

The Spiritual Heritage Of Zaher Al-Din Muhammad Babur – The Path To Creating Constructive Dialogue: On The Example Of The Work “Babur-Nama”

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Abstract - The scientific article analyzes the manuscripts stored in the collections of Britain, in particular the Bodleian Library of Oxford University, the library of Cambridge University. The description of the literary source "Babur-name" created by Z. M. Babur is given. The relevance and role of this manuscript for the development of Babur studies in the modern world is substantiated. The contribution of Akbar the Great to the development of book miniatures, which were illustrated by the manuscripts of Zahir ad - Din Babur, is shown. The value of the traditions of English translations of memoirs, manuscripts, laid down by J. Leyden, W. Erskine, E. D. Ross, A. S. Beveridge, Wheeler M. Thaxton is determined. Spiritual-moral, humanistic, artistic-aesthetic, scientific views of Babur are investigated.

Keywords - Zahir ad - din Muhammad Babur, creative heritage, written monuments, British funds, Babur-name, miniature, manuscript, India, Mughal Empire, graphic original

I. INTRODUCTION

The implementation of the development strategy “New Uzbekistan – Third Renaissance” sets the task of systematically and thoroughly studying the historical and cultural heritage of our country, including manuscripts that have ended up abroad. "We have set ourselves the great goal of laying the foundations for a New Renaissance in our country, and to this end we must create the environment and conditions for nurturing new Khorezmis, Berunis, Ibn Sinus, Ulugbekos, Navois, and Baburos. The most important factors in this historical process, an integral part of our national idea, are the development of education and upbringing, science and innovation, and a healthy lifestyle" [1]. In this context, the life and creative legacy of Zahir-ad-din Muhammad Babur, whose manuscripts, by the will of fate, ended up in the collections and libraries of various countries around the world, including the British manuscript collections, are of particular interest.

The Chagatai and Turkic collections in the UK provide a comprehensive picture of the linguistic, literary, economic, socio-political, religious, intellectual, and cultural-moral history of the Turkic peoples and South Asia. The interpretation and understanding of Z.M. Babur's manuscripts will allow us to move beyond the perception of written monuments as archival objects. Literary monuments of culture can contribute to the creation of a broad space for communication and dialogue for mutually beneficial cooperation and equal exchange of ideas and perceptions of the history of the peoples of South Asia and the Turkic world [2].

II. LITERATURE ANALYSIS AND METHODS

The general methodological issues have been thoroughly explored in global scientific literature and research by Orientalists. Translators and researchers have made a significant contribution to the study of Babur's manuscripts, thanks to whose efforts the outstanding works of this politician, military leader, writer, poet, and philosopher have become part of the modern world's heritage. The Baburnama was originally written by Babur himself in the Chagatai dialect of the Turkic language. The original translation of the manuscript into English was made by J. Leyden and W. Erskine in 1826, which included an introduction devoted to the historical and geographical aspects of the life of the peoples of Central Asia. This manuscript is kept in the British archives. In the 20th century, this translation was edited and improved by L. King and A.S. Beveridge.

The scientific interests of Orientalists around the world are focused on the study of history, economics, geography, literature, languages, art, religion, ethnography, and monuments of material and spiritual culture of the countries of the East, in particular the culture of Central Asia and India. All these parameters are reflected in Z.M. Babur's manuscript "Baburnama" and have become the subject of research by foreign and domestic scholars: J. Leiden, V. Erskine, A.S. Beveridge, N.I. Ilminsky, G.Y. Kerom, M. Salye, A. Pavé de Courteille, N.F. Petrovsky, A.N. Samoilovich, G.V. Blagova, T.D. Baituraeva, R.M. Kazakova [3, 88], M.I. Abdurakhmanova, Ya.I. Avlakulova, A.N. Babina, I.M. Burkhonova, O.A. Naumenko, and others. To achieve the scientific goal and solve the tasks set, the following methods were used: analysis, synthesis, descriptive, hermeneutic, commentary, historical and cultural reconstruction, and ideographic.

III. DISCUSSION AND RESULTS

Zahir-ad-din Muhammad Babur (1483–1530) was a talented military commander, statesman, writer, and poet. He also went down in history as the founder of the Mughal dynasty and empire. This name for the Baburids was used by European travelers starting in the 17th century. However, interest in Babur's creative legacy began as early as the 16th century, attracting scholars and researchers from around the world.

