



EDUCATION AND MORAL FOUNDATIONS IN THE BABURID ERA: A HISTORICAL-SPIRITUAL ANALYSIS BASED ON THE BABURNAMA

Akramova Shakhnoza Valiyevna

Navoi Innovation University,

Department of Social and Humanitarian Sciences,
1st-year student of the Primary Education program.

Head of the Eco-Design and Interior Club at the

“Kelajak” Center of Navoi Region

<https://doi.org/10.5281/zenodo.18737545>

ARTICLE INFO

Received: 19th February 2026

Accepted: 20th February 2026

Online: 21st February 2026

KEYWORDS

Baburid period, Baburnama, education, morality, ruler's ethics, palace upbringing, spiritual values, historical source

ABSTRACT

This article provides a scientific and analytical study of the system of education and moral values during the Baburid period based on Zahiriddin Muhammad Babur's work Baburnama. The research examines the ethics of rulership, palace education, military discipline, family traditions, and religious-educational principles within a historical and source-based framework. Specific events and the author's moral self-assessment presented in the text reveal the role of education and ethics in ensuring state stability. The study concludes that moral and educational principles were integral components of the political, social, and spiritual life of the Baburid era.

Introduction. The Baburid period appears in the history of Eastern civilization as a complex historical stage in which political power, military potential, and cultural development were harmoniously integrated. In studying this period, attention is often focused on state-building processes, territorial expansion, and dynastic developments. However, the internal factors that ensured social stability — namely, the system of education and moral values — require separate scholarly analysis. For the strength of any political system is determined not only by military or economic power, but also by its spiritual and ethical foundations. Zahiriddin Muhammad Babur's work “*Baburnama*” not only narrates the political events of the Baburid period, but also reflects the inner world of the ruler, his sense of responsibility, his attitude toward justice, military discipline, and family values. Therefore, this work holds particular significance as an important primary written source for studying issues of education and morality. The fact that events in the work are presented not merely in simple chronological sequence, but together with the author's moral evaluation, makes it possible to identify the spiritual criteria formed during the Baburid period.

The purpose of this article is to scientifically analyze the historical and spiritual essence of the issue of education and morality during the Baburid period on the basis of the “*Baburnama*.” The study examines the ethics of rulership, palace education, military-disciplinary values, as well as family and educational traditions in their interconnection. Through this approach, it is substantiated that education and morality during the Baburid period served as significant factors ensuring political and social stability.

Results and Discussion.

The Baburid period occupies a distinct place in the history of Central Asia and India not only for its political and military processes, but also for its spiritual and educational development. The system of state governance formed during this period, the discipline within the palace environment, the military structure, family values, and religious-educational traditions created a distinctive educational and moral model. In understanding this model, Zahiriddin Muhammad Babur's "*Baburnama*" serves as an important primary written source. The work stands out not only as a narration of historical events, but also as a text written on the basis of personal observation and moral analysis. Through concrete events, it reveals the inner world of the ruler, his sense of responsibility, and his attitude toward justice and loyalty.

During the Baburid period, the issue of education was formed primarily within the palace environment. From an early age, princes were engaged in military training, the foundations of political governance, the study of the Qur'an, fiqh, history, and literature [1, p-38]. This indicates that education had a multifaceted and systematic character. Babur himself grew up amid political struggles from an early age. He ascended the throne of Fergana when he was only twelve years old. This event reflects the early formation of political responsibility in the young ruler. In the "*Baburnama*," this process is described in a simple and objective tone, which demonstrates the author's responsible attitude toward historical reality.

The issue of the ruler's ethics deserves particular attention in the work. Babur critically evaluates some of his decisions and does not conceal his mistakes. For example, describing the difficulties that arose during the struggle for Samarkand, he openly writes: "We captured Samarkand, but could not keep it" [2]. This sentence is not merely a historical fact, but an expression of the ruler's critical self-assessment and moral stance. This acknowledgment demonstrates that Babur possessed a strong sense of responsibility and the ability to realistically evaluate events.

The issue of justice is also repeatedly emphasized in the work. Babur condemns oppression in provincial governance and considers loyalty and honesty as primary criteria. When describing the betrayal of certain officials, he provides a moral evaluation of their actions. This indicates that the ruler's ethics had a direct impact on state stability [3]. A similar approach is observed in matters of military discipline. Babur pays special attention to strengthening order and discipline among the troops, valuing courage and devotion. For example, in one battle scene, he praises the bravery of the soldiers and highly appreciates their loyalty. This demonstrates the harmony between military education and moral values.

Family values also occupy an important place in the "*Baburnama*." Babur praises respect for parents, the preservation of kinship ties, friendship, and loyalty as human virtues. He criticizes certain dynastic conflicts and emphasizes that the disruption of internal unity leads to the weakening of the state [4]. These observations show that the issue of education had political consequences. In the Timurid and Baburid traditions, family upbringing was closely connected with state interests.

Religious and educational upbringing was also an integral part of the Baburid period. Babur pays attention to the activities of mosques and madrasas and shows respect for scholars. His personal faith and religious views are reflected in many parts of the work. At the same time, the policy of compromise pursued with various religious groups in India

demonstrates adherence to principles of religious tolerance [5]. This indicates that ethical principles were also integrated into state governance policy.

One of the important features of the *"Baburnama"* is that events are presented not merely as a sequence of dates, but together with the author's internal analysis. The above-mentioned phrase "We captured Samarkand, but could not keep it" may be considered an example of combining historical process with moral conclusion. In modern historiography, precisely this feature increases the scientific value of the work.

In general, during the Baburid period, the issue of education and morality manifested as a complex phenomenon closely connected with the political, military, and family life of society. The *"Baburnama"* is a unique source that illuminates this system through internal observation and personal experience. The specific events reflected in the work, particularly the acknowledgment related to Samarkand, reveal the moral responsibility of the ruler. Therefore, it can be concluded that the educational and moral model of the Baburid period was formed on the basis of the interconnection between personal development, state stability, and spiritual values. This experience also holds theoretical significance in enriching modern concepts of education and moral upbringing..

References:

- 1.SH.A. G'ofurova Zahiriddin Muhammad Bobur va uning ijodiga nazar // Theoretical Aspects in the Formation of Pedagogical Sciences. International scientific-online conference. – 2023. b-38
- 2.Нуритдинов М. Бобурийлар сулоласи. – Тошкент: Фан, 1994.
3. Заҳириддин Муҳаммад Бобур ва унинг авлодлари. – Тошкент: Ёзувчи, 1996
- 4.Zahiriddin Muhammad Bobur . Boburnoma. Toshkent. Yulduzcha nashri – 1989-y b, 28-31.
- 5.Заҳириддин Муҳаммад Бобур. Бобурнома. – Тошкент: Шарқ, 2002. – Б. 251.