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“ZAHIRIDDIN MUHAMMAD BOBUR MEROSINING SHARQ DAVLATCHILIGI VA MADANIYATI RIVOJIDA TUTGAN O‘RNI”

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LITERARY-LINGUISTIC AND HISTORICAL-SOCIOLOGICAL INTERPRETATIONS OF “BABURNAMA”

“BOBURNOMA” ADABIY-LINGVISTIK VA TARIXI-SOTSIOLOGIK TAVSIYALARI

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Annotation. *This article examines the Baburnama by Zahir-ud-din Muhammad Babur from literary-linguistic and historical-sociological perspectives. As an autobiographical chronicle written in Chagatai Turkic, the Baburnama occupies a distinctive position at the intersection of literature, linguistics, and history. The study aims to identify the narrative, stylistic, and linguistic features of the text and to analyze its value as a source for reconstructing the social, political, and cultural realities of the late fifteenth and early sixteenth centuries.*

The research is based on interdisciplinary methods, including literary analysis, linguistic examination, and historical-sociological interpretation. The findings demonstrate that the Baburnama combines expressive literary form with detailed documentation of governance, social hierarchy, military organization, and everyday life. The results highlight the significance of language contact, cultural interaction, and authorial subjectivity in shaping the narrative. The article concludes that the Baburnama should be regarded not only as a literary masterpiece but also as an important source of sociolinguistic and historical data, contributing to the study of cultural memory and identity in the medieval Turkic and Indo-Persian world.

Keywords: *Babur, Chagatai Turkic, literary-linguistic analysis, historical-sociological analysis, autobiography, medieval Central Asia, socio-cultural identity, language contact.*

Annotatsiya. *Ushbu maqolada Zahiriddin Muhammad Boburning “Boburnoma”si adabiy-lingvistik va tarixiy-sotsiologik nuqtai nazardan tahlil qilinadi. Chog‘atoy turkiy tillarida yozilgan avtobiografik yilnoma sifatida “Boburnoma” adabiyot, tilshunoslik va tarix chorrahasida o‘ziga xos o‘rin tutadi. Tadqiqot matnning bayoniy, uslubiy va lingvistik xususiyatlarini aniqlash va uning XV asr oxiri XVI asr boshlaridagi ijtimoiy, siyosiy va madaniy voqelikni qayta qurish manbasi sifatidagi qiymatini tahlil qilishdan iborat.*



Tadqiqot fanlararo metodlarga, jumladan adabiy tahlil, lingvistik ekspertiza va tarixiy-sotsiologik talqinga asoslangan. Topilmalar shuni ko'rsatadiki, “Boburnoma” ekspressiv adabiy shaklni boshqaruv, ijtimoiy ierarxiya, harbiy tashkilot va kundalik hayotning batafsil hujjatlari bilan uyg'unlashtiradi. Natijalar hikoyani shakllantirishda til aloqasi, madaniy o'zaro ta'sir va mualliflik sub'ektivligining ahamiyatini ta'kidlaydi. Maqolada “Boburnoma”ga nafaqat adabiy durdona, balki o'rta asr turkiy va hind-fors dunyosi madaniy xotirasi va o'zligini o'rganishga hissa qo'shuvchi ijtimoiy lingvistik va tarixiy ma'lumotlarning muhim manbasi sifatida ham qarash kerak, degan xulosaga keladi.

Kalit so'zlar: *Bobur, chig'atoy turkiy, adabiy-lingvistik tahlil, tarixiy-sotsiologik tahlil, avtobiografiya, o'rta asr O'rta Osiyo, ijtimoiy-madaniy o'ziga xoslik, til aloqasi.*

The *Baburnama*, the autobiographical chronicle of Zahir-ud-din Muhammad Babur, occupies a distinctive place in world literature and historical scholarship. As a work that transcends conventional genre boundaries, it combines elements of memoir, historical record, literary narrative, and sociocultural observation. Written in Chagatai Turkic, the *Baburnama* is not only a valuable linguistic monument but also a crucial source for understanding the political, social, and cultural life of Central Asia, Afghanistan, and the Indian subcontinent during the late fifteenth and early sixteenth centuries.

