



Article

The Portrait of Babur in the Work of the European Writer Fritz Wurtle

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Abstract: This study explores the multifaceted portrayal of Zahiriddin Muhammad Babur (1483–1530), founder of the Baburid Empire, in European and Uzbek literary works. While previous research has focused on Babur’s political and military achievements, limited attention has been given to the cultural and psychological dimensions of his character. Addressing this gap, the study aims to examine how literary and artistic narratives depict Babur as a visionary leader, determined warrior, and reflective poet. Using comparative literary analysis, it identifies recurring symbolic imagery reflecting his personal struggles and triumphs. The findings reveal that Babur’s representation extends beyond historical records, highlighting his enduring cultural legacy. These insights contribute to the broader understanding of historical character construction in cross-cultural literature.

Keywords: Zahiriddin Muhammad Babur, Baburid Empire, Fritz Würtz, Uzbek literature, Leadership, Historical legacy, Symbolism, Cultural heritage.

1. Introduction

Babur also known as Zahiriddin Muhammad Babur is a well-known figure in Central and South Asian history; he is a poet, geographer, historian, the founder of Baburid Empire and, of course, a king. Babur was born in 1483 in Andijan Most important for his ambitions and self-perception was his blatant descent from the leaders of two world’s most prestigious and notorious states – Timur and Genghis Khan. From adversity to adversity and from authority to authority, in Central Asia and concomitantly in India, he eventually created a dynasty that for more than three hundred years ruled India [1].

Ateau Later, Babur wrote his autobiography, Baburnama, which is named the first real autobiography because of its detailed descriptions of Babur’s life journey, his political machineries, and perceptions of culture. Historically it contains valuable information, making a record of the exploits of Babur; as a work in the Chagatai Turkic language, the text stands witness to the author’s intelligence and talent as a writer. In analysing nature, warfare strategies, and leadership, his ideas excite researchers and readers across the world [2].

This continued concern with Babur has elicited volumes of artistic and literary imaginations, as Babur himself was intricate and a person of many faces. Some Uzbek writers include Khayriddin Sultanov (Baburiynoma) and Pirimkul Kadirov (Starry Nights); they give culturally appropriate account to Babur. These writings describe his struggle as young king, his determination of making a new empire in India as a legacy to his grandpa, Timur and the eventual establishment of a strong empire in India. I placed

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the following topical themes in focus within these narratives, which underscore Babur's relevance today: survival, authority, and assimilation.

The stereotyped meaning of Babur's personality in European-edge interpretations is, in fact, more symbolic and psychological. According to the analysis of the novel of Fritz Würtz *The Prince of Andijan* translated in Uzbek as *Andijon Shahzodasi*, it will be possible to present a rather vivid and dramatic picture of Babur's consciousness. Würtz relied on images, effective for the expression of bravery, wisdom, and belief in one's self – pomegranate tree and the Iron Star. His portrayal accords with Würtz's stylistic concern with the psychological depth of his human subjects, is shown Babur as an introspective monarch battling with his desire and conscience [3].

The main purpose of this article lies in the exploration of the portrayal of Babur both Uzbek and European literary works. It will therefore be the aim of this analysis to unveil the historical, cultural and, most of all, the metaphorical dimensions of Babur. The study notes that for the most part, the audiences and readers of the book would consider Babur's story as a story of leadership in general and special vision of this leader in particular to be rather appropriate given the historical circumstances in which he found himself.

2. Materials and Methods

Being an interdisciplinary work, the study employs both literary and historical analysis to discuss the image of Zahiriddin Muhammad Babur in Central Asian historiography. This paper uses both the Uzbek texts and those from the European origin, thus providing comprehensive insight into various portrayals of Babur's life and accomplishments [4].

Analyzing the development of Uzbek literature, the study uses the methodology of textual analysis of historical novels, biographical narratives, essays, etc., such as Khayriddin Sultanov's *Baburiynoma* and Pirimkul Kadirov's *Starry Nights*. The texts are discussed as far as the factors related to personal experiences and leadership abilities of Babur, as well as the cultural implications of the text. One of the most important areas of this investigation is to focus on how closely these stories are related to the historical accuracy of Babur's life, and the cultural valuation of his personage in modern Uzbekistan.

