

HISTORY OF RUSSIAN AND ENGLISH STUDIES ABOUT BABUR*Kamolov Ikhtiyor Nigmatullayevich*

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Abstract: *The life and creative path of Zahiriddin Muhammad Babur, the great cultural heritage left by our ancestor, the history of the mighty kingdom have been attracting the attention of world orientologists, history and literature lovers for centuries. The interest in the study of the king and the poet has not diminished for a moment, because the nation, the language, the religion, the artistic treasures glorified by the boundless human qualities, the way of life worthy of being an example for any modern man.*

Key words: *Zahiriddin Muhammad Babur, scientific work, scholars, scientific views, scientists, culturologists, naturalists, ethnographers.*

I. Introduction

While the science of Baburism was formed in the East as early as the creative period, the West began to approach the issue much later. Although the interest in Babur and his work in Europe today are considered to have become a separate field in the early nineteenth century, the first scientific work in this area dates back to the seventeenth century. Bartelemy d'Erblo (1625–1695), a French orientalist and professor at the University of Paris, devoted his entire life to writing encyclopedias about the rulers and creators of the East, and in 1695, two years after his death, the author's Encyclopedia of the East¹ was published. It was in this work that the scientific views of European scholars about Babur were first reflected. From the 1920s, the memoir "Boburnoma" began to be translated into Western European languages, and French, German, English and Russian schools of Babur studies began to take shape.

II. Literature review

Negotiations with the rulers of the Baburi dynasty began from the earliest years when the British entered the territories of India for commercial and political purposes. While the military, merchants, and politicians first came from England, later representatives of various fields of science: scientists, culturologists, naturalists, and ethnographers also came to study the history and culture of the Indian subcontinent. At the same time, British scholars began the work of scientifically studying and translating the life and work of the founder of the ruling dynasty, and the memoirs he left behind. The most successful in this field are John Leiden, William Erskin, Anetta Beveredj, R. M. Caldekot², F. G. Talbot³, meanwhile, L. King, U. Takston achieved⁴.

III. Analysis

John Leiden (1775-1811) was one of the first orientologists to study Babur and the Boburnoma in

¹ D'Herbelot, Babur ou Babor, - Bibliotheque orientale. Paris, 1697. p.163

² R.M.Caldecott. The life of Baber, Emperor of Hindostan. London: James Darling, 1844. –p 339.

³ F. Ас-Салом, Н. Отахон. Жаҳонгашта “Бобурнома”. Т., 1996. 7-374.

⁴ Z. Teshaboyeva. A comparative analysis of Phraseological Units in Baburname and Their different English translations. Philology matters: Vol. 2019: Iss. 1, Article 12.

English Orientalism. In fact, J. Leiden, who majored in theology. In 1794, Leiden met Dr. Alexander Murray, a fan of Oriental languages⁵. He then travels to India as part of a British mission. J. Leiden, who originally began his career in medicine. Leiden began to study the local Hindi language and even became a professor at the University of Calcutta in that language. It was then that he received a copy of the *Boburnoma*. Due to the great interest in the memoirs of the founder of the great and rich kingdom, he began to translate the work into English. But he cannot complete the translation due to an expedition to the Indonesian island of Java with a special group and his death there. However, the translation of the *Boburnoma*, which was started by John Leiden, is continued and published by another orientalist, the Scottish scholar William Erskin.

U. Erskin (1773–1852) was one of the greatest orientalists of the 19th century and worked at the University of Edinburgh, where he studied. In 1803, the famous economist and philosopher J. Leiden, after meeting Mackintosh (1765–1832), he came to Bombay, India as his personal secretary, where he lived and worked for 20 years. It was at this time that in his hands in 1809 the English orientalist J. Leiden. Translated manuscripts of the *Boburnoma*, started by Leiden, arrive and work on it begins. He completed the translation of the memoir in 1816. Thus, the first English version⁶ of the *Boburnoma* appeared and was published in London in 1826⁷. Today, in Babur studies, this translation is called the Leiden-Erskin translation. However, U. Erskin created a history of rulers from Zahiriddin Muhammad Babur to Avrangzeb. Originally entitled "History of India during the reign of Babur and Humayun, descendants of the Timurids," this work was published in 1854 after the author's death⁸. The work provides detailed information about the chronological period from the birth of Zahiriddin Muhammad Babur to his death and the reign of Humayun Mirza. This work by U. Erskin marks the beginning of a new phase of Baburism in Europe.

