

## **The Verb “Yukunmoq” (“To Bow / Kneel”) And the Etiquette in the “Babur-Name”**

***Nodir Ramazonov***

*Head of the Department of Uzbek Language and Literature, Doctor of Philosophy (PhD) in  
Philology, Associate Professor, Tashkent State University of Law*

**Abstract.** This article examines the use of the verb "yukunmoq" (to bow or kneel) in Zahiriddin Muhammad Babur's "Babur-name" and its connection to various forms of etiquette. The study analyzes how Babur uses this verb to convey respect, political, and diplomatic relations, as well as family and kinship ties. The act of kneeling, symbolized by "yukunmoq," plays a significant role in expressing respect within the Timurid royal court and in various social and political contexts. Babur's portrayal of this verb reflects its role not only in showing deference to elder relatives and rulers but also as part of statecraft and diplomatic protocols. The article highlights how Babur uses "yukunmoq" to reinforce familial bonds, loyalty, and political power dynamics. Furthermore, the study explores how these practices in Babur's time align with the broader concepts of etiquette, focusing on the relationship between power, respect, and hierarchical structures in the Timurid empire. The analysis of "yukunmoq" sheds light on its importance in both personal and state relations, offering insights into the cultural and diplomatic norms of the era.

**Key words:** Babur, “Babur-name”, etiquette, state etiquette, everyday etiquette.

### **Introduction**

It has become customary to conditionally divide etiquette into 1) state etiquette, 2) situational and professional (military, diplomatic), 3) behavior in society, and 4) business (business) etiquette [1].

The word etiquette in its modern form and meaning was first used at the court of the French king Louis XIV (King of France from May 14, 1643 to September 1, 1715) - although certain norms and rules of behavior have existed since ancient times, cards (labels) were distributed to guests indicating the rules of behavior.

In the East, the issue of state etiquette occupied a very important place. If we recall, the knot of "Mantiq ut-tayr" and "Lison ut-tayr" began with the motif of where birds should sit and the impossibility of solving this problem.

State etiquette is clearly reflected in the "Babur-name" of Zahiriddin Muhammad Babur. In this article, we will consider the following etiquette situations related to the verb "yukunmoq" (The Bow / kneel) in the "Babur-name":

1. To Bow / kneel to relatives-khans.
2. To Bow / kneel – as an oath.
3. To Bow / kneel – a covenant of kinship.
4. To Bow / kneel – in the sense of respect for older relatives.
5. To Bow / kneel – in the sense of state and diplomatic etiquette.

## Literature Analysis and Methodology

**About the meaning of the word.** The word *yukundurmak* يوکوندورماک means to bow, to kneel; *yukunmak* يوکونماک – to bow; to bow in respect, to bow, to kneel, as reflected in dictionaries [2].

### Discussion and Results

**1. To Bow / kneel to relatives-khans.** The meaning of paying homage to kin khans in the "Babur-name" is reflected in the following passage: "The following occurred to me: 'The Khan is the same to me as a father or an elder brother. Since we are so close to each other, then if I go and serve and if past grievances dissipate, it will be pleasant to hear and see for both those near and far.' With these thoughts I came to the garden laid out by Haydar Bek in the vicinity of Shahrukhiya. The Khan was sitting in a large tent with an exit on all four sides, laid out in the middle of the garden. Entering the tent, I knelt three times; the Khan rose and also bowed. When I greeted him and stepped back, [again] kneeling, the Khan ordered me to sit next to him and showed great favor and affection." [3].

**2. To Bow / kneel – as an oath.** The "Babur-name" also reflects the meaning of an oath for the verb "bow / kneel". "In that year, the discord between Sultan Husayn Mirza and Badi'az-Zaman Mirza led to war. The details of this event are as follows. In the previous year, Sultan Husayn Mirza gave Balkh and Astrabad to Badi'az-Zaman Mirza and Muzaffar Mirza, and made them kneel, as has already been mentioned. From then until this time, many ambassadors went back and forth. In the end, even Alisher Bek came as an ambassador to Badi'az-Zaman Mirza, but no matter how hard he tried, Badi'az-Zaman Mirza did not agree to give Astrabad to his younger brother. He said: "When Mirza celebrated the circumcision of my son Muhammad Mumin Mirza, he gave him [Astrabad]."".

