



ABOUT ONE OF THE UNIQUE SOURCES ON THE HISTORY OF THE UZBEK LANGUAGE IN THE XVI CENTURY

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| Article history: | Abstract: |
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| Received: October 7 th 2021 | The article highlights the role and description of the work "Tavorikhi Guzid - Nusratnama" in the history of the Uzbek language, provides information about the author of the work, his copies, the date of writing. There are also some ideas about the creation of the source, its significance in the study of the history of the Uzbek language. |
| Accepted: November 10 th 2021 | |
| Published December 10 th 2021 | |

Keywords: Historical work, source, Basmala, colophon, Turkic languages, etymology, facsimile, modern source, historical source, author of the work, miniature, manuscript.

INTRODUCTION

Creation and maintenance of an electronic database on unique manuscripts preserved today in Uzbekistan, systematization and theoretical description of their in-depth study on a systematic basis, publication of scientific comments on written monuments in Uzbek and foreign languages in the media and on the Internet. Adequacy Conditions are created for the presentation and study of their creations.

The results of this study serve as a realistic interpretation of historical reality, recognition, objective study of historical laws, an increase in the effectiveness of historical education, a deeper understanding of ourselves. Most of the manuscripts created in our country, in particular in the fund of the Abu Rayhon Beruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, were studied by the famous calligrapher A. Murodov.

MATERIALS AND METHODS

Written monuments, scientific and artistic works created in different periods of the development of the Uzbek language serve as a separate source as research material, since each written monument reflects the language of the period in which this source was created. Based on a detailed study of historical sources, it will be possible to determine the features of the Uzbek language of that period [1]. The work "Tavorikhi Guzida - Nusratnama" also plays an important role in the history of the Uzbek language. Historical events in the work begin during the reign of Oguzkhan, Genghis Khan, Mahmud Bahodir Sultan, brother of Siban Khan. The events described in the source are expressed realistically and written in an epic round.

It is not known who is the author of the work. The article by Lucien Buvat about Sheybanihan in the

Islamic Encyclopedia does not touch upon the issue of the author's personality [2,89-99]. According to him, the author of Shaybaniyom, Muhammad Salikh, may be the author of Tavorikha Guzid - Nusratnom. But the facts are not enough to confirm this information. It is known from other historical writings that Muhammad Salih was in the service of Shaybanikhan and served him faithfully. However, in the works of "Shaybanikhan" and "Tavorikha Guzid - Nusratnama" it is difficult to see the similarity in the description of information about Shaybanikhan, his administrative activities and life.

The play mentions that Muhammad Salih is known to be the son of Nur Said Beg. In his publication A. Akramov gives some comments about the author of the work. It states that Lerch claimed that the piece was written by Sultan Weled. A. Akramov believes that this is an absolutely wrong idea. In his doctoral dissertation prepared by Mukminova, Siban Khan expressed the opinion that he wrote the work himself or participated in its writing. According to A. Akramov, the author of the work may be Muhammad Salih [3,14-16]. He came to this conclusion because the work was written after the conquest of Shaybanikhan by Movaraunnahr, it was written at the direction of Shaybanikhan, and it is possible that Muhammad Salih wrote it because he took refuge in it.

Therefore, it is unclear whether the author of the work is an independent author and or translator. The source claims that 16 miniature texts are copies of the author. The complexity of the text also depends on factors such as translation, compilation (writing based on research or the work of other authors without the need to redo a specific source yourself).

In addition, the use of the dates 908 and 909 in the text serves as an important factor in determining the date of the writing of the work. The phrases in the



title of the work give the impression that the author is just a translator. The fact that the description of the events is based on reliable information confirms that it was written on the orders of Shaybanikhān. The presence of miniatures in the play also indicates that the author wrote it near the palace. Although the author is unknown, the person who wrote the piece seems to know the story well. As mentioned above, a source is not a copy of another work, but a text protected by translation, compilation and copyright. Studying the text of the work, we see that the author is a good translator, a scientist who knows the Persian language.

As for the copies of the work "Tavorikha Guzid - Nusratnom" that have survived to this day, it should be noted that not a single copy can be called complete and complete. Despite the presence of flaws and shortcomings in the text, the closest copy to the full text is the version registered in the British Library under accession number 3222.

Research by Charles Rieu showed that the source is 149 pages long and each page is 19 lines long. The copy also contains 16 miniatures.

