



THE ROLE OF THE CULTURE OF THE BABURIAN PERIOD IN THE MORAL EDUCATION OF YOUNG PEOPLE

Gulnoza Karimova,
Lecturer, Fergana State University,
Fergana City, Uzbekistan

Abstract:

During the years of independence, large-scale work has been carried out in our country to restore the names of our great ancestors, preserve their heritage and pass it on to future generations. It is a vivid symbol of the high respect of our people for the immortal values, scientific and literary heritage left by our great ancestors. At the same time, the restoration of our great heritage, its preservation and transmission to young people are the basis of our national values. When we speaking about our great ancestors who glorified the name of our people, we proudly note the name of Zakhiriddin Muhammad Babur - the great Uzbek writer, historian, statesman, great commander, king and poet, founder of the Baburid empire.

This article explores the role of the culture of the Baburian period in the moral education of young people.

Keywords: ethics, culture, moral education, Beaver heritage, Beaver era culture, education.

INTRODUCTION

During the years of independence, large-scale work was carried out in our country to revive the cherished names of our great ancestors, preserve and transfer their heritage to future generations. This is a vivid symbol of our people's high respect for immortal values, scientific and literary heritage left by our great ancestors. At the same time, the restoration of their great heritage, the preservation and transfer of youth form the basis of our national values.

Speaking about our great ancestors who glorified the name of our nation, we are proud to recognize the name of Zahiriddin Muhammad Babur, a major Uzbek writer, historian, statesman, shah and poet, founder of the Baburid kingdom.

MAIN PART

In the history of our values, we are accustomed to the fact that Zahiriddin Muhammad Babur is mentioned as a complex person. Every time we read the famous work “Baburnoma”, charming ghazals, lovingly translated Khoja Ahror Vali's “Validiya”, we





see aspects of personality superior to contemporary rulers, in our articles, books and other studies we express thoughts about the greatness of the Babur person and strive to complement these views. But we also notice how complex his personality is, that certain aspects still need to be objectively identified.

The troubled life and active work of our great ancestor coincided with the last period of the Timurid state, which was going through a political crisis. All the sufferings of this period occurred during the reign of Babur Mirza. After various clashes in the historic square, Babur headed to Kabul. Although homesickness and a desire to return accompanied him throughout his life, he founded a huge empire in the historical regions of what is now Afghanistan, Pakistan and India. Historically, this state was named after the Baburid dynasty.

Babur, continuing the noble work of his ancestors in the name of enlightenment and prosperity of the country, left a great legacy for future generations.

“It is known that Amir Temur and his descendants, especially Zakhiriddin Muhammad Babur, who ruled in Central Asia and India, considered themselves the descendants of the Chigatay Turks. By the way, they were indifferent to the steppe Mongols and spoke with deep respect and pride about their great ancestors, who left a deep mark in the history of these countries, their political and cultural, household and economic life”[1, 12]

All over the world, today many material wealth and works, manuscripts of Babur and Baburids are widespread. For example, his unique sword is kept in the Metropolitan Museum of Art in New York. The Koh-I-Noor diamond, a gift to our ancestor, belongs to the British royal family. Historical artifacts of the great commander and statesman Babur are in museums and private collections around the world.

India also has many artifacts and historical sources belonging to Babur and Baburids. These include the original manuscript of Devoni Beaubourg, written in 1528, and a miniature of “the wedding of Prince Doro Shukuh” in 1640. Copies of these unique works were delivered to our country with the support of the Ministry of Foreign Affairs of Uzbekistan.

Devon Babura is a collection of works in the classical lyrical genres of the East. It has been determined that today there are 9 Devon Babur manuscripts in the world's manuscript collections and libraries.

“Today the Ministry of Foreign Affairs and the embassies of our country in India and Pakistan are taking consistent steps to study and transfer the Baburid heritage to our people. In particular, on the eve of the birthday of the great statesman, king and poet Zakhiriddin Muhammad Babur, an exhibition of manuscripts and miniatures of the Baburi period was organized in cooperation with the Indian Embassy and the Rampur





Raza library. Here are excerpts from Babur's works, miniatures depicting Amir Temur, Zakhiriddin Muhammad Babur, Shokhdjakhon and Avrangzeb, pictures in books, works of art" [2, 58].

