

FORMATION OF THE SPIRITUAL HERITAGE OF TEMURY QUEENS IN SCHOOL GIRLS ON THE BASIS OF PEDAGOGICAL TECHNOLOGIES

Kurbanova Dilafruz Toshturdiyevna

Researcher of Samarkand State University

Fayziyev Mirzaali Asfandiyarovich

Uzbekistan-Finland pedagogy institute associate professor

Annotation: In this article, there is an opinion about shaping the spiritual heritage of Timurid princesses on the basis of pedagogical technologies and information technologies, making them scientific, improving their spiritual and moral values, encouraging them to read books. Spiritual and moral values teach girls the method of education, discipline of education, good morals, behavior, manners of self-restraint, ways to purify the mind.

Key words: Timurid princesses, teenage girls, national value, women's education, reading, Eastern scholars, neighborhood, family, education, training, book reading, morals, myth, narrative.

Enter

The strength of families and prosperity of life is the basis for the future generation to become a perfect person. It is necessary to organize cooperation activities on the basis of the State Program developed this year as well. This requires the initiative and cooperation of the family, school and community. A neighborhood, like a family, is an integral part of forming a society. The history of our country testifies that the tested form of community living in Uzbek society is the neighborhood. The word "Mahalla" comes from the Arabic word "Mahallun" and means a place where people live, a village, a residential area. A neighborhood is a small territorial unit within cities, which is inherited from the past.

We know that attention to women in different periods of history is significant. On the pages of the history of Uzbekistan there were many warriors, poets, scientists, and intelligent women. They always surprised people with their rational thoughts and wise advice. Queens like Tomaris, Saraymulkhanim, Gavharshadbegim, Khanzodabegim, Zebunisobegim are proof of our opinion. In particular, His Highness Amir Timur always listened to the words of Bibikhanim (Saroymulkhanim), heeded her advice, and Timurid princes were mainly educated by Bibikhanim. Princesses also had signet rings. The great poet and statesman Zahiruddin Muhammad Babur gave information about 72 women in his "Baburnoma" [3].

Spirituality is formed on the basis of a person's life experience, work, knowledge, morals, and the experience of generations. Spirituality gives purpose and direction to a person's life and activities. Spirituality helps a person to know and understand the history of his people, his culture.

Man cannot live without spirituality. Spirituality is very necessary and important not only for a single person, but also for people as a whole, as well as for the people, nation and nation. Just as there is no human being without spirituality, there is no society and nation without spiritually mature, morally pure and perfect people. Human spirituality is inextricably linked with the spirituality of society, state and nation.

According to the historian Sharafuddin Ali Yazdi, Shodmulk Khotun was born in a craftsman family belonging to the lower class of the city of Samarkand. Amir Temur's beloved grandson Khalil Sultan Mirza (son of Mironshah Mirza, 1366-1408) one day while riding a horse through a garden street on the outskirts of the city, he saw Shodmulk and fell in love with him. Khalil Sultan Mirza (1384-1411) was a courageous, military capable and talented young man. When he came of age, he was married off to a daughter of a noble family. He also had a son. But when he fell in love with Shodmulk, he married this girl against the customs of his time. Naturally, the entire generation of Chief Temur was opposed to such an "unequal" marriage. However, Khalil Sultan Mirza's determination will prevail. Although Amir Temur was very angry at first, he later forgave his grandson because of his high faith in him.

Materials and methods

Gulbadan Begum Zahiriddin is the third daughter of Muhammad Baburshah from his wife named Dildar Begum. Gulbadan Begum was born in Kabul in 1523. His mother's real name was Saliha Sultan Begum, and she was the daughter of Zahiruddin Muhammad Babur Mirzoping's uncle, Sultan Mahmud Mirza. Gulbadan Begum's father was brought up by his elder mother, Humayun Mirza's mother, Mohim Begum, according to the decree of King Babur. Mohim Begum Babur was the most beloved elder wife of the king, the most intelligent and learned among the wives of the ruler. Consequently, in 1525, Mohim Beg took Gulbadan Begum under his care. Begum Gulbadan sincerely respected both her mothers. In his work, he refers to his mother as "Dildar Begum" and Mohim Begum as "my majesty".

Zebunnisa Begum Zahiriddin Muhammad Babur is the daughter of Abu Zafar Muhiyiddin Muhammad Aurangzeb Alamgir, the grandnephew of the king. His mother was the daughter of Dilrasbanu Shahnava Khan, and they married Babur's daughter Gulbadan Beg. Zebunnisa Begum (1048 AH Shawwal month) was born in Delhi in February 1639 AD.

