



IMAGES OF TIMURID PRINCESSES IN "BABURNAMA"

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Annotation: This article provides information about female images, Timurid princesses, their concubines and daughters in the huge historical and historical work "Baburnoma", which is a vivid example of the literary language of Uzbek classical literature. Also about the images of Timurid queens, women belonging to the Timurid family, and non-Timuri queens, the image of court women and their manners, modesty, which is the relevance of ideas at the present time. Remarks are made regarding the fact that the manners and modesty of Timurid women are of incomparable importance in the upbringing of a generation.

Key words: "History of Babur", "Vokeoti Baburii", "Baburnama", Timurid queens, that is, women belonging to the Timurid dynasty, the image of non-Timuri queens, attributes of a woman and mother in "Baburnama".

Although Zahir ud-Din Muhammad Babur wrote many works during his complex and short life, not all of them have come down to us. The most important and largest creative heritage left by Babur contains rare and valuable information about the history, geography, ethnography of the peoples of Central Asia, Afghanistan, India and Iran, as well as the literary language of Uzbek classical literature of that time. A striking example is the work of Baburnama.

This work attracted the attention of orientalists of the 18th, and especially the 19th centuries, by the diversity of its content, language and style, and searches were made for various manuscript copies of it, as well as translations into Western languages.

Although the original name of the work was "Baburia", it was called "History of Babur", "Tuzuki Baburii", "Vokeoti Baburii", later the work became known as "Baburnama".

It was impossible not to describe female images in such a huge historical work as "Baburnama", and not to write a work without their participation. That is why Babur talked a lot about the Timurid princesses, their concubines and daughters. He gave them a specific description. They are mainly presented in the "Worries and Sorrows" section of the informant. In total, we can meet 72 female characters in the work. The author dwells on some of them in detail, while on others he gives brief information.

There are many images of women with the same names in the work. For example, 3 people named Akbegin:

1. Akbegin - Solikha Sultonbegin.
2. Akbegin - daughter of Sultan Abusaid Mirza.
3. Akbegin - daughter of Sultan Hussein Mirza.

3 people named Bikabegin:

1. Bikabegin - sister of Babur Mirza.
2. Bikabegin - daughter of Sultan Mahmud Mirza.

3. Bikabegim - daughter of Sultan Hussein Mirza.

6 people named Khonzodabegim:

Khonzodabegim - daughter of Sultan Masud Mirza.

1. Khonzodabegim - daughter of Sultan Mahmud.
2. Khonzodabegim - daughter of Umarshaikh, sister of Babur.
3. Khonzodabegim - daughter of Mir Buzurg Tirmiziy.
4. Khonzodabegim - wife of Sultan Mahmud Mirza.
5. Khonzodabegim Tirmiziy - wife of Sultan Ahmad Mirza.
6. Khonzodabegim - concubine of Muzaffar Mirza.

3 people named Karakozbegim:

1. Karakozbegim - Concubine of Umarshaikh Mirza.
2. Karakozbegim - Robiya Sultonbegim (Rukia Sultonbegim).
3. Karakozbegim - daughter of Muhammad Qasim Arlot.

2 people named Masuma Sultanbegim:

1. Masuma Sultanbegim - daughter of Babur.
2. Masuma Sultanbegim - daughter of Sultan Ahmad Mirza

According to the above classification, we analyze the image of a woman in two directions:

1. Timurid princesses, that is, women belonging to the Timurid dynasty, include Poyanda Sultanbegim, Kichikbegim, Bikabegim, Khonzodabegim, Shahribonubegim, Akbegim.

Poyanda Sultanbegim is the most mentioned among the Timurid queens. Poyanda is the daughter of Sultanbegim Abusaid Mirza and appears in the work in 12 places. He is mentioned for the first time when information about Sultan Mahmud Mirza is given. Speaking about the son of horseman Hussein Mirza Haydar Mirza, it is said that his mother is Poyanda Sultanbegim, and Poyanda Sultanbegim is the daughter of Abusaid Mirza. In the next two places he mentions this in connection with Haydar Mirza and then when he gives information about Husayn Mirza.

