



“BORDIM SAHARDA BOG‘SARI...”

Tajikhon Tashboltaeva,
Department of Uzbek Literature
of QDPI Associate Professor (PhD).

Makhbuba Tojiboeva,
Associate Professor (PhD)

ABSTRACT

This article looks at the work of Hafiz Shirazi, one of the great representatives of Eastern classical literature. The interpretation of educational, romantic and mystical ideas in the poet's work is directly analyzed.

KEYWORDS

Tawhid, tajalli, irfan,
material world, symbol,
symbol, metaphor,
symbol, love.

Introduction

It is difficult to understand the main ideas put forward in the artistic-educational works of our classical literature without a deep understanding of tawhid, tajalli, or more precisely, the comments about the relationship of the lyrical hero to the Creator and the material world. At the same time, the mystical ideas of the words in the romantic ghazals directly serve the artistic expression of the poet's thoughts and fantasies. The lyrical hero looks for symbols and images from existence to convey his inner feelings to the reader. It is based on mental movements. It should be said that the poet's attitude to existence occupies a key place in artistic expression.

In Hafiz's poetry, existence, material world, that is, the existence that surrounds us, is expressed in such meanings as existence, existence, earth. Also, the words *olam*, *jahon*, *dunya*, *dahr* also mean existence in their place. It should not be forgotten that their use as an artistic symbol in the ghazal has a special symbolic and figurative essence and has a special effect on the expression of its idea. Let us turn to the following ghazal of Hafiz.

Hofiz suyuch umidini ko‘z tutma zamonadin,
Ming aybi bor, fazilatidir makr ila fusun.¹

In the quoted ghazal, the lyrical hero's wish is to reach the path of truth with pure love. The biggest pitfall on this path is man's worldly ego, the errors of the age born from this ego. The lyrical hero must get rid of this enemy. The tense used in the stanza seems to have nothing to do with existence. But if we remember that every being in existence is the attributes of the Absolute Truth, it is natural that our thoughts will be understandable.

“Hafiz's ghazal, which starts with "Бордим саҳарда боғ сари...", also raises the question of the world and the attitude towards it. In this ghazal, the garden is a symbol of the bright world. Man

¹ Ҳўжа Ҳофиз шеърятидан. Тошкент.ЎзКП нашриёти.1986 йил.36- бет.

comes to this world to pick flowers - to do good deeds and live with good qualities. But it is not easy to acquire good qualities and live well. This "garden" has thorns, there are various tests. The virtue of this world is deceit. Intrigue and deception destroy the world, and a person who becomes a slave of the ego destroys the world. The ego given to a person is a means of testing that God has given to a servant. Therefore, when he says, "Do not be greedy for this world," the poet emphasizes the imperfection of this mortal world, and perfection belongs only to God.

Gulshanda gullar ochilar aslo hisobi yo‘q,

Qo‘ymas tikon balosi biror gul uzish uchun.²

Being is glorified in Hafiz's poetry. Figurative, figurative thoughts in ghazals help to understand and perceive the world.

In order to know and understand the personality of Hafiz, it is necessary to get to know his language with the language of mysticism. In the 7th verse of Surah Isra', it is said:³. (He who is blind in this world is also blind in the Hereafter, he has lost his way). The meaning of this is that in order to reach the truth, one must train the soul. A person who is enslaved to the soul performs acts such as prayer and fasting during the day with his eyes closed.

Man ki imruzam bihishti naqd hosil mishavad

Va‘dayi fardoyi zohidro charo bovar ko‘nam.

Meaning:

Bugunning o‘zida naqd jannat hosil bo‘lganda

Nega zohidning ertaga berilgan va‘dasiga ishonay.

Hafiz talks about how a person perceives the essence of today according to his worldview. That is, the activity of a person in the material world determines his worldliness, and he emphasizes that the level of use of the blessings of the material world is related to the status of a person. serves. The idea that every person is a connoisseur of his own work and the valuer of his time is the main core of today's philosophy.

REFERENCES:

1. Хўжа Ҳофиз шеърятдан. Тошкент. ЎзКП нашриёти. 1986 йил.
2. Ҳ.Каримов. Адабиёт назарияси. "Янги нашр" нашриёти. Тошкент. 2010 йил.
3. Д.Қуронов. Адабиёт назарияси асослари. Академнашр. Тошкент 2018 йил.
4. Т.Малик. "Одамийлик мулки". Тошкент. Шарқ – матбаа нашриёти. 2016 й.
5. М.Азимов. "Ҳофиз Шерозий ва ўзбек адабиёти." Техрон – Тошкент. 2004.

² Хўжа Ҳофиз шеърятдан. Тошкент. ЎзКП нашриёти. 1986 й. 38-бет.

³ Т.Малик. "Одамийлик мулки". Тошкент. Шарқ – матбаа нашриёти. 2016 йил. 717-бет.