



Research Article

THE MENTION OF WOMEN IN THE REVIEW OF "FAMOUS WIVES"

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ABSTRACT

Rezauddin bin Fakhriddin's work "Famous Women" was written in the form of tazkira and published in Orenburg in the 19th century. This work contains information about 550 women - the history of any famous woman who lived in every part of the world was not left out of his eyes. The composition of the tazkira is as follows: the history of women belonging to the Sasanian dynasty; History of the Daughters of Iranian Kings; Iranian poets; the History of Dilorom, which is the basis of Navoi's "Bahrom and Dilorom"; Amir Temur's daughter; Jafar Barmaki's mother; women belonging to the Seljuk family; Shah Ismail's wives; Hotam Toy's daughter; daughter of Ibn Ja'far Asqalani; Rabiya al-Adawiya; Arab poets; Arabic singers; Turkish poets; Ottoman poets and writers; Andalusian poets; Wife of Ishmael Gaspal, etc.

KEYWORDS

Iranian poets, Amir Temur's daughter, evaluates, built and maintained, "Famous Women"

INTRODUCTION

When we talk about tazkira, Navoi's "Majolis un-nafais" comes to mind. While introducing the reader to a person, Navoi gives brief information about his lineage, behavior, and creativity and gives an example of his creativity. Then, as a literary critic, he evaluates this person's work. In "Famous Women", we read: "Fitnat is the daughter of Ahmad Pasha. She was born in the city of Tirabzon in 1261..." Then the author talks about her education, raising a family, and her contribution to the world of literature, giving full examples of her poems. At the end of the poem, the information is continued: "There are two divans with Turkish and Persian poems. At first, they married one of the writers and lived well. They had a son and a daughter. Her husband died very young. After some time, she married a man named Muhammad Alibek. His teachers were Hafiz Effendi, Khoja Latif Effendi, Khoja Shakir Effendi, Osman Effendi of Erzurum, Ali Shukri Effendi, and others.

In "Majolis un-nafois" brief information about each creator is given, and of course, a sample of his poetry is given and thus limited. In "Famous Wives" there are different aspects in this regard. First of all, this work includes not only information about creators but also information

about women who left a name in various aspects of history, as noted above. Therefore, in this case, information is given about the history of non-creative women and the works that made them famous.

There are many places in the work where the author expresses his attitude towards the activities of some women. For example, the following is said about Hamidabonu, one of the Babur princesses: "She was the wife of Humayunshah (Mirza Nasiruddin Muhammad) who died in 963 A.H. among the kings of Temurshah's lineage in India, the mother of Akbar Shah, the mother-in-law of Obdar Begim, and she gave a lot of charity in the cities of Delhi and Agra.

When Hamidabonu returned from Hajj, he led 300 people from Haramain residents, built and maintained a building called the Arab Palace in Delhi, and assigned tasks to all of them." before being appointed, if he had allocated a school in Delhi that would educate 100 students and left a proper endowment...! But it is known that talented people do not have talent, but talented people do not have talent."

In "Famous Wives", it is possible to witness that businessmen, intelligent and loyal women of the

royal family were treated with special respect, and after the given information, the author certainly expressed his attitude towards them. For example, the famous minister Ja'far Barmaki's mother is Umm Ja'far. After the fame of the Barmakis reached the whole world, Harun ar-Rashid got angry and for some reason, this woman survived despite the many troubles... She was a scholar and a writer, and she saw the world's greatest honor and the worst humiliation. He wrote a poem to describe his situation: "True death is not physical destruction, but prayer. Although both of these are considered death, prayer from people is heavier than physical death." He complained about the lack of education of his son Ja'far and was not happy with his service, while hundreds of slaves and concubines depended on his service. In his last days, he remembers these things one by one, regrets, cries and reads the words as mentioned above.

While full information is provided about the history, genealogy, and creativity of certain women named in the Tazkira, in some places, it is limited to giving very brief information, and even there are places where the history is not indicated. For example: "Ms. Layla is the daughter of Ismail Pasha! She is one of the rare poets of

Istanbul, and she has the talent to speak and write in Romanian and French in addition to Turkish.

In general, the tazkira provides information about many Ottoman poets and writers and gives examples of their works. They are Hubbo Khotun, Mrs. Habiba, Zainib Khotun, Mrs. Sari, Mrs. Sharaf, Mrs. Safvat, Mrs. Toti, Mrs. Zafar, Mrs. Fitnat, Mrs. Fitnat, Farida, Mrs. Layla Turkey, Mrs. Layla, Mrs. Nigor, Mehri and others. Unfortunately, the works of these poets have not been studied in Uzbekistan, but an article about Mehri was published.

