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## The harmony of state and imagery in Babur's Masnavis

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### Abstract

There is examined in detail the features of the poetics of the masnavi Zahiriddin Muhammad Babur in this article. It should be noted that on the basis of this analysis, not only some possibilities of artistic representation of Babur's poetic skill were revealed, but also the disclosure of his personality in some masnavi, especially those written in an autobiographical style. We can say that they reflected the expression of the spiritual state of the poet.

**Keywords:** Masnavi, babur, spiritual state, world, dawn

### Introduction

It is known that Babur is a unique poet, whose words turn into a wise word, a wise word into poetry, poetry into scientific content, and then into enlightenment. His personality is difficult to understand and interpret apart from his works. In each of his poems, one can see the image of a lyrical hero, a wise person who understands the reality of life, who is able to inspire the reader with his intellect, and his thoughts make him think about the world and feel pure love. This is especially evident in his masnavis poems. There are 20 genres of masnavis in Mirza Babur's poetry. One of them, starting with a line like "One night, my thoughts were scattered away," differs from the others in that it describes the physiological state, spirit, mood, thoughts, pains, ailments, sufferings of a wise person trying to be a unique person. It consists from 72 bytes and was written in hafifi makhbun and abtar rhythms <sup>[5, 98]</sup>. In the article, we will focus on this masnavi of the poet. We focus on this masnavi in the article.

The world is described as an image of all bad habits, vices, debauchery in classical poetry. If you love the world's entertainment and its temporary things, your love can become an obstacle to your cultivation, so secularism is strongly condemned. In Babur's poem, the sorrows and thoughts of a humble person who has experienced many life problems are very beautifully depicted. The poem begins with the lyrical hero's complaint about his time and calls him "a tyrant without loyalty", or "a tyrant who knows nothing else", or "a swindler who deceives people with his many tricks and deceptions":

One night, my thoughts were scattered away,  
Tears in my eyes and fire in my heart.  
I am crying of time's torment anyway,  
My world became dark because of it <sup>[3, 188]</sup>.

If it weren't for the word "xotir", which means "memory" in English, it could be interpreted as the voices of person's inner world who has become unhappy due to world torment. It really is. However, if you pay attention to the bytes, you can understand their scientific meaning. In the classical literature, the scientists who studied "xotir" had a special interest in tasawwuf. The first is the voice of Allah, the second is the voice of the Angel, calling for inspiration, the third is temptation - the voice of the devil, and then the voice of passion, in tasawwuf it is called havojit. There is an opinion that if both feelings, such as temptation and passion, do not disappear in a person's behavior, he never achieves peace in his inner world. In the masnavi, we see the state of the lyrical hero who torments himself in such a situation, of course, in agony and tears, because he is trying to get rid of the voices that never gave him the opportunity to be a perfect person.

Obviously, the word “xotir” means the inner world or soul of a person. It is also mentioned in the “Dictionary of Navoi's Works” as first the soul, feeling, idea, then memory or mind <sup>[1, 420]</sup>. It is necessary to keep the soul clean from dark feelings and sin, because in such a situation it feels happiness and satisfaction. Such a state is too close to the pure enlightenment of Allah, which provides release. This proves a hotif voice <sup>[1]</sup>.

You should cut your hopes off the benefits of this old world,

Please, not remember its luxuries and forget all about <sup>[3, 189]</sup>.

The lyrical character of Babur differs from others in his courage, confidence, purposefulness, and he can be called a person who has so much experience in life's battles, who has become a staunch, strong, brave, unique person. There is hope under his despair, under his weakness power, under his unhappiness happiness and prosperity. Thus, we can see that his brave, intelligence and power are enough to say like this:

It does not worth to be sad for this world,  
Or deserve to call it honey from times old <sup>[3, 189]</sup>.

In classical literature, a rebellious person who confesses and speaks about his faults, fallacy and flaws in his character, from small to large, his sins and actions that he committed at will and evil temptation, is called malomatiylar. Trying to be the perfect person has been considered important to them, even the main thing. Soul and time are the most significant things for a solik <sup>[2]</sup> in malomatiylar faith. They have one requirement for themselves - not to pay attention to people's reproaches, censures, complaints against them and insults, but tolerably achieve perfect personal and spiritual satisfaction, although they have many difficulties, torments, suffering and pain. Babur wrote about it in one of his poems:

It doesn't matter to me this world and people's popularity,  
I separated myself from good and bad in this society

This verse is the product of a spiritual situation. This state of person called like Tark <sup>[3]</sup> in Irfan literature. There are more two types of malomat, one of them is Istiqomat <sup>[4]</sup> and second of them is Qasd <sup>[5]</sup>. Istiqomat means that you should achieve the purification of your Soul without evil, dark feelings, hypocrisy and envy but live only according to God's rules, requests” <sup>[7, 46]</sup>. The lyrical hero of Babur masnavi is a person who lives according to them, and he can be called a perfect person, able to bring himself to perfection. He never pities himself, but criticizes the imperfection of his character and desires or temptations, of course, he was never ashamed of his actions, sins or mistakes. He confesses them to himself with hotif voice. For instance:

<sup>1</sup> Hotif<sup>1</sup> is an unknown voice that comes from nowhere in classical literature.

