

# Babur's Ideas About The Phenomenon Of The Holiday

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**Abstract:** This article examines Babur's perception of the phenomenon of festivity based on an analysis of his memoir "Baburnama." The holiday is studied as a cultural, social, and symbolic phenomenon reflecting the ruler's worldview and the characteristics of his era. The research employs historical-literary and cultural analysis. The findings show that in Babur's interpretation, the feast functions not only as a form of celebration but also as a means of political legitimation, social cohesion, and aesthetic expression. The study concludes that festivity occupies a multifunctional position within Babur's system of values.

**Keywords:** Babur, Baburnama, festivity, culture, symbolism, statehood, tradition.

**Introduction:** In contemporary literary studies, the study of the cultural and historical views of prominent figures of the past, as reflected in their works, is of particular importance. Analyzing the ideological positions of historical figures allows for a deeper understanding of the spiritual atmosphere of an era, the characteristics of political culture, and the value orientations of society. In this context, understanding the phenomenon of the holiday in the legacy of Zakhir al-Din Muhammad Babur—a statesman, poet, and author of the memoir "Baburnama"—is of particular scholarly interest.

The phenomenon of the holiday, in its historical and cultural aspects, is considered not only as a form of celebration or leisure, but also as a complex socio-symbolic system reflecting the structure of power, religious traditions, aesthetic ideals, and collective representations of society. In the written monuments of the era, the holiday serves as an important element of state representation, a means of social consolidation, and an expression of cultural identity.

In "Baburnama," holiday descriptions occupy a significant place and go beyond simple narratives of celebrations. They reveal the author's inner world, his aesthetic preferences, and his attitude toward nature, art, and court culture. Through the depiction of

Nowruz, religious holidays, military victories, and court feasts, Babur creates a specific model of the ideal ruler and harmonious social order.

Thus, studying Babur's ideas about the phenomenon of celebration allows us to identify not only the characteristics of his personal worldview but also the specific cultural paradigm of the era. This article attempts to provide a scholarly analysis of the festive theme in Baburnama from the perspective of its historical, cultural, and artistic significance.

## LITERATURE REVIEW

The study of the holiday phenomenon in its historical, cultural, and literary aspects occupies an innovative place in contemporary humanities scholarship. Researchers explore the holiday as a complex sociocultural phenomenon, located at the intersection of history, ethnography, cultural studies, and literary criticism. Scholarly works pay particular attention to the symbolic nature of the holiday, its influence on collective identity, and the representation of power.

In these works, the holiday phenomenon is understood as a constant element of cultural communication and interaction. M. Bakhtin, analyzing folk humor and carnival forms, emphasized the special role of the festive principle in alternative cultural spaces and the rethinking of social hierarchy. His concept of the

chronotope also allows us to consider the holiday as a specific temporal-spatial model

that concentrates the key meanings of an era [1, p. 312]. The historical and cultural approach to the study of the holiday was developed in the works of scholars studying the traditions of Eastern civilization and medieval court culture. Researchers note that festive celebrations in Eastern states serve not only entertainment but also a political and ideological function, contributing to changes in the ruler's authority and the expansion of state power [2, p. 256].

In Uzbek literary studies, the legacy of Zakhiriddin Muhammad Babur is studied exclusively from a historical and philological perspective. Works devoted to the Baburnama analyze it as a monument to memoir literature, a source of history, culture, and ethnography of the era. Scholars pay attention to the artistic features of the work, its style, language, and the author's position. However, the problem of understanding the phenomenon of the holiday in Babur's worldview and its functional role in the remaining text remains insufficiently explored. Existing studies touch on aspects of court celebrations describing Nowruz and, in particular, the festivals. However, a comprehensive analysis of the festival presented by Babur as a cultural, symbolic, and political phenomenon has not yet received systematic treatment.

Therefore, this study aims to fill this scholarly gap and assumes the integrity of the conservative themes in the Baburnama, taking into account its historical, cultural, symbolic, and artistic significance [3, p. 198].

## **METHODOLOGY**

This study aims to identify and analyze Zakhir al-Din Muhammad Babur's understanding of the holiday phenomenon and is based on a qualitative approach to literary textual analysis. The focus is on the interpretation of the holiday theme in the Baburnama, its semantic load, functional role, and cultural and symbolic significance within the structure of the work.

Historical-literary and cultural methods of analysis were employed during the study. The historical-literary method allowed us to examine descriptions of holidays in the context of the socio-political and spiritual life of Babur's era, determining their connection to actual historical events and traditions. A cultural approach

facilitated the identification of the holiday's symbolism, its ritual elements, and its role in the formation of state and court culture.

Furthermore, a comparative-typological method was employed, through which the festive practices reflected in the Baburnama were compared with the traditions of other Eastern states of the corresponding historical period. This allowed us to identify both the universal features of festive culture and its specific characteristics as interpreted by Babur.