This study explores the *Baburnama* through literary-linguistic and historical-sociological perspectives, emphasizing its dual function as a literary text and a historical document. By examining Babur's narrative style, language use, and descriptive strategies alongside his detailed accounts of social structures, governance, and everyday life, the paper aims to demonstrate how the *Baburnama* reflects both individual authorship and broader historical processes. Such an interdisciplinary approach allows for a deeper understanding of the text's enduring significance in the fields of linguistics, literary studies, and socio-historical research.

From a **historical-sociological viewpoint**, *Baburnama* serves as an important primary source documenting the political, social, and cultural realities of the late 15th and early 16th centuries. Babur's detailed observations of social hierarchies, governance systems, military organization, customs, and everyday life allow scholars to analyze the social structure and values of Central Asian, Afghan, and Indian societies of the period [Babur Z M, 1996]. The text also reflects the author's personal worldview, revealing the interaction between individual agency and broader historical processes such as state formation, migration, and cultural exchange.

Aim of the Research

The aim of this research is to provide a comprehensive literary-linguistic and historical-sociological interpretation of the *Baburnama*, revealing its significance as both a literary work and a socio-historical source. The study seeks to demonstrate how linguistic features, narrative strategies, and sociocultural descriptions in the text reflect the historical realities and cultural identity of the period in which it was written.

Objectives of the Research

To achieve the stated aim, the research sets out the following objectives:

To analyze the literary and stylistic features of the *Baburnama*, including narrative structure and expressive devices.

To examine the linguistic characteristics of the text, with particular attention to vocabulary, grammar, and multilingual influences.

To identify and interpret historical and sociological information reflected in Babur's descriptions of political life, social structure, and everyday practices.

To contextualize the *Baburnama* within the broader historical framework of the late fifteenth and early sixteenth centuries.

To evaluate the role of the author's personal perspective in shaping the representation of social and historical processes.

The novelty of this research lies in its interdisciplinary approach, which integrates literary-linguistic analysis with historical-sociological interpretation. Unlike studies that focus exclusively on either the literary or historical value of the *Baburnama*, this research emphasizes their interdependence and demonstrates how linguistic and narrative features contribute to the construction of social and historical meaning. Furthermore, the study highlights the *Baburnama* as a source of sociolinguistic data, offering new insights into language contact, cultural interaction, and identity formation in the medieval Turkic and Indo-Persian world.

Thus, *Baburnama* can be interpreted as a multidimensional text that not only represents a literary achievement but also functions as a socio-historical document, offering insights into linguistic evolution, cultural identity, and the social dynamics of the medieval Turkic and Indo-Persian worlds [Babur Z. M, 2002].

Methods and Materials of the Research

This research is based on an interdisciplinary methodological framework that integrates literary analysis, linguistic examination, and historical-sociological interpretation. The primary material of the study is the *Baburnama* by Zahir-uddin Muhammad Babur, analyzed in its original Chagatai Turkic version, as well as in authoritative Persian and English translations to ensure textual accuracy and comparative insight. Supplementary materials include critical editions of the text, historical chronicles of the Timurid and early Mughal periods, and scholarly studies in Turkology, literary criticism, and social history.



The **literary-linguistic method** is employed to analyze narrative structure, stylistic features, lexical choices, and grammatical patterns in the *Baburnama*. Particular attention is paid to descriptive strategies, metaphorical language, and the interaction between poetic and factual discourse. Comparative linguistic analysis is used to identify Turkic, Persian, and Arabic elements within the text, highlighting processes of language contact and cultural influence.

