

**CHARACTER ANALYSIS IN “BABURNOMA”: IN THE EXAMPLE OF
KHADICHABEGIM**

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Abstract: *The article discusses the skill of Zahiriddin Muhammad Babur, a young king and a fine poet, the owner of great talent, in creating the image of Sultan Hussein Boykara and his beloved wife Khadichabegim. The inhuman qualities characteristic of princess Khadichabegim, who was punished according to her actions, were deeply analyzed based on the information of "Boburnoma". Major historians of Babur Mirza's time, Mirza Muhammad Haidar, Ghiyaziddin ibn Humomiddin Khondamir, treated the personality of Khadija Begim in a comparative-typological direction with the interpretations in "Boburnoma".*

Key words: *envy, hadith, pride, Shaibani Khan, wife, state, Astrobad, love, deposit, disobedience, piety, intelligent, powerful, quarrel, Ikhtiyaruddin, sinless.*

I. Introduction

The author of “Baburnoma” introduces Khadichabegim to the reader as follows: “There was Khadichabegim again. He was the son of Sultan Abusa’id Mirza, and had a daughter from Mirza. Akbegim is a horseman. After the defeat of Iraqi Sultan Abusa’id Mirza, he came to Hiriy. Sultan Husayn Mirza took Hiriy and loved him. He progressed from the rank of a flower farmer to the rank of a begimi”.

Although it seems that Sultan Husayn Boygaro loved Khadichabegim, lived together with her and had a beautiful marriage, later it will be known what a cruel and oppressive woman she is. In particular, the innocent killing of her beloved grandson Mo'min Mirza in pursuit of the throne and the kingdom by this woman's initiative clearly shows the jealousy, oppression, cruelty, and corruption characteristic of the image of Khadichabegim. The author of "Vaqoe" writes: "**Muhammad Mo'min Mirzo aning sa'yi bila o'lturdilar. Sulton Husayn Mirzoning o'g'lonlari yog'uqдилar, ko'pragi buning jihatidin edi. O'zini oqila tutar edi, vale beaql va purgo'y xotun edi, rofiziya ham ekandur** [Muhammad Mo'min Mirza was killed because of his efforts. The sons of Sultan Husayn Mirza fell, and it was mostly due to this aspect. She thought she was smart, but she was a stupid and stupid wife, she was also a philanderer]”.

II. Literature review

In the Qur'an and hadiths, nourished by these two powerful sources, and in the views of Eastern thinkers, such evil vices in women are strongly condemned. Regarding the women of the Khadichabegim tribe, Imam al-Bukhari's "Collection of Reliable Hadiths" contains the following narration and hadith: "One day, when Abu Huraira was leaving the market with Muhammad (pbuh), he suddenly witnessed a scene. A woman got in between her husband and younger brother and was extremely rude, spitting poison from her tongue and yelling loudly. The situation has reached such a level that her husband and younger brother have become close friends. Abu Huraira intervened in the

quarrel according to the decrees of the Holy Prophet (PBUH). He separated his brother from his brother.

He said: “*Bu ne hol?, tufroqchalik misqoli yo’q dunyoda neni talashursiz?* [What's wrong with this? What are you arguing about in a world where there is no such thing as a straw?]" Even then, the woman would not say a word, and finally, she would rage angrily. In the end, His Holiness, may God bless him and grant him peace, himself came. The war ended. It became clear that because of an insignificant piece of cloth, a woman causes her husband and younger brother to quarrel. Then Abu Hurayra turned to him and said, “What do you say to this woman?” - they said. And he said: “Paradise be forbidden to the women who caused discord between brothers and sisters who fell out of the same stomach!”. It seems that Khadichabegim and other women in the harem of Sultan Husayn Mirza, who caused discord between the brothers, had no small role in the division of the kingdom, where Sultan Husayn Boykara ruled for 37 years.