His father Aurangzeb (1618-1707) was known for his piety from a young age. The ring-seal of the Timurid princess Gavharshad Beg, gold rings and jewelry of the court princesses of the 19th century are stored in the treasure fund of the St. Petersburg State Hermitage.

Gavhar Shod Begum was the beloved elder wife of Shahrukh Mirza, the fourth son of Amir Temur. She was the daughter of Ghiyaziddin Tarkhan, one of the Chigatai nobles. It is said that Ghiyaziddin Tarkhan's grandfather - Kushlik was once in Genghis Khan's retinue and saved him from death during a battle. Since then, this generation has been worthy of high attention and respect in Chigatoy ulus. Gavhar Shod Begum was born in 1379 and married Shahrukh Mirza in 1393. He had three sons and two daughters. The eldest son - Ulugbek Mirza Koragon (Muhammad Taragai, 1394-1449), the middle son - Boysungur Mirza (1397-1433) and the younger son His wife is Muhammad Joki Mirza (1401-1445). According to historical sources, Gavhar Shod Begum was a

woman of high taste, intelligence, entrepreneur, good-natured, single-minded, determined, and outstanding in her work. has been

Shahrukh Mirza, a religious man by nature, spent most of his time in obedience and reading books. Sultanat and devan affairs were managed by oktam and his entrepreneur wife Gavhar Shod Beg. After the death of her father-in-law Amir Temur, this shrewd woman gradually took over the affairs of the kingdom. Even Shahrukh Mirza himself acknowledged the wisdom of his wife Gavhar Shod Beg, and felt the need for her wise and practical advice in managing the kingdom. Therefore, many matters related to the kingdom were referred to the queen. Appointing governors to regions, appointing army commanders, and even the issues of giving what kind of gifts and what kind of punishment to whom were at the queen's discretion. Begum Gavhar Shod, who is patriotic, knowledgeable and intelligent by nature, cares tirelessly for the development of the country. Cultural and educational life was in the first place in his program. That is why his children and all his grandchildren are fans of science and even read ghazal [5].

This ring - seal mentioned in the article was made of silver in Herat in 1457 for Gavharshad bint Giyasuddin Tarkhan. Dimensions: 2.7 x 2.1 cm. This almond-shaped signet ring is the only item that has survived from Gavharshodbeg to us. His father Ghiyaziddin Tarkhan was from Chigatayzoda. Due to the high status of this family in the court of Amir Temur, the seal of Gavharshadbegim undoubtedly had great power. The seal can be a bright example of craftsmanship of the Timurid period. Of course, it is difficult to imagine the socio-economic life of the Timurid period without artistic crafts. During this period, the art of artistic processing of metal was extremely developed. According to historical sources, during the Timurid era, the king's orders were recorded in special decrees. There were 5 types of seals to put on decrees and they were used for different purposes. The first of them is included in the documents on awarding titles, appointments and awards to emirs and beks and archons to the state. The second one is placed in the letters written to the leaders of foreign countries and other diplomatic documents. The third seal was placed on documents related to judicial affairs, the fourth was placed on documents related to palace administration departments, and the last one was placed on less important documents. At this point, it should be said that there is another seal that is considered very secret, and it is called the ring seal. It was kept by the most trusted persons. Some kings had this seal on their beloved queen. A similar seal is printed at the end of the text of very important decrees. Undoubtedly, Gavharshadbegim's ring-seal also had such a high value. The collection of women's clothing was also filled with jewelry. These include bone ornaments, beaded, heavy silver ornaments, ear and nose ornaments, neck and chest ornaments; hand ornaments-rings and bracelets; clothing ornaments - buttons, step ornaments, decorative belts, amulets, and other ornaments that are attached to the headgear. Women's decorative headdresses were worn mainly by married women when visiting or receiving guests. These are; tillakosh-(Tashkent, Fergana, Bukhara regions) elegantly made golden water, decorated with turquoise stones and small colorful bottles; osmadozi-(Khorazm region) is decorated with the shape of an eyebrow, decorated with precious and semi-precious stones; tillabargak- (Bukhara, Tashkent, Samarkand and Fergana regions) a lace-shaped forehead decoration, decorated with small turquoise stones, and in some cases there were also shakildas [6].

