

# Tashkent Copy of "Shajarayi Turk" and its History of Learning

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## Abstract:

This article provides information about the Tashkent copy of the work "Shajarayi Turk".

**Keywords:** "Shajarayi Turk", Abulgazi Bakhadirkhan, Tashkent copy.

In the medieval Central Asian states, most of the historical works were written by special orders of the rulers. However, Zahiriddin Muhammad Babur (1506–1530) wrote the autobiographical "Voqeati Babur" and Khorezmshah Abulgazi Bakhadir khan (1643–1663/1664), a descendant of Genghis, wrote "Shajarayi Tarokima" and "Shajarayi Turk" by themselves. Both genealogical works of Abulgazikhan are widely promoted and well studied among the scientific community.

The variety and abundance of information about the distant past found in each line requires the author of the work to give them sufficient explanations. This situation indicates that there are big and urgent issues before Uzbek ethnology. There is a need to develop a comprehensive scientific system and program for the realization of historical works similar to "Shajarayi Turk".

Extensive studies have been carried out on the works of Zahiriddin Muhammad Babur and Abulgazi Bakhadirkhan. It has been translated and published in several languages of the world. There are analyzes performed on the basis of source studies and textual studies. Nevertheless, until now these three historical works have not been given a special evaluation as a book written by a royal historian.

Abulgazi Bakhadirkhan has the intention of writing a historical work for his people. In order to fulfill his duty to history, nation and country, he intends to start the works "Shajarayi Tarokima" and "Shajarayi Turk" (1643-1663/1664).

Such content is in the text of the work. The first book was written at the request of Turkmen tribal chiefs (between 1658 and 1661)<sup>1</sup>.

This work is dedicated to the history of the origin of Oghuz Khan, Turkish peoples and the Turkmen people. Information in written sources is supplemented by oral information that circulates among the people. Khan's royal work dedicated to the history of his people is "Shajarayi Turk". The book describes the socio-political history of Khorezm in the first half of the XVI-XVII centuries. The neglect of their ancestors and the ignorance of the people of Khorezm about their past forces the author to pick up a pen. He notes that dozens and thirty historical works on the history of Genghis Khan and Genghis have been written. But the fact that no serious book about the past of his country has been written makes the khan very sad. Such sad circumstances, as well as the absence of any chronicle detailing the events between the reigns of Abulgazi Khan and his great-grandfather Shaibani Yadgorkhan, strongly motivated the writing of this work.

The author is seeking a talented historian to fill this position. But he could not find a suitable candidate, and he took a pen and davat in his hand and began to write, following the Turkish proverb "o'ksuz(o'kusuk) o'z kindigin o'zi kesar'" (an orphan sees his own day, decides for himself). According to tradition, after praising God and praising the prophet in the preface, the author and author of the work, being the author of the work, immediately goes to the main text.

The book records the years of history from Adam to the reign of the author, typical of the style of Muslim historiography. The work consists of a prologue and nine chapters: it is written in Turanian (Chigatai language), the events are described in simple and concise terms.

22 manuscripts of Abulgazikhan's book "Shajarayi Turk" have been recorded in catalogs around the world, 5 of which are kept in the Institute of Oriental Studies named after Abu Rayhan Beruniy, Faculty of Arts of the Republic of Uzbekistan. These are manuscripts numbered R. 2056, 7668, 851, 11110, 7626, inverter.

- Manuscript number 7668 was copied in 1349 AH. The work is written in the Chigatoy language, in Nastaliq script. Size: 15x22 cm, 13 lines, 280 sheets, size 15x22 cm. in Nastaliq script.
- The copy of the manuscript copied in 1351/1932 consists of 271 pages. Size 17.5x27.9 cm. This copy has 13 lines compared to other manuscripts
- 851 inv. The beginning and the end of the work were rewritten because the manuscript copy in No. Size 15.5x25.5 cm, 17 lines, 193 sheets.
- 11110 inv. The size of the handwritten copy, written in digital script, is 16.5x20 cm, 13 lines, 217 pages.
- 7626 inv. digital manuscript size 18x22 cm, 17 lines, sheet 159 pages. in Nastaliq script .
- R. 7668 inv. digital "Shajarayi Turk" lithograph copy was copied in 1349 Hijri. 13 lines, 280 sheets, size 15x22 cm. in Nastaliq script.

It can be seen from the above that it is possible to make a critical text of the work on the basis of 5 manuscript copies of "Shajarayi Turk".

The place and study of "Shajarayi Turk" in historiography is also an interesting topic. Investigations show that collecting, studying, and creating a modern scientific-critical text of this important source written in Chigatai Turkic is one of the urgent issues facing Uzbekistan's source studies. As mentioned earlier, 22 manuscripts of "Shajarayi Turk" around the world are recorded in the

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<sup>1</sup> Kononov A.N. Rodoslovnaya turkmen. Sochineniye Abu-l-gazi xana xivinskogo. Perevod na russkiy yazyk i svodnyy tekst. – Moskva-Leningrad, 1958 g. – 192+96 str; SVR/Istoriya, sostaviteli: D.Yu. Yusupova, R.P. Djalilova. – Tashkent, 1998 g.– S.152-154

catalogs, 5 of them are stored in the Institute of Oriental Studies named after Abu Rayhan Beruniy, FA of the Republic of Uzbekistan. Quvomiddin Munirov and Qozoqboy Mahmudov converted the work into the Uzbek Cyrillic alphabet and published it in Tashkent in 1992 based on the manuscript kept under the number #851. The texts of the remaining four copies are defective. However, the Tashkent copies are more complete and in some respects older than the manuscripts stored in other libraries of the world.

A new scientific and critical text of the work, Russian translation by Nuryogdi Toshev and English translation by Paolo Sartori. Shodmon Vahidov and Nargiza Haydarova reprinted the book based on the translation of Quvomiddin Munirov and Qozoqboy Mahmudov.

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