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ФАН ВА ТАЪЛИМ

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DESCRIPTION OF WOMEN'S INNER WORLD IN "BOBURNOMA"

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**Summary:** *Zahiriddin Muhammad Bobur is one of the great contributors to the development of our national literature. His work "Boburnoma" is one of the unique masterpieces not only in Uzbek literature, but also in world literature. One of the unique features of the work is the portraiture of the characters. This article also analyses the image of women in "Boburnoma".*

**Keywords:** *Bobur, "Boburnoma", historical figure, Timuriy rulers, literary image, portrait, character, prose, literary source.*

Woman is a perfect creature created by Alloh! She is the leader of the world of elegance and beauty. There is a woman, and the whole world is bright and enlightened. A woman shakes the cradle in one hand and the world in the other. For this reason, for centuries, women have been revered for their elegance. A separate surah has been revealed in the Qur'an under the name of Nisa (Women), which states the rules of inheritance and treatment of women, which shows that they are respected in our religion. In our religion, women are also honored as mothers. Islam commands children to treat their mothers kindly, thereby honoring women as mothers.

Amir Temur, the ruler of the Temuriy's Empire, also paid special attention to women with pure hearts and high aspirations. According to Timur's Statutes ("Temur tuzuklari"), "I would have respected her if there was only one woman left in his country"[1,37]. In one sentence, Amir Temur's respect for women can be seen.

Among the Timuriy rulers, Bobur also held women in high esteem and treated them well compared to other Timuriy rulers. We can see this in the way he treats his mother, his sister, his wife, and his daughters, and he treats them with respect. Bobur's mother, Qutlug Nigorxonim, who was with him every day, in his military campaigns, in his joys and sorrows, was a shield on every front for the happiness of his son with his motherly love. He sincerely prayed for his son and wished him happiness, and supported him in both good and bad days, even if everyone left him. In "Boburnoma" he also expresses his opinion about his mother. The following historical facts state that his mother, Qutlug Nigorxonim, was in the cities where he was before he captured Kabul: "...mening validam – Qutlug' Nigorxonim aksar qazoqliklarda va fatarotlarda mening bilan bir edilar. Qobulni olg'ondin besh – olti oy so'ngra tarix to'qquz yuz o'n birida tengri rahmatig'a bordilar"[2,704]. It is obvious that motherly love is above all in Qutlug Nigorxonim. Even though she has been separated from her relatives for years, she will never be able to live apart from Bobur.

In the pages of "Boburnoma", Bobur expresses the devotion and courage of his sister Xonzodabegim with heartfelt feelings. According to the events of 1501-1502, Bobur lost Samarkand. As a result, Shayboniyxon offers a truce. Out of desperation, Bobur agreed to the truce and left Samarkand. "Xonzodabegim ushbu chiqqonda Shayboqxonning ilgiga tushadi"[2,156]. ("At that time, Xonzodabegim decided to marry Shaybakhan). When Bobur had a hard time, when Shayboniyxon was going to kill him - during the siege of Samarkand, his sister Xonzodabegim did him so much good that he saved his brother, even though he was in trouble. This is one of the most charming pages in the history of our people.

In the work, the author strongly condemns women like Zuhrabegi **og'a**, who destroys the peace of his homeland, kills his children, and touches the ground. Such women are not considered worthy of a woman's name. What else can be said about such women who have given the country to the enemy for some reason? Zuhrabegi **og'a** was originally one of the women in the harem of Bobur's uncle Sultan Mahmud, the mother of Prince Sultan Ali Mirzo on the throne of Samarkand. This foolish, ignorant woman had a "contribution" in the capture of the city of Samarkand, a strong enemy like Shayboniyxon. Details: "Sulton Ali Mirzoning onasi Zuhrabegi **og'a** bilmasligidin va

beaqlig'idin maxfiy Shayboniyxong'a kishi yiborur, bu mazmun bilakim, Shayboniyxon ani olur bo'lsa, o'g'li Shayboniyxong'a Samarqandni berg'ay. Otasining viloyatini olg'ondin so'ng Sulton Ali Mirzog'a berg'ay"[2,56]. Not only her son but the whole nation was devastated by the actions of such a woman. This woman was the cause of the oppression of the Timuriys, who left Samarkand and went to the distant lands of Kabul, living in the lands of India for the rest of their lives and living in Andijan. Mirzo Bobur said: "...bu bedavlat xotun chun noqisi aql edi, erga tegar havosi bila o'g'lining xonumonin barbod berdi". "Shayboniyxon bir zarra parvo ham qilmadi, g'uma-g'unchachicha ham ko'rmadi"[2,132].

