Coverage of the Noble Qualities of Zahiriddin Muhammad Bobur in the Lessons of History

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Abstract

In this article, the great statesman, skilled leader, great poet, scholar and architect Timurid prince Zahiriddin Muhammad Bobur who has noble human qualities as a faithful son, a loving father, a loyal friend, a loyal husband and a caring relative, and a just ruler are discussed in detail in the history lessons. Bobur's honoring of his elderly relatives, great attention to children's education and personality development, information is given about the use of vivid examples, such as advising his eldest son Humayun to learn the language perfectly and to pay attention to his speech and also to improve his personality.

Keywords: history, method, virtue, teaching, personality, science, “New Uzbekistan”, “Third Renaissance”, independence, education, upbringing, innovation, lesson, comparative analysis.

Introduction: The noble qualities of Zahiriddin Muhammad Bobur have been described in various literatures. Special studies have not been conducted on the methods of integrating the qualities of a faithful son, a loving father, a loyal friend, a loyal husband and caring relative, as well as a just ruler into the minds and hearts of students in the lessons of history. In the work of Muhammad Haydar Mirzoe is thinking about the virtues of Yunuskhan and his virtues-the noble qualities of Babur Mirzo are also touched upon: Gafurjon Satimov who is a well-known Babur scholar and translator, has authored numerous scientific works and articles on the administration, education and financial system, as well as law and order in the Baburshoh and Baburid states. We tried to cover the topic which is based on these works and information from many other works created in Uzbekistan. In preparing this article, we have tried to use the method of historical evidence and scientific analysis of the science of history.

Methods: In history lessons, we have tried to provide information on the analytical basis of the methods of revealing the great qualities of Zahiriddin Muhammad Bobur. We relied on the evidence presented in the sources “In order to prove the conclusions of the fact or event, to the extent that it cannot be denied”.

Results: The process of radical reforms in all spheres of socio-economic life of our country has allowed us to enter a new stage of development in our country. President of the Republic of Uzbekistan Shavkat Mirziyoyev said in his speech at the solemn ceremony dedicated to the ninth anniversary of the independence of the Republic of Uzbekistan: “Today, the phrase “New Uzbekistan” is used when we talk about our country in the world. It is recognition of the tremendous achievements we have made in recent years, of entering a completely new stage of development”.

These great achievements, which are really being achieved, encourage every citizen of Uzbekistan to take a more active part in these processes in the current era of great power of our people. The fact that the issue of creating a New Epoch in our country, that is, the foundation of the Third Renaissance, has been pushed forward requires a deeper study of the rich spiritual heritage of our ancestors.

That is why the President of our country Shavkat Mirziyoyev emphasized that each of us and the
whole society should deeply understand the essence of the third renaissance: “We have set as our main goal the creation of a new era of renaissance in Uzbekistan, the Third Renaissance, through large-scale democratic change, including education reform. When we talk about it, first of all, each of us, the whole society, must understand the essence of the Third Renaissance”.

The scientific and spiritual heritage of our ancestors plays an important role in realizing our noble dreams, such as the foundation of the third renaissance of the national awakening in the “New Uzbekistan”. In this regard, the scientific and spiritual heritage of famous scholars who grew up in our country, as well as the heroism and noble qualities of great leaders, serve as an important factor in cultivating patriotic feelings in young people.

Demonstrating to the younger generation the great virtues of a great statesman, a skilful leader, a great poet, scholar and architect, the Timurid prince Zahiriddin Muhammad Bobur, will give them a great opportunity to form in their minds and hearts the skills of the XXI century.

In the eighth grade of general secondary schools, the method of comparative analysis can be widely used to inculcate in the minds and hearts of students the noble qualities of Zahiriddin Muhammad Bobur from the “History of Uzbekistan” to the topics of his life and work. While the famous historian Muhammad Haydar Mirzo's “Historical Rashidi” reflects on Yunus and his virtues, Bobur Mirzo also mentions his noble virtues: “From the marriage between his second daughter Kutlug Nigorshonim and Umarsayh Mirzo, Khanzade begim and Bobur King were born. From his (Bobur's) glory and efforts, the world enjoyed it. Indeed, the noble qualities of Mirza Bobur amazed people.

It is possible to explain to the pupils the qualities of Bobur in human qualities by explaining the following points of view. He was physically strong, and he could easily overcome obstacles by holding two men on the walls of the castle. He could swim freely in any river in India for 80 miles a day with horse without getting a rest. His physical strength does not allow them to achieve the goals of his enemies. Proof of this is the fact that the poison given to him by Ibrohim Ludiy's mother did not cause any harm to his body. Bobur's classification as a human being forms in students a sense of imitation of these qualities.

