

THE CONCEPT OF ANAL HAQQ IN MASHRAB'S GHAZALS

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Annotation: This scientific article explores the concept of Anal Haqq in the ghazals of Mashrab as one of the most complex mystical and philosophical phenomena in classical Uzbek and Turkic Sufi literature. The study examines how the idea of divine unity, spiritual annihilation, and the mystical union between the human soul and the Absolute Truth is reflected in Mashrab's poetic language. Within the framework of Sufi metaphysics, the article analyzes Mashrab's ghazals as a unique synthesis of spiritual rebellion, divine love, and existential self-realization. The concept of Anal Haqq is interpreted not as a literal theological claim, but as a symbolic expression of mystical experience and inner enlightenment. The article presents a continuous academic narrative without internal subdivisions, emphasizing the philosophical depth, poetic imagery, and cultural significance of Mashrab's mystical worldview.

Keywords: Mashrab, ghazal, Anal Haqq, Sufism, mystical poetry, divine love, spiritual annihilation, Islamic philosophy.

INTRODUCTION. Classical Eastern literature has long served as a profound medium for expressing metaphysical, ethical, and spiritual ideas. Within this tradition, Sufi poetry occupies a special place, as it seeks to convey ineffable mystical experiences through symbolic language and poetic imagery. Mashrab, one of the most original and controversial figures in Turkic Sufi poetry, stands out for his bold expression of spiritual truth and his rejection of conventional religious formalism. The concept of Anal Haqq, historically associated with the Sufi martyr Mansur al-Hallaj, represents the ultimate mystical proclamation of unity between the seeker and the Divine. In Mashrab's ghazals, this concept emerges not merely as imitation, but as a deeply internalized spiritual stance shaped by intense love, suffering, and enlightenment. Therefore, an academic analysis of Anal Haqq in Mashrab's ghazals is essential for understanding both his poetic individuality and the broader spiritual dynamics of Sufi literature.

MAIN TEXT. Mashrab's ghazals reveal a mystical worldview grounded in the idea that the human soul is capable of transcending its material limitations and attaining unity with divine truth. The expression of Anal Haqq in his poetry functions as a symbolic articulation of this transcendence, reflecting the Sufi doctrine of fana (annihilation of the self) and baqa (subsistence in God). Mashrab's poetic voice often oscillates between spiritual ecstasy and existential suffering, suggesting that the realization of divine truth is inseparable from pain, sacrifice, and inner conflict. His ghazals portray the self not as an autonomous entity, but as a transient veil that dissolves in the presence of absolute reality.

In Mashrab's poetic universe, Anal Haqq is not proclaimed from a position of arrogance or theological defiance, but from a state of spiritual intoxication and divine love. The lyrical subject frequently rejects external religious authority and ritualistic piety, emphasizing instead the primacy of inner purity and sincere devotion. This rejection reflects a broader Sufi critique of hypocrisy and superficial religiosity, where outward compliance replaces genuine spiritual transformation. Mashrab's verses suggest that true faith arises not from fear or conformity, but from an intimate and transformative encounter with the Divine. The imagery employed in

Mashrab's ghazals reinforces the metaphysical depth of Anal Haqq. Symbols such as fire, wine, madness, and exile serve as metaphors for mystical knowledge and spiritual awakening. Fire represents the burning away of ego, wine symbolizes divine intoxication, and madness signifies liberation from rational constraints. These images collectively construct a poetic language capable of expressing experiences that transcend conventional discourse. Through such symbolism, Mashrab aligns himself with the broader Sufi tradition while simultaneously asserting his unique poetic identity.

Mashrab's articulation of Anal Haqq also reflects a profound existential dimension. His poetry frequently depicts alienation from society, persecution by religious authorities, and voluntary suffering as integral components of the mystical path. This existential stance echoes the historical fate of al-Hallaj, yet Mashrab transforms this legacy into a distinctly personal expression of spiritual defiance. The ghazals reveal a consciousness that accepts marginalization as the cost of truth, suggesting that spiritual authenticity often conflicts with social norms and institutional power.

From a philosophical perspective, Mashrab's treatment of Anal Haqq embodies the Sufi conception of unity of existence, where multiplicity is perceived as an illusion and all beings are manifestations of a single divine reality. His poetry dissolves the boundaries between creator and creation, subject and object, self and other. This ontological vision challenges rigid theological interpretations and invites readers to engage with spirituality as a lived and dynamic experience rather than a fixed doctrinal system. The emotional intensity of Mashrab's ghazals further amplifies the impact of Anal Haqq. The poet's language is charged with passion, despair, longing, and ecstasy, creating a powerful emotional resonance that transcends temporal and cultural boundaries. This emotional dimension is not merely aesthetic, but serves as a vehicle for spiritual transmission, enabling readers to intuitively grasp the essence of mystical experience. Mashrab's ghazals thus function as both poetic artifacts and spiritual testimonies.

