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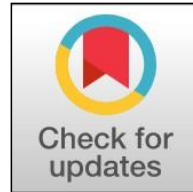
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THE IMAGE OF MANSUR KHALLOJ IN HOFIZ KHOREZMI'S WORK

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***Abstract** – Hafiz Khorezmi is one of the poets who lived and worked in Uzbek classical literature in the late 14th and early 15th centuries and left a significant creative legacy. From the poet came a large devon. The ghazal occupies a central place in the Devon. The poet's poems are varied in subject matter. While they describe the creation of the universe, the sanctity of man, and the divinity of love, we can see that they criticize the vices of man and the imperfections of man.*

***Key words:** Hafiz Khorezmi, Uzbek classical literature, ghazal, poets, poems, Mansur Hallaj, scholar, writer.*

I. Introduction

The interpretation of Mansur Halloj and the idea of "Anal-Haq" in Hafiz Khorezmi's poetry also plays an important role. Hamid Suleiman, a scholar of the text, writes: "Although not as rebellious against feudal oppression as his great contemporary Imodiddin Nasimi, he respectfully remembers Mansur Hallaj, one of the ideologues of Sufism who was savagely killed by the vile representatives of official Islam." ¹

II. Literature review

Hafiz Khorezmi was not indifferent to Shah Mansur's description of love and courageous violence:

¹ Hafiz Khorezmi. Devon. 1 - book. - Tashkent. 1981. 15 b.

Agar Mansur bo'lmoqlik tilar bo'lsang muhabbatda,

Hamesha Hofizi shabxez yanglig' zinda dor izda .²

[If you want to be Mansur, you are in love,

Hamesha Hafizi is following in the footsteps of Shabkhez Yanglig.]

III. Analysis

As we have mentioned, love and its high status belonged to Mansur Halloj. That is why he is also called King Mansur in the mystical world. Hafiz also says that if you wish for the status of Mansur in love, you will always be a shabkhez (awake at night) like him, and you will be alive. This is because the divine masters of love, that is, the learned, slept very little and were constantly engaged in the remembrance of Allah.

After all, one of the stages of mystical riyadh is qilaat maam, that is, lack of sleep. By saying zinda dor iste, the poet mentions the fate of Halloj through talmeh. Envious of Hallaj's love, Hafiz in his later poems also refers to observations about his love and destiny:

Ishqdin o'zgaga yo'q olam ichindakim vujud,

Sirr-i anal haqni bil, voqifi asror bo'l .³

[There is no one in the universe other than love,

Know the secret of the anal truth, and be aware of it.]

The poet says that there is nothing in the world but love. We know that love is a very broad concept, and it is present in every aspect. In particular, various expressions such as "love of reading", "love of painting" are widely used among the people, all of which are based on the concept of love. Some sources state that love is an eternal concept and were created by God: "The first thing that God created was the light of the Messenger of God. He then divided the light into four parts, creating the Throne from one part, the Pen from one part, Paradise from the third part, and the believers from the last part. Then he divided the four parts into four parts, and from the first part he

² Hafiz Khorezmi. Devon. 1 - book. - Tashkent. 1981. 38 b.

³ Hafiz Khorezmi. Devon. 2 - book. - Tashkent, 1981. 15 p.

created the Noble Messenger, from the second part he created the Mind, from the third part he created Shame, and from the fourth part he created Love. The mystical literature, on the other hand, expresses the idea that love is twofold, that is, the love of the Creator for the creature and the love of the creature for the Creator. In this regard, Hafiz emphasizes that there is no being in the universe other than love, and that love is the basis of the universe. Furthermore, it is stated that a person who understands the secret of Hallaj's "Anal-Haq" may be aware of the mystery. Because Anal is a concept that embodies the essence of love and unity between God and man.

For Hafiz Khorezmi, striving for eternity is like approaching Mansur or becoming like Mansur. The same issue is mentioned in the following byte:

Bu dori fonyidinkim kechdim baqo yuzinga,

Hofiz, o'zumni ul dam Mansurvor ko'rdum.

[I've been taking this medicine for a long time,

Hafiz, I saw myself as Mansurvor at that moment.

