

ZEBUNNISA BEGIM

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ELSEVIER



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Abstract: This article is dedicated to the daughter of Abu Zafar Muhyiddin Aurangzeb Alamgir, the great-granddaughter of the famous Timurid ruler of India, Zebunise Begim, her unique life path, her unique creative and social activities, the study of her rich heritage, and the content of her ghazals written mainly in Persian.

Keywords: Woman, queen, society, art of speech, Babir, Aurangzeb, king, patron, scientist, romantic, poetic abilities, beauty, science, art, ideal, philosophy of Sufism, consumption, nahw, oriental, Persian, Arabic, ghazal, justice, hatred...

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My life partner is also a book, my happiness is also a book, even my paradise is a book.

Zebunnisa

Since the formation of human society and entry into science, the names of great women have been mentioned in all spheres of social activity. Along with great statesmen, ardent patriots and famous scientists, there are poets-artists who from ancient times were the pride of the art of the word. Among them are the ancient Greek poetess Sappho, the French Renaissance poetess Margarita Navarskaya, the famous oriental poetess Zebunnisa, the Uzbek poets Uvaisiy, Makhzuna and Nadira.

Zebunnisa is the daughter of Abu Zafar Muhiddin Aurangzeb Alamgir, the grandson of Babur Mirza, the famous Timurid ruler of India. Aurangzeb was one of the kings of the Baburid state founded in India by his great-grandfather Babur.

Zebunnisa Begum was born in 1639 in Delhi, India. When her father, Aurangzeb, noticed a penchant for poetry in his daughter, he appointed Mullah Muhammad Ashraf Isfahani, a famous scholar of that time, as her teacher. Under the tutelage of this great scientist, Zebunnis, Begum grew up to be a great poetess, scientist, musician and talented poet. Then Zebunnisa Begum wrote a work on theology and dedicated it to this teacher. According to historians, in addition to her poetic works, Zebunnisa Begum wrote another work on the philosophy of Sufism.

Zebunnisa Begum had a great influence on the development of science and art in her time, caring for and patronizing Indian scientists, poets and artists.

Zebunnisa Begim paid many scientists of that time personally, so historians give Zebunnisa Begim high praise and say: "Zebunnisa Begim gained fame that her father could not get by ruling knowledge and manners." [1. 594.]

The life path of Zebunnisa Begum resembles a romantic scene. She is of very high origin, that is, the daughter of the Babur dynasty, a lyric poet with excellent poetic abilities and the queen of beauties with poetic beauty ... Zebunnisa - a worthy life partner could not find a long life with this beauty, grace, grace and quality. [2.594.]

Many dreamed of becoming a life partner of a beautiful princess, a great poet and scientist of his time. However, none of them liked Zebunnisa-Begum. Undoubtedly, most of those who opened the mouth of Zebunnisa were princes, poets and rich people. For example, one of the powerful poets of that time falls in love with Zebunnisa. He writes many romantic poems that burn in his heart. Finally, one day the poet wrote a verse and sent it to Zebunnisa, and this verse was supposed to play the role of courtship. To understand the character of this rich poet, let's look at Zebunnisa's artistic response with this "marriage verse".

The Loved Poet:

Arise, flower, I dream of a bitter taste,

I have a dream about Latofathoi husnatro.

(Oh, flower girl, I dream of seeing you without a veil, I dream of meeting your beauty and grace.)

Zebunnisa's response:

Nightingale az gul Bugzarad gar dar chaman binad maro,

Budparasti kay kunad gar barhaman binad maro?

Dar sukhan pinhon shudam monandi bo dar bargi flower,

Mayli didan harki dorad dar sukhan binad maro.

("When the nightingale saw me, she felt the pain of a flower, when idolaters saw me, they did not worship the idol, as the smell of a flower hides in its leaves, I am hidden in words, whoever wants to see me, let him see me in words and verses," he says.)

Poetry, music, creativity - Zebunnisa seemed the sweetest thing in the world. Beauty, art, science were his ideals. She devoted her whole life to the fine arts and science. Zebunnisa's favorite pastimes were reading poetry, writing poetry, listening to music, and reading books. Zebunnisa understood her beauty as an artistic poem. Poet:

"Mayli didan harki dorad dar sukhan binad maro" is the evidence supporting our above opinion. Persian poet:

"Wise, ba karashmai sukhan mashgul ast,

He is in love, but heshtan mashgul ast.

(The wise man is busy with words, and the lover is busy with self-destruction) seems to be addressed to Zebunnisa.

Zebunnisa made great demands on life and tried to make up for the shortcomings. In one rubaiyat, she gives a brilliant and artistic expression of these high demands as follows:

"I want sugar from the snake's mouth,
I want feathers from a spider's nest
Az sinai narrasher shir metallabam
"Az mardi barahnapoy zar metallabam."

("I demand sugar from a snake's mouth, feathers from a spider's nest, milk from a male lion, and from poor wealth," she says.)

Zebunniso lived with the dream that his future partner would be a creative person with a unique talent. She had been waiting for such an ideal person close to her heart all her life, and in 1702 she left this bright world. The tomb of Zebunnisa Begum is located in Delhi, and the following verse is written on the tombstone, uttered by the poetess with great modesty:

"Ba gairi sabza naposhad kase mazari maro,
And the gravedigger is a stranger."

("Let no one cover my grave but simple grass, this remedy alone is enough to cover the grave of a beggar," she says.)

Zebunnisa knew Persian and Arabic pronunciation and grammar very well and, according to the traditions of her time, she wrote her poems in Persian and Arabic. Her gazelles and rubaiyat are passionate love lyrics. In his poems, there are violent waves of eternal migration and separation, and cries from the lamentations of a mighty river. According to the book "Mashohir Niswan" ("Famous Women"), Zebunnisa was secretly in love with a young man named Akilkhan Razi. Unfortunately, this young man was killed at a young age. Perhaps that is why Zebunnisa wrote the following sad poems with bitterness and regret:

"Haifa and life has passed, lola ruhsore noshud,
Bishkanad datke is also bar gardani yore shud.
It's the end of spring, and it's always different.
Gunchay dogi mo zebi dastore noshud.
Each car is bought at the market,
Feast shud Zebunnis, oro bayer shud..."

("A life not spent on a tulip-faced beauty is wasted. Let the hand not laid on the neck of the river break. Hundreds of springs are over, and each flower will find its place. But our tongue did not decorate the edge of any river with wine. There is a buyer, but Zebunniso grew old and there were no buyers for him," she says.)

Zebunisa cannot come to terms with the class society she belongs to, the oppression and insults inflicted on the people, especially women, are like a dagger to his noble heart. That's why she:

I'm the king's daughter, but I'm not proud of the situation

Zebu zynat bas haminam: My name is Zebunnisoast.

"I am the king's daughter, but I turned my face to the poor, my name is Zebunnisa, therefore it is my ornament."

Zebunnisa Begum, who hated the oppression and injustice of kings as a royal daughter, helped the poor, devoted her whole life to poetry, art and science, belonged to the Babur dynasty, and today remains precious and beloved for us. In conclusion, we emphasize that the study of his rich heritage, revealing the whole essence of his gazels, written mainly in Persian, and bringing them to the attention of readers is one of the important tasks facing philologists.

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