poet's Turkic poems and 171 stanzas of Persian poems. The book begins with an essential article about Bayramkhan's life and times. Two hundred forty-nine stanzas of the poet's Turkic poems were included in the collection of "Cries of the Centuries" published in 1982. In addition, his poetry collection was published in Moscow in 1983 and in Tashkent under the name "Devon" in 2013.

Komron Mirzo is another representative of Turkic language literature of the Babur period. His collection of Persian and Turkic poems has reached us. It contains more than 1500 verses in total. Three copies of it are known so far. One of them is preserved in the Khudobakhsh library in Patna, India, the second in the Calcutta Asiatic Society Manuscript Fund, and the third in the Reza Library in Rampur. His poems in Persian were published as a separate book in 1929 by the Indian scientist Muhammad Mahfuzulhaq. The well-known Uzbek scientist Professor Saidbek Hasanov published his book in Tashkent in 1993 based on these copies. In 2004, the scientist made another edition of this divan in the Arabic script and current alphabet.

The divans of Turkic poets such as Farigiy, Diyda, Johila, Azfari, Samini-Fahm, and Yusuf Faryabi are stored in different mahzans of India and have yet to be fully published. Only some examples

have been published [1,9,10]. Publishing them in full is one of the essential tasks for literary scholars and textologists in the future.

The research in the third direction is devoted to the scientific analysis of the Turkic artists who lived and created during the Babur and Babur era, their life activities, and their literary heritage.

Among the scholars in the recognition and study of Babur in Uzbekistan Abdurauf Fitrat, Maqsd Shaykhzoda, Homil Yaqubov, Oybek, Olim Sharofiddinov, Porso Shamsiev, Sodiq Mirzaev, Aziz Qayumov, Vahid Abdullaev, Natan Mallaev, Botirkhan Valikhojhaev, Khosiyat Nazarova, Hamidulla Hasanov, Said Aliev, Alexander Samoilovich, Iya Stebleva, Mikhail Sale, Sabohat Azimjonova, Saidbek Hasanov, Abdurashid Abdugafurov, Yakubjon Ishakov, Hasanjon Qudratillaev, Ismail Bekjon, Begali Kasimov, Gaybulla Salomov, Nematulla Otajonov, Anzoriddin Ibrohimov, Rahim Vahidov, Hamidulla Boltaboev, Iqboloy Adizova, Gafurjon Sotimov, Zakirjon Mashrabov, Saifiddin Jalilov's contributions are incredible.

The study of the literary heritage of the Turkic poets of the Babur era began on a large scale, mainly in the 60s and 70s of the 20th century. The 16th–18th centuries are dedicated to studying literary relations between India and Central Asia, and the subject is covered in a certain sense in the research about Babur and his descendants. These include the research of I. Nizomiddinov, S. Azimjonova, R. Inomkhojaev, I. Bekjon, M. Nuritdinov, T. Fayziev, G. Satimov, A. Mirzoev, M. Kadirov, B. Norik, T. Khojaeva. However, the literary heritage of Turkic-speaking poets has yet to be deeply studied from the literary studies aspect. The most encouraging news in this field was the archaeological expedition to India in 1977 under the leadership of Hamid Sulaiman. As a result of the expedition members becoming aware of the manuscripts kept in India, famous poets such as Forigiy, Diyda, Azfari, Johila, Saminiy–Fahm, Yusuf Faryabi, who wrote in the above-mentioned Persian and Turkic languages, became known on the literary scene. Although the literary heritage of these authors has not been studied today, some scientific work has been carried out in this field. In particular, the achievements of Saidbek Hasanov [5, 7, 8, 9, 10, 11], N. Nizomiddinov [1, 2, 3] in this field prove our opinion.

Conclusion

Today, significant progress has been made in the field of folklore. Also, many tasks need to be done in this field. First of all, the issue of the publication. To publish manuscript divans of poets such as Forigiy, Diyda, Johila, Saminiy–Fahm, Yusuf Faryabi in our current script and to make it possible for readers to get acquainted with these poets. Secondly, there are works of comparative analysis of the works of Turkic artists during the Baburid period from the point of view of style, which gives reasonable conclusions about the extent to which the development of the Turkic style in the Uzbek literature of the 16th century was developed in the Indian ground.

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