

## Improvement of Spiritual and Moral Values of Female Students Based on the Spiritual Heritage of Timurid Princesses

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It is known that as a result of the Mongol invasion, Movarounnahr was politically disintegrated, the state order was destroyed, and Amir Temur entered the political arena in a difficult historical situation. Amir Temur understood the need of the times, that is, the need to clean the country from Mongol invaders and restore a single, strong centralized state. He laid the foundations of great statehood and raised the culture of Uzbek statehood to a new historical stage. Amir Temur began the restoration of Movarounnahr on a planned basis, holding congresses. Along with princes, officials, emirs, army chiefs, scientists and scholars, palace queens also participated in these meetings and jointly resolved all important issues related to the life of the state. They made necessary decisions and set measures. Jahangir continued this way of working later, and before the big marches, they counted with the ladies of the palace. Because they played an important role in the political and cultural life of Movarounnahr state and made a great contribution.

Amir Temur noticed in his time the incomparable sophistication, tenacity and human qualities of Eastern women. That is why they are given all the opportunities. This is probably the reason why many enlightened and righteous statesmen, generals and thinkers have appeared in the lands of Movarounnahr and Khurasan.

The respect for women typical of the peoples of the East increased even more during the period of independence. For example, declaring 1998 as the "Year of the Family", 1999 as the "Year of Women", 2001 as the "Year of Mothers and Children", 2016 as the "Year of a Healthy Child - Healthy Mother", 2023 as the "Year of Human Attention and Quality Education" and we can say that strengthening the position of women in society has been raised to the level of state policy. Nowadays, women are working in various spheres of social life of the society. They also actively participate in the political life of the Republic of Uzbekistan.

proposed the organization of the prestigious and experienced **"Smart Women" movement**. The head of state said about this at the meeting of video selectors held on March 1, 2022: "This action should literally become the conscience of the neighborhood. Because an enlightened society cannot be built without enlightened mothers. As we are talking about building the foundations of the Third Renaissance, creating a new spiritual space in society, we need to do these things in harmony with the spirituality of the family and mothers.

No mother wants her child to be unhappy in the future. In this sense, I would like to appeal to our respected mothers. Today, we have stepped into a historical period that will increase the glory of the motherland. Therefore, try to instill great goals, good ideas, and great dreams into your child's heart.

In our opinion, the role of women in society has not been studied enough for centuries. Historians, sociologists, and philosophers should study this problem through historical manuscripts and other sources. Studying the attitude towards women in the era of Amir Temur is of great importance for young people in raising them in the spirit of patriotism and raising national pride.

The history of Amir Temur and the Timurid period is an integral part of our national history. Thanks to independence, the historical memory of our people was revived. Our national traditions and old culture are resurfacing. We began to remember our great ancestors. We are absorbing the spiritual legacy they left behind.

Amir Temur, who based his worldview on the doctrine of Sufism, puts forward many ideas about education and youth education in his "Tuzuklar". In particular, opinions about the morals of citizens and the behavior of young people have not lost their importance. It has become the need and demand of our time to study these ideas deeply and thoroughly and apply them to life. Failure to meet any need can lead to disaster.

Education between classes can be likened to a chain. The emirs, beks, and maliks, who were closely related to each other, organized the education of their children in imitation of the palace education. Artisans and peasants took the upbringing of children in the families of amirs and judges as a model. But, undoubtedly, each class had its own characteristics.

There was definitely a school next to the mosque in the villages. The number of mosques in each village sometimes reached four. Village children were educated by their parents with the intention that in the future they would become mosque imams or mirzas who write applications for illiterate people. In rural schools, children learned to read and write, logic and arithmetic lessons were held. Hafiz, Bedil, Navoi were trained.

Girls are mainly brought up as future housewives, husband's helpers. They were considered to bring happiness to men. It was believed that hands should be thin, clothes should be beautiful, and children should be healthy. Princesses were required to know how to play a musical instrument, learn poetry and some types of fine arts. Zebunisobegim and Gulbadanbegim can be examples of this. Some noble women, especially queens, were involved in court affairs. Bibikhanim even sat next to Amir Temur during the reception. Therefore, the upbringing of girls, like the upbringing of boys, is organized on the basis of imitation of classes" [1, 122-127].

require further increase of our spiritual potential and economic power, and its reconstruction in a way that can meet today's requirements, in order to take a worthy place among the developed countries of the world. For this, we need to change the worldview of our people, including our youth, and raise their knowledge and spirituality to the level of world standards. Implementation of these processes places an important responsibility on our national pedagogy.

