

MORAL NORMS OF THE ARISTOCRATIC ENVIRONMENT OF THE BABUR ERA

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Abstract: The main purpose of the article is to identify the moral features of the religious environment of Babur's era and its influence on the formation and further development of the spiritual world of the young people. Studying a rich national culture as well as deeply study of the history of the spiritual life of the Uzbek and the Central Asian people as a whole which will allow us to use that valuable and the best expertise which has been accumulated in the culture of the past.

Key words: Babur, Central Asia, young people, moral standards

1. Introduction

Today, the issue of national ideology is of great importance in our country, which is moving along the path of building a new life and joining a number of developed countries. Time itself requires a scientifically based analysis of the socio-spiritual situation in society. World historical experience shows that nations achieve progress thanks to spiritual cohesion, following their national idea.

The ideology of the new Uzbekistan we are creating is kindness, humanity, humanism. When we talk about ideology, we mean, first of all, the education of reason, the education of national and universal values. They are based on the thousand-year-old life ideas and values of our people.

Babur's life is a path of moral self-knowledge and understanding of the moral essence of the people around him. He appears as a spiritually rich person who strives to reveal the value-based ethical aspect of his motives and actions. It is in the practical sphere, in socio-political activity, that Babur's moral and ethical views are revealed most fully. Babur himself was an ambitious man, he could not accept the fact that power over Fergana, Andijan was slipping out of his hands, because these possessions rightfully belonged to him. He asserts the advantage of active practical activity over contemplative, passive. Based on the moral standards of his time and his environment, Babur asserted: in order to achieve the highest good, to avoid misfortune for yourself and your loved ones, you must not submit to life's circumstances, but act. Active practical activity is necessary, useful for everyone, but especially for the ruler, who must be active, protect his rights and the rights of his subjects. The idea of justice is considered in the socio-political and legal aspect as the protection of one's rights to succession to the throne. But at the same time, he asserts: power should belong only to those who are worthy of it, who possess such positive qualities as conscience, courage, wisdom,

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honesty, piety, justice. A low, vile person, cruel and insidious, is not worthy of being a ruler. Such a person cannot be allowed to achieve a high position. Justice is considered by Babur as the most important moral principle, as the most important ethical category. Justice triumphs if power belongs to a person's merits. Babur is convinced that a person should strive to understand the world, should discover something new in the countries he has visited. But it is the duty of a statesman, a ruler, to strive for cognitive activity not only to expand his cultural horizons, but also to implement this knowledge in practical activities, to adopt those customs that are useful and necessary. For example, Babur writes: «In Bengal there is such a custom: he who becomes a sovereign considers it a complete shame and disgrace to spend and spend the treasury of previous sovereigns; having become a ruler, everyone must collect a new treasury. The accumulation of treasury is considered a glorious and worthy deed among the people of that country» (Babur-name, 1993). These customs of the Bengalis seem wise to Babur, for the ruler must take care of increasing the wealth of the country, think about the welfare of the state and its people. Babur was outraged by the arbitrariness of Humayun, who in his absence had his hands in the state treasury. Babur believed that the ruler must know, be informed about the state of his subjects, so that everyone would be provided with the maintenance he deserves. of national borders”, includes freedom to seek, receive and impart

2. Results

In interpreting the merits of people, Babur justified the privileged position of feudal-aristocratic society not only due to the generally accepted medieval morality, but also because it is associated with the intellectual abilities of people, with their comprehensive knowledge in various fields. These people have insight, prudence, wisdom, because without these qualities it is impossible to lead, to govern the state. Babur shares the idea, established in medieval society, about nobility as high qualities of human nature, depending on the nobility of origin, but no less important is the active civil life, social and political activity in combination with intellectual pursuits, with spirituality. That is why Babur's life flowed in two channels. He appears as an outstanding military leader, a tireless explorer and conqueror of new lands and countries, and as a creative, poetic nature, in a combination of these two principles — active and contemplative. On the one hand, the conquest of Afghanistan and India, service in the interests of the state and the people, the path to glory Babur raised to the level of civil and ethical principles and, on the other hand, the desire for moral perfection, the opportunity to live a rich spiritual life. According to Babur, the concept of nobility, its content includes a social, civic

position based on high moral qualities and a commendable way of behavior in society, from which public recognition, honor and glory are inseparable. A morally dissolute person who plunders the state treasury, takes part in a conspiracy, a rebellion, who achieves power by killing his father, like Ulugbek's son, cannot be considered noble. A person who gets drunk and commits adultery cannot be considered noble. A ruler must learn the rules of the struggle for power, be able to soberly assess specific circumstances and choose an appropriate way of behavior.

The relationship between politics and morality are the most important conditions of public administration. Babur reveals the reasons for the crisis in Maverannah and Khorasan and the defeat of the Timurid dynasty, their departure from the historical arena:

1. Discord between the descendants of Timur, internecine wars, the struggle for power.

2. Inability to foresee the consequences of their disunity, indifference to the troubles of another ruler, lack of mutual assistance, short-sightedness of rulers. Babur emphasizes that if help had come from other monarchs in time, Sheibani Khan would not have been able to capture Maverannah and Khorasan.

