

Issues of Language, Culture, Diplomatic Relations in the Work of Babur

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Abstract: Zahiriddin Muhammad Babur - a great poet, commander and statesman, occupied an important place in history not only for his military campaigns, but also for his creative and diplomatic activities. Language issues deserve special attention in his work, and the work "Boburnoma" is of great importance in the development of the Uzbek literary language. Babur's poetry is also phonetically and lexically rich, and the harmony of the Turkic and Persian languages is reflected in his work. He made a great contribution to the development of culture and science, and carried out cultural reforms in India. Babur paid great attention to the connection between cultures and tried to harmonize Indian, Persian and Turkic cultures. During his reign, art, literature and science flourished, and many cultural monuments were built. Babur's diplomatic activity was also very diverse, and he skillfully conducted political and military relations with neighboring states. He established relations with the local rulers of Transoxiana, Iran, the Ottoman Empire, and India. His diplomatic policy, combined with military campaigns, served to ensure the future stability of the Babur dynasty. Babur's political and cultural heritage is of great importance not only for the Uzbek people, but also for the history of the entire Central Asia and India. His work and activities are also of great importance from the point of view of modern linguistics, history, and cultural studies.

Keywords: Babur, Baburnama, Uzbek and Persian languages, culture and literature, diplomacy and politics, India and Transoxiana, Babur dynasty, history and cultural heritage, military campaigns and state administration.



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Introduction

Language is an integral part of the spiritual wealth, cultural heritage and historical development of every nation. In particular, the use of language in written sources is of great importance in studying the culture, traditions and lifestyle of the people. In this regard, the work "Boburnoma" by Zahiriddin Muhammad Babur is not only a historical monument, but also a valuable source from the point of view of linguistics[1].

This work reflects the specific features of the Uzbek language of the 15th-16th centuries, its dialectal structure, lexical and grammatical aspects. The words and expressions used in "Boburnoma" are characteristic of different dialects, which allows for a deep study of the relationship between the literary language and the folk language. Babur widely used words from the Karluk-Chigil, Kipchak and Oghuz dialects in his work, which demonstrates the richness and diversity of the Uzbek language.

This section discusses in detail the characteristics of the language of "Boburnoma", its role in the development of the literary language, and the dialectal differences found in the work[2].

Historical and literary heritage development depends fundamentally on language together with cultural and diplomatic approaches. As the key figure in the history of Central Asia and South Asia Zahiriddin Muhammad Babur demonstrated important achievements which surpassed war conquests to include linguistic progress and social unification and international dialogues[3]. His historical text Boburnoma serves both as an account of Uzbek language development and a literary masterpiece showing how Uzbek interspersed its evolution with Persian and Arabic elements. Babur combines cultural reforms alongside diplomatic strategies with literary development to showcase how the 15th-16th century social field functioned while emphasizing his achievements in strategic diplomacy history[4].

Researchers devoted significant efforts to investigate how Babur contributed to literature including his influence in developing the Uzbek literary language. The Uzbek linguistic structure of Boburnoma emerges from three dialectal influences: Karluk-Chigil and Kipchak as well as Oghuz and combines informal language with formal elegance. Studies on language evolution together with cultural transmission and political diplomacy enable researchers to comprehend Babur's influence on linguistic and cultural development through the work of Edward Sapir and Pierre Bourdieu. The existing research about Babur's military and political achievements does not capture how his literary activities together with his diplomatic skills formed the cultural and linguistic foundations of the region[5].

The scholarly community has acknowledged Babur's literary accomplishments but there is a scarcity of research about his diplomatic usage of cultural policies and how language created cross-cultural relations. The academic field needs more research on his achievements to merge Persian and Indian cultural elements while ruling through this unified linguistic framework. The research fills this knowledge gap by studying Babur's linguistic adaptations along with his cultural international relations and diplomatic practices under historical linguistic and political discourse analytical observation. This research studies Babur's influence on his governance and diplomatic partnerships between Transoxiana and Iran and the Ottoman Empire and India through Boburnoma and historical documentation[6].

