

GULBADANBEGIM AND HIS SOCIAL-PHILOSOPHICAL VIEWS

Ishanchayeva Shoirakhan Bakhramdjanovna
Andijan State Medical Institute Academic Lyceum "Social"
head of the science department. Andijan, Uzbekistan
E-mail: egamberdiyevoybek60@gmail.com
Tel: 998331170500

Abstract

In this article, Gulbadanbegim, who has always had a special position in the socio-political life of the country with her courageous feelings, thinking, and creative philosophy, and her role in the development of society, is discussed in this article.

Key words. national statehood, a woman educator of the nation, "Humayunnoma", medieval chronicle, patron of art, patron of education, women's quarters (haram), nomadic life, enlightened women, feelings of courage, thinking, creative philosophy, charity.

Introduction

We see that enlightened women who have made a great contribution to the history of our nation statehood in our country have always had a special position in the socio-political life of the country with their courageous feelings, thinking, and creative philosophy. The nation whose women are pure, wise and intelligent cannot be separated from its identity. A woman educates and leads the nation to maturity. We can mention many such women of great courage, such as Saraymulk Khanim (Bibikhanim), Gavharshodbegim, Gulbadanbegim, Anjumand bonu (Mumtoz Mahal Begim), Khanzoda Begim, and Zebuniso. The famous Indian statesman Jawaharlal Nehru did not say for nothing that "It is interesting to think about the past of the world, about the great deeds done by great women along with men."

Gulbadanbegim (1523-1603) - the only woman historian in Central Asia in the Middle Ages, the author of the historical work "Humayunnama", a descendant of Amir Temur, the youngest daughter of Babur. At the request of his nephew, Akbar Shah, Gulbadan Begim wrote a Persian-language work entitled Humayunnama, dedicated to the memories of his father and step-brother, Akbar's father Humayun, in 1585-87. The work was first translated into Uzbek in 1998. The work was translated into European languages for the first time by A. Beveridge (England), and in 1996, according to the special decree of UNESCO, it was translated into French by the French scientist Bakke Gromont. In 1959, the Uzbek translation of this historical work was published in Tashkent. During the years of independence, the book was reprinted several times. Gulbadan Begim's work is the only medieval chronicle of India written by a woman. "Humayunnama" contains many materials related to its time.

Ursula Sims-Williams, British Library, writes the following about Gulbadan Begum in her blog, "The Biography of the Mongol Princess Gulbadan, (The Life of King Humayun (Humayunnoma))".

The British Library holds many historical texts. Some of them are important in the study of Mongol history, but they have never been put on display.

For example, Queen Gulbadan Begum's "Awwal-i Humāyūn Pādshāh" ("The Life of King Humayun, the Second King of the Great Moghul Empire, Babur's Son and Akbar's Father") is the only surviving copy. It may have been copied from Gulbadan's original manuscript in the early 17th century. Unfortunately, the text is incomplete, it stopped by 1553. It was brought to Britain by Col. George William Hamilton (1807-1868), a collector who served in India as Commissioner of Delhi from 1823 to 1867. It is now digitized and displayed online.

Princess Gulbadan (1523-1603), Babur's daughter and Humayun's half-sister, played an important role in politics and government despite having many men around her, and was known as a patron of education and the arts.

Gulbadan was born in Kabul a few years before Babur settled in India. Then, after his father settled in Agra, he followed him to India in 1529. Gulbadan Beg was only eight years old when Babur died in 1530. Then his brother Humayun takes him under his care. In 1540, he married and returned to Kabul, while Humayun sought to retain power in India. After some time, in 1553, after Gulbadan completed his memoirs, he returned to India, and as we know from Abu Fazl's "Akbarname", in 1575, Gulbadan Begum went on a pilgrimage. After returning from there, six years after the shipwreck in Aden, he lived in Gujarat. He died in February 1603 at the age of 82.

