



## THE ROLE OF YOUTH EDUCATION - THE GREAT HERITAGE OF BABUR

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### ANNOTATION

*In order to rightfully bear the title of a person, it is necessary to be worthy of his highest destiny, "wrote the great thinker, commander Zakhiriddin Muhammad Babur. Based on this, Babur adhered to this principle in his life. This article is dedicated to his place in the history of world culture, study and propaganda literary heritage, the influence of noble ideas on the minds and hearts of our compatriots, especially the younger generation.*

**KEYWORDS:** *Temurid Dynasty, Homeland, recognition, Baburname, great heritage, Empire of Baburids*

### DISCUSSION

The Temurid dynasty, which ruled for a total of five centuries, left its invaluable scientific, spiritual and cultural heritage to its descendants, and made an outstanding contribution to world civilization. A worthy successor to the affairs of their great ancestors is Babur. In the history of the peoples of Central Asia, the Temurids period occupies a special place. This time, when public administration and economic relations, science and education, culture and spirituality reached an unprecedented peak, world-famous scientists, musicians, and poets appeared.

Like Amir Temur, Zakhiriddin Muhammad Babur also managed to build one of the largest empires. If we evaluate his activities according to what he did for his era, in particular, for India, by gradually uniting a number of fragmented feudal states of India into a single powerful empire, Babur stopped the devastating internecine and religious wars, thereby ushering in a new stage in history this country, marked by a high rise in the economy, culture and beautification. "Babur is an extraordinary person," wrote Jawaharlal Nehru. "He is an outstanding ruler, a man of the Renaissance, who loves art, literature, who knows how to enjoy the beauty of life. After his arrival in India, great shifts took place."

In this struggle, he appears to be a courageous, brave, visionary politician and a talented commander who possessed boundless courage. There were cases when with two or three warriors he opposed a large enemy and won. Having created a highly disciplined army, he became an indisputable authority for his soldiers, enjoyed their unlimited respect, for he always shared with them all the difficulties and hardships of military campaigns.

The English historian Eduard Holden puts Babur on a par with Caesar as a commander, public figure and writer with a charming character: "The essence of a man of high noble qualities was imprinted on his forehead."

Least of all, Babur was interested in the monarch's throne, he was concerned about the creation of a centralized state, ensuring the welfare of the country. The famous American scholar-researcher Harold Lamb wrote about this: "... Babur, like Ulugbek in Samarkand, considered himself not just the ruling monarch, but a man called to be responsible for governance ... His extraordinary qualities left their mark on the century of greatness of the Empire Baburidov, which began with Akbar. "

Zakhiriddin Muhammad Babur entered the world history not only as a great statesman of his era, but also an outstanding master of words, whose works were included in the treasury of world culture

...



During his short life, Babur left mankind a rich literary and scientific heritage, made a huge contribution to the development of Uzbek literature. The alphabet "Hatti Baburi", the treatise "Aruz Risolasi", the book on the Islamic religion "Mubaiyin", the translation of the philosophical and Sufi work of Khoja Ahrar "Risoi Volidia", other scientific and artistic works about poetry, music, military affairs and, of course, a unique encyclopedic work of "Baburname" to this day is of great interest throughout the world. They provide a valuable insight into the history, geography, ethnography, flora and fauna, peoples, languages and life of the population of Central Asia, Afghanistan, and India from the late 15th to the early 16th centuries.

The reader will see the image of the author as a connoisseur of the beauty of nature and man, a singer of the best moral qualities of an individual, an objective chronicler of historical events that took place before his eyes, condemning violence and hypocrisy. He appears as a wise scientist, philanthropist, connoisseur of creativity of people of science and art, who can objectively and from the point of view of the most advanced views of his time evaluate the activities of historical figures.

In the poetry of Babur, questions of morality and spiritual perfection of man are also raised. The poet exalts a person, treats him with great respect, and places human dignity high. He rejects that which contradicts this. According to Babur, selfishness, pride, greed, vanity are unsuitable qualities that destroy a person. The poet gives sincere advice to people. In his poems, he talks about how a person should cultivate the best moral qualities in himself.

Touching on this topic, the poet sees the main purpose of human life in kindness, generosity, nobility and honesty. He considers friendship the most important side of human quality and a powerful force in the fight against the enemy.

Speaking about the artistic language of the works of Babur, it is necessary to note its simplicity, general accessibility, clarity and conciseness. The poet does not like loud phrases and complex expressions. The simplicity of Babur's language contributes to a clear perception by readers of his creations, a rich palette of feelings and emotions.

Babur calls for avoiding meaningless chatter, expressing your thoughts briefly, clearly and simply, not using words that people don't understand. In particular, he notes: "Write easier, with a clear and clean syllable: you will have less work and those who read."

Of course, these lines from "Babur-name" indicate that the poetic mastery of Babur had a deep and tangible influence on the pictorial language of his

prose work, which gave him great artistic beauty and wide popularity.

And, of course, the peak of Babur's scientific and literary heritage, the creation that brought him world fame, is undoubtedly "Baburname" - a literary monument of prose in the Uzbek language, which orientalist V. Bartold called "the best work of Turkic prose". The book is written in a memoir genre, in terms of reliability and breadth of coverage of information is the most important and valuable historical and prose work, unparalleled among similar works written in the Middle Ages in Central Asia, Iran, Afghanistan and India. In addition to stories about military campaigns and travels, Baburnam contains numerous information about the political and economic structure of different countries, nature, science and culture, about the life and language of these peoples, and provides verbal portraits of contemporaries, statesmen, artists, musicians, and historians. Extremely valuable are information about the minerals of the cities of Central Asia, their purpose in the economic life of the country is noted. Babur writes with great love and admiration about Samarkand, gives a description of the Ulugbek Observatory, noting the perfection of this building. The main thing is that the author not only collects and describes his observations, but also summarizes them, giving what he saw is an accurate description. Babur writes: "In this annals, I charged myself with the obligation that every word I wrote was true and every business should be presented as it happened."

