



**EOC**  
EUROASIAN  
ONLINE  
CONFERENCES



# GERMANY

## CONFERENCE

**INTERNATIONAL CONFERENCE ON  
SCIENCE, ENGINEERING AND  
TECHNOLOGY**



Google Scholar

zenodo

OpenAIRE

doi digital object  
Identifier

eoconf.com - from 2024



**INTERNATIONAL CONFERENCE ON SCIENCE, ENGINEERING AND TECHNOLOGY:**  
a collection scientific works of the International scientific conference –  
Gamburg, Germany, 2024. Issue 1

**Languages of publication:** Uzbek, English, Russian, German, Italian,  
Spanish,

The collection consists of scientific research of scientists, graduate students and students who took part in the International Scientific online conference « **INTERNATIONAL CONFERENCE ON SCIENCE, ENGINEERING AND TECHNOLOGY** ». Which took place in Gamburg, 2024.

Conference proceedings are recommended for scientists and teachers in higher education establishments. They can be used in education, including the process of post - graduate teaching, preparation for obtain bachelors' and masters' degrees. The review of all articles was accomplished by experts, materials are according to authors copyright. The authors are responsible for content, researches results and errors.



## THE GENESIS OF THE MARRIAGE OF CONVENIENCE MOTIVE

(On the example of the Uzbek national-literary context)

**Dilobar Azizova**

**Andijan state university foundation doctoral student**

**Annotation:** In the article analyzes the motive of marriage of convenience and its variants within the framework of the literary-cultural context and historical-social context, and focuses on their common and different points. In particular, the story of Alexandr's marriage to Raksana is compared with Alisher Navoi's interpretation of marriage in the epic "Saddi Iskandari". Also, some marriage events in the fate of historical figures such as Amir Temur and Zahiriddin Muhammad Babur and their variants in the artistic work are analyzed.

**Key words:** genesis, motif, invariant, variant, literary-cultural context, historical-social context.

"All over the world, the majority of people strive for material well-being abundance and try to achieve it as much as possible." Although becoming the bride of a prestigious and rich family is considered an easy and acceptable option to "live a prosperous life", this situation is evaluated as an immoral, anti-ideal work both in human relations and in fiction.

Ravshanak (Raksana), the daughter of the ruler of Sugd, was captured during Alexander the Great's invasion of the Sughd lands, and Alexander decided to marry "the captive, Raksana, the daughter of his enemy". Historian Arrian says that Alexander fell in love with Raksana<sup>1</sup>.

According to another historical source, "whether this was done from the point of view of romance or diplomacy, the capture of the fortress and the marriage of Alexandr to Raksana led to the fact that Raksana's father, Oksiart, who was considered the strongest of Alexander's living enemies and apparently had a great reputation in Sughd, fearless came to Alexandr and was honored at his death"<sup>2</sup>

This marriage ensured Alexander's mutual alliance with his old enemy Oxyartus and strengthened relations with the Sughds, who had been seriously resisting the Greek forces for a long time. This proves that the interests of the colonizer and the colonial state were also intended from this marriage. "At the time of the wedding, Ravshanak was 16 years old. On that day, Alexander and his 10,000 warriors also got married with local girls.

After this wedding, the Sugidian and Bactrian warriors recruited by Alexander to the Greek-Macedonian army received equal status in the ranks of

<sup>1</sup> Арриан. Поход Александра. – С.150-160.

<sup>2</sup> History of Uzbekistan USSR. – T.: Publishing house of the USSR Academy of Sciences of Uzbekistan, 1956. – P.77.



the army. Ravshanak's family members, brothers and sisters were given high status"<sup>3</sup>. In the fifth epic of Alisher Navoi's "Khamsa" "Saddi Iskandarii" the marriage of Iskandar and Raksana (Ravshanak) is interpreted in a completely different way. In the epic, Raksana is the daughter of Darius, not Oksiart.

After Darius was injured by the conspirators, before his death he bequeathed to Iskandar, "Take my daughter Ravshanak as your wife." (Actually, Darius' daughter was Statira, whom Alexander also married). "A letter was written to Ravshanak and he was asked to stop mourning and agree to the wedding<sup>4</sup>." Naturally, the idealization of the image of Alexander does not allow a detailed description of the events of the marriage, similar to the reality of life.

Alisher Navoi is to create the image of a just king. For this reason, the motive invariant remained in the form of possibility, and as an option, its other side - the plot motifs covering the behavior of the ruler honoring value and love - was realized. In other words, the saga does not emphasize the interest behind this marriage at all. The Greeks distinguished seven types of love: agape, philia, eros, storge, ludus, pragma, mania<sup>5</sup>.

Pragma is Afrotida's sixth child, and for this child, "on the one hand, self-interest and calculation come first. All arranged marriages are the work of Pragma. On the other hand, this child develops a sense of love from a long, permanent relationship; Because of pragma, love is always between those close to you. This type of pragma love is exemplified by the love of Oceanus and Tephis, Gedesa and Persephone, Appalon and Athena, Hephaestus and Agla, Odysseus and Penelope.