Our national pedagogy reflects our national mentality. At the same level as the spiritual world is in every society, the society is at the same level. Amir Temur and the Timurids' period, special attention was paid to the issues of knowledge, practice and education, which became the basis for material and spiritual growth. In this regard, the service of the Timurid queens is commendable. In other words, the morals, entrepreneurship, courtesy, intelligence, ingenuity, generosity, intelligence, wisdom, gentleness, being a wise adviser, patron of science and enlightenment, single-mindedness, determination, willpower, chastity, etc. qualities of the Timurid queens contributed to the spiritual growth of the Timurid era. .

In this respect, the use of these human qualities of the Timurid princesses in the formation of the spirituality of female students is the demand of the time. In the process of studying the sources about the Timurid princesses, we see that they contain the idea of perfect human qualities , **qualities typical of the Timurid princesses :**

## Qualities characteristic of Timurid princesses

| No | The name and honor of Timurid princesses                                 | Date of birth and death | Qualities characteristic of Timurid princesses  |
|----|--|-------------------------|---|
| 1. | Mrs. Saray Mulk. Wife of Amir Temur, daughter of Kazan Khan              | 1341-1408               | Perceptive, shrewd, enterprising, intelligent, gentle, humane, wise adviser, patron of science and enlightenment, intelligent, clever, patronized the seekers of knowledge. |
| 2. | Gavhar Shod Beg. Shahrukh Mirza's wife                                   | 1379-1457               | Intelligent, eloquent, single-minded, knowledgeable, determined, kind, bigoted, good-willed, patriotic, intelligent.  |
| 3. | Khanzada Begim. The eldest daughter of Umar Sheikh Mirza, Babur's sister | 1477-1544               | Didli, shrewd, sharp-witted, intelligent, businessman, consultant.  |
| 4. | Begum of Gulda. The third daughter of Zahiruddin Muhammad Babur          | 1523-1603               | Smart, wise, scholar.   |
| 5. | Nurjahan Begum (Mehrinisa). Beloved wife of Jahangir Shah                | 1577-1645               | Smart, insightful, entrepreneur, consultant.  |
| 6. | Mumtaz Mahal (Arjumand bonu). Shah Jahan's wife                          | 1594-1631               | Intelligent, tasteful, entrepreneur, chaste, adviser, sealer.   |
| 7. | Bey Jahan Oro. Shah Jahan's daughter                                     | 1614-1681               | Intelligent, knowledgeable, wrote ghazals, wise, counsellor, humble, diligent.  |
| 8. | Beg Zebunisa. The eldest daughter of Avrangzeb Alamgir                   | 1639-1702               | A poetess, mature scientist, tanbur musician, skilled calligrapher, scholar, patron of the arts, advisor.   |

It should be noted that the Timurid queens paid attention to construction and landscaping. In particular, the madrasa built by Mrs. Saray Mulk stood out among the madrasas in Samarkand in the late 14th and early 15th centuries. In this madrasa, mature teachers of their time taught religious and worldly sciences to the students of science. Mrs. Saray Mulk kept up to date with them and sponsored them. According to the sources, the Saray Mulk madrasa was destroyed by the Bukhara Amir Abdullah Khan at the end of the 16th century. In 1399-1404, the owner Amir Temur built the "Bibikhanim" mosque named after Saray Mulk. Today, this mosque has become a holy place for tourists and pilgrims [4.6-18].

Amir Temur's fourth son, Shahrukh Mirza's wife, **Gavhar Shod Begum**, was a woman of taste, insight, intelligence, entrepreneur, and one word. Shahrukh Mirza felt the need for his wise advice in managing the kingdom. The queen's influence was noticeable in the appointment of governors to provinces, the appointment of generals, and the giving of gifts and punishments to whom. He participated in the military campaigns of Shahrukh Mirza, so he was aware of the character of the princes and the actions of the military leaders. Another service of the queen is that Herat, the center of Khurasan, had a sufficient service in the economic and cultural development. During this period, many mosques, madrasas, mausoleums, hospitals, bridges, and cisterns were built in Herat. Gavharshad Beg, who was intelligent, intelligent, knowledgeable, and patriotic, had a high place in the program of cultural and spiritual activities. That is why his children and grandchildren became representatives of science. Gavharshad Begim built two madrasas in Herat and supervised many construction works [4.19-27].

**Khanzada Begim**, who was the sister of Zahiriddin Muhammad Babur, was a tasteful, shrewd, sharp-witted, intelligent woman. He was highly regarded for his intelligence and entrepreneurship. Khanzada Begum was an adviser in the palace of Baburshah and his heir to the throne Humayun [4, 35-37].

