



THE MOST IMPORTANT CHARACTER OF KHUVAYDO'S WORK

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A B S T R A C T	K E Y W O R D S
<p>This article explores the poet of Huvaydo, a major representative of mysticism poetry, exploring the thematic wealth, linguistic nuances and emotional power that define his lyrical style. It concludes with reflections on the impact of Huvaydo's lyricism and suggestions for further research.</p>	<p>Huvaydo, lyrics, thematic wealth, linguistic nuances, emotional strength, influences, inspirations, creative process.</p>

Introduction

Huwaydo pseudonym; real name Khojanazar Kheyibnazar son (born 1704 — in Osh-died 1780/81, in the village of Chimyon, Fergana province.) is a poet, a major representative of mysticism poetry. Huwaydo has composed in almost all genres of classical poetry. Huwaido's poems were posthumously brought to devon by his grandchildren. It included 351 ghazals, 28 ruboiyas, 41 quatrains, 3 mukhammas, 1 musaddas, 1 musamman, 1 mustazad, 3 masnavias, as well as the “Rohati dil” manzuma of Ahly-didactic content.

Huwaydo continued the traditions of didactic prose and epic writing in our classical literature, creating “Rohati dil” and “Ibrahim Adham”. Humanity is led by loqaydism, ignorance, ignorance into degradation. Away from the good. Condemns to spiritual poverty. That is why representatives of our classical literature considered it an important task, duty, to educate a harmonious person. Contemporaries were guided by maturation, spiritual treasures. In particular, Huwaydo dedicated the epic” Rohati dil ” to the same problems. His epic, written on a Masonic road, is popular with the people. He complements, teranizes the content, idea in his poems. The poet devotes a special little chapter to the reason for the writing of the epic. From him we will learn information about the genealogy of the poet, his place of birth, his name sharifi. In addition to being a work of a philosophical and mystical spirit, the epic” Rohati dil ” also has a number of interesting places for the poet's translator. The reasons for the writing of the book are also understood from the epic preface:

The book of my father is “the pleasure of the heart”

Every word of Erur is unaware of its reprimand...

Hence, the poet's purpose in writing” pleasure dil ” is to awaken his contemporaries from spiritual ignorance. He originally wrote the work in prose. Later, taking into account the demands and suggestions, he recreated it through nazm. The Epic is written in Turkic language, due to the fact that the inhabitants of the city of Chimyon, where the poet lived all his life, were turkigos. The saga

consists of 30 chapters and the story of Abraham Adham. The work traditionally began with praise to Allah and Na't to the prophets. Then the description of the instructive activities of the chahoryors - Abu Bakr Siddiq, Umar, Uthman and Ali-is given. Sharia law-rules, requirements commented. After that, a number of pandoma stories are listed. "Rohati dil" is conceived by themes such as enriching the inner world of man, consciously following the Ruks of Islamic sharia with deep faith. One group of images in them are images that evoke faith, purity, honesty, purity, humanity, and the second group is anger, hatred. Thus, manzuma is a work dedicated to influencing the people through literary means, images, poetry of Sharia instruction, which has been described and promoted in our centuries-old literature. "Rohati dil" is a religious-didactic work in which the universal ideas of Islam and the doctrine of mysticism are analyzed through the medium of instructive narratives. Anger in the world, the consequences of being a slave to the soul, the glory of learning, the glory of the people of science; fulfilling the duty of childhood to the parents and obtaining their consent; the consequence of kindness of the neighbors to each other; the fact that a couple places affection, self-esteem on each other; the virtue of human nature, such as hypocrisy, betrayal, condescension, arrogance, hypocrisy-that defects stand at the center of the work. Each of these problems is explained in a simple, understandable language in a folk style in short voluminous stories. This work is aimed at raising a perfect person. A person is encouraged to know himself, to lose his defects in nature. The work does not have a holistic plot line. But there is a single generalization in it that unites thought, idea, content - the question of perfect human upbringing. The epic "Rohati dil", as mentioned above, consists of 30 chapters, beginning with praise and Naat. Then comes the "coffin of Gabriel". The story says that Gabriel brought a coffin to Muhammad Mustafa, saying that it was a sign of death. Then, while the Prophet believed in the truth of death, I am with all the vagabonds of this world. I cannot leave them in disgrace and go to the throne by myself, I must intercede for them, I must go to the right path in this exam-duyodin passage, which answers in its content.

"Rohati dil" is a work aimed at studying the history of religion through literature, which has existed in our centuries-old literature. Unfortunately, this saga with zamana zailey has not been published in time. In this book, the philosophical worldview of man, the most subtle linguistic feelings for the creator, as well as the best human qualities that every Muslim child knows, such as sobriety, prayer, honesty, truthfulness, purity in faith, are sung, both obligatory and borrowed. While the work is not lined up in the lines of a special holistic plot and composition, the interconnection in the stories, or rather, the one-by-one exposition of each narrative, inextricably linked in content, indicates the harmony of content with the form. The work has a plan that keeps thought-ideas unified and United. He is a question of perfect man. In the center of the work lies the servant - man, created by Allah in the Muslim world. All stories, themes, thoughts in the work are aimed at illuminating the essence, conditions, signs of perfection. In the Muslim world, it is a sacred tradition that every noble, charitable work performed by amalgam begins with the divine sentence "Bismillohir-rahmonir rahim". In the Eastern Epic, in the Middle Ages, all Saras began with the praise of God. Huwaydo also begins his epic with the praise of Allah, following this tradition. In it, the poet described with great pleasure the fact that the God who created everything, from heaven and the sun, every particle, all plants, and the animal world, the Society of man, guided by his high mind, his love for each person, moved, connected and intertwined. For God's kindness, everything in the universe thanked him for every particle and praised him.

Conclusions:

In conclusion, the peculiarities of Huvaydo's lyrics lie in the convergence of thematic wealth, linguistic nuances and emotional strength. His ability to draw from countless influences and instill his personal experiences in his AARs sets him apart in his competitive poetic industry. Hoover's lyrics not only entertain, but also provoke thought and constantly affect the audience.

As Huvaido continues to develop as a poet, cultural, historical and philosophical influences can be explored further into his work. In addition, research carried out in collaboration with literary experts can contribute to a more comprehensive understanding of the multifaceted nature of his lyrics. Future research can also add a socio-cultural dimension to analysis by studying the perception and interpretation of Huwaydo lyrics by different audiences.

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