

BABUR'S WORK AS A PHILOSOPHY OF ETHICS AND LOVE

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Abstract

In this article, the author analyzed and described the sociocultural and scientific environment of Transoxiana and India in the 16th-17th centuries. The reasons for the stability and prosperity of the Mughal state, and the collapse of the empire. The author identifies the factors for the remarkable growth of the culture of the Mughal Empire.

Keywords: Great Mughals, heyday, fragmentation, centralization, empire, culture.

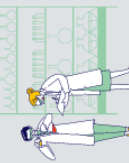
Introduction

"Baburnama" is one of the historical and literary monuments. This is Zahiriddin Muhammad Babur (1483 - 1530), who managed to collect and skillfully present valuable materials for historians, ethnographers, geographers, linguists, and anyone studying the social structure and political life of the peoples of Central Asia.) is an autobiography. Iran, Afghanistan and North India at the end of XV-XVI centuries. "Babur-nama" is also of great importance for the history of the culture of the peoples of the East, because compared to many other historical sources of its time, this work has undeniable advantages both in terms of content and the style of description. presentation.

In all times, when talking about the phenomenon of Babur, his role as a ruler and a poet is meant. The former cannot exceed the latter. And the goal of his destiny: rule and poetry. The fate associated with two incompatible types of activity can lead to something insurmountable: government policy, the sad suffering of creativity ...

Since antiquity, philosophers have accepted that in love there are different tendencies and even dualism. Plato concludes that Eros unites all types of love, that love for the eternal gives rise to beauty. Thus, love is a manifestation of human essence, and the god of love causes people to feel blissful. And his student Plotinus - pure love and sensual love. From this difference follows the dual direction of love: one leads to desire or guilt, while the other remains selfless, pure and benevolent.

The first form seeks to conquer the beloved, who becomes the object of desire because the lover experiences a lack that he thinks he can fill by possessing the beloved. In his quest, he is ready to use all means, so his love can be fraught with dangers such as selfishness, enslavement or exploitation of others. On the contrary, true love remains reasonable and benevolent. Bergson adheres to this concept of the dualistic tendency of love when he distinguishes love for oneself from love for others, while recognizing the superiority of the latter. He rejects self-love addressed to the ego, which can lead to the objective need of others, because "the mind,



in love with itself, then only seeks in the external world a pretext for the materialization of its ideas.” It's clear that this

love that strives for self-esteem feeds on illusions that reinforce pride and vanity. In other words, a man in love with himself always strives, either explicitly or implicitly, to gain the respect of others. This desire for self-affirmation contradicts the social law, which prohibits putting one's own interests above the interests of the group

Love is one of the highest values of human life, the formation of which reflects the entire spiritual and cultural path of humanity. At each stage of historical development, there is originality in the affirmation of this value in human existence.

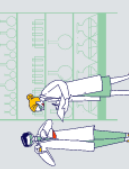
Nevertheless, there remains interest in that significant “turn” in the understanding of love, which was carried out by the thinkers of the Renaissance, primarily on the basis of Neoplatonic mysticism and the hedonistic principle. The author's goal is to show the importance of these approaches for modern culture. The ideal in love is the harmony of spirit and body, however, this general attitude for the era is complemented by the author's original vision of the phenomenon of love.

According to philosopher Mirzo Babur, love is fundamentally connected with expectation. Indeed, many people expect reasons for love - as if love were the result of choice. More precisely, it is not a choice, since we do not choose either love or the person we love.

We can conclude that love in BABUR's worldview has a moral basis. Nevertheless, despite all the normativity, Babur's understanding of love is multifaceted, which is repeatedly emphasized in “Baburnama”. “However, all love is transitory in nature, with the exception of spiritual love and especially love for God, where God is the “first object of love.” The real and ultimate goal of love is “the awakening of the soul from torpor and stupidity” and its direction from the bodily-sensory world to the spiritual world.” Love for wife, children, parents, friends - all this is a projection of Divine love, the only one that exists.

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