An intelligent enemy like Shayboniyxon would not consider this woman, who had such a fate in her heart, as a haram woman or a slave girl. In other words, he feels that the betrayal of his homeland will eventually be done to Shayboniyxon as well, and presents Zuhrebegi to a servant named Mansur Baxshi. Eventually, Zuhrebegi og'a's book of life ends with Mansur Baxshi. He writes the following about Qutluqbegim, one of the harem wives of his uncle Sultan Ahmad's descendants: – **Yana biri Tarxonbegimning ko'kaldoshi Qutluqbegim edi. Sulton Ahmad Mirzo oshiq bo'lib olgan, juda suyukli va xo'b erka tantiq edi". Bobur bu haqda shunday deydi: "... Sulton Ahmad Mirzo oshiqliklar bila olib edi, asru ko'p suyuklik edi va ko'p musallit edi. Chog'ir ichar edi. Aning tirikligida Sulton Ahmad mirzo o'zga haramg'a bormas edi. Oxir o'lturdi va badnomlig'idin xalos bo'ldi"**[2,37]. So, Qutluqbegim, the most beloved wife of Sultan Ahmad Mirzo, is beautiful from the inside, but it is safe to say that she was a woman who did not seem to be worthy of the name of a woman. This is because every woman who embodies femininity should not have such vices. After all, drinking may belong to men. And masculinity is not worthy of any sensible woman.

Bobur also expressed his views on some women. For example, my great-grandmother, Esan Davlatbegim, gave an objective assessment of my time from the point of view of the time: "**Xotinlar orasida fikrlash va tadbirda ulug' onam Esan Davlatbegimga yetadigani kam edi, ko'p oqila va tadbirli edi. Muhim ishlar ko'proq ularning kengashiga muvofiq yakun topardi"**. Mirzo Bobur Eson Davlatbegim was especially valued by the intelligent women of Movorounnahr for being a highly thoughtful person. Mirzo Bobur In his "Boburnoma" another great Timuriy Mirzo, describing the family tree of Sultan Husayn Mirzo, also paid special attention to his wives and wives. Husayn also spoke positively or negatively about some of Boyqaro's wives. In particular, Beka Sultonbegim, the first wife of Sultan Husayn Boyqaro, commented on the birth of Badiazzamon. She then goes on to say that the woman's "**kajxulq**" is equal to the torment of hell for her husband in this world and in the next. Bobur also said that the bad traits of Badiazzamon's character were inherited from his mother. No matter how much Bobur boasted of the positive side of Husayn Boyqaro's character, he described the immorality of his wife, Beka Sultonbegim, and his personal views as detrimental to the public interest. "**Avval olg'on xotuni Beka Sultonbegim edi, Sanjar Mirzo Marviyning qizi edi. Badi'uzzamon Mirzoni mundin tug'ub edi. Kajxulqlig'idin Mizro batang keldi, oxir qo'ydi va xalos bo'di, ne qilsun, haq Mirzo jonibi edi"**. So, when the author writes about Beka Sultonbegim, he again expresses the following thoughts with hatred: "**Tengi hech musulmong'a bu baloni solmag'ay. Yomon xo'yluq, kajxulq xotun, iloho, olamda qolmag'ay"**[2,284]. Dono xalqimizning: "Xotinning zo'ri- urning sho'ri" degan naqli ham aytilgani bejiz emas. Babur also has some thoughts about Xadichabegim, another wife of Boyqaro. The author says that through the wives of the Mirzo, his shortcomings gave him the right to interfere in the affairs of the state, that he married a woman whose ancestry goes back to **g'unchachilik**, who was formerly the wife of Sultan Abu Said, and that his kingdom was finally in crisis through wine. Even Husayn Mirzo, the wife of his wife Xadichabegim, executed Momin Mirzo, the son of Badiazzamon, because of his deeds. According to Bobur, Husayn Boyqaro and his children became enemies because of Xadichabeg. "**So'ngralar xud asru ixtiyor bo'lub edi. Muhammad Mo'min Mirzoni aning sa'yi bila o'lturdilar. Sulton Husayn Mirzoning o'g'lonlari yog'iyqtilar, ko'prak muning jihatidin edi, o'zini oqila tutar edi, vale beaql va purgo'y xotun edi, rofiziya ham ekandur"**[2,285].

