



The Problem of Islamic Ethics and Aesthetic Ideal Harmony in "Baburnama"

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Abstract: Zahiriddin Muhammad Babur, who left an indelible mark on the history and culture of Uzbek statehood with his skillful politics and rich poetic heritage, occupies a high place not only in the history of our country, but also in the history of the nations of the world. The spiritual heritage of our great ancestor has been studied from various aspects by a number of our compatriot scientists and foreign historians. In this article, we will talk about one of the lesser-known aspects of this famous history, the religious and mystical views of Mirza Babur.

Keywords: philosophy of Sufism, doctrine of Naqshbandism, perfection, Babur's personality, faith, spiritual support, rules of the Sunni sect.

INTRODUCTION

If we look at history, Sufism teachings were widespread and developed in the Movarounnahr region in the XIII and XV centuries, especially during the time when Babur lived. As a result, Sufis played an important role in the lifestyle of the peoples who lived in this area, they actively participated in the social and political processes of that time, and gained a special respect and rank among the common people. Sufism is a trend that exists in almost all religions. It is a direction to go deeper into the spiritual side of a person and pay more attention to it. This is more common in some religions than in others. In India, there are Indian poor people who pay a lot of attention to the spiritual side.

In their own way, they inflict pain on their bodies in order to elevate and purify the soul. When Islam came, it brought equality between spiritual, physical and intellectual life. So, in the Islamic view, man consists of body, mind and soul. A Muslim must pay his dues to each of these parties. The Prophet, may God bless him and grant him peace, would reprimand him severely if he saw that some of the Companions went to Guluv in one of these directions.

For example, Abdullah ibn Amr ibn al-As fasted continuously, prayed without sleeping, and abandoned his family and family duties. Then the Prophet, may God bless him and grant him peace, said to him: "O Abdullah, surely your eyes have a right to you. And of course, your people have rights. Surely your wife has a right to you. Of course, your body has a right to you. So, give each of them their rights," they said [3].

In his book "Islam, Sufism and Morality", the accomplished scientist from Turkey Mahmud As'ad Joshon says: "From the Timurids, Zahiriddin Muhammad Babur, the great sheikh Said Amir ibn Mawlana Jalaliddin Khojagi Kosani Makhdumi Azam, considered him a spiritual peer. those who knew, supported that person and followed his advice" - writes [1]. Another scientist B. Torayev

Makhdumi Azam, not only in Movarounnahr or Khorasan, but also in India, has many admirers. supports the above information[2].

In particular, one of the representatives of the Naqshbandi sect, who played an important role in the socio-political, cultural and intellectual development of the peoples of Central Asia in the second half of the 15th century, it is worth mentioning Hazrat Khoja Ubaidullah Ahror. Hazrat Khwaja Ubaidullah is a historical person who enriched the theoretical and practical aspects of the Naqshbandi Tariqa and contributed to the popularity of this teaching. He was born in the month of Ramadan 806 Hijri (March 1404) in Bogistan from Shosh-Tashkent region. His father, Khoja Mahmud, and his grandfathers were enlightened people and engaged in agriculture and commerce. On his mother's side, Khoja Ahror is connected to the famous Sheikh Khavandi Tahir.

Babur Mirza made it sacred to practice the Naqshbandi sect of Khojagan, which belonged to this great family, from Sahibgiron Amir Temur to his father Sultan Umarshaikh Mirza. He considered himself to be a master in the world. Hasankhojo Nisari writes the following lines in "Muzakkiri ahbob", confirming our opinion: "King Babur had a relationship with the noble family of Naqshbandi. His great-grandfather and royally celebrated father had a will to Hazrat Khoja Ahror. King Babur also paid tribute to this noble family hour by hour and did not forget to do this for a minute. He used to open the door of grace to all dervishes and perform the work of ordination"[9].

We get the true information about the religious views and lifestyle of Abusaid Mirza and his sons, who ruled in Mavorunnahr Khurasan in the 15th century, directly from "Baburnoma" of Zahiriddin Muhammad Babur.

