

Zahiriddin Muhammad Babur's Moral And Educational Views

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Abstract: This scholarly article provides a comprehensive analysis of the life and work of Zahiriddin Muhammad Babur, one of the prominent figures of 15th–16th century classical literature. The study focuses on his autobiographical work Baburnama, exploring his religious and secular views, personal challenges, family issues, and the political processes of his era. Furthermore, Babur's role in governance, his approach to socio-political reforms, and his style of recording historical events are examined in detail. The article also highlights the value of Baburnama not only as a historical source but also as a repository of moral, philosophical, educational, and social ideas that reflect the cultural and spiritual life of the time. The research evaluates Babur's literary heritage, narrative style, and personal observations as a reflection of the historical reality of his age. Additionally, it assesses his role in preserving concrete historical facts of his time through written literature.

Keywords: Baburnama, Volidiya, Humayunnama, Babur, moral views, religious views, political activity, historical source, spiritual heritage, literary style.



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Introduction

Zahiriddin Muhammad Babur (1483–1530) is one of the great figures who left a deep mark on Uzbek, Turkic, and world literature as a poet, commander, and statesman, holding a strong place in the pages of history. He was not only a major state leader but also a refined writer, poet, historian, and memoirist, and is considered one of the brightest representatives of his time. Babur's most important work, Baburnama, is a unique written source covering the political, economic, cultural, and social life of Central Asia and its neighboring regions during the 15th–16th centuries. This work not only reflects the author's personal life and activities but also holds great scholarly value as a historical witness to the events of that era. In Baburnama, the harmony of religious and secular views, as well as the author's thoughts on justice, humanism, and spiritual maturity, are clearly expressed. In his work, Babur depicts landscapes, architectural monuments, social relations, and human characters with astonishing precision, transporting the reader into his own time. Today, the study of Baburnama is important not only from the perspective of literary studies or historiography but also in the contexts of philosophy, cultural studies, linguistics, and political science. This article systematically analyzes Babur's life, creativity, literary style, and

religious-secular views reflected in Baburnama, highlighting the historical and spiritual heritage of the work.

Main Part

As is well known, in the 15th century, the Timurid Empire was in decline and the state was on the verge of disintegration. In this historical context, on February 14, 1483, Zahiriddin Muhammad Babur was born. In 1494, Babur's father, Umar Shaykh Mirza, died in an accident, and the 12-year-old Zahiriddin Muhammad Babur ascended the throne. Despite his youth, Babur relied on trusted beks, such as Khoji Qozi, and his mother, Qutlugh Nigor Khanum, to manage the affairs of the state. In 1497, Babur seized the throne of Samarkand. Unable to bear the young commander's success, rebellious forces placed Babur's younger brother, Jahongir Mirza, on the throne of Andijon in 1498. Regarding these rebellious events, Babur wrote:

"What injustice and cruelty have I not seen from fate?

What pain and calamity has my wounded heart not endured?

O heart, if Babur desires this world, do not blame him;

For God's sake, say: what peace is left in this world?"