The **historical and sociological methods** involve contextual analysis of the events, social institutions, and cultural practices described in the *Baburnama*. Babur's observations are examined in relation to contemporaneous historical sources in order to assess their reliability and to reconstruct the social realities of the period. Elements such as social hierarchy, governance, military organization, customs, and everyday life are analyzed using principles of historical sociology.

In addition, the **descriptive and interpretative methods** are applied to systematize the data and to reveal the interrelation between the author's personal perspective and broader historical processes [Beisembiev, T.K., 2002]. Through this combination of methods, the study seeks to provide a comprehensive understanding of the *Baburnama* as both a literary masterpiece and a socio-historical document.

The findings of this study confirm that the *Baburnama* occupies a unique position at the intersection of literature, linguistics, and socio-historical documentation [4]. The literary-linguistic analysis demonstrates that Babur's narrative style is characterized by clarity, precision, and expressive descriptiveness, which distinguish the work from traditional court chronicles. The use of Chagatai Turkic as the primary medium of narration reflects a conscious literary choice that reinforces Turkic cultural identity, while the frequent incorporation of Persian and Arabic elements illustrates the multilingual intellectual environment of the period. These linguistic features not only enhance the aesthetic value of the text but also serve as indicators of cultural interaction and social stratification [Dale S.F., 2004].

From a historical-sociological perspective, the *Baburnama* provides detailed and systematic observations of political organization, social hierarchy, military practices, and everyday life across Central Asia, Afghanistan, and northern India. Babur's firsthand accounts allow for a nuanced reconstruction of social relations and governance structures during a period of intense political transformation. Unlike official historiography, which often prioritizes ideological representation, the *Baburnama* reveals personal judgments, emotional responses, and pragmatic considerations, thereby offering a more complex and human-centered portrayal of historical processes.

The *Baburnama* is an invaluable primary source for reconstructing the political, social, and cultural life of Central Asia, Afghanistan, and northern India during the late fifteenth and early sixteenth centuries. Unlike official chronicles, which often reflect the ideology of ruling elites, Babur's text provides a firsthand



account of events and practices from the perspective of an active historical agent. It combines empirical observation with personal reflection, offering a multidimensional view of society, governance, and interpersonal relations.

Political Organization and State Structures:

Babur provides detailed descriptions of administrative systems, including the organization of the court, the delegation of authority, taxation, and governance mechanisms. He notes how local leaders, military governors, and nobles operated within broader state structures, illustrating both centralized authority and regional autonomy. These insights allow scholars to trace patterns of political control, legitimacy, and bureaucratic organization across different territories under Timurid and early Mughal influence. Babur also comments on the processes of conquest, integration, and the negotiation of power among newly incorporated regions, revealing the dynamics of state formation and consolidation.

Military Systems and Discipline:

The text includes extensive information about military campaigns, troop organization, strategies, and discipline. Babur reflects on both his successes and failures, often analyzing the causes of battlefield outcomes, the logistical challenges of moving armies across diverse terrains, and the impact of environmental conditions on military performance. These accounts not only provide historical data on the composition and tactics of Central Asian and Indian armies but also illuminate the social status and expectations of soldiers, commanders, and auxiliaries within the military hierarchy.

Social Hierarchies, Customs, and Daily Life:

Beyond politics and warfare, Babur observes the social fabric of the regions he traversed. He documents customs, rituals, marriage practices, hospitality, clothing, dietary habits, and local economies. His reflections reveal the stratification of society, including the roles of elites, commoners, religious figures, and ethnic communities. Babur's attention to both elite culture and popular life allows historians to reconstruct everyday practices and social norms, highlighting continuities and variations across regions.

Interactions Between Ethnic, Religious, and Cultural Groups:

Babur frequently remarks on the diversity of the populations he encounters. His narrative records the coexistence and sometimes conflict of different ethnic and religious groups, illustrating patterns of intercommunity interaction, negotiation, and cultural exchange. For example, he notes variations in local governance, rituals, and traditions, demonstrating his awareness of regional differences and the social implications of cultural hybridity.

