



Shahodat Isakhonova's Spiritual Imagery in the Novel "Bibikhanim"

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Annotation: The article examines the image of women and their psyche in Shahodat Isakhanova's novel "Bibikhanim". The writer's individual skill is revealed through the analysis of the inner experiences, thoughts and images of the Timurid princesses who had a high influence in the court of the Timurids and left an exemplary mark in history. At the same time, the artist's own interpretations of the problems of the time, the attitude towards women, their place in state affairs, and their importance in the education of princes, etc., are highlighted in the work.

Keywords: novel, historical novel, psychologism, artistic image, image of women, image of historical person, artistic interpretation, historical truth, image of Bibikhanim, image of Shodimulk Sultan.

Psychologism is of great importance in fiction. In order to introduce the hero he is portraying to the reader, to reveal his character traits, the artist first of all tries to describe the mental state of the hero.

Psychologism is also important in historical novels. When the artist creates a historical novel, he tries to reveal the inner world of the characters, taking into account that the events he wants to describe took place in history. In the process of creating an artistic world corresponding to the social reality of their time, their character, which corresponds to the historical conditions, aims to artistically express their inner world, unique way of thinking and worldview. As a result, the spiritual world and unique nature of the literary hero, his artistic image as a historical image are vividly displayed.

Women played a big role in the history of the Timurid era. It is known from historical sources that their state affairs, position in the family, and their responsibility in the education of national heroes, who are the creators of the future, were of special importance. For this reason, attention was paid to creating the image of women in works on historical topics, which are examples of Uzbek literature of the independence period.

When creating a full-fledged artistic image of women in historical works, it is necessary to pay attention to the image of their psyche, as well as the image of their portrait, mutual relations. Psychologism helps a lot in creating an artistically perfect and complete image of a person. Therefore, in the historical novels of the independence period, most of the problems such as the inner world, experiences, dreams, and lifestyle of the women who lived during the Timurid dynasty were revealed through the depiction of psychologism.

Shahodat Isakhanova's novel "Bibikhanim" describes the reign of the great Timur, and in this work, more attention is paid to the issue of women than to the depiction of state politics or battles. Among the images related to the inner world, character traits, and intelligence of the women of the depicted period, such as Bibikhanim, Shadimulk Sultan, Gavharshadbegim, a special place is reserved for the image of the psyche.

Beloved wife of Great Temur, a wise princess with no equal in intelligence - Bibikhanim was a woman with influence in front of Sahibqiran with her wisdom, sharpness and intelligence. Of



course, she gained this reputation not only because of her beauty, but also because she was intelligent, intelligent, wise, and generally all-rounded. Historical sources testify to this.

It can be observed that the creators who tried to artistically interpret the image of Bibikhanim in the historical novels, which are the treasure of our national literature, tried to discover her positive qualities, the qualities typical of intelligent women, the qualities that made her worthy to be the chief queen of a great general like Amir Temur. We observe one of such interpretations in the novel "Bibikhanim" written by Shahodat Isakhanova.

In the novel, the image of Bibikhanim is highlighted as a cheerful woman who does not want to hurt even a bird, who treats officials of all levels and ordinary people with great compassion. In the novel, Bibikhanim's compassion and sincerity are demonstrated artistically through the depiction of her psyche. We can see a clear evidence of this in some of the images presented in the novel "Bibikhanim": "Bibikhanim fixed her pitiful gaze on the navisandas, waiting for their negative answers with a confidence that still lurks in the depths of her heart. he could not imagine what he would do."

In this passage, the human aspects of Bibikhanim's image are shown. Even though Oliynasab is a princess, the depiction of common people, moreover, people accused of theft, as people who feel that inevitable punishment awaits them, and forgive mental experiences, helps to fully imagine the artistic image of the hero. It is possible to understand through her spiritual experiences that the princess treats people not according to their rank, but with the understanding of their essence as human beings, and her concern for their fate. The writer does not try to describe the kindness and cheerfulness characteristic of his character, but tries to reveal it through the description of the inner experiences of the hero.

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Let's pay attention to another passage taken from the work: "Alas, poor people, - Bibikhanim walked around the corner of the porch, opened her stomach to the music, and looked kindly at the birds that were nesting in each other's nests."².

The fact that a high-ranking woman in the palace of the great warlord is not indifferent to ordinary birds and treats ordinary creatures with enthusiasm - reveals another beautiful side of the inner world of the image of Bibikhanim.

¹Исахонова Ш. Бибихоним. – Тошкент: DAVRPRESS, 2011. – P.56.