The love of Alexandr the Great and Raksana can be called a pragma, and their marriage can be found an arranged marriage based on calculations. The only difference is that the motive of beneficial marriage and its semantics are different from this marriage and its meaning. In a marriage built with pragma love, both parties are compatible with each other in all respects, wealth, career, position, beauty, etc., and the most important thing is that pragma love consciously sees the goddess of the gods, the heroine, the heroine, the princess, the daughter of the tribal leader, the daughter of the tribal leader as suitable for him and loves.

Pragma-based marriages can be considered intermarriage. A marriage created on the basis of pure love (involuntarily, often inconsistent with reason, after conflicts) - a marriage built on the basis of pragma (chosen with the mind, without significant conflicts) - a marriage of interest (in accordance

<sup>3</sup> <https://uz.wikipedia.org/wiki/Roxshanak>. (Date of application: 31.10.2024)

<sup>4</sup> Alisher Navoi. Khamsa. A. Hojiahmedov, abridged and prepared for publication; responsible editor V. Rahmonov. - T.: New age generation, 2014. - P.338.

<sup>5</sup> <https://vk.com/@mifgreece-deti-afrodity-podarennye-filosofiei> (Date of application: 14.01.2024)



with reason, but in this case selfishness, the interference of taste deviates from the norm, the main thing is contrary to love).

By the 13th century, under the influence of the Mongol invasion and their rule, the lifestyle, conditions, and outlook of our people began to change radically. Genghis Khan and his descendants, who overthrew the kingdom of the great Khorezmshahs, defeated sultans such as “Iskandari Soni” and Jalaluddin Manguberdi, were deified. The situation reached such a level that even during the Timurid era, only a person from the Mongol khan's line could rise to the throne. As a result, in the political arena, taking a daughter from the line of the Mongol khan (marriage of convenience) became popular.

Although Amir Temur came to power in 1360, he did not declare himself as Khan. After all, for this he had to be related to the Genghis Khan family, as mentioned above. In 1370, he married Saraymulk, the daughter of the Mongol Khan Qazan Sultankhan, and got the title of “Ko'ragon”<sup>6</sup>, and took full control of the power. In general, the khan's connection to the Genghis Khans has become a stereotype in the social consciousness.

With that reason, although it is clearly beneficial, the authors turned such a marriage into a means of raising the status of the ruler and glorifying him. Even the power of Sahibqiran, which occupied a large part of the world and shook Europe, could not destroy this stereotype. After all, in that case, there would be no need for his successors Mirza Ulugbek, Mironshah Mirza, Abu Said Mirza to marry the daughter of the Mongol khan and become “Koragon”. As Poyon Ravshanov wrote, “It is unthinkable to link Amir Temur's clan and region to the legend about the genealogy of Genghis Khan, which has no foundation at all”.

In Salahiddin Tashkandi's work "Temurnoma", the issues of marriage and family are interpreted according to the ideal of Amir Temur. From a logical approach, marriages based on a certain interest, based on calculation<sup>7</sup>, in the plot of the epic, carried the content of a marriage that arose on the basis of love and affection.

In the epic, when Temur's father Turagai begs Tegin, Kazaghan (Mongol khan) also turns to the pir to ask for the girl's hand in marriage. This is essentially an advantageous marriage proposal, and by marrying Tegin, Kazaghan tries to break Turagai spiritually and prove who is the ruler. This issue is easily resolved without further conflicts, with the intervention of Sheikh-ul-Alam. That is, he says that he has betrothed Tegin begum to

<sup>6</sup> Yazdi, Sharafuddin Ali. Zafarnama. T.: Sharq, 1997. – P. 67.

<sup>7</sup>Information about several marriages can be found in Temurnoma. For example, the marriage to Sayoymulkhanim happens after the girl accidentally falls asleep and saves her from various dangers, as in epic epics. And in the events of 1373-1374, Khanzoda was brought from Khorezm and his prince Mohammad Jahangir ibn Amir Temur was sent to Koragon. Amir Temur ordered an unprecedented big wedding in Konigil. In 1377, the marriage of Sahibgiron to Tuman Aga, a nobleman. 1397-1398 Temur's marriage to Tokal, the daughter of Hizr Khoja.



Turagai, and that he cannot go back on his promise, and Kazaghan rises from the middle.

From this, “the intelligent reader will notice that the conflicts between the Mongols and the Turks are not limited only to the political struggle, but also to family issues, which are extremely sacred for the people of Central Asia. <...> By the 14th century, the rapprochement between the ruling Mughals and the subordinate population (including the nobles of both sides) was only for the sake of formality - betrothal, conversion to Islam (essentially a marriage of convenience and calculation)”<sup>8</sup>.

We know that Babur’s father married the daughter of Mughal Khan Yunus Khan. He is directly related to the Mongols on his mother's side. For this reason, he did not need a beneficial marriage (marrying the daughter of a Mughal khan) like Amir Temur and Ulugbek. Although there were several marriages of interest in Babur’s life, it was the marriage of his sister-in-law Khanzoda Begim and Shaibani Khan that changed his fate.