**3. To Bow / kneel – a covenant of kinship.** In "Babur-name", the verb "*yukunmoq*" also means to enter into/confirm kinship. "Sultan Husayn Mirza received Sultan Mas'ud Mirza well and, having forced him to kneel as his son-in-law, showed him mercy and favor. However, Sultan Mas'ud Mirza, at the instigation of Baqi Chaganiani, the younger brother of Khusrau Shah, who came earlier and was in the service of Sultan Husayn Mirza, did not remain in Khorasan, under some pretext he left Sultan Husayn Mirza without permission to Khusrau Shah".

**4. To Bow / kneel – in the sense of respect for older relatives.** In "Babur-name", the word "*yukunmoq*" also means to show respect to older relatives. "From this camp, everyone headed towards Tashkent. The Senior Khan, my uncle, also rode out to meet them and rode three or four yigachas from Tashkent. In one place they pitched tents, and the Senior Khan sat there. The Junior Khan rode up to the tents from the front. When he approached, he rode around the Khan on the left and behind and dismounted in front of him; when he reached the place of bowing, the Junior Khan knelt nine times and greeted him. The Senior Khan, when the Junior Khan approached, also stood up: they greeted each other and stood for a long time, embracing. Stepping back, the Junior Khan again knelt nine times; bringing gifts, he again bowed a lot. Then he approached the Senior Khan, and both sat down".

Babur uses the verb "to honor" not only to show respect to male relatives, but also to female relatives. This word also expresses the author's attitude towards the person being described: "All the noble ladies: Payanda Sultan bikim, my aunt, Khadicha bikim, and also other ladies, the daughters of Sultan Abu Sa'id Mirza, my aunts, gathered in the madrasah of Sultan Hussein Mirza. All these ladies were at the grave of Mirza, where I went and saw them. First I bowed and greeted Payanda Sultan bikim, then, without bowing, I greeted Appaq bikim, after which, bowing, I greeted Khadicha bikim". If we pay attention to the passage, Babur emphasizes that two women were seen with their relatives, and one woman was seen with her brother without. It is at this point that it is clear that this word has meanings other than its original meaning (expressing a relationship, maintaining distance, expressing status).

**5. To Bow / kneel - in the sense of state and diplomatic etiquette (rules and programs).** In many places of "Babur-name" the word "*yukunmoq*" is used in the sense of state and diplomatic etiquette (rules and programs). In some places it also means punishing officials who have crossed the line ("*Tanbalning jazosi – yukundurmox*" / "The punishment of a *Tanbal* is to impose"). "Ya'qubga ijozat

bergandin so‘ng Qizilsuv quyi ko‘chib, Andarob suyining qotilishig‘a yovuq tushuldi. Tonglasi, rabiulavval oyining avositida jarida Andarob suyini o‘tib, Dushi navohisida bir ulug‘ chinor tubida o‘lturdum. Ul tarafdin Xisravshoh hashamat va tajammuli bila qalin kishi bila keldi. Qoida va dastur bila yiroqtin tushub keldi. Ko‘rushurda uch qatla yukunub, yong‘onda ham uch qatla, so‘rg‘onda va tortuq tortqonda biror yukundi. Jahongir mirzo va Xon mirzog‘a dag‘i ushbu dastur bila yukundi. Qari tanbal mardak necha yillar o‘z murodicha yurub sultanattin tek bir xutba o‘z otig‘a o‘qumaydur edi. Yigirma besh, yigirma olti qatla payopay yukundi va bordi va keldi. Toliqib tamom yiqilayozdi. Necha yil qilg‘on bekligi va sultanati tamom burunidin chiqtı. Ko‘rushub tortiq tortgandin so‘ngra buyurdumkim, o‘lturdi” / “Having dismissed Yakub, we moved down the Kizil-Su and stopped near the place where this river joins the Andar-Aba River. The next day, in the middle of the month of Rabi-ul-Awwal, I crossed the Andar-Aba River lightly in the vicinity of Dushi and settled down under a spreading plane tree. From the other side arrived Khusrau Shah accompanied by many elegantly and sumptuously dressed people. According to the ritual and regulations, he dismounted at a distance and approached me. In greeting, Khusrau Shah knelt three times, in retreating – also three times; inquiring about health and presenting gifts, he again knelt once. Before Jehangir Mirza and Mirza Khan he also knelt. Thus this old fat little man, who for so many years had done what he wanted, and of all the distinctions of royal power the only thing he had not read in his own name was the khutba, knelt down twenty-five or twenty-six times in a row and walked back and forth in front of me. He was so tired that he almost fell down completely. Several years of beyship and sultanship had completely flown off his nose. After greetings and presenting gifts, I ordered Khusrau Shah to sit down”.