Their disobedience, arbitrariness, secretly carrying out their selfish orders rather than the decrees of the king's husband led to the country being in disarray and the state falling apart. The powerful country founded by Sultan Husayn Boygaro, who lived for about 40 years, went into decline, and after his death, two regimes, unprecedented in the history of statehood, appeared. And soon, there was no trace or news of such a beautiful state illuminated by the light of the great Navoi's mind. There is no dark spot in human life, personal world, if it is not illuminated by the truths of Islam. We read from “Al adab - al mufrad”: “Disobedience” in women means disobedience to the husband, i.e. arrogantly disobeying the orders of her husband”.

III. Analysis

In this world of life, hypocrisy, deceit, and invisibility will never go unpunished. “Such hypocrites do not see honor in this world and pleasure in the hereafter because they kill the enemy of friendship and alliance”, writes Abdulla Avloniy. Women like Beka Sultanbegim, Shahrbonubegim, and Khadichabegim of the family of Sultan Husayn Boygaro interpreted in “Baburnoma” will be punished according to their actions due to their disobedience and arrogance. Baburmirza writes about it like this: “**...Shayboniyxon avval bu kim chirkin dunyo uchun Xadichabegimni Shoh Mansur baxshi ko’targuchiga tutturub, turluk-turluk qiyinlar qildurdi** [...Shaibani Khan first tied Khadichabegim to Shah Mansur's Bakhsh for this ugly world and made him do various things]”.

After Shaybani Khan captured Herat, Husayn Boykara, his sons, descendants of kings Badiuzzamon Mirza and Muzaffar Husayn Mirza, not only with this community, but with the whole nation, performed a hundred different acts. Babur Mirza expressed his reaction to the barbaric behavior of Muhammad Shaibani Khan ibn Shah Budag Sultan ibn Abul Khair Khan towards the female race: “**Bu besh kunlik dunyo uchun, bundoq yomon ot qozondi** [This is a bad name for the world of five days].” He emphasized that he was handed over to a cruel person called Bakhshi and subjected to various sufferings and tortures. “Boburnoma” does not provide any information about the future fate of Khadichabegim, the beloved wife of Shah Abulgazi (Navoi), who shook the Khurasan state without water.

The great contemporary of Zahiriddin Muhammad Babur, the author of valuable books such as “Makorim ul-axloq”, “Maosir ul-muluk”, “Xulosatul –axbor fi bayon al-ahvol al-ahyor”, “Dasturul-vuzaro”, “Nomayi nomiy”, “Xabib us-siyar”, “Ravzat us-safo”, “Qonuni Humoyuniy”,

25	ISSN 2277-3630 (online), Published by International Journal of Social Sciences & Interdisciplinary Research., under Volume: 13 Issue: 04 in April-2024 https://www.gejournal.net/index.php/IJSSIR
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“Ahborul-xayr”, “Muntahabi tarixi Vassof”, “Osorul-muluk val anbiyo”, “G’aroyib ul-asror”, “Javohir ul-axbor”, **the emir of historians**, Ghiyaziddin ibn Humomiddin (1475-1535) provides accurate information about the bitter fate of Khadichabegim. It is mentioned in "Habib us-siyar" that Khadichabegim did not leave Herat and lived under house arrest in the house of Shah Mansur Bakhshi. In 1509, he heard that his son Muzaffar Husayn Mirza was in Astrabad. John Vafo, who was appointed by Shaybani Khan as the governor of Herat, went to Astrabad to see his son, taking permission from Mirza. When Khadijabegim reached Astrabad, Muzaffar Husayn was terminally ill and was on his deathbed. He will die soon.

After carrying out the funeral rites for her son, Khadichabegim returned to Herat and died in captivity in the house of Shah Mansur. Although Khadichabegim's hypocrisy was forgiven by Sultan Husayn Boykara, but by the judgment of fate, Muhammad Shaybani and Shah Mansur Bakhshi will receive the punishment for their actions.

