

INTERPRETATION OF FEMALE CHARACTERS IN THE DRAMA  
“SAHIBQIRON”

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**Abstract.** This article examines the special attention devoted to female characters in Abdulla Oripov’s drama *Sahibqiron*. It analyzes how the poet interpreted the role of women in the life of Amir Temur and demonstrates this through specific examples.

**Keywords:** drama, plot, image, source, mastery, interpretation, weakness, potential

Amir Temur is one of the individuals who left a profound mark on world history. His life path was not smooth or easy. It was precisely because he was able to endure the various hardships of fate with dignity that he achieved such greatness. In the drama *Sahibqiron*, Abdulla Oripov portrays women not only as devoted individuals but also as wise and intellectually gifted personalities. The poetic drama reveals the complex life journey and heroism of Amir Temur, as well as the loyalty and wisdom of his wives, particularly Bibikhanum and Uljoy Turkon Oga.

The poet himself describes the female characters in the work as follows:

“Woman is like the spring of life itself. From our holy Prophet to our great ancestor Amir Temur and even Einstein, all drew inspiration from this spring. Our ancestor Sahibqiron, in his final moments, reportedly advised: ‘Take care of the weak.’ In this expression lies deep respect and love for women. Had the Great Amir Temur not regarded women’s strength, potential, and beauty with sincere admiration, would Bibikhanum, our queen mother, have been entrusted with governing such a powerful state during his long military campaigns? Without that trust in female intelligence and wisdom, would Bibikhanum have remained in history as anything more than an ordinary woman like many others? Sahibqiron often took his wives with him on campaigns and journeys. He also did not allow his sons to offend their wives.”

Whichever work of Abdulla Oripov we examine, we witness how beautifully and truthfully he portrays the genuine qualities of women. He skillfully depicts their unique characteristics, devotion, and courage. In *Sahibqiron*, for example, the character of Uljoy Turkon embodies mercy and compassion, caught between two fires—her husband and her brother—unable to abandon either of them.

Uljoy Turkon

Men ikki o‘t orasida jizg‘anak bo‘lgan,

Ikkisin ham avaydurgan Uljoy Turkonman.

Uzbek women are not only beautiful but also courageous, steadfast, and self-sacrificing. They live for others and symbolize loyalty. Uljoy Turkon is not only a faithful wife to her husband but also a woman who would spare nothing for her brother.

Afsuski men xabardorman buning baridan,  
Necha yildir orangizda qora xusumat.  
Aka sizning joningizni Ulug‘ Amirdan,  
Qancha marta so‘rab oldim yig‘lab yolborib. [1.19-bet]

Sadly, Queen Uljoy Turkon, trapped between two opposing sides, is ultimately forced to take her own life because of her brother’s hostility and assassination attempt against her husband.

When reading the drama carefully, the image of Bibikhanum clearly demonstrates women’s wisdom. Bibikhanum was a highly intelligent, perceptive, enterprising, and wise woman of her time. She was also incomparable in beauty and grace. Bibikhanum was humane, patriotic, and well informed about the political, social, economic, and cultural life of the country. She actively participated in state affairs with her wise counsel. In particular, she paid special attention to science and education and patronized scholars.

Bibikhanum often accompanied Sahibqiron Amir Temur on military campaigns. She played an active role in resolving various problems in governing the state through her wise advice and contributed significantly to the prosperity of the country. Numerous madrasas, khanqahs, and mosques were built in Samarkand under her supervision.

A’lohazrat poyingizga jonimiz nisor,  
Siz safarda vaqtingizda Samarqand ichra,  
Bunyod bo‘ldi necha saroy,  
Necha-necha bog‘,  
Necha-necha madrasa-yu  
Ne-ne masjidlar.

Although Bibikhanum had no children of her own, Sahibqiron entrusted his grandsons—Muhammad Sultan, Khalil Sultan, Ulugbek, and other princes—to her upbringing. Bibikhanum raised them to become intelligent, wise, and noble individuals. She also personally organized the wedding ceremonies of Sahibqiron’s grandsons and stood beside him in blessing the newlyweds.

A’lohazrat, yiroq bo‘ling g‘amgin o‘ylardan,  
Mana bahor avjga kirdi, Siz ham avjdasiz.  
Zafaringiz bayramiga qo‘shaloq qilib,  
O‘tkazurmiz nabiralar nikoh to‘ylarin. [1-100-b]

Bibikhanum was also a loyal life companion. Throughout her life, she remained devoted to Amir Temur. She constantly thought about him, worried for him, and shared in his hardships. This can be observed in the following lines:

Odamzotga rahm aylagil, yo Parvardigor,  
Insof bergil, sultonlarga, hukmdorlarga,  
Hazratimning ot ustida o‘tmoqda umri.  
Bir insonga shuncha yumush, shuncha tashvishmi,  
Halovatni qachon ko‘rgay mening Amirim?  
A’lohazrat, yoningizda bo‘lgum men endi. [1.109-bet]

It is said that when a person approaches the final destination of life, they wish to see their closest and dearest companions. Realizing that his life was nearing its end, the great commander Amir Temur summoned Bibikhanum, Pirmuhammad Mirzo, and Ulugbek Mirzo to his presence. The fact that he called not only his children and grandchildren but also his faithful wife demonstrates that Bibikhanum had become his closest spiritual supporter and companion. Therefore, before his death, Amir Temur entrusted the state, his children, and grandchildren to Bibikhanum.

Hayotimning charog‘boni aziz malikam,  
Bibi sizdan ming roziman, yig‘lamang ortiq,  
Mendan so‘ng ham o‘ktam bo‘lib onalik qiling,  
Saltanatga,  
Farzandlarga,  
Nabiralarga....  
Garchi qolib ketayotir qancha niyatim,  
Men suronli hayotimdan roziman rozi....  
Buyuk davlat barpo etdim,  
Tangriga shukr,  
Qo‘riqlangiz uni sizga qoldirmoqdaman.

Whenever Sahibqiron Amir Temur departed for battle, he often entrusted the administration of the country and awareness of all affairs to Bibikhanum. The reason was her extraordinary intelligence, prudence, and wisdom, which earned Sahibqiron’s admiration and trust. According to certain historical sources, Bibikhanum’s wisdom astonished not only people of her own era but later generations as well.

The depictions of women in Abdulla Oripov’s works are portrayed with such artistic mastery that one cannot help but admire them. When examining the images of Bibikhanum and Uljoy Turkon in the drama *Sahibqiron*, readers feel as though they are transported to that historical period. All of this serves as vivid evidence of the poet’s mastery in interpreting the images of women and mothers.

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