Babur was a loyal son, a loving father, a loyal friend, a loyal husband, and a caring relative. He paid homage to his elderly relatives and paid great attention to the education and personality development of his children. He advised his eldest son Humoyun to learn the language thoroughly, to pay attention to his speech, and to improve his personality. He would say that "Good luck to the aspirant", and he would not allow peace in emergencies. He always said that “Carelessness and indifference are not the work of the ruler”. He would help his relatives, sympathize with the worries of his friends, and share in their joys. He treated all his sons with equal love. Even when he was on his deathbed, he bequeathed to his eldest son: “Even if your brothers do something worthy of punishment, do not allow them to do evil”, he said.

Bobur was a generous, noble, manly, charming, lovable, and well-mannered man, and the English historians Elliott and Dawson wrote of him as follows: “He is naturally cheerful, secretive, majestic, sharp-witted and open-minded. If his way of life had been in Europe he would have been the same with Henry VII. He would immediately understand his heart and condition. He was very fond of music and gardening. He built a lot of buildings in India”. Expressing such wonderful qualities of Bobur in history lessons today creates an opportunity to instill in students such qualities as kindness and generosity, kindness to neighbors and relatives. In our opinion, it would be better to use the method of studying the virtues of Bobur Mirzo in history lessons by comparing them with the virtues that are being formed in today's youth.

According to his religious beliefs, Babur belonged to the Sunni sect of the Muslims and saw his destiny in God. He said that nothing happens without the will of Allah that we should leave our destiny in the hands of Allah and strive for progress. But he did not blindly believe in religion, nor did he allow ignorance, nor did he shy away from the Shiites. Therefore, when he made peace with the king of Iran, he was not afraid to propagate his religion in his reign. Because he
understood that this would serve the interests of the state. The quality and effectiveness of the lesson will increase if we use the method of analytical explanation of the existence of religious tolerance in our country today with vivid examples.

Babur was a learned king. Thanks to his victories in northern India, his name has gone down in history as a famous warrior and commander. Even if he had not conquered India, his name, as a scholar and poet, would have taken its rightful place in the pages of history. In the early days of Bobur's accession to the throne, that is, from the age of twelve, he was preoccupied with war and did not receive a thorough education at a young age. Nevertheless, his knowledge of Turkish life and his perfect knowledge of the Turkish language had made him famous in the world of scholars. In addition to his fluency in Turkish, he was fluent in Arabic and Persian. In the Turkish prose, none of his contemporaries were equal to ten in the creation of works. His collection of memoirs, called “Tuzuki Boburiy” or “Boburnoma”, is one of the best autobiographical works in the world. This work is not only the best historical source, but also the best literary work. In this work, Bobur masterfully described the natural phenomena, natural landscapes, climate, animals and birds, the world of flowers and fruits, arts and crafts, and the way of life of the peoples which he knew. The fact that some of the words used in the Uzbek language in the work “Boburnoma”, for example, the word “habotot” (“plant”) was used for the first time, encourages young people to make an important contribution to the study of the nature of the region and its ecological status.

If history lessons explain Bobur's knowledge of the nature and ecology of our country in relation to modern environmental problems, students will develop a sense of love for Mother Nature, appreciation of environmental technologies and innovations.

Bobur was a brave newcomer and an experienced leader. As a child, he took an active part in wars, was determined to die and was not afraid of anything. About this the Indian historian S.R.Sharma writes like that: “He was a wonderful horseman, a skilled hunter, a sharp swordsman, and an indomitable hunter”. Bobur's experience as a commander was hardened in the wars with the peoples of Central Asia. Bobur the same with Amir Temur, he was not born a commander by nature, but was defeated several times in the wars of the early period of his reign and gradually became an enterprising military leader. He never lost his tenacity, and even when he fell in the struggle, he used his willpower to recover, and gained experience in battles. For such an enterprising army, he won all his battles in India. In addition, Babur could inspire his comrades to action, gain their trust, and, if necessary, persuade them. He was not afraid to fight against an army larger than his own, and he always tried to grasp the enemy's weaknesses and strengths and use them in battle. In the difficult days of his life, Babur was always surrounded by emirs and noblemen, and that is why the newcomers respected him. But Bobur was a man of strict discipline, who is disobedient, disobeyed the order, and he severely punished the guilty. they were required to obey the command.

