

Analysis of Mystical views about the Perfect Person in the Heritage of Huvaydo

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Abstract: Uzbek poet and thinker, Sufi allama, Huvaydo son of Khojamnazar Goybinnazar from Chimyan district of Fergana Valley, has been making a great contribution to the history of literature for three centuries with his unique works in the poetry of XVII-XVIII centuries. The poet's epics such as "Rohati Dil", "Ibrahim Adham", the legacy of the poet's lyrics and ghazals in various genres, are studied as masterpieces of poetry and serve as an example for the education of a mature generation.

Mystical thoughts and mystical ideas in the thinker's poetry serve as a great example not only for the Uzbek people, but also for humanity. After national independence, the scope of studying the poet's works expanded. In his poetry, humanistic thoughts, ideas such as love of the Motherland, initiative, hard work, goodness and humanity are glorified.

Keywords: Sufi Olloyar, Huvaydo, mysticism, Sufism, Arabic, Persian, classical, Qur'an, hadith, mystic, folk, poet, Farghana, spirituality, Mujrim, Noseh, Sadayi, Makhmur, Gulkhani, Agahi, Muqimi, Furqat, religion, enlightenment, morality.

Mystical thoughts of mystics Sufi Olloyar and Huvaydo, the universal ideas put forward in their works acquire a unique feature in the education of a well-rounded person in today's period of independence. It is known from Huvaydo's poems that he perfectly studied Arabic and Persian languages, Uzbek classical literature, religious literature, especially the Qur'an and hadiths. He gained fame as a mature scientist of his time, a mystical poet, was respected by the people, and was famous not only in the Ferghana Valley, but also among Turkic-speaking peoples under the name of Eshon Huvaydo.

With his spiritual-intellectual potential, artistic skills and advanced philosophical views, Huvaydo brought new content and ideas to the eighteenth-century Uzbek fiction and mystical philosophy, and had a very beneficial effect on its development.

Therefore, progressive people enjoyed this progressive idea and aesthetic wealth of the poet's legacy. They paid attention to the traditions of nationalism in Huvaydo's poetry and positively evaluated these traditions. From Mujrim, Noseh, Sadoyi to Makhmur, Gulkhani, Ogahi, Muqimi and Furqat, the writers of the next century creatively used the poet's works and added comments to their poems. From the same point of view, the closeness in the work of Huvaydo and these poets is clearly visible, especially in the following verses.

The mystic poet says, "I was amazed at the beauty of the food I saw, nobody said anything, and I went to the bed."

Hojamnazar Huvaydo believed that religion and Sufism cannot be saved from crisis without raising the religious literacy and enlightenment of the people. More importantly, unlike Boborahim Mashrab and Sufi Olloyar, he considered it necessary and important to revive the

dead hearts of the uneducated people, to explain the essence of the holy laws of Islam, the verses of the Qur'an, and the Sunnah of the Prophet in a simple and concise manner. For this purpose, he created the poem "Rohati dil" and the work "Hikoyati sultan Ibrahim Adham".

Honoring high human moral qualities in any way, elevating them to the sky and hating inhuman, incompatible mischievous behavior in any way trampled these beautiful morals and virtues, even declared them a crime, and created animal and wild behavior, evil enmity was an objective blow to that feudal society and system, which the governor raised to the level of law, "A man is a wolf to a man", and a sentence passed on that era.

Huvaydo is a poet in love, but his love is mystical, love for God. On this road, the poet is subjected to endless sufferings, he suffers, he wanders the deserts, he sighs, sheds tears, cries in the mornings: when he sighs, his sigh reaches the ceiling of the sky, because of his intensity, the sky resounds, the clouds cry, hell cries uncontrollably.

If I hit it, the roof will touch the throat,

The fire came out of its intensity, the moon sounded, the friend cried.

Get angry, if you put Huvaydo to hell,

It's a cry that hell can't bear.

All known works of Khojamnazar Huvaydo have arrived in their entirety. Khojamnazar Huvaydo's manuscript divan and saga are widely spread among our people, our enlightened people respect Huvaydo's works as well as the works of Boborahim Mashrab and Sufi Olloyar, and the traditions of Huvaydo Khan continued without interruption. People's hafiz have been singing dozens of ghazals and mukhammas by Khojamnazar Huvaydo, such as "Na dinim", "Mustakhzod", "Nechuk jonsan". His philosophical ghazal "Andisha Qil" has been sung with pleasure for several centuries as the "Mother Suvora" of Khorezm status.

In order to save Sufism from inevitable destruction, Khojamnazar Huvaydo sought to widely promote the ideas and teachings of ascetics-sufis, such as Ibrahim Adham, Abdullah Ibn Mubarak, and Rabia Adaviya, who lived and worked in the 8th-9th centuries, as well as the verses of the Qur'an and the Sunnah of the Prophet Muhammad.

The creative heritage of Huvaydo attracted the attention of Western scientists at the beginning of the 20th century, and as the first result of this interest, the researches of the German orientalist Martin Hartmann and the Russian orientalist M.F. Gavrillov were born.

As Nusratullah Jumahoja, doctor of philological sciences, beautifully wrote: "In order to unravel the spells of life, build a perfect world, deeply understand the truth, and steadily rise from the ladders of human perfection, we must make Huvaydo's work our constant companion."

