

"Boburnoma" depicts the victory and defeat of Shohbegim

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ABSTRACT: The article covered issues such as the personality of Shakhbegim, his role in political life, his attitude to Babur, one of many people who had had problems with Babur during his lifetime.

Key words: Boburnoma, Bobur, Shohbegim, Mirzoxon, winning, spell.

Introduction

In the Timurid state there were many influential women who were influential in the political process. They were in some cases decisive in the social and political life of the country. In particular, Sahimkiran Amir Temur's beloved friend Saraymulkhanim stands out for her intelligence and devotion. While some of these individuals have contributed to the interests of the state with their wise advice, the opposite can be seen in others. In Babur's life, we can meet both types of women - women who are always loyal to him and help him, but who only cause him worries and problems.

One of the people who bothered Babur the most during his life was Shahbegim, the wife of Yunus Muhammad, the daughter of Sultan Muhammad, the king of Badakhshan. His position in political life at that time was often used for personal gain. Even King Boburdai could not resist his disregard for the rules of the kingdom.

While Babur is well aware of this evil of his time, when he speaks of Shohbegim, he emphasizes his lineage before describing his qualities. When talking about Shohbegim in "Boburnoma", he looks at

his personality with compromise, as if he wants to show that respect for the members of the Timurid family is a matter of order. In several passages in the Boburnoma, we see that if this is a sign of Bobur's attitude towards the upper class of the Timurid dynasty, another reason may be taken as the result of the author's style of expression. In the following, we will try to analyze the issue of Shahbegim's identity by comparative study of the images in "Boburnoma" and "Tarihi Rashidiy".

Babur pays special attention to Shohbegim as a member of the Timurid dynasty and describes his brief history as follows: "When I came to Kabul, Shahbegim and I came to Samarkand from Khorasan and from Khuroson to Kabul. Shaibanikhan Kandahar Nosir mirzani kabagonda, I made Lamgan great. Khan Mirzo and Shohbegim and Mehr Nigorbegim went to Badakhshan. When Mirzakhon prayed to Mubarakshah Qalai Zafar, he was attacked by Abobakr Kashgari, Shahbegim and Mehr Nigorkhanim and the people of the community were taken prisoner, and he said goodbye to the world of the tyrant.

In many places in Boburnoma, the author shows that he is close to Shohbegim and tries to emphasize that his personality is not indifferent to the author: "I went to Tashkent to sing. For seven or eight years I have been looking for the king and his family, and I have not seen them, and they have been seen under this pretext. "

The following passage also proves this point. In these passages, referring to Babur Shohbegim, we see that this woman, who belonged to the Timurid family, was close to him in every way, and respected his position and personality in society. I also made Tashkent great. I went and served my Shahbegim and my grandfather, and stayed there for a few days. " Shahbegim Yunus Khan's wife, like the daughter of the Badakhshan khan, was arrogant towards Babur. Later, after Shaibanikhan invaded Badakhshan and defeated them, he tried to get closer to Babur because he was so weak. Shahbegim was not satisfied with the current state of society, he wanted the Timurids to be firmly established in the territories of Transoxiana and Khorasan, and he wanted to gain a leading position in the Babur dynasty. At that moment, Bobur's mother, Kutlug Nigorkhanim, died, and he decided to take part in the funeral. By participating in this condolence, Shahbegim tried to show himself as a person close to Bobur. Babur summed up the mental state, inner experiences and appearances of the mourning Temurids in the form of "The members were clean, the fire of separation was immeasurable", and his skill as a skilled prose writer is obvious. Shahbegim, who took part in the ceremony, did not show any signs of organization or behavior as a person close to the ceremony. He was depressed and saddened by the defeat of the first

uprising in Kabul. Nigorkhanim and Muhammad Hasan came to see me. The members were clean, and the fire of separation was immeasurable. After performing the azo, the food is offered to the poor and the homeless, and the completion and supplications are performed for the souls of the poor, and their hearts and minds are taken away, and this amulet is freed. ”

Shahbegim led the uprising in Kabul as a spiritual leader, and his grandson Mirzakhan and Muhammad Hussein conspired to overthrow Babur from the throne of Kabul and try to bring Mirzakhan to the throne. The "Boburnoma" describes the event in detail, the mental state of the participants, the psychology of life with great accuracy. Let us note the description of the state of mind of Shahbegim and his followers in that situation, the sinful way in which he fell before Babur: The arrow hit me in the face, from one side, from the other side, they said he was a king. Sultan Sanjar Barlosnik, I obeyed him and gave him the Ningnabar district as a blessing. He was also involved in this sedition. They grabbed him and tied his neck. Sin is greater than this world, and you are one of the greatest of all. My father's parents would be Shohbegim's nieces and nephews.

