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METHODOLOGY OF DEVELOPING MORAL VALUES OF STUDENTS BASED ON THE SPIRITUAL HERITAGE OF THE TEMERIAN PRINCESSES THROUGH TEACHING PEDAGOGICAL-METHODICAL SUBJECTS

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Abstract: This article covers the role of women in society during the Timurid and Baburid periods, their importance in developing the moral values of female students based on the spiritual heritage of Timurid queens through the teaching of pedagogical and methodological subjects.

Keywords: Saray Mulkhonim, Gulbadanbegim, Humayunnama, women's rights, Eastern queens, Sufism, Movarunnahr, Amir Temur, Jahonoro Begim, Zebunniso.

The role of women in society and the attention they received are also reflected in the activities of the rulers of the East. Especially noteworthy is the respect, attention and trust shown to women during the reign of the great Amir Temur. According to the Spanish ambassador Rui Gonzalez de Clavijo, who visited the palace of Amir Temur in Transoxiana in the 15th century, on Monday, September 3, 1404, at the ceremony when Amir Temur received the ambassadors in the Dilkusho garden on the outskirts of Samarkand, the head of Sarai Mulk-Khonim and his other wives also sat with their faces covered. Among the gifts sent by the Spanish king, the ruler liked the red mahout and thought about it with his wives, first of all Saray Mulk-Khonim. Also, on Friday, October 17, 1404, Saray Mulk-Khonim gave a grand banquet. Among other ambassadors, the Spanish ambassador Rui Gonzalez de Clavijo also attended this reception [2]. Historical sources describe Saray Mulk-Khonim with warm descriptions, her intelligence, taste, breadth of thinking, high willpower and entrepreneurial spirit, which helped the ruler to prevent and find solutions to existing difficulties in some areas, as noted in historical narratives related to the activities of Amir Temur. The ruler Amir Temur did not have children from Saray Mulk-Khonim. However, the ruler entrusted his son Shahrukh Mirza, his beloved grandchildren Muhammad Sultan Mirza, Khalil Sultan Mirza, Ulugbek Mirza and other princes directly to the upbringing of the intelligent Saray Mulk-Khonim. It is no coincidence that, along with Saray Mulk-Khonim, other Timurid queens, such as Gavharshod Beg, Khanzoda Beg, Gulbadan Beg, Nurjahon Beg, Mumtaz Mahal Beg, and Jahonaro Beg, have entered the pages of history with high-ranking women. During the Timurid era, respect for women, their freedom and activity in life led to the rise of science and spiritual development.

The position of women in society played an important role in Islamic Sufism. Sufism emerged and began to develop in the early 8th century, about 100 years after the death of the Prophet Muhammad. In Sufism, women achieved full equality, and some perfect women were even described as "real men." Fatima Jahanara, the eldest daughter of Shah Jahan, who ruled from 1628 to 1658, achieved such success in the path of Sufism that her mentor, if the laws of the order had allowed it, would have easily presented the queen as a murshid after him. After the death of her mother, Mumtaz Beg, she became the "first lady" of the country. We know from history that Jahanara Begim also wrote a work called "Risalayi Sahibiya" (Treatise on Friendship). Aurangzeb's daughter, Zebunnisa, was also inclined towards Sufism and poetry. The wise and pious women of the Islamic world built mosques and madrasas at their own

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expense and spread their fame [4]. Another woman who contributed to the cultural life of the Babur dynasty was Gulbadan Beg. Gulbadan Beg was 8 years old when Zahiriddin Muhammad Babur died on April 26, 1530. His mother was Dildor Begim. Gulbadan Begim mentions his mother in his work "Humayunnama" as Dildor Ogacha, and he honors her as "My Mother Hazratlari". However, Gulbadan Begim was entrusted to the upbringing of his younger brother Hindol Mirza and Babur's eldest wife, Mohim Bonu, in his youth. Thus, Gulbadan Begim was raised together with the crown prince Humayun Mirza until the death of Mohim Bonu (1533). Gulbadanbegim deeply respected both his mothers and had boundless love for them. He always showed his tender feelings and devotion to both his mothers. Gulbadanbegim lived under the care of first Babur, then Humayun (1530-1556) and Akbar (1556-1603). Gulbadanbegim's "Humayunnama" not only provides partial information about the era of Humayun, but also about his father Babur. The reason for the partial information is that the princess was very young when her father died, and she wrote all the information based on the book "Baburnama". "Humayunnama" is written in a wonderfully simple and understandable way. Famous poets of that time, such as Mirkhand, Binoi, Muhammad Salih, highly appreciated the work and noted that it was written by a woman, and that the work was written in a unique style with elegance. The work is written in a similar way to "Baburnama" and is based on the information in "Baburnama" [3]. The princess learned Persian perfectly. Zahiriddin Muhammad Babur was not only a respected father to Gulbadanbegim, but also a mentor who inspired her to become the only female historian and scholar in the history of the Middle East. That is why she left a name in history as the only female historian and scholar.

"Humayunnama" was written on the orders of Akbar Shah. The only manuscript of the work, consisting of 83 leaves, is kept in the British Museum, and Charles Riou describes the events in it in his catalog. In 1902, the English scholar A.S. Beveridge translated it into English, and in 1959, S. Azimjonova translated it into Uzbek. The historian Abulfazl Allomi used "Humayunnama" extensively in creating the work "Akbarnama". Gulbadanbegim died in Delhi in 1603 [1]. In short, during the reign of the Timurids and their successors, the Baburi queens, the role of women in the state, society, and social life was at a high level. Of course, the queens were worthy of this and in fact showed themselves worthy in preserving the peace and tranquility of the country, distinguished themselves with their delicate taste and intelligence in building large-scale architectural monuments. They won the love of the people with their kindness, generosity, and humility. Thus, their spouses and rulers of the country were even highly respected by state officials. With the qualities characteristic of true women, they always led great deeds that served goodness. These proud and exemplary women of our history undoubtedly form a sense of pride for us. At the same time, we should separately point out that the Timurid queens are still considered to be exemplary in the upbringing of girls today. After all, in every era, women were considered important figures for the development of society, and special importance was attached to their education and morality.

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