



Eastern Wedding Description in "Humoyunnoma"

Sayfieva Mahliyo Fakhridin qizi

Graduate student of Uzbek language and literature, Karshi State University, Faculty of Philology

Abstract

This article examines the image of a wedding ceremony in the work of historian Gulbadanbegim "Humoyunnoma", which is an integral part of the genre of folklore of the ancient Uzbek people. It is a beautiful depiction of Uzbek national values, traditions, ceremonial songs and scenes in faraway India.

Keywords: history, Baburis, historian, Humayun, "Tilsim wedding", value, wedding, tradition, work, image.

Babur and his descendants are revered as individuals involved in eternity. Gulbadanbegim's "Humoyunnoma" is a work about the history of Baburi Prince Humayun. It describes the period, environment, and lifestyle of Humayun, the subtleties, traditions, customs, customs and notions of the wedding of Babur's family.

Each nation has its own traditions. They take the form of a means of transmitting certain skills, tastes, learning, kindness, etc., from one generation to the next. "Through tradition, a person is closely connected with the community, understands and accepts the social and moral norms and ideals of the community. So, tradition is a phenomenon that has a profound effect on a person's emotions and thinking." [1.25] Babur and his descendants also faithfully continued the traditions and customs of their ancestors. Although they live far away from their homeland, they have remained faithful to national traditions. The work is based on women's meticulousness and observation, that is, attention to every detail. At that time, an octagonal wedding hall was built for weddings. An octagonal pool was dug in the middle of the house, and an octagonal platform in the middle of the pool was covered with large carpets. First, the wedding will be inaugurated, and then the wedding of Mr. Hindol will take place there. In the play, the author describes the wedding of "Tilsim" very carefully: *"There was a golden throne in front of this house that my mother had given me for Tilsim's wedding, and in front of that throne there were gold-plated blankets. The king and his brother sat on a blanket in front of the throne. To the right of my uncle sat his uncles, the daughters of Sultan Abu Said Mirza, Fakhri Jahan Beg, Badiul Jamal Beg, Ak Beg, Sultan Bakht Beg, Gavhar Shod Beg and Khadija Sultan Beg.*

On a different blanket, our uncles are the sisters of Hazrat Firdans - Shahrbonu Beg, Yodgor Sultan Beg, the daughter of Sultan Hussein Mirza - Aisha Sultan Beg, the uncle of the King, the daughter of Zaynab Sultan Beg, the Great Beg, and the King's uncles, the daughters of Sultan Ahmad Mirza and Aisha Sultan Begim. ; Grandmothers of Khan Beg, daughters of Sultan Khalil Mirza, uncles of the king - Beka Sultan Beg, daughters of the king's uncles Ulugbek Mirzo Kobiliy - Mohim Beg and Beka Begim, Sultan Mas'ud Mirza's daughter's mother Poyanda Muhammad Sultan's grandchildren - the king's uncles Khanzoda begim, Badi'ul Jamal begim's daughter Shahonim, Akbegim's daughter-khanim begim, the king's great uncles Sultan Mahmudkhan's daughter Zaynab Sultan khanum, known as Olachakhan Muhibba Sultan khanum, the daughter of Sultan Ahmadkhan, the youngest uncle of the great king. Mirza Haydar's sister, the daughter of the king's aunts, Khanish Beka Kalon begim,



Kichik begim, the mothers of Dilshod begim, the daughters of the king's aunts, Fakhri Jahan begim, the king's princes, took part in the event. [2.52]