Today, the most common English version of the *Boburnoma* is A. Beveridge's translation. Annetta Susanna Beveridge (maiden name Acroyd) (lived 1842-1929) was born in London and her father William Acroyd was one of the founders of Bedford College. In the 1970s, a group of Indian reformers, including Indian political activist Keshub Chandra Sen and his colleagues Bijoy Krishna Boswami, Aghor Nath Gupta and Gour Govinda Rey, joined the controversy in the press following calls for higher education for Indian women, will go to India. Ms. Acroyd took an active part in the establishment of a special women's school here, which was opened by opposition parties. Here, in 1875, he married an English judge, Henry Beveridge, and passed on his surname.

Annetta Beveridge was fluent in Turkish and Persian. In addition to teaching local women, she also studied Oriental Studies with her husband. The history, culture, and education of India during the Baburi dynasty before the British conquest remain of interest, especially the issue of women's education. What attracted his attention was the fact that the Baburids, especially the women of the dynasty, were intelligent, educated and talented, and the activities of princesses who were patrons of science, such as Gulbadanbegim, Mumtoz Mahal. For this reason, among the manuscripts of Hyderabad began to study and translate the memoir "Boburnoma" of the founder of the dynasty and the memoir

⁵ https://ru.wikipedia.org/wiki/Лейден_Джон

⁶ G. As-Salom, N. Otaxon. The lion. People's Word newspaper, January 11, 1994

⁷ Leyden John. *Memoirs of Zehir Ed-Din Muhammed Baber: Babur Emperor of Hindustan.* –London, 1826. P 432.

⁸ U. Erskin. *Bobur is in India.* T .; Cholpon. 1995. 112-4

"Humoyunnoma" by Gulbadanbegim. Based on Persian and Turkish sources, he translated Babur's memoirs from Turkish into English between 1912 and 1922 and published them as a 4-volume book⁹. Gulbadanbegim's Humoyunnama, which is an example for all women in India, is translated from Persian into English and published¹⁰.

It was these two editions that served as the main source for later English Baburism and Oriental Studies. In particular, at the end of the twentieth century, "Boburnoma" was re-examined in the United States by Wheeler Tuxton (born 1944), translated and published in 1996¹¹. This means that Boburnoma is still circulating around the world and continues to capture the hearts of billions of readers.

IV. Discussion

The interest in the scientific study of Babur's life and work in Russian Orientalism, according to some researchers, arose as a result of Russia's economic ties with Central Asia and India. As early as the 18th and 19th centuries, toponyms such as "Baburino", "Baburinsky", and personal names such as "Baburin", "Baburov", "Zababurov", "Baburchenko", and "Baburka" were in circulation in some parts of Russia. At first glance, it seems natural that the etymological origins of these famous horses go back to our ancestors, but in some sources, including the famous Russian writer I. S. Turgenev linked the origins of Baburin, one of the protagonists of Punin and Baburin, to the aristocracy, suggesting that he was descended from the Indian king Babur Aksuyak. It is clear from this idea that Babur was not an unfamiliar name for nineteenth-century Russian literature.

The introduction of Babur and the Boburnoma to Russian readers was first initiated by the German scholar, translator and ambassador Georg-Jakob Kerr (1692–1740). When he came to St. Petersburg from Germany in 1732, he was commissioned by the Ministry of Foreign Affairs to direct the training of local translators working in Arabic, Persian, and Turkish. In 1733, he even translated into German a valuable source on the history of Central Asia - "Shajarai tarokima" by Khiva khan Abulgazi Bahodirkhan (lived 1603-1663). When he received the Boburnoma in the Chigatoy language, the translator began to translate it into Latin first, but could not finish it. Later, the orientalist N., who translated the memoir into Russian for the first time. I. Ilminsky (lived 1822–1891) Kerr notes that he did not complete the translation of the Boburnoma memoir, that certain passages in the work were omitted, in other words, that "the work was not successful".

At the beginning of the XIX century in Russian oriental studies the interest in Babur and "Boburnoma" increased. Russian-Polish orientalist, translator, historian, journalist and editor, the pseudonymous scholar O. Baron Brambeus. I. Senkovsky (1822–1891) was in charge of this work. In one of his letters in May 1824, Senkovsky wrote that Nazarbayev, a merchant from Bukhara who had come to Russia, took the book "Memories of Sultan Babur" from Turkestan and began preparations for its translation and publication. According to the memoirs, it was not difficult for the specialist to translate the memoir, but in fact, as Bobur himself said, the memoirs were written in "the purest Andijan

⁹ Beveridge, Annette Susannah (ed.). The Babur-nama in English (Memoirs of Babur) —London. 1922. — 880 p.