It should be noted that the Rampur Raza Library, founded in 1774 in India, contains many manuscripts and rare exhibits belonging to Babur. Of particular interest to many is the section of the museum dedicated to the history, literature and art of the Baburid period. The original of the famous "Devoni Beaubourg" is also kept here. It contains lines that Babur wrote with his own hands.

Indeed, the spiritual, educational, scientific closeness between peoples is reflected in the buildings built by great ancestors. In particular, such complexes as the Humayun Mausoleum in Delhi, "The Red Fortress", "The Old Fortress", "The Taj Mahal" in Agra and the Akbar Shah Mausoleum speak of the common history and cultural traditions of India and Uzbekistan.

Babur is also known in Uzbek literature for his exquisite lyrical works. His life and literary activity coincided with the time when political life in Movarounnahr was finally complicated by the chaotic movements of feudal groups and the ongoing crisis of the Timurid state. If we see the reflection of such difficulties in Beauburnom, then how they are reflected in the poet's psyche is reflected in his poems.

Although "Boburnoma" reflects the history of the peoples of Movarounnahr, Khorasan, India, Iran in the late fifteenth and early sixteenth centuries, it also addresses many of the pressing economic, social, political, economic and trade relations between the above-mentioned regions, in fact it is a masterpiece containing extremely rare information about the geographical location, climate, flora and fauna, mountains, rivers, peoples, tribes and peoples and their living conditions, customs, important historical buildings - Hindu and Muslim temples, weddings and funerals. That is why "Boburnoma" as a historical and literary heritage amazes scientists all over the world.

One of the great representative-monuments of the Baburi dynasty is the Lahore fortress, one of the monuments during the reign of Akbar Shah. It was built in 1566. "Chiron-minor", Jahangir's mausoleum, built during the reign of Jahangir, the Shokhdjakhon mosque and the Shalimar gardens, built during the reign of Shah Jahan, are rare masterpieces of world architecture. Shalimar parks were included in the UNESCO list in 1981.





CONCLUSION

The invaluable scientific, spiritual and cultural heritage of Zakhiriddin Muhammad Babur and his descendants instills pride in our great ancestors, love for the country and the Motherland.

REFERENCES

1. Satimov, Gofurjon. The Baburids. Historical and educational booklet. Tashkent, Publishing House «Sharq», 2016.
2. Rustamov I. Methodical instructions on the subject of history of Uzbekistan. Fergana, 2009.
3. Qodirov P. "Bobur." Tashkent. "East". 2002.
4. Jalilov S. Prince Bobur. Tashkent. "Movarounnahr". 2013.
5. Каримова, Г. Й. (2021). MORALITY AS AN IDEOLOGICAL METHOD OF FIGHTING SPIRITUAL THREATS. *Экономика и социум*, (6-1), 707-710.
6. Каримова, Г. Й. (2021). АХЛОҚ-МАЪНАВИЙ ТАҲДИДЛАРГА ҚАРШИ КУРАШНИНГ МАФКУРАВИЙ УСУЛИ СИФАТИДА. *Экономика и социум*, (6-1 (85)), 707-710.
7. Каримова, Г. (2022). МАЪНАВИЯТ ВА МИЛЛИЙ ТАРБИЯ. *Экономика и социум*, (3-2 (94)), 612-615.
8. Тешабоев, М. М. (2011). Формирование основ нравственной культуры личности в образовательном процессе и гуманистическое мировоззрение. *Credo new*, (1), 19-19.
9. Тешабоев, М. (2016). МОРАЛЬНАЯ КУЛЬТУРА ЛИЧНОСТИ КАК ФАКТОР УСТОЙЧИВОГО РАЗВИТИЯ ОБЩЕСТВА. *Theoretical & Applied Science*, (6), 85-87.
10. Yuldashev, S. U. (2019). THE ROLE OF SOCIO-CULTURAL TECHNOLOGIES IN SOCIETY. *Scientific Bulletin of Namangan State University*, 1(10), 187-192.