It is known that the relations between the Timurid princes were very complex and conflicting. In the "Babur-name", the verb "*yukunmoq*" also expresses the problem of status among the Timurids and the obligation to adhere to it. The following passage from the "Babur-name" is extremely significant, in which the verb "*yukunmoq*" is manifested as an important attribute of state and diplomatic etiquette: “Badi’uzzamon mirzoning devonxona uyiga yettuk. Muqarrar andoq edikim, men uydin kirkach yukung‘aymen, Badi’uzzamon mirzo qo‘pub araqqa kelgay, dog‘i ko‘rushulgay, men uydin kirkach, bir yukundum, dog‘i bedarang mutavajjih bo‘ldum, Badi’uzzamon mirzo ohistaroq qo‘pub, sustroq yurudi. Qosimbek chun davlatxoh edi va mening nomusim aning nomusi edi, belbog‘imdin bir tortti, voqif bo‘ldum. Taanni bila yurub, muqarrar bo‘lg‘on yerda ko‘rushuldi” / “We entered the divan of Badi’ az-Zaman Mirza. It was decided that upon entering the tent I would bow, and Badi’ az-Zaman Mirza would stand up, go to the edge of the dais, and we would greet each other. Upon entering the tent, I bowed once and went on without hesitation. Badi’ az-Zaman Mirza rose rather leisurely and sluggishly moved [towards me]. Since Qasim Bek was a well-wisher of mine and considered my honor his honor, he pulled me by the belt. I understood and walked more quietly, so that we greeted each other in the appointed place.” In the course of this passage, the Timurid princes' meeting in the room (which took place during the negotiation) is also described in detail: “Bu ulug‘ oq uyda to‘rt to‘shak solib edilar. Badi’uzzamon mirzoning oq uylari albatta yon eshiklik bo‘lur edi. Mirzo doim bu eshikning yonida o‘lturur edi, bir to‘shakni bu eshikning yonida solib edilar. Badi’uzzamon mirzo va Muzaffar mirzo bu to‘shakka o‘lturdilar, yana bir to‘shakni rost qo‘lda solib edilar, Abulmuhsin mirzo va men bu to‘shakda o‘lturduk. Badi’uzzamon mirzoning to‘shakidin quyi chap yonda yana bir to‘shak solib edilar. Qosim Sultan o‘zbak, Shayboniy sultonlaridinkim, mirzoning kuyovi bo‘lur edi, Qosim Husayn Sultonning otasi bo‘lg‘ay, yana Ibni Husayn mirzo bu to‘shakda o‘lturdilar. Manga solg‘on to‘shakdin quyi o‘ng qo‘lumda yana bir to‘shak solib edilar, Jahongir mirzo bila Abdurrazzoq mirzo ul to‘shakda o‘lturdilar. Muhammad Burundubek va Zunnunbek va Qosimbek o‘ng yonda Qosim Sultan bila Ibni Husayn mirzodin xeyli quyiroq o‘lturdilar” / “Four mats were spread in this large tent. The tents of Badi’ az-Zaman Mirza always had side entrances; Mirza always sat at the side entrance. One mat was spread at the side entrance. Badi’ az-Zaman Mirza and Muzaffar Mirza sat on this mat, and another mat was spread in the right front corner. Abul-I-Muhsin Mirza and I sat on this mat below Badi’ az-Zaman Mirza’s mat, on the left side, and another mat was spread. Qasim Sultan Uzbek, one of the Shaybanid sultans, Badi’ az-Zaman Mirza’s son-in-law and Qasim Husayn Sultan’s father, and Ibni Husayn Mirza sat on this mat. Below the mat assigned to me, on the right hand, another mat was spread, and Jehangir Mirza and Abd ar-Razzaq Mirza sat on this mat.

