



NEW RENSION PEDAGOGY AND BOBUR'S PEDAGOGY HARMONY OF THEIR VIEWS

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ABSTRACT

The rich spiritual and moral heritage of Eastern thinkers, their pedagogical views, especially the ideas of morality, honesty, religion, conscience, diligence, science, humanity serve as a key tool in the comprehensive development of man. In this regard, the importance of the ideas of patriotism, diligence, generosity, courage, decency and kindness, which played a key role in the spiritual and moral views of the 15th century thinker Z.M. Bobur, is given in the education of a harmoniously developed person.

KEYWORDS: - System, analysis, systematic analysis, systematic approach, higher education, pedagogical process, Spiritual and moral values, diligence, science, humanity, generosity, courage, courtesy, kindness, patriotism.

INTRODUCTION

Uzbekistan is entering a new stage of development on the basis of the principle "From national revival to national progress" and is carrying out huge strategic work. Increasing attention to science and education, which is an integral part of such strategic activities, is more important than ever.

Article 3 of the Law of the Republic of Uzbekistan on Education defines: "Education is a systematic process aimed at the full development of the younger generation, the formation of their consciousness, spiritual and moral values and worldview, the development of their abilities on the basis of purposeful and socio-historical experience".

THE MAIN RESULTS AND FINDINGS

Doctor of Pedagogical Sciences Oynisa Musurmonova in her book "Spiritual values and education of youth" states that "... spiritual values are created intelligently on the basis of human needs and desires, embodying their imagination, thinking, future dreams, beliefs, morals, practical is a social phenomenon that is tested in life, important in social development, passed down from generation to generation. Spiritual values are the basis of the development of society, a powerful factor that represents and preserves all the achievements of the people in their historical development."

He described moral values as follows: "Ethical values activate the mind and activity of the student, lead to the provision of work and unity of speech. Such values include: humanity, enlightenment, love, purity, respect for adults, parents, love, kindness, friendship, generosity, generosity, childhood,



sweetness, and more. At the heart of these values is the idea of encouraging students to consciously follow the highest human qualities in society, in the family and at school”.

Today, the use of the wise teachings of our ancestors plays an important role in strengthening the spiritual and moral education of our students. In particular, the study of the rich and unique heritage of our scholars such as Yusuf Khas Hajib, Ahmad Yugnaki, Ibn Sino, Beruni, Ahmad Yassavi, Amir Temur, Alisher Navoi, Babur serves as an important source for the education and upbringing of our youth.

In Amir Temur's work "Temur's rules" to friendship, which is one of the moral values, "A loyal and faithful friend is a great man, he does not resent his friend, he considers his friend's enemy as his enemy." He will not spare his life for his friend if necessary. "He also spoke about not being indifferent to the fate of the Motherland, doing good and helping the poor. Look at the weak, do not leave the poor to the oppression of the rich. Let justice and freedom be your program, your leader."

Hazrat Navoi, the sultan of the realm of words, considered spiritual morality to be a precious garment of man:

Odami ersang demagil odami,

Oniki yo'q xalq g'amidin g'ami.

Throughout his life, Navoi sang and glorified humanity. Being in the care of people, doing good, showing kindness is the meaning of this great person's life. Navoi was a unique man in generosity and kindness, and spent all the proceeds from his land and property on charity. In Herat alone, he built many buildings, madrasas and hospitals at the expense of his own fund. He provided the poor with free clothing, headgear, and food. It is also a proof of his respect for the spiritual and moral qualities of man when he says in Mahbub-ul Qulub, "A virtuous person is the best of all people and is acceptable to

all peoples."

Abu Ali ibn Sina described modesty and chastity as beauty and grace that are always preserved in a person.

Indeed, the enjoyment of the spiritual and moral values of our thinkers in education is the basis for their future growth as a harmoniously developed generation. An important factor in the development of society is the deep respect for its national history, culture, intellectual and spiritual potential, which is the greatest wealth in the world, and the upbringing of the younger generation in the spirit of spiritual and moral values.

In his book "The consent of our people is the highest value given to our activities," President Shavkat Mirziyoyev said, "We have a great history worthy of envy. We have great ancestors worth envying. We have incomparable riches that are worth envying. And I believe that if we are lucky, we will have a great future, great literature and art." Therefore, the history of Uzbek national pedagogy, the literary heritage left by its great representatives, still serves to raise our spirituality, educate our youth in the spirit of spiritual and moral values and ensure the further development of education and science set out in the Action Strategy for Uzbekistan[1].