It is clear from the description of this plaque that Shahbegim and others, who "acted" on the article "a fallen opponent is insatiable to fight", consider themselves as fierce rivals in the battle, trying as much as possible to exhort the victor Bobur. In this battle, Babur felt that there was a logical connection between the ordinary Mongol soldier who targeted him and Sultan Sanjar Barlas. Convinced that Shohbegim was the spiritual guide of the participants in this conspiracy, Babur concluded, "Such a father would have been Shohbegim's nephew, and I ordered him not to wander aimlessly, and there is no death."

It is obvious that in spite of all the betrayals and misfortunes that Babur inflicted on him, he will not treat my Shahbegim badly, he will forgive all his sins and will leave the punishment to Allah Almighty. In this struggle, Babur will win not only physically but also spiritually.

Babur elaborated on the uprising, trying to show who was the victorious friend and who was the defeated one. The central historical figure in this uprising is Mirzokhon. We see that a number of officials and people who were very close to Babur were leading and advising Mirzokhan. Babur studies the incident in detail, focuses on the cause of the revolt, and moves on to analytical analysis. For example, when he thinks, "Is there more sin in the world? You are one of the greatest and most conscientious people in the world," he says that he is an experienced person in the beginning of the

fitna. It is not difficult to see that Sultan Sanjar's face was defeated, and his body was trembling with fear. Babur emphasizes who was around Shahbegim and the issue of their betrayal of the Timurid dynasty, when in fact all these events took place in Babur Herat. Fortunately, the plans of the instigators do not materialize, everything they think will be ruined, and they will face both material and spiritual defeat. We can see that the author's description of this event in a very moving and attractive way shows that the state of victory and defeat in the destiny of historical figures changes very quickly. Bobur was able to express this fact with great skill, especially in the spirit of Shohbegim, the direct organizer and participant of the event. Although Shahbegim was an influential representative of the Timurid dynasty, we see that she was a very destructive queen, and she did a lot of damage to Babur and his kingdom. It should be noted that the lack of Shahbegim and women like him (for example, Khadijabegim in Herat, Zuhrebegim in Samarkand and others) led to the unification of the Timurid kingdom. We have tried to see as much as possible the complex processes that take place in such a ceremony, the extent to which Babur was able to describe the mental and psychological state of the people at that time.

Some sources refer to Mirzokhan as "Mirzokhan rebelled in Kabul." But it was Shahbegim, the ideological leader of the Kabul uprising, whose main goal was to overthrow Babur from the throne of Kabul and bring his beloved grandson Mirzakhan to the throne. Babur suppressed the uprising, retained his rule in Kabul, and continued his rule. We have already discussed the details of this uprising and the mental state of those who took part in it. In defining Shahbegim's position as a historical figure and his place in the Baburi dynasty, we see two aspects: first, the momentary change of victory and defeat in his spirit during the uprising, and secondly, his self-deprecating self-image. . Only then will it be possible to fully reveal the identity of Shahbegim (mainly Babur, who acted with the intention of disrupting the kingdom), and it will be possible to clarify that Shahbegim had a great influence on the disintegration of Amir Temur. This, in turn, clarifies the extent to which the preservation of the monarchy in Babur's statehood took place in political conflicts, and the reasons for his sacrifice of power, intelligence, and ideas in the struggle against internal rivals. It should be noted that only in the pages of "Boburnoma" we encounter such issues as high art, the vitality of the spiritual experiences of historical figures, the author's accurate descriptions, the ability to choose words, the effective use of the Turkish language. It is not a mistake to say "boburona words, phrases and sentences" because such complex expressions are unique to Boburgagina.