Undoubtedly, the formation of the poet's worldview was strongly influenced by the tragic fate of his close contemporary Boborahim Mashrab, who actively fought against social life conflicts, social injustices, oppression and injustice. For this reason, Huvaydo decides to fight against evil and evil, tyranny and injustice only with enlightenment. He realizes that the failures of the times, oppression and injustice are ultimately related to the greed, worldliness, greed and faithlessness of the lords and mullahs, sheikhs and pirs who are on top of the people. He believes that it is necessary to spread Islamic enlightenment and mystic wisdom among people in order to save the society from ignorance, ignorance and ignorance.

The second part of the research chapter is called "Interpretation of mystical concepts about perfect generation in the heritage of Huvaydo". Khojamnazar Huvaydo is a word artist who developed the moral and didactic traditions of previous poets. In his moral-didactic ghazals, he calls people of his time to be honest and pious. He calls his contemporaries to honesty, correctness, and satisfaction:

If you fear God, protect the wealth of the believer,

Do not commit treason, don't take a needle.

Contentment and honesty have been the source of morals of the Uzbek people for a long time.

In his translation, which begins with the verse "The world's cunning, O so-and-so", the poet tells the rulers of the current system, their "Siymu zar" melody, that the reason for the wars of invasion, the escalation of destruction, and the chasing of wealth by the officials through various artistic details and other people's property.

His blood is immortal,

Fusunu lobacidin do not die heedlessly,

In this, the poet rejects the battles and fights that lead to the bloodshed of the sultan and the officials around him, which are dirty, dirty, mushabid, that is, based on trickery. According to Huvaydo, the gold and silver accumulated as a result of violent wars are "unfortunate". These will dissipate again after a certain period of time. As a result, the wars of aggression will only consist of the accumulation of sin (evil) and blackmail. Therefore, it is necessary not to trample on one's own and other people's land, and not to wander around by forcing its people.

Huvaydo taught at school and at home, he was a mature philosopher-poet of his time. He is one of the famous representatives of 17th century Uzbek literature and Sufi philosophy. The creative heritage of Huvaydo attracted the attention of Western European scientists at the beginning of the 20th century. As the first result of the interest in the work of this great thinker poet, German orientalist Martin Hartmann's "Chigatoic Divorce" in German was published in Berlin in 1902. Russian Orientalist M.F. Gavrilov's work "The Central Asian Poet" was published in 1927.

"Selected works" of Huvaydo, consisting of 72 ghazals and 11 rubai, published by Academician Vahid Zohidov and Suyima Ghanieva, were published in 1961 under the pressure of the ruling ideology. However, Huvaydo's literary and philosophical works have been an integral part of the spirituality of our people for two and a half centuries.

According to Huvaydo, the steps of a perfect person should always start towards goodness. For this, he must purify his soul and mind, escape from ignorance and master the secrets of awareness. Therefore, he should obey - pray, pray, fast, participate in good deeds, and perform Hajj if he can earn from honest work. However, wealth should not step into the world and step into unclean ways. So, when the mystic poet says to look at every step, he means to live with awareness in the eternal world, not to fall into the trap of heedlessness by leaving greed and lust for the mortal world:

I'm always a boy with my soul,

As long as I am old, my heart is empty.

Khojannazar Huvaydo did not understand his duties and responsibilities in front of the people, social oppression in the difficult and painful conditions where "the brave Gods did not have a lot of value", "the elders of the time became righteous, unrighteous, worldly", "no one listens", "all good people are despised in the world", The most reasonable way to eliminate tyranny and injustice is to restore Islamic values in their original state, to wake people from the sleep of ignorance, to revive dead souls, to teach the public, first of all, to pray, fast, distinguish between halal and haraam, then charity - charity, kindness - kindness, believes that it is necessary to teach to be sincere and honest with each other. Khojannazar Huvaydo's great service in the history of Central Asian Sufism, it can be said with confidence, is that he put on the agenda the issue of sending children to school and making them educated, the duty of Muslim parents and their debt to their children, citing the hadith of Rasulullah as evidence:

Ato has four rights -

Dedi is the son of the sultan of honor.

It was necessary to understand and perceive Khojannazar Huvaydo, to get rid of the ignorance of the universal ideas embedded in his works, to destroy the "house of the soul" (heart). Because "Huvaydo" is a literary pseudonym of the poet, it means "revelation", "showing", "open",

"clear". Without understanding the self, understanding the human essence begins with understanding the self and knowing God.

Khojamnazar Huvaydo continued all the positive achievements of his close contemporaries Boborahim Mashrab and Sufi Olloyar, and created a poetic hall for scholars and Sufis.

Khojamnazar Huvaydo incorporated Quranic verses, hadith meanings and his own mystical views into his poems.

In the epics of Huvaydo, in the artistic essence of Sufi teachings, in the poet's epics written in both mystical spirit, divine and human love is universal and giving up the blessings of the mortal world, the hope of the eternal world and God's will, that people do not give evidence in the name of God, but in the name of the righteous king Ibrahim Adham. Abraham encouraged Adam to give up the throne and go to the House of God Kaaba to atone for his sins and repent to God.

When concluding the interpretation of moral-educational views in the poet's legacy, the artistic value and universal ideas put forward in the moral-didactic, mystical works of the Sufi scholars acquire a unique feature in the education of a mature person in the period of independence. Huvaydo, who gained fame as a mystic and mature poet of the 18th century, made a great contribution to the development of fiction not only in the Ferghana Valley, but also among Turkic-speaking peoples.

In the analysis of mystical concepts about the perfect generation in Huvaydo's legacy, irfan is to understand, perceive, understand, feel, universal ideas embedded in the core of his works. to express one's identity to the society through meanings such as "clear", to introduce God.

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