

ABOUT ALISHER NAVOI'S WORKS IN THE MANUSCRIPTS OF ZAHIRIDDIN MUHAMMAD BABUR

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ABSTRACT

The article talks about examples of Alisher Navoi's (1441-1501) poems in the manuscripts of "Aruz Risola", a collection of poems-divan written by Zahiriddin Muhammad Babur (1483-1530) and about literary studies. It is stated which works or fragments of Navoi Babur quoted in his manuscripts and expressed his opinion about them.

Keywords: Babur, Navoi, manuscript, poem, divan, treatise Aruz, text.

ANNOTATSIYA

Maqolada Zahiriddin Muhammad Bobur (1483-1530) qalamiga mansub she'rlar to'plami – devoni va adabiyotshunoslikka doir "Aruz risolasi" asarining qo'lyozmalarida Alisher Navoiy (1441-1501) she'rlaridan keltirilgan namunalar haqida so'z boradi. Navoiyning aynan qaysi asari yoki undan parchani Bobur o'z qo'lyozmalarida keltirgani va ular haqida fikr aytgani bayon etilgan.

Kalit so'zlar: Bobur, Navoiy, qo'lyozma, she'r, devon, Aruz risolasi, matn.

Alisher Navoi's (1441-1501) younger contemporary, it can be said that one of the people who understood Navoi most deeply and clearly is Zahiriddin Muhammad Babur (1483-1530). As a historian, poet, critic, and literary historian, he came closer to Navoi's genius.

First of all, when Babur conquered Samarkand for the second time (1500), he received a congratulatory letter from Herat personally from Navoi. He himself mentioned this in "Waqoe" (Baburnoma). Unfortunately, in the same place, he regretfully remembers that he later lost this ruq'a (letter) in the mud.

That is, Amir Alisherbek looked with hope to Mirza Babur as the future of the Timurid kingdom during this period, and had great tidings about him. Babur, with his bravery and bravery, was well known in the upper circles of Movarunnahr and Khurasan, and was in the attention of the leaders of the time.

Secondly, when Babur went to Herat in 1506 at the invitation of Sultan Husayn Mirza, he lived in Alisher Navoi's house called "Unsia" for 20 days. He specifically asks for this without staying in the presence of Mirza Badiuzzamon and Mirza Muzaffar. These days, he gets to know almost all of Navoi's works, he visits all the buildings he designed in Herat. In the meantime, Navoi creates a terma divan for himself and carries it with him for the rest of his life.

About such aspects and in general the relationship between Alisher Navoi and Zahiriddin Muhammad Babur, the similarities in their works, especially Babur's views on Navoi, have been discussed in science. Including V. Bartold, E. Bertels, A. Semyonov, Oybek, Maqsur Shaikhzoda, Izzat Sultan, A. Hayitmetov, B. Ahmedov, A. Qayumov, H. Qudratullaev, S. Hasanov, Sh. Sirojiddinov, V. Rahmonov, A. A'zamov, etc., can be counted.

We want to put the matter in a different way.

that is, the description of how many and which poems of Navoi appear in Babur's works. So:

1) In the events of 905 Hijri (1499-1500 AD) of "Boburnoma", a verse is quoted from the 385th ghazal of Navoi's "Navodir-ush-Shabab" book (this ghazal was later adapted by Navoi):

Ne borurg'a qu'vvatim bor, ne turarg'a toqatim,
Bizni bu holatqa sen qilding giriftor, ey ko'ngul.

2) One continent in Babur's "Devon" is compensation for Navoi.

Eyki, debsen lutf etib, lutfi itobomuz ila:

"Ko'nglung istar yorlar birla hamisha shod bo'!"

Mendinu kimdin yana bordur niqori xotiring?

"Mendinu kimdinki ko'nglung istamas, ozod bo'!"

Verses 2 and 4 of this stanza are the matla of ghazal 283 in the book "Garayib-us-sigar".

3) Also, in some manuscripts of Babur's court, one of Navoi's ghazals is mistakenly cited as Babur's rubai. The first two stanzas of the famous ghazal (Garayib-us-sigar, 16th ghazal) beginning with "Korgali husnungni zoru muftalo boldum sanga". It is copied among Babur's poems in the Paris, London (22b) and Hyderabad (23b) copies of Babur's divan.