In the history of mankind, the Renaissance was a time of great discoveries, unprecedented constructions, global changes, and genius. In his speech at the solemn ceremony dedicated to the Day of Teachers and Coaches, President Islam Karimov said: During this period, such unique scientists as Rumi, Mirzo Ulugbek, Giyosiddin Kashi, Ali Kushchi, classic poets and thinkers such as Lutfi, Sakkoki, Hafiz Khorezmi, Abdurahmon Jami, Alisher Navoi, Babur Mirzo appeared in Qazizada.

Indeed, the works of Z.M.Babur played an important



role in building the 3rd Renaissance with our intellectually gifted youth, and his personal life is a model school for all. Bobur's courage, bravery, courage, ingenuity and wisdom, confidence in the future, not losing himself in any situation, demanding of himself and others, devotion to the people, the homeland, a clear sense of belonging to them, special attention to the upbringing of children. attention is among them.

The anonymous scribe, who copied the Boburnoma, mentions the following eight original qualities of Babur as king, namely, his inequality in courage and kindness: "The first is that his achievements were high; the second was Himmati arjumand (dear Himmatli); the third is to take the province; the fourth is to keep the province; the fifth is administration; the sixth is the intention of the servants of God to have a good life; the seventh is to capture the heart of the army; the eighth is to do justice." [2]

Doctor of Philology, Professor, Bobur scholar Hasan Qudratullaev made a unique analysis of the above eight qualities of Bobur:

"THE FIRST SHUKI - HIS SUCCESS WAS HIGH" ... This definition implies Bobur's high prestige. In fact, when Babur began to rule the country at the age of twelve, his main goal was to preserve the whole kingdom of Amir Temur, to establish friendship and solidarity among the Temurids instead of discord ...

"THE SECOND - HIMMATI ARJUMAND (AZIZ HIMMATLI) WAS" ... Zahiriddin Babur was one of the most loyal Timurid princes in the reign. In his opinion, one of the main qualities of the kingdom is the ability to act with justice ... Babur considers generosity not only with the economy, but also with friendliness and tolerance as one of the main factors of public administration. In his opinion, the king should always be surrounded by loyal people. Insecurity, disloyalty to them, acting without their advice is tantamount to leading the kingdom to

crisis ...

"THE THIRD IS TO GET A REGION" ... This is one of the qualities that makes Zahiriddin Babur look more like his grandfather Amir Temur. As Babur conquered Kabul, he lost sight of the region's climate, wealth, and material resources. If the state governs only on the basis of economic opportunities, it will feel the inevitability of a financial crisis and a crisis. For Babur, who knew that the income from this country would be insufficient for the expenses and other expenses of the soldiers, it became a dream to occupy, expand and preserve the lands under the rule of Amir Temur ...

"FOURTH - PRESERVE THE REGION" ... Historical facts and "Boburnoma" show that the Timurid kingdom, re-established by Babur, was responsible for the observance of its customs, rules, law, economy, accounting, maintenance and maintenance of a strong army. He knew that the main factor of management ...

"THE FIFTH - ADMINISTRATION" ... The statehood of Zahiriddin Bobur and the fact that he followed the path of Amir Temur in this regard is a topic worthy of special research. However, the Babur administration, the issue of citizens' consent to the state system has been a leading problem not only of the period of Timurid rule, but of the stability of all times and states. According to Babur, fair administration is the basis of any administration. Only a just system creates a real administrative basis.

"SIXTH - THE INTENTION OF THE WELL-BEING OF GOD'S SERVANTS" Forgiveness, obedience to Islam, Sharia law are the basis of his character and public policy ...

"THE SEVENTH IS TO CATCH THE HEART OF THE



ARMY" ... The secret of Babur's conquest of the lands is probably connected with this notion ...

"EIGHTH - TO DO JUSTICE" ... Babur's views on justice should be approached from the point of view of the king, as a successor of the medieval unified feudal state ... He has always adhered to this belief. Both Babur's achievements as a ruler and his success as a poet, writer, and scholar were in fact due to his courage and devotion. After all, it is impossible to imagine Babur's other beautiful qualities and characteristics in isolation from these two qualities. Because he considered generosity and courage to be the basis of all the noble qualities in man. Therefore, both when reading Babur's poems and when he reads "Boburnoma", the reader is convinced that all the spiritual, moral, spiritual success in human destiny is achieved through courage and diligence in a way that he did not expect.

