

Hasbi Hol in “Boburnama”

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ABSTRACT

In the article, the author expresses his thoughts on the issue of hasbi hol in the poems of the work “Boburnama”. The author seeks to scientifically reveal the essence of the poems of the hasbi hol character in the work and the life situations that led to their writing in the author’s fate.

In the article, the author interprets the poems of the hasbi hol character in “Boburnama” and tries to prove their place in the work through sufficient scientific evidence.

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It is known that any work written in the genre of memoir contains notes of a hasbi-hol character. “Boburnoma” is no exception. Since the work is of a historical-memorative nature, it is natural that poems and poetic fragments with a hasbi-hol content are also found in it. In sources on literary criticism, the term “hasbi-hol” is defined as follows:

HASBI HOL (ar. حسب حال – to express oneself) – the author's mood and life experience in a poem, autobiographical; a poetic genre classified according to its content. In fact, any work reflects the author's "I", his experiences, feelings, thoughts, and dreams to one degree or another. There are poems in the history of our literature that vividly express the poet's life (a certain stage in his life). [3, 401]

“Hasbi hol” is an Arabic word that means “statement of the situation”, “description of the situation”. As a literary term, it refers to a work written by a poet or writer dedicated to describing his or her situation in a particular situation. Hasbi hol is often written in the form of a masnavi, and may be in the form of a letter addressed to a person or a statement of the poet's complaint or dissatisfaction with his or her own situation. Hasbi Hol is a valuable source for studying the biography of the writer and the period in which he lived. [4]

In the chapter "Events of the Year Nine Hundred and Twelfth (1506-1507)" of "Boburnoma," the author describes his wanderings, including the hardships he endured on the way to the Hindu Kush mountain range, and concludes with the following ghazal, which is a kind of hasbi hol:

Charxning men ko‘rmagan javru jafosi qoldimu,

Xasta ko‘nglum chekmagan dardu balosi qoldimu? [1, 147]

The years 1500-1501 were very dangerous and turbulent for Zahiriddin Muhammad Babur: during this period, Shaybani Khan set out for Samarkand with a large force. Babur left for Shahrhisabz to gather forces against him.

“A week or two after arriving in Kesh, news came that Sultan Ali Mirza had given Samarkand to Shaybani Khan. The details are as follows: Sultan Ali Mirza’s mother, Zuhrabegim Agha, out of

ignorance and foolishness, sent a secret message to Shaybani Khan, with the intention that if Shaybani Khan were to die, he would give Samarkand to his son Shaybani Khan. After taking his father's province, he would give it to Sultan Ali Mirza.

This opinion was probably informed by Abu Yusuf Arghun, or perhaps it was that traitor who expressed this opinion." [1, 77]

Events such as the conspiracy of Sultan Ali Mirza and his mother Zuhrebeg and the risk of their lives because of it, the execution of Khoja Yahya and his sons by Shaybani Khan, and the wanderings around Kesh and Hissar "*shahr va viloyatini mahrum, borur-turari... noma'lum*" It is true that Babur, who was born in the 19th century, was consumed by spiritual conflicts.

Moreover, he is deeply affected by the contemptuous attitude of the owner of the Fon estate, who is famous for his generosity and generosity, loyal service to the Timurids, and humanity:

"... I sent a horse for a long time, but it did not come. When it reaches us, a nation famous for generosity becomes stingy. The kindness of this nation, famous for kindness, is forgotten... It is not that our stupid race did not show us the humanity that Adno did to our servant, but rather did not see us as our servant." [1, 78]

In the chapter "Events of the Nine Hundred and Seventh Year (1501-1502)" of "Baburnoma", we will look at the following information:

"The sacrifice was made for us in Shahrukhiya. I went to Tashkent to the Khan's table without a plan. I had recited this rubai, and I had doubts about its common rhyme, and at that time I did not bother much with the study of poetry, but the Khan was a man of great talent, and he would recite poetry, although the ghazals of Saru Somanlik were less, and I presented this rubai to the Khan and expressed my doubts, but I did not find a satisfactory answer like Kongul Tingu. The winner is the one who did not bother much with the study of poetry. The rubai is as follows:

Yod etmas emish kishini mehnatta kishi,

Shod etmas emish ko'ngulni g'urbatta kishi.

Ko'nglum bu g'aribliqta shod o'lmadi hech,

G'urbatta sevunmas emish, albatta, kishi". [1, 88-89]

It has been noted many times that this Rubaiyat of Babur was written in the spirit of hasbi hal, that is, complaining about life and life. Indeed, the great-grandfather lost Samarkand to Shaybani Khan and also lost the throne of Andijan, "*mundog' tog'din tog'qa aloxon va alomon, viloyatimiz yo'q, yerimiz yo'q, turmaq betaqribdur, xon qoshig'a Toshkandga-o'q boraling*" [1, 88], having decided, Babur goes to Tashkent - to his uncle the khan - in the hope of help and support. Since the khan's uncle also knew about khustab - poetry, he finds it necessary to tell him about his situation through this rubai. In the chapter "Events of the Year Nine Hundred and Twelfth (1506-1507)", Babur specifically dwells on the description of the nature of Kabul. He notes that in spring the Boron field, the Chashtuba steppe and the foothills of Gulbahor are very beautiful, much better than in other places in the Kabul region, and that various types of tulips bloom, and he emphasizes that he once ordered to count the types of tulips, and as a result, thirty-four varieties of tulips were found. Babur notes that after returning from this mountain trip, he finished the following ghazal:

Mening ko'nglumki gulning g'unchasidek tah-batah qondur.

