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<https://doi.org/10.61796/ejheaa.v1i6.632>**MYSTIC WISDOMS IN POETRY****Gulandom Togaeva Jummaevna**Chirchik State Pedagogical University, Faculty of Humanities,
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Abstract: Taking advantage of Islamic enlightenment, Sufi poetry is filled with the wisdom of the Quran and Hadith, the essence of Islam, and encourages the transformation of hearts with the passion of the world of love. This article talks about the mystical aspects of Mirzo Kenjabek's poetry, his quest to create a poetic image.

Keywords: Mirzo Kenjabek, Poetic Hero, Poetry, Mysticism, Desire, Love, Perfect Human Being, Laconism, Poetic Form, Artistry.

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**Annotation**

When we talk about Sufism, first of all it is necessary to deeply understand its essence. The poetry of Sufism illuminates the heart and awakens the soul. He encourages the love of Truth through purity and sincerity. Taking advantage of Islamic enlightenment, Sufi poetry is filled with the wisdom of the Quran and Hadith, the essence of Islam, and encourages the transformation of hearts with the passion of the world of love.

Human nature is so strange that it always craves a deep thought, a kind word, a beautiful image and, of course, the truth. Every moment the dream of truth and truth takes possession of man. The key point is between searching and feeling it. Only a true artist can reveal this. Among the rare examples of world literature one can name "Tazkirat ul-Awliya" by Farididdin Attar (1997), the classic Arab poet and scholar Usman Osha's poem "Omoli" on the theme of authentic Aqida (1999), "True Love" (1998) by Mahmud. Asad Joshon, a representative of the Naqshbandi sect, and Muhammad Zahid "Ahli Sunnat wal-Jamaat" (1999) by Kotku ibn Ibrahim al-Bursawi, "Murshidi Mutahhileen" by Qutbuddin Izniki (Advice to Young Brides and Grooms). 1999), "Sunani Termizi" by our great compatriot Abu Isa Muhammad at-Tirmizi ("Al-Jami' al-sahih") skillfully translated his works into our native language. As a result of this educational research, his work "Tazkir Termez" (2001) was published. The poet encourages a person to comprehend the images created in his works, reveals the inner experiences of the lyrical hero.

The famous literary critic Bahadir Sarimsakov defines the image in the following way in his work "Fundamentals and Criteria of Art": "What determines the essence of art is image and imagery. And the image consists of describing and expressing the existence of the human psyche in certain forms. Each image in the poet's poems has its own philosophical meaning. When we read the poet's poems in an enlightened spirit, their title begins to indicate what rare feelings invite us into his bosom [2.]

“Gate of the Koran”, “Comprehension”, “Mubarak Ayla”, “Avval insaf aylagil”, “Koran Oki”, “Barza”, “Gospel” were included in the “Shiroz of Inspiration” series from the poet’s collection. “Khushhabar” published in 2018, “Don’t walk around needing someone else”, “A heart that misses Hazrat Umar” as intellectual (philosophical) lyrics, “Love poem”, “Rasulullah (peace and blessings of Allah be upon him). him)”, “Uhud”, “Barza”, “Kusam ibn Abbas” and his poems can be considered real poems, which are an excellent example of descriptive lyrics [3.]

If you are a real diver you will see
 If you are clean, you will see the time when you leave.
 Don't complain that everything is dark.
 When you have light, you see light...

The original idea of this trusty ruby is consonant with the famous lines of the poet Saddriddin Salim: “The world is alien to the one who seeks foreignness, the world is wisdom to the one who seeks wisdom, to the one who seeks what he finds, undoubtedly: the world is evil for the one who seeks evil ” The poem “Khushkhabar” by the poet is also one of the poems rich in observations, created as a reflection of Islamic philosophy, written in the spirit and tones of Yasavian.

Who died while memorizing the Qur'an
 The angels read the Koran to him,
 He came to his Lord as an old man,
 There is good news for believers.

The poet describes the meanings found in hadiths. In his poems written in this direction, one can feel the tones characteristic of the style of His Holiness Sheikh Ahmed Yassawi, as well as the followers of this direction.

Tears flow from my eyes and I become dry
 The more juice I drink, the stronger I become.
 When the years cry your way
 My body dries up and I turn to dust [4.]

Hazrat Yassawi “Become dust, let the world pass over you!” we remembered the line. According to the Chor Unsur philosophy, earth, water, fire, wind (air) are the basis of the world. The child Foreign received a “share” from each of them: destruction and prosperity from water, envy from fire, arrogance from the wind (air), humility from the soil, restraint... According to Sufism, if a human child can purify his heart and by purifying his soul, he will become the owner of the good qualities of the soil. Therefore, M. Kenjabek says: “While I cry for years on your roads, my existence will dry up and turn into dust.” Elsewhere the poet says:

Don't make me think about it, Lord.
 Don't let my neck hurt, Lord!
 I was humiliated for the rest of my life
 Don't force someone to love You, Lord!

