

INTERPRETATION OF ISLAMIC SOURCES IN BABUR'S MASNAVIS**Jumaboy Rahimov****Professor at the University of Public Security of the Republic of Uzbekistan****Annotation**

The article provides information about the conversion of Bobur Mirzo in his works "Mubayan" and "Risolai volidiyya" to the holy sources of Islam. The poet in his mesnevi presents in verse the contents of individual verses from the Quran karim. He argues in the Risolai Volidiyya that it is necessary for the younger generation to study the way of life of the Prophet Muhammad Alaihissals and to build their future life according to this guidebook.

Key words: spirituality, translation, Khoja Akhrori Vali (r.a.), follower, mirror of the soul.

Great faith the owner to be the king Babur In Mirza's " Baburnoma ". brought own to the recognition according to one lifetime sojourn and fight speeds concerns with too himself always pure holding , being a Muslim obligatory and circumcisions ado that he did it is obvious . of the poet the future generations for writing " Mubayyan " left by him this matter in the analysis important position' occupies Embroidery of the sect big murshidi Khoja Ahrori Wali thank you " Walidiyya " work by Alayh poetic in the translation while a poet to his students of the sect enlightenment status take over requirements in particular knowledge gives Babur Mirza the work poem with translation does " Ya to students ul on , Zabt to do was poem it's easy , " he said the idea statement is enough

" Wolidiyya " own period artistic literature to their traditions according to God to heaven praise with begins . Praise content too one slave To the Creator directed praises or prayer not but of Islam main book to be Quran karim some verses turkish in the language commentary , interpretation expression is enough Seven from the byte consists of has been praise at the beginning a poet of the Creator seven quality mention is enough That is , " acceptance will I be ?" , he said thought and fear with started this good work in the beginning sincerity with Name Member prayer reads Babur Mirza the same that's it poetic style another in his works too uses U Masnavis from the complex consists of work as part of " Mubayyan " . " Etiqodiyya " brochure in the beginning too Right of the Almighty seven to quality definitions brought They are the following : Life , Knowledge , Will , Power , Sami' , Basir , Kalam . " Treatises "Validiyya " . too Right of the Almighty so qualities attribute will be done . This about scientist D. Rajabova so writes : " Masnavi's praise in the part God of the Almighty definition his qualities said in verses more

deepened . For example , God of the Almighty power to quality in reference in praise compliments with strong connection have :

Again one praise Right powerful
There is power, there is power.
Once you know, wise man,
He is capable of doing anything.
There is a fall or a spark,
The autumn and the snowdrops are gone,
Whatever good you do, give it power.
Habits and tools are not needed." [6 , 85]

In the verses that follow, the content of "Ayat al-Kursi" which is part of the Holy Qur'an Surah "Baqara" and "Ikhlos" Surah, which is one of the three final surahs of the holy book, is expressed. The poet explains in a very fluent and simple Turkish language that the Almighty has existed from the beginning and exists forever, that He has no partner, that He is not like anything, that He is the only One, that He does not need anyone, nor any helper, nor will there be more or less. . However, according to the poet's belief, no matter how much knowledge a person has, he is not able to fully understand or describe the Lord: "The tongue is incapable of praising Him, know."

The next part of the pamphlet is not. It contains descriptions of the Lord of the Universe Muhammad Mustafa, may God's prayers and peace be upon him, and the poet's prayers to him. After that, the reason for the verse of the Book is explained. The poet openly admits that by translating this famous treatise, he intended to purify his dusty mind, spiritual awakening, and spiritual perfection:

If I ban him every word,
If I sing to seven hearts,
Let me be alert,
Sleepiness and wakefulness... [2, 7]

A Sufi should educate his inner and outer self in practice, this will lead him directly to enlightenment. However, according to the murshid:

Enlightenment does not exist,
Follow the rules of the road.