In Muhammad Salih’s “Shayboniyname”, Shaibani Khan's “repeated arrival with an army to the gate of Samarkand” is interpreted not with the aim of taking the city, but as a love affair with Khanzoda Begim. The result of the marriage is given as follows:

Garchi ul ganj uchun chekti ranj.  
Oqibat ko’rdi o’zin sohibi ganj.  
Oni chun xong’a yubordi Bobur,  
Shahrdan chiqdi-yu bordi Bobur.  
Bo’ldi xon vasl ila shod-u hurram,  
Bo’ldi xushhol qochib Bobur ham

“Boburnoma” does not describe this reality. “It was necessary to make a truce, and when the time was approaching midnight, Sheikhzade left the gate. <...> My sister Khanzodabegim fell into the hands of Shoibak Khan in this performance”<sup>9</sup>. Henry Beveridge “Babur did not mention all the cases. He writes that Khanzoda's stay in Samarkand was part of the agreement made with Shaibani.”<sup>10</sup>

Unlike the above two works, Pirimkul Kadyrov’s novel “Starry Nights” presents the events surrounding this marriage in a relatively detailed artistic manner, and the diplomatic (interesting) side of this marriage is disclosed. It is not difficult to notice that Babur and M. Salih, the direct participants of

<sup>8</sup> Specified source. – P. 21

<sup>9</sup> Zahiruddin Muhammad Babur. Boburnama. –T.:Teacher, 2012. – P.84.

<sup>10</sup> Balabanlilar, Lisa. *Imperial Identity in the Mughal Empire : Memory and Dynastic Politics in Early Modern South and Central Asia*. London: I.B. Tauris, 2012 — 22-bet. [ISBN 9781848857261](https://doi.org/10.1017/9781848857261).



reality, saw their point of view as the absolute truth, and subjectivity is the priority in relation to this situation.

Taking into account the views of both parties, P. Kadirov looked at the issue from the outside and was able to give a relatively objective assessment. Babur Shaibani Khan, a “charming person” different from M. Salih, could not believe in the sincerity of his love. In “Starry Nights”, while recalling the khan’s attitude towards Zuhrabegim, he doubts that Shaibani Khan’s love for Khanzodabegim, which M.Salih specifically acknowledged, is pure and sincere, and considers it necessary to reject his marriage proposal.

Unlike Babur, Esan Davlatbegim and Qutlugh Nigorkhanim consider accepting the marriage proposal and agreeing to peace as the only solution for Babur and the people of Samarkand in this difficult situation. “Khan took the Koran in his hands and said in front of all the sultans: “Enough of all the bloodshed, now let them agree with Khanzade Begim, we will not touch their brothers, mothers, or other people, and let them leave the fortress without any worries”<sup>11</sup>.

Khanzodabegim is both a victim of the situation and at the same time an interested party. After all, he wanted to “put himself in the hands of the evil one (victim - D.A) and save his brother from a cash death (interested party - D.A)”<sup>12</sup>. That is, at the age of 25, Khanzodabegim, who was over 50 years old, saved her brother's life by marrying the “grandson's khan” in a situation where there was “no help and support from anywhere”.

Here, our goal is not to thoroughly examine the variants of the “Cinwnience marriage” motif in the works of art dedicated to historical figures, but to emphasize that in the past - in social relations, the marriage of interest was not interpreted artistically. Also, it is to prove that the roots of the motif of marriage of interest go back to ancient times, that this motive is not borrowed from another literary and cultural context in our national literature, but it belongs to the motif that have existed since ancient times.

#### LIST OF USED REFERENCES

1. Anthony Giddens Sothiology.(2002) Translator: H. Маматов. Ж. Бегматов. -Т.: Шарқ.. -P. 800
2. Arrian. Поход Александра. -[ Alexander's military campaigns] P. 382.
3. O‘zbekiston SSSR tarixi. (1956) [History of the Uzbek SSR] – Tashkent: O‘zbekiston USSR Fanlar akademiyasi nashriyoti.- P. 400 .
4. Alisher Navoiy. Xamsa. [Khamsa]. A. Hojiahmedov, abridged and prepared for publication; responsible editor V. Rahmonov. - T.: New age generation, 2014. - P.450.
5. Yazdi, Sharafuddin Ali. Zafarnama. T.: Sharq, 1997. – P. 384.

<sup>11</sup> Specified source. – P. 250.

<sup>12</sup> Specified source. – P.251.



6. Zahiriddin Muhammad Bobur.(2012) Boburnoma [Boburnama] – T.: O'qituvchi. – P. 849.

#### INTERNET RESOURCES

7. <https://uz.wikipedia.org/wiki/Roxshanak>.

8. Balabanlilar, Lisa. *Imperial Identity in the Mughal Empire : Memory and Dynastic Politics in Early Modern South and Central Asia*. London: I.B. Tauris, 2012 —234б. [ISBN 9781848857261](https://www.isbn-international.org/view/title/9781848857261).