3. Socio-political activity is directly related to the moral, ethical qualities of the ruler. Carelessness, dissolute lifestyle, drunkenness, greed, lack of moral responsibility for the fate of people are the cause of all troubles and misfortunes.

Babur believes that God and fate rule the affairs of the world, and people are powerless before fate. He controls the life of man. But this does not mean a passive, inactive life principle. Man needs to contribute to changing his destiny. The formation of personality with its lofty aspirations can be traced throughout the narrative. Babur showed the ability of man to spiritually and physically overcome dangers and adversities on the way to achieving a goal. He achieved power thanks to his actions, which are associated with many obstacles, showing determination, strength of character, willpower, and courage. Setting an example for his warriors, in battles, he showed valor, fortitude, and bravery. Babur writes with admiration about those warriors who behave bravely and courageously in battle, and he himself, more than once during battles, fights, showed himself as a brave warrior and a wise commander. In the most dangerous moments, when his warriors retreat in fear of the enemy, he inspires his followers with his personal example, finds himself in front, without fear, showing extraordinary fortitude and courage, therefore, seeing this, the warriors rush after him, defeating the enemy.

Like Timur, Babur believed that the monarch should encourage and promote those who distinguished themselves in battle. One of his loyal men was Dust Bek, who was at first just

one of his confidants. Babur promoted him because he showed great courage in battle, both during the rebellion and during the capture of the Bajaur fortress. The sovereign should not only encourage those who distinguished themselves in battle, but also punish the guilty. Babur was outraged that the beks, who were not far from the Afghans, seeing how they dealt with Hussein Hasan, did not come to their aid. After this, he deprived the guilty, Dervish Muhammad and Khusrau, of their ranks and titles. Babur believed that the sovereign should show firmness and determination. Success in military affairs depends on skillful leadership, command of troops, knowledge of tactics and strategy. The ruler must know the rules of military art. Following Timur's precepts, Babur, when capturing cities and regions, gave lands to those who showed bravery and courage in battle. He did this when he was just beginning his struggle for power, and this was the case when he conquered Afghanistan and India. He believed that the sovereign should be generous and fair, gift and reward those who deserve it. Babur writes about Kambar Ali that he gave him Isfara and Kandi-i Badam. Remembering that the duty and obligation of the ruler is to take care of his subjects and that when capturing cities and countries, these possessions must be divided between the beks and mirzas, Babur always acted in accordance with Timur's rules and regulations. And when he took Kabul, and when he conquered northern India, he gave his subjects the conquered lands. He sought to prevent tyranny and oppression, violence on the part of confidants and warriors. Thus, he describes how in the vicinity of Yam «general confusion arose and all these Muslims were robbed. However, order in the army reached such a degree that an order was issued for no one to keep other people's things and to give everything back. The next morning, before the first watch had rung, the soldiers did not have even the end of a thread or a broken needle left — everything was returned to the owners». And at the same time, when his army had no food supplies left, Babur gave the go-ahead for plunder. The lack of necessary products forced him to take cattle and wheat from the civilian population. He approaches the assessment of these actions with the standards that were characteristic of the medieval consciousness. It is advisable to resort to violence and cruelty if necessary, when it comes to conquering countries. Harsh measures against the disobedient are inevitable. Cruelty is necessary when it is necessary to protect oneself, to retain power in one's hands. In the political struggle for power, one needs determination, firmness and the manifestation of toughness, to be merciless to enemies. To justify his cruel actions, Babur gives examples when robberies and destruction were carried out by Alaaddin Jehansuz Ghurid. «When he took possession of this region, he burned many graves

of the descendants of the Sultan, destroyed and burned the city of Ghazni, and robbed and killed the inhabitants. In regard to beating and devastation, he did not omit a single detail» (Babur-name, 1993).

Babur acted in accordance with the customs that were adopted by eastern rulers when conquering states. His troops robbed, ruined civilians, after battles cut off the heads of enemies and built minarets from the severed heads. «He was not the greatest, but much more humane than all other eastern conquerors ... and no matter what people think of him in other respects, we cannot think of him otherwise than with deep sympathy for this magnanimous and sociable giant ...», - notes V.A. Moreland in his book «The Agrarian System of Muslim India» (Babur-name, 1993). Indeed, unlike many conquerors, Babur was not cruel by nature, often showing mercy and kindness to those who repented of their misdeeds. When conquering foreign lands, he sought to settle matters peacefully by sending ambassadors to the rulers. No ruler is a model, a moral ideal, for he has to act cruelly out of necessity. A ruler does not consist of only virtues. Good and evil coexist in him, often associated with his political activities, when moral principles and attitudes fade into the background. Every ruler strives to be known as generous, fair, merciful, and not cruel. But Babur believes that excessive softness can lead to the fact that subjects will not submit to the will of the sovereign. Despite the conquests in Afghanistan and India, according to Western orientalist and the Uzbek scholar S. Azimjanova, Babur did not cause much damage to these countries. If the rulers of certain regions or cities came to him and declared their readiness to serve him, he would reward them in every possible way and leave them as rulers in these regions. He ordered his confidants and his troops not to rob the population, strictly punished the guilty, executed those who, contrary to orders, robbed and killed civilians. That is why many rulers of these countries preferred to express a desire to serve the powerful sovereign. Conscience is an internal motivating force that makes a person restrain his emotions and not commit atrocities. Babur is overcome by remorse when he punishes a person in anger, commits injustice, unjustified cruelty. He attached great importance to reason. Reason controls human actions, helps to curb sensual desires and passions, reason does not allow arbitrariness and violence. Babur points out the ways to eliminate evil, the methods of punishment and re-education applied to violators of public order. Criminals must be subjected to strict, harsh measures of punishment so that order is maintained in society. "Whoever bows his head as a loyal subject should be treated as a loyal subject, and whoever does not bow his head:

