

REALITY AND THE AUTHOR'S ATTITUDE TO COURT WOMEN IN HISTORICAL NOVELS

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Abstract: In this article, although the written sources that have come down to us do not clearly describe the lives and activities of upper-class women in all their details, the information gleaned from them allows us to shed light on the fate of upper-class ladies, full of joy and anxiety, luxury and humiliation, prestige and oppression, reflecting all the specific aspects and contradictions of their families and times.

Keywords: Timurids, East, "Famous Wives", "Fakhr an-nisa", "Hakim sind bot", "Zubdat ul-tavarikh Boysunguri", "Zafarnama", Sharofiddin Ali Yazdi's "Zafarnama", Ibn Arabshah's "Ajoyib al-makdur fi tarikhi Timur", Zahiriddin Muhammad Babur's "Baburnama".

Introduction.

Sources related to the most enlightened period of our people's history - the Timurids - are being widely studied, and scientific and artistic works related to this period have been published.

Since the emergence of humanity and the emergence of science and knowledge, there has been no sphere of social activity in which women's names have not been mentioned. This is also true of women in the East. The statesmen, ardent patriots, famous scientists who highly valued science and knowledge, and talented poets who are the pride of the art of speech who have emerged from women whose names are mentioned in historical sources are a vivid proof of our idea.

Since in the countries of the East, where Islamic civilization is widespread, Sharia and religion have never restricted women's pursuit of knowledge, we can list the names of women who lived in every historical period and achieved influential positions in various fields of science, literature and art, and in state and social administration .

Here, one of the valuable sources confirming the above ideas is Rizauddin Fakhridin oglu's ¹work on the genre of tazkira, "Mashkhur Khotunlar" (Women Who Made a Name in History), which contains the history of 550 famous women who lived in four regions of the world. According to the structure of the tazkira, the names of famous women who left a significant mark on the history of the peoples of the East are mentioned. Among them are women related to the descendants of the prophets, as well as poets who grew up among them, female companions, commentators, jurists, scholars of hadith, mudarris, mughanis and representatives of other fields. For example, Shahda, the daughter of the scholar Nasr ibn Ahmad, who worked as a mudarris and gave lectures in one of the major madrasas in the city of Baghdad, was given the scholarly title "Fakhr an-nisa" (Pride of

¹Rizauddin Fakhridin oglu Famous Women – Tashkent : Navruz , 2019.

Women). He was a scholar of many sciences, a scholar of hadith, and was able to demonstrate his skills in calligraphy. For this reason, he was given the recognition of "Shahdatul-Katiba". To acquire these sciences, he studied under the famous scholars of his time. In addition, he is the author of works dedicated to the science of jurisprudence and monotheism. Or, Uzasira, the daughter of Abdulwahab ibn Umar, studied under famous sheikhs and received a document from them giving her the right to teach in the field of mudarris, and was awarded the title of "Sit al-Quddat" (judge of Sharia).

In the commentary, the author cites information about Sultanbakht, one of the Babur princesses, Hamidabanu, the daughter of Amir Temur, a Timurid princess who grew up in the lands of Turan. Or one of the masterpieces of Iranian literature, "The Book of the Judge of Sind Bot", which has been known in the history of literature by such names as "Sind Botnama" or "Zuzaroi Sab'a", "Kitobi Makruniso" (The Book of Women's Cunning)². The work consists of various stories, which tell about the wisdom and intelligence of women in various ways. The work is a fictional work translated from the Pakhnavi language by Zakhri Samardani. The work was mainly created during the reign of the Samanid dynasties that ruled Khorasan and Transoxiana under the Caliphate.

Even in our country's time, we can mention women who gained fame and respect, such as the legendary queen and military leader of the Saks, Tomaris, the astrologer Munajjima, who caught the eye of Abdurakhmon Jami and Alisher Navoi, and the poets Mehri and Bedili. The place of the Timurid queens who grew up in the world of women is also incomparable in history.

Materials.

