



MORAL VIEWS OF ZAKHIRIDDIN MUHAMMAD BABUR

Bekhzod Khabibovich Khamdamov

Bukhara State Medical Institute Bukhara, Uzbekistan

ABOUT ARTICLE

Key words: Moral views, commitment, worldview, mythological character, religious tolerance, religion.

Abstract: This article analyzes the moral ideas in the work of the great thinker Zahiriddin Muhammad Bobur. The embodiment of his idea in the strengthening of national identity, in the education of young people.

Received: 21.05.2023

Accepted: 26.05.2023

Published: 31.05.2023

INTRODUCTION

Zahiruddin Muhammad Babur (1483-1530), the founder of the Mughal Empire in India, was not only a ruler and general, but also a writer and poet. According to experts, his main work - "Boburnoma" can be ranked higher than any historical chronicle compiled by palace chroniclers of that time in terms of richness and variety of material, language and style. Among the works created in the Middle Ages in Central Asia, Iran, Afghanistan and India, this work has no parallel. The truth of the information stated in Babur's last book "is confirmed by the historians of that time, Khondamir, Muhammad Haydar, Muhammad Salih, Bennai and others"[1, 10].

Babur himself writes: "...everything written here is true, the purpose of these words is not to praise yourself, in fact everything is as I wrote. In this chronicle I felt it my duty that every word I wrote should be true, and that everything I did should be as it should be." [1, 12].

THE MAIN RESULTS AND FINDINGS

Therefore, "Babur-nama" is completely the result of tireless work of the writer. The question of exactly when Babur started collecting material for the book remains open. At the same time, some events and descriptions in "Babur-nama" refer to a specific period - 1494. That is why Babur spent almost 36 years to write the book! Babur tried to hide the process of collecting material for the book, as well as its presentation on paper, from outsiders. Even those around him didn't know exactly what he meant. Babur began organizing his notes while in India, and it was probably during this period that Babur got the idea of writing a book. According to the information of Babur's daughter Gulbadanbegim, Babur set aside a special field for playing horse polo in the park in Sikri (India). Babur used to write books in a room that looked like a covered porch built on top of this minbar. Babur did not tell anyone what the book was about, not even his children. When asked about it, he replied: "You will know everything in due time." Babur died before completing the work. His sons and grandsons did not say

goodbye to the manuscript of the book. They treated the book with awe, deep love and respect. It was the most precious memory of their father and grandfather for them. During the reign of Babur's grandson Akbar Shah (1556–1605), this book was translated from Turkish into Persian three times. Then this work was called "Vakiyat-i Baburi" - "Notes of Babur". The best translation of "Babur-nama" is considered to be the translation made by Aburahman Khan. This translation was carried out at a high professional level, and quickly gained great popularity without losing its scientific value even today. A person's spiritual and religious views have their own characteristics at the core of their worldview. If the mythological worldview is related to the recognition of their otherworldly powers, then the religious worldview is related to the belief in the power of God. The form of these views is the following emotional and spiritual state of the human soul; the reflection of faith in action [2, 25]. .

In every historical period, people's religious views played an important role in their lives. It should be noted that religious worldview is not the only way people and man's relationship with the outside world. Currently, religion plays an important role in the regulatory activity related to the resolution of life contradictions. The special importance of religion in raising a perfect generation. Today, it is increasing more and more. The moral basis of any work is the moral-religious core created from the fate of a person, including his own beliefs, positions, and views. Analysis methods such as description, comparison and contrast were used in the work. While reading "Boburnoma", we involuntarily sympathize with his work, actively evaluate the events and characters of historical figures - literary contemporaries, certain beliefs. Islam is the moral and religious pulpit of Zahiruddin Muhammad Babur. The spiritual potential of Babur's works is determined by the desire to know God, to achieve justice, and to regain "the lands that belonged to the Turks from ancient times." [2, 98-99].

Babur was completely free from religious bigotry and treated even pagan Hindus with a tolerance rare for his time. The authorities did not make him a tyrant, a petty tyrant, or a pleasure-seeker. Using everything that money and wealth gave him, he always observed reasonable moderation and had no desire for luxury. Even the famous Kohinoor diamond gifted to him by the Raja of India, he gave it to his son that very day and never thought about it again.

Most of the researchers of Babur's creative heritage have emphasized and still note that it is of great importance in the process of more effectively introducing young people to universal and traditional Eastern spiritual values. Basically, this applies to people who believe in the religion of Islam. Although there are many works of Islamic theologians, it is religious

Zahiruddin Babur's views were the least studied by historians and literary scholars. Researcher A.A. Aliyev emphasizes that Babur's "Muboyan" is a unique treatise on Muslim jurisprudence, which appeared very timely and should serve to significantly stabilize the state's tax system. The well-known scientist S. Ganiyeva said that the tradition of addressing the topic of faith and religion was continued in the works of Babur's descendants - Humayun Mirza, Akbarshah, Daro Shukuh. It is worth noting that the researcher S. Namozov, when describing Babur's personality, paid attention to the sincerity of his faith. Zahiriddin Muhammad Babur, the translator of Khoja Ubaydallah Ahror's "Parental Treatise", the author of the wonderful works "Baburnoma", "Muboyan", has reached perfection not only in "earthly" sciences, but also in knowledge of the basics and sciences. Subtleties of Islam. When we talk about his legacy, let's not forget that he is a poet, the author of the great works "Baburnoma", "Muboyan", translator of "Parental Treatise" by Khoja Ubaydallah, and he is also a deep thinker.

