



SAIDBEK HASANOV'S CREATIVE APPROACH TO THE TEXT OF 'BOBURNAMA'

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ABSTRACT

This article analyzes the literary-aesthetic, historical, and textual aspects of Boburnoma, a masterpiece of Uzbek classical literature. Special attention is given to the contributions of literary heritage researcher Saidbek Hasanov, who prepared a critical scholarly edition of the work. Hasanov approached the text creatively, highlighting its stylistic features, aesthetic depth, and making it accessible to modern readers. The article also explores Babur's lyrical poetry, emphasizing his expression of human emotions, love, and moral values, and presenting his works as reflections of profound personal and philosophical insight.

Introduction. One of the pearls of Uzbek classical literature, Boburnoma has not lost its significance to this day, not only as a historical source but also as a work of high artistic value. Through this work, one can gain a deep understanding of the political, social, and cultural life of its time. In terms of scholarly and theoretical research as well as textual analysis, the contributions of Saidbek Hasanov are especially noteworthy. He emphasized the importance of approaching Boburnoma not merely from a historical or philological perspective, but also with a creative mindset. Saidbek Hasanov is a researcher of literary heritage.

Analytical Study of the Literature. The scholarly research conducted on the legacy of Zahiriddin Muhammad Babur, particularly his work Boburnoma, is distinguished by historical, philological, and literary-aesthetic approaches. In this study, the analytical examination of literature focuses on two main directions: textual criticism and the development of literary thought.

Among the academic studies dedicated to Babur's works, the research conducted by Saidbek Hasanov stands out. Notably, he wrote a dissertation on the topic "Babur's Treatise on Aruz", and he is recognized as a key reformer and methodologist in the systematic study of Babur's heritage. Hasanov's preparation of rare works such as Aruz, Volidiyya, and Mukhtasar for publication from a textual studies perspective, along with his work on the scholarly-critical edition of Boburnoma, has contributed significantly to the formation of his own academic school.

During the analysis, special attention was also given to the lyrical content of Babur's poetry, its aesthetic system, philosophical ideas, and aspects that glorify human values. In this context, the influence of Alisher Navoi's creative legacy on Babur's poetry was examined, along with literary and historical sources related to Babur's expression of themes such as humanity, love, loyalty, and moral perfection.

Additionally, the richness of Babur's language, his mastery in creating imagery, and his use of literary-aesthetic devices were analyzed through the perspectives of prominent Uzbek

literary scholars such as G'afur G'ulom, A. Hayitmetov, T. Karim, and H. Sulaymon. By comparing their approaches with that of Saidbek Hasanov, it was concluded that Hasanov's concept of a "creative approach" holds a prominent and distinctive place in the study of Babur's works.

Research Methodology.

The primary methodological approach employed in this study is the creative-textological method, developed and practically tested by Saidbek Hasanov. This approach is based on principles that emphasize both scholarly rigor and creative interpretation. The following methods and approaches were selected as key criteria in the research:

Critical textual analysis method. The existing manuscripts and published editions of Boburnoma—including copies preserved in India and Turkey—were compared, and the versions selected by Hasanov were evaluated for their scholarly validity. Lexical, phonetic, and stylistic differences within the texts were supplemented with detailed commentary and explanations.

Contextual Analysis Approach. The study examined how the historical, cultural, and religious terms used in Babur's works should be interpreted by the modern reader. In doing so, Saidbek Hasanov's approach to the contemporary interpretation of classical texts was taken as a foundational framework.

Literary-Aesthetic Analysis. A deep analysis was conducted on the poetic structure, imagery, and stylistic uniqueness of Babur's ghazals, rubaiyats, and prose passages. The philosophical layers of the poems were uncovered by exploring the ideas, human values, and ethical viewpoints expressed by the poet through his lyrical persona.

Presentation and Commentary Method. Throughout the research, specific lines and expressions from the text were presented with explanatory commentary, revealing how Babur's worldview can offer relevant insights for the modern individual.

These methodological approaches contributed to a deeper understanding of Babur's legacy not only from a literary perspective but also within philosophical, historical, and contemporary contexts. Furthermore, the study demonstrated how Babur's works can be interpreted and appreciated by today's readers in a practical and meaningful way.

