



## MYSTICAL VIEWS AND PRAYER TO THE TRUTH IN ROZIMUROD MAHMUD'S POEMS.

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<b>Received:</b> 21 <sup>st</sup> March 2023	In this article, one of the poets of Bukhara, Rozimurod Mahmud, reflects on his mystical views and prayers to God in his poems and rubai. Also, his quatrains included in the collection "Gulnama" are analyzed.
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Poet Rozimurod Mahmud was born in Khojalar village, Rometan district, Bukhara region, and grew up in Kallasang village, Peshko district. In 1981, he graduated from the faculty of Russian philology at the Bukhara State Pedagogical Institute.

He was a leader in the departments of spiritual promotion. In 1994-2002, he worked as a senior teacher of Bukhara MTI.

Author of the author's poetry collections "Fire of Love", "My heart is yours", "Tillo Ogiltar" and co-authored "Literary Bukhara", "Peshko's penmen". , essays, scientific collections entitled "Philosophy and lyrics of Mashrab" were published and articles on various topics were published in the press.

In 2002, he was recognized as the winner of the "Best Preacher" nomination at the preacher competition held by the Republican Center for Spirituality and Enlightenment. At the same time, he is the chairman of the "Karvan" cultural heritage research and tourism development center of Bukhara region. is working in his role.

He blessed us with rubai and quatrains through his poetry collection "Gulnama". In the introduction of this collection, the poet dedicated a poem to the bright memory of his teacher, mystic scientist Sadriddin Salim Bukhari.

*Brother Sadriddin always thought of Haq,  
He slaughtered Haq both in tongue and in tongue.  
Stand from the ocean of faith, pick coral,  
They caught everything.*

In most of the quatrains in this poetry collection, we can observe the tone of prayer to God.

*There is love, the world is eternal,  
There is love, it is always beautiful.  
May the moments of life be filled with love,  
May God guide you to life.*

*Don't beat about love also lof,  
Love is the moon, love is the sun,  
Love is a holy gift of God,  
Life without love is a ruin.*

In both of the above verses, we can see that the poet wants to express that he is on the path of truth by expressing his love for God. love and love for his servant (divine love and metaphorical love).

*You are alone in the longing of your heart,  
You wish to be alone, which many have not been able to achieve.  
I always give thanks to God,  
You are a lonely heart whose wish has come true.*

In the first sentence of this quatrain, we can see that the poet used a unique simile:

*I am always grateful to God.  
The act of prayer is purity,  
The fruit of patience is joy.  
Whoever is careless about this,*

*Through people is a bad man.*

One of the main ways to reach the truth is obedience and patience. It is possible to avoid being a bad rider by doing good in the way of Allah and fulfilling his duties.

In conclusion, we can say that the poet expressed mystical views and love for God and the desire to reach the truth in his quatrains and rubai through beautiful allusions. In each of his poems, he glorified his divine love.

It is known that at the center of literary themes lies a person, his spiritual world. Human experiences mainly go in two directions: one is the question of the relation of man to the Supreme Truth, the Truth, the essence of Being; the second is a person's attitude to creatures like himself, that is, to other people, to the environment, to the existing society.

The first direction calls a person to a conversation with his heart, is directed to the deep inner layers of the psyche. In the second direction, more attention is paid to the question of the place of each person in the system of social relations.

The words of the great are not wise. Why does Maulana Jalaluddin compare Attor to "soul" and Sanoi to "two eyes"? "Hadaiyiq ul-haqiqat" was interpreted by European orientalists as "mystic encyclopedia" for a long time.

Rozimurod, always keep your eyes open,

Avoid being close to unemployed people.

The circle of lovers makes you happy,

A crown that crowns love.

Each part of a person has a special function. For example, the task of the eye is to see, the task of the ear is to hear, the task of the tongue is to speak, and the task of the heart is to love. The heart either loves Allah Almighty or loves His creatures.

In the heart of a servant, there is either love for the hereafter or love for the world. With the love of the hereafter, the heart rushes to good things. Regarding the love of the world, it is described in the hadith: "The love of the world is the beginning of all evils."

Love is a feeling that pleases human nature. The highest level of love is called Love.

Divine love is like water. If there is no water, the tree will not grow green. Only when water is poured into it will it bloom and bear fruit. Divine love in man is like the water of a tree. If a person has divine love, his faith begins to blossom, and the light of faith radiates from him and surrounds him.

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