



Z AHIRIDDIN MUHAMMAD BOBUR'S ETHICS AND AESTHETIC FUNDAMENTALS OF ISLAMIC AND SUFFICIAL IDEAS

Juraeva Dilafruz Jamurodovna
Samarkand State Foreign Languages
Institute Researcher

Article history:	Abstract:
Received: 17 th January 2022 Accepted: 14 th February 2022 Published: 27 th March 2022	The article deals with the fact that in the works of our great ancestor Zahiriddin Muhammad Babur, the spiritual maturity of a perfect man is expressed in his pursuit of beauty. In Babur's philosophical views, man and his moral and aesthetic upbringing are highlighted as the main object.
Keywords: Man, education, morality, spirituality, aesthetics, behavior, religion, hadith, faith, science	

The history of our country, the scholar who raised the idea of a perfect man to another high level is Zahiriddin Muhammad Babur. Babur points out the differences between people in society and the main reasons for such differences. In this case, two factors are mainly considered: the behavior of people, customs and living conditions of different peoples. Comparing these two factors, Babur prioritizes moral relations in the life of society. Because moral relations, in his opinion, determine the spiritual health of behavior, contribute to the development of science and culture, ensure the spiritual and moral health and stability of society - the spiritual and moral health of society, encourage people to mutual understanding and cooperation. forms feelings of love and trust, unites people and lays the groundwork for the elimination of all evil and injustice. According to Babur, God created the world because of man, because the purpose of creating the world was to create man. Because man is the caliph of Allah on earth, the treasure of divine knowledge is enchanted in the human heart. Man is the guardian of this treasure. If one opens this talisman, if one realizes oneself, one will put it ancient to greatness. Thus, perfection consists in understanding oneself and the Lord.

The spiritual maturity of the perfect man was expressed in his striving for beauty. The means to achieve beauty is love, "he said. According to him, a person's spiritual maturity is achieved through the training of the nafs. These ideas are described in detail in the book "Boburnoma" by Zahiriddin Muhammad Babur. Alloma can be enjoyed by man by observing his lofty ideas with his mental activity. Creating satisfaction from mental activity is the highest level of pleasure for a person. It was said that spiritual enjoyment and contentment arise from the mental (human) power of the nafs and lead a person to spiritual ascension. A perfect man for human beings is an ideal, possessing all worldly and divine knowledge, his soul is full of the Absolute Spirit, full of grace and prophecy, his image is beautiful, and his heart is pure. Thus, the most perfect of all perfect human beings is the most intelligent and the wisest. A perfect man is a noble person who grows out of human society. He may have attained perfection in the process of moral purification. Therefore, every pure moral person can strive for perfection and get a share in this path. According to our elders, the highest sign of perfection is to follow the path of Truth and benefit the people. The more one benefits people with his words, deeds, and intentions, guides the wicked, and sacrifices in the way of the Truth, the more perfect he is.

Zahiriddin Muhammad Babur's aesthetic views on the relationship of plants, animals and man to the external environment, the problems of their aesthetic taste, lack of sense of elegance, the love of beauty, its transformation into a perfect human being, relative and absolute beauty, the difference between prayer and art, inner intelligence and pays special attention to issues such as inner vision, inner perception. As you become acquainted with Babur's aesthetics, you will be convinced that he is literally the founder of mystical aesthetics. In his works, he focuses on the most delicate issues of religion and aesthetics.

Zahiriddin Muhammad Babur, the issue of moral beauty is analyzed in connection with such issues as beauty and love, freedom of will, destiny, intention. It is precisely when it comes to the issue of moral beauty that the interrelationship and interdependence of aesthetic and moral ideas in the work of the thinker becomes more intense. That is, the development of the interrelationship of morality and beauty is evident by expressing opinions on the issue of moral beauty. In Babur's work, the issue of moral beauty is explained in relation to the concept of the perfect man. In his view, moral beauty is the most basic sign of a perfect man. In general, all the possibilities of perfection are manifested in man by means of fine morals. Indeed, the essence of Islam is good morals. Verse 149 of Surat an-Nisa 'says:

The great poet, historian, and scholar Mirza Babur sent a letter to his son Humayun with paternal advice, urging him to be just, truthful, honest, humble, and faithful:

When you reach the state, do not forget the working people,
Don't hold yourself back for these five days.

In any period, the spirituality of the nation has been determined by scholars and believers. From the perfection of mankind and the progress of science and technology, it is clear today that humanity can demonstrate its human qualities and save the whole world from inevitable destruction. To do this, we must achieve a high level of spirituality on the basis of unity of knowledge, knowledge and faith in the formation of human qualities. The perfection of mankind, the development of society and the state depend directly on the people of knowledge and faith. We can see this in the Qur'an and the Hadith. In the hadiths, believers include not only religious worshipers, but also people who are knowledgeable, masters of a profession or profession, well-mannered, and have deeds. In the authentic hadiths of Imam al-Bukhari, we can see the following opinions about the believer, the sinner and the disbeliever. A believer learns the knowledge of Allah in depth and learns the guidance that Allah has sent to himself and teaches it to others. Wicked - learns science and teaches people, but does not practice himself. Unbelievers do no good to society, the state, the people, but they undermine the progress of humanity. People who are dishonest, unclean, hypocritical, corrupt, have no knowledge or profession, and do not bring any benefit to society can be included in the ranks of unbelievers. Such people do not hesitate to sell their people, state, nation and faith. Therefore, it is necessary to form human qualities, intellect, spirituality in a person and direct him to noble goals, that is, to goodness, creativity.

If a person acts on the basis of his conscience, he will not harm the laws of nature, but will move towards faith. , the people, living with love for the Motherland, is understood to have a just, noble character. It is clear from these thoughts that it is harder to be a believer than to believe in a religion, so a believer burns for the prosperity of the nation, not for his own pleasure, and does not betray his homeland and people. In educating a believer, it is first necessary to form righteousness and purity through enlightenment, knowledge and spirituality. Researcher Jurahon Sayyid Awliyakhon, based on the hadiths of the Prophet Muhammad, ¹admits that: After all, ilm or q ali man owns internal world understands , thus together internal and tash q i olam unit to the body is coming . As a result, man turns to faith. Therefore, it is not correct to understand that all religious people are believers, because even if they look religious, they may be low in spirituality or poor, but they may be rich in spirituality and morality, even if they do not believe in any religion . Those who follow religion without knowledge will follow the same path as those who have gone astray. Today, extremist movements under the guise of religion are carrying out their nefarious intentions through the same ignorant and unbelieving people.

So, knowledge protects the soul from ignorance, leads a person to look deeply into the world, to find a way out of it in times of need, to understand what is lawful and what is unlawful, to prevent misfortunes, and to lead humanity to faith in general. That is why our thinkers did not say in vain that "Learning science is possible even if you go from China" or "An hour of thinking is better than a year of supererogatory prayer ." Because through science, man weighs his every action on the scales of reason and thinks. The creation or destruction of any idea that is the product of thinking is applied to life on the basis of a person's faith and conscience. Today, the formation of a high spirituality, creating a commonality between science and faith, is of particular importance.

LIST OF REFERENCES:

1. Important stages in the history of socio-ethical and humanistic thought in Uzbekistan. -Tashkent .: Philosophy and Law Publishing House. 2007.
2. Zahiriddin Muhammad Bobur. "Boburnoma". - Tashkent. Star Publishing. 1990.
3. Mirzaev I. Babur's enlightenment. - Tashkent. Teacher Publishing. 1996.
4. Stepanyants M.G. Oriental philosophy. - Moscow, 2001.