

A PERSON WITH HIGH SPIRITUALITY AND FAITH

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<https://doi.org/10.5281/zenodo.10577897>

Abstract. *The article shows the whole spiritual and spiritual world of our Uzbek language and literature, the meaningfulness of each word and the deep information of the colorful and bright great word artist Z. M. Babur. The land and land of the poet. beautiful verses on the subject are highlighted and analyzed.*

Keywords: *legality of artistic creation, tradition and gradual development, word art, possibility of image, alternative revolution, Islamic enlightenment, nation, thought, richness and development of language, classical literature.*

Spirituality is the most powerful spiritual and spiritual factor that distinguishes a person from all other creatures. When it is said that man is the culmination of nature, of all beings, this characteristic of him, that is, the possibility of becoming the owner of high spirituality, is meant. We do not see this possibility in other creatures. Material things give a person physical nourishment and strength, spirituality gives him spiritual nourishment and strength. Contentment with only material security is characteristic of unconscious and spiritless creatures. The pursuit of spirituality is a virtue unique to human beings who possess a soul and mind. Spirituality is an incomparable force that calls a person to spiritual purification and spiritual growth, a person's inner world, strong will, faith is an incomparable force that completes his faith, awakens his conscience, and is the criterion of all his views. I was convinced that spirituality does not have time, modernity, it is always with the times.

On the occasion of the death of his father Umarshaikh Mirza, Zahiriddin Muhamad Babur describes his mother, aunts, uncles, their identity, character, which region they ruled, etc. "This Shahbegimdin Khan had two sons and two daughters. For this reason, I was Sultan Mahmud Khan, the youngest of the three daughters mentioned above, some Khonik Khans say in Samarkand. Sultan Mahmudkhondin Jr. was known as Sultan Ahmad Khan, known as Olachakhon. Those who call Olacha's wajhi tasmiya muni, in Kalmyk and Mongolian, the killer is called "olachi".

Also, the text is brief, but it is clear from this passage, which is an expression of important information, that while saying that Yunus Khan had two sons and two daughters from his wife named Shahbegim, Shihbegim Iskandar Fay of Greece is expressing an opinion about the descendants of that Shahbegim. - explains that he is a descendant of lakus.

It is also mentioned that the eldest son, Sultan Mahmud Khan, is called Khanika Khan in Samarkand and in Navahs. The second son, Sultan Ahmad Khan, was called Olacha Khan, the reason why he was called Olacha Khan is because he massacred many Mongols and Kalmyks, meaning "Olachi" (killer) in Mongolian and Tatar languages. He mentions that he got the name.

One of Babur's uncles, Ali Dost, writes:

"Another Qanbar Ali was a Mongol, he was an Akhtakidin. Qanbar Ali used to say salloq because his father entered the region and did so many times. Yunus Khan blinked, and

then he was beg. He had great respect for me. The odds were good until he got to work. He had a limp in the area where he got to work. It was Purgay and Parishongoy. Inevitably, everyone who talks a lot will talk too much. He had little enthusiasm. Tiira was a noble person" (p. 17).

From these descriptions, it can be seen that Babur, who had a delicate taste, was honest and correct in his assessment of his relatives. Along with describing their good sides, he also pointed out the mistakes and shortcomings of some of them, which are not pleasing to humanity, which are harmful and naughty, and he did not look at their kinship, prestige, and the position they hold. That is, the good or bad habits of that person, he foresaw the occurrence of bad situations and tried to avoid them, to stay away from the person who got used to such bad habits, to be vigilant, and warned others about it. He could not even bear to see the faces of mischievous, miserly, selfish people, and called such people "cold-faced", saying that they are among the worst of mankind and should be avoided, and also said that such people are "harsh words".

He also says that it hurts his tongue with a sense of hatred. His mother's best friend openly stated that he was such a bad person that the description of the unpleasant appearance of this bad person can be a realistic example of a picture.

Considering the respect and honor shown by that great friend Babur's house, Babur sent someone to give him the city of Margilan while he was wandering. Being touched by the wanderlust and the feeling of kinship, they agreed to his call, hoping that no harm would come out of it, and with 240 people, they set off to Marginon with confidence in that promise.