Anyone who does not bow his head, overtake him, plunder him, destroy him, and make him submissive and obedient (Babur-name, 1993).

Babur, like many medieval thinkers, based on the Koran, asserted the superiority of Islam over other faiths. Babur especially highly valued such a quality in a person as piety, which helps to refrain from bad deeds.

A pious person is a person who observes a sense of proportion in everything, shows moderation in everything; he resists the forces of lust, harmful passions. A pious person strives for moral perfection. As a true sage, Babur sought to fight his own imperfection. For some time he became addicted to wine, because during feasts they certainly drank wine or arak, this allowed him to detach himself from state concerns for some time, relieve the stress of military campaigns and battles. But being a man of strong will, he felt that the pernicious passion for drinking wine could harm him as a sovereign, and this vice could contribute to a crisis in the state. In the Letter he explains that subjects usually imitate the actions of the ruler.

Therefore, if the ruler indulges in debauchery and drunkenness, then his confidants act in the same way. Babur is aware of his moral responsibility to people, therefore, first of all, he, the sovereign, must behave impeccably. A person who claims to govern other people must correct his vices, strive for self-improvement, liberation from the shackles of physical passions and spiritual self-purification. For Babur, morality is inseparable from religion, for it contributes to the strength of moral foundations, the piety of people. All his thoughts were connected with the idea of moral education, the moral responsibility of the ruler for the fate of the country. From all of the above, one can quite fully imagine Babur's ethical views on the role of the monarch in governing the state. In «Baburnama» he substantiated his views on the formation of the spiritual world of man and his morality, giving preference to the intellectual and moral qualities of a statesman striving to achieve moral, moral perfection. Babur was a man of philosophical thinking, he understood perfectly well that all the conquests, all the riches that he had seized, were all in vain, for man is powerless before death. Let a man conquer the whole world, take possession of vast terrestrial spaces and riches, but he cannot take all this to the grave. He writes about this in his poems:

*We conquered the whole world with our courage and strength,
But we did not take it with us to the grave (Babur-name. 1993).*

The moral and ethical focus of Babur's activities as a statesman was focused on practical, socio-political life - serving the state.

3. Conclusions

The Baburnama reflects the contradictory moral consciousness of an extraordinary personality such as Babur, his life position, the complexity of his human existence, which does not fit into the rigid scheme of one or another ethical concept. But it is important to note that in his activities he adhered to moral standards, he strove for constant intellectual and moral improvement. The cult of knowledge, the view of cognition as one of the essential functions of human spirituality is a characteristic feature of Babur as a statesman. He must put public interests above personal ones. The monarch must possess intellectual and moral virtues, namely: justice, wisdom, kindness, nobility, courage, honesty, truthfulness, patience, determination, firmness, willpower, mercy, etc. Social life requires the ruler to use all his abilities in the interests of society, in the interests of the public good. The ruler's relationship with his subjects should be built on the basis of humanity and justice, and state administration should be carried out. Babur considered the spiritual principle, inextricably linked with religious morality, to be the most important factor of moral perfection.

Many works by talented poets and writers of the Middle Ages are devoted to the issues of education and the culture of human behavior in society: In «Gulistan» and «Bustan» by Saadi, many poetic lines are devoted to the norms of etiquette. For example, he writes about the duty of a wealthy Muslim to take care of the poor, not to forget about zakat, charity, and hospitality. He writes about the need to be laconic, but eloquent:

*Do not speak thoughtlessly,
Do not interrupt the speech of others in conversation.
He who keeps silence in necessary disputes,
Wiser than chatterboxes who are quick to speak (Sadyk-i-*

Kashkari, 1992).

Saadi instructs not to try to notice the shortcomings of others, but to look at yourself first:

*And don't shout about other people's shortcomings,
Look at yourself and shut up (Saadi, 1972).*

It should be said that Saadi's «Bustan» is a kind of etiquette textbook. In poetic form, the poet puts forward the basic requirements for a person of his time, how to behave in society, what actions he should avoid, etc. As is known, today the world is in the midst of intense struggle and competition, the clash of interests is intensifying. The processes of globalization bring both unprecedented new opportunities and unforeseen problems for humanity. Threats and challenges to national identity and spiritual values are becoming more and more numerous.



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