Results and discussion

Naturally, reading books cultivates human qualities such as modesty, idiom, chastity, and attitude in teenage girls and shows that it is an important educational tool. In the words of Allama Hakim Ibn Sina, "The beauty and grace that always remain in a person is chastity with modesty, a face without modesty is like a lifeless corpse." In fact, a dream in a girl can be compared to a light that enlightens the heart. Chastity and modesty are more expensive than diamonds and precious than pearls for girls and women. It is precisely this belief that the scholars of the East, our wise people, created various stories and narratives.

At this point, we can take as an example the instructive stories of the people of the East, told in the language of the main character, the Eastern beauty Shahribunu, in the famous book "Thousand Nights". It is not difficult to understand that the choice of a woman as a storyteller firstly confirms the recognition of her intelligence, and secondly is a sign of respect and esteem shown to the Eastern woman. One narration narrated by Shahribunu is noteworthy. The story is called "The Handmaid's Tale". Despite the fact that it is small and small, it has great educational and moral significance in terms of its content. At the same time, the hero of the story is a wise, imaginative, intelligent, intelligent maidservant. The story is directly related to the era of Harun al-Rashid (763-809), who was the patron of knowledge and enlightenment in the East, and his name.

According to the story, the son of a merchant named Abulhasan spends all the property left by his father in a short time.

As a result, there is no one left in his marriage except for one concubine. Seeing that her husband is in a difficult situation, the maid begins to think of a way out of the difficult situation. Then he said to his servant: "Take me to Caliph Harun ar Honuran - Rashid and tell him that you will sell me for a thousand gold"; - he says. Also let me know that my value is worth more than a thousand gold. The reason for this is the depth of my knowledge, that I have studied diligently, and if he does not believe, ask him to take an exam." Abulhasan took the maid and went to Harun ar-Rashid and repeated the words he had appointed. When the caliph asked the maidservant what knowledge she knew, she listed what she knew and surprised the caliph. Kanizak says that he first started studying the Nahw (grammar) of the Arabic language, later he studied poetry, jurisprudence and tafsir, vocabulary and music, the science of sitara and shammora (the science of the stars and the sun), the science of counting, measurement, and masohat (the size of the earth). Also, the concubine proves that she knows the science of religion well, she reads the Qur'an in seven different recitations, and she knows most of the hadiths by heart. She says that she has a deep knowledge of mathematics, mathematics, philosophy, logic, spirituality, and magic. , astrologers, philosophers, let's say, he will take an exam with the participation of famous scientists and scholars of that time.

Conclusions

Alqissa, the concubine who passed all the exams perfectly, takes several thousand gold from the caliph and restores the state of the king.

A story can be a folk tale or legend. However, the people prove that women have the ability to learn science, that the owner of these sciences is a woman - a maid, and while telling stories, it is a sign of our people's respect for the women of the East.

In fact, it is a fact that the complex of sciences mastered by a concubine was studied in schools and madrasas for centuries. The most important thing in the story is to show that the maid

independently read books related to all fields to learn these sciences, and constantly searched for them. In fact, at any time, families who valued knowledge tried to make their daughters literate, intelligent, and educated. At first, they were educated in privately opened girls' schools in the country. The teachers who give lessons to girls are mostly well-educated, those who have studied under their brothers, fathers, grandfathers who attended madrasa or they have also received education from private tutors. If we take it from this point of view, the level of education of teachers is related to the environment of the level where he received his education.

Arranging dialogues of students and girls with experts in the field on the topic "Negative consequences of early family formation" made them believe that avoiding early family formation is a guarantee of having healthy children and living an orderly life. leads to positive results.

When necessary, he listens to the reports of educational institutions, neighborhood activists, organizations, enterprises and agencies located in the territory of the neighborhood about their work in the field of education and provides them with practical and theoretical support for the effectiveness and consistency of work. has a positive effect. The cooperation council can apply various administrative measures in cooperation with state management agencies and law enforcement organizations against parents who are indifferent to the education of their children living in the area of the neighborhood. The cooperation council is responsible for restoring Uzbek national educational traditions, holding various cultural events, organizing free time for children and adults in schools, playgrounds, cultural institutions, sports facilities, youth clubs, preschool education. and coordinates the work of extracurricular institutions. The Cooperation Council analyzes the events, prepares methodological recommendations and covers these events in the mass media. The cooperation council ensures the cooperation of the issues and problems of neighborhood, school and family cooperation in the education of the young generation in planning the work of educational institutions, organizations and offices in the territory of the neighborhood and including them in practical programs. In order to increase attention to the field of education, to effectively implement the laws and documents adopted by our government in this regard, as well as administrative instructions, it is necessary for family, community, school cooperation to have its own pedagogical system, styles and forms.

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