Saidbek Hasanov (1945–2019) was one of the prominent scholars in the fields of Uzbek literary studies and textual criticism. He dedicated his entire academic career to the study of Babur's creative legacy. Notably, he defended his candidate's dissertation in 1972 on the topic "Babur's Treatise on Aruz", and he prepared for publication several rare works attributed to Babur, including Aruz, Volidiyya, and Mukhtasar. One of Hasanov's most significant contributions related to Boburnoma was his preparation of the scholarly-critical text, where he adopted a creative approach to the manuscript. [1, p. 65] He analyzed the text not only from phonetic or morphological perspectives but also in terms of the author's style, aesthetic vision, and philosophical worldview. The essence of the "creative approach" lies in viewing the text not merely as a "source," but as an artistic world that reveals hidden meanings. Saidbek Hasanov remained faithful to this principle in his work on Boburnoma. [1, p. 67] He paid special attention to the following aspects:

1. Revealing the Uniqueness of Babur's Style: Hasanov analyzed the harmony between Babur's prose and poetic language, his method of creating imagery characteristic of his era, and his

use of figurative devices. He studied in depth the liveliness of Babur's language, its lexical richness, and stylistic diversity. [2, p. 45]

2. Harmony of Historical and Artistic Layers: Although Boburnoma is a historical work, it contains lyrical digressions, philosophical reflections, and emotional descriptions. Saidbek Hasanov identified these aspects and presented them as part of the work's artistic and aesthetic structure.

3. Modern Interpretation of the Text: Hasanov sought to present Babur's works in a way that would be understandable and engaging for today's readers. He compared archaic forms of the text with modern Uzbek language and enhanced contextual understanding through explanatory commentary. [3, p. 45]

Approach to Preparing the Scholarly-Critical Text. In preparing the scholarly-critical edition of Boburnoma, Saidbek Hasanov implemented the following stages:

Manuscript Comparison: He compared all major existing manuscripts (such as those preserved in India and Turkey), striving to select the version that was closest to the author's original intent.

Variant Explanation: Hasanov provided interpretations for each textual variant, explaining their semantic and stylistic nuances, and clarifying the rationale behind his editorial choices for the reader.

Annotations and Commentary: Detailed explanations were provided for historical, religious, and cultural terms, as well as for personal names, place names, and events within the text. This made the work accessible not only to philologists but also to a wider audience of readers.

Respect and Loyalty to Babur's Legacy: in his work, Hasanov maintained not only scholarly precision but also an aesthetic and ethical approach. He treated Babur's personality and literary heritage with deep respect. This is particularly evident in his collected essays titled "Babur's Literary Legacy". Hasanov portrayed Babur not merely as a historian or poet but as a complex and multifaceted figure—a statesman, philosopher, patron of the arts, and intellectual. The renowned Uzbek poet, and esteemed supporter of science, art, and literature, Zahiriddin Muhammad Babur, in the span of only 47 years, left behind a rich literary and scholarly legacy. His famed Boburnoma is recognized worldwide, alongside his original and beautiful lyrical works, treatises on musicology, prosody, the science of aruz, and military arts. [4, p. 132]

Babur's poetic legacy is multifaceted and rich. His poems reflect, in a realistic manner, the historical events of his time, his personal life, surroundings, views on humanity, religion, customs, and moral values.

His poetry can be described as a lyrical autobiography, in which the poet sincerely expresses his deep emotions in a lyrical tone and masterfully portrays the feelings that emerged when he faced life's complex trials. [5, p. 167]

The core of Babur's literary work consists of lyrical poems centered on love. One of the key aspects of his work is the celebration of genuine, earthly, and realistic love as a fundamental human value. His lyrical style is deeply inspired by the creative legacy of Alisher Navoi. In his ghazals and rubaiyat, Babur addresses themes such as love, friendship, and the pursuit of beauty—central elements of human relationships. He glorifies earthly love as one of the highest human virtues.

The poet states that he is ready to endure any hardship on the path to meeting his beloved. He cannot imagine life without being united

with the one he loves. [10, p. 287]

Babur exalts love wholeheartedly and with sincerity. For him, love symbolizes loyalty, devotion, high morality, and humanity. He elevates this emotion above wealth, social status, and all worldly pleasures. In his refined ghazals, Babur creates the image of an ideal beloved, characterized by extraordinary external beauty, a rich inner world, and spiritual perfection. In this process, he skillfully employs unique and original artistic devices. In the following lines, Babur expresses his willingness to sacrifice his life for love, conveying this sentiment with heartfelt intensity, powerful dramatism, and vivid imagery. A moving excerpt from these inspirational verses reads: [9, p. 118]

If the moon-faced one is absent, even the light of the sun is darkened;

Even sugar loses its sweetness — without her, there is no delight.