Indeed, it is impossible not to admit that the queens who gave birth to princes and princesses, the concubines, and even the maidservants who served in the harem played a significant role in the history of any empire, especially in the history of its leader, as an enlightener and creator or a tyrant and traitor. Historical sources that have come down to us contain valuable information about the fate of the court women - queens, representatives of influential families, and concubines who formed a mysterious part of the history page, their role in the palace environment, in the socio-political life of the country, and their contribution to the development of literature, art, and architecture, and their study is an interesting topic for a separate scientific study. Although the written sources that have come down to us do not clearly describe the lives and activities of upper-class women in all their details, the information gleaned from them allows us to illuminate the fate of upper-class ladies, full of joy and anxiety, luxury and humiliation, prestige and oppression, reflecting all the specific aspects and contradictions of their families and times.

As we turn the pages of our ancient history, it is necessary to emphasize the Timurid dynasty, which gives us a sense of pride and honor, and their participation in state governance. In the widely recognized important place of this dynasty in world history, undoubtedly, the role of noble queens is also great. Bibi Khanum (Saroyimulk Khanum), the wife of Amir Timur, the chief queen of the Timurid palace, the proud and determined Gavharshakh Beg, the beloved wife of Shahrukh Mirza, Milkat Khanum, the sister of Zahiriddin Muhammad Babur Mirza, Khanzoda Beg, her daughter Gulbadan Beg, the wife of Umar Khan, Nadir Beg, the daughter of Baburizada Aurangzeb, who ruled India, are among them.

There are many historical sources, scientific and artistic works created on the basis of which the life of the great commander and statesman Amir Temur, his activities in building a centralized state and the state administration system, the struggles of the Timurids for the throne after his death are devoted to illuminating them. In the description of these historical events, the fate of the Timurid queens and noble women, their role in raising children, the palace environment, and the social life

²Zakhri Samarqandiy. The Wives' Plot. Tashkent G.Ghulam Publishing House, 1992.

of their time, of course, did not go unnoticed by historians. In this regard, in particular, Nizomiddin Shami's "Zafarnama" ³ and Sharafiddin Ali Yazdi's "Zafarnama" ⁴ Rare manuscript sources such as Ibn Arabshah's "Ajoyib al-makdur fi tarikhi Taimur" ⁵, Zahiriddin Muhammad Babur's "Baburnama" ⁶, Khurshah ibn Qudab's "Tarihi elchi Nizamshah" ⁷, as well as historical sources such as the "Journey Diary of a Trip to the Palace of Amir Temur in Samarkand" by the Spanish ambassador Rui Gonzalez de Clavijo ⁸ and the "History of Bukhara or Movarounnahr" by the Hungarian scholar and traveler Herman Vamber, ⁹ the research of scholars such as B. Akhmedov, A. Ziyo, T. Fayziyev, P. Ravshanov, and the works of M. Shaikhzoda, P. Kodirov, M. Ali, and a number of other scholars and writers contain valuable information on this topic.

One of the primary sources that provides extensive and valuable information about the history of Amir Temur and the Timurid period, as well as the topic of interest to us, is Abdurazzoq Samarkandi's work "Matlai sa'dayin va majmai bahrain" (The rising of two happy stars and the confluence of two seas). The value and reliability of the information in "Matlai sa'dayin" attracted the attention of historians as early as the 15th-16th centuries and served as a source for their works, and was highly appreciated by history-loving readers.

This is the only work of Abdurazzoq Samarkandi that has survived to our time. Although his younger contemporary, the historian Khandamir, reports that he also had other works, he only mentions the name of "Matlai Sa'dayin".

The work consists of two volumes. The first volume, based on materials from other historical sources, in particular, the work "Zubdat ul-tavarikh Boysunguri" by Hafiz Abroy, is devoted to the description of events related to Amir Temur's struggle to establish a centralized state and covers the events of 1394-1405.

The second volume of the work is devoted to the events that took place in the vast state he founded after the death of Amir Temur, the Timurids' struggle for the throne, and consists of three parts. The first and second parts describe the events related to the history of the reign of Shahrukh Mirza. The first part covers the events of 1405-1428/29, the second part covers the events of 1428/29-1447. The third part of the work is devoted to the events that took place from 1447 to 1470. As is known, this period in the history of the Timurid rule was marked by turbulent events and frequent changes of successors to the throne after the long and relatively stable reigns of Ulugbek Mirza in Samarkand and Shahrukh Mirza in Khorasan. During this turbulent period, after the accession of Sultan Husayn Bayqara, one of the last Timurids, to the throne of Herat in Khorasan, some peace was established in the political and social life of the state, and the great poet and statesman Alisher Navoi also played a great role in this. The author was a direct witness to many of the historical events described in this part of the work and personally participated in some of them.