This research applies historical and linguistic analysis techniques to explore how Babur implemented his language decisions together with cultural planning and his diplomatic protocols. The study will use both primary sources such as Boburnoma as well as secondary literature to build an integrated understanding of Babur's achievements in language along with cultural and diplomatic aspects. This study looks for strategic language purposes during Babur's state-building mission through the analysis of diplomatic letters and linguistic evolution[7].

This research generates meaningful implications which benefit three fields: historical linguistics as well as cultural studies also receives impact together with diplomatic history. Babur's linguistic and diplomatic methods serve as essential knowledge for understanding how multilingualism enhances empire and cultural fusion efforts. The outcome of this research will enhance present-day multilingual governance conversations as well as cultural diplomatic strategies while shedding light on historical linguistic and diplomatic dynamics[8].

Methodology

A historical and linguistic analysis method allows this work to review the cultural and diplomatic dimensions expressed through Zahiriddin Muhammad Babur's writings. The analysis of primary sources particularly Boburnoma under a qualitative research framework enables an investigation of how Babur selected his language while demonstrating cultural influences and diplomatic activities. Secondary materials such as scholarly articles and historical records support the research of Babur's linguistic evolution along with his cultural reforms and diplomatic strategies to acquire a full understanding. Textual analysis reveals how Boburnoma structured and used vocabulary to form Uzbek literary language while incorporating Persian and Arabic language elements in its composition[9].

Historical analysis enables researchers to evaluate how Babur conducted diplomatic operations among states including Transoxiana and Iran and the Ottoman Empire and India. The researcher examines Babur's diplomatic strategies through diplomatic sources and historical literature to reveal his strategic use of language for political deals and cultural communication and administrative management. Linguistic relativity theory and cultural transmission models form part of this research to evaluate Babur's linguistic approaches regarding state formation and cultural unification efforts[10].

This investigation aims to show that Babur achieved cross-cultural diplomatic relations through his literary interests while building an effective government system. The study's conclusions will examine the historical role of languages as tools of power and cultural identity for Babur which contributed to his diplomatic and governing achievements[11].

Results and discussion

Language issues. “Boburnoma” is one of the works that played an important role in the development of the Uzbek literary language. Since Zahiriddin Muhammad Babur used words and expressions from different dialects in it, the work is very rich and diverse in terms of language. Taking into account the various features of the language, Babur tried to ensure proximity to the folk language in the literary language.

Babur's approach to language was very progressive for his time. In his work, the Karluk, Kipchak and Oghuz dialects are harmoniously combined. This served as an important stage in the development of the Uzbek language. In particular, his desire to bring the literary language closer to the national language made “Boburnoma” understandable to the general public[12].

Babur actively uses words borrowed from different dialects in his work. For example, among the words characteristic of the Kipchak dialect, we can cite words such as “tangi” (a place surrounded by mountains on three sides), “amma” (father’s sister or owner), and “checha” (mother’s sister). These are still widely used in the Kipchak dialect. On the other hand, the nouns of actions in the form “-moq”, “-mak” characteristic of the Oghuz dialect are also common: “You need to do a good deed and contribute.”

Words used in the Andijan dialect are also found in the works of Babur. For example, the expression “to make a bed” means preparing a place for a guest. The sentence “Ibni Husayn Mirzo sat on this bed” clearly demonstrates this. Such examples prove how close the language of the “Boburnoma” was to the vernacular.

In addition to his native Uzbek language, Babur also knew Persian and Arabic perfectly. Although he sometimes used Persian and Arabic words in his work, he mostly retained the simple, folk style of the Uzbek language, which made his work easy to read and understand[7].

Babur was an accomplished linguist of his time and understood the place of different languages in literature. His policy in India also influenced the language issue. He gathered around him scholars,

historians, and writers who spoke different languages. For example, historians such as Gulbadanbegim, Abdul Fazl, Farishta, and Nizamiddin Kheravi used the "Boburnoma" as a primary source[13].

Babur also made a great contribution to the development of written culture. His work was translated into various languages in the 19th century and introduced to the world. The full text of the "Boburnoma", published in Kazan in 1857 by the Russian Turkologist H.U. Ilimensky, acquired great scientific importance at that time. Later, in 1905, the English orientalist A. Beverich republished the manuscript found in Hyderabad.