As mentioned above, the work also contains information about many Arab poets. If we talk about them, some of these poets lived in the period of Jahiliyya, some in the age of bliss, and some after it (but they are very few - M.Eshmuhammedova). There are also places in the work where very rare information about some artists is given beyond the standard of tazkira. For example, a woman named Jinan, along with being a poetess, was well-versed in Arab history and stories about the Companions. Abu Nuwas, one of the great Arab poets, fell in love with this woman and wrote many poems about her. The poet loved Jinan so much that, according to the narrations, when Jinan left for Hajj, Abu

Nuwas, who had no intention of doing Hajj at all, followed him in the hope of "perhaps meeting on the road". After performing Hajj, he returns as "Haji Effendi" for this reason. At this point, the author expresses his attitude to this event as follows: "Smile, it is better to perform Hajj for the Jinn than to perform Hajj for the name..." and in this connection, the poem of Abu Nuwas is quoted there.

In "Famous Women" there is information about many other Arab poets, their mutual support, one piece of information followed by another piece of information which is rare for literature and history is extremely important. From the information about the poet named Hawla bin Abdullah comes the information that she is the sister of Abu-l-Hasan Saifu-d-Dawla Ali bin Abdullah, who was a student of Abu Nuwas Al-Farabi. Among such information, one of the ideas that gives rise to new information is about a woman named Khizran, who is the mother of Caliph Harun al-Rashid.

The work gives information about him and mentions that he built a building called "Dar ul-Khizran" in Makkah, that he is the owner of manners and knowledge, and that his wonderful poems are quoted in books on literary sciences. ,

we get another new information: one of his acquaintances named Burda (Utba) was in love with one of the Arab poets, Abu l-Atahiya. The love reached such a level that the poet mentioned Utba's name in his poems. For this, the caliph was whipped by the Mahdi, but Abu-l-Atahiya did not get embarrassed by this and remained faithful to his love for Utba, even writing a poem in his tune, asking the caliph for Utba's hand in marriage.

Caliph replied: "There is no way for you to Utba. I ordered you to give me a bag of wealth so that you do not despair (so that your martyr does not return)." When the poet went to the treasurer and wanted to get the wealth, he saw that the bag was being filled with silver and said: "No, the caliph promised gold." Utba, who was aware of this, said to Abu-l-Atahiya: "O liar, you are pretending to love me. Your real goal is not me, but wealth. If your love was true, you would not be able to distinguish between silver and gold in such a situation..."

In addition to these, information is given about many other poets: Hajna, Hamida bint Nu'man, Kharqo, Dunyo, Danonir, Zulfa, Rubab, Ramla, Riya, Zainab bint Tasriya and others.

Unfortunately, the lives and works of these poets are hardly studied in Uzbekistan.

Another noteworthy aspect of the Tazkira is the special information about the singers. Almost all of these singers grew up in the Arab world and lived there. Some of them were Abbasids, some were Ummavis, some lived in the age of prosperity, and some of them had no history. The singers whose names are mentioned in the Tazkira were not only skilled in the science of music, but also had excellent voices, poets and were among the rarities of their time with their intelligence and eloquent conversations. For example, we read the following information about the famous poet named Ubaydatut-t-tanburiyya in the work: "...Tanbur has no equal in art, she has a beautiful face, a gentle voice, a pleasant demeanor, a loving, gentle and attractive woman, and she was highly regarded among contemporary writers. In Tanburi, a poem was written with the following content: "In love, you can tolerate everything except betrayal..." (313). When you read the information about the mughanniyyas whose names are mentioned in the work, it will attract your attention that all these mughanniyyas mastered this art in the East.

The scientist himself emphasizes this: "...not in Medina, Moscow or Paris"(313). Let's get acquainted with the information about another one of them: Jamila was one of the most famous singers of the Ummawi era. He lived in Madinah, his voice was very juicy and he was a musician. Musicians such as Mu'bid, Ibn Aisha, and musicians such as Hubbaba, Salloma, Aqiqa, Khalida, and Rabiha were his students. Finally, it was rare. When he went to Mecca with the intention of Hajj, the elders of Mecca came to his room to congratulate him, just like when he returned to Medina, all the people of Medina came out to welcome him" (123). The author himself reacts to this incident as follows: "Those who do not like music should not listen! It is narrated that Abdullah bin Ja'far "had some rare incidents with His Holiness (sahaba- M.E)" (123).

So, the work "Famous Wives" is significant because it contains the history of many women who lived in different eras in different parts of the world, and because it preserves rare layers of history and untouched pages.

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