Babur himself and his generation left a significant mark on world history and the development of Eastern culture and civilization. Many writers, translators, and scholars have worked and continue to work on the chronology of Babur's life and the fate of his dynasty. Well-known European, Asian, and American authors have written books, dissertations, and articles about Babur and his manuscripts. Among them, we can highlight many famous names: J. Leiden, W. Erskine, A.S. Beveridge, E. Denison Ross, Wheeler M. Taxson, and others. These authors and their magnificent books have determined the vector of consideration of Babur's work thanks to their special, detailed descriptions of the manuscripts of this Eastern figure of literary thought.

It is important to note that their research is largely based on the analysis of unique manuscripts stored in British library collections. For example, it is known that the British Library has about eleven manuscripts by Babur entitled "Waki'at-i-Babari" ("Baburnama"), which were compiled between the 17th and 19th centuries. The earliest of these was published in 1630 in the Turkic language, but unfortunately, they have not been preserved in their entirety to this day. In turn, the Bodleian Library has six manuscripts by Babur, and the Cambridge University Library has only one manuscript of the work "Baburnama" [4].

The historical realities of the 17th–20th centuries testify to Britain's trade and colonial activities in South Asia, which led to increased interest on the part of the British elite in the languages, history, and culture of the region. This enthusiasm resulted in the acquisition and transportation of material and spiritual heritage from the region to the imperial center. The treasures taken from India were housed in state and private museums. The collections included Chagatai artistic, literary, and scientific works that were created by the literati of the Great Mughals or copied by scribes for their influential patrons. The importance of the language for the history and culture of South Asia is illustrated by two Chagatai versions of the Waki'at-i-Babari (also known as the Baburnama; Add MS 26324, f 118v), the autobiography of Zahir-ad-Din Muhammad Babur, founder of the Mughal Empire. One copy of the Waki'at-i-Babari was acquired by the museum from William Erskine in 1865.

It is noteworthy that the British Library holds a copy of the Chagatai-Persian Glossary of Unusual Terms in the Vaqiat-i Baburi. Collection Area: Oriental Manuscripts. Reference: Add MS 26319, ff. 11v-16r (Chagatai-Persian dictionary of unique terms

in the *Vaqiat-i Baburi*.) [5]. This monument of written heritage is of great value, as it serves as an important tool for studying the Babur-nama manuscript.

A more complete copy of the 16th-century Babur-nama exists in IO Islamic 2538 (formerly part of the India Office Library). The manuscript is accompanied by an annotation in English. Accordingly, it can be assumed that this is the copy used by Annette Beveridge. She was a member of the British elite in colonial India at the end of the 19th century. Based on Chagatai and Persian sources, A. Beveridge translated the Baburnama and Humayunama [5].

The information contained in Babur-nama is distinguished by its reliability, objectivity, truthfulness, and realism. Z.M. Babur gave the following assessment of his work: "... everything written here is true, and the purpose of these words is not to praise myself; everything really happened as I wrote it. In this chronicle, I made it my duty to ensure that every word I wrote was true and that every event was described as it happened" [6, 10].

The unique manuscripts of the great thinker Babur, ruler and poet of the past, were mainly brought to Great Britain by various collectors and dealers, and then donated or sold to museum and library collections. Some of the manuscripts were studied and catalogued by British scholars. All of this manuscript heritage is considered rare and particularly valuable exhibits and cannot be sold to other museums, libraries, organizations, or individuals. Some manuscripts are not even available for viewing and cannot be photocopied to prevent damage. However, those who wish to do so can order black-and-white or color photocopies of these manuscripts.

It should be noted that many manuscripts are well illustrated, although Babur himself did not produce any versions of his works with images. This tradition was started by his grandson Akbar the Great (1542-1605), a statesman and the third padishah of the Mughal Empire, who meticulously illustrated his grandfather's manuscripts with miniatures, but these were published in Persian translation.

Today, there are about seventy miniatures scattered across various collections around the world, twenty of which are in the Victoria and Albert Museum in London, and a number are in the British Library. Various other collections have individual miniatures, and later illustrated versions were also created, although not on such a large scale.