The hardships of capturing Samarkand and the continuous battles placed Babur in a difficult situation. At times, he lost the throne of Fergana—his father's legacy—twice and lived in poverty for a while, relying on God's mercy. His famous words, "Correct your manners wherever you go", served as a true anthem for nobility, generosity, and hope for the future. In 1501, Shaybani Khan took Samarkand from Babur. After many battles, Babur's activities in India began. Since the Kabul treasury was nearly empty, resources were needed to maintain state expenses and feed the army. Thus, Babur's supporters frequently conducted raids on the upper part of the Indian subcontinent, then known as Afghanistan, near present-day Pakistan. Fortune followed him, and after clashing with the Lodi forces, Babur captured the capital of Northern India, Delhi, on April 20, 1526. Babur's tireless struggle to create his own fortune and throne as a Central Asian commander and statesman was the demand of the time and a historical necessity. When Babur established his empire in India, he was surrounded by amirs and beks who had accompanied him from Central Asia, as well as loyal servants. With their help, he introduced a Timurid-style government system. However, Babur passed away in 1530 before he could fully realize his political and legal plans. Babur's character was praised highly by his contemporaries and historians. Muhammad Haydar, in *Tarikh-i Rashidi*, wrote: "Babur possessed many virtues, and among them, his bravery and generosity stood above all." Interestingly, the English historian S. Lane-Poole described Zahiriddin Muhammad Babur as "the most charming figure in Eastern history." Indeed, Babur's political and philosophical views, as well as the moral legacy left by the Mughal dynasty—which he founded and which ruled for 332 years—are of great importance. At the end of the 15th century, Transoxiana was fragmented into many provinces ruled by various Timurid princes or feudal lords, almost independent from each other. The struggle for the throne of Transoxiana intensified, political intrigues multiplied, and several beks and governors refused to submit to the young ruler Babur. Some supported his brothers, others sought independence, while some sided with Babur's uncles in attempts to physically eliminate him. Having repelled the attacks of his uncles, Sultan Ahmad Mirza and Sultan Mahmud Khan, Babur focused in his first years of rule on consolidating his position, improving relations with beks and officials, organizing. Babur's significance lies not only in his role as a statesman and founder of the Mughal Empire but also in his profound influence on literature, culture, and intellectual history. Through Baburnama, he left an irreplaceable document that merges autobiography, travelogue, historical chronicle, and philosophical reflection. Unlike many rulers of his era, Babur's writing is deeply personal, candid, and vividly descriptive—allowing modern readers to witness both the grandeur of historical events and the intimate moments of a ruler's life. In Baburnama, Babur's descriptions

of cities, gardens, mountains, rivers, flora, fauna, and the customs of various peoples show not only his keen powers of observation but also his sincere appreciation for beauty in all its forms. His accounts of agriculture, trade, governance, and military campaigns reflect a ruler concerned with both practical statecraft and the moral responsibilities of leadership. His religious outlook was characterized by a blend of Islamic devotion and a pragmatic approach to governance, where tolerance and justice were prioritized over sectarian division. Babur's humanism shines in his ability to portray even his adversaries with fairness, acknowledging their strengths while noting their flaws. His poetry, in turn, reveals the emotional depth behind his political persona—where longing for homeland, love for friends, and reflections on mortality intertwine with philosophical musings. Today, Babur's legacy continues to inspire not only historians and literary scholars but also statesmen, writers, and ordinary readers. His example teaches that a leader can be both a conqueror and a creator, both a man of the sword and a man of the pen. His life story embodies resilience, adaptability, and the power of vision in shaping history. Thus, Zahiriddin Muhammad Babur remains an enduring symbol of cultural synthesis, intellectual richness, and moral leadership. The empire he founded, the literature he composed, and the values he upheld have secured his place among the timeless figures of world civilization.

Conclusion

Zahiriddin Muhammad Babur was a prominent figure in the history, literature, and culture of the East, whose life and works continue to serve as a source of inspiration and moral guidance. His versatile legacy, broad worldview, and humanistic ideals make him not only a representative of his time but also an integral part of world cultural heritage. Through his poetry—encompassing ghazals, rubai, tuyugh, qita, and masnavi—Babur masterfully reflected the most delicate aspects of the human soul. After Uzbekistan's independence, Babur was duly honored in his homeland. In 1993, the 510th anniversary of his birth was widely celebrated by presidential decree. In Andijan, a university, theater, library, and the Bog'i Bobur National Park were named in his honor. The Babur and World Culture museum and a symbolic mausoleum were constructed, and monuments were erected in central locations. Streets and parks in Andijan, Tashkent, and Khanabad were also named after him. The Babur Medal of the Academy of Sciences of Uzbekistan was established, with Ubaydulla Karimov as its first recipient. Babur's life and works teach people to strive for comprehensive development, to overcome difficulties with determination, and to remain spiritually steadfast. His legacy serves as an invaluable resource for understanding national identity, preserving historical memory, and upholding moral values.

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