Babur's works, which are considered to be an inexhaustible spiritual treasure, should be passed on to today's generations in simple and understandable, attractive forms, that is, in order to gradually form in them such important qualities as devotion, entrepreneurship, will, kindness, responsibility, tolerance, diligence.

If we look at the life of Boburmirzo, he paid special attention to the upbringing of children in the family. From an early age, Humayun was brought up on this basis, saying that he was the mainstay of the Motherland. Unfortunately, in our society today, this principle is a little out of step? ... In some families, the role and place of the father seems to have diminished. At this point, we must not forget the belief that if the father does not provide for the family, the upbringing of the children will be disrupted. The family is the source of education that ensures the eternity of life, the health and continuity of generations, preserves our national

values and traditions for future generations, and at the same time has a direct impact on how the next generation develops.

Babur's courage is, first of all, the courage of the heart, and his devotion is the spiritual devotion. Every man of thought who reads his poems on his desk will quickly perceive it in his own way.

According to scholars who have studied Babur's work, the best work that reflects his personality is undoubtedly *Devon*. Indeed, most of the ghazals, rubais, fards, and masnavis in his *divan* are unlike any other poet in terms of meaning and expression. Since almost all of them are written with Babur's heartache and blood, the reader draws attention to the peculiar mood of the king and poet Babur Mirza. Like all mature poets and writers, Babur was interested not only in the fate of an individual, but also in the spiritual life of the whole nation. At the same time, the poet seeks to evaluate ideas and concepts of national content in terms of spiritual and moral values. In doing so, the poet pays close attention to the theme of love. And it deeply interprets love as the highest of human qualities. He even said this in a rubai, putting true love above kingship:

Sen gulsenu men haqir bulbuldurmen,
Sen shu'lasen ul shu'lag'a men kuldurmen,
Nisbat yo'qtur deb ijtinob aylamakim,
Shahmen elga, vale senga quldurmen.

While Babur discusses love over and over again in his rubai, on the basis of this feeling, dozens of qualities such as nobility, generosity, generosity, devotion also emphasize the fact that they are deeply rooted in the human heart. In Babur's view, devotion to the land has the same meaning as devotion to the most sincere, purest feelings in the heart. In addition, an extremely exemplary and important aspect of Babur's rubai is that they depict



the love of the homeland, that is, the love of the homeland in harmony.

Ko'pdin berikim yoru diyorim yo'qtur.

Bir lahza bir nafas qarorim yo'qdur.

Keldim bu sori o'z ixtiyorim birla

Lekin borurimda ixtiyorim yo'qtur

The poet also describes this "involuntaryness" as a "cage of exile" and describes in pain and sorrow the hardships and tortures of the human soul:

Hijron qafasida jon qushi dam qiladur,

G'urbat bu aziz umrni kam qiladur.

Or:

Hijron g'amidan zaif jonim so'ldi,

G'urbat alami birla ichim qon to'ldi. (p. 167)

Sometimes it is difficult to separate it in the rubai, whether it is about hijrah or loss of homeland. The poet wrote many rubai, especially in distant lands, longing for his homeland. An important aspect is that the poet is also inspired by Alisher Navoi's quartets in expressing his inner pain and suffering. In a rubai of Navoi:

A hundred hardships and sorrows touched my heart.

The pain and anguish hit me

, When he complained of separation and emigration, Babur seemed to continue:

Andin berikim qasdim uchun turdi firoq,

Yuz dardu alamni menga yetkurdi firoq,

he writes.

It is well known that friendship is one of the main qualities that adorn a person's morality and enhance his dignity. The deeper a person understands the meaning of friendship and the more he can put it into practice, the more he can be an example to others. Babur, like love, prioritizes the feeling of friendship over many things, including wealth and the state. He is also one of the rubai because he believes that the good deeds of the world are advancing and developing because of friendship:

Davlatqa yetib, mehnat elin unutma,

Bu besh kun uchun o'zungni asru tutma

Borg'onni kel emdi yod qilmay, ey do'st,

Borish – kelishingni lutf etib o'ksutma.

– he says. The simple statement of meaning in these verses is: O brother! Do not forget the poor or the needy, even when you become rich and your wealth increases. Don't be proud of this world for four or five days. If your friends ask you questions, ask them, and never insult them. These words have not lost their meaning and educational significance even today. In one of his rubai, Babur states that the frequent gathering of friends is not only a spoil, but also a great state:

Chun gardishi charx budurur, tengri uchun,

Bir – birni necha kun g'animat tutungiz!

