

**OPEN ACCESS**

SUBMITTED 20 January 2025

ACCEPTED 18 February 2025

PUBLISHED 17 March 2025

VOLUME Vol.05 Issue03 2025

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The Work of Abulgazi Bahadur Khan and The Development of Uzbek Historical Prose

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Abstract: The article is devoted to the study of the work of Abulgazi Bahadur Khan, his works "Shajarayi Turk" and "Shajarayi Tarokima" from the point of view of the development of Uzbek historical prose, revealing their place and significance in the development of historical prose, and their unique features as examples of historical prose. The author also. He also highlighted issues such as Abulgazi Khan's unique attitude towards history and the principles he adhered to when writing his works.

Keywords: Historical prose, development, principle, Shaybanid Khanate, synthesis, pleasure of knowledge, ethnic history, tendentiousness, objectivity, contribution, source.

Introduction: The political instability of the 17th century, the gap in historiography that arose as a result of the negative impact of the complex social situation on science and literature, and the need to fill it became one of the factors that gave impetus to the creation of Abulgazi Bahadur Khan's works "Shajarai Turk" and "Shajarai Tarokima." These two works, which are examples of the prose of this period, are of immeasurable importance for historical science and our literature. In the studies created so far, the features of these works as important sources, including information on the origin, names, migration, participation in the historical and political process of the Turkic-Mongol tribes, the ethnogenesis of the Turkic peoples, the political history of the state associations ruled by the Chinggisids in the territories of Dashti Kipchak, Maverannahr, Iran, Kashgar, Crimea, the history of Khorezm, in particular, its political and economic life in the first half of the 16th-17th centuries, the history of the Ilkhanids, Shaybanids, Ashtarkhanids and other

dynasties, the oral creativity of the Uzbek and Turkmen peoples, are sufficiently highlighted, and their qualities as a literary monument are also discussed. And we, although in some places it is necessary to touch upon the above-mentioned issues, in our research, based on our goals and objectives, we will mainly try to consider the works "Shajarai Turk" and "Shajarai Tarokima" in the aspect of the development of Uzbek historical prose, to reveal their place and significance in the development of historical prose, their originality as an example of historical prose.

At the time of the creation of Abulgazi Khan's works, Uzbek historical prose included Alisher Navoi's "Tarixi anbiyo va hukamo," "Tarixi muluki Ajam," "Tavorixi guzida - Nusratnoma" by an unknown author, Ali Nasrullohi's "Zubdat ul-osor," Babur's "Baburnama," and "O'tamish Hoji tarixi." The names of these authors and their works are not found in the works "Shajarai Turk" and "Shajarai Tarokima." Abulgazi Khan does not mention not only Turkic authors, but also Persian and Arab historians and their historical sources, with the exception of Rashididdin and Sharafuddin Ali Yazdi. The mention of the Mongol and other Turkic tribes in "Shajarai Turk." What was their origin, what were their names, and what were their nicknames," he quotes from Rashid al-Din's work "Jami at-Tawwarikh." Then he wrote: "This story exists in the poor man's life, as I mentioned at the beginning of the book. In addition to this, seventeen "Genghisnama" are still preserved. I write on their faces," he adds [1-6].

The addition to Rashididdin's words by Abulgazi Khan and the content of the work "Shajariyi Turk" indicate that the author, in illuminating the history of the Turkic-Mongol peoples, focused main attention on the Chinggisid dynasty, in particular, on the history of the Shaybanid ulus. Therefore, it can be assumed that he reviewed and used historical works, including examples of historical prose in the Uzbek language, created directly on the initiative and commission of Shaybani Khan or other Shaybanids. All this, as well as the author's talent, meticulous scholarship, and personality, combining many qualities and the characteristics of a talented ruler, laid the foundation for the creation of unique works that made a huge contribution to the development of Uzbek historical prose.

