

**JUSTICE AND TOLERANCE OF THE GREAT BABUR****Behzod Khabibovich Khamdamov***Lecturer**Bukhara State Medical Institute**Bukhara, Uzbekistan***ABOUT ARTICLE**

**Key words:** philosophy of love, vostoyanaya philosophy, aspects of love, concept, categories, principles

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**Abstract:** In this article, the author presented his research results on the issue of the philosophy of love in the philosophy of the East. The entry into the history of world civilization of the machine leads to the emergence of an urgent need for a philosophical and anthropological approach to the study of humanity. In this context, the theoretical and practical need for a philosophical and anthropological analysis of the place of love in the morphology of personality is strengthened. The scientific search for the human principle is associated with problems of the spiritual way of being, with the phenomenon of universal, all-encompassing love. Weakening of feelings, indifference, primitivization of love, liberalization of sexual morality have taken root in the existence of modern man.

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**Kalit so'zlar:** sevgi falsafasi, vostoyanaya falsafasi, sevgi jihatlari, tushunchasi, kategoriyalari, tamoyillari

**Annotatsiya:** Muallif ushbu maqolasida Sharq falsafasida ishq falsafasi masalasiga doir tadqiqot natijalarini taqdim etgan. Mashinaning jahon tsivilizatsiyasi tarixiga kirishi insoniyatni o'rganishga falsafiy va antropologik yondashuvga shoshilinch ehtiyojning paydo bo'lishiga olib keladi. Shu nuqtai nazardan, muhabbatning shaxs morfologiyasida tutgan o'rnini falsafiy va antropologik tahlil qilishning nazariy va amaliy

ehtiyoji kuchayadi. Insoniy tamoyilni ilmiy izlanish ruhiy mavjudot yo'li muammolari bilan, umuminsoniy, hamma narsani qamrab olgan sevgi fenomeni bilan bog'liq. Tuyg'ularning zaiflashishi, befarqlik, sevgini primitivlashtirish, jinsiy axloqni liberallashtirish zamonaviy insonning mavjudligida ildiz otgan.

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## СПРАВЕДЛИВОСТЬ И ТОЛЕРАНТНОСТЬ ВЕЛИКОГО БАБУРА

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### О СТАТЬЕ

**Ключевые слова:** философия любви, восточная философия, аспекты любви, понятие, категории, принципы

**Аннотация:** В данной статье автор изложил свои результаты исследования по вопросу философии любви в философии Востока. Вхождение в историю мировой цивилизации машины приводит к возникновению острой потребности в философско-антропологическом подходе в изучении человеческого. В таком контексте усиливается теоретическая и практическая необходимость философско-антропологического анализа места любви в морфологии личности. Научный поиск человеческого начала сопряжен с проблемами духовного образа бытия, с феноменом универсальной, всеобъемлющей любви. Ослабление чувств, безразличие, примитивизация любви, либерализация половой морали укоренились в бытии современного человека.

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### 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.

## THE MAIN RESULTS AND FINDINGS

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.

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.

## CONCLUSION

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. 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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