A structural and semantic analysis of the literary text allowed us to explore the system of images, the compositional characteristics of descriptions of celebrations, the use of symbolic details, and the means of creating the emotional and aesthetic atmosphere of the holiday. To identify the author's position, narrative analysis was used, examining the methods of expressing value judgments, the author's commentary, and the features of the narrative organization of the text.

The text of "Baburnama" served as the research material as a historical and literary source and a monument to memoir prose. The obtained results were systematized through analytical generalization and interpretation. The applied methodological framework allowed for a comprehensive and scientifically sound examination of the phenomenon of celebration in Babur's worldview.

## **RESULTS**

The results of the study showed that the Babur-nameh presents the holiday phenomenon as a multifaceted and functionally significant phenomenon. Analysis of the text confirmed that Babur viewed the holiday not only as a form of celebration but also as an important element of the political, cultural, and spiritual life of society.

The study revealed the following key features of Babur's interpretation of the holiday:

- conceptualization of the holiday as a means of political representation of power and strengthening the ruler's authority;
- reflection of the socially consolidating function of festive events;
- attention to the aesthetic design of celebrations (gardens, music, poetry, court ceremonies);

- connection of the holiday with the natural cycle and the idea of renewal (especially in descriptions of spring celebrations and Navruz);

- the use of holiday descriptions as an artistic device for revealing the author's inner world. The analysis revealed that the festive scenes in the Baburnama are organically integrated into the narrative structure and serve not only an informative but also an artistic and semantic function. Through descriptions of feasts, religious festivals, and celebrations of military victories, Babur creates the image of an ideal ruler who combines generosity, justice, military valor, and aesthetic refinement.

Furthermore, it has been established that the festive theme helps to reveal the interconnectedness of the individual and the era. The festival serves as a space where politics, culture, religion, and the author's personal experiences intersect. This allows us to consider the festive descriptions as an important component of the work's artistic and ideological structure.

Thus, the results of the study confirm that the phenomenon of the festival occupies a significant place in Babur's value system and is a key element of his cultural worldview.

## **DISCUSSION**

The results of the study indicate that in the Baburnama, the phenomenon of the festival receives a deep and multidimensional interpretation, going beyond the simple description of ceremonial events. The findings, compared with existing theoretical concepts in the fields of cultural studies and literary criticism, confirm that Babur's festive theme is organically linked to the problem of the relationship between personality and era. In this regard, the identified features correlate with M. Bakhtin's notions of the chronotope as the semantic unity of time and space, as well as with G. Lukács's ideas on the artistic embodiment of historical reality through individual fate [4, p. 220].

The analysis revealed that, in Babur's understanding, the holiday is not only a social institution but also a form of symbolic organization of power. Describing court celebrations, religious holidays, and victory feasts, the author does not limit himself to recording events but imbues them with ideological and artistic content. The holiday becomes a space where the ruler's

value orientations, aesthetic tastes, and understanding of a harmonious state are expressed.

The discussion revealed that festive scenes contribute to the revelation of the personal element in the narrative. Through his attention to detail—the design of gardens, music, poetry competitions, and the organization of feasts—Babur demonstrates his personal attitude toward culture and art. The festival thus takes on the character of an aesthetic model of the world, reflecting a synthesis of Turkic-Mongol and Persian-Islamic traditions [5, p. 245].

Furthermore, it has been revealed that the author's position is expressed primarily indirectly, through the selection of facts, a system of images, and emotionally charged descriptions. Babur avoids direct moralizing assessments, yet the structure of the narrative and the nature of the commentary shape a specific conception of the ideal ruler, for whom the festival serves as a tool for social unification and the establishment of a just order.

Thus, the results of the discussion confirm that the phenomenon of the festival in the Baburnama serves not only a descriptive but also a conceptual function. It reflects the complex interaction of politics, culture, and personal identity, allowing us to consider the festive theme as an important element of Babur's artistic and ideological system.

## **CONCLUSION**

This study analyzed Zakhir al-Din Muhammad Babur's understanding of the festival phenomenon using material from the Baburnama. The findings demonstrate that the festive theme occupies a significant place in the author's artistic and ideological system. Babur interprets the festival not only as a form of celebration but also as an important cultural and political mechanism, reflecting the characteristics of the era, the power structure, and the spiritual values of society.

The analysis revealed that the descriptions of festivals in the Baburnama are multifunctional. They contribute to the formation of the image of the ideal ruler, reveal the author's aesthetic views, and demonstrate the relationship between the individual and the historical context. Festive scenes serve as a means of political legitimization, social consolidation, and artistic expression.

It has been established that Babur seamlessly combines historical accuracy with artistic expressiveness. Through detailed descriptions of celebrations, symbolic elements, and emotionally charged narrative fragments, the author creates a holistic model of the cultural space of his era. The festival thus becomes a unique form of reflection of the harmony between the state system, the natural cycle, and the spiritual life of man.

Thus, the results of the study confirm that the phenomenon of the festival in Babur's legacy represents an important component of his cultural worldview and reflects the synthetic nature of the Eastern tradition of the early modern period. This work can serve as a theoretical basis for further research on the artistic interpretation of historical and cultural phenomena in memoir literature.

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