In fact, Mansur overcame all the fanaticism and reached the frog. Enthusiastic about the situation, the poet likens himself to Mansur. The divine love and charm, courage and bravery in Hallaj inspired the creators of Eastern classical literature. Khorezmi, nourished by this spirit, instills a benevolent mood in Mansur's ideas in his poems. Hafiz Khorezmi, continuing his thoughts on Hallaj in another ghazal, refers to Mansur's destiny by saying that he had a friend in the world:

Dori dunyoda bo'lgankan Mansur,

Ko'rgasan do'st ani bar sari dor.

[While the drug was in the world, Mansur,

If you see a friend, it's a bar.]

IV. Discussion

It is well known that a person's friend is one of his closest people and is both a benefactor and a helper in achieving his goals. Therefore, the poet thinks that he was a

friend who helped Mansur to achieve his goal.

If we pay attention to the ghazals of Hafiz Khorezmi, we often see cases of musalimism, that is, the increase of the power of thought. That is why Hamid Suleiman, a textual scholar, writes about the poet's poetry: The musalimism in the poet's ghazal is also seen in the verses describing Hallaj and his idea. For example, in the above verse it is interpreted as a friend to Dor Mansur, and in another ghazal it is referred to as "iyd" - a holiday that leads to truth:

Dam ursa Anal - Haqdin o'shul oshiqi bedor,
Ul damda anga rost sari dor erur iyd.

When the poet describes the tree, it is obvious that his lyrical protagonist is also passionate about it:

Dori dunyoda base bog'u guliston bor ekan,
Hofizi so'xta Mansursifat dor tilar.

There is a wonderful garden and flower garden in the world of Khorezmian medicine, which emphasizes the charm of every gardener who understands the secret of Anal-Haq. In particular, Hafiz, who is "fake" in love, says that he is as demanding as Mansur. That is, like many representatives of classical Eastern literature, Hafiz Khorezmi was sympathetic to Hallaj and his idea of Anal-Haq. In a number of his poems, he also makes clear his views on Hallaj, noting that Mansur and Anal are based on the concept of Haq. For example, in his poem he writes about a person who understands the essence of "Anal-Haq" and the prophecy that appears in it:

"Anal - Haq" din dam ursa olam ichra ne ajab bo'lg'ay,
Chu zohirdur o'shaning jubbasida ramzi subhoniyy .

[How wonderful it is when the religion of "Anal-Haq" rests,
Chu appears to be the symbol of the morning in his robe.]

The poet states that the symbol of the person who mentions "Anal-Haq", slaughters it and observes it, will appear in the robe (on the night). It is worth mentioning the meeting of Sheikh Najmiddin Kubro with Bobo Faraj. The meeting

was narrated by Najmiddin Kubro himself. In Tabriz, he studied with Abu Mansur Hafdah on the subject of hadith, Sharhus-sunna. One day a dervish enters the madrasa classroom. Najmiddin had never seen him before, but when he saw him, a kind change took place in his heart. He learns from his classmates that this dervish is the mazhub Bobo Faraj. In the morning he goes to the dervish with his teacher and classmates. The dervish's servant then said, "It is as if you have come to God's presence, and if they can enter, they can enter." Realizing this, Kubro immediately took off his clothes and his companions followed him. They were watching the dervish on one side. A wonderful change is taking place in Bobo Faraj. A great power envelops his body and shines like a piece of the sun. Light begins to radiate from the cracks of the torn tunic. An hour later, Bobo Faraj regained consciousness, got up, took off his cloak, and covered Kubro. It was as if Kubro's heart was burning and he was tearing everything out of his heart except the truth. Thus, in mysticism, the sheikhs' tones and the prophecies associated with them are a means of signifying that they have attained the truth. Furthermore, the dervish's statement in this manaqib, "If they can enter as if they had come to God," also refers to observations related to the idea of Anal-Haq. In addition, the main issue is the tone and the reflection of the "symbol subhaniy" in it is the same issue.

V. Conclusion

Anal - Truth is one of the concepts considered in mysticism along with monotheism, and a number of mystics and poets have paid special attention to it. Especially after the hanging of the great mystic Mansur Hallaj by the orders of ignorant Sharia leaders and political executioners, the concept of dor love or dor love appeared in the literature of Eastern mysticism. In particular, Hafiz Khorezmi in his poems promoted the level of love achieved by Mansur Halloj in the field of love and its high value.

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