²Исахонова Ш. Бибихоним. – Тошкент: DAVRPRESS, 2011. – P.102.



The artist clearly shows the situations related to the psyche of the images in the gestures and behavior of the characters in the work. Such situations can be noticed especially in Bibikhanim's behavior during the conversations in the presence of Amir Temur: "Bibikhanim, should I speak my word openly or not" and gave a strange look. Amir Temur well understood the meaning of this look, because Bibikhanim always refrained from comments that might touch her husband's heart or passion, and when it was absolutely necessary, she would look with the same concern. Through this passage, it can be seen that the image of Bibikhanim is a wise woman who can fully understand the mental state of Amir Temur and take measures accordingly.

In reflecting the mental states of the characters, he paid attention to their eyes, facial expressions, and tones of voice, and through this, he was able to show the reader a lively artistic scene: "I don't need a guard, Koplonbek," said Bibikhanim, whose voice trembled, unable to hide her surprise³.

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Bibikhanim considers Amir Temur a whole world for her, as if he was everything in this world. Amir Temur's untimely deathbed and his worsening condition plunged Bibikhanim into a vortex of unimaginable grief and pain. After this fate, all the princes and princesses fell into the throes of the throne and inheritance, while Bibi Khanim only had the figure of Amir Temur in her mind, she tried to embody him with all her imagination, as if she foresaw that she would not be able to see this figure again. . Bibikhanim's sorrows and feelings are described in the work as follows: "Bibikhanim's face was pale, and her eyes were full of sadness, danger and anxiety"⁵.

Amir Temur's state of mind when he was on his deathbed and saying goodbye to Bibikhanim is very impressively expressed in the work: "While Bibikhanim was speaking, he felt something burning in his chest. His body trembled and his heart started pounding from the sobs stuck in his throat. He put his hands on his face before crouching down next to the master"⁶.

Grandma is a strong woman, her patience is stronger than metal, hard as a rock. That's why Amir Temur sees her differently from other women, he relies on her in every matter. Amir Temur is a strong mountain for Bibikhanim to lean on when the time comes. Together they were inseparable as one whole person. Behold the cruel play of fate that separates this inseparable couple for life, leaving them helpless. In fact, no matter how patient and organized a woman Bibikhanim was, she was nothing without Sahibqiran. This kingdom, crown and throne were worthless to him. In the passage from the above work, the spiritual experiences of the character of Bibikhanim are described very impressively.

In the novel "Bibikhanim" the events of other Timurid princesses who lived at that time and left a bright mark in history along with the beloved princess of the great Temur - Mrs. Saraymulk are mentioned. Among them, Shadimulk Sultan, beloved princess of Khalil Sultan, occupies a special place.

There are many negative opinions about this woman who left a name in history in historical works. Shadimulk Sultan is shown as a scheming woman who is jealous of wealth and meddles in state

³Исахонова Ш. Бибихоним. – Тошкент: DAVRPRESS, 2011. – P.303.

⁴Исахонова Ш. Бибихоним. – Тошкент: DAVRPRESS, 2011. – P.303.

⁵Исахонова Ш. Бибихоним. – Тошкент: DAVRPRESS, 2011. – P.136.

⁶Исахонова Ш. Бибихоним. – Тошкент: DAVRPRESS, 2011. – P.142.



affairs according to her personal wishes. For example, Izzat Ahmedov's book "Queens of the World" contains the following information about Shodimulk Sultan: "Mrs. Saraymulk and Mrs. Tokal are poisoned to death according to the secret order of Shodimulk Sultan. Officials and beys during Timur's time were not given enough compliments. Encouraged by the unconditional fulfillment of her wishes and advice by her lover, Ms. Shodimulk will intensify her intervention in the affairs of the treasury and the kingdom⁷.

In Pirimkul Kadyrov's historical novel "Farewell to the Falcon", Shodimulk Sultan is described as a woman who is sly, revengeful for wealth, and a fighter for the throne: "After this victory, Khalil Sultan forgot his power, and his wife Shodimulk Sultan managed the affairs of the state. Amir Temur's treasures of gold and jewels were opened and distributed to his supporters. Gavharshadbegim can see how Shadimulk, who climbed the walls of the castle, scattered large gold coins to the crowd below, like hazan leaves, in the form of wealth blown by the wind⁸.