Agar yuz ming bahor o'lsa ochilmog'i ne imkondur. [1, 152]

In this ghazal of the character of hasbi hol, the poet, based on his mental state, states that his heart is as thick as a flower bud, and that even if spring comes a hundred thousand times, it will not be able to open.

It should be noted that Babur's poetic works of the character of hasbi hol and excerpts from them are relatively more common in the last chapters of the work. For example, in the chapter "Events of the year nine hundred and thirty-two (1525)" of the work, the author states the following:

It should be noted that Babur's poetic works of the character of hasbi hol and excerpts from them are

relatively more common in the last chapters of the work. For example, in the chapter "Events of the year nine hundred and thirty-two (1525)" of the work, the author states the following during a conversation with a group of his close friends:

Jo-ye ki tu boshi digarero chi kunad kas,

Mahbubi-ye har ishvgarero chi kunad kas

*(Translation: Where you are, what should one do with another,
What should one do with the love of every lover, lover), –*

He recites a verse and instructs his interviewees, who are naturally poetic, to recite a humorous verse in response to this verse, and he himself recites the following verse in a humorous manner:

Monandi tu madxushu karero chi kunad kas,

Har govkunu moda xarero chi kunad kas.

*(Translation: What can a person do with a fool, a fool, and a fool like you,
What can a person do with a bull or a female donkey?)*

Babur later regretted this act, that is, the fact that he had finished the above verse with humor and mockery: he noted that, just as before, he would express everything that came to his mind in a poetic way, even if it was a very bad and rude poem, and that at that time he was translating Khoja Ubaydullah's "Mubayyin" into Turkish in a poetic way, so he regretted this act, that is, putting mocking words into the poem, creating such a meaning, and bringing back to mind rude thoughts.

"...A day or two later, when I was in Bigram, I developed a fever. This fever turned into a cold. Every time I coughed, I would spit blood, and I often had a fever. I knew that this fever was due to a disease and that I had caused this worry: "Fa man nakasa fa innamo yamkusu ala nafsih wa man affo bima ohada alayhillah fasayutihi ajran aziyyman."

Ne qilayin sening bila, ey til,

Jihatingdin mening ichim qondur.

Necha yaxshi desang bu hazl ila she'r,

Birisi fahsh-u biri yolg'ondur.

Gar desang kuymayin bu jurm bila,

Jilavingni bu arsadin yondur.

"Rabbano zalamno anfusano va in lam tag'fir lano va tarhamno lanakunanna minal-xosirin". [1, 185]

Tabdili: A day or two later, when we stopped at Bigrom, I caught a cold and had a fever. This cold led to a cough. Every time I coughed, I would spit up blood, and I had a lot of fever. This fever was from the blood. I understood where the pain was coming from: "Whoever breaks an oath has harmed himself, but whoever fulfills his promise to Allah, for him is a great reward.

Ne qilayin sening bila, ey til,

Jihatingdin mening ichim qondur,

Necha yaxshi desang bu hazl ila she'r —

Birisi fahsh-u biri yolg'ondur,

Gar desang kuymayin bu gunoh bila,

Jilavingni bu maydondan qaytar.

"Allohim, biz o'z nafsimizga zulm qildik, agar bizni mag'firat etmasang va bizlarga rahm qilmasang, albatta, biz zibn – baxtsizlikdadirmiz". [2, 190]

It seems that Babur, in accordance with the ruling in the verses of the Quran, is showing that he caused his illness by uttering various vulgar words and turning them into poetry under the pretext of humor. Therefore, in the last verse of the poem, which is full of remorse and begging for forgiveness for his actions, he puts forward the idea: “If you do not want to be burned with such a sin again, then pull the reins of your life and leave this field, that is, from making fun of someone,” and he remains faithful to this idea throughout his later life.

Babur became ill often towards the end of his life, the reason for this can be explained by the fact that his life was full of various trials and anxieties, the cold attitude of his loved ones and betrayal. Especially after the conquest of India, his body was weakened by poisoning by the supporters of Ibrahim Lodi. Babur describes this in the chapter “Events of the Year Nine Hundred and Thirty-Four (1527)” of his work: “... On Sunday, the sixteenth of the month of Muharram, I had a fever, shivering, and it happened in turns. It lasted for twenty-five to twenty-six days. I took the medicine blindly. Finally, it just went away, and I was very worried due to insomnia and thirst. During this illness, three or four rubaiyats were recited. One of the sentences is as follows:

Jismimda isitma kunda mahkam bo‘ladur,

Ko‘zdin o‘chadur uyqu chu oxsham bo‘ladur.

Har ikkalasi g‘amim bila sabrimdek,

Borg‘on sayi bu ortadur, ul kam bo‘ladur. [1, 233]

In conclusion, in the poems and poetic fragments written in the style of Hasbi Hol in the work "Baburnoma", the true human image of Babur is fully embodied before the reader's eyes, with all his being.

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