¹⁰ The History of Humayun by Gulbadanbegam. Translation by A.S. Beveridge., London, 1902.

¹¹ Z. Teshaboyeva. A comparative analysis of English translations of Phrazeological Uniits in Baburname. International Journal of future Generation communication and networking: Vol. 13, №4, 2020: - pp. 221-235.

Turkish." At the same time, a young Russian literary critic, who worked under Senkovsky, V.V. Grigorev (d. 1822–1891) later, for the first time in Russian oriental studies, studied information about Babur and his military campaigns. It should be noted that it is O. I. Senkovsky and his student; as a result of V.V. Grigorev's research, Zahiriddin Muhammad was initially referred to as "Babur" rather than "Babor".

In 1857, the German scientist the translated manuscripts of the "Boburnoma" by G.Kerr were written by the orientalist prepared for publication by N.I. Ilminsky. N. Ilminsky carefully studied the shortcomings of the German scholar and the parts of the memoir that had been left untranslated. Recalling the process in his memoirs, he says that he diligently studied the English translation of the Boburnoma, the Turkish-Persian dictionary published in Calcutta, and the Alisher Navoi devon in Turkish. For four years, the translator translated excerpts from the Boburnoma in the "Turkish Chrestomathy" published by I. N. Berezin (lived 1818-1896).

During these processes, Russian orientalists, who had begun to read Babur's memoirs in their own language, began to study the translated manuscripts of the Boburnoma, now led by Senkovsky. These manuscripts were discovered in 1859 by another Russian orientalist and politician, edited by V.V. Velyamin-Zernov (1830–1904). But in the meantime, Boburnoma's the reason for the discrepancy between G.Kerr and O. Senkovsky's copies was the beginning of a scientific debate. It is an honorable task to study these two manuscripts comparatively and to come to a unanimous conclusion. I. Ilminsky will be charged. Then, in 1882, a new and revised version of the Boburnoma in Russian was prepared.

But in the meantime, the famous British orientalist Anetta Beveredj (1842–1929) called on the Russian government and the scientific community to cooperate in translating the Boburnoma into English. However, with the Hyderabad copy of the "Boburnoma" in the hands of the English scholar, based on the manuscripts of G. Ker-O, N.Senkovsky; it turns out that there are also some differences between Ilminsky's copies. A comparative study of these two copies and the drawing of definite conclusions by another Russian baburshun - it was entrusted to A. N. Samoilovich (lived 1880–1938). Samoylovich wrote about the memories left by the king and the poet in the Hyderabad facsimile. Kerr also says that the manuscripts do not provide complete information, and that other copies of the Boburnoma should be found and studied. However, the implementation of this comparative analysis was not fully completed in the Russian Oriental studies of that period. In Tashkent, scientists P. Shamsiyev and S. The Boburnoma, edited by the Mirzayevs (1948, 1949, 1960 and 1989), also contains these two manuscripts - a Hyderabad copy by Ms. Beveredj and a copy by N.I. Ilminsky was born on the basis of a comparative study of variants.

Although interest in Boburnoma in Russian Orientalism began long ago, the memoir had not yet been published in full in book form in Russian. The translations of earlier Baburists (I. N. Berezin, V. Grigorev, N. Pantusov, A. N. Samoilovich, O. Senkovsky, N. I. Ilminsky, etc.) were published in certain collections as fragments. Only in 1948 did M. Translated by A. Sal'e (lived 1899–1961), it was published in 1958 in Tashkent as a separate book. It was then that Russian oriental studies had the opportunity to study Babur's memoirs in more depth. In particular, Professor G. F. Blagova (1927–2013) defended his dissertation on the subject of Bobur studies, and as a result of 40 years of scientific research, he published a comprehensive book "Boburnoma: language, text pragmatics, style" in Moscow in 1994. Exactly, G. F. Thanks to the scientific research of Blagova, I.V. Stebleva and A.N.Samaylovich Russian readers had the opportunity to read in their native languages the novel

"Starry Nights" by Pirimkul Kadyrov, an immortal historical work about the life and personality of Zahiriddin Muhammad Babur.

Conclusion

During the years of independence, a new era of Uzbek-Russian cooperation has begun in all areas, including culture and science. Large-scale projects have been implemented in our country and in Russia to study and teach the scientific and cultural heritage of our tsarist and poetic ancestors, and it is clear that this work will continue. Because the spiritual wealth left by Zahiriddin Muhammad is inexhaustible.

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