"Baburname" stands above any historical chronicle compiled by the court chroniclers of that time, therefore it is not surprising that, during the author's lifetime, work aroused great interest of scientists, and since the 19th century has been the center of attention of orientalists around the world.

In the 16th century, Baburname was twice translated into Farsi, and then into English, Russian, French, German, Turkish, Spanish, Japanese and other languages. Of particular interest was Japan, where scholar Eiji Mono prepared her two-volume critical text in Turkic, and then translated it into Japanese, devoting thirty years of his life to this.

"Babur's memoirs are not a warrior's diary about an attack or retreat," writes the English historian Lane Puul. "In these memoirs are personal observations and elegant thoughts about the world of a fine connoisseur of oriental literature, a noble, educated and observant person who has deeply studied human souls and is extremely objective in assessing situations."

Independence gave unlimited opportunities to study deeper and more fully our ancient and unique history, to realize our roots and spirituality, to discover new precious facets of the creativity and



work of the great ancestor - Zakhiriddin Muhammad Babur, to make his creative heritage the property of the whole people and the wide scientific community ...

In 1992, the Babur International Fund was created, intended for in-depth study of the invaluable heritage of Babur and Baburids, manuscripts and works published around the world. As a result of archaeological expeditions to foreign countries from the National Library of France, the British Museum, the Bodlensky, Royal Windsor and Oxford University libraries, book collections in Afghanistan, India, Iran, Turkey and the United States brought copies of the rarest manuscripts of works of Uzbek literature, in particular, Navoi and Babur, who have become the property of our people today. Dozens of books were published, over a thousand unique manuscript and lithographic publications were returned to Uzbekistan. The Alisher Navoi State Museum of Literature has opened a hall dedicated to the life and work of Babur.

The most ancient and unique manuscripts of Baburname, dating back to the last quarter of the 16th century, have come down to us in the translation of Abdurrahimkhan into the Persian language. They are richly illustrated by masters of Indian miniature painting. Of these manuscripts, Baburname currently knows two complete lists kept at the British Museum in London and the National Museum in New Delhi. 69 separate miniatures are the property of the State Museum of Oriental Art in Moscow. Of the three illustrated lists of Baburname known to us in terms of completeness and uniqueness, excellence in miniatures illustrating their miniatures, the manuscript of the British Museum is unsurpassed. These miniatures are now the property not only of the descendants of Babur, but also of a wide circle of researchers, all lovers of the beautiful.

For example, photocopies of Babur's treatise on prosody were delivered from libraries in France and England. According to the catalog published in Turkey, another copy of the manuscript called "Wakoyi-Boburi", stored in Iran, which is the most unique among the famous lists of Babur's works, became known. The manuscript includes "Mubayyin" (a treatise on the foundations of Islam) - a sofa consisting of Turkic verses, as well as poetic works, a treatise on the theory of versification and memoirs. The texts are accompanied by glossaries (comments on the text) and a translation into Persian. The manuscript, which served as the object for further scientific studies of Babur's work, is also the highest example of calligraphy and book art. Almost all of these works are printed in our republic and put into scientific use.

In 2005, during a scientific expedition to the Tehran National Library, a previously unknown list

of Babur's "Kulliyat" was discovered. Hand-written lists of our rich historical heritage are cherished in the Cincinnati Museum of Art, the New York Central Museum and the Senate Library. Of particular interest to scientists is the cultural heritage of the Baburid era, relating to the period of the XVI-XIX centuries. A valuable copy of the Qur'an of the 11th-12th centuries, written in kufi writing, the work of the 17th century Farhangi Jahongiri and the Khamzaname manuscript, decorated with miniatures, presented in the museum's exposition are located in the department of rare monuments. The Farhangs of Jahongiri, written by Mir Jamaliddin Husain for 30 years, is a work that has made a valuable contribution to the development of linguistics. Another copy, copied from the manuscript of this work, is stored in the library of Congress in Washington.

Babur's spiritual heritage is priceless, what can modern youth learn from it?

The historical, cognitive and educational significance of the heritage of Babur, whose life and work is devoted to the triumph of good, humanism and creation, is enormous. Even today it serves the improvement of man, plays an important role in the education of the younger generation. Following the traditions of Alisher Navoi, Babur in his work highlights the singing of a real person, magnifies him, urges him to value honor and dignity.

Zakhiriddin Muhammad Babur was not only a diverse personality - a major statesman, commander, talented scientist, great poet, great connoisseur and patron of art, but also a passionate patriot. By fate, he transferred his military campaigns in Afghanistan and India, but until the end of his days did not leave a desire to return to his homeland. The heavy emotional experiences generated by separation from her are expressed in a number of rubyi letters:

A stranger is a cell, everything is ashamed in it, a lot,

For a long time my soul, like a bird, was sad.

What I have undergone here is hard for me to describe:

Wash the tears from my eyes

On the face - ink letters.

There is no homeland and no more happiness,  
And there is nothing but pain.

I came to this land of my own free will,

There is no will to leave him.

The multifaceted work of our great ancestor today also carries an educational mission for the young generation. The ideas of kindness and humanism, sung in the works of Zakhiriddin Muhammad Babur, have not lost their value and significance over the centuries and are very consonant with the enormous changes that have taken place in the life of our country during the years of independence. The motto "If you do not do good in



this life, why do you live?" serves as a parting word to today's reader of Baburname.

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