



### Abstract

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In his article, the moral and didactic views of the thinker Khojamnazar Huvaido, who lived and created in the 17th and 18th centuries, were studied. The importance of them in today's world as an educational tool is revealed.

Key words: Allah, religion, prophet, thinker, spirituality, Sufism, perfect person, heritage, poetry, ghazal, didactics, pir, murid, sect, worldview, Quran, hadith, poet, ghazal, love, enlightenment.

#### Аннотация

Ушбу мақолада XVII-XVIII асрларда яшаб ижод этган мутафаккир аллома Хожамназар Хувайдонинг фалсафий руҳдаги ахлоқий-дидактик қарашлари тадқиқ қилинган. Уларда ёритилган тарбиявий ўғитларнинг бугунги кундаги аҳамияти очиқ берилган. Калит сўзлар: Аллоҳ, дин, пайғамбар, мутафаккир, маънавият, тасаввуф, комил инсон, мерос, шеър, ғазал, дидактика, пир, мурид, тариқат, дунёқараш, Қуръон, ҳадис, шоир, ғазал, ишқ, маърифат.

#### Абстрактный

В данной статье изучены нравственно-дидактические воззрения мыслителя Ходжамназара Хувайдо, жившего и творившего в XVII-XVIII веках. Раскрывается сегодняшняя значимость освещенных в них средств обучения.

Ключевые слова: Аллах, религия, пророк, мыслитель, духовность, суфизм, совершенный человек, наследие, поэзия, газель, дидактика, пир, мюрид, секта, мировоззрение, Коран, хадис, поэт, газель, любовь, просветление.

In his works, the thinker Hojamnazar Huwaydo tried seriously to promote the Qur'anic verses, hadith wisdoms and Sharia rules through artistic means and bright symbols.

Khojamnazar Huvaido did not complain about the failures of the times, unlike other representatives of Sufism such as Boborahim Mashrab. But he believed that the evil that brings all oppression and injustice to the world is ignorance, spiritual poverty, ignorance, ignorance and laziness of faith.

Khojamnazar Huvaido tried to harmonize the advanced traditions of Sufism, which had already formed around the Naqshbandi sect, to find new ways to achieve spiritual maturity, and through this to improve relations between people.

The ideas of famous mystics such as Abdukholiq G'ijduvani, Najmiddin Kubro, Abdurahman Jami, Alisher Navoi, Muhammad Fuzuli, Sufi Olloyar, Boborahim Mashrab were further developed in the work of the mystic-poet. Humanity, high artistry characteristic of their works acquired a new meaning, importance and attractiveness. Khojamnazar Huvaido went ahead of his predecessors in establishing the doctrine of monotheism of Sufism and defining the ways of becoming a guide to God.



In Khojamnazar Huvaido's work, the problem of personal spirituality occupied the main place:

Киши бўлмаса маънидин хабардор,

Ани одам дема, де нақши девор[9:51], - he reckoned.

Literary critic Nusratullah Jumahoja's comments about Huvaido should be mentioned: "Lights of enlightenment in the teachings of Islam and Sufism shine from every work of Khojamnazar Huvaido... Every part of the teachings of Islam and Sufism is aimed at forming a perfect human being. According to the hadith of our Prophet Muhammad Mustafa, peace and blessings be upon him, "Religion consists of advice". A matter of perfect humanity, one of the ten statuses in Sufism is to listen to advice. The meaning of Huvaido's poetry is to perfect a person through advice... The literature of advice has its own attractive influence and style. ...It is difficult to find a single work of Huvaido without advice or guidance...»[3:49].

Зое этма яхши сўзни фаҳми йўқ, бефаҳмга,

На билур ширу шакарнинг лаззатини сакмагас...

Some of Huvaido's poems have a mystical-philosophical, didactic content from beginning to the end. In them, an important aspect related to human behavior is taken, and the poet expresses his attitude, sympathy and antipathy to it, and gives instructive instructions:

Эй Хувайдо, бевафони ёр деб берма кўнгул,

Оқил эрсанг сен агар ушбу насихат кам эмас[4:119-120].

At the end of the 19th century and the beginning of the 20th century, the works of Uzbek poets were published in printing houses in Turkey. In particular, under the patronage of Siddiq Khojai Khojandi, in 1898-1900, Mahmudbey's printing house in Istanbul published Huvaido's book by poets such as Yassavi, Navoi, and Mashrab. One of Istanbul's booksellers gave Huvaido's book to a German scientist. He selected 11 ghazals from the divan, which define the artistic direction of the poet, and scientifically translated them. In the autumn of 1901, the translator finished the translations and published them in the newspaper "Westasiatische Studien" specializing in oriental studies [5:18].