**Gulbadan Begum** is the third daughter of Zahiriddin Muhammad Babur from his wife named Dildar Begum. She was one of the intelligent and wise women of her time. Gulbadan Begum Babur and Humayun wrote the work "Humayunnama" about the king's lifestyle. In the work, the author gave a lot of information about the details of Babur king's household, family conditions, weddings, mourning, household items, clothes, which are not found in historical sources [4, 38-40].

**Nurjahanbegim** is the second wife of Jahangir Shah from Babur princes, her real name was Mehrinisa. She was distinguished by her beauty, intelligence, prudence, and entrepreneurship. Therefore, it is called Nurmahal (Light of the Palace) and not Mehrinisa. Later, the light of the world is called Nurjahan. She was also a poet of fine taste. He was a wise adviser in the reign of Nurjahanbeg. He was an inventor. In particular, she discovered roses and "atri jahongiri", the princess created several delicious dishes and room decorations. Jahangir Shah mints a 12-gram gold coin called "Nuri Jahani" in honor of Begum Nurjahan [39, 41-48].

**Arjumandbanu** was the owner of sharp intelligence and taste. He was respected for his entrepreneurship, gentle nature, chastity, and incomparable grace. In the palace, she is called Arjumand bonu - Mumtaz Mahal Begim (the beauty of the palace). Arjumandbanu lived in the palace as a consultant and sealer. Begum Mumtaz Mahal was a faithful companion, faithful companion and sympathizer to her husband in good times and in bad times, as well as on military trips. Begum Mumtaz Mahal, while saying goodbye to her life, begs her husband Shah Jahan to be kind to her children, not to remarry, and to build a magnificent mausoleum for her. While saying goodbye to her children before her death, Malika asked her eldest daughter Jahan Oro to take care of her father and take care of him.

Shahjahan's wife, Mumtazmahal Beg, executes the will. He built a huge mausoleum for his beloved wife, and when the mausoleum was finished, he moved the hoki of the late Mumtazmahal Beg and buried it. This magnificent mausoleum was named "Taj Mahal" for the symbol of the crown worn on the head of Begum Mumtazmahal [2, 49-51].

**Jahan Oro Begum** was the eldest daughter of Shahjahan. His name was similar to his body, he had no equal in grace and intelligence, he wrote ghazals. Jahan Oro Beg masterfully eliminated the discord between the brothers in the family, the conflicts arising between the father and his brother Aurangzeb. He gave useful advice to his father in managing affairs of the kingdom, domestic and foreign policy, and diplomatic matters.

Jahan Oro Beg had a great interest in architecture and landscaping. He prepared the project of Jame' mosques in Agra. He built caravansary in Delhi, Surat, Ashbola, Behal, Panipat. He built a big garden in Lahore. Jahan Oro Beg organized financial aid for the poor, built houses for the poor, dug ditches, and built ponds. Malika wrote a pamphlet about "Friendship".

Although Jahan Oro Begum was the daughter of the king, she was humble by nature and was not interested in wealth and fame [4, 52-55].

**Zebunisa Begum** was the daughter of Abu Zafar Muhayiddin Muhammad Aurangzeb Alamgir. She was one of the virtuous women of her time. Begum Zebunisa was a great poetess, a mature scholar, a master tanbur player, and a skilled calligrapher. He studied Arabic and Persian languages perfectly and also wrote in these languages. The queen patronized scientists, poets, and

artists, paid them salaries, and raised several of her students in the fields of knowledge, manners, and poetry.

In today's market relations, the formation of a full-fledged person who is business-minded, successful, entrepreneur, knowledgeable, understanding and has any profession is the demand of the time.

According to the experienced pedagogue scientist V.P. Bepalko, to imagine with the embodiment of personality qualities means to create a personality model. A pedagogue scientist interprets personality structure as a set of social activity, life experience, being in different relationships, and genetic traits.

[3, 56-69].

At the end of continuous education, students should have moral and moral qualities that meet the demands of society. This is a social order placed before the education sector, and this order becomes a state order after it is financed by the state.

Based on the study of the scientific-pedagogical, theoretical, sociological, philosophical, historical sources related to the problem, and the situation in practice, it is based on the fact that it is a social and pedagogical necessity to improve the spiritual and moral values of female students through the spiritual heritage of the Timurid princesses . The periodicity of the organization of learning, its stages are systematized on the basis of a holistic approach, the improvement of spiritual and moral values in students, the experience of arming students with scientific and theoretical knowledge related to the field of spirituality of the Timurid era, developing practical skills and competencies, and knowing the ways to develop a healthy mind and thinking. serves to ensure the effectiveness of test work.

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