



Interpretation of Humanistic Ideas in the Views of the Mystic Mashrab

Soatov Rasul ,

Teacher of Jizzakh State Pedagogical University, Uzbekistan

ABSTRACT

In this scientific article, the study of the humanist ideas in the socio-philosophical views of the Uzbek poet and thinker, mystic and Sufi Mashrab, the universal views of the poet such as humanity, justice, and patriotism were analyzed.

Keywords:

Kaaba, Shah Mashrab, east, Allah, world, thought, people, whip, devan, ghazal, gado, people, status, world, purity, mysticism, rebellion, journey, fireworks, lyric poem, purpose

In centuries-old Eastern poetry and works of thinkers, the human heart is compared to the Kaaba. The heart of the believer is the house of God. Destroying it is equal to destroying the Kaaba, making it happy is equal to improving the Kaaba. Here is an immortal idea that was continued, developed, and elevated in the works of Shah Mashrab![1]

After leaving Afaqkhoja Dargah, Mashrab spent almost forty years of his life traveling and wandering. "I became a porter, I traveled the world a lot," the poet himself wrote about it. This explains why:

A place for those who do not fall in love,
I became fluent, that is, I traveled.

This is due to his deep penetration into the people, his deep understanding of people's thoughts, dreams, goals and aspirations, his wide familiarity with their life and way of life, mastering the popular expressions, subtle graces and charms that have not been touched, and skillfully using them in his poems. made it possible, ensured that he became a real folk poet. It is here that the roots of Mashrab's poetry in the literal sense of the people should be sought [7:9].

During these trips, he lived and breathed with the working people. He saw that the lives of ordinary people were the same everywhere. The suffering of the people, who are not tired of work, made sure again and again that those who played the whip in their head are living in pleasure. It is not for nothing that the poet raises his rebellious voice and cries:

"I saw a people whose heart was full of bribery,

I saw a people who were sick and wounded,

I saw a people whose eyes were the morning planet,

I saw the people rushing in the field of love,

Everyone is ignorant and lonely"[7:10].

Boborahim Mashrab's fiery, passionate lyrical poems, his rebellious lines complaining about the oppression, darkness, oppression and oppression of his time, spread with the speed of light among the suffering masses. Mashrab used to sing a ghazal endlessly to lovers, lovers, rinds, and people with heartaches. From Kashgar to the oases of Fergana, Tashkent, and Zarfshan, these lines

spread like a swallow, spreading great respect for the poet among the people. Afraid of this great fame, religious people, teachers and teachers tried to turn this fame to their religious interests. For this, they mixed the Sufi poems written by Mashrabi Soni-Mulla Rozi with the poems of Boborahim and started spreading them among the masses. The collection, which is still widespread like "Devoni Mashrab", consists of the following combinations. Because the person who collected this collection was a simple person who did not have the scientific and research level to distinguish the works of Boborahim from the works of Mashrabi Soni.

In the article "Asl Mashrab" by I.Sultan and I.Ahmedov, it is said: "As a result of the tyranny of the khans, the robbery of the begs, the deception and betrayal of the priests, several thousand people were destroyed, left hungry and beggars. he did not know the way... there were several elements in the teachings of Sufism that corresponded to the mood of the helpless masses" [3:178].

In the book "History of Uzbek Literature" it is noted that during the period when Mashrab lived and worked, the "religious reaction" intensified, "oppression and tyranny" escalated, and the hardworking people were extremely oppressed as a result of mutual wars between "governors and governors, minor nobles".

"In such conditions, it is no coincidence that the Sufi teachings formed six or seven centuries ago began to spread widely in different directions... But even in this period, Sufism had a somewhat lively and vital interpretation, direction, compared to such an extremely pessimistic direction of asceticism, that Boborahim It is concluded that "some aspects" of Mashrab's worldview are limited aspects explained by the requirements of the existing conditions. Is it possible that when it is called Sufism, it really means leaving the world immediately? When everything is called by its name, Sufism is completely against despair! In Sufism there is no "extremely pessimistic asceticism". These are fabricated statements. Sufism is the inner sun of Mashrab's worldview. Sufism is primarily spiritual

education. It means consistent concern for the perfection of Sufism-ethics and manners. Sufism-Imagination and imagination. The universal ideology of Sufism, like religion, is love. In this sense, there is no sharp conflict between religion and Sufism [3:180].

In Mashrab's poems, he rejects the theses that one should patiently endure suffering. Mashrab, who accepted the populist ideas put forward by the mystic poet Khwaja Ahmed Yassavi, expressed his spiritual turmoil and hatred towards the tyrants with a daring power, saying that he was able to burn the people of tyranny and all their myths with the herb he smoked against oppression:

I must burn hell with my moans and groans,

I must have burned the hell out of heaven.

Khoja, it was read akobir mullayu shahu gado,

Begu lady, I must burn the ignorant and the wise.

In this poetic passage, the "attack of embittered feeling" and the grassy attack "like the thunder of noble anger" are very clearly demonstrated [4:83].

N.Komilov Mashrab, while analyzing the internal pain, he calls his poems "painful", and his heart "wounded", "longing", "mourning" [5:131].

During his lifetime and for some time afterwards, Mashrab was popularly known as "mad Mashrab" among the common people. It was founded by Mashrab himself. He consciously chose the path of madness. In several ghazals, he calls himself a madman. He constantly insists that he is crazy [2:65].

Mashrab was very alert. And those who are aware cannot just look at oppression and tyranny in silence. People who surrender themselves to God alone will not bow down to any tyrant.

If not, when Mashrab asked to apologize to the tyrannical ayans in front of the ulama only once, he replied that "I can't take back what I spat on", after which he issued a fatwa on the verdict.

There is a European concept called "conscience of the world". Very few people in the history of mankind have been described as

the conscience of the world.

Mashrab deserves to be called the conscience of the world due to the greatness of his love, the greatness of his search, and the fact that he took upon himself the sufferings of humanity and achieved the most beautiful status of purity, and was able to take him to the highest heights of spiritual perfection. He was conscience incarnate. Its greatness is the greatness of conscience [6:288].

List of references:

1. Абдулла Жаббор. Машраб-юксак маънавият булоғи / Наманган ҳақиқати, 2010, 26 май.
2. И.Ғафуров. Ҳаё-халоскор. – Т.: Шарқ, 2006.
3. Иброҳим Ҳаққул. Тасаввуф ва шеърият. – Т.: Адабиёт ва санъат нашриёти, 1991.
4. Муҳсин Зокиров. Эрк ва маърифат куйчилари. –Т.: Ғафур Ғулом номидаги Адабиёт ва санъат нашриёти, 1984.
5. Н.Комилов. Тасаввуф. Иккинчи китоб. –Т.: Ғафур Ғулом номидаги Адабиёт ва санъат нашриёти, 1999.
6. Шайх Нажмиддин Кубро. Тасаввуфий ҳаёт. – Т.: Мовароуннаҳр, 2004.
7. Эргаш Очилов. Машраб/Агар ошиқлигим айтсам. -Т.: "O'zbekiston", 2013.