“Humayunnama is one of the most famous historical works written in the Middle Ages in Movarounnahr and Northern India by Mirkhond, Khandamir, Binai, Muhammad Salih, Iskandar Munshi, Muhammad Haydar, Abulfazl Allomi, Sunjan Ray Munshi. It differs in its subtlety and meticulous interpretation of events,” the scholar S. Azimjanova wrote in the foreword to the translation of “ Humoyunnoma ”. [3.4] In fact, in the process of reading the work, we become convinced of this: *"After Tilsim's wedding, it was Mirza Hindol's wedding. But some of the beys left for their provinces, and some of the rest of the beys sat on the right. Among our princes were Aga Sultan, the mother of Yodgor Sultan, Aga Beg, Atin momo, Salima, Sakina, Bibi Habiba and Hanifa. The emeralds on the king's left are in quilts; Masuma Sultan begim, Gulrang begim, Gulchehra haqir, Gulbadan, Aqiqa Sultan begim, onamiz Dildor begim, Gulbarg begim, Beka begim, Nincha Mohim, Amir Khalifa's wives Sultanim, Ulush begim, Nohid begim, Khurshid koka, cousins of King Baba Afghan agacha, Gulnor agacha, Nozgul agacha, Hindubek's wife Mahduma aga, Ravshan koka's mothers - Fatima Sultan yanga, Nadim koka's mother Mirzo kuli's wife Fakhriniso yanga, Muhammad cousins, cousins of Muayyidbek and cousins of the king Khurshid cousins, Sharafniso cousins, Fath cousins, Robiya Sultan cousins, Mohi Liqo cousins, our nurses and cousins; lords, wives of emirs, ie Salima beka, Bibi Nika, daughter of Khoja Abdulla Marvarid - Mrs. uncle, Mogulbek's mother Nigor uncle, Nor Sultan uncle, Munimkhan's wife - Og ' a blue, Mirshah Hussein's daughter Asas beka, Kesak Mohim, Qabiliy Mohim, Begi aga, Mrs. agacha, Saodat Sultan agacha, Bibi Davlat Baxt, Nasib aga, Asa Kabili and other princes, brothers, and wives of the emirs sat on the right side and attended the wedding. "*[3.52]

A wedding is a special occasion. Everything is decorated with special taste. In particular, Gulbadanbegim, after describing in detail the location of the wedding participants, moves on to wedding decorations: *"This is the location of the castle built for Tilsim. It is the largest house in the octagon and will host a wedding in this room. The other small room had a similar octagon, both octagons decorated with different ornaments. The big house was a wedding hall with a gold throne. On top of and under the throne were gold-plated jewels, on which hung pearls of one and a half gauze, each of which was fitted with two round windows. The length of the jewel hanging from the throne is about thirty to forty gases, and pearl branches are hung on it. "* [3.52]

The famous Russian scholar V.G.Belinsky said: "For a great man, there is no honor but to be highly national, because without him he will not be great" [4.45] As we read the images of the wedding ceremony in Humayunnama, we witness the glorious days that took place in the lives of our ancestors in the midst of a long history, and we feel a sense of satisfaction that the descendants of the great Babur lived in such a period. The Humayunnama we have studied contains similar images. People who come to the wedding are given sarpos and gifts (sochqi). Akobirs, ashrafs, scholars, pious people, ascetics, sheikhs, dervishes, citizens and the poor are distributed from the money of the time called **ashrafiy, shokhrukhiy**. "It simply came to our notice then. People were given sarpo and those who were deprived were given sarpo and other gifts" [3.54]. Of course, weddings and parties are not complete without music and dancing. "There was a shed by the pool, and there were ditches under the shed," he said. The young people were sitting in this shed. The players would come into the game. There is a place for women to play. " [3.54]

From time immemorial, it has been specially used for weddings, especially for brides and grooms. That's what the play is about. Hindol Mirza was brought up by Bobur's sister Khanzoda Begim from the age of two. So he gives the girl to his nephew Hindol Mirza. The wedding was a lavish affair. To the bride: “Palos and a bed, five blankets, a pillow, one large back pillow, two small



tulip-pillows, and another bed with a hundred curtains, all sewn with dice. Mirza's sarpos are crowned with gold thread and a pair of poppies. Towels and handkerchiefs sewn with gold thread are given. The sultan gave my lord nine buttons made of various precious stones. One of them was made of rubies and diamonds, one of emeralds, one of turquoise, one of aynul hirara, and the other of various jewels. More buttons and flashlights, a pair of dumb-eyed rings, a pair of dur-eyed rings, three pandas, two more backs, a war tent, other equipment, and another that my prince had collected. Provided all the necessary household appliances ”[3.54] We see that over the centuries, our traditions of sprinkling and building new homes have been preserved. That's the decent thing to do, and it should end there. Because the new family will help them a lot until they recover.

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