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## Social and Moral Views in Zahiriddin Muhammad Babur's Work "Baburnama"

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**Abstract:** This article provides reflections on the social and moral views expressed in the works of Zahiriddin Muhammad Babur. The information presented in *Baburnama* and the virtues of historical figures mentioned in the work are analyzed. The idea of friendship is broadly expressed in Babur's creativity. In Babur's activities, the principles of setting an example, being a role model for others, and giving moral advice are clearly evident.

**Keywords:** Movarounnahr, Khorasan, Iran, India, "Baburiya," "Vaqeanama," "Tuzuki Baburi," "Vaqeoti Baburi," N. I. Ilminskiy

Zahiriddin Muhammad Babur occupies a unique place in medieval Eastern culture, literature, and poetry not only as a writer, poet, and scholar, but also as a prominent statesman who left an indelible mark on history. With his work *Baburnama*, written in a vivid and elegant Uzbek language and covering the history of the peoples of Movarounnahr, Khorasan, Iran, and India, Babur earned a place among the world's great historians and moral philosophers. Although the original title of the work was *Baburiya*, it was also referred to as *Vaqeanama*, *Tuzuki Baburi*, and *Vaqeoti Baburi*. Later, the work became widely known as *Baburnama*. Babur made a significant contribution to the development of such fields as history, geography, music, and military science. In his spiritual legacy, the idea of encouraging young people to seek knowledge and to be well-mannered and morally upright occupies a central place. The complete existing text of this work was published in 1857 in Kazan by the Turkologist N. I. Ilminskiy using typography, accompanied by his four-page Russian preface. From an early age, Babur developed a deep appreciation for literature, fine arts, and the beauty of nature. Like all Timurid princes, he received education in these fields under the guidance of highly qualified teachers at his father's court. Babur called on people to fraternity, harmony, compassion, justice, and respect for the homeland. His enlightenment ideals and moral views were of great importance in his time. Babur's social and moral views are reflected in his work *Baburnama*. He interprets human character in close connection with a person's activities. He values not just any individual, but a true human being, praising their labor and moral conduct. The poet clearly understood that people's outward appearance reflects their inner world and paid special attention to depiction. In *Baburnama*, the names of more than 80 individuals are mentioned, and the moral character, humanity, lineage, profession, creativity, and contributions to science of more than 50 contemporaries are discussed. Babur provides fair assessments and expresses his personal attitude toward them. For example, he writes that Sultan Husayn Mirza had fourteen





thousand personal soldiers and forty thousand official troops, whose duties included digging and filling trenches, building roads, and supplying firewood and fodder to the treasury.

While *Baburnama* thoroughly describes the political events of its time, it also provides invaluable information about the political and economic condition of Babur's homeland, the Fergana Valley, its capital Andijan, as well as major cities of Central Asia such as Samarkand, Bukhara, Qarshi, Shahrisabz, Osh, Urgench, Ura-Tyube, Termez, and others. The work also contains information about the major cities of the Kabul region—Kabul, Ghazni—and their numerous districts and provinces, as well as northern India. In Babur's works, the idea of friendship is expressed in a broad sense. He understood friendship as solidarity among nations and peoples, cooperation among allied armies, family bonds, and collaboration among scholars, poets, and religious figures. He despised those who, claiming to be friends, acted like enemies. In Babur's leadership, setting an example and serving as a role model through personal conduct are particularly evident. He demanded timely completion of tasks from his children, officials, and soldiers. Notably, leading by example proved especially effective in wartime conditions, in enduring hardships, achieving victory with limited forces, and insisting on discipline and responsibility.

Folk traditions, customs, and universal human values such as love, compassion, and mercy are passed down from generation to generation. These positive traditions are studied and widely promoted by educated and enlightened members of society as a valuable cultural heritage. In Babur's works, the customs and traditions of the peoples of Central Asia, Afghanistan, Iran, and India are artistically depicted as manifestations of their positive moral qualities.

Today, the legacy of Babur and the Baburid dynasty is studied not only as a historical phenomenon, but also as a spiritual and cultural value. Their contributions to science, architecture, and art serve as a source of inspiration for the development of modern culture. Architectural masterpieces such as the Taj Mahal and Humayun's Tomb are outstanding examples of world cultural heritage. Babur's literary legacy also promotes ideas of national self-awareness, respect for the mother tongue, and preservation of cultural heritage. For modern Uzbekistan and other Turkic peoples, Babur symbolizes historical memory and spiritual revival. In my opinion, the legacy of Zahiriddin Muhammad Babur and the Baburids is not only a source of historical knowledge for today's youth, but also a school of life lessons. Despite his difficult fate, Babur's unwavering dedication to science and literature and his determination to pursue his goals serve as an important example for modern youth. Particularly noteworthy is his effort to preserve his national identity, language, and spiritual values even while living far from his homeland. Furthermore, the policy of tolerance and respect for diverse cultures pursued in the Baburid state is highly relevant in today's era of globalization. In addressing contemporary social conflicts, relying on historical experience is of great importance. The Baburid legacy demonstrates that power is





strengthened not only through weapons, but also through justice, knowledge, and culture. The experience of the Baburid state also holds scientific significance from the perspective of modern public administration. In particular, the policy of religious tolerance implemented during the reign of Akbar the Great and the conciliatory approach toward representatives of different nationalities and confessions can be considered a historical solution to issues of social stability relevant in today's globalized world. This experience serves as an important methodological foundation for ensuring peace and harmony in multicultural societies. Babur's literary heritage, especially *Baburnama*, is of great scholarly value as a historical source, vividly reflecting the author's political views, social attitudes, and evaluation of the human factor. Therefore, it is advisable to study this work comprehensively within the framework of modern history, literature, and cultural studies and to use it effectively in the educational process. Based on the research findings, the following recommendations can be proposed: first, to further expand scholarly research on the legacy of Babur and the Baburids and conduct comparative analyses with contemporary socio-political processes; second, to strengthen historical consciousness and national identity among young people by more deeply integrating this topic into general and higher education curricula; third, to promote cultural heritage sites related to the Baburid period and introduce them at the international level, contributing to the development of cultural diplomacy. The legacy of Zahiriddin Muhammad Babur and the Baburids continues to be a rich source for scholarly research today. Studying this heritage in depth and interpreting it in a modern context is essential for spiritual development, preservation of historical memory, and shaping future progress.

**Conclusion.** In conclusion, the political, cultural, and spiritual heritage created by Zahiriddin Muhammad Babur and the Baburid dynasty occupies an important place in the development of Eastern and world civilization. Through Babur's personality, one can observe the harmonious integration of state governance, military strategy, literature, and historical thinking. His life and works demonstrate that a strong state is built not only on military power, but also on science, justice, and moral values.

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