Bobur always believed in achieving his goal as a skilled soldier. He also drew the right conclusions from his defeats. Capable and always hardened his will. He was an experienced and trained commander in battles with Turks, Mongols, Uzbeks, Persians and Afghans. He learned the methods of warfare of each of them, thereby improving his military tactics and weapons. He learned from the Uzbeks how to "fill in" military tactics, from the Mongols how to ambush, from the Afghans how to use guns, from the Iranians to how use artillery, and from the Turks how to use mobile cavalry. Bobur with the help Turkish officers of Ustad Ali and Mustafa, formed a powerful artillery army and, thanks to them, defeated their rivals in India.

These wonderful qualities of Zahiruddin Muhammad Babur educate students in the spirit of self-confidence, constant self-improvement and confidence in the future.

As a diplomat, Bobur was a very enterprising man. When he was first dethroned in Andijan, his uncle, who had invaded his kingdom, was threatening him from all sides. Thanks to his prudence and mastery, he saved the Fergana state from the attack of his uncles.
The agreement reached with the king of Iran and his subsequent relations also testify to the fact that Babur was a skilled diplomat. His policy in India also made these qualities clear. The marriage of the two daughters of the defeated Indian ruler Medino Rao to the sons of Humayun and Komron also won the love of the local people and the establishment of monastic relations between the Indians and the Baburis. He maintained good relations with the Mongol, Afghan, and Indian emirs and noblemen. Many Afghan khans also came to his doorstep with their problems. Bengali khan Nusfatshah, of course, will establish diplomatic relations with him, taking into account the power of his opponent.

Babur raised the rank of the king to a very high level in the palace. Both the emir and the noblemen, as well as the common people, would pay homage to him and marvel at him. Therefore, Bobur was able to maintain order and peace in the great kingdom from Badakhshan to Bekhar. Bobur was well aware that his main duty as a king was to ensure the well-being of the people. He ensured the inviolability of the property and honor of his subjects, protected them from bandits on the roads, demanded constant compassion from palace and local officials, controlled administrative affairs, and sought to establish justice in the country.

Prior to the agreement with India, the emir and noblemen of the province were ordered not to plunder the property of the local population. According to English historians Elliott and Dawson, Babur emphasized: "I have declared these lands, which have belonged to the Turks since ancient times, as my own, and I will not allow any looting here". In order to measure the roads, he used a unit of measurement called "Gazi Boburiy", which was used until the end of world domination.

**Discussion:** While Zahiriddin Muhammad Bobur generalized the qualities of an ordinary man, a ruler, a poet, a scientist, a loving father, a consequent relative, the scientific and methodological research devoted to teaching in secondary schools has not yet been created. He considered it his main duty to protect the dignity of citizens and earned their trust and respect, it is natural that readers should be interested in the fact that ordinary citizens expect respect and compassion from him and that justice is done because of his support. The fact that Babur carefully monitored the execution of orders by his subordinates and closely monitored the well-being of the people is a guide for the current leaders of the region and the district.

The fact that the noble qualities of Zahiriddin Muhammad Babur brought him closer to the people and the people served him faithfully for his work on the path of justice and prosperity of the country, immersion in the minds and hearts of students in the lessons of history serves to form the skills of the XXI century in them.

Wherever Zahiriddin Muhammad Babur was, he was fascinated by the subtlety of Samarkand, the capital of Movaunnahr, the capital of Timurids and attracted like a magnet. In the "Boburnoma", this words states: "There are fewer subtle cities in Samarkand than in Ruba. This is the fifth climate, the city of Samarkand, the region of Movaunnahr". These qualities of Bobur no doubt inspire young people to love their country.

**Conclusion:** The teaching of the noble qualities of Zahiruddin Muhammad Babur in history lessons serves to cultivate in young people a sense of diligence, perseverance, courage, bravery, love for the motherland and the destiny of the country. To do this, a history teacher makes good use of interactive methods such as “Comparative analysis”, “Comparison”, “Conclusion”, and “Analysis of concepts”, “T-table.

The noble qualities of Boburshah is given naturally, these are warlike, masculine, arrogant, great in personality, greatness, generosity, inferiority, humanity, appreciation of goodness, business acumen, foresight, making the right decisions when necessary and in unfamiliar situations help to the educating today's youth in the spirit of patriotism, kindness, humanity and humanism, and encourages them to take a more active part in building a solid foundation for the Third Renaissance.
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