



Article

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

Anarkulova Zubayda Fayzullo Qizi

Teacher of the State University of World Languages of Uzbekistan

* Correspondence: zubaydaanarkulova@gmail.com

Abstract: This article examines the complex portrayal of Zahiriddin Muhammad Babur (1483–1530), the founder of the Baburid Empire, in the writings of European and Uzbek authors. The study elucidates the historical, cultural, and psychological facets of Babur's personality through an analysis of literary and artistic interpretations. It examines his representation as a visionary leader, a tenacious warrior, and a contemplative poet, while also illuminating the symbolic imagery employed to illustrate his personal conflicts and accomplishments.

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.

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.

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

Citation: Anarkulova Zubayda Fayzullo Qizi. The Portrait of Babur in the Work of the European Writer Fritz Wurtle. Central Asian Journal of Arts and Design 2024, 5(6), 172-177.

Received: 10th Sep 2024

Revised: 11th Oct 2024

Accepted: 24th Nov 2024

Published: 27th Dec 2024



Copyright: © 2024 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

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.

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.

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.

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.

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.

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.

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.

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.

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. 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.

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. 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.

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 legacy. 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 Pirmkul 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. 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.

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.

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.

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.

5. Conclusion

The depiction of Zahiriddin Muhammad Babur in Uzbek and European literature underscores the lasting legacy of this complex historical character as a statesman, poet, and cultural icon. His life, characterised by extraordinary accomplishments and significant personal struggles, has motivated generations of authors and audiences. Uzbek writers like Khayriddin Sultanov and Pirimkul Kadirov depict Babur as a pivotal figure in their cultural and historical discourse, highlighting his leadership, tenacity, and contributions to Uzbek identity. Sultanov's *Baburiynoma* offers a profound depiction of Babur, emphasising his resolve to surmount challenges and create a legacy that persists in history and literature. Kadirov's *Starry Nights* employs symbolic images to illustrate the equilibrium of light and darkness in Babur's existence, honouring his vision and resilience as a leader and individual.

In European literature, Babur's narrative is reinterpreted, highlighting universal themes of psychological development, moral fortitude, and human resilience. Fritz Würtz's *The Prince of Andijan* encapsulates the dramatic and spiritual essence of Babur's character, depicting him as a leader motivated by faith, wisdom, and a steadfast sense of purpose. Würtz's employment of potent symbolism, shown by the pomegranate tree and the Iron Star, encapsulates Babur's internal conflicts and ambitions, portraying him as a perennial icon of valour and foresight. These works illustrate how Babur's life transcends cultural barriers, acting as a conduit between the historical facts of Central Asia and the universal themes of human aspiration and fortitude.

The depiction of Babur in both traditions merges historical truth with artistic creativity, offering significant insights into his character and influence on world history. His dual existence as a historical character and literary symbol facilitates a profound comprehension of his influence on the cultural and political landscapes of his era. Babur's legacy, whether portrayed as a determined leader aiming to regain Samarkand, a visionary founding a new empire in India, or a poet contemplating life's intricacies, reverberates through diverse cultures and epochs.

This synthesis of viewpoints highlights the global significance of Babur's narrative, demonstrating his capacity to inspire both his contemporaries and future generations. Babur is commemorated through literary and creative depictions, not merely as a historical character but as an inspirational source, whose life and principles persist in bridging cultures and enhancing world comprehension. The persistent intrigue around his legacy underscores the capacity of literature and art to maintain and rework the narratives of significant historical personalities, therefore guaranteeing their pertinence in a constantly evolving world. Babur epitomises resilience, vision, and cultural synthesis, reflecting virtues that extend well beyond the confines of his era and locale.