We read from verse 34 of Surah "Niso" of the Divine Book: The righteous (among women) are those who are obedient (to Allah and their husbands), and guard the unseen as much as they guard their husbands' secrets, property and reputation. *"Xotinlaringizning itoatsizligidan qo'rqsangiz, avvalo ularga pand-nasihahat qilinglar, so'ng (ya'ni, nasihatlarining kor qilmasa), ularni tark qilingiz, (ular bilan bir joyda yotmang, yaqinlashmang) so'ngra (ya'ni, shunda ham sizlarga bo'yinsunmasalar), uringlar! Ammo sizlarga itoat qilsalar, ularga qarshi boshqa yo'l axtarmanglar. Albatta, Alloh eng yuksak va buyuk bo'lgan zotdir [If you fear that your wives will be disobedient, first admonish them, then (i.e. if your admonitions do not blind them), leave them, (do not sleep with them, do not come close) then (i.e. even then if they do not obey you), beat them! But if they obey you, do not seek another way against them. Indeed, Allah is the Most Exalted and Great]"*.

In the first divine sentence of this verse, it is stated that Haq subhonahu ta'ala has created some features of the male gender to be superior to the female gender. Taking into account these wisdoms of the Lord, in **the second sentence of the divine word**, which we have quoted, a woman is ordered to be obedient, protective, chaste in relation to her husband, and to make constant efforts for family harmony. It is clear from the logic of the verse that a woman must first obey God and then her husband. Because the main trainer of any good deed is Haq Subhanahu wa ta'ala. The Holy Qur'an teaches that a pious woman must protect her rights and prestige even when she is in any kind of situation. But this protection is not in accordance with airy lust, it should be in accordance with the requirements of the land and the pillar of religion.

Khadichabegim destroyed this column. The king did not act according to the demands of his husband, but according to the demands of the kingdom and airy ego. He was captured by his selfish and philanthropic son Muzaffar Husayn and sent from Astrobad to the fortress of Ikhtiyoriddin. sent Momin Mirza committed this atrocity, which common sense could not accept, from dawn on the night of the day he was sent, without any advice or consultation with any pious person. Sultan Husayn, who woke up from his drunken sleep in the morning and canceled his bloody decree, and the chapar who reached the fortress of Ikhtiyoriddin with the decree in his bosom, waving his sharpest eagle like the wind, were also oblivious. The trick of the woman made the entire capital Herat tremble and bleed. That is why Z.M.Bobur, the youngest, just and pious ruler of the Timurid kingdom in Movorunnahr. According to Babur's interpretation, Khadichabegim (Babur), although she behaves rationally, does not deserve the status of righteousness. Other women in the harem of the king of Khurasan, who did not stand up to their limits and showed disobedience and disobedience to their husbands like Sultan Husain, who "sat in place of Temurbek" (Babur), are far from the status of righteousness.

IV. Discussion

26	ISSN 2277-3630 (online), Published by International journal of Social Sciences & Interdisciplinary Research., under Volume: 13 Issue: 04 in April-2024 https://www.gejournal.net/index.php/IJSSIR
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The remarks of the great statesman about Sultan Husain and his wife are a symbol of his strong love and faith for the country founded by Jahangir Amir Temur, and for all the Timurids from Sahibgiron to Husayn Boykara. The pages of "Boburnoma" dedicated to the Timurids and people related to them were written with great attention and sincerity.

It is read with interest and pleasure. Whether it is about a king or a minister, bek, emir; whether it is about a man or a woman, whether it is about a son or a girl, a woman in a marriage or a bud... There is a great pity for the last days of the great empire, which was laid the foundation stone by the great master who reigned in the year. There is regret with a deep dream.

Zahiriddin Muhammad Babur felt the essence of the Holy Qur'an and the truth of its verses 100 times more deeply than we do. We will continue our efforts to understand the truth of Surah "Niso" in order to understand the interpretations of great scholars, statesmen, writers, theologians, and jurists.

