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“HUMĀYŪN-NĀMA” BY GULBADAN BEGIM IS A MAGNIFICENT CONTRIBUTION TO THE FIELD OF LITTERATURE

Abstract: This article tells us about historical events in Movarounnakh, in the Middle East, in Kabul, in India, which was reflected in “Humayun-nama” by Gulbadanbegim and shows the scientific researches in translations into English, French and Urdu. The great attention pays to up all the historical moments in period of the life of hero in “Humayun-nama” and masterfully delivers the translations of the work. The article has importance in developing of translation, textmaking and literature.

Key words: the article, importance, translation, scientific researches, historical events, life of hero.

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Introduction

This article is about Babars daughter Gulbadan Begam’s book “Humāyūn-nāma” in which Gulbadan’s life and history of her book, the history of that time, traditions and life is described. Babar’s life is also shown here when you read the book, you will learn a little about Begam’s lives under Babar and then Humayun reign and the importance of Gul-Badan’s work in the world history.

Main part.

One of the most entire and unique historical works of Bābar’s time is considered to be “Humāyūn-nāma” written by Bābar’s daughter Gul-Badan Begam. The style of language used in the book is a simple colloquial language without any special affects. That’s why we are interested in it as historical memory, but not as literary work. By these reasons many interpreters tried to reproduce the exact copy of this text and to protect it from orthographic and stylistic characteristics. So it is important that British museum considers it unique and autobiographic.

Likewise, though the Book of Humayun resembles an historical chronicle in structure, it is much more than that best classed as historiography, Book of Humāyūn is a genre-crossing historiographic memoir.

As A.S. Beveridge states in her translation of “Humāyūn-nāma” Gulbadanbegam does not seem generally known to English students of this Mughul period in Hindustan”.

It was as not known to Mr. Ersbine or he would have given fuller and more accurate accounts of the families of Babar and Humayun. It escaped even Professor Blochman’s wider opportunities of acquaintance with Persian Miss.

It has certainly been overbooked that she wrote anything so well-worth reading as is her “Humāyūn-nāma”. But, maybe to a few students of Persian Mss. Gulbadan-begam’s book cannot be known, but, our learnings show that it is catalogued and described by Dr.Charles Riew, wich leave already appeared and in this articles we introduce of both book and author to the public.

Bayazid’s Tarikh-i-Humayun was reproduced several on its completion. Gulbadan Begam’s Humayun-nama was written under the same royal order and for the same end. It would have been natural to reproduce it also, but no second example of it can be discovered by us in any of the accessible book-catalogues of Europe or India.

“Humāyūn-nāma” tiedes integrally historical courses of Timūrids orientation which were written in Māwarā’u-n-nahr and Khurāsān in XV –XVI

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centuries by Persian historical chronicles, created in India in XV-XVII centuries attached to the palace of Great Mughals “Humāyūn-nāma” includes many interesting facts about the life of first Mughals in India.

Gul-Badan Begam unlike other court historians had a great influence in the palace of Humāyūn, treated her with great kindness and her opinion was always taken into account in discussion of many problems of state importance. She is also differed by poetic talent.

Probably all this distinguish her labor as an independent and objective exposition. The only list of “Humāyūn-nāma”¹ is situated in British museum. But the text is not entire and has defects, as it is interrupted by the informing about death during the time of intestine wars of Khindal-Mirza-Eldest, the son of Bābar.

But this list is the only witness of “Humāyūn-nāma”’s existence, as none of historical sources has information about it. It is not a literary work, but simple writing of all that knew or heard to help “Akbar- nāma”.

Nine copies of Bayazid’s “Humāyūn-nāma” were made by Gul-Badan Begam on the king’s order, and also by Jauhar. Two copies were sent to emperor’s library, three copies to princes to Abul-Faizl and one, probably, was left by author. This distribution tells that Gul-Badan Begam collected books.²