"Matlai sa'dayin" was written in medieval Persian. Abdurazzoq wrote and completed this work mainly between 1467-1470. Readers have the opportunity to get acquainted with this masterpiece of medieval historical literature through its translation into Uzbek. The orientalist, Doctor of Historical Sciences, Scientist of the Republic of Uzbekistan Asomiddin Orinbayev, who translated the second part of the work from Persian into modern Uzbek, wrote an extensive preface to it, and

³Nizomiddin Shomiy. Zarafshon / Persian language teacher Yunuskhon Khakimjonov. Translation revised and prepared for publication and responsible editor Asomiddin Orinboyev - T. Uzbekistan, 1996.

⁴Sharafiddin Ali Yazdiy. Zafarnoma / Preface, translation, notes and indexes by Ashraf Akhmad, Khaydarbek Bobobekov. T.Sharq, 1997

⁵Ibn Arabshah. Ajoyib al-makdur fi tarikhi Taymur / Preface, translation from Arabic and comments by U. Uvatov. – T.Mehnat, 1992. Books I-II.

⁶Zahiriddin Muhammad Babur. Baburnama -T.O'qittu, 2008

⁷Khandamova M. Historical Ambassador Nizamshah. – T. New edition, 2012.

⁸Rui Gonzalez de Clavijo. Diary of a trip to the palace of Amir Temur in Samarkand (1403-1406) - T. Uzbekistan, 2010

⁹Herman Bamberi. History of Bukhara or Transoxiana - T. 1990.

prepared it for publication with relevant comments, devoted a large part of his scientific activity to the study of Abdurazzoq Samarkandiy and his work. It is this part of the work, according to scientists, that is especially valuable and original. It should also be noted that some of the information from this valuable historical source was reflected in European historical literature of the 19th and 20th centuries, and some parts of it were translated into French, English, Russian, and some other languages. However, the first full scientific translation was made in Uzbek.¹⁰

Research and methods.

The work describes the main historical events that took place in Khorasan and Maveronnahr in the form of a chronicle, year by year, according to the Hijri calendar. These years are indicated in the names of the chapters. For example: "Events of the year eight hundred and fifty-four (1450)", etc. The chapters are further divided into small sections dedicated to certain events that occurred in that year.

Let's dwell on the life and work of the author. His full name is Kamoluddin Abdurazzaq, and his father's name is Jalaluddin Ishak Samarqandi. Abdurazzaq Samarqandi was born on November 7, 1413 in the city of Herat. He died in this city in 1482. As for his fame with the nickname "Samarqandi", his father Jalaluddin Ishak was originally from Samarkand, held influential positions in the Timurid palaces, and later came to Herat on official duty. More precisely, he was an official in the palace of Shahrukh, and worked as an imam and judge in the horned horde (army). Abdurazzaq Samarqandi himself later visited Samarkand several times on official duty, and there were times when he stayed here for a long time. The author does not provide specific information about himself in his work, but we can find some hints about it in connection with certain events during the narration of them. For example, in one place in the work, the reference to himself as "during the analysis of religious sciences" indicates that he studied in the madrasas of Herat. It is known that at that time in Herat there were all the conditions for a future historian to receive a madrasa education.