Because Z.M. Babur's attitude towards women is based on the logic of Surah "Niso" and its verses. In verse 34, the next divine sentence of Karima, instructions are given on how to treat a woman's disobedience. These are the following:

1. Advise;
2. Leaving them in their places, not having contact, not approaching the bed where the woman spends the night;
3. Hitting.

The elements of the treatment are carried out step by step, provided in the verses. If the seeds of honesty and piety in a woman's body have not completely dried up, she will be cured in the first or second stage. The first method of treatment looks much lighter and easier than on the surface. But not every patient can bravely swallow the bitter medicine of advice.

The second stage of the treatment is more intense, difficult and painful. Because for a woman who knows herself, the husband's not going near his wife, not letting his married wife near, neglecting her, not talking to her is the highest punishment for a woman. A woman who knows herself will not magnify the "pain" until this next stage. The following lines of the talented poet Amon Matjon serve as a commentary as a result of the reverse comparison with the divine part of the Karima "leave them in their place (without contact)":

Ayolni tun bilan yolg'iz qoldirmoq,

Gunohlar ichida eng ulug' gunoh

[To leave a woman alone at night,

It is the greatest sin among sins]".

The third stage is the last stage. If the disease is not cured by the methods mentioned above, if the family conflict is not resolved peacefully, then the husband is forced to proceed to the next stage of treatment. But beating, as written in the commentaries of the Holy Qur'an, does not mean severe beating and injury to the limbs. A light push with a finger is intended.

A natural question arises. Khadichabegim did not show signs of disobedience until Momim Mirza's tragedy?

It cannot be unobserved. There was certainly disobedience and arbitrariness in him. But all of them were always overshadowed by Sultan Husayn's extreme enthusiasm, love and trust for his beloved princess. And this gradually takes deep roots in the beloved woman's nature of disobedience and arbitrariness, leads to inappropriate pride, self-admiration, thinking that one is smarter than everyone else, not only the country, but, first of all, the ruler of the family. , led to forget that he is a leader.

He has reached the level of abusing the respect, encouragement, and love shown to him. The head princess, as the first queen, completely neglected her role, duties and responsibilities in the management of the family and the state. That's why Mirza Babur, who observed the image of the ideal princess in Saraymulk Khanim, Gavhar Shod Begim, Esandavlat Begim, Qutlug'nigor Khanim, Mohim Begim, while reflecting on the personality of the "mahdi ul'ya" (Navoi) of the mighty Khorasan state, "**O'zini oqila tutar edi, vale beaql va purgo'y xotin edi** [She behaved intelligently, but she was a stupid and stupid woman]," he writes.

V. Conclusion

There is another most important aspect of the matter. The royal air has blinded Khadichabegim's eyes and deafened her ears. He wanted to see his son Muzaffar Husayn on the throne of Khurasan, not Badiuzzaman Mirza, the legitimate heir to the throne after Sultan Husayn. That is why he dipped his hand in the blood of the young prince Momin Mirza. With his ignorant behavior, the prince sowed the seeds of enmity between the brothers. He shook the kingdom of Khurasan, which was still shaking.

Jealousy and arrogance took over his entire body. According to the firm conclusion of Great Navoi, there is no cure for this disease. A person who has entered this path cannot learn from anyone or anything. It is better to listen to the words of the greatest scholar than to listen to his advice. Only he himself, his words and what his ego dictates seem acceptable to him.

He considers himself dearer and smarter than everyone. His thoughts, words, behavior, and everything he does are not good for him. He sees himself as superior to many people, and considers what he does to be the right thing to do. In such a situation, he completely hands the reins over to the devil. Due to the fact that he sacrifices himself to his lust, he causes all kinds of evil in his society.

Khadichabegim, the chief queen of the palace of Khorasan, was one of the main reasons for the disobedience of the decrees of Husain Boygaro and the open struggle against the central government of Badiuzzaman and other princes in the kingdom of Herat.

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