Mashrab's engagement with Anal Haqq also carries ethical implications. By dissolving the ego and affirming unity with the Divine, his poetry implicitly advocates humility, compassion, and detachment from worldly ambition. The mystical realization expressed in his ghazals encourages a reevaluation of values, emphasizing spiritual integrity over material success and social recognition. In this sense, Mashrab's poetry offers not only metaphysical insight but also moral guidance rooted in Sufi ethics. Within the historical context of Central Asian Islamic culture, Mashrab's poetic stance represents a form of spiritual resistance. His uncompromising devotion to inner truth challenged both political authority and religious orthodoxy, ultimately leading to his persecution. Nevertheless, his legacy endures as a symbol of spiritual courage and poetic authenticity. The concept of Anal Haqq in his ghazals thus transcends individual expression and becomes a cultural emblem of mystical freedom.

Overall, Mashrab's ghazals demonstrate that Anal Haqq is not a static theological formula, but a dynamic expression of spiritual realization achieved through love, suffering, and self-transcendence. His poetry invites readers into a transformative encounter with divine reality, urging them to look beyond external forms and embrace the inner essence of faith. The continuous and uninterrupted flow of his ghazals mirrors the unbroken journey of the soul toward truth.

The discussion of the concept of Anal Haqq in Mashrab's ghazals reveals the complexity and multidimensional nature of mystical expression in Sufi poetry. From an academic perspective, Mashrab's use of Anal Haqq should not be interpreted as a literal theological assertion, but rather as a symbolic articulation of spiritual realization rooted in Sufi metaphysics. This interpretation aligns with classical Sufi thought, where the dissolution of the ego and the experience of unity with the Divine are expressed through paradoxical and provocative language. Mashrab's poetic discourse demonstrates that mystical truth cannot be confined within conventional religious terminology and therefore requires metaphor, symbolism, and emotional intensity to be conveyed. A central issue in the discussion is the tension between mystical experience and religious orthodoxy. Mashrab's ghazals reflect a conscious challenge to formalistic interpretations of faith, emphasizing inner sincerity over external ritual. This stance situates Mashrab within a long-standing Sufi tradition that critiques hypocrisy and mechanical religiosity while advocating for an inward, experiential understanding of belief. However, such a position inevitably led to conflict with religious authorities, making Mashrab's poetry not only a spiritual expression but also a form of cultural and ideological resistance. In this sense, Anal Haqq becomes a symbol of spiritual freedom as well as a marker of social marginalization.

The discussion also highlights the existential dimension of Mashrab's mystical worldview. His poetic persona often appears as a wandering, suffering, and socially alienated figure, suggesting that the pursuit of ultimate truth demands sacrifice and isolation. This existential suffering is not portrayed as meaningless pain, but as an essential stage in the process of self-transcendence. Through this lens, Anal Haqq represents the culmination of a painful yet transformative journey in which the self is annihilated to reveal divine reality. Such an interpretation connects Mashrab's poetry to broader philosophical discourses on identity, meaning, and selfhood. Furthermore, Mashrab's treatment of Anal Haqq can be discussed in relation to the doctrine of the unity of existence, which posits that all multiplicity is ultimately rooted in a single divine essence. His ghazals dissolve the boundaries between the human and the divine, suggesting that separation is an illusion created by the ego. This ontological perspective challenges rigid dualistic thinking and invites a more fluid understanding of existence. From a literary standpoint, this philosophical depth enhances the symbolic richness of Mashrab's poetry and elevates it beyond purely aesthetic value.

Another important aspect of the discussion concerns the ethical implications of Mashrab's mystical vision. By rejecting ego, power, and material attachment, his poetry implicitly promotes humility, compassion, and spiritual integrity. The realization expressed through Anal Haqq encourages a reorientation of values, prioritizing inner truth over social status and institutional authority. In this regard, Mashrab's ghazals function not only as literary texts but also as moral and spiritual guides that continue to resonate with contemporary readers. Overall, the discussion demonstrates that the concept of Anal Haqq in Mashrab's ghazals is a dynamic and multifaceted phenomenon that encompasses mystical experience, philosophical inquiry, ethical reflection, and social critique. Its enduring relevance lies in its ability to articulate the human quest for truth in a language that transcends historical and cultural boundaries. When examined through an academic lens, Mashrab's poetry emerges as a powerful testament to the transformative potential of Sufi thought and the enduring significance of mystical expression in world literature.

CONCLUSION. In conclusion, the concept of Anal Haqq in Mashrab's ghazals represents a profound synthesis of Sufi metaphysics, poetic imagination, and existential courage. Through symbolic language and emotional intensity, Mashrab articulates the mystical experience of unity with the Divine while challenging conventional religious norms. His ghazals reveal Anal Haqq as a metaphor for spiritual annihilation and enlightenment rather than a literal doctrinal claim. As a result, Mashrab's poetic legacy occupies a vital place in the spiritual and literary history of the East, offering timeless insights into the nature of truth, love, and human existence.

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