So, Xadichabegim is really stupid, she is a gossip woman, but she feels herself smart and intelligent. They went from being a nun to being a beggar. The woman, who rose to prominence from Sultan Husayn's son-in-law and later became chief of staff at the palace, used her position to cause the untimely death of the sultan's grandson, Mumin Mirzo. Mirzo's other wife was Opoqbegim. He had no sons or daughters. Mirzo's beloved wife, Uncle Popo, was his father-in-law. Having no sons or daughters, Popo cared for the tree's sons as if they were his own. He served Mirzo very well during his illness. **“Ayollardan hech kim buncha xizmat qila olmasdi. Men Hindustonga keladigan yili Hirotdan keldi. Men ham qo‘ldan kelgancha ta‘zim va ehtirom qildim. Chanderiyini qamal qilganda xabar keldiki, Tangri rahmatiga boribdi”**[3,366].

In the play, Mirzo Bobur says a lot of positive things about this innocent woman. Such women are especially honored for their devotion to their husbands. Opoqbegim, who was not fortunate enough to be a mother, as if there was a flaw in every tokish, raises the children of her **ko‘kaldosh Popo ag‘acha** well because of her motherly love in her heart.

In addition, Mirzo Bobur, describing the wives of Husayn Boyqaro, concludes by saying: **“Yana kichik-kirim cho‘ri, g‘unchachi ko‘p edi. Xotinlari va cho‘rilaridan mo‘tabarlarini zikr etdik. Buni qarangi, Sulton Husayn Mirzodek ulug‘ podshoh, Hirotdan islom shahri podshohining bu o‘n to‘rt o‘g‘lidan uchtasi nikohdagi ayollaridan tug‘ilgan edi. Fisq-u fujur o‘zida, o‘g‘illarida va el-ulusi orasida juda keng tarqalgandi. Ushbularning kasofatidan, shunday ulug‘ xonadondan yetti-sakkiz yilda bir Muhammad Zamon mirzodan o‘zga nom va nishon qolmadi”**[3,366]. Mirzo Bobur says that the whole empire of Sultan Husayn Boyqaro, the most respected representative of the Timuriys, was so obsessed with prostitution that there was almost no one left from such a great house.

To sum up, in the Orient, women have always been treated differently. Mirzo Bobur also appreciated the beauty of women. This is a special tribute to the creators. This is one of the positive features of Bobur.

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**Rezyume:** *Zahiriddin Muhammad Bobur milliy adabiyotshunosligimiz rivojiga ulkan hissa qo‘shgan ijodkorlardandir. Uning “Boburnoma” asari nafaqat o‘zbek adabiyotida, balki dunyo adabiyotining noyob durdonalaridan hisoblanadi.*

*Asarning o‘ziga xos xususiyatlaridan biri – undagi personajlar portretining yoritilishi. Ushbu maqolada ham “Boburnoma” asaridagi ayollar tasviri haqida fikr yuritilgan.*

**Резюме.** *Захириддин Мухаммад Бобур вносит большой вклад в развитие нашей национальной литературы. Его произведение «Бобурнома» является одним из уникальных шедевров не только узбекской, но и мировой литературы.*

*Одной из уникальных особенностей произведения является портретная прорисовка персонажей. В данной статье также рассматривается образ женщины в «Бобурноме».*

**Kalit so‘zlar:** *Bobur, “Boburnoma”, tarixiy shaxs, temuriy hukmdorlar, badiiy tasvir, portret, xulq-atvor, nasr, adabiy manba.*

**Ключевые слова:** *Бобур, «Бобурнома», историческая личность, тимуридские правители, художественный образ, портрет, персонаж, проза, литературный источник.*