If the rose-faced one from Nafas is gone, the spear of her lashes pierces my heart;

If that flower-faced beauty is absent, even flowers are colorless, and fragrance fades.

What use is there in separation? I long only to be in her presence;

Why should I desire gardens or dwellings in other lands?

Let them take my head for her sake, O Babur, accept it with grace —

But to sever the heart from the heart — that is an agony beyond pain!

Translate:

Oychehra yo'q bo'lsa, quyosh nuri ham qorong'i,

Shirin emas shakar ham — u bo'lmasa, shirinlik yo'q.

Nofasdan kelgan gulsifat yo'qsa — kiprik nayzasi qalbimni teshib o'tadi,

U gulchehra yo'q bo'lsa, gul ham rangsiz, bo'y bo'lmaydi dog'roq.

Men ne qilayin hijronda? Uning huzurida bo'lishni istayman,

Nega menga boshqa diyordagi bog'lar, boshpanalar kerak bo'lsin?

U yo'lida boshni olishsin, ey Bobur, rozi bo'l,

Ammo yurak — yurakdan ayri bo'lish mumkin emas, uni uzmoq og'ir--og'riq!

(Tarjimasi: R. D. Moran)

These verses reveal the depth of Babur's loyalty and devotion in the path of love. For the poet, the beloved's radiance — even a single smile — is equivalent to the entire universe. Here is a **poetic-academic English translation of the excerpt:**

I need my beloved — delicate as flesh, full of tenderness,

As vital as the sun — the light that illuminates my heart.

No sacred altar do I seek for prostration,

But brows adorned with kohl — beauty's shrine — that is my place of worship.

O heart, bid farewell to reason — such is the path of love,

If she is your desire, you must forsake

all else.

Whoever bows at her feet may touch her lips —

Even if the eternal resting place lies in the grave.

What matters if the world turns against you, O Babur?

You need but one thing — the beloved's radiance, a single smile.

Translate:

Go'zalim kerak menga — go'shtidek nozik, mehrga to'la,

Go'yo quyosh — yuragimni yoritgan nurdek zarur.

Sajdagoh emas menga muqaddas mihrab,

Kerak — husnga surma tortilgan qosh — sajda joyi dur.

Ey yurak, xayrlash boshing bilan — muhabbat yo'li shunday,

Agar u kerak bo'lsa — har narsadan kechishing lozim dur.

Har kim bosh egsa oyog'iga, yetadi lablari —

Agar abadiy orom maskani — qabriston bo'lsa dur.

Nima bo'пти, agar dunyo senga dushman bo'lsa, Bobur?

Senga kerak faqat bir narsa — yor jilvasi, bir tabassum dur.

(Tarjimasi: R. D. Moran)

These verses vividly demonstrate the depth, emotional richness, and realism of Babur's lyrical poetry. Through love, he expresses profound themes of humanity, loyalty, and moral perfection. In Babur's poetry, issues of ethical behavior and spiritual growth hold a prominent place. The poet exalts the human being, approaching individuals with deep respect and emphasizing the value of human dignity. He rejects all vices contrary to these ideals. According to Babur, self-centeredness, arrogance, greed, and ambition are destructive traits that lead individuals to ruin. [8, p. 97]

In his rubaiyat, Babur offers sincere counsel to people. He believes that one must cultivate the highest moral qualities within oneself. In addressing this theme, Babur considers the primary purpose of human life to be doing good, demonstrating generosity, nobility, and honesty. He views friendship as one of the greatest virtues of humanity and a powerful force in resisting enmity. [6, p. 123]

Conclusion

Saidbek Hasanov's creative approach to the text of the Baburnama marked a new phase in Uzbek textual scholarship. In his analysis of the text, he integrated literary-aesthetic, cultural, historical, and linguistic elements in a harmonious manner. This contributed to a deeper understanding of Babur's works and helped bring them closer to the modern reader. Even today, Hasanov's consistent and unconventional methodology remains relevant in interpreting the Baburnama. Thanks to his efforts, Babur's legacy has not only been preserved but also rediscovered by a new generation.

The melancholic tones, philosophical reflections, and passionate perceptions of beauty and love in Babur's poetry are illuminated by Hasanov through an aesthetic and philosophical lens, guiding readers into the poet's inner world of emotions. Research confirms that the Baburnama is not only a historical document but also a valuable source of insight for contemporary thought.

Thus, it can be stated that Saidbek Hasanov's scholarly legacy and his research devoted to Babur's work make a significant contribution to the development of Uzbek textual criticism. There is no doubt that future studies in this field will continue to build upon the solid scholarly foundation he established.

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