



THOUGHTS ON RAISING CHILDREN IN "BABURNOMA"

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ABSTRACT: this article wrote about the fact that the issue of raising children is reflected in the work of Zahiriddin Muhammad Babur "Baburnoma".

KEY WORDS: *creator, child, interpretation, image, person, child, ruler, writer, King, era.*

The work, which initially received the names "Vaque", "The story of Baburi", "Vaquenoma", "Tuzuki Baburi", "Baburiya", remained alive in history under the name "Baburnoma". Babur created this work between 1525 and 1530. The work reflects the history of the peoples of Movarounnahr, Khorasan, India, Iran in the late 15th century and the first half of the 16th century. The content of the work is extremely comprehensive.

On the pages of "Baburnoma" a distant history of interest to the world people is sealed. In particular, it can be seen that special attention is also paid to the problem of raising children in a family characteristic of the peoples of Central Asia. As an example, if we consider the pages related to Humayun: "at the end of this year, Tuesday night was in the constellation of tobo hut at four in the month of Zulqa (religious name of Muslim months). Humayun was born in Kabul's Ark. History valodati was found by the poet "Sultan Humayun Khan" in Mavlona Sayidi. One of the qabul poets had found "Shox feruz qadr", and after three or four days the name "Humayun" was bila season. Humayun's valodatidin went out into the attic five to six days later and became Humayun's wedding. Beck came in a great little towel, a thick white coin was read, and his nose was not seen in one place, and Haley had a good wedding" [1]. Of course, Babur sincerely loved all his children. He tried diligently to give them the right upbringing. Sira was not indifferent to the fate of her children.



At the end of his life, Babur Mirzo wrote in his will in the name of his son Humayun: “people of shia and still have a broad in the Sunni debate, mercy, otherwise shia-sunni disputes can cause the weakening of Islam. Seeing the rai of different faiths in the place of “aosiri arbaa”—four unsure, make their unity strong. Remember the law of the Lord Amir Temur Sahibkiran always, so that the management of the state may come from the right of your affairs. “This Will reached Bose only in Persian. It is clear that it was written in the Turki language, because in “Baburnoma” all the letters written by his father to Humayun are in the Turki language. Regardless of this, special attention in the letter is paid to the fact that the beliefs that Babur Mirzo himself adhered to throughout his life were extremely clear and clearly manifested”.

Babur meant a lot of meanings when he said “The Chronicle of Hazrat Amir Temur Sahibkiron”. First of all, “noma” is a value written, written on paper. When we say “the Chronicle of His Highness Amir Temur Sahibkiron”, his experience in the management of the state, the structures inherited by generations, his belief in “rosti–rasti”, which is inscribed on the seal of Sahibqiron, we bring it all together. It is known from history that even in relation to religious sects, Amir Timur pursued a tolerant policy, established diplomatic relations with the Kings of England, France, Spain, who belonged to the nasoro religion. Babur Mirzo also stands above the Shi'a-sunni disputes for following such a chronicle of his grandfather, and calls on his son Humayun to do the same.

As a loving father, Humayun Mirzo ends a letter to him saying this when he has a son:

Thank you for giving you the right child,
(Sanga farzandu, manga dilbande).

The Lord of the heavens and the Earth, the Lord of the heavens and the earth, and the Lord of the heavens and the earth. You put your horse in crowd. Let the God be blessed. And when the God made his fortune and many years to me.

We see that Babur took a responsible approach even to the choice of a name for his grandson. The reason is that it is one of the duties of the parents to give the child a meaningful, proper name. Babur, as a father, congratulated his son, paid special attention. Babur loved his children very much, at the same time he loved Humayun with special affection. He paid close attention to his upbringing as the future heir to the throne.



In baburnamah, he said: "and when Muhammad Humayun was a year, in Badakhshan the land fell down to the land of the landslides, and then he missed us, and gave Badakhshan to Mirza Suleymankim, and his son-in-law, and he gave up, and will come to Kabul in one day. And as long as Mirzo Komron came to Kandahardin Kabul. And when he communicated to the place, he was surprised. And Muhammad Humayun will send us Mirzo Hindol from Qabul to Badakhshan, telling us our passion, and will walk us to the side. In a few days, dorul-xilofa reached Agra, at that time, and we caught your horse with your mother, and said, "We killed it, and there came a fire". The flowers are fresh and the eyes are bright like lights. It was inevitable every day, but aning gave himself a wedding, and we made companions. And how long have we stayed together and leaned with one another. And Insha'Allah made the conversation impudent, and they said, "I am the most honourable man". (P.354) Babur had expressed Humayun all his affection for his child in the verses "man is perfect, they say, he has done it".

Such a high sense of kindness had also passed to Humayun. But no matter how much Babur loved or appreciated his son, it can be seen that he was demanding and strict with him. In the so-called 932-year-old season of "Boburnoma "we read such images: "on Saturday, the Garden was laid down in Fidelity. A few days Humayun Mirzo and he lived in the Garden for the army of the fortune. And whoever sees the eyes of the God, know what the Earth is.

On Sunday, at seventeen of the month of the trip, Humayun arrived. Come late, say a hard word for a bribe".(Page 231)

According to baburnoma, Babur sends Humayun to the province of Sanbal, Humayun lives there for six months. But Sanbal's air falls ill with dislike: "... apparently, ani Earth and suyi were not sympathetic. As he catches a fever, he pulls away from time to time. We were given a decree, we were sent to Delhi, Let The Delhi ship and the Delhi ship, let the doctor see the Hazi and treat the pain. In a few days they were brought by the river, and the healers gave every few medicines, it was not good. Mir Abulkosimkim, the great one has given up, the good ones have enough, the good ones have to offer medicine and good ones. I came to my heart, Muhammad Humayun has nothing better than mendin. I will give my word, and may God accept it. The Holy Prophet (peace be upon him) said, You are the one



who speaks the word of Allah, and you are the one who speaks it. "It is necessary to describe the good of the world Molid. I have come to the language, I will sacrifice the world in exchange for your property, I will tolerate the chaos of the world, and I will tolerate the chaos of the world. When I entered that state and said that three layers were taught, I raised every pain you had. When I was heavy, it was light. It's great. I was unpleasant and fell. I gave the rich state and main part of the country, and gave hands to Humayun, and gave to his joyfulness and Crown Prince. "In history, there were many robberies between the parents for the crown-throne. And our ancestor Babur, when he was alive, handed over his throne to his son. Not only the throne of king, but also his soul dedicated to him. To do this, to say such, a person needs a very high heart.

In his will in the name of Babur Humayun, he writes: "the people of shia and yet in the Sunni debate, be broad, Apostolic, otherwise shia-sunni disputes can cause the weakening of Islam. Seeing the rai of different faiths in the place of "aosiri arbaa"—four unsure, make their unity strong. Remember the law of the Lord Amir Temur Sahibkiran always, so that the management of the state may come from the right of your affairs." This Will reached Bose only in Persian. It is clear that it was written in the Turkic language, because in "Baburnoma" all the letters written by his father to Humayun are in the Turkic language. Regardless of this, special attention in the letter is paid to the fact that the beliefs that Babur Mirzo himself adhered to throughout his life were extremely clear and clearly manifested. Babur meant a lot of meanings when he said "The Chronicle of Hazrat Amir Temur Sahibqiron". Humayun gains a large copper diamond in one battle and pulls it to his father. Babur, on the other hand, returns the diamond to Humayun again. The father does not spare his life for his child either.

A people who know their history, who receive spiritual strength from it, cannot be overcome. Therefore, each person must know, study his history, the proud past of his ancestors and extract from it the necessary conclusions



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