

Moral and Aesthetic Views of Zahiriddin Muhammad Babur

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ABSTRACT

this article presents the moral and aesthetic views of Zahiriddin Muhammad Babur, including the example of the works "Baburnoma" and "HattiBaburi", the culture of his time, the moral appearance of the rulers and their morals, aesthetic attitude to the environment.

KEYWORDS: *spiritual heritage, "Baburnoma", "HattiBaburi", ethnography, historical and memoir work, aesthetic landscape, diplomatic relations*

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The work of Zahiriddin Muhammad Babur(1483-1530), who lived and worked in Uzbek classical literature at the end of XV and beginning of XVI centuries, has been studying his personality for many years. Babur created works with apples, but many of them have not reached us yet. The spiritual heritage of Babur, as part of the entire human civilization, reflected the socio-economic, ethno-cultural, natural Lanterns of his time. Babur made a worthy contribution to the treasure trove of Uzbek science, created scientific and artistic works, organized an important stage in the development of scientific development of this sphere. At the same time, it laid the foundation for the development of artistic and philosophical thought.

Sources say that the great work of Babur is "Baburnama", and they also call it "Vaqoye". This great memorial is dedicated to the events of 1494-1529 in Central and small Asia, in the middle and Middle Eastern countries. There are more than a dozen copies of the book of "Baburnoma". The Work Is In Kazan N.I.Ilminsky (1857), the Lady Beverij in London (1905) published. In Uzbekistan, professor Fitrat first published pieces of the work in 1928. In 1948-1949, two volumes of "Baburnoma" were

amended in 1960, 1989, in 2002 and subsequent years, refilled editions were carried out .

The "Baburnama" is a royal work of the Babur, which is a rare source of knowledge about the history and culture of the present-day peoples of Central Asia, Iran, Afghanistan, India and Pakistan, their era. In this game, the unique nature of the territories, the products of production, the personalities of the rulers and their moral appearance are revealed. The Researcher I. Suleymov studied the psycho-artistic aspects of the victory and defeat of the Babur personality, and found his proof in science that "Baburnoma" is a large monumental historical – memorial work covering the last decade of the XV century in Central Asia, Afghanistan, Iran and India, and the near 30-year history of the XVI century. Babur came to the conclusion that in this memoir he describes historical events not only as an observer, but also as a direct participant.

The central image in this work is that of Bobur himself. The reason why the "Baburnoma" interested the people of the world in science is the sources in this work, the peoples and their characters. About the English researcher Elfiniston "Boburnoma" "and its

author:" her personal feelings are of any exaggeration or refinement, the style is simple and bold, at the same time Lively and expressive. He clearly describes the biography of his contemporaries, their appearance, customs, aspirations, interests and deeds as reflected in the mirror. In this respect, the "Baburnoma" is an example of the only truly historic image in Asia."This game contains rich information about the peoples of Central Asia, South Asia, India and Ethnography, natural location. It is not surprising that this factor played a key role in the rapid translation of the work in different languages.

The city, in which Babur visited or ruled, illuminated the geographic breadth of the regions, the aesthetic landscape of its natural landscape. These landscapes now clarify issues such as the structure, cartography and ownership of cities and territories. For example, when describing the city of Samarkand in the "Baburnoma", it is said that " the city of Samarkand is a wonderful city of oresta. There is a feature of this city, as such, it will rarely be in the city, that is, each craftsman has a separate market, does not mix with each other, this is an interesting picture. There are good breads and chefs. In the Universe, good paper comes out of Samarkand.

On the side of Konigil Inkab (Karasuv), this Karasuv is also called Abirahmat."Babur firmly adhered to moral and aesthetic principles in his work. His period is described such an object as a person, Nature on the basis of the norms of beauty, moral principles. "This style of Babur is very hands-on to the reader in creating an image of the person being assessed and coming to a conclusion about it, giving a clear assessment of the events that are taking place. important points such as the nature of the character, including, most importantly, morality as a criterion, military ability, attitude to subordinates, generosity or greed, attitude to and observance of Islamic beliefs, lack of trade, knowledge, poetry, drinking wine or incentive to do so, military skills, scale in creative work" indicate that the moral-aesthetic evaluation criterion in the author's creativity is based on high ideals.

So, Babur is considered a person who has given creative ideas for his time, starting a new era of political, artistic-aesthetic, moral-spiritual development. If we study the Babur personality, artistic-theoretical works, reveals the psychology of the personality of his artistic style, we study the philosophical-political achievements and shortcomings, we know the Babur personality as the master military-tactical commander of his time, strategy, political figure, we learn through the prism of moral-aesthetic views, the lyrics of the Babur

personality are unique creativity, high moral leads to evaluation.

Babur, having lost all hope from the Samarkand throne, as soon as he conquered the Kabul, intensively entered the formation of the state, regulated the Army, established a strict internal discipline. Babur looked like his own land in Kabul " creativity, beautification, profession-he sends starting work on the development of craft and agriculture. "Bagishahroro", "Bagijahonoro", "Ortabag", "Bagivafo"and" Bagibobur" as well as "camp". At the place where the Babur himself was located, he described the mountain, the adir, the river and the relief, engaged in such works as the preservation of rare phenomena in Nature – Plants, Animals and the world of nabobots. Around the Kabul, he was engaged in planting works, bringing to Central Asia specific architecture, samples of creativity, unique trees in gardens.

In addition to the above-mentioned creativity of Bobur, he created "Xatti Boburiy". In "Xatti Baburiy" the author edited the Arabic alphabet and adapted it to the criteria of Turkish language and pronunciation in order to simplify and facilitate writing .Because of the complexity of the Arabic alphabet, the difficulty of its study in Turkic languages, it created the Alphabet "Hatti Baburiy". In the statehood, which he built, he developed norms of time, improved the postal system and carried out many more reforms. Movarounnahr was the reason for the penetration of culture in the East.

There is such a social view as the Central Asian thinker, who put forward his demands on the ruler, the virtuous person (like Farabi). For example, when he counted the qualities of the mighty king, he said, "in short, the original quality of the eight was characteristic of his breed: one was high in the happiness ; the second was high in the bounty; the third was high in the province; the fourth was the province refrain; the fifth was the administration; the sixth was the; the eighth is to do justice" "Babur has identified the characteristics of people close to him and summarized the seeds of their social origin in diplomatic relations.

Babur consistently described the events in his life as a historical person, describing the form-shamoyliva of the great statesman, creators and contemporaries, describing the FE'l-ator on the basis of very moral and aesthetic requirements.

Babur describes the personality or natural landscape of his time, first came the list of Great Statesman, writer and poet, painter and calligrapher who lived in

Movarounnahr and Khoroson at the end of the XV century and the beginning of the XVI century;

secondly, it has also reflected in detail the appearance, behavior, personality, important and special features of work and deeds of people who are contemporaries to themselves, their position in the life of society;

in the third, he does not list the signs of his own character and behavior in any of his works and takes the reader as an active participant of all the events described in his works;

in the fourth, The Battle of Babur continues, sometimes even in walks full of long wanderings, in anticipation of creativity, in literary conversations, aesthetic pleasure from natural phenomena. The organization of the evenings organizes the state of relaxation in meetings, a meeting with friends;

in the fifth, Babur influenced by his contemporaries, unruly Revenge of the era, is rich in beautiful sermons, full of life pleasure, rich in contemporary troubles ruboiids, Gazals are over, “encourages a person to good, generosity, knowledge, occupation. His advice is based on the idea that man is alive with knowledge, and science with man.”