The second copy, number B745, is at the Manuscript Fund of the Russian Academy of Sciences in St. Petersburg. L.V. Dmitrieva, A.M. Muginov and S.N. Muratov report that the source consists of 149 pages, each of which consists of 13 lines [5,87-88].

The date of writing of the work is one of the most difficult questions that must be solved in the study. The date in the text reads: *Moğol bahşılıarı Moğol hattı birle bitilgenlerni Âşân bolmak üçün takı Fârsı tili birle bitilgenlerni Türkçe urup tertib berildi. Takı kitâbâga Tevârih-i Güzide Nuâret-nâme at berildi. Bu tevârih hicret tokuz yüz sekizde cemâziye'l-evvel ayı cem' itilip bitildi.* From this passage, we can conclude that the work was written in 1502.

According to A. Akramov, "Tavorikhi Guzid - Nusratnom" was completed in the month of Zulq 909 AH (April-May 1504) [3,24]. The reason for this is the story mentioned in two places in the text: *Takı Sencer Barlasını tutup Han tapağına Temür Bahadır Han mülâzimleri keltürdi irse, günâhın bağışlap köp 'inÂyet ve şefkatler kıldı. Takı öz kaşa mülâzim kıldı. Ol fetöde târih tokuz yüz sekizde ramazân ayında irdi kim, kılıç birle ok ugda miâbış yüz kişi öldi. Hv Âst-i Óak andağ irdi. Câhillik kılğanlar sezâşın taptı.*

Elsewhere, the year 909 is mentioned: *İmâmu'z-zamân ve halifetü'r-raómân Ebu'l-Fetó Muâammed Şîbâni Han hallada llâhu te' Âlâ, eyyâm-i halifet min evânü'z-zamân ilâ-intihâ'î'd-devrân târih tokuz [yüz] tokuzda şevvâl ayınıâb yigirmisinde Belde-i Maófuâa-i Semerkand tevâbi' inde Bağtu makâmidin*

kim gûlistân-ı İrem anîâ nüzhet-i âafâsı kaşa adem, 'aynu'l-óayât anîâ mâl-â-mâl zülâl óavzînâ yakasında bir şebnem bolgay. That is, 909 falls on the 20th day of the month Shawval (April 6, 1504).

From this point of view, Akramov's opinion is correct. There is no exact information about the release date of the second copy of the work. However, L. Dmitrieva indicates that the source could have been written at the end of the 16th or the beginning of the 17th centuries [5,87].

The work is written in simple language and prose and is a historical and chronological source. In addition to geographical names, it contains military-administrative terms and titles, 2,155 names of individuals. One of the important tasks is to prepare a dictionary of works.

RESULTS AND DISCUSSIONS

Such historical and memoir works serve as an important source in the study of the history of our country. Historical works, comments, memoirs are of great importance in the study of the development of the Uzbek language. Sometimes information that is not in special works can be found in historical and memoir works. To a certain extent, these works play an important role in the study of the social and political life of that period. In particular, chronological works are of great importance in explaining our history. Not a single period in history repeats itself, the authors tried to fulfill the proposal of this or that khan, official or customer. Therefore, sometimes the author's views on events and events in the history of this period should be compared and objectively studied from other sources. As noted above, source studies can be mainly of two types in the field of social sciences: historical source studies and literary source studies.

Memories are books based on the personal memories of the authors. In them, the author, in most cases, tells about events that he personally saw, in which he participated or heard from his contemporaries. In these works, in most cases, events are covered correctly. Sometimes events can be interpreted in different ways depending on the personal views of the author. It is necessary to compare the description of events in the memoirs with other written sources, and then draw conclusions. In such works, in some cases, there is a biased description of events. In general, memoirs are also used critically for deep and detailed study of historical events.

The description of historical facts and events can be interpreted in different ways in the interests of the human character, informant, group, sect, dynasty,



sect and country. In particular, the recent history of Uzbekistan, political events of the second half of the 19th - early 20th centuries are interpreted in different ways in different periods, sources and by different authors. How are they described in written records, historical documents and chronicles created in their time? How was this explained in Soviet times? Finally, we need to restore historical justice in conditions of independence, to know the events that took place objectively and objectively on the basis of sources. This is impossible without source study, without a scientific approach to sources. Since most of the written records of that period are written in the Arabic alphabet, some of them are also written in Russian and have historical features of that period.

CONCLUSION

Thus, source study is one of the most important branches of the history and history of the Uzbek language, serving to obtain an objective and objective knowledge of the history of our country, self-awareness, knowledge of our rich and ancient culture.

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