With the help of his father, who held influential government positions, and his brothers, who were known as enlightened people of their time, Abdurazzaq Samarkandiy would become a scholar worthy of becoming a meticulous historian in the future and occupying high positions in the court of Shahrukh Mirza. After completing his madrasa education, the 24-year-old (1437/1438) young scholar was invited to serve in the Timurid court. The historian describes the details of this event in his life in more detail in his work: he wrote a commentary on the Arabic grammar of one of the famous Arab scholars, dedicated it to Shahrukh Mirza, and presented it to the ruler at one of the palace meetings. Having become acquainted with the work of the young scholar, Shahrukh personally tested him and appointed him as an advisor on religious matters. Two years later, jealous people in the palace spread the rumor that Abdurazzaq Samarkandi did not have the knowledge worthy of the position he held. Then Shahrukh Mirza examined him in matters of Sharia in the presence of prominent jurists of Herat and court officials. This examination proved that Abdurazzaq had a much higher level of knowledge among his peers. After that, the future historian attracted the attention of the Timurids even more, gained their trust and began to actively participate in state affairs, and on the instructions of Shahrukh Mirza, he was also engaged in diplomatic and embassy relations. From January 1442 to December 1444, on the instructions of Shahrukh Mirza, Abdurazzaq Samarkandi headed the ambassadors who went on diplomatic missions to the port city of Calcutta in South India and to the state of Vijayanagar. Later, he was sent as ambassador to some countries. Even after the death of Shahrukh Mirza, Abdurazzaq actively participated in state affairs,

¹⁰Abdurazzoq Samarkandiy. *Matlai sa'dayin va majmai bahrayin*. Volume II, part one / translation and annotations from Persian by Asomiddin Orinbaev – T. Uzbekistan, 2008: Abdurazzoq Samarkandiy. *Matlai sa'dayin va majmai bahrayin*. Volume II, part three / translation and annotations from Persian by Asomiddin Orinbaev – T. Uzbekistan, 2008.

participating in diplomatic correspondence between Khorasan and other states, as well as among the Timurids, on various issues.

In 1451, when Abdulqasim Babur took the throne in Herat, the capital of the Khorasan state, Abdurrazaq Samarkandi, who by this time was known as one of the most influential statesmen of the state, died in his service and accompanied him on his travels. During one of his trips to the city of Taft, the historian met Sharafiddin Ali Yazdi, the author of the "Zafarnama". When Abu Said Mirza took the throne, Abdurrazaq, who was in his fifties, retired from palace affairs after 26 years of service. High positions in the palace did not bring material benefits to the historian. The historian himself reports this in the chapter dedicated to the events of 867 (1462/1463): "In that year, I was complaining a little about the quality of life of Abdurrazaq ibn Ishaq, the collector of these pages, and the great men and women of Herat considered it advisable to transfer the position of sheikh of the Khanaqah of Humayun (Shahruh) to this faqir. On Sunday, the third Jumad al-Awwal (January 24, 1463), the emirs, ministers, and the people came and were honored, and they transferred the position of sheikh (to me).¹¹ This modest position provided Abdurrazaq Samarkand with some money for his marriage, and at the same time allowed him to get away from the constant struggles for power, political turmoil, and the palace environment full of intrigues of the Timurids, and to work peacefully." He began writing the work "Matlai sa'dayn," which would forever imprint his name on the pages of history, and successfully completed it.

The work contains many verses of the Quran and hadiths that supplement or explain the content of the text, as well as examples from the works of other poets and authors. These poetic examples, on the one hand, indicate that the author himself was a talented poet, and on the other hand, they show that he was well informed about the history of literature and religious sciences. Although this work, which is large in size, does not have a separate chapter or section dedicated to the Timurid queens, a lot of information about them is provided as events unfold.

The name of Gavharshodbeg is the most frequently mentioned in the pages of the work, which once again proves that the queen occupied a leading position in the historical events of her time.

Speaking about the queens and noble women of the Timurid dynasty, it is impossible not to mention the leader of this wonderful creation, the companion of Amir Temur, the special respect of the ruler for her high intelligence, foresight, intelligence, and beauty, and who was awarded the title of "Katta Khanim" or "Bibi Khanim" by him. According to historical sources, after Amir Temur established a centralized state and ruled it for seven years, he spent the rest of his time away from the capital, in battles and battles to expand and strengthen the borders of the state. During this period, he entrusted state affairs to an officially appointed governor, but at the same time he strongly believed in the entrepreneurship, intelligence, and ingenuity of the unrivaled intelligence and intelligence of Saraymulk Khanim. This also determined the queen's place in the administration.

