



A UNIQUE JEWELRY OF PERSIAN GULSHAN

Mulloqulova Shohista

Tashkent State University of Uzbek Language
and Literature named after Alisher Navoi

<https://doi.org/10.5281/zenodo.13954516>

Annotation . In the article Sufism of the world great manifestation of Sufism important theoretical and practical aspects own in his works deep light up gave Sheikh Mahmoud Shabustari to the pen belonging to Gulshani " roz " work creation reason , topic and ideas about thought held .

Key words : Mahmud Shabustari , "Gulshani Roz", Sufism, Masnavi, question and answer, sect, teaching, Sufism.

In the east Sufism with not interested or Sufism from his teaching enjoy didn't get great a poet and the writer to find it is difficult, of course. Because Sufism Islam religion on the ground deep vein writing centuries during progressive found Sufism in the world fame found Sheikh Mahmoud Shabustari to the pen belonging to Gulshani roz " work I'm big short to be despite Sufism and of mysticism important theoretical and practical aspects deep light up gave from sources one Orifona symbol and meanings interpretation to do principles about written this in the work Shabustari thoughts special taste and talent with show received Fariddin Attor and Maulana Rumi poetics under the influence of philosophical-mystical issues emblems through expressed . From Shabustari much before Hujviri , Shahabeddin Suhrawardy , Imam Mohammad Ghazali , brother Ahmad Ghazali such as Sufi and mystics own teachings , mystical and philosophical thoughts thorough prose in the form statement those who have Shabustari of them different respectively islam doctrine based on gnostic content organized , practical based on without populist in the language expressed .

Medium in centuries didactic in the spirit The works are mainly in Persian masnavi in the genre expressed . " Gulshani " by Shabustari Raz " formal masnaviy, rough in tune written , but Sufism doctrine learning for important source is counted and today's until the day own value lost no". [1] Sheikh Mahmoud Shabustari from himself previous contemporary poets to their traditions action " Gulshani Roz " own during wide spread out six meter hazaj in the sea masnavi in the form of wrote The work volume one thousand four from the byte does not exceed But some 1007 ha in publications enough.

Gulshani Roz " poetry and theoretical Sufism of harmony successful example to say can In the work main mystical concepts poetic in style opened . of the work again one important feature his question and answer in the style of is structured . From Tajikistan scientist Mohammadibagmollai Mohammadkazem To Karim Mahmoud Shabustari until Persian-Tajik in literature question and answer in the style of written poetic work not observed said views stated . Famous Russian scientist A. A. Lukashev this different in appearance work create Zoroastrianism from the era since wide spread and to this example as Pahlavi in the language written " Mind of the soul judgments " , "Joisht Frian about fairy tale " , " Salih ok book " etc example cause passes . [1]

Shabustari himself Although he did not consider himself a poet poem to him a stranger if not , it is perfect Muslim mystic , Azerbaijan recognized by the Sufis teacher and leader was Gulshani " roz " work access in the part showed instructions according to , it is Shawwal of 717 Hijri (December 1317 , January 1318) at the age of 33 amir Hussein Hirawi's poetic to the letter to create " Masnavi " in response entered

Chu hijriy yeti yuz o'n yeti erdi
Hisobda oyni yil shavvoli, derdi. [2]

Amir Hussein Suhrawardia of the sect successor and Ibn al- Arabi of the doctrine reliable representative was His put questions in Sufism the most complicated concepts of Sufism tangled issues cover received That's it to emphasize OK , Amir Husayn this about enough to knowledge have was , but his in the information only Khurasan Sufism to school special views reflection reached That's it the reason is Amir Azerbaijan of the Sufis thoughts want to know for Azerbaijan center has been Let's imagine run sends Ambassador shown (December 1317) to Khanga arrived will come and of the time famous Sufis in the presence of the letter by reading gives Assembly people sheikh Shabustari their eyes they look Why? they are of the sheikh before Sufism to the doctrine circle different issues cover received one how many pamphlets from what he wrote informed were

Azizlar erdi ul majlisda ancha,
Manim sori nazarni burdi barcha. [2]

Letter in verse written in Khorasan amir gave to questions manners to the rules according to poetic way answer direction must was

Dedi: endi savollarga javob ayt,
Javobing nazm ila yoz, bob-bob ayt. [2]

Shabustari this to questions answer to give the need because there is no in his works this problems about statement that he did says Also from poetry ignorance humble emphasizes . But in between situation and of colleagues request as a result to the letter answer to write enters

Ularning iltimosin chun eshitdim,
Javob aylab hamon bir noma bitdim. [2]

Shabustari every one to the question immediately appropriate answer return , poetic the sentence concluding chopar will hold However at the meeting now those who are from the sheikh the answers much wider explain separately poetic epic to create asking , own wishes they say

Azizkim, yo'lga solmish erdi ayta,
Karam aylab, menga yuzlandi qayta.
Dedi: bitganlaring takror bayon qil,
Uning har nuqtasin kengayt, ayon qil... [2]

That's it way short time during persian in the flower bed unique masterpiece "Gulshani ". roz " work is created . Masnavini Shabustari to tradition according to " The book in the beginning". God's traditional too with " Give to souls Ul thinking (mind , understanding) is good starting (verses 1-17), Prophet Muhammad rosary "U peshrav (ildam , forward walker), to him " (followed , bound) hearts " (stanzas 18-32) with continue makes " The book writing reasons " chapter 33-69 bytes cover takes In this season given data through work injury history knowing we can From this then "Amir Hosseini questions " season begins . Sufism science cover received 15 questions (some 17, 18 in the sources) to him given the

answers are also Sufi to the content according to without expressed . To the questions in detail answer from giving after Masnavini what due to " Gulshani which he called " roz ". telling passes . Shabustari wrote work for He asked God for a name and Gulshani in the form of " yes ". Creator by given emphasizes . This is a work God's inspiration with to the world what came says

Heart About you he asked her name obvious

My answer came : " Our garden is gulshan " .

my god gave name : Gulshani flower ,

The eye is the heart obvious let it spin ul ... [2]

Shabustari mystery in the work and meanings to know for of a person heart eye open to be because it is necessary in the heart meanings perception reach ability that there is says Of truth opening is of secrets it also means opening . Gulshani the name " roz " . selection is also random it's not . Persia garden in his poetry or flower garden symbol with depends has been one row works there is . One row of scientists to the analysis attention When you look at it , it's beautiful symbol paradise with , second from the side the world with connected without compared we will see . Besides , he is in love and of the beloved unity place too. [3] The work with from acquaintance then , this gulshan from secrets little even if it is , understand we can , of course .

References:

- 1.Lukashev A.A. Tvorcheskoe nasledie Makhmuda Shabistari. Philosophy is pedagogy. Islam and modern times. 2017 ;13(4):203-218.
- 2.Gulshani Raz : / Sh. Mahmud ; the author of the foreword is E. Opening . T.: Tamaddun , 2013. - 144 pages .
- 3.Lukashev, A.A. Filosofskie vzglyady Makhmuda Shabistari (XIV century)/ A.A.Lukashev . Autoref. teeth no soisk three. Step. candida a philosopher. science - M., 2009. - 27 p.
- 4.Muammar Cengiz , " Bir Sufism Class i As of Mahmoud Ş eb ü ster i' Flower width Raz Mesnevisi , Ph.D thesis , Ataturk University , Erzurum , 2014 .
- 5.Abdulbaki Gölpınarlı , " Onsöz " , Gülşen -i Raz , trans . Abdulbaki Gölpınarlı , Istanbul : MEB, 1989.