

Bobur Phenomenon: Perfection and Personality Harmony

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Abstract: The phenomenon of Zahiriddin Muhammad Babur occupies an important place in Uzbek and world history and literature. This article discusses the harmony of Babur's personality and perfection, analyzing his life, creative work, state governance, and spiritual legacy. It shows the balance between Babur's personal qualities as a ruler, poet, commander, and scholar (courage, justice, patriotism) and his perfection in the fields of science, poetry, and statecraft. The article is written based on literary sources, historical documents, and modern research, emphasizing the relevance of Babur's legacy today.

Keywords: Babur phenomenon, perfection, personality harmony, Baburnama, Timurids, Baburid dynasty, literary heritage, longing for homeland, spiritual virtues, statecraft.

Introduction: Zahiriddin Muhammad Babur (1483–1530) is known as a prominent representative of classical Uzbek literature, a great poet, historian, geographer, and statesman. He was a descendant of the Timurid dynasty and the founder of the Baburid Empire. The Babur phenomenon represents the harmony of personal experiences and perfection — that is, the unity of a warrior's life with a creative spirit [1]. His work "Baburnama" provides a detailed account of his life, revealing human perfection through personal sufferings (longing for homeland, defeats) and achievements (the conquest of India). This article examines the multifaceted nature of Babur's personality and analyzes his legacy in a modern context.

METHOD

Babur's life is closely connected with the Timurid dynasty: his father, Umar Sheikh Mirzo, was the governor of Fergana, and his mother, Qutlugh Nigar Khanum, was the daughter of Yunus Khan, the ruler of Moghulistan. He spent his youth in Andijan, where he received military education, studied fiqh (Islamic jurisprudence), Arabic and Persian languages, and was influenced by the spiritual guidance of Khwaja Ahrar Vali. In 1494, at the age of 12, Babur ascended the throne and fought for the Timurid throne in Transoxiana against other Timurid princes and Shaybani Khan. He captured Samarkand several times

but in 1504 moved to Afghanistan, conquered Kabul, and established an independent state. Between 1519 and 1525, he led campaigns into India, and in 1526 he won the Battle of Panipat, capturing Delhi and Agra, thereby founding the Baburid dynasty.

His literary heritage is rich: he wrote 119 ghazals, 209 rubaiyat, as well as masnavis, tuyuqs, and qit'as. "Baburnama" is an autobiographical work that includes descriptions of his life, military campaigns, nature, and personal thoughts. "Mubayyin" is dedicated to Islamic law, "Aruz Risolasi" develops the theory of poetic meters, and "Khatti Boburi" is a work on simplifying the alphabet. In Babur's poetry, themes of longing for the homeland ("A person in exile does not forget others"), love, and philosophical motifs (the transience of life, self-discipline) are reflected [2].

In terms of personality, Babur was courageous (his nickname "Babur" meaning "lion" or "tiger"), just, generous, passionate about knowledge, and deeply patriotic. As both an ascetic and a king, he harmonized religious and secular laws. He organized poetic gatherings in the court environment with his family (Humayun, Gulbadan Begim).

LITERATURE REVIEW

The article is prepared based on the following sources: Babur's own "Baburnama," modern studies (Saidbek Hasanov, Vahob Rahmonov), foreign translations

(English — S. Beveridge, French), conference materials (“Babur’s Legacy in the Development of Eastern Statecraft and Culture”). Also used are works studying “Baburnama” as a biographical source (materials from Academia.edu and ResearchGate), manuscripts and tazkiras from the Academy of Sciences of Uzbekistan (Muhammad Fakhri “Ravzat us-salatin,” Hasan Khoja Nisori “Muzakkiri ahbob”). Modern authors (Askar Mahkam, Khurshid Davron, Sirojiddin Sayyid) have examined Babur’s work in a postmodern interpretation.

In the Decree of the President of the Republic of Uzbekistan No. PQ-3080 “On measures to establish the Center for Islamic Civilization in Uzbekistan” [3], the deep study of our ancestors’ rich scientific and spiritual heritage and its presentation to the world community is defined as a priority task. This document emphasizes the need to widely highlight the historical and modern role of great thinkers who left an indelible mark in world science — such as Muhammad Khwarizmi, Ahmad Fargoni, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Mahmud Zamakhshari, Mirzo Ulugbek — in the development of civilization. It also sets tasks to reveal the humanistic essence of classical literature and art representatives — Alisher Navoi, Zahiriddin Muhammad Babur, Kamoliddin Behzod, Mahmud Muzahhib — to conduct in-depth scientific analysis of our ancestors’ humanistic views, and to organize international conferences and educational events promoting the idea of fighting ignorance with enlightenment [4].