Continuing the description of Babur Mirzokhan, he writes: "I sent Ahmad Qasim Kuhbur and one of the beks in someone's fortress with a group of young men to Mirzokhon's death. Shahbegim and Mrs. were making houses near this Garden of Paradise, and when I came out of this garden and saw Shohbegim and Mrs., the townspeople and black sticks were attacking me. In the corners and on the edges, people were looted and plundered, and people were driven out and all the people were beaten out."

In this situation, in order to take revenge on the rebels led by Babur Shohbegim, according to the rules and regulations of the time, they could be publicly punished. However, these are also Timurids, the grandsons of Mirzokhon Shohbegim, so they do not allow such a disgrace to the royal family, they protect their honor. Bobur's generosity is proved here once again, even though they have committed unforgivable sins and Babur refuses to punish them. It was Bobur's pride, his humanity, his triumph of mercy.

Babur skillfully describes the state of mind of Shohbegim, the mood of defeat. In this situation, even though Babur won, he treated Shahbegim with sincerity, as if nothing had happened ("I always landed on the ground and walked with the same politeness and respect as before"). In such descriptions in "Boburnoma" Bobur's realistic and objective approach to the situation, the psychological changes that took place in the spirit of Shohbegim, tried to portray the modesty of the arrogant woman in a way that did not offend her. The official rules of the Timurid court, which existed at that time, treated Babur with sincere respect for women. This attitude shows once again the greatness of Babur's personality in our minds: "My lord the king and his wife were sitting in the same house. I always landed on the ground and walked with the same politeness and respect as before. If this group were in a state of misfortune, I would not listen to the words of my mother-in-law and my wife. Mirzokhan, the grandson of Shahbegim, would have stayed with them day and night if he had not listened to them and kept Mirzokhan with them.

At this point, Babur expressed Shohbegim's state of mind so vividly and artistically that the reader felt as if he were reading a fiction novel. As much as possible, the author expresses the arrogance of this arrogant, arrogant, self-centered princess, expressing her mistake in the words "infinite and incomparable" and exaggerating the quality. We can see this in the phrase, "They are miserable and miserable and wasteful and embarrassed." They are so depressed that they can't apologize to Bobur, they

don't feel guilty for what they did, and they can't speak. Babur expresses this state of affairs with great artistry and high art: "He could not make a good excuse, nor could he make a gentle apology, which was not entirely correct."

Babur, a historian of the period, as a political and social expert, considers the role of the Shahbegims and Mirzakhans in history as the cause of many tragedies due to their proximity to the Timurid dynasty. In this way, referring to the defeat of Shahbegim through Mirzokhon, he expresses in very appropriate sentences that his words always came true, but this time he turned away from him in very appropriate sentences: However, Babur knew that it was not Mirzokhan, but Shahbegim who was in charge of the revolt, and he knew that he was hostile to Babur's rule. Babur laments the fact that Mirzakhhan was unable to rule the throne of Kabul, but nevertheless tried to prove his point, and was defeated in disgrace.

Muhammad Haidar Mirza, the son of Muhammad Husayn Mirza, a contemporary of Babur and a participant in the Kabul uprising, describes this event as follows in *Tarihi Rashidi*: "They went to Kabul. that is. Mirzo Jahangir handed over some heavy loads. They went out with a large army. When there was no snow on the Hindu Kush pass, he went through a lot of hardships and hurried to Kabul. They reached Kabul near dawn. The people of Kabul were in trouble, and they fled in all directions. The crowd inside Kabul came out. He plundered the crowd. The owner of the king (i.e. Babur - S.I.) was a benefactor, and with great kindness he went to his great-grandmother, from whom his affections rose, and his grandsons were installed in the kingdom in their place. narrates - S.I.). My lord, in agony and embarrassment, did not know how to respond. In that case, the love of the King (i.e. -Babur-S.I) was completely in communication (in). And he said that if a person's parents have pity on one child, it will be a great sorrow for another child. And they said, "I was sleepless last night," and they put their heads in the arms of my Lord and fell asleep. These deeds were to comfort the memory of my Lord. They were still asleep when the king's aunt, Mehr Nigorkhanim, arrived. Aunts of love saw each other together. She said that her children and wives were extremely anxious. Praise be to Allâhu ta'âlâ, we have been blessed with the blessings of Diydar, go to the fortress in front of the women, and we will go too. "