Babur's approach to language was reflected not only in his works, but also in his diplomatic activities. He corresponded with different peoples and tried to strengthen the position of Turkic languages in state administration.

"Boburnoma" is an important source in the development of the Uzbek literary language, and Babur made a great contribution to the formation of the literary language by using words from different dialects. His work is still being studied linguistically today and serves as an important scientific source for Uzbek linguistics.

Cultural issues. Zahiriddin Muhammad Babur was not only a great commander and statesman, but also a thinker who paid great attention to science, literature and art. In his work "Boburnoma", he reflects extensively on various scientific issues, historical events and the cultural environment. Babur constantly showed his interest in poetry, literature and science. He himself is considered one of the poets who wrote lyric poems, made a great contribution to fiction and created excellent works in the "aruz" verse. Babur's literary legacy gained great importance during his time and even after[9].

Babur carried out cultural reforms in India during his reign, significantly influencing the cultural development of this country. He paid great attention to the development of Turkic and Persian literature, contributed to the development of art and science. In particular, such reforms as landscaping, the construction of gardens and madrasas, and the development of arts and crafts were carried out in India. The cultural and scientific traditions founded by Babur were later further developed during the reign of the Babur dynasty. The Babur dynasty had a huge impact on Indian culture and created a solid foundation for the development of a new architectural style, art and literature in this region. Architectural monuments built during the Babur era, including the Taj Mahal, Humayun's Tomb and other structures, are still recognized as world cultural heritage today. The Baburs made a great contribution to the cultural and scientific development of India, and during their reign, Muslim, Indian and Turkic cultures were harmoniously combined.

Diplomatic relations. As a skilled politician of his time, Babur attached great importance to diplomatic relations. His diplomatic approach was not limited to military force, but was also aimed at strengthening relations peacefully. Babur sought to establish friendly relations with neighboring states, especially with Transoxiana, Khorasan, India, Iran and China, and pursued a unique policy[14].

While Babur sought compromise in his diplomatic relations with Transoxiana and Iran, he used various political means to strengthen his rule in India[15]. He tried to legitimize his claim as the heir to the Timurid dynasty and sought to get closer to Iran in this regard. At the same time, he tried to develop trade relations with China.

The relationship between the Ottoman Empire and Babur was also important. Babur sought to strengthen his ties with the Ottomans, as the Ottoman Empire was one of the most powerful states in the Muslim world at that time. Babur tried to obtain military and political support from the Ottomans and made various diplomatic initiatives in this direction[16].

Babur's diplomatic policy was based on long-term strategic interests, and his negotiations with neighboring states and military-political campaigns demonstrate his experience in statecraft. Even after the conquest of India, Babur used diplomacy as an important tool and created a solid political foundation for his dynasty[17].

Conclusion

Zahiriddin Muhammad Babur left a significant mark in history not only as a great commander and statesman, but also as a major patron of culture and science of his time, a skilled diplomat and a talented writer. Through his military campaigns and political activities, he established a strong state in India and laid the foundation for the Baburian Empire in this region. Babur's cultural and scientific legacy is reflected in his personal creative work and the reforms implemented during his reign[18].

Babur's attention to science, literature and art indicates his enormous contribution to the development of culture. He carried out cultural reforms in India, made it possible for representatives of different nationalities and religions to live together, and achieved unparalleled achievements in the fields of literature, art, and architecture. Later, the Babur dynasty continued these traditions and had a great influence on the cultural and scientific development of India. Babur's diplomatic policy is also noteworthy, as he tried to build relations with neighboring states based on compromise and long-term strategic interests. His diplomatic relations with Transoxiana, Khorasan, Iran, China, and India, as well as relations with the Ottoman Empire, demonstrate his political experience and ability to foresee the future.

In conclusion, Babur's military, political, cultural and diplomatic activities had a great impact not only on his time, but also on subsequent centuries. His legacy is still appreciated and studied today. Babur has a place in history not only as the last great representative of the Timurid dynasty, but also as one of the great figures who left an indelible mark on culture and politics.

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