In the spirit of these noble goals, in 2021, a scientific-theoretical conference on the topic “The Role of Baburid Descendants in the Development of World Civilization” was organized in the USA at the Smithsonian National Museum of Asian Art [3]. The conference was dedicated to highlighting the place and significance of Zahiriddin Muhammad Babur and his descendants in world civilization. Scholars from the USA and Uzbekistan analyzed in their presentations Babur’s spiritual courage, his commitment to the ideas of humanism and enlightenment, and his contribution to the development of science and culture despite severe trials.

Zahiriddin Muhammad Babur is a great historical figure who exerted a significant influence on the entire Asian civilization. In complex political conditions, he first conquered Afghanistan and then India, opening a new era in the history of these regions. Attitudes toward Babur’s personality in world scientific and literary thought are manifested in four main directions: his political activity as a ruler; his work as a poet and thinker; the “Baburnama” and its translations; and artistic works dedicated to Babur’s image.

European and Russian scholars have given high praise to Babur’s work, particularly “Baburnama.” Researchers such as Eduard Holden and Mountstuart Elphinstone have especially recognized the historical and literary value of Babur’s legacy. Jawaharlal Nehru, the great son of the Indian people, in his work “The Discovery of India,” fairly assessed the incomparable role of Babur and the Baburids in the development of India.

Since the 16th century, “Baburnama” has been translated multiple times into Persian, English, French, Russian, Turkish, German, and other languages. As a result, Babur’s personality and activities became widely known on a global scale. Many artistic works have been created based on his life. In Western literature, famous works include Rushbrook Williams’ “An Empire Builder of the Sixteenth Century,” Harold Lamb’s “Babur the Tiger,” and Flora Annie Steel’s “The Prince of Dreamers.” In Uzbek literature, Pirimkul Kodirov’s novels “Yulduzli tunlar” (“Starry Nights”) and “Avlodlar dovoni” (“The Epic of Generations”) artistically depict the history of Babur and the Baburids.

Babur’s image is a symbol of bravery, justice, creativity, and humanism. He established a powerful centralized state in India, ended internal conflicts, and brought representatives of different religions and sects to reconciliation. Instead of plundering the conquered territories, he aimed at their development and prosperity. Architectural monuments such as the Hasht Behisht garden, Aram Bagh, and Nilufar Bagh built in Agra and its surroundings are vivid evidence of his constructive policy [4].

RESULTS

The Babur phenomenon manifests itself in the harmony of personality and perfection: even in battles, he wrote poetry; in governing the state, he maintained justice and humanism. Personal sufferings (exile, defeats) shaped his spiritual perfection, and he found balance through Sufi philosophy (self-discipline, fate and predestination). The analysis shows that Babur’s legacy serves as a model for educating a perfect generation, demonstrating national values (love for the mother tongue and homeland) as well as its global significance (geographical research, historical source). His personality provided a just approach to resolving conflicts between nations.

Babur strictly adhered to the principle of justice in state governance. He abolished the jizya tax on non-Muslims, banned some cruel customs, developed trade, and patronized scholars. His lines “Do good to all people, for there is nothing better than this...” express his personal life principle. In “Baburnama,” his openness, ability to admit mistakes, and human qualities are clearly

reflected.

Babur was a ruler who shared hardships with his warriors, walking equally with them on cold and snowy roads, considering the people's pain as his own. The eight virtues recorded by his secretaries — high aspiration, ability to conquer and hold a province, construction and development, concern for prosperity, winning the hearts of soldiers, and justice — fully manifest his personality.

Furthermore, Babur's respect for women and his attention to his mother Nigar Khanum and sister Khanzada Begim demonstrate his high moral character. Despite facing numerous betrayals and trials, he never abandoned the principle of goodness. He considered the wisdom "Do good and throw it into the water..." as his life motto.

CONCLUSION

In short, Zahiriddin Muhammad Babur lived a short but meaningful life and left an indelible mark on world history through his arduous journey from Andijan to India. He is not only the founder of a powerful state but also a practical embodiment of high spirituality, justice, and humanistic ideas, serving as a school of example for future generations. His life and legacy are a lesson in courage, dedication, and perfection for today's youth as well. The Babur phenomenon is a symbol of the harmony of perfection and personality. Through his life, he combined human virtues with statecraft and left a great heritage to Uzbek culture. Today, Babur's legacy is significant as a source of spiritual education and national pride.

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