Gulbadan was a very literate woman. Along with her mother tongue, Chigatai Turkish (unlike her husband, Hizr Haj Khan, who was a representative of Chigatai-Mongol nobility), she could also read and write Persian. We know that Gulbadan had a private library, because Humayun's biographer Bayazid Bayot notes that he gave a copy of his work to Gulbadan Beg. In 1589, Akbar commissioned his prime minister, Abul Fazl, to create a complete history of his reign and ordered all citizens who remembered past events to transcribe their memories and send them to the palace (Preface to Akbarname). Gulbadan writes: "It was ordered to write about what you know about the life of Firdaws Makani (who lives in Babur's paradise) and His Eminence Jannat Makani (Humayun)." Knowing that his memories of Babur are not perfect, Gulbadan adds to his work many family memories and anecdotes told by his father. When he was not present, for example, he relies on the stories of Humayun's wife Hamid Begum and other witnesses about Humayun's exile to Iran between 1543 and 1545.

Gulbadan's memoirs are an excellent opportunity to learn about women's quarters (haram). It gives the names and valuable information about the king's wives and children and other family members.

For example, he narrates what the king said when he blamed Humayun for not visiting one of his wives. In response, Humayun said: "I am used to opium, if I can't come to you for a long time, don't be upset with me."

When his father built a bathing pool in Dholpur, not far from Agra, he promised, "When this pool is finished, I will fill it with May." Nevertheless, Gulbadan writes, "Babur filled the basin with lemon juice because he had renounced the mai before the battle with Sangra Singh."

Memories of climbing the mountain to see Ertapishar rovoch begin with the story of the ladies traveling from Balkh to Laghmon in the moonlight, humming, telling each other stories and singing songs. Unfortunately, they get caught on the way, and by the time they reach Kukhdaman, the leaves of the ruoch have already sprouted. Humayun is so angry at their lateness that he forces the ladies to write letters apologizing to him.

In one of the memoirs, Timurid writes about the illness of Queen Gulbadan Humayun. His mother turned to Babur and said, "You are the ruler. Would you be upset? After all, you have other children. "My sadness is that I have only one son," he complains. Then he said: "Mohimbeg, although I have other children, I do not love any of them as much as your Humayun. I built a kingdom for him and I would like the world to shine brightly not for others, but for my beloved Humayun, who is unique in the world and a unique person of his time.

"He (Humayun) observed the fast of His Highness Hazrat Murtaza Ali when he was sick. This fast was usually observed from Wednesday, but he was so disturbed and upset that he decided to fast from Tuesday. It was very hot. His insides burn and he prays to God: "Lord, if you need a life, I, Babur, will give my life."

On this day, His Highness Firdaws Makani's taste will escape, and Humayun Shah will wash his head and go to the palace. On the other hand, His Highness, my father will fall ill and lie in bed for about two or three months. Babur soon died at the age of 47 due to illness.

Gulbadan also describes the nomadic life of Mongolian women. His teenage years were spent in the typical life of a Mongolian family moving between Kabul, Agra and Lahore. When Humayun was exiled, he was forced to live in Kabul with one of his half-brothers. This brother of Gulbadan later instigated her husband to rebel against Humayun. Then Gulbadan began convinced her husband not to do this. However, he still participates in a conspiracy against his nephew Akbar and is defeated along with his son. He is expelled from the palace and Gulbadan Begim's life. He is not even allowed to be buried in the same place as Gulbadan.

All in all, Gulbadan enjoyed a happy and prosperous life and spent most of his life in Kabul. In 1557, his nephew Akbar invited Gulbadan to come and live in the royal palace in Agra. Gulbadan gained respect and high attention in the palace. Both Akbar and Akbar's mother Hamida loved him dearly. Gulbadan did a lot of charity work and helped the poor and needy every day for God's sake. It is said that for two years after her death, Akbar was constantly lamenting that he missed his beloved aunt. He even lived with his beloved until his death in 1605.

According to the sources, Gulbadan also wrote poems. Although many authors have referred to his poetry, none of the poems have come down to us. Unfortunately, most of the archival material on the Mongol kings was destroyed in India.

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