Indeed, it is difficult to conceive of the fact that man is dear and precious to man. Therefore, when a person strives, the hand of goodness to the world, especially goodness, will be so high. There is no nation that doubts the power of goodness and its position in the world of life. In this sense, it would not be a mistake to say that goodness is a source of light that illuminates the hearts of the peoples of the world. Just like Islam, the promotion of goodness is given a wide place in the classical literature of the East. Almost all of the poets and writers who mentored Bobur shook their pens on the subject of goodness and put forward influential opinions from each other. From this point of view, if we look at Babur's poetry, we have to admit that there is a wonderful closeness and similarity in between. The poet comes to a firm conclusion in his ghazal, which begins with the verse, "Who has seen, O soul, the good of the world?":

Bori elg'a yaxshilig' qilg'ilki, mundin yaxshi yo'q

Kim, degaylar dahr aro qoldi falondin yaxshilig'

(Page 66).

These words, which call for good on a large scale ("Do good to all people ..."), are in themselves the words of Alisher Navoi:

Bu gulshan ichraki yo'qdir baqo guliga sabot,

Ajab saodat erur, chiqsa, yaxshilig' birla ot [4].

It reminds me of the wise saying. Babur studied not



only Navoi's, but also the advanced literary traditions of Persian-Tajik literature and was inspired by the works of such thinkers as Jalaliddin Rumi, Saadi Sherozi, Abdurahman Jami. There is ample evidence in the Boburnoma that he was devoted to Saadi. It is impossible not to admit that these artists influenced Babur's work in one way or another. In a Roman poem:

Mol az hama mondu, az tu ham xoxad mond,

On beh, ki ba joi mol neki mond.

that is, the wealthy state remains above all people. Therefore, do not give in to the lust of wealth, it is better to have good things left for you instead of wealth. Or Saadi Sherozi in Boston:

Ulug' bo'lsa – yu, qolmasa yaxshi nom,

Nishonsiz o'lib ketdi, u, vassalom, he says.

Just as Babur was not indifferent to such words of advice, he was convinced that good would prevail over evil in life. When he did not live with this confidence, both as a king and as a poet, such simple but sincere lines would never have appeared.

Har kimki vafo qilsa, vafo topqusidur,

Har kimki jofo qilsa jazo topqusidur.

Yaxshi kishi ko'rماغay yomonlik hargiz,

Har kimki yomon bo'lsa jazo topqusidur."

Why does a good man not see evil? Because he may have surrendered the nafs, which leads man to evil and sin, to reason.

When Babur thinks about moral and spiritual upbringing, he does not ignore the attitude to lust, just like his teachers. According to his confession, there is nothing worse than the nafs that destroys and destroys a person's spirituality, and there is nothing that destroys his character and morals, as well as his spirituality. That is why Alisher Navoi says so:

Bo'lub nafsingg'a tobe', band etarsen tushsa
 dushmani,

Senga yo'q nafsdek dushman, qila olsang oni qil
 band [5].

According to Babur, the strongest enemy is lust: "Lust is the enemy of lust."

Babur also confessed that he had bravely surrendered to this enemy:

Umr g'aflat bila o'tkarmish men,

Nafs buyrug'i bila bormish men, he says. In one of Babur's Masnawis, Babur discusses in detail the enmity and actions of the nafs and draws attention

to the following words:

Nafs dushman durur yaqin bilgil,

Do'stum, bu so'zni chin bilgil.

Dushmanedur agarchi o'tru emas,

Lek bir lahza sendin ayru emas.

Garchi zohirda to'g'ridintur nafs,

Jam'ing uyida o'g'ridintur nafs.

Burnog'ilar so'zini nazar qilg'il,

Uning o'g'risidin hazar qilg'il.

Nafs tavsanini rom qil o'zungga,

Qodir o'l harna so'z desang so'zingga.

Necha nafs iligida zabun bo'lmoq.

Sahrai zumrai junun bo'lmoq,

Ne desang nafsning rizosi bila,

Neki qilsang aning havosi bila,

Fisq qilmoqdin o'zga fikring yo'q.

Fahsh demakdin o'zga zikring yo'q.

CONCLUSION

So, it is clear from the above that the work of our thinkers had a positive impact on the life, work and thoughts of Babur in all respects.

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Accepted 25th September, 2021 & Published 30th September, 2021

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