



PHILOSOPHY OF LOVE IN THE WORKS OF BABUR

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ABOUT ARTICLE

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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.

ФИЛОСОФИЯ ЛЮБВИ В ТВОРЧЕСТВЕ 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.

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.

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.

THE MAIN RESULTS AND FINDINGS

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.

Zahiriddin 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.

CONCLUSION

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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