Another factor determining the significance of the works "Shajarai Turk" and "Shajarai Tarokima," their place and originality in the development of Uzbek historical prose, is the author's attitude to history as a science, how he understood its goals and objectives. Eastern historians paid special attention to this issue and specifically addressed it in the introductions of their works. In it, various views and opinions on history

are presented. In particular, in the introduction to the first volume of the work, Rashididdin, the author of "Jome' ut-tavorix," speaks about the need for descendants to know the deeds of their ancestors, their lineage, and traditions, and notes that this is the purpose of writing the work. Rashid al-Din's writings about the role of a historian are noteworthy. In his opinion, this task consists in reflecting information related to each nation and category as it is in their sources, conveying oral stories without distorting their content, and obtaining information from famous and respected people of that nation. Nizamuddin Shami mentions that he wrote his "Zafarnama" so that kings, especially Timurid rulers, could learn from Amir Timur's activities and follow the ideas expressed in this book in governing the state. The 16th-century historian Hafiz Tanish believes that historical science is significant in itself, that is, in conveying knowledge and information to people, and expresses this as follows:

Tarix ilmi va uning xabarlari qanday yaxshi,

Jahon uning nurlari bilan ravshandir.

Zamon ajoyibotlarini tarix vositasi bilan biladilar.

Shuning uchun (ham) u zamon atvori uchun bezak bo'ladi [2-18].

Hafiz Tanish recognizes the importance of history as an example, the fact that people draw their own conclusions from past events and historical knowledge, as a factor necessitating the study of history. Unlike other authors, he points to another aspect of historical prose created in the East - that they are also a source of artistic and aesthetic pleasure:..."the science of history... stands high with the sweetness of its words, elegant expression, and gentle editing"[2-18] This is one of the characteristics of medieval Eastern historiography, and according to tradition, elements of artistry were also used in historical works, authors, along with demonstrating their talents as scholars and scientific potential, also sought to demonstrate their skills as writers and artists of the word.

In the work "Tarikh-i Rashidi," there are notes about the special importance given to historical knowledge among Turkic peoples and the practical significance of historical science in their daily lives: "In Turkic tribes, at all times and events, in all important affairs, and indeed in all interactions, the foundation of their words is built upon the legends and stories left by previous generations"[3-52].

Abulgazi Khan's view on this matter is original and unique, differing from the above-mentioned views. True, Abulgazi Khan did not address this issue separately in either "Shajarai Turk" or "Shajarai Tarokima," but we can understand and comprehend this from some of

his thoughts expressed along the way. From them, it becomes clear that Abulgazi Khan recognizes the pleasure of knowing as the main stimulus in his attitude towards history and its study. In "Shajarayi tarokima," the author, discussing the creation of this work, writes: "Thus, thousands of people will know what they did not know when I said these words, and their hearts will be glad." As we can see, Abulgazi Khan here speaks about pleasure, but this is not just any pleasure, but, as the author says, the pleasure that arises in a person due to "knowing the unknown," that is, in other words, the pleasure of knowing. This is extremely important, as Abulgazi Khan thereby recognizes knowledge and the pleasure of knowing as the main factor, a stimulus in the study of history. This circumstance testifies to the fact that the Uzbek historian thought broadly and took an advanced position on this issue. If we take into account that such views exist in the works of European historians of the 20th century, we will feel how original the author's opinion for his time is in the works "Shajarayi Turk" and "Shajarayi Tarokima." The French historian Marc Bloch, reflecting on the science of history, expresses thoughts corresponding to the views of Abulgazi Khan and notes that the interest of history, its unique charm, the pleasure of studying and researching it, the knowledge of scientific truth are one of the main factors determining the importance and development of this science: "This attractiveness played and will continue to play the main role, first as a bud, and then as a stimulus. The thirst for knowledge and simple pleasure go hand in hand, there is an instinct leading to it before scientific research, conducted with a full understanding of one's goals." In his opinion, even the strict scientific requirements for research cannot extinguish the fascination of this science in the eyes of a historian: "All historians can confirm this," he writes, "when they begin to conduct research while observing necessary, strict requirements, this pleasure becomes even greater and brighter"[4-8]. He also notes the aesthetic pleasure and joy derived from history, noting that it is unlike any other science[4-8].

In such a view of history, in its study and research, it is very important to put the pleasure of knowing, the pleasure of determining how events and phenomena actually happened or previously unknown facts or facts, and establishing scientific truth in the main place, and the importance of history as a science in ensuring its objectivity, objectivity, and the authenticity of scientific knowledge is invaluable. In historical works created on the basis of other incentives, where other goals are prioritized, there is certainly a risk of deviation in one direction or another, a departure from historical reality. A striking example

of this is the works widely used in Eastern historiography, dedicated to the history of various rulers or dynasties. It is no secret that tendentiousness is characteristic of many of them, and the reason for this is that in such historical sources, the goal of glorifying those rulers or dynasties, leaving their names on the pages of history in this way, comes to the forefront and serves as a stimulus for the creation of the work. This, along with hindering the creation of truthful history, can lead to other negative consequences.