Besides, Uzbek regional sources, the European view of the same period is also taken into consideration, especially the play entitled "The Prince of Andijan" written by Fritz Würtz. The most consequent focus on the psychological and symbolical planes can be found in Würtz's motifs such as the pomegranate tree or the Iron Star, which allow the narrative of Babur as a psychological and moral figure as well as an exemplary one [5].

The research also aims at examining how history and fictionality interact concerning the formation of these stories. For instance, the dialogues with the poet Sitara Tojiddinova described by Sultanov in the source, mentioned in the text, evidence the author's commitment to restoring a historical-cultural significance of Babur's personality. Würtz utilizes shocking, bright and highly expressive colors as well as expressive stroke that is associated with European manner of semantically filling up historical characters.

Therefore it is now time to make sense of that symbolism and themes as key elements in discussion when comparing different depictions of Babur. While Uzbek authors depict Babur and his world in more historical, objective terms, many characters and images are created using symbols related to nature, such as mountain steppes and stars, both symbolizing the hardships and ambitions of Babur, European works are more focused on individual events, including Babur's spiritual transformation under the Iron Star. Analyzing these symbolic components the study aims to identify their role in the overall construct of Babur being a leader and a visionary [6].

In addition, the study situates Babur and his reign within the dateline political, cultural and socio-political setting. This way, the focus is made on both – historical facts and literary depiction of the figure of Babur, as well as on the difference between the Uzbek and European interpretations. More specifically, by bringing together the assumptions focused on different aspects of the textual construction of Babur's figure and personality, the study seeks to identify a rich-layered pattern of historiographic representation, cultural pride, and aesthetic invention, which might help interpret the case of Babur as a future-written text as an important contribution to world literature [7].

3. Results

The evaluation of Babur in the Uzbek and European literature presents historical, cultural, and psychological aspects of his personality. On the origin of the Uzbek people, Uzbek authors, for example, Khayriddin Sultanov, Pirimkul Khaidarov take up its historical achievement of Babur and his impact upon Uzbek people. Sultanov's Baburiynoma is informative historical work, which outlines the life of the famous Babur along with his personal troubles as well as triumphs. The work helps to explain Babur's personality as a leader and a thinker and his goals, challenges and achievements are described comprehensively. Interviews with the poet Sitora Tojiddinova are insightful and reveal much about Sultanov's understanding of Babur as an relevant figure in history and in literatures. Concerning the perception of Babur, Tojiddinova's observations emphasize the height of veneration attaching to him as the ruler and cult figure, who is shown as being an unyielding spiritual leader for subsequent generations [8].

In the works of Primkul Kadirov *Starry Nights*, the method of stenography describes the life of Babur through main details, where stars as honorable dreams, hope and nights as a test, adversity. The story also encodes a number of aspects of Babur's life; his accession to the throne at the age of twelve following his father's death, the obsessive driving toward the re conquest of Samarqand, and the Indian sub continent. Kadirov specifically pays attention to the development of the motive of the character's leadership and refuses to deny Babur's unrestrained will to follow the legacy of his forefather Timur. The novel thus serves very well in giving a new wa t o analyze both victories and failures of Babur – one being a great leader as well as a human with all the strengths and weaknesses [9].

However, Fritz Würtz offers us a more dramatic and psychologically elaborate image of Babur in some European interpretations, as the Prince of Andijan. Typing the texture of Würtz's poetry, the painting uses sign images on Babur that reflect his inner strength and moral vision – from the old pomegranate tree, symbolizing unity and generosity, to the Iron Star, indicative of direction and endurance. Würtz employs dramatic form while depicting Babur skills in commanding his armies in events such as when his men doubted his return from a sandstorm only to see him emerge triumphant, with much needed supplies. These instances throw light on how Babur could care and inspire as well as by way of demonstration. Würtz analyses Babur's metaphysical insight and personal transformation, faith, and will being the traits of his leadership [10].

Further, Würtz's story adds the psychological depth of Babur as a human being, who has both temper and experience, element of youth and element of mature reflection, as a leader. As an example Babur being scolded by Mirza Ullah and Babur praying under the Star of Iron are some of such symbolic study portraying Babur's leadership characteristic and his signification with the higher traits. Taken as a whole, these works serve to call attention to the various aspects of Babur's legacy and not just the political ruler, the military conqueror and founder of a new dynasty, but also to reflect him as a poet and a cultural actor in which his influence continues to have ramifications in the changing registers of historical time and geographical space [11]. In these writings, events and facts mix together with fiction and imagination showing that Babur's story is popular not only

in Uzbekistan but around the world, where he is considered an eternal role model for people of two different worlds [12].