The works of Babur, a statesman and talented thinker, are attracting enormous interest from world-renowned historians, philosophers, and writers every day. Thanks to the persistence and enthusiasm of many scholars, significant scientific research has been conducted on the study of Babur's manuscript heritage, which is stored in the archives of Great Britain. Based on detailed descriptions of Babur's works, especially his Baburnama, they have brought their research to the forefront of world science, making an important contribution to familiarizing the world community with the content of his work.

Based on the totality of information and its reliability, Babur-nama is an invaluable historical prose work that is unmatched among similar works written in the East since the beginning of the 16th century. This is precisely why there is such great interest in the Babur-nama in global Oriental studies, as evidenced by translations of this book into various languages around the world. Thanks to the energetic efforts of Orientalists, librarians, and museum workers, written cultural monuments are being preserved and reconstructed.

The scientific community constantly receives excellent literary and artistic creations based on Z.M. Babur's work "Baburnama." In connection with the above, I would like to recall the words of the outstanding Orientalist N.I. Konrad. "To understand a written monument means, first of all, to understand its script and the language of the time to which the monument belongs, or the script and language in which it was written at that time. Therefore, an orientalist-philologist must necessarily not only know a given oriental language and its script, but also know their history. Understanding a written monument also means understanding its literary nature, since every written monument, regardless of its content and form, is a literary work" [7, 10].

It is important to emphasize, for example, that British interest in the Baburnama began quite predictably in India. Around 1805, John Leyden (1775–1811), who was a doctor of medicine, physician, and poet, but also an enthusiast of Babur's memoirs, began an English translation of the memoirs. J. Layden worked with an imperfect Chagatai text stored at Fort William College in

Calcutta. However, his work was limited in scope, but greatly inspired his friend W. Erskine, who edited the books. At the same time, the main credit for the publication of their joint research work [8] belongs to W. Erskine, since J. Leyden himself translated only a small part of Babur's memoirs and left virtually no comments.

One of the best experts on Central Asian Turkic manuscripts, A. N. Samoilovich, in the first volume of the English translation of Babur-nama (translated by A. S. Beveridge) in an archival review, formulated three fundamental conditions, the observance of which would enable an adequate, scientific translation and authentic scientific commentary. These criteria include: "a) knowledge of the language of the monument in all its details and subtleties, use of fundamental dictionaries; b) preliminary serious textual work on the available lists; c) broad and comprehensive familiarity with literature – historical, historical-geographical, ethnographic (Eastern, European, Russian)." [9, 10, 75; 11]. These indicators subsequently formed the basis for the work of researchers, translators, literary scholars, linguists, orientalists, cultural scholars, and historians.

Referring to the English translator and orientalist William Erskine (1773–1852), it is important to note that he characterizes the great statesman and skilled commander Babur as a major cultural and political leader. In particular, he writes: "Babur is one of the most brilliant rulers who ascended the throne of the Eastern countries. His personality combined the qualities of a noble man and a great king. He was a courageous and enterprising commander, a wise military leader. He was an honest and self-confident man, and his youthful zeal and courage never left him. He also highly valued splendor and beauty, striving to support them in every way possible. He was a man of great power and glory, and every manifestation of glory expanded his imagination..." [12].

It is important to note that, in addition to publishing Babur's memoirs, his significant work was also "The History of India under Babur and Humayun," which was published after his death in 1854. All of W. Erskine's works are a valuable contribution to the history of scientific and literary thought and are distinguished by their deep philosophical meaning, accuracy of description, and impartiality.

In 1910, English orientalist and diplomat Edward Denison Ross (1871–1940) published a collection of Babur's poems [13], which still arouses genuine interest among connoisseurs of the poet's works. Many researchers express particular gratitude to the publisher for adding the complete graphic original of Babur's manuscripts to the work, which is a significant addition to the literature.

Annette Suzanne Beveridge (1842-1929), an English educator, social reformer, and orientalist, made a significant contribution to the study of Babur's manuscripts. She was fluent in Persian and Turkish and was a recognized expert on oriental texts. Among them is a new translation of the Baburnama, a work considered a masterful execution of thought [14]. A.S. Beveridge's writing talent adds new shades to Babur's memoirs. Her subsequent works cover about 36 years of the life of this man – "one of the most powerful figures in Central Asia and India, where his detailed and insightful autobiography presents a vivid picture of the life and times, the peoples he ruled, and the lands they inhabited" [15].