What is the metaphor in the lines “I was humiliated as a metaphor”? The element of the world, everything that shields the soul from the afterlife, every disproportionate action that the ego strives for, the rich world, is a “metaphor” - a shadow, a fantasy, a complex of situations that fall into true love. Therefore, the poet’s artistic hero resists any vice that prevents him from achieving perfection.

It should also be said that in the poet’s work there are also works written in an epic spirit, in which a harmony of broad knowledge and thinking was formed, along with simplicity and closeness to the vernacular language. In this, the poet does not follow the path of dry didactics, but imposes a new poetic meaning on the meaning and content. In the science of tasawwuf, there is a way to correct

your heart by “examining yourself” - openly declaring your guilt. In some sources this path is called “leech” and “tariqa”. But since every person blames his ego, he looks at himself in the mirror, which is proof of goodness. That is why the poet wrote in one of his poems: “You are over sixty-three, Mirza, aren’t you ashamed?!” exclaims. (This poem was written on January 6-7, 2022). At the same time, the poet skillfully uses the poetic form “monologue”. “You are over sixty-three, Mirza, shame on you!” and the art of exclamation wafts in the line.

Some get married at sixty-three
 Bloody mourning for your sinful soul,
 Neither in case, nor in case, no pain, no sorrow,
 You are over sixty-three, Mirza, shame on you! [5.]

In Sufism there are two types of knowledge: “kal” - knowledge received from parents, teachers, and “kal” - knowledge transmitted by God. The poet writes that he was unable to deeply study both sciences.

Hazrat Muawiya addressed the people:
 He dreamed that I would die at sixty-three,
 You live full of lies
 You are over sixty-three, Mirza, shame on you!

The main idea of the poet's artistic world is longing for a perfect person, the idea of a perfect person whose virtues shine brightly. Therefore, the poet is ashamed of all the lies and crimes, he takes himself under the blade of guilt:

As three caliphs, you were no different from each other.
 You didn't fall underground like Yassawi,
 Even though you didn't spare Navoi,
 You are over sixty-three, Mirza, shame on you!

The third line of the poem, “At least you didn’t spare Navoi,” has a strong mystical meaning. Before such a thinker as Navoi, one should shy away from one’s shortcomings and try to correct them, says the poet. Elsewhere he says:

Do a good deed and live now.
 Live crying and asking for salvation from the Truth,
 Live the rest of your life looking at the ground
 You are over sixty-three, Mirza, shame on you!

Many types of poetic art can be found in the poet’s work. Especially the above poem is an example of the art of "hasbu khol".

In the poet’s poem “Confusion” (2018) one can also see the poetic art of “hasbu khol”. The artistic hero of the poem is a man who always stops and looks back, again and again summing up his position, the rank he has achieved and the status he has achieved. He feels embarrassed in front of the white snow and springs he saw, he is not pleased with himself:

...Spring, my dear spring, flowers are far away,
 Everyone has the right to live impartially,
 Because of the lives wasted unjustly,
 We are embarrassed in front of the sources.

The poet describes his life in one word as “regret”, “question”. The art of “laconicism” is skillfully used in these allusions. Based on his past life, he is called regret and question.

There are many graves in the world, a lot of incomparable land,
 Mirza, your whole life is a regret, a question,

We are an example of the unburied dead.

We feel awkward in front of graves...

Although the end of the poem ends in a sad mood, the mood of wisdom embedded in the lines touches our hearts. It indicates the need for a person to devote his life to useful deeds, to decorate it with goodness and goodness, since each work is evaluated by its own results.

Conclusion

In conclusion we can say that:

1. In the poetry of the poet Mirzo Kenjabek, a feeling of longing for a perfect person prevails. This is evident in all his creative works.

2. Has a number of mystical translations, high literary comments written on the work of such poets as Babur, Fuzuli, Magtymguly.

3. The poet's poems, which have a religious and mystical content, highlight the meaning and wisdom of the Holy Quran and Sharif's hadiths.

4. In the poet's work, the image of a socially active person is "mixed" with the image of the Perfect Man. No matter how difficult it may be, the poet invites humanity to acquire the virtues of a Perfect Man.

5. Examine your heart, try to correct your condition - these are the main qualities of the artistic hero Mirzo Kenjabek. This indicates the high technical perfection of the poetic hero.

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