Babur could be deceived by that friend Ali because of his simplicity, trustworthiness, and purity of heart. When we traveled for three days and three nights and said that we will reach Margilon, Baisbek and other ministers believe in the promise of Ali Dost, we did it without testing it, and when we were unsure whether it was a mistake, Babur said these words earlier. should have been told, now it's too late, he continues walking. He says that nothing can be different from God's will, and we will continue to take risks. In this scene, Babur's bravery and determination are visible once again. Secondly, he shows himself as a person who can show the courage and steadfastness of a person who does not go back from his chosen path and remains faithful to his beliefs.

Ali, who invited Babur, said that Dost would be his relative.

Even though he knows that he is afraid of him, he does not trust him. That is why Babur, who has come all the way to Ali Dost, opens the gate of Margilan, behind the gate he "requests a promise" from Babur. Only after covenanting and stipulation will the gate be opened and communication will be held behind the gate. In this scene, we can see that Ali Dost's sense of kinship is dominated by formal distrust. It is self-evident that it is impossible to do evil to good in a spiritually perfect person like Babur. Babur also wrote in his Rubai's that doing evil for good is a fundamental flaw.

Keltursa yuz baloni ushul bevafo manga,
Kelsun agar yuzumni evursam balo manga,
Netayin ul rafi q bilikim, qilur base,

Mehri vafo raqibg‘a, jabru jafo manga, – that Babur's original image of high spiritual world is clearly expressed in his lines is confirmed throughout the work.

Babur's respect for people's traditions, respect for brotherhood, uncle-nephew, elder and younger trust, respect, respect and humility, politeness, affection, mutual respect, honoring kinship ties expresses his spiritual perfection. Siblings, kinship ties between the Khans, Babur's two uncles - It is very interesting to describe the courtship between Ulug Khan Doda and Little Khan Doda. It is known that this is one of the ancient traditions of the Mongolian and Turkish peoples, as it shows the nine-fold closing (bowing) of greeting each other. It also means that these relations exist on the basis of very ancient traditions.

Babur was behind the great khan when the younger khan came to Tashkent to see the great khan. Because of this, the younger Khan meets his uncle Babur. When they met, they bowed and Babur also bowed. After that, the younger khan ordered his two sons - Sultan Said Khan and Bobo Khan to meet with Babur. These 13-14-year-old ladies are also attached to Babur and show their respect. It is said that it is not a good thing to feel sorry for a single meeting, and even when you are under pressure, they are humble and humble.

Babur, who deeply knew and respected people's history, traditions, and ethnography, has a wide and detailed description of the appearance of people's customs in the 15th century. It is known to us that the appearance of such customs of the peoples of the East in that period continues even in the present time. However, due to the absence of khans, these traditions continue only at weddings. The fact that the bride and groom respectfully bow to their father-in-law and mother-in-law and others at the wedding means that the age-old traditions of our people are continuing. At the same time, we, the people of the East, regard the family as sacred, respect it, pay due attention and respect to the big and small, and pray for the happiness of the family and the stability of the throne.

Applause and prayers said at these wedding ceremonies direct the lives of the two young people towards goodness, the lesson given to them for their happy life is a guide, and it awakens the confidence of the two young people in the future. The educational and aesthetic value of these images is also great in showing that such noble customs, i.e. bowing with Uzbek modesty and decency, are not at this level in many other nations, and that such customs have been continuing in the Uzbek people since ancient times.

During the above introduction and meeting, the characters and characteristics of the uncles are also described. For example, the younger khan says that his grandfather is a brave man, that he respects the sword very much, and that he is the one who describes the superiority of all weapons. As Babur is a person who respects the military potential incomparably, it is possible to feel the relative respect for the younger khan, despite being a bit rude and bad-tempered person.

Babur describes such people in many places as "those who can do anything". In this sense, in some places, people who have shown bravery in military work are described figuratively as "their marrow has reached this".

Courage and valor in a military man are appreciated by all generals. He will reward their courage. Babur was deeply affected by the fact that a young man named Noyan Kokaldosh, who had served in battles, was killed with hostile intent in the vicinity of Tashkent. Even saying that "I have never been so sad for anything", she says that she values the young man very much, that she cried a lot over his death, and shows another example of human kindness.

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