"Taba'iyat" means to follow, "Qaid" means to bind. Taba'iyat must be done to the Prophet, peace be upon him. But in which jobs? The entire composition of Hazrat Murshid Afaq's treatise is based on the answer to this question. The teacher teaches the tax collector to sincerely imitate the words, hadiths, verbs and status of the Prophet (peace be upon him). This is the word of the

Khoja, - says the poet, - the prophet's qawl (word, hadith) belongs to your tongue, do not leave it out of your tongue. And the verb refers to your appearance, your behavior in society and family, your manners, and your morals. The state of Rasul belongs to your inner self. Spiritual perfection, reaching the peak of enlightenment - is achieved by following the state of the perfect child of man:

Obedience is not right for the soul, but:

Please take care of yourself.

Every good person violates the law.

This is not the way.

Whatever you say and whatever you do,

If you always play it,

Regarding the prophet's soul, he is the same,

Undoubtedly, it is because of your desire.

The quality of your soul is this time,

Jazb etar nafs as much as the relation.

It's similar, if you've seen the fire of a candlestick.

It is clear that Shah Babur sees all the excellent qualities necessary for humanity, the way to get rid of the burden of the soul, and all the noble virtues that can be desired in the person of Muhammad (pbuh). The poet also expresses such thoughts in the work "Mubayyan":

All the virtues of Bordurur,

Be it an angel or a fairy.

Borcha's favorite is Muhammad.

The wise man of Borcha is Muhammad.

If you collect the grace of the debt,

Don't get stuck in one person,

Fazli Ahmadcha will not be,

Bolgai is less than Ahmed's virtue. [3, 15]

In "Wolidiyya" emphasis is placed on the main idea of Naqshbandiyya, which is a life-loving doctrine. The meaning of the jiddu jahd of the tax should be to clean the mirror of the heart. Because God Almighty "loves the mirror of shame". The most beautiful and clear mirror belonged to Hazrat Muhammad (pbuh):

Maybe you're good at every rank,

Know that you do not love others.

If he loves the mirror of shame,

It looks like a blessing.

You know it's iron, not hubby

The truth is that he loves himself.

Hazrat Haq Qildi, with his quality, is a
reflection in the mirror.

What a mirror, it was a beautiful girl,

It was perfect at the moment.

There is also a method in the Murshid's education method, which is to teach the murid to remain steadfast in his status no matter what level of knowledge he has reached. If the student fails to do so, the situation will return to the previous level.

The treatise is a work rich in philosophical observations. "There is a difference between words," it is said in one place, "knowing how to keep someone as a friend and remembering a friend in the heart are two different things." Also, the issues of what love is and the identity of a lover are explained, and it is pointed out that intellectual progress cannot be achieved by reason. ("Aql ul erda, listen, you will not find a way").

The treatise is written in verse in the Masnavi way. Babur also writes an epilogue to the work, ensuring its compositional perfection. It is known that the poet paid a lot of attention to the issue of the composition of any artistic work, and even named this concept with a special term in his works on literary studies and coined the term "ustukhonband". From this point of view, in the example of a pamphlet, a perfect work of art based on free translation is created.

By translating the work "Wolidiyya", Babur Mirzo not only conveyed the scientific-philosophical views of the famous Naqshbandi pir and the way of Sufi education to the Turkish-speaking scholars, but also made an incomparable contribution to the aspirations of this nation towards spiritual and spiritual perfection. After all, this was the true purpose of the poet's life, work, research, and effort. In the words of the poet, Babur Mirza "became a man without a minister...", he served only goodness with all his being. In his enlightening masnavis, which were created as a result of his great devotion, his intention and desire towards the light of goodness are clearly visible.

List of references:

1. Valikhojhaev, B 2002. Classic figures. Tashkent: Abdulla Qadiri HMN.
2. Zahiriddin Muhammad, Babur 1991. Volidiyya. Tashkent: "Writer".
3. Zahiriddin Muhammad, Babur 2000. Mubayyin. Tashkent: Abdulla Qadiri HMN.
4. Ishakov, Yo 2002. Distribution of Naqshbandiya and Uzbek literature. Tashkent:

Zarqalam.

5. Komilov, N 2005. Khizr spring. Tashkent: SPIRITUALITY.

6. Rajabova, D 2005. Mystical meaning in Babur's masnavis. Tashkent: "Fan".

7. Salahi, D 2019. Babur's Great Faith. Samarkand: Imam Bukhari International Center.

Encyclopedia 2017. Zahiriddin Muhammad Babur. Tashkent: EAST