The divan of poet Mulla Yoldosh Khilvati from Namangan, published by professor Ismatullah Abdullah, called Huvaido my grandfather. Literary scholar I. Abdullah said that Khilvati was Huvaido's great-grandson from his mother's side, that is, the fourth generation. In divan, the poet wrote down the following important information:

Холмуҳаммад эшон бобом муҳрлари:

Эл тилида Хожамназардур отим,

Хожама манзурлигим нисбатим.

Ходийи дин Холмуҳаммад авраъи соҳиб адаб,

Волидим Хожа Назар буду Хувайдоси лақаб.

Тарихи вафоти Хувайдо бобом

Хирад муншиси тарихи вафотин

Битибдур «Ғойиб ўлди қутби ёди»[2:3].

If we calculate according to this date, the year of his death will be 1785 AD. In this history, the last words are not in appropriate order, that's why it makes a difference.

It is known from Huvaido's poems that he perfectly studied Arabic and Persian languages, Uzbek classical literature, religious literature, especially the Qur'an and hadiths. He gained fame as a mature scientist of his time, a mystical poet, was respected by the people, and was famous not only in the Fergana Valley, but also among Turkic-speaking peoples under the name of Eshon Huvaido.



With his spiritual-intellectual potential, artistic skills and advanced philosophical and didactic views, Huvaido brought new content and ideas to the eighteenth-century Uzbek fiction and mystical philosophy, and had a very beneficial effect on its development[8:5].

Huvaido strongly emphasizes that every tax collector who has entered the path of the "Tariqat" should take steps based on his conversation, guidance and advice. Without a branch, the tax grows like a wild tree. The thinker taught didactically that a branch grows unattractive and eventually bears fruit, but a well-educated tax man grows beautiful and graceful like a tree, bears sweet fruit, and the world can benefit from it:

He urges the disciple to beware of going astray:

Гар қоронғуда қадам қўйсанг, йиқилгунг чоғга  
Эй биродар, ол қулингга илми зоҳирдан чироғ.

Especially when passing through the stages of perfection, a dervish may face various obstacles, such as love of worldly goods - a dragon, greed for jewelry, jealousy and stinginess - a tiger, being prone to heresy is a wolf that poses a danger to him. In the human body, there are Pharaoh's and Haman's behavior, hundred verbs, and if he does not kill them with the sword of Riyazat, he will not reach the goal of the dervish. The poet says that if you do not kill the dog of your ego while walking alive on this road, you will not reach God.

Талабгори висол ўлсанг, дилу жонинг била йиғлаб  
Тириклай ўлмагунча топмагайсан васлин, эй солиқ.

It is known that the sixth status of the "tariqat" stage is to be in the service of the pir. In passing through this stage, the taxman should serve in such a way that he becomes king of the pir's heart property, that is, the pir is pleased with him and gives room to his heart.

If that murid not only his elder, but another friend, who is his contemporary, serves God and receives his blessing, he will have a great status.

The poet advises that a religious person should be calm. In the treatise, Saqib warns that "the conversation of an innocent Sufi is like death, and in particular, one should not kill a person who does not love a person or a person who is not sincere to a person" (also), and quotes two verses of his grandfather:

Аҳли ғафлат бирла қилма бир даме ҳамроҳлик,  
Куйдурур ўтка ҳезини ҳам тақи ҳамроҳни[6:194-195].

The creative heritage of Huvaido attracted the attention of Western scientists at the beginning of the 20th century, and as the first result of this interest, the researches of German orientalist Martin Hartmann[7] and Russian orientalist M.F. Gavrillov[1] were born.

At the beginning of the 20th century, Huvaydo's ghazals were published many times in Istanbul, Kozan and Tashkent printing houses under the name of "Kitobi Eshon Huvaidoi Chimiyoni" and his ghazals were included in all prestigious bayazs, which testify to the fact that Huvaydo's ghazals were read with great interest and thirst by our people.

In the works of our classic poets, greed for wealth and pursuit of wealth are strongly condemned. Such people are likened to a black beetle that collects dung. Huvaydo continues this idea and writes:

Туну кун афтону хезон югуриб,  
Калхамаждек дунёга кўп урма ҳеч[8:6-7].

The call to get to know the people of seventy-two nations is an expression of a truly universal feeling. If it were up to me, I would have written this verse in golden letters on the facade of the United Nations headquarters. This verse embodies the international characteristics of the



Naqshbandi sect. Nowadays, this order is being implemented in all corners of the Earth, along with all the Naqshbandi priests, Khojamnazar Huvaido has a worthy contribution in this global work [8:6-7].

As Nusratullah Jumahoja, doctor of philological sciences, beautifully wrote: "In order to unravel the spells of life, build a perfect world, deeply understand the truth, and steadily rise from the ladders of human perfection, we must make Huvaido's work our constant companion." Huvaido has a wonderful ghazal dedicated to the people of the sect. This ghazal is presented in full in Saqibi's treatise. At the end of the 20th century, one of his descendants (Abdulaziz Mansur) attached great importance to this ghazal[6:195].

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