Authorial Subjectivity and Sociological Insight:

Significantly, Babur's personal reflections—his judgments, preferences, and ethical evaluations—enhance the sociological and historical value of the Baburnama. By describing how individuals respond to political pressures, social



expectations, and ethical dilemmas, Babur offers insight into the perceptions, motivations, and agency of historical actors. His candid accounts of successes and failures, alliances and betrayals, and social adaptation reveal the human dimensions of governance, war, and everyday life.

In sum, the *Baburnama* is more than a chronicle of events: it is a lens into the social structures, political institutions, and cultural dynamics of a transitional period in Central Asian and South Asian history. Its combination of observation, analysis, and personal reflection makes it an indispensable resource for historians, sociologists, and anthropologists interested in understanding the interplay between individuals and the broader socio-political environment of the early modern world.

The discussion also highlights the interplay between individual authorship and collective history. Babur's personal experiences—such as exile, warfare, and state-building—shape his interpretation of social realities and influence the selection of events and descriptions. This subjectivity does not diminish the historical value of the text; rather, it enhances its sociological significance by revealing how historical actors perceived and negotiated their social environments. Consequently, the *Baburnama* can be understood as both a reflective autobiography and a socially embedded historical narrative.

The expanded analysis of the *Baburnama* reinforces its status as a multidimensional text that operates simultaneously as a literary artifact, a linguistic record, and a socio-historical document. Unlike conventional medieval chronicles, which often adopt an impersonal and formulaic style, Babur's narrative is marked by authorial presence, emotional openness, and critical reflection. This stylistic individuality strengthens the interpretative value of the text, allowing it to be read not only as a historical account but also as a reflection of intellectual self-fashioning in the Timurid and early Mughal context [Eraslan K., 2002].

From a **literary perspective**, the *Baburnama* demonstrates a sophisticated narrative structure in which personal memory is interwoven with historical events. Babur frequently shifts between descriptive passages of landscapes, cities, and nature and analytical reflections on political decisions and social relations. Such narrative strategies serve both aesthetic and documentary purposes: they create vivid imagery while simultaneously preserving ethnographic and geographical knowledge. The integration of poetic fragments and figurative language further enhances the literary quality of the text and situates it within the broader tradition of Turkic and Persian autobiographical writing.

The **linguistic dimension** of the *Baburnama* is particularly significant for the study of Chagatai Turkic. The text reflects a stabilized literary norm while simultaneously exhibiting regional variation and lexical borrowing. Persian and Arabic loanwords appear predominantly in administrative, military, and intellectual domains, indicating functional bilingualism and diglossic practices



within elite society. This linguistic layering not only mirrors sociopolitical realities but also provides evidence of language contact and cultural hierarchy, making the *Baburnama* a valuable source for historical sociolinguistics [Foltz R., 2012].

In terms of **historical and sociological interpretation**, Babur's observations extend beyond major political events to include everyday practices, customs, and interpersonal relations. His descriptions of court life, military discipline, land administration, and social etiquette allow researchers to reconstruct patterns of power distribution and social mobility. Moreover, the text documents encounters between different ethnic, religious, and cultural groups, highlighting processes of migration, adaptation, and cultural negotiation. These aspects are particularly relevant for understanding early modern state formation and intercultural interaction in Central and South Asia [Manz B.F., 2008].

A crucial point of discussion concerns the **subjectivity of the author**. While Babur's personal perspective inevitably shapes the narrative, this subjectivity should not be regarded as a limitation. On the contrary, it provides insight into the mental frameworks, value systems, and decision-making processes of a historical actor. The *Baburnama* thus aligns with modern approaches in historical sociology that emphasize agency, experience, and narrative as central components of social analysis [Subtelny M.E., 1994].

Finally, the interdisciplinary reading of the *Baburnama* underscores its role in the construction of **cultural memory and identity**. By choosing to write in Chagatai Turkic and by documenting the cultural landscapes of multiple regions, Babur contributes to the preservation and transmission of Turkic linguistic and cultural heritage. At the same time, the text reflects a dynamic and hybrid identity shaped by political ambition, cultural exchange, and historical circumstance.

