



EXPLORING THE LEGACY OF GREAT BABUR: JUSTICE AND TOLERANCE

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ABOUT ARTICLE

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Abstract: In this article, the author presents research findings within the realm of Eastern philosophy's discourse on the philosophy of love. The entry of love into the history of world civilization highlights the philosophical and anthropological significance of its role in human understanding. From this perspective, there arises a theoretical and practical need to analyze the place of love within the morphology of the individual from both a philosophical and anthropological standpoint

Examining the concept of love in its theoretical and practical dimensions becomes imperative in the context of exploring the human imagination's spiritual journey. This journey grapples with the challenges posed by the issues of human existence and its relationship with the phenomenon of love, a universal and all-encompassing force. Emotions' vulnerability, diversity, the primordial nature of love, and its role in modern human existence all converge in the complex tapestry of human life. Amidst the challenges posed by emotions, ambiguity, the reconfiguration of love, and the liberalization of sexual ethics in contemporary society, the enduring presence of love stands as a guiding star in the constellation of human existence

INTRODUCTION

During the existence of mankind, intolerance has become the cause of civil strife, strife, religious persecution, wars and ideological confrontations, expressed in fanaticism, insults, and violations of human rights. The desire to survive as an individual in social reality, as an integral society in the world,

led to the conclusion that in order to survive, it is necessary to regulate relationships among themselves and change their way of life.

The term "tolerance" today is identical to such concepts as "spirituality", "morality", and expresses the ability for mercy, humanity and mutual respect, as well as tolerance for the worldview of representatives of other countries, religions and ethnic groups, and mentality.

If you pay attention to the history of mankind, you can see that in societies where harmony, brotherhood, mutual understanding reigned, there was progress, prosperity and peace, as well as the well-being of people. On the contrary, in a society where intolerance and hostility grew, wars and conflicts raged, countries were devastated and fragmented.

THE MAIN FINDINGS AND RESULTS

No one can deny that Islam has always been an example of kindness to humanity, even in respect and tolerance towards members of other religions. Islam is not limited to respecting all heavenly religions, but is also called upon to live in peace with the representatives of these religions and put an end to strife and various hostile relations.

Babur occupies a special place in world history. He became another conqueror of India, and most importantly, the founder of the Mughal Empire, which lasted a third of a millennium. But there were other, no less important facets of his short existence in this world. Babur is an amazingly talented writer who left an immortal story of his life - "Babur-name" ("Notes" of Babur) - distinguished by both laconicism and imagery. His work, written in the Old Uzbek language, is all the more significant because in the genre of memoirs, Islamic countries in the Middle Ages and Modern times did not give the world a work equal in skill and depth of thought. Based on the totality of information and its reliability, "Babur-name" is the most important and valuable historical and prose work among those written in the Middle Ages in Central Asia, Iran, Afghanistan and India. "He was not the greatest, but much more humane than all other eastern conquerors ... and whatever people might think of him in other respects, we cannot think of him otherwise than with deep sympathy for this generous and sociable giant ...," wrote British researcher V. N. Moreland about Babur in his book "The Agrarian System of Muslim India." And yet, Babur was truly a great political and cultural figure of his era, thanks to whom today we have the opportunity to touch the treasures of Asian culture.

The role and place of Babur's scientific and literary heritage in the cultural life of Central Asia and India is truly enormous. Babur was one of the best representatives of the feudal culture that had developed in Central Asia and, above all, Central Asian and Indian historiography. Despite his very short reign in India (1526-1530), Babur

managed to some extent to unite the feudal-fragmented country. There were several hundred large and small feudal principalities in India.

Long and ruinous wars were fought between them for centuries. Feudal orders existed everywhere. All land was considered the property of the largest feudal lords.

Religion is part of state policy, all chapters were based on it states and found solutions in difficult situations. Babur was smart a commander who found solutions and became "close" to a people alien to him and traditions Babur was very delicate regarding religion, he was Sunni. In his collection of masnavi "Mubayyin" he described all religious customs and rules of that time.

CONCLUSION

As Babur notes in his will to his son and heir Muhammad Humayunu is the crown of successful social policy states of Babur and the Baburids, with unique laws and values, left to descendants. This document is rightfully considered not only historical source on the history and philosophy of Babur's state and Baburids, but also a moral code, a set of laws and values, which can be used in the practice of social development in modern multinational states. About his "Testament" Babur indicates to his son and heir Humayun about the need to pay attention to position, safety, health, earnings, working conditions of various layers, strata and groups of society, not spare no help for them in politics and government affairs relations of justice, humanity, tolerance and patience, addressing attention to various ethnic, tribal, internal religious and confessional relations within the country.

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