<sup>2</sup> Solik is a very intelligent, humble, wise scholar in classical literature.

<sup>3</sup> Tark means leaving in English.

<sup>4</sup> Istiqomat is living in English.

<sup>5</sup> Qasd means persevere in English.

You want to commit adultery,  
Your thoughts only about infidelity.  
You make up a lot of gossip about people  
But you call it pleasant conversation.  
What a life and bad deeds, think a little,  
What a shameless, what a humiliation <sup>[3, 190]</sup>.

In fact, Babur's lyrical hero is characterized by the spirit of being completely freed from the passions of the soul and calling oneself to live life with the truth and true humanity. Since the soul is made of a pure gem, its essence is made of unity or Vahdat, according to Sufism literature. What about lust?

Desires of the soul know no bounds, if it is given free rein, it leads a person to the path of fleeting desires and wishes, and causes the beautiful moments of life to be wasted. Since the base of the soul is kasrat, that is, plurality, it is always depicted in conflict with the soul in classical literature. Including:

Lust demands the satisfaction of desire,  
But it's nothing in front of Spirit, only lie <sup>[3, 191]</sup>.

Obviously, subh means morning. In classical literature, dawn is also understood as the removal of darkness of enamored lyrical hero and the filling of existence with the radiant beauty of Allah in the world and the universe. That is, “dawn” is also the light of unity. As a term of Sufism, “dawn is the manifestation of theological revelation, which is revealed from the unseen world; removes the darkness of tayunot (material existence) from the heart of the enamored one” <sup>[2, 160]</sup>. Therefore, dawn is a source of grace, a symbol of pleasure and happiness, because the whole world, even the breath of a lover, consists of the image of Creator, thoughts about Him are expressed in masnavi as follows:

Dawn told me it was night  
The darkness began to fade  
It gives me a feeling of devotion  
The breath of dawn takes over me <sup>[3, 191]</sup>.

In Sufism, time, breath, and moment mean the spiritual experiences and state of a person who has entered the path of Truth only at a that certain moment. Time means divine feeling in the heart of its owner. Solik's mind and emotions are related to this world and its concerns it means his time and breath only here. If he can take joy of his sadness and he understands that this world contains from tests but never complains his time in the Earth is happiness. All spiritual virtues and secrets of spiritual maturity are acquired with time. Such contents are also discussed in masnavi through dawn (subh), down of loyal one (subhi sodiq), “a certain time”.

It is called as “charm as a special divine inclination in a person.” In classical literature. It is “the path of freedom that leads from love to state, from state to heart and soul, from soul to Truth” <sup>[4, 33]</sup>. Babur's masnavi also reflects the author's emotional state at a high level.

Do not make my soul a slave to wealth,  
Never chase status or anything else

through his lines as above, the spiritual experiences of the poor man, who felt the joy of true freedom and the

enlightenment of the Truth, were expressed through his verses. "The stronger his love for the Supreme Being, the faster his soul learns the mores of religion, the more the eyes of the heart open, the more it realizes the meaning of the World and existence." However, we knew that state is a kind of short-term mood. The pleasure of feeling the glow of the heart, the light of a lamp that shines like lightning." [4, 33]. This masnavi of Babur is the product of such a state. A lyrical hero is a thinking person, a person of spirit. It will not be difficult to understand this from the content of the last bytes of the poem:

If you are pious, be loyal for your faith  
And know where your altar and place [3, 191].

It seems that in Babur's masnavi, the thoughts and experiences of a perfect person who attempts being a perfect man and realizes his essence have been artistically expressed. In the poem, the moral image of the owner of the spiritual state, whose guiding light illuminates the inner world, is vividly and impressively embodied. Masnavi gives the reader a vivid idea of the unique world of thoughts, secrets of spiritual maturity, life conclusions of Babur's lyrical hero. In addition, it makes it possible to observe more deeply the essence of symbols of a certain time, moment, breath in Babur's poetry. In general, a detailed analysis of this masnavi opens the way to a wider understanding of the personality and biography of the king and poet Babur, and a detailed assessment of his feelings, criticism, ideas to the Naqshbandi sect in literary studies.

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