It says that Poyanda Sultanbegim has four daughters, the eldest of them is Akbegim. In the next image, Babur gives the following information: "The second girl was Kichikbegim. Sultan Masud Mirza was inclined, he made every effort, Poyanda Sultanbegim did not succumb to a brief discussion. Then a descendant of the father of Sayyid Mulla Khojag. The third daughter Bikabegim and the fourth daughter Ogabegim were presented to Sultan Murad Mirzog by the sons of my sister Rabiya Sultanbegim.

The next place mentioned that Sultanbegim was married to Hussein Baykara, and "lived in poverty". Then Poyanda calls Sultanbegim "aunt" and notes that he was in her house. The following place is mentioned when Babur fell in love with the youngest daughter of Sultan Ahmad Mirza, Habibi Sultanbegim, and in this regard pushed Poyanda Sultanbegim into courtship.

At this point, Babur mentions that he calls Sultanbegim "brother". This is a very important and unusual situation. From this we can conclude that in the time of Babur, this form of address was also applied to women. Since she was one of the famous Timurid princesses, Babur says that he "looked at her with a smile" when he met her.

So, the information given by Babur can be summarized as follows: Poyanda Sultanbegim, one of the Timurid princesses, wife of Sultan Hussein Boykara, aunt of Babur Mirza, 4 daughters and mother of Haidar Mirza, died in Iraq.

Shah Sultanbegim is Umarshaikh Mirza's mother, Babur's great-grandmother. This image is mentioned 2 times in the work. First, an image is given of the arrival in Andijan of Jahangir Mirza and the inhabitants of the harem from Akhsi to perform a mourning ceremony on the death of Umarshaikh Mirza. The next image says that "...my father's mother, my great-grandmother Shah Sultanbek from Andijan, has arrived."

Khonzodabegim (daughter of Umarshaikh, sister of Babur) is mentioned 3 times in the work. Firstly, when it comes to the generation of Umarshaykh Mirza. At this point, Babur defines "...she is the greatest of all girls ...". Then he says that they are born from the same mother and that there is a 5-year age difference between them. Then he notes with regret the details of the battle in Saripul and the fact that his sister Khonzodabegim fell into the hands of Shaibanikhan. Babur notes that Khonzodabegim had a son named Khurramshah and that Shaibanikhan gave him the province of Balkh.

After the victory over Shah Ismail Shaibanikhan, they took Khonzodabegim to Kunduz and met only 10 years later. According to Baburnom, Khonzodabegim and those around her did not know Babur. They recognized Babur Mirza only when he gave his name.

2. The image of non-Timurian queens: Fatima Sultan Aga, Mehr Nigorkhanum, Kutlug Nigorkhanum, Esan Davlatbegim, Bika Sultanbegim, Shahbegim, Umid Agacha Andijani, Khonzodabegim and others.

Fatima Sultan Aga (mother of Jahongir Mirza) - this character is also mentioned twice in the work. The image is attributed to the wife of Umarshaikh, mother of Jahangir Mirza. He also gives the following information: "He was one of the Mongol beks, married to Fatima Sultan Aga."

Kutlug Nigorkhanum is Babur's mother. She has been mentioned 7 times. First, we can find it when we talk about the harem of Umarshaykh Mirza. In it, the second daughter of Yunus Khan is presented as the owner of Sultan Mahmud Khan and Sultan Ahmadkhan. The following image notes that Esandavlatbegim had three daughters, and the middle of these three daughters is Babur's mother.

Many more definitions and descriptions can be given to the images of women in the work of Zahir ud-Din Muhammad Babur "Baburnama".

Undoubtedly, one of the characteristics of Amir Temur and the Timurid state is the attitude towards women. After all, women also had a great position. Each "khanum" and "begim" had property, residences, a share of the treasury and servants who performed various services. In a number of cases, judges, sheikhs, and dignitaries were taken into account with their opinion. Babur sings of the qualities of a woman and mother in the work "Baburnama" with the most beautiful descriptions. He considers them the embodiment of the most unique human qualities and highly appreciates the qualities of intelligence, wisdom, nobility and generosity inherent only in them. In many places, Babur Mirza gives information about Esan Davlatbegim, saying that he is my mother, my great mother.

