

Poetic Expression of the Image of “Rind” in Eastern Literature



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ABSTRACT: Oriental poetry is often devoted to romantic, mystical, religious, social, political themes, and is written in extremely beautiful and soul-shaking tones. Persian poet Shamsiddin Muhammad Ḥāfeẓ-e Shīrāzī (1325-1390) is considered the father of Near Eastern and Middle Eastern lyrics. He connects the mystical ghazals of Mawlana Rumi and the romantic ghazals of Saadi, gives freedom to the verses of the ghazal and creates a new twist in it. Poetry methods: Iham and Ibham are one of the features of Ḥāfeẓ-e Shīrāzī’s style, and the concepts of “Rind”, “Rindana”, “Rinds” and “Rind school” were used more than 80 times in Ḥāfeẓ-e Shīrāzī’s divan. This article talks about the content and essence of the concept of “Rind” in Eastern poetry.

KEYWORDS: East, poetry, Ḥāfeẓ-e Shīrāzī, ghazal, “Rind”, “Rindana”, lover.

INTRODUCTION

The place of Persian-Tajik poets in world poetry is incomparable, and it is no secret to anyone that they have a high artistic, aesthetic, philosophical and ethical significance in the world. Literary experts consider the X-XIII centuries to be the most flourishing period of Persian-Tajik literature. During this period, the literary centers formed in the big cities in different geographical areas of Khurasan and Transoxiana trained thousands of talented poets. Among them are the works of Abo Abdullah Rodaki (858-941), Abul Qasim Firdausi, Umar Khayyam (1048-1131), Nasir Khisrav, Saadi Shirozi (1200-1292), Maulana Jalaluddin Rumi (1207-1273) and Ḥāfeẓ-e Shīrāzī (1325-1390) deserves special attention.

Shamsiddin Mohammad Ḥāfeẓ-e Shīrāzī received the nickname “Ḥāfeẓ” because he memorized the Holy Qur’an from a young age and could recite it in 14 different ways. Ḥāfeẓ-e Shīrāzī’s literary heritage consists mainly of ghazals. They are gentle, melodious and deep in content, covering philosophical-mystical, romantic-theological and socio-religious topics. Alisher Navoi dwells on this subject in his work “Nasaimul Muhabbat”: “*Xojalar silsilasidan azize debturki, hech devon Hofiz devonidan yaxshiroq emas, agar kishi sufiy b̄ylsa. Bu faqirga andoq ma'lum bulubtur va mashhur mundoqdurki, hazrati Mir Qosim alarning devonini Qur'oni Forsiy der ermishlarki, kalom oyoti ma'nosidan mamlu' va asror va nukotidin mashhundir*” (“It is said by an aziz from the series of Khojalars that no dewan is better than Ḥāfeẓ-e Shīrāzī’s dewan, if one is a Sufi. It is known only to the poor and it is a well-known saying that Hazrat Mir Qasim’s book is called the Persian Qur’an, which is full of the meaning of the verse of the word and is full of secrets and nuances”) [1. 184]. Abdurahman Jami writes about Ḥāfeẓ-e Shīrāzī in the 7th chapter of his work “Bahoristan” in the nature of tazkira as follows: “*The leader of poets, Ḥāfeẓ-e Shīrāzī, most of his poems are gentle and natural, some of them are on the verge of miracles, in their fluency and brightness, just as Zahiri’s odes surpass others’ odes, Shīrāzī’s ghazals also surpass others’ ghazals*” [2].

THE MAIN FINDINGS AND