Thus, the complex roles of Babur in the Uzbek and European writings presented in this paper open a number of aspects for further analysis connected with the features of his personality, the scale of his novelty and contribution to the development of the world culture [13]. People who attended the event also got to see a portrayal of Babur as a hero who not only led his armies with valour, but as a symbol of hope for people of all ages no matter their race, language, or country. Looking at the history and unfolding of Babur's life, one can find out lots that happened in the past, found in the literature and art, review of the facts, which refers to people that created history and the lessons that one can be derived from the experience of one's life [14].

4. Discussion

A comparative analysis of Uzbek and European representations of Zahiriddin Muhammad Babur reveals contrasting yet complementary perspectives, each adding unique dimensions to his character and [15]. Uzbek authors place significant emphasis on historical fidelity and cultural nuances, portraying Babur as a hero deeply rooted in his heritage and as a symbol of national pride. Works like Khayriddin Sultanov's *Baburiynoma* and Pirimkul Kadirov's *Starry Nights* delve into Babur's multifaceted role as a king, poet, and cultural icon. Sultanov's portrayal highlights Babur's leadership qualities and his enduring influence on Uzbek history and literature [16]. Conversations between Sultanov and the poet Sitara Tojiddinova, referenced in the source text, underscore the profound respect Babur commands, not only as a historical figure but as an intellectual and artistic inspiration. These narratives present Babur as a resilient leader who overcame immense challenges, such as his early ascent to the throne and the conspiracies he faced, to establish a legacy that endures to this day [17].

Kadirov's *Starry Nights* enriches this portrayal by using symbolic elements to explore the duality of Babur's life. The stars symbolize hope, ambition, and the dreams of a visionary leader, while the nights represent the darkness of struggles, challenges, and personal losses. This duality is evident in key events, such as Babur's persistent efforts to reclaim Samarkand, his eventual conquest of India, and the establishment of the Baburid Empire. Kadirov captures not only the historical significance of these achievements but also the emotional and psychological toll they took on Babur. These elements underscore the depth of his character as both a human and a leader, bridging the personal and the political in a narrative that resonates with readers [18].

European authors, by contrast, often focus on universal themes such as psychological resilience, moral strength, and spiritual growth. Fritz Würtz's *The Prince of Andijan* provides a dramatic and psychologically intricate depiction of Babur, using symbolic imagery to convey his inner struggles and growth. The ancient pomegranate tree, symbolizing unity and generosity, and the Iron Star, representing guidance and resilience, are central motifs in Würtz's narrative. These symbols not only reflect Babur's personal journey but also emphasize his universal appeal as a figure of inspiration and moral integrity. Würtz's portrayal of moments such as Babur's punishment by his teacher Mirza Ullah and his prayer under the Iron Star highlight his spiritual growth and the development of his leadership qualities. The vivid and emotive imagery used by Würtz further enhances Babur's characterization, presenting him as a deeply introspective and morally steadfast figure [19].

The comparative analysis reveals that while Uzbek authors ground Babur's narrative in the cultural and historical context of Central Asia, European authors often abstract his story to emphasize universal human qualities. Together, these perspectives create a multifaceted image of Babur as both a historical figure and a literary archetype. The Uzbek narratives celebrate his cultural and historical significance, portraying him as a visionary

leader who shaped the course of history. Meanwhile, European interpretations add layers of psychological depth and universal symbolism, presenting Babur as a timeless figure whose life and legacy transcend geographical and cultural boundaries. This synthesis of perspectives not only enriches our understanding of Babur's character but also underscores his enduring relevance as a symbol of leadership, resilience, and vision in world literature [20].

5. Conclusion

In conclusion, the literary depiction of Zahiriddin Muhammad Babur in Uzbek and European narratives underscores his enduring legacy as a historical and cultural icon. The study reveals that while Uzbek authors emphasize Babur's contributions to national identity through portrayals of resilience and leadership, European works reinterpret his life through universal themes of moral strength and human perseverance. This dual representation illustrates how Babur's character transcends historical contexts, serving as both a historical figure and a literary symbol. These findings suggest that cross-cultural literary analysis can deepen our understanding of historical narratives by uncovering shared human values embedded within culturally specific representations. Future research could expand this inquiry by exploring Babur's depiction in broader global literary traditions, further illuminating the intersection of history, literature, and cultural identity.

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