The MSS on wich this article is based on of the Hamilton collection in the British Museum. It was purchased in 1868 from the widow of W. Hamilton and is classed by Dr. Riew. Amongst the most remarkable of the 352 MSS. These were obtained in Dihli and Lucknow: “some bear the vermilion stamp of the king of Oncle”, but Gulbadan’s is not of these, states A.S. Beveridge. It is an unpretentions little volume, bound in ... leather and unadorned by the penman’s art in frontispiece or margin. It is written in Nasta’liq and apparent by dates from the 17 th century (Cat. Of Per. Miss.B. Museum). It does not seem altogether_improbable that the handwriting is the author’s own. If this were so, it would, perhaps, not necessarily affect Dr. Riew’s estimate of the date of the character, as the book could hardly have been written, i.e, composed before 1587 (995 H). That Gulbadan Begam was a penwoman, we know from her own words, and doubtless many other ladies of her day could write, for the ātun, the teacher of reading, writing and embroidery was a domestic personality named several times both by Babar and Gulbadan. The impression conveyed by Gulbadan’s narrative is of such unstudied and unrevised composition that it could hardly, it seems to a reader have been dictated even to an ātun , a woman and many of its little stories

would have shriveled up in the utterance. This seculation on a comparatively trivial matter would be disproved in all probability, if another of the Ms. were available for collation. Up to the time of writing this article, we have been unable to hear of a second MS. There may well be others in private collections in India and if so, news of their existence, would be most gratefully received by Babur’s International fond.

The content of the book: its earlier part is a reproduction of partions of Babar’s own Memoirs.

She was about 10, when her father Bābar died, for that reason she couldn’t exactly describe his life, events and probably she leant for “Bābar-nama”, which she read in original and also for those facts, that she could get directly from the events or its witnesses.

Gulbadan’s information about the inner policy of her father and brother Humāyūn attracts by the fact that with inquisitiveness characteristic of hers, she paid attention to facts that remained out of official historians of Mughals’ epoch.

An interesting story, for instance, about her travel from Agra to Dibalpur, her journey to Givalior.

She observed the construction expanded by Bābar on the bank of Djamna. As Gul-Badan said, in the year of her arrival to palace in Agra, Dibalpur and Sikri the constructions of several buildings and laying out of gardens were started.

As to Gul-Badan’s words, Bābar paid great attention to such occasions, and kept-up with his governor-generals to pay proper attention to them.

She bitterly experienced the death of her father. “The day became dark, she writes, -we spent that damned evening each is in distant corner”. Gul-Badan described Keen mental experiences, that Babar felt shortly before his death. For example he said that he wants to give up the throne to Humāyūn and live in solitude in Zarafshan’s garden.

In the same line with the political events in “Humāyūn – nāma” were reflected the diplomatic and trade relations in Bābar’s and Humāyūn’s state, and also were discussed the problems of way life and house-buildings of those times. The description of wedding ceremonies, family relations are written in details by Gul-Badan and are considered to be a rare material, missing in other east sources. In particular, it narrates of gifts and mercy from Bābar on honor of Humāyūn’s victory over Ibrāhim Lodī-the India’s emperor.

Gul-Badan tells about the gifts that were given to women, starting from special begams. They were splendid things from India, brought By Bābar’s friend given the gifts, and unlike other gifts, they were specially selected by her father. With gifts came messages, including remarks and edifications.

¹ Gul-Badan Begam . The history of Humāyūn (“Humāyūn-nāma”) Delhi. 1989

² The history of Humāyūn (“Humāyūn-nāma”) by Gul-Badan Begam. Translation By A.S. Beveridge. Delhi 1989.

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We can find interesting facts in “Humāyūn-nāma” about the role and place of women attached to the palace of first Mughals. They are the evidence of the fact that outstanding women in important matters, associated with the administrations of government. So were Gul-Badan Begam at Humāyūn’s time, Khānzāda Begam at Bābar’s time, Esan Davlat Begam, grandmother of Bābar’s time, Esan Davlat Begam, grandmother of Bābar and mother of Ibrāhim-Sultan-the governor of Badakhshān. All that we know about our princess is that she wrote in “Humāyūn-nāma”, and this book is the only witness of Gul-Badan’s life, as no one tells any thing about it, but it wasn’t the only work written by her, since she, following the traditions of those days, wrote poems.

Mir Mahdi Shirazi wrote 2 of her lines in “Tazkiratu-I-khirātin”.

“*Har pari ki au bā ‘ashaq khud yār nist,
Tū yaqin midān ki hech az ‘umr bar-khur-dār
nist*”.

*Ҳар парӣ руҳсорига ошиқи ӯр ӯқ,
Билки унга ҳақ ӯғлида мурод ӯқ.*

The meaning of these two lines is: “ No love, no fruit of life”.

Conclusion.

All the facts given above let us come to a conclusion , that “Humāyūn-nāma”-as the most important source of India’s history in Bābar’s and Humāyūn’s times. Gul-Badan Begam as an author of this work, may be put in the same line with Mirkhand, Mukhammad Haydar, Abul-Fazl and Bābar the greatest historians of that time.

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