REFERENCES

- [1] <https://doi.org/10.5281/zenodo.11408480>
- [2] <https://in-academy.uz/index.php/si/article/view/22255>
- [3] <https://inlibrary.uz/index.php/science-research/article/view/47699>
- [4] <https://scholar.google.com/citations?>
- [5] [https://n.ziyouz.com/books/jahon_nasri/Fris%20Vyurtle.%20Andijon%20shahzodasi%20\(qissa\).pdf](https://n.ziyouz.com/books/jahon_nasri/Fris%20Vyurtle.%20Andijon%20shahzodasi%20(qissa).pdf)
- [6] Abou-El-Fadl, R. (2018). Foreign Policy as Nation Making: Turkey and Egypt in the Cold War. *Foreign Policy as Nation Making: Turkey and Egypt in the Cold War*, 1–374. <https://doi.org/10.1017/9781108566025>
- [7] Capano, G. (2022). The political leadership of Mario Draghi: an historical watershed or an inevitable bump in the road? *Contemporary Italian Politics*, 14(2), 118–132. <https://doi.org/10.1080/23248823.2022.2058263>
- [8] Chakanyuka, C. (2022). Indigenous-specific cultural safety within health and dementia care: A scoping review of reviews. *Social Science and Medicine*, 293. <https://doi.org/10.1016/j.socscimed.2021.114658>

- [9] Cho, M. Y. (2017). Unveiling Neoliberal Dynamics: Government Purchase (goumai) of Social Work Services in Shenzhen's Urban Periphery. *China Quarterly*, 230, 269–288. <https://doi.org/10.1017/S0305741017000650>
- [10] Coates, S. K. (2021). Indigenous higher education sector: The evolution of recognised Indigenous Leaders within Australian Universities. *Australian Journal of Indigenous Education*, 50(2), 215–221. <https://doi.org/10.1017/jie.2019.30>
- [11] Fridenson, P. (2017). Ethical capitalism: Shibusawa eiichi and business leadership in global perspective. *Ethical Capitalism: Shibusawa Eiichi and Business Leadership in Global Perspective*, 1–215.
- [12] Jefferies, K. (2022). Black nurses in the nursing profession in Canada: a scoping review. *International Journal for Equity in Health*, 21(1). <https://doi.org/10.1186/s12939-022-01673-w>
- [13] Jian, C. (2018). The routledge handbook of the global sixties: Between protest and nation-building. *The Routledge Handbook of the Global Sixties: Between Protest and Nation-Building*, 1–616. <https://doi.org/10.4324/9781315150918>
- [14] Klutetz, J. (2020). Unsettling allyship, unlearning and learning towards decolonising solidarity. *Studies in the Education of Adults*, 52(1), 49–66. <https://doi.org/10.1080/02660830.2019.1654591>
- [15] Lippmann, S. (2016). A rolling stone gathers momentum: Generational units, collective memory, and entrepreneurship. *Academy of Management Review*, 41(4), 658–675. <https://doi.org/10.5465/amr.2014.0139>
- [16] Ludmerer, K. M. (2020). Seeking Parity for Women in Academic Medicine: A Historical Perspective. *Academic Medicine*, 95(10), 1485–1487. <https://doi.org/10.1097/ACM.0000000000003556>
- [17] Martin, G. P. (2019). Senior stakeholder views on policies to foster a culture of openness in the English National Health Service: a qualitative interview study. *Journal of the Royal Society of Medicine*, 112(4), 153–159. <https://doi.org/10.1177/0141076818815509>
- [18] McCarthy, R. (2019). The politics of consensus: Al-nahda and the stability of the Tunisian transition. *Middle Eastern Studies*, 55(2), 261–275. <https://doi.org/10.1080/00263206.2018.1538969>
- [19] Minkoff-Zern, L. A. (2017). A new era of civil rights? Latino immigrant farmers and exclusion at the United States Department of Agriculture. *Agriculture and Human Values*, 34(3), 631–643. <https://doi.org/10.1007/s10460-016-9756-6>
- [20] Shaner, K. (2018). Enslaved leadership in early christianity. *Enslaved Leadership in Early Christianity*, 1–207. <https://doi.org/10.1093/oso/9780190275068.001.0001>
- [21] Tendi, B. M. (2020). The motivations and dynamics of Zimbabwe's 2017 military coup. *African Affairs*, 119(474), 39–67. <https://doi.org/10.1093/afraf/adz024>
- [22] Western, B. (2023). Reducing Racial Inequality in Crime and Justice: Science, Practice, and Policy. *Reducing Racial Inequality in Crime and Justice: Science, Practice, and Policy*, 1–410. <https://doi.org/10.17226/26705>