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## **MORAL FOUNDATIONS OF RELATIONSHIPS BETWEEN PARENTS AND CHILDREN IN THE WORKS OF ZAKHIRIDDIN MUHAMMAD BABUR**

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### **Abstract**

This article provides a scientific and theoretical analysis of the ethical foundations of parent–child relationships in the literary and spiritual heritage of Zahiriddin Muhammad Bobur. Special attention is given to the moral-educational ideas reflected in his works, particularly in Boburnoma, where issues of family relations, parental responsibility, and the moral upbringing of children are implicitly and explicitly expressed.

The study examines Bobur’s views on respect, responsibility, loyalty, and moral integrity as key ethical principles governing family relationships. It also highlights the role of the family as the primary institution of moral education and personality development. The research demonstrates that Bobur’s ideas are not limited to historical or literary significance but also possess substantial pedagogical value for contemporary family education systems.

Furthermore, the article analyzes the relevance of Bobur’s ethical views in the context of modern challenges related to the weakening of family values and the transformation of intergenerational relations. His ideas are interpreted as an important methodological foundation for strengthening moral education and fostering a harmonious personality.

**Keywords:** Family relations, moral foundations, ethics, parent–child relations, upbringing, spiritual heritage, Zahiriddin Muhammad Bobur, Boburnoma, moral education, pedagogical values, personality development.



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## Introduction

Parent–child relations are one of the fundamental social and moral institutions that ensure the ethical stability and cultural continuity of any society. These relations play a decisive role in shaping an individual’s worldview, value system, and behavioral norms from early childhood. Therefore, in Eastern intellectual tradition, family upbringing—especially the ethical dimensions of parent–child relations—has always been regarded as a central subject of scholarly and philosophical inquiry.

The literary and spiritual heritage of Zahiriddin Muhammad Bobur occupies a significant place in the intellectual history of Central Asia. In his works, particularly in *Boburnoma*, social life, human relations, and moral values are interpreted through a deep socio-philosophical perspective. In Bobur’s worldview, the family is not only a private social unit but also a primary institution for moral upbringing and personality formation. He emphasizes parental responsibility in raising children, as well as the child’s obligation of respect, reverence, and moral conduct toward parents.

In the context of contemporary globalization, processes such as the transformation of family values, the weakening of intergenerational moral continuity, and the changing functions of the family as an educational institution have become increasingly evident. These developments highlight the necessity of re-examining historical and spiritual heritage, particularly the ideas of thinkers such as Bobur, and integrating them into modern educational and upbringing systems.

The relevance of this study lies in the scientific analysis of the ethical foundations of parent–child relations in the works of Zahiriddin Muhammad Bobur, the identification of their pedagogical significance, and the formulation of methodological conclusions for contemporary family education systems.

The ethical foundations of parent–child relations in the intellectual heritage of Zahiriddin Muhammad Bobur have been indirectly and partially addressed in a wide range of scholarly works within Eastern and Western academic traditions. In particular, *Boburnoma* has been extensively studied as a historical, autobiographical, and literary source, while its pedagogical and ethical dimensions have received comparatively less systematic attention.



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In regional scholarship, studies dedicated to Bobur's legacy primarily focus on historical biography, political activity, literary style, and cultural significance. Researchers emphasize his contribution to the development of Central Asian historiography and memoir literature. However, analyses of his views on family ethics, especially the moral structure of parent-child relations, are often embedded within broader discussions of general moral philosophy and remain insufficiently conceptualized as an independent research problem.

In Russian and Western academic literature, Bobur's work is mainly interpreted within the framework of historical memoir writing and imperial narrative traditions. Scholars highlight its value as a primary historical source for the study of the Timurid and Mughal periods. Nevertheless, the ethical and pedagogical content of family relations, as reflected in his narrative observations and implicit moral judgments, has not been adequately systematized from a family pedagogy perspective.

A critical review of existing literature indicates that although considerable attention has been paid to Bobur's worldview, statecraft, and literary style, the moral-ethical structure of parent-child relations in his works remains underexplored. In particular, there is a lack of integrative studies that combine historical, philosophical, and pedagogical approaches to analyze his views on family upbringing as a coherent system.

This gap in the literature justifies the need for a focused study on the ethical principles underlying parent-child relations in Bobur's intellectual heritage. The present research aims to contribute to filling this gap by offering a systematic analysis of moral values related to family upbringing in his works.