"At that time, Sher Hajibek was the eldest of the Sagrichi beks, and his daughter married Yunus Khan." This shows that the mother of Babur's mother Kutlug Nigorkhanum, Esan Davlatbegim, was from a large family of beks and was married to Yunus Khan, one of the Mongol khans.

"They put Khan and Esan Davlatbegim on a white carpet and declared him Khan." This information proves that Esan Davlatbegim legally received the status of queen. At the same



time, Esan Davlatbegim was considered a queen with great political influence. The active participation of the great mother in state affairs is clearly visible in various parts of the work.

For example, Hassan Yakub, who went to fight for the state of Babur, Haji Kazi and Kasim Kavchin, Ali Dost Uzun Hasan and some people gathered and consulted with my great mother Esan Davlatbegim and put down the word. Babur characterizing the personality of Esan Davlatbegim: "Esan Davlatbegim was very smart and resourceful. She made decisions by consulting. In this regard, we can testify that the great mother occupied an important place in political and social life.

It is known that the most described female character in "Baburnom" is, of course, Babur's mother Kutlug Nigorkhanum. She was the second daughter of Yunus Khan, Sultan Mahmud Khan, owner of Sultan Ahmad Khan. In the works of Babur Mirza honors his mother Kutlug Nigorkhanim as "Onamhonim". She is by his side in any difficult situations and shows kindness. We can learn this from this definition: "Most of the time she was with me."

Moreover, once, during a trip before going to Samarkand, I fell ill. I got better after four or five days. At that time, my mother and grandmother Esan Davlatbegim were with me. With their kindness and support, we went to Samarkand. I reigned in the city of Samarkand for a hundred days.

From the above information, it can be understood that Kutlug Nigorkhanum stood on the side of Babur Mirza and provided great assistance in managing state affairs, and also knew how to be a kind, selfless parent. In particular, she always worries about the future and fate of her son and marries him to the daughter of her relatives, Aisha Sultanbegim.

In the image of Kutlug Nigorkhanum, we see the figure of a mother who was able to stand next to her son in the midst of a thousand worries and hardships. This aspect is mentioned in "Baburnom" as follows: "... after I left Andijan, my parents came to Oratepa with a hundred worries and hardships. We called her to Samarkand. At that time, Aisha Sultanbegim, the daughter of Sultan Ahmed Mirza, married me and we had a daughter. My eldest child was Fahrunnisa. I was then nineteen years old. My mother Kutlug Nigorkhanum fell ill. Six days later, on Saturday, she died. The grief of Babur for the loss of his mother is effectively expressed in the work through living images. Also in the work, he mentions the names of his sisters Khanzodabegim, Khurramshah, Shahrbonubegim, Yodgor Sultanbegim, Rukia Sultanbegim (Karakuzbegim) and describes her as the eldest among them.

As it is mentioned above, Esan Davlatbegim had three daughters. The eldest daughter of Mehr Nigorkhanum. She was given in marriage to Sultan Ahmad Mirza. The second daughter of Kutlug Nigorkhanum. The third daughter was Khob Nigorkhanum. They were the daughters of a noble family, occupying a high position in society.

In addition to court nobles, the work also contains information about ordinary mothers. Babur is surprised by a 111-year-old woman living in the village of Dekhikat. Babur's admiration and observation show that he describes the names of mothers with deep respect, which is an example of the high roots of humanism in his personality.

In his descriptions of women, Babur does not depict the female figure, beauty, clothing style, jewelry, make-up, although we can find such artistic images in his lyrics. Babur expresses a strong opinion about the female mind, manners, wisdom, respect and attention, kindness, love and understanding. We know that even Babur found it difficult to find a woman equal to him in dignity.



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