

Mrs. Saroy Mulk Khonim

Umarova Hayitgul Sherali qizi

Termiz State University, Faculty of History, Department of History Education
4th year student of group 321

Abstract: The article talks about the 14th-century Timurid princess Bibi Khanim (Saroy Mulk khonim) and her active participation in the management of the kingdom as a generous queen, and her work in social and cultural construction of the country, especially in supporting the talibi sciences from all sides.

Keywords: Bibikhanim, Amir Temur, Klaviho, Koragon, Kano, Malika, Kattakhanim, Samarkand, mosque, madrasa.

Introduction

As we scroll through the history of ancient times, we know that in all spheres of social life, along with men, the names of women of great courage have been glorified. One of such talented women is Bibikhanim (Saroy Mulk khonim). Bibi Khanim's real name is Saroy Mulk khonim (1341-1408), the eldest wife of Sahibqiron Amir Temur, the daughter of Qazghon, one of the Mongol khans belonging to the Khigatay clan. When Kazgon Khan was executed from the throne and died, Saroy Mulk khonim was only 5 years old.

When Saray Mulk Khan reached puberty in 1355, Amir Husain, the grandson of the ruler of Movorounnahr, Amir Kazgon, married her. In 1370, Sahibqiran Amir Temur defeated Amir Husayn in battle and executed him, and took over the rule of Movarounnahr. Owner Amir Temur married Saray Mulk and received the title of "Koragon". The word "Koragon" is a Mongolian word meaning "groom". Because Saray Mulk was the daughter of one of the Mughal khans, Amir Temur, the son-in-law of the Mughal khan, Amir Temur, was named "Ko'ragon". Sohibkiran Amir Temur had other wives in his harem before he won Princess Saray Mulk khan for his marriage. However, Sarai Mulk khan, who belonged to the Khan's family, was considered the greatest of all the princesses in her harem, and deserved the title of "big lady" or Bibikhanim. Of course, intelligence, taste, and greatness of thinking were the main factors for being a guest of such honor. According to historical sources, Mrs. Saray Mulk khan was a highly perceptive, shrewd, entrepreneurial and intelligent woman of her time, and she was also unique in the field of courtesy.

Mrs. Saray Mulk khan is a humanitarian, a lover of the motherland, well informed in the political, social, economic and cultural life of the country. she was a woman who participated in the affairs of the kingdom with her wise advice. He paid special attention to knowledge and patronized those seeking knowledge. Mrs. Saray Mulk khan often accompanied Amir Temur's military campaigns. According to the unanimous information of the historical sources, the very smart, entrepreneur Mrs. Saray Mulk khan took an active part in solving some of the problems that arose in the management of the kingdom with her wise advice.

According to the procedure introduced in the palace of Amir Temur, the wives of the ruler took part in the ceremonies of receiving foreign ambassadors.

On Monday, September 8, 1404, Ryu Gonzalez Klavikhon, the ambassador sent by King Henry III of Spain to Amir Temur, the governor of Samarkand, Amir Temur received the ambassadors in the «Dilkusho» park on the outskirts of Samarkand. The reception started with a big party and celebration. According to Klaviho's story, during the reception ceremony, next to the ruler Temur, Mrs. Saray Mulk and other wives of the head were also sitting with veils over their faces. Among the gifts sent by the Spanish king, the ruler liked the red mowut more. The wives of the uoz think about it, first of all, with Mrs. Saray Mulk Khan. On Friday, October 17, 1404, Mrs. Saray Mulk Khan also gave a big party. Spanish Ambassador Rui Gonzalez de Cavijo will attend the reception among other ambassadors. Klavikho tells with interest about the abundance of feasts given in Temur's gardens, the colourful silk tents in the gardens, the gold and silver furnishings of the gardens, which were furnished with great taste and wisdom.

At one of these parties, the king's eldest wife Kano (Mrs. Saray Mulk Khan) suddenly came out of the luxury curtain near Koshk. Mrs. Saray Mulk was dressed like this: she was wearing a long and wide, sleeveless and collarless red luxury dress with golden decorations, the hem was trailing on the floor, and the dress widened from the waist to the hem without any cuts. About 15 women were carrying the hem of the dress so that the princess could walk easily. To protect the princess from the sun, white powder was applied so much that her face looked like white paper. All noble women who went on a trip in winter or summer used to apply this powder on their faces. The queen's face is covered with a thin white cloth, and on her head is a pointed red headdress, similar to a helmet worn in battle. Her crown thread fall on the lady's shoulders, the lower part is sewn with fabric. Many precious gems, rubies, turquoises and various other (precious stones) are beautifully set on them. The part of the headdress is embroidered with gold and falls on the lady's shoulders, and a beautiful gold leaf decorated with precious stones and pearl is attached. The tip of the cap looks like a small porch, extraordinarily beautiful, two finger-thick, sparkling, clear rubies are set.

Also attached to it, some feathers of the two-inch-long white bracelet were bent down, some of them fell on the face and eyes. The lady's jet black hair fell to her shoulders. The natives value black hair highly, even dyeing it to make it darker. Several women were holding the cap on the lady's head with their hands so that it would not fall off. About three hundred women came with the princess. In order not to let the sun shine on the princess's face, a man used to hold an umbrella on her head, on a spear-like stick. Just like the top of the tent, an umbrella made of white silk was tied to a ring-shaped wooden peg. The masters of the harem went ahead of the ladies and the women.

Thus, the Lady came to the palace where the king was sitting and sat down a little behind Temurbek. A pile of blankets stood in front of the lady. All the women who followed the lady settled outside the room. In their memoirs, three women were holding the red crown on her head so that it would not fall off.

Samarkand also has the famous Bibikhanim mosque. This mosque was built in 1399-1404 by Amir Temur after his return from the Indian campaign, in honor of his mistress Saroy Mulk Khan. Consequently, it became known as "Bibikhanim" mosque community. The mosque is considered the largest monument in Central Asia. The area of its yard is 63.8X76.0 meters, and it is surrounded by arches and pediments. The total area of the mosque is 167x109 meters. Over time, the Bibikhanim mosque was destroyed by earthquakes. Today, the Bibikhanim mosque consists of six parts that are not connected to each other, a high gabled building with a mihrab at the top of the courtyard, a bifurcated gable of the mosque in the race, and a single minaret preserved in the north-western part. In its time, these pieces were connected to each other by three rows of white marble columns, light arched terrace, and there were 400 domes on them. There are a total of 480 columns, the distance between them is 3.5 meters, the lower part has a special base, the middle part is carved, and the upper part is made in the form of a dome with

colored tiles. In the middle of the courtyard there is a special chair on which the Koran is read with a huge marble tablet. It used to be inside the main building, and in 1875, when the dome was in danger of collapsing, it was moved out into the middle of the courtyard. This tablet was made by order of Ulugbek Mirzo Koragon. On the tablet is written "Sultani Azam, High Honorable Khagan, Patron of Religion, Guardian of the Hanafia School, noble sultan Ibn Sultan Amir al-Mo'minin Ulugbek Koragon." The upper part of the big gate at the entrance to the Bibikhanim mosque collapsed in the earthquake of 1897. In the interior of the roof there was also a smaller second arch and its gate with a carved marble border. The year of construction of the mosque and the family tree of Emir Temur are written on the plaque placed above the gate. The mosque had a "haft josh" - a double-layered gate made of seven different metal alloys. This gate has since disappeared.

Although the Bibikhanim mosque is in ruins at this time, the exquisiteness of the magnificent decorations attracts one's attention. Colorful shapes and patterns testify to the fine taste and high skill of the masters of that time. On February 18, 1405, after the death of the Amir Temur in O'tror, his grandson Khalil Sultan Mirza (1384-1411) sat on the throne of Samarkand. According to Ibn Arabshah's information, Shod Mulk Begim, the wife of Khalil Sultan Mirza, poisoned Mrs. Sarai Mulk in 1408. Saray Mulk's body was placed in a "stone coffin" in the mausoleum next to the madrasa she built, and she was embalmed and buried.

Owner Amir Temur had no children with Mrs. Saray Mulk Khan. But the owner directly entrusted his son Shahrukh Mirzo, his beloved sons Muhammad Sultan Mirzo, Khalil Sultan Mirzo, Ulug'bek Mirzo and other Mirzos to the education of the clever lady Saray Mulk Khan.

LIST OF REFERENCES

1. Turgun Fayziyev "Princess of Timur generation" . Publishing House of People's Heritage named after Abdullah Qadiri, 1994.
2. Rui González Clavijo "Diary of a trip to Samarkand to the palace of Amir Temur (1403-1406 years) - T."Uzbekistan" 2010.
1. Ochilov, I. (2023). TARIX DARSLARIDA TAFAKKUR, KO'NIKMA VA MALAKALARNI HOSIL QILISHDA PEDAGOGIK TEXNOLOGIYALARNING AHAMIYATI. Наука и технология в современном мире, 2(16), 43-46.
2. Очилов, И. (2024). XIX ACP ИККИНЧИ ЯРМИДА ХИВА ХОНЛИГИДА СИЁСИЙ ЖАРАЁНЛАР. TADQIQOTLAR. UZ, 35(2), 89-93.
3. Ochilov, I. (2024). XIVA XONLIGIDA SOLIQ TIZIMI VA MAJBURIYATLAR. Молодые ученые, 2(8), 73-75.
4. Omongaldi o'g'li, O. I. (2023). O'RTA OSIYODA TARIXIY BILIMLARNING TARAQQIYOTI. INTERNATIONAL JOURNAL OF RECENTLY SCIENTIFIC RESEARCHER'S THEORY, 1(3), 9-15.
5. Iskandar, O. (2022). OPPORTUNITIES FOR THE DEVELOPMENT OF PLIGRIMAGE TOURISM IN OUR REPUBLIC. CONTEMPOPARY ART AND CULTURE, (ISSUE 11), 47-49.
6. АБДУЛҲАЙ, Г. ТУРКИСТОН МАТБУОТИДА ЯНГИ ДАВЛАТ ХУСУСИДАГИ МУНОЗАРАЛАР (1918-1924 ЙИЛЛАР). INFOLIB: ИНФОРМАЦИОННО-БИБЛИОТЕЧНЫЙ ВЕСТНИК Учредители: Общество с ограниченной ответственностью с участием иностранного капитала "E-LINE PRESS", (1), 56-60.
7. Urazalievna, A. G., & Fotima, X. (2024). TURKISTON QO'RBOŠHILAR HARAKATI VA ULARNING FAOLIYATI. TA'LIM VA RIVOJLANISH TAHLILI ONLAYN ILMIY JURNALI, 4(1), 5-10.

8. Urazalieva, A. G., & Aziza, P. (2024). FARG'ONA VODIYSIDAGI ISTIQLOLCHILIK HARAKATLARI VA UNING TARIXIY AHAMIYATI. IJTIMOIY FANLARDA INNOVASIYA ONLAYN ILMIY JURNALI, 4(1), 12-15.
9. Абдулхай, Г. У. (2020). ТУРКИСТОН АССР: ҚАНДАЙ ДАВЛАТ БЎЛИШИ КЕРАК ЭДИ?. ВЗГЛЯД В ПРОШЛОЕ, 3(1).
10. Qizi, Y. L. U. (2023). Reform in the Education System of the Moderns of Turkestan. BEST JOURNAL OF INNOVATION IN SCIENCE, RESEARCH AND DEVELOPMENT, 2(10), 285-288.
11. Qizi, Y. L. U. (2023). HISTORICAL-SCIENTIFIC HERITAGE OF ISHAK KHAN IBRAT. THE MULTIDISCIPLINARY JOURNAL OF SCIENCE AND TECHNOLOGY, 3(2), 107-110.
12. Yusupova. L. (2023). Shayboniylar Davrida Buxoro Xonligining Tashqi Siyosiyati. Journal of innovation Creativity and Art, 2(1), 89-90.
13. Qizi, Y. L. U. (2024). O'ZBEK JADID AYOLLARI- JASORAT TIMSOLI. CURRENT ISSUES OF BIO ECONOMICS AND DIGITALIZATION IN THE SUSTAINABLE DEVELOPMENT OF REGIONS, 779-781.
14. Qizi, Y. L. U. 2024). Humanitarian Ideas in the views of the Jadid Enlightenment. Central Asilan Journal of Theoretical and Applied Sciences, 5(2) 10-13.
15. Qizi, Y. L. U. (2024). THE ACTIVITIES OF UBAYDULLOKHOJA ASADULLOKHOJAYEV, AN EARLY UZBEK LAWYER, IN THE JADIDIST MOVEMENT. International Journal Of History And Political Sciences, 4(03), 48-50.
16. Yusupova, L. (2024). THE ROLE OF MUNAVVARQORI ABDURASHIDKHANOV IN THE JADIDIST MOVEMENT. Science and innovation, 3(C1), 94-97.
17. Yusupova, L. (2023). JADIDCHILIK HARAKATI VA JADID ADABIYOTINING YUZAGA KELISHI. Наука и технология в современном мире, 2(20), 92-94.
18. Laylo, Y. (2023). XIVA XONLIGINING ASOSIY SAVDO MARKAZLARI VA TASHQI SAVDO-TIJORAT ALOQALARI. Journal of Universal Science Research, 1(5), 385-389.
19. Ochilov, I. (2023). Importance of pedagogical technologies in forming thinking and skills in history lessons. Science and innovation, 2(B4), 481-484.
20. Iskandar, O. (2023). The Organization of the Khorazm Soviet Republic.
21. Ochilov, I. (2022). SPECIFIC GEOGRAPHICAL ASPECTS OF THE HISTORY AND DEVELOPMENT OF INTERNATIONAL TOURISM. Science and Innovation, 1(6), 228-231.
22. Iskandar, O. (2022). XIVA TARIXI VA RIVOJLANISHIDA TURIZMNING AHAMIYATI. PEDAGOG, 5(6), 327-329.
23. Ochilov, I. (2022). XALQARO TURIZM TARIXI VA RIVOJLANISHINING O'ZIGA XOS GEOGRAFIK JIHATLARI. Science and innovation, 1(C6), 228-231.