As you get acquainted with the text of the work, Babur appears as a person of high faith. While thinking about his father Umarshaikh Mirza and his brothers Sultan Ahmad Mirza and Sultan Mahmud Mirza, Babur first of all draws attention to their faith, sect, and fulfillment of Islamic obligations [5].

According to the information in "Boburnoma", in spite of the fact that in the life of the mirzas in Timuriza, who ruled during this period, there were cases of indulging in excesses, they tried to adhere to the rules of the Sunni sect, and expressed their wishes to Hazrat Khoja Ubaidullah, the successor of the Naqshbandi sect.

He spoke about his father Umarshaikh Mirza and emphasized that he was a pure believer in the Sunni sect, he did not skip the prayer and "paid all the punishments of his life" and "... he had a will for Hazrat Khwaja Ubaidullah and was a frequent visitor to his conversations." . Hazrat Khoja also called him a child" [6] - he says.

Like Zahiriddin Muhammad Babur Abdurrahman Jami and Alisher Nawayi, he did not communicate directly with His Holiness Khoja Ubaidullah. Because his social activities mainly started after the death of Khoja Ubaidullah. But from his youth to the end of his life, he not only had good knowledge about Hazrat Khwaja Ubaidullah, his sect and his family, but also treated this family with special respect, always sought help from Hazrat Khwaja Ubaidullah's spirit, read his works and even wrote "Walidia He also translated his work into Turkish. If you refer to "Baburnoma" in this regard, you can find various opinions related to Babur's master Khoja Ubaidullah and his children. First of all, it should be noted that Babur mentions Khwaja Ubaidullah in his work as "Hazrat Khwaja Ubaidullah", "Hazrat Khwaja", "Khwaja Ahrar" and uses the phrase "Hazrat Khwaja Ubaidullah" more often [7].

Talking about the faith and religious views of Zahiruddin Muhammad Babur is on the one hand easy, but on the other hand it is a somewhat complicated matter. This situation is related to the experiences of Babur's psyche, his complex life path, and it is revealed on the basis of the truthful information he gave about himself and his relatives in his rare work "Vaqo'e". The images of his faith during the declines, pains and helplessness of his hard life, especially the images of his help from the priest of Hazrat Khwaja Ubaidullah and his descendants, who had a high rank during the Timurid period, are reflected in the lines of "Baburnoma" as a bright light in Babur's psyche. is enough.

To sum up, Zahiriddin Muhammad Babur followed religious beliefs and Sufism teachings in his politics. Through this, peaceful coexistence of representatives of different nationalities in the country, social cooperation, religious tolerance, and interethnic harmony are ensured. Of course, the ruler's religious beliefs are of great importance in state administration, both from the point of view of conscience and from the point of view of raiyat. After all, all the Babur kings gained high respect in

the eyes of the people of the country due to their complete faith, honesty and justice, and they are still recognized as such.

The founder of this kingdom, the great general and statesman Zahiriddin Muhammed Babur Podshahi Ghazi, was also a strong religious believer and ruler of faith. Even though most of his life was full of battles, he always strives to walk cleanly and honestly, he does not miss the five daily prayers, and with his incomparable intelligence and the depth of religious and theological knowledge, he has a great reputation among scholars, scholars and religious leaders. ' had won.

Babur Mirza bequeaths to his children to believe in Hazrat Khwaja and his descendants. In particular, in his letter to his son Komron Mirza, he advises: "Taqi Movorounnahr eli bisyar sodalavh eldurlar. No matter how many inabilities they have, they can be trusted. The candle of Takhsis ul Kursi Shabistan is anwari, and Hazrat Khwaja Ubaidullah, the leader of Aya Gulistan, may they help, and the state of these works is the favor of the saints.

If the murid and companions of that line come to you as kings, you should respect their honor and honor and do not blame them. Everyone is in love, and they love the dog of lovers" [8].

Babur Mirza's children cherished their father's will, they were devoted to the Naqshbandi family and the descendants of Hazrat Khwaja.

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