



EXPLORING BABUR'S REFLECTIONS ON THE PHILOSOPHY OF LOVE

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ABOUT ARTICLE

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Abstract: This article delves into the author's research findings concerning the intricate realm of the philosophy of love within Eastern philosophy. The advent of machines into the annals of global civilization has brought forth an imperative call for a philosophical and anthropological exploration of humanity. Within this context, the necessity for a philosophical and anthropological examination of love's position within the framework of human personality becomes even more pronounced.

The quest for the essence of humanity is intricately linked with the spiritual journey of existence, entwined with the omnipresent and all-encompassing force of love. Issues such as the diminishing intensity of emotions, apathy, the primitive transformation of love, and the liberalization of sexual ethics have found their footing in the modern human experience. As society grapples with these challenges, the enduring presence of love remains a focal point in the ever-evolving tapestry of human existence.

INTRODUCTION

Love is dear to everyone and desired by everyone. Everyone would like to be born, live and die surrounded by love.

Love is the common heritage of all humanity. She is a symbol of the will and power of the Heavenly Parent.

For someone who has dedicated his life to love and loves creation with all his heart, even the flowers bloom differently and the birds want to build nests in the yard.

Love is unchanging because it is the center of all vital forces.

Love and happiness are absolutely impossible to experience alone.

Love begins with sacrifice, self-giving, self-denial.

THE MAIN FINDINGS AND RESULTS

Love is for others, not for oneself. The parent exists for the love of the child, and the child exists for others and for the parent.

Love is the highest law and sacred bond that binds two or more beings into a harmonious whole.

Can parents change? Throughout all historical eras, there have never been any revolutions in parental love. No matter how many revolutions are accomplished, there cannot be a revolution in love.

When you consider the fact that divorced people and those on the verge of divorce once believed that they would love each other in life and in death, you have to admit that there is some kind of mistake involved. Basically, divorce means that the situation has changed and the two people no longer have the same relationship. This happens because two people were unable to maintain and nurture their love. Love itself never changes; Only the human soul is changeable.

Human genitals are meant for love. Although there have been many changes in history, the genitals have never changed and will never change. The problem, however, is that people don't even know about it. All problems of humanity go back to man and woman. Therefore, when men and women are completely united, the world will immediately be at peace.

The family is the unchanging foundation and core. Neither father, nor brothers and sisters, nor the government system of any country can change anything here. Moreover, even the whole world, heaven, earth and God Himself are unable to change anything. This is why the concept of "revolution" will never be applicable to the family.

The love of parents for their children, as it was in the time of human ancestors, and the love that we, their descendants, feel for our children now, thousands of years later, are no different. In turn, our descendants in several thousand years will also love their children. In love there is neither development nor end. True love is pure and does not need revolutions.

Zakhiriddin Muhammad Babur (1483-1530) - ruler, commander, founder of the Baburid dynasty and the Mughal state, in addition, he is known as a poet, thinker and historian. Babur was one of the greatest men of his time. Having created one of the most powerful empires in the history of the East, he nevertheless remained at heart an ardent patriot of his Motherland and until the end of his days he sought to establish diplomatic and friendly ties with his hometown of Andijan. His aspirations for peaceful coexistence with his hometown and in general his views on the world and on people were reflected in his now classic works, which are collected in "The Kabul Divan" (1519), then in "The Indian Divan" (1529-1530). In general, his poems, as mentioned earlier, are filled in their content with the surrounding world of Babur himself, the life and feelings of the poet. Zahiriddin Muhammad writes quite simply and briefly, explaining it this way: "Write more simply, in a clear and pure style: and there will be less work for you and for the one who reads." He uses a bright, expressive and original style. His poems reflect his personal life, environment and historical events, but the basis of Babur's poetry compose poems of love and lyrical content.

Nowadays, the theme of love takes on a new meaning, but despite this, Babur with his philosophy remains relevant in the 21st century. Love is still a manifestation of higher feelings, although a substitution of concepts occurs: people trivialize each other's feelings, seeing in people only a tool for satisfying one's own desires. To avoid an erroneous understanding of love, it is worth turning to the works of Zakhiriddin Muhammad: his work shows very clearly the true manifestations of love, as well as the value of human feelings. From a philosophical point of view, excerpts from Babur's will are also interesting, where he instructs his son and heir Humayun about the need to pay attention to the situation of all groups of people in the state, not to spare help for them, and also to be a fair and wise

ruler. These provisions are of a moral nature, so these guidelines can be classified as ethics. The desire of Zakhiriddin Muhammad Babur to convey his knowledge about morals to the younger generation are reflected in his instructions:

1. According to the poet, one must always avoid sectarian fanaticism and be in good faith with each class;
2. The people must obey of their own free will;
3. Do not destroy the god of any clan or tribe;
4. Instead of oppression, the prosperity of Islam is better, instead of the sword, favor and good deeds are better;
5. Always take an interest in the situation of your subjects.

Analyzing the main provisions of Babur's instructions, we can highlight several key points that are relevant in our time:

1. Justice. The people should not be in fear of the ruler, so that the people can trust him and not be afraid of being deceived. A ruler must strive for the respect he deserves.
2. Tolerance. Every person is equal to another, no matter what faith or background. There is no place for intolerance towards others.
3. Denial of war and violence. War is not the only way to develop a state. Everything can be resolved through negotiations. Also, the population should not be afraid of their ruler, or fear him.

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