Muhammad Burunduk bek, Zu-n-Nun bek and Kasim bek sat on the right side, much lower than Kasim Sultan and Ibn Hussein Mirza." If we look closely, those invited to negotiate and discuss state affairs were arranged according to their positions in the *first circle* (Badi'uzzaman Mirza and Muzaffar Mirza); the *second circle* (Babur Mirza and Abulmuhsin Mirza); the *third circle* (Qasim Sultan and Ibn Husayn Mirza); the fourth circle (Jahangir Mirza and Abdurrazaq Mirza) and the *fifth circle* (Muhammad Burundukbek, Zunnunbek and Qasimbek), thereby achieving parity of power and ensuring diplomatic and state etiquette.

Sometimes there were cases of refusal or insufficient provision of state labels. These cases are also reflected in the "Babur-name" and how this situation was resolved is described: "Oshdin so'ng otlanib, tushgan yerga keldim. Bizning o'rdu bila mirzolarning o'rdusining orasi bir shar'iy bo'lg'ay edi.

Ikkinchi navbat kelganda Badi'uzzamon mirzo burungidek ta'zim qilmadi, Muhammad Burundubekka va Zunnunbekka aytturdimkim, agarchi yoshim kichiktur, vale to'rum ulug'dur, ota taxtidakim, Samarqand bo'lg'ay, ikki navbat zarbi rost olib o'lturubdurmen, bu xonavoda uchun yot-yog'i bilakim muncha jang va jadal qilibturmen, mening ta'zimimda ta'xir bevajhdur.

Bu so'z mazkur bo'lg'och, chun ma'qul edi, mu'tarif bo'lub, ta'zimni xotirxoh qildilar".

("After the meal, I mounted my horse and returned to the camp. Between our headquarters and the headquarters of the Mirzas there was about one *sheri*.

During my second visit, Badi' az-Zaman Mirza did not show me the same honor as before. I ordered to tell Muhammad Burunduk Bek and Zu-n-Nun Bek: "Although my years are small, my family is high; in the capital of my father, that is, in Samarkand, I ascended the throne twice, having endured the battle. Who has fought and struggled for [our] family with the alien enemy as much as I have? The delay in showing me honor is unfounded."

When these words were conveyed, then since they were reasonable, Badi' az-Zaman Mirza admitted [his mistake], and I was willingly shown respect.")

## Conclusions

The roots of state etiquette go back to Genghis Khan and the strict adherence to Genghis Khan's code (observance of etiquette) by the Timurids is recorded in the "Baburnoma": "Osh tortildi, bovujudkim, suhbat yo'q edi, osh tortadurg'on yerda shira qo'yub oltun va kumush surohiylarni shira ustiga terdilar. Burunlar bizning ota-og'a Chingiz to'rasini g'arib rioyer qilurlar edi, majlisda va devonda va to'y va oshda, o'turmoqda va ko'pmoqda xilofi to'ra ish qilmaslar edi". ("Previously, our fathers and relatives carefully observed the charter of Chingiz. In meetings, on the divan, at weddings, at meals, sitting and standing, they did nothing contrary to the charter.")

To summarize, state etiquette is clearly reflected in Zahiriddin Muhammad Babur's "Babur-name", which, in connection with the verb "*yukunmoq*", is used in the following ways: 1) the bow/kneel to relatives-khans; 2) the bow / kneel - as an oath; 3) the bow / kneel - a covenant of kinship; 4) the bow / kneel - in the sense of respect for older relatives; 5) the bow / kneel - in the sense of state and diplomatic etiquette.

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