One of the well-known Orientalists and writers-translators of historical sources is Wheeler M. Taxon (born in 1944). Among his most famous works is the translation of Babur-nama [16], which is based on original library sources. In his book, Babur is described as one of the most significant figures in Indo-Islamic history, a descendant of Timur (known in the West as Tamerlane). After being expelled from the lands of the Timurids in eastern Iran and Central Asia, Babur established new possessions in northern India. It also clarifies that one of Babur's descendants built the world-famous Taj Mahal palace. W. Taxon's book is richly illustrated and easy to read. It reflects the spirit of one of the most significant figures in the history of the Islamic world.

According to A.S. Beveridge, "in Asia, Babur's autobiography stands apart from other works" [15]. At the same time, all literary works describing Babur's personality indicate that he was an educated ruler, and his observations and comments in his memoirs reflect his interest in nature, society, politics, and economics. His vivid accounts of various events cover not only his own life, but also the history and geography of the regions in which he lived, as well as the people with whom he came into contact. His manuscripts, which are kept in British archives, cover a wide range of topics, such as astronomy, geography, public administration, military affairs, weapons and battles, plants and animals, biographies and family chronicles, courtiers and artists, poetry, music and

paintings, excursions to historical monuments, as well as reflections on human nature. Babur's manuscripts raised and addressed issues of morality and spiritual perfection of the individual. According to the thinker and poet, qualities such as self-love, vanity, greed, cruelty, betrayal, and selfishness destroy the integrity of the spiritual world of the individual.

He who despises everyone deserves contempt,

A cruel man deserves torment.

God will give good people good friends.

And those who are bad to others deserve retribution [17, 86].

In order to be a worthy bearer of a name, a person must be worthy of its highest purpose. Babur considers justice, truthfulness, honesty, humanity, and love for one's homeland to be the main characteristics of morality.

Wherever you are, be truthful and just.

People will remember: this is how you were happy [18, 261].

You are in a foreign land—and forgotten, of course, man!

Only man himself feels sincere pity for himself.

In my wanderings, I have not known a moment of joy!

Man grieves eternally for his beloved homeland [19, 306].

The credo of all his work is the glorification of the real person, the high estimation of his virtues. Babur believes that the interests of ordinary people should always be the focus of attention of rulers.

Ruling the country, honor the working people,

Never separating yourself from them.

Forget your prejudices and grievances,

Pay attention to their troubles, or else you will be in trouble [17, 97].

O.A. Naumenko devoted his research to the philosophical aspects of Babur's creative legacy. "Babur, as a man of war, was constantly faced with the choice between good and evil" [20]. What to follow, how to determine one's vector of movement? He gives the following answer to this question:

Snow everywhere, snow over the field, over the river.

Snow is joyful for those whose hearts are at peace.

Oh God, all the roads are covered with snow before me.

Guide me with your hand on the path of goodness [17,62].

IV. CONCLUSIONS

The results of the study are as follows. Zahir ad-Din Muhammad Babur is not only a famous ruler, but also a talented author who became the founder of an original historical prose genre. His handwritten works are preserved in national archives and museums around the world. An illustrated version of his memoir, entitled Baburnama, is kept in British archives and represents a special historical heritage that reflects the cultural wealth of the East and is considered real proof of human wisdom.

It should be noted that Babur's manuscripts, stored in British archives, represent a unique collection of written manuscripts by this great man. They symbolize the wisdom and cultural wealth of his time, while constantly revealing deeper and more interesting details of historical reality to society.

In addition, a number of scientific and artistic works devoted to Babur and his descendants, written not only abroad but also in Uzbekistan, have been translated and published in many languages around the world. It should also be noted that the preface to Babur's works, which are systematically republished, expresses ideas about studying his manuscripts as the scientific, literary, and spiritual heritage of Babur himself, as well as many other issues directly related to the culture, history, and philosophy of India during that period.

In recent years, both in Uzbekistan and around the world, extensive work has been done to search for and find historical and cultural monuments that, for one reason or another, have been lost and forgotten. The significance of such work cannot be overestimated; it is important not only for ourselves, but also for the memory of our ancestors, as well as for the formation of the worldview, national identity, creative thinking, and sense of national pride, honor, and dignity of future generations. Today, Babur's historical and literary heritage is seen as one of the most important tools for strengthening the national identity of the Uzbek people. All of this is a strategically important task for the development of New Uzbekistan and the creation of the foundation for the Third Renaissance and the building of a social and humane state.

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