The name of Bibi Khanum is also included in the pages of history as a queen who contributed to the development of science and education during the Timurid era. Under her patronage, several cultural and educational structures were built in Samarkand. In particular, one of such structures was a madrasah built at the expense of Bibi Khanum's own funds. The queen, who planned to build a madrasah, asked permission from Amir Temur. After receiving the consent of the ruler, she spent money on the construction of the madrasah and built the madrasah with the participation of skilled craftsmen. She also completed the construction of a mosque next to it.

But after the death of the Sahibkiran, Bibi Khanum fell out of favor with the Timurid princes, who pursued only their own interests in the struggle for the throne and did not hesitate to commit any atrocities on this path. According to the historian Ibn Arabshah, the first queen of the Timurid court,

¹¹Abdurazzoq Samarkandi. Matlai sa'dayn va majmai bahrain. Volume II, part three..., page 537.

Bibi Khanum, was poisoned and killed by Shadi Mulk, the wife of Prince Khalil Sultan Mirza, the grandson of Amir Temur. However, she was a person who had made a great contribution to the upbringing of Khalil Sultan and had shown love to Shadi Mulk.

Results.

Saraymulk Khanum (Bibi Khanum) was, of course, the great queen of the Timurid dynasty, but she was not the only one. In historical sources, it is possible to find information about the palace life and the role and participation of some other queens belonging to Amir Timur and the Timurid princes in state administration. One of the sources confirming this information is the diaries of the Spanish ambassador Rui Gonzalez de Clavijo. He was in the reign of Amir Timur and its magnificent capital, Samarkand, in 1403-1406, and was invited several times to the magnificent banquets held in the palaces there. During such visits, he recorded his observations about the dazzling splendor and the procedures that prevailed at the banquets and that he personally witnessed, as well as the relations between the representatives of the ruling class and the participation of women in palace life. He especially provided remarkable information about the palace princesses and their role in the socio-political life of the country. He writes about one of the parties held in the palace: "On September 23, 1404, the king (Amir Temur) gave a grand party in the Dilkusho Garden and invited the ambassadors to it. Many guests came to the wedding ... there was real fun and joy. The king's wives, dressed in their best, as at previous weddings, were present at the party and played games and jokes with the men."¹²

At this point, it is worth mentioning another Timurid princess - Milkat Agha (original name was Mulk Agha). Milkat Agha was the daughter of Khizr Oghlan, one of the most influential people of her time. She was previously married to Umarshaikh Mirza, the second son of Amir Timur, and had two sons by him. After the untimely death of Umarshaikh Mirza, the ruler greatly respected and valued this bride, so at the age of 26, 18-year-old Shahrukh Mirza married her. Milkat Agha had two more sons (Jahonshah and Suyurgatmish) from him. Shahrukh Mirza was the fourth son of Amir Timur, and after the death of the ruler, he ruled the Khorasan region, whose capital was Herat, for many years. His almost forty-year reign was a period of relative peace and tranquility in the country, the palace library was greatly expanded, and landscaping work was developed. Milkat Agha Beg also contributed to these works. Like Gavhar Shah Beg, he contributed to these works in Herat. Under his patronage, a hospital, a dormitory called "Dar ul-hadis", two baths, a rabat, and a madrasah in the city of Balkh were built. Milkat Agha died in 1441 and was buried under the dome of the madrasah in the city of Balkh that he had built. Thanks to the attention of Alisher Navoi, some of the structures he built remained in good condition until the end of the century.

In a number of written sources on the history of the Eastern countries created in the 14th-16th centuries, there are many stories about the life of Timurid Mirza and his queens. Among these sources, the "Mujmali Faskh" written by Faskh Ahmad ibn Jalaluddin Muhammad al-Hawafi, which describes historical events chronologically, has a special place.