In sum, the discussion demonstrates that the *Baburnama* cannot be fully understood through a single disciplinary lens. Its literary form, linguistic composition, and sociological content are deeply interconnected, and their combined analysis provides a richer understanding of medieval autobiographical writing, historical consciousness, and the sociocultural dynamics of the Turkic and Indo-Persian world.

Overall, the results support the view that the *Baburnama* should be studied through an interdisciplinary lens. Its literary form, linguistic composition, and sociological content are inseparable, and their combined analysis provides deeper insight into the cultural memory, linguistic evolution, and social dynamics of the medieval Turkic and Indo-Persian world. This discussion contributes to ongoing scholarly debates on the role of autobiographical texts as reliable sources for socio-historical and linguistic research.

The results of the research demonstrate that the *Baburnama* functions as a multifaceted text in which literary, linguistic, and socio-historical elements are closely interconnected. The literary-linguistic analysis reveals that Babur employs



a coherent narrative structure combining chronological narration with thematic digressions. Descriptive passages of landscapes, cities, and social life are systematically integrated with historical events, enhancing both the aesthetic quality and documentary value of the text. The frequent use of expressive vocabulary, evaluative adjectives, and first-person narration underscores the autobiographical nature of the work and distinguishes it from traditional court chronicles [Woods J.E., 2018].

From a linguistic perspective, the study identifies the *Baburnama* as a key source for understanding the norms of Chagatai Turkic literary language. The text demonstrates a stable grammatical structure alongside a rich and diverse lexicon. Lexical analysis shows a significant presence of Persian and Arabic borrowings, particularly in administrative, military, and cultural domains, while core narrative and descriptive functions are predominantly realized through Turkic elements. This distribution reflects patterns of language contact, functional bilingualism, and sociolinguistic stratification within the elite society of the period.

The historical-sociological analysis confirms that the *Baburnama* provides detailed and reliable information on political organization, social hierarchy, military practices, and everyday life in Central Asia, Afghanistan, and northern India during the late fifteenth and early sixteenth centuries. Babur's firsthand observations allow for the reconstruction of social relations, governance mechanisms, and cultural norms. The results also show that the author's personal experiences significantly influence the selection and interpretation of historical events, offering insight into the interaction between individual agency and broader historical processes.

Overall, the findings indicate that the *Baburnama* should be regarded not only as a literary masterpiece but also as an important source of linguistic and socio-historical data. The integration of literary form, language use, and sociocultural content enhances the interpretative value of the text and supports the effectiveness of an interdisciplinary research approach.

The present study has demonstrated that the *Baburnama* represents a unique synthesis of literary expression, linguistic documentation, and socio-historical narration. Through a combined literary-linguistic and historical-sociological analysis, the research has shown that Babur's work transcends the boundaries of a traditional chronicle and functions as a complex autobiographical narrative deeply embedded in its historical context. The author's narrative strategies, expressive language, and conscious use of Chagatai Turkic contribute not only to the aesthetic value of the text but also to the preservation of Turkic literary and cultural heritage.

The findings confirm that the linguistic structure of the *Baburnama* reflects processes of language contact and cultural interaction characteristic of the medieval Turkic and Indo-Persian world. At the same time, the sociological content of the text provides valuable insight into political organization, social



hierarchy, and everyday life across multiple regions. Babur's personal perspective, rather than limiting the historical reliability of the work, enhances its interpretative depth by revealing the worldview and agency of a historical actor.

In conclusion, the *Baburnama* should be regarded as an essential interdisciplinary source that offers significant contributions to literary studies, linguistics, and historical sociology. The integrated approach adopted in this research allows for a more comprehensive understanding of the text's enduring scholarly value and highlights its relevance for contemporary studies of cultural memory, identity formation, and historical narrative.

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