The methodological framework of this study is based on a combination of several scientific approaches. The system analysis method is employed to examine parent-child relations as an integrated ethical structure within Bobur's worldview. The historical-comparative method is used to contextualize his ideas within the broader intellectual traditions of the Timurid and post-Timurid periods, as well as to compare them with other Eastern thinkers.

A source-based (textual) analysis is applied to Boburnoma in order to identify explicit and implicit references to family relations, moral behavior, and educational values. In addition, logical analysis and synthesis methods are used



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to classify and interpret ethical categories such as respect, responsibility, loyalty, and moral integrity within the family context.

Inductive and deductive reasoning techniques are also applied to derive general theoretical conclusions from specific textual evidence. This methodological combination ensures the reliability, validity, and scientific grounding of the research findings, allowing for a comprehensive interpretation of Bobur's ethical views on parent-child relations as a coherent pedagogical system.

The analysis of the literary and spiritual heritage of Zahiriddin Muhammad Bobur, particularly Boburnoma, demonstrates that parent-child relations occupy an implicit yet conceptually significant place within his ethical worldview. Although Bobur does not present a formal pedagogical theory, his narrative descriptions, moral evaluations, and reflections on human behavior reveal a coherent system of family ethics grounded in responsibility, respect, and moral integrity.

The first major finding of the study indicates that Bobur views the family as the primary environment for moral formation. Within this framework, parents are portrayed not merely as caregivers but as moral exemplars whose behavior directly influences the ethical development of the child. The analysis shows that the effectiveness of upbringing in Bobur's conceptualization depends largely on parental conduct, discipline, and personal integrity.

Secondly, the results reveal that mutual respect between generations is a central ethical principle in Bobur's understanding of family relations. In Boburnoma, respect toward parents is associated with moral maturity, while parental responsibility is linked to justice, care, and emotional balance in upbringing. This reciprocal moral structure reflects a balanced system of obligations within the family institution.

Another important result is that Bobur's ethical views extend beyond the private sphere of the family and are closely connected to broader social stability. The study demonstrates that he implicitly links the moral strength of the family with the ethical health of society. Accordingly, weak family relations are interpreted as a potential source of social and moral decline, while strong family ethics contribute to societal harmony.



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The analysis also identifies several key ethical categories underlying parent–child relations in Bobur’s works. These include responsibility, respect, loyalty, justice, and moral discipline. These categories function as interrelated components of a unified ethical framework rather than isolated moral values. Their integration forms the basis of what can be interpreted as Bobur’s implicit pedagogical model of family upbringing.

Furthermore, the study shows that Bobur’s ideas remain relevant in the context of contemporary social transformations. In modern conditions characterized by globalization and the transformation of traditional family structures, his emphasis on moral discipline, parental responsibility, and intergenerational respect provides a valuable theoretical foundation for strengthening family education systems.

### **Conclusions**

The conducted study of the ethical foundations of parent–child relations in the works of Zahiriddin Muhammad Bobur, particularly in Boburnoma, demonstrates that family relations occupy an important implicit position within his moral and philosophical worldview. Although Bobur does not formulate a systematic pedagogical doctrine, his observations and reflections contain a coherent set of ethical principles that regulate family upbringing and intergenerational relations. The analysis confirms that the family, in Bobur’s conceptual framework, functions as the primary institution of moral education. Within this institution, the role of parents is defined not only in terms of care and provision but also as moral responsibility and exemplary behavior. At the same time, the child’s ethical development is closely linked to respect, obedience, and moral awareness toward parents, forming a reciprocal system of obligations.

Another important conclusion is that Bobur’s ideas on family ethics are not limited to private life but extend to the broader social context. Strengthening moral values within the family is directly associated with the stability and ethical integrity of society. Thus, the family is interpreted as a foundational unit of social harmony and moral continuity.

The study also shows that key ethical categories such as responsibility, respect, loyalty, and justice constitute the core of Bobur’s implicit model of family



upbringing. These values operate as an interconnected system rather than isolated principles, forming a holistic ethical structure that guides human behavior within the family.

From a contemporary perspective, the findings indicate that Bobur's moral ideas remain highly relevant in addressing modern challenges such as the weakening of intergenerational ties and the transformation of traditional family values under globalization. His emphasis on moral discipline and parental responsibility can serve as a methodological foundation for strengthening modern family education systems.

In conclusion, the ethical heritage of Zahiriddin Muhammad Bobur represents a valuable source for both historical understanding and contemporary pedagogical practice, offering significant insights into the moral organization of family relations and their role in personality formation.

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