His work was not presented to the reader for a long time. There was a lot of criticism against him. After his death, few people dared to pay attention to the religious aspects of his creative work, especially during the Soviet era.

The study of Babur's views allows us to more clearly show the formation of his religious and philosophical outlook as a synthesis of Islamic and Sufi teachings. Babur's religious-philosophical work is based on the translation of "Boburnomf", "Muboyan" and "Parental Treatise" by Khoja Ahror. One of the important aspects of these works is the religious content. Based on his status as a poet, he considers himself a disciple of a Sufi scholar. By reading his memoirs, one can easily see how early Babur began to analyze his actions, how early he began to think about the meaning of life, and to what extent he thought about eternal life. [3, 17-18].

About human existence and characteristics of human society. Orientalist V. Bartold gave a high assessment to the author of memoirs: "Babur left autobiographical writings that were rightly recognized as early as the 16th century. a classic work of Turkish prose. A deep familiarity with Islam and Persian culture did not prevent Babur from writing Turkish in a simple and clear manner, and the fact that the adjectives in his speech are appreciated by the readers indicates a healthy literary taste."

It is known that Babur was a true Muslim, a just ruler who received the title of Ghazi. Therefore, he does not believe in a number of superstitious beliefs and false rituals, brutally exposes them.

CONCLUSION

In conclusion, we can say that Babur, as a scholar of jurisprudence and an encyclopedist, used religious sciences in his work, relied on the Holy Qur'an and the scientific works of great thinkers. A clear proof of this is his book "Boburnoma".

REFERENCES

1. Бабур Захир ад-дин Мухаммед. Бабур-наме (Записки Бабур). Ташкент: Главная редакция энциклопедий, 1993., с.10
2. Бартольд В.В. Культура мусульманства. 1998, 112 с. Публикуется по изданию: Первое издание - 1918.
3. Chorjeva M. A. STATE OF STUDY OF THE PROBLEM AND THE METHODOLOGICAL BASIS OF THE RESEARCH //The American Journal of Political Science Law and Criminology. – 2023. – Т. 5. – №. 04. – С. 82-92.
4. Чориева, М. (2023). РЕЛИГИОЗНЫЕ ДОКТРИНЫ "ШАХНАМЕ". Farg'ona Davlat Universiteti Ilmiy Jurnal, (1), 195–198. https://doi.org/10.56292/SJFSU/vol28_iss1/a195-198
5. Chorjeva M. A. PHILOSOPHICAL IDEAS IN FIRDAUSI'S SHAHNAMEH //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES. – 2022. – Т. 3. – №. 10. – С. 46-52.
6. Благова Г.Ф. Бабур-наме: язык, прагматика текста, стиль / Г.Ф. Благова. М., 1946
7. Чориева М. А. ТЕОРЕТИЧЕСКИЕ И ИДЕЙНЫЕ ИСТОКИ ФИЛОСОФСКОГО МИРОВОЗЗРЕНИЯ ФИРДАУСИ //ФИЛОСОФИЯ И ЖИЗНЬ МЕЖДУНАРОДНЫЙ ЖУРНАЛ. – 2022. – №. 2 (17).
8. Khabibovich H. B. SUFI PHILOSOPHY IN THE WORKS OF JALALADDIN RUMI //American Journal Of Philological Sciences. – 2022. – Т. 2. – №. 12. – С. 21-28.
9. Khamdamov B. K. LIFE AND ACTIVITIES OF ZAKHIRIDDIN MUHAMMAD BABUR //The American Journal of Political Science Law and Criminology. – 2023. – Т. 5. – №. 04. – С. 77-81.
10. Choriyeva M. A. THE THEORETICAL ORIGIN OF FIRDAUSI'S PHILOSOPHICAL WORLD VIEWS.(ANALYSIS OF PART 1) //Journal of Social Research in Uzbekistan. – 2022. – Т. 2. – №. 04. – С. 34-39.
11. Choriyeva M. A. The theoretical origin of firdausi's philosophical world views.(analysis of part 3) //Builders Of The Future. – 2022. – Т. 2. – №. 03. – С. 7-12.

- 12.** Hamdamov B. K. POET, PHILOSOPHER AND MYSTIC JALAL AL-DIN AL-RUMI //European International Journal of Multidisciplinary Research and Management Studies. – 2022. – T. 2. – №. 10. – C. 243-246.
- 13.** Aliyevna C. M. FIRDAUSIYNING “SHOHNOMA” ASARINING MIFOLOGIK ASOSLARI. – 2022.