Abulgazi Khan's talent as a creator, researcher, and writer is also evident in how he used the principles of creating historical works in "Shajarayi Turk" and "Shajarayi Tarokima." During the centuries-long development of historical prose, many written monuments appeared in the East. They were written in different periods and under different conditions, by different people, and were works of different types, differing from each other in their principles, goals, and tasks. The type of historical prose that emerged earlier than others and continued to be created later - these are works of the general historical type. The main features of the work are the breadth of its periodic and geographical coverage, the presence of theological principles. Another group of written historical monuments consists of historical and historical-biographical works aimed at illuminating the activities of a particular ruler or historical figure. In addition, examples of historical prose were created on the basis of territorial (dedicated to the history of a region, region, city), dynastic (narrating the history of a particular dynasty), and class principles. Abulgazi Khan's works are unique in this respect, based on the ethnic principle: "Shajarayi Turk" is devoted to the history of the Turkic and Mongol tribes, "Shajarayi Tarokima" to the history of the Oghuz tribes, and to illuminating the ethnic processes experienced by these tribes. Before Abulgazi Khan, not only in Uzbek, but also in Arab and Persian historiography, the history of this ethnic group was not studied separately. The renowned historian, Academician V.V. Bartold, writing about "Shajarayi Tarokima," noted that it is a special work dedicated to the history of the Turkmens and that there is no such work about any other Turkic people[5-32].

In "Shajarayi Turk," we see another peculiarity - the synthesis of various principles of historiography. In it, there are ethnic, manifested in the work's dedication to the history of the Turkic-Mongol tribes, dynastic, manifested in the illumination of the history of the descendants of Genghis Khan and the Shaybanids, geographical, and other principles, manifested in the narration of the history of the branches of these dynasties that ruled in various regions (Iran, Maverannahr, Khorezm, Dasht-i-Kipchak, etc.). It is this

synthesis that determines the scope and essence of "Shajarayi Turk," which is clearly visible in the following table of contents given by the author in the preface to the work, in the titles of its chapters:

Previous chapter. From Adam to Moghul Khan.

Chapter Two. From Moghul Khan to Genghis Khan.

Chapter Three. From the birth of Genghis Khan until his death.

Chapter Four. From the lineage of the third son of Genghis Khan, Ugedei Khan, and his descendants, and the sons of Genghis Khan, whoever reigned in the Mongol lands is mentioned.

Chapter Five. The mention of those who ruled in Transoxiana and Kashgar in the lineage of Genghis Khan's second son, Chagatai.

Chapter Six. The mention of those who ruled the land of Persia from the lineage of Genghis Khan's younger son, To'li Khan.

Chapter Seven. The mention of those who ruled in the Kipchak Steppe from the descendants of Genghis Khan's eldest son Jochi Khan.

Chapter Eight. The mention of the descendants of Jochi Khan's son Shaybani Khan who became khans in Mawarannahr, Crimea, Kazakhstan, and Turan, and the mention of the descendants of Jochi Khan's thirteenth son Tokay Timur who ruled in Crimea, Kazakhstan, and Mawarannahr.

Unlike "Shajarayi Turk," in "Shajarayi Tarokima" there is no such synthesis of different principles, it is created on the basis of one ethnic principle. As Abulgazi Khan himself noted in the introduction, the work is dedicated to the history of the Turkmens. The title of the work also emphasizes this purpose. Researchers also determine the significance of "Shajarayi tarokima" based on this. In particular, A.K. Kononov writes: "The work "Shajarayi tarokima," with which scholars became acquainted through the translation of A.T. Tumansky, is of great importance in the study of various issues of Turkmen history. [6-20].

While fully agreeing with this and acknowledging that the author's purpose was also to illuminate the history of the Turkmens, and the content of "Shajarayi Tarokima" confirms this, we would like to emphasize that it would not be right to limit its significance to just this. Historical information in "Shajarayi Tarokima," in particular, those relating to the most ancient period, are also relevant to other Turkic peoples. In the tradition of Eastern historiography, Oghuz Khan is considered the common ancestor of all Turks. Similarly, the ancient legends and stories presented in the work, including the legend of Oghuz Khan, are common to all Turkic peoples. This was well

understood by Abulgazi Khan, and for this reason, he included this legend, and in general, the part of "Shajarayi Tarokima" about Oghuz Khan and his sons, in "Shajarayi Turk."

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