The information in the illustrated historical source and the work of art complement each other. In her novel "Bibikhanim", the writer Shahodat Isakhanova tries to reveal the inner experiences of Shodimulk Sultan's character, his mental state: "Shodmulk sweetly longed for that prince as if he was preparing to become a princess: "Can the prince love me too? " he said and hid his face on the pillow, which started to burn with shame⁹.

This piece describes the fantasy world of a young girl from a simple craftsman family, who is still unaware of her future, and describes the simple, light-hearted, childlike inner experiences of Shodimulk's character.

Describing the inner experiences of Shodimulk's character, the artist tries to describe his love for his craftsman father: "Seeing the confusion in his father's look, Shodimulk's heart fluttered, he felt that they were also aware of the events, and he smiled. But the longing buried in the depths of his heart, the desire to see his friends prevailed over everything"¹⁰.

This passage seems to depict the image of a person who is completely opposite to the image of the cunning, ruthless Shodimulk depicted in the above examples. But all of the above applies only to the image of Shodimulk, which Shahodat Isakhanova tried to describe with more emphasis on the inner experiences of the Timurid princess.

"Shod Mulk hugged his mother's trembling shoulders and kissed her cheeks. For some reason, the woman, whose breath caught in her throat and whose colors were pale and trembling, did not feel closeness even from the royal dresses that were spreading with musk, and from the silk scarves that were as soft as the wings of butterflies that were fluttering on her face¹¹.

The image of a simple girl living in a prince's palace, being alienated from her parents in royal clothes, and the mental oppression of both sides is impressively expressed by the artist.

Money, wealth, royal life was Shod Mulk's childhood dream. Allah granted the realization of her dreams to a girl from a simple artisan family. But this royal life kept Shod Mulk far away from his loved ones. The work describes the pain and suffering of Shod Mulk, who achieved the life of his dreams and was separated from the sincere love of his parents as follows: "The joy on the faces of his parents, mixed with danger and embarrassment, moved to Shod Mulk as well. When he noticed

⁷Ахмедов И. Дунё маликалари. – Тошкент: Зарқалам, 2005. – P.53.

⁸Qodirov P. Она lochin vidosi. - Toshkent: Adabiyot uchqunlari, 2018. – P.19.

⁹Исахонова Ш. Бибихоним. – Тошкент: DAVRPRESS, 2011. – P.22.

¹⁰Исахонова Ш. Бибихоним. – Тошкент: DAVRPRESS, 2011. – P.23.

¹¹Исахонова Ш. Бибихоним. – Тошкент: DAVRPRESS, 2011. – P.24.



that a strange cold wall had appeared between him and his loved ones, whom he had been waiting for for many years, he relaxed¹².

It is possible to see and feel that fame, wealth, and wealth force a person to forget his identity and distance himself from the circle of loved ones through the life of Shod Mulk. Fame had changed this simple girl to such an extent that she was no longer the simple daughter of a simple craftsman who did not care about anything, but a sly woman who could keep a prince on her trail, a scheming woman who went out of her way for the throne: Shod Mulk's actions, sometimes serious and sometimes gentle, turned the prince into his mouth until he was pleased with him, which hurt Khanzadabegim's tongue and burned her insides. The condition of his son, who is simply sitting like a slave to a face, his body slips from his soul¹³.

It is as if two different people are hidden in the form of Shod Mulk depicted in the play. The difference between the image of Shod Mulk depicted at the beginning of the work and the image of Shodmulk Sultan, who has conquered the crown, the prince's intelligence, and practically all state affairs in the final part, can be felt. Between these two periods, this woman's mental state and outlook change in accordance with the events that are taking place. "Shod Mulk used to look impatiently at the prince in the sense of "what if you answer back?" His beautiful eyes first sparkle and then fade"¹⁴.

One can see that the nature of Shod Mulk, who was overwhelmed by Khalil Sultan's boundless love for him, is dominated by managerial character. The fact that Kimsan looks at the prince with a commanding look through the eyes of a simple blacksmith's daughter indicates that this woman has a very high position in the palace of Khalil Sultan.

In general, the women who lived in the reign of Amir Temur and belonged to the Timurid dynasty lived in honor. Most of them were intelligent women with a pure spiritual world and a broad outlook. The analyzed novel "Bibikhanim" also artistically interprets the ways of life, thoughts, position among the members of the dynasty, and at the same time, their spiritual world.

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¹²Исахонова Ш. Бибиноним. – Тошкент: DAVRPRESS, 2011. – P.25.

¹³Исахонова Ш. Бибиноним. – Тошкент: DAVRPRESS, 2011. – P.291.

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