4) It is known that there are many examples of Alisher Navoi's lyric poems in the pages of Babur's "Aruz Risola". But, let's talk a little about their number and which devans they are from. In this work, many examples of the poetic works of dozens of representatives of Eastern classical literature are given. Alisher Navoi's works are the

most among them. Then comes the works of Amir Khusrav, Hafiz Sherozi, Abdurahman Jami. At the same time, the author of most of the poems in the treatise is not indicated, and a very large part of them are Babur's own works.

Navoi's works appear on more than ten pages of "Aruz Risola". They are given in the form of more verses (only three ghazals are complete). Babur exemplifies them in the form of poems composed in different seasons of Aruz weight. For example, he gives the 339th ghazal matla of "Navodir-ush-shabab" in the form of 2 weights and one board (page 67b). Also, in one place, an excerpt from the 13th chapter of the epic "Hayrat-ul-Abror" is given (page 165b), with examples of lyrical ghazals and rubai.

Babur, like other poets, notes the author next to each verse of Navoi, or gives the phrase "wa lahu" (again) if it comes in a row.

In this way, we witness that Babur quoted 214 verses from Navoi's lyrical works. In total, 215 poems were included by Babur in "Aruz Risola", stating that they are Alisher Navoi's. Only in one place there is a verse without the name "Navoi" (page 58a; ghazal matla 199 in "Navodir-ush-shabab").

When we compare these poetic examples with the text of the divans contained in "Khazayinul-maani", the following picture emerges:

"G'aroib-ul-sig'ar" - 88 poetic examples

"Navodir-ush-shabob" - 38 poetic examples

"Badoye'-ul-vasat" - 26 poetic examples

"Favoyid-ul-kibar" - 24 poetic examples

And the remaining 37 poems (verses and verses) are works that are not included in "Khazayin-ul-Maani".

Of course, there is no doubt that they belong to Alisher Navoi. Because the most important evidence is that Babur cites them as Navoi's. In addition, we mentioned above that he lived in Navoi's house when he came to Herat, knew the works of the great poet deeply and comprehensively, and created a terma divan for himself from Navoi's divans. Besides, there are other lyrical works of Navoi, which were not included in "Khazayin-ul-Maani", have been expressed for a long time in literary studies (H. Sulayman, F. Sulaymonova, A. Abdugafurov, O. Juraboev have researched about this). This sample of 37 poems once again confirms the validity of these opinions.

As a reason for this, it would not be a mistake to point out that under Babur there are rare copies of Navoi divans that are not yet known to science. For example,

Tilagim sening huzuring, talabim sening jamoling,

Necha kun tirikligimdin g'arazim sening visoling -

he cites exactly this matla in Babur's treatise (page 61a). Or, on pages 48b-49b of the treatise, he notes that "Mir Alisher Navoi recites three Rubai's for the weight of twelve akhras and three Rubai's for the weight of twelve akhras." we present them:

Yo Rab, ne ofatdur ul husnu jamol,
Kim yo'qtur yer ila jahon ichra misol.
Ming qatla shukrni desam oz erur
Gar bo'lsa bir zamon manga komi visol.

Ey sensizin umrumdin osoyish yo'q,
Ko'z istarkim, ko'rsa jamolingni to'q.
Kelgilkim, bir qatla uzoringni ko'ray,
Kim hajring ko'p urdi (bu) ko'ksumga o'q.

Ey mahvash, o'tgay bu sarkashlik ham
Rahm aylab bu qulg'a jafoni qil kam.
To Tengri asrag'ay xaloyiqqa seni,
Aylarmen yuz duo sening sari dam.

Ey sendin o'lub bag'rim ham ko'ksum dog'
Ko'nglum o'tu ul o'tqa to'kub ashkim yog'.
Tan o'lsa g'aming ichra joningg'a fido,
Jon kuysa muhabbatingda sen bo'lg'il sog'.

Bir lahza ko'ngul sensiz holin bilmas,
Javrungni ko'ngulga ey parivash qil bas.
Hajringda fig'onimg'a ulus nola qilur,
Qil holima rahmkim, erurmen bekas.

Ey sho'x, bizing sori bir ayla nazar,
Kim ohu fig'on o'ti chekar ko'kka sharar.
Yo vasl ila ko'nglumga qarinqa ayla murod,
Yo qatl ila qo'yima bu hayting'a asar.

These aspects alone show that scientific-comparative and textual research on Babur's "Aruz treatise" should continue. At the same time, he points out how well Babur knew Navoi's work and there is still more research to be done in this regard.

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