Let's try to compare this image given in "Tarihi Rashidi" with the same episode in "Boburnoma". First of all, both works were created at about the same time, close in style. At the same time, both authors are members of the Timurid kingdom, and even a close young relative of Muhammad Haydar

Babur, who was brought up. In describing historical figures, we see that the authors describe in different words, phrases, and sentences the peculiarly changing state of the period in their psyche - the extent to which victory and defeat have left their mark. It is an undeniable fact that the authors of these two historical works have differences in style, narrative style, and direction of expression.

First of all, it should be noted that this work of Muhammad Haydar is based on pure history and is unique to the author's worldview and style. At the same time, we see some images that do not exist in the Boburnoma, although this work saw the light of day twenty years later. The main thing is that both works are important historical sources, but in them the image of historical figures, their mental state, the art of depiction acquires originality.

In the above, we have analyzed only one case in which the image is expressed in both works, focusing on the spirit of victory and defeat, how such a complex psychological process is described in these works. The reason was to determine the extent to which artistic images are presented in historical works, and what the level of norm for such works would reflect. Although both works are historical, there is a difference in the personality of their authors, because Babur is not only the author of historical prose, but also a highly talented soul, the owner of lyrical genres, a devon, a steadfast ruler. These aspects also distinguish him from Muhammad Haydar. These features made them unique in their works as well.

At this point, it is easier to draw conclusions about the two works if we pay attention to the description of the event described above in the "Boburnoma": I always landed on the ground and walked with the same politeness and respect as before. Shohbegim and Mrs. were extremely sad and generous, generous and wasteful and embarrassed. They could not make a good excuse, nor could they make a tender plan. If this group were in a state of misfortune, I would not listen to the words of my mother-in-law and my wife. Mirzokhan, the grandson of Shahbegim, would have stayed with them day and night if he had not listened to them and kept Mirzokhan with them. In Muhammad Haidar's work, Shahbegim's general state of mind, anxiety, embarrassment in front of Babur, is expressed in a very general way: "Anxiety and embarrassment do not respond in the same way", which is a high level of spirituality described by Babur.

However, the advantage of the image of Muhammad Haidar is that it is not mentioned in the "Boburnama". beautifully describes the past.

In the words of Muhammad Haidar, "These things were to comfort the memory of my Shahbeg," Bobur's efforts to console his great-grandmother in this movement, to show that he had no power in his heart, are now all the charms of Babur. When Muhammad Haidar described historical figures in the category of winners and losers, we see that he could not express them as highly as in the Boburnoma, which is evident not only in the description of Shahbegim's personality, but also in the description of other people.

Before the end of the Kabul uprising and before Babur's invasion of India, Shahbegim showed another political ploy, betraying Babur: "Once I stayed in Kabul," Babur planned a trip to the Indian people, which is well known in Babur's time. While relying on a number of friends and supporters, Shahbegim and Mirzokhan's propaganda led many of his relatives to go to Badakhshan, where Babur recalls: did. Mirzokhon was allowed to go to Badakhshan. Shahbegim also became interested in Mirzokhon. My aunt Mehr Nigorkhanim also went to Badakhshan. They were more like me, they were my relatives, they were forbidden, they were not forbidden. And they trembled.

It is obvious that even Shahbegim secretly made a plan to take his relatives to Badakhshan for a few days from Babur, and when it was very difficult for Bobur to implement it, he said, "The enemy is very strong, we are very weak, we are weak, we are weak. majol ... ") those who left him. It was also a betrayal of Bobur.

In short, the king of Babur, who was the cause of the claim that he was the head of Babur's kingdom, was the head of the court, claiming that he was great and that his descendants would turn to Alexander the Great. left a bad name in history.

At the request of history, Shah Temur was captured in Kashgar and tragically killed by another Temurid, Abu Bakr Mirza. It was the last spiritual defeat of his life.

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