The information on the analysis of this work was translated from Persian-Tajik into Russian by academician D. Yusupova and presented to the scientific community in 1980 under the name of Fosikh Ahmad al- Khavofiy. "Fasikhov svod" (The Collection of the Temurids). The chronological period of the Temurid genealogy in the work covers the years 1336-1442. It is during this period that it is important to determine the number of Temurid queens mentioned in the source. Therefore, the genealogy of the Temurid queens, their names mentioned in "Mujomali Fasikhiy", made it possible to determine the information in chronological order. According to him, the information about the lives of the queens mentioned in the work can be divided into several groups according

¹²Rui Gonzalez de Clavijo. Diary of a trip to the palace of Amir Temur in Samarkand (1403), p. 118

to the essence of the content. The author of the work, mentioning the names of about thirty queens, indicates which emirs and princes they were married to, their children, and their lineage. It provides information about her position among the palace queens. First, the great commander lists the names of those who formed the family tree of Amir Temur, personally belonging to his harem and marriage. These include the queens To'kalkhanim, Dilshod aga, Tuman aga, Saraymulkhanim, Ruhparvarkhanim, and some special concubines who had children with Amir Temur .

In the next stage, the Khorezm princesses Khanzodabegim, Maryamsultanbegim, Ruqiyasultanbegim, who were married to Amirzoda Jahongir Mirzo, the princesses Khanzodabegim, who were married to Amirzoda Miranshah (after the death of Jawohir Mirzo, she was included in the marriage of Miranshah), and the princesses Sevinch Kutlug' aga, Milkat aga, and Gavharshodbegim, who were married to Umarshaykh and Shahrukh Mirzo (after the death of Umarshaykh, Milkat aga married Shahrukh Mirzo).

Historian Ashraf Ahmedov writes, "In 1394, when Shahrukh's eldest son Mirzo Ulugbek was born, in the same year, Shahrukh Mirzo's second son (from another wife) Ibrahim Sultan was born. However, it is worth noting that there is no information about who Ibrahim Sultan's mother was.

¹³Fasiq Khawafi, while listing the children and grandchildren of Amir Temur during his lifetime and after his death, gives the names of some of the queens among them, but explains that some of them are unknown. Among the queens whose names are known are Amir Temur's mother Kutlug Turkan Aga kizi, her daughter Malika Sultan, Bakhrbegim, Mirzo Ulugbek's daughter, Malika Hasiba Sultan Khanzodabegim. The names of Shahrukh Mirza's daughter, Princess Maryam Sultan Beg, Amirzoda Mironshah's daughter, Princess Aga Beg, Jahongir Mirza's daughter, Princess Uga Beg, Prince Muhammad Sultan's daughter, Princess Khanzoda Beg, Prince Suyurgatmish's daughter, Shahrukh Mirza's granddaughter, and another granddaughter, Prince Boysungur Bahadir's daughter, are given. Fosikh G'avofi, who compiled the Timurid genealogy, directly relates the names of the princesses to the festive events and wedding ceremonies held in the Timurid palaces. He conveys the information in the form of words. He also gives information about the negative or positive events that occurred in the lives of the princesses, or historical events related to their creative activity, in the form of their names and descriptions of their services. The genealogy even includes the names of the queens, including information about their participation in state politics, dates of their deaths, and executions. The examples cited above testify to the fact that the Timurid queens occupied a very high position not only in the family, but also in the state administration and its social life.

Discussion.

The sources refer to the fate of Gavharshadbegim, the wife of the ruler of Khorasan, Shahrukh Mirza, the mother of Mirza Ulugbek, and the chief mistress of Shahrukh's palace. It is known that Gavharshadbegim was a queen who was at the center of all the important events of her time and tried to influence them.

A number of historians, scientists and writers, even during the former Soviet era, attempted to study and illuminate the history of the Timurids, the fate of some of their representatives, and works of art were created on this topic. Their authors also covered the images of Timurid queens to one degree or another in the composition of their works. For example, in his treatise "Ulugbek", GNGoluboyev, while providing extensive information about Ulugbek's personality, reign, and especially his scientific heritage, briefly touches upon his mother Gavharshodbeg: in it, the words describing the queen's personality, intelligence, and intelligence are expressed in Ulugbek's language. Speaking about his mother , *Ulugbek said, "My mother's name is not only a gem, but*

¹³Ashraf Ahmedov. Mirzo Ulug'bek Taragay (Great Figures) Tashkent, Uzbekistan 2011, page 3.

*her mind is also a gem*¹⁴.” Such an assessment of her mother from her son’s language indicates that both her mind and gaze were sharp and determined.

Independence has created a great opportunity to study the glorious past of the Uzbek people, the history of ancient statehood, universal national and cultural values, the life and work of great figures who have made a worthy contribution to the development of world science in a broader and deeper way, and, most importantly, to give them an objective assessment. Currently, the need to shed light on the little-studied pages of our history is increasing more than ever. From this point of view, studying the reign of the founder of a huge centralized state, the great commander Amir Temur, and the fate of individual representatives of the dynasty on the basis of original sources is becoming more relevant today. Historians who have deeply understood this issue have conducted a number of scientific research works in this direction. In this regard, historians have conducted a number of scientific research works in this direction. The services of historians B. Akhmedov, A. Akhmedov, U. Urvatov are of particular importance in this regard.

In particular, in scientific works such as B. Akhmedov's "Lessons from History"¹⁵, "Remembering Amir Temur"¹⁶, and A. Akhmedov's "Ulug'bek Muhammad Taragay",¹⁷ they provide valuable information about the Timurid queens Bibikhanim and Gavharshodbegim, albeit briefly, in the context of information related to the era of Amir Temur. One of the studies by historian Azamat Ziya is devoted to the history of Uzbek statehood, in which valuable information is presented in chronological order about the Timurid dynasty, queens, concubines and their children and grandchildren¹⁸.

Conclusion.

The series of literary works dedicated to the history of the Timurid era has been continued in recent years by the talented writer Shahodat Isakhanova. In her two-part historical novel "The Queen of Turan", along with the great Amir Temur's chief queen Bibikhanim, and the glorious queens such as Tuman Aga, Ruhparvar Aga, Kichik Khanim, and To'kal Khanim, a large place is also given to the image of Gavharshodbegim, the influential daughter-in-law of the Timurid dynasty. The stellar moments of the lives of these high-ranking women and the dangerous days that the sultan's education brought upon them are truthfully reflected in the historical events of that period. In the novel, the author, relying on historical sources, skillfully created the artistic image of Gavharshodbegim and was able to convincingly incorporate it into the composition of the work. In these aspects of the novel, the personal qualities of the princess, the reasons that later led to the rifts between her son, the ruler of Maveronnahr, and the scholar Ulugbek, found their exquisite artistic expression. In one of the panels of the work dedicated to Ulugbek's youth, we find the following lines: "Unlike her husband, Gavharshodbegim was a resolute, brave, but extremely enterprising and intelligent business woman. Perhaps because of this, Ulugbek Mirzo could not talk openly with his mother like his Bibi (i.e. Bibikhanim-the author), and whether it was due to his strength or for some other reason, he would quickly end the conversation, and even when there was an opportunity to stay in his father's court, he would try to leave with Bibikhanim. Although this act of his son touched Gavharshodbegim's passion and angered him, he would suppress it and not show it to her."¹⁹

In his afterword to Sh. Isakhanova's work, literary scholar and translator Ibrohim G'offurov was absolutely right when he wrote about the author: "Her artistic fantasy... does not fill reality with baseless false pretense, does not embellish it, does not embellish it. She covers history with lyrical

¹⁴Goluboev GNUlug'bek. – T. Young Guard, 1962, p. 65.

¹⁵Akhmedov B. Lessons from History - T. Teacher 1994.

¹⁶Akhmedov B. In memory of Amir Temur - T. Uzbekistan 1996

¹⁷Akhmedov A. Ulug'bek Muhammad Tarag'ay- T. Heritage of the People 1994

¹⁸Azamat Ziyoy. History of Uzbek statehood. From the earliest times to the Russian invasion - T. Sharq 2000

¹⁹Isakhanova, Shakhodat. The Queen of Turan (Historical novel) - T. Kamalak-press, 2014, page 18

pomp and observes it with a lyrical gaze ²⁰."

The sources listed above are important in that they serve to illuminate the essence of the chosen topic in some way, and in other ways, they provide methodological assistance in showing the methods and ways of illuminating the historical topic.

List of used literatures:

1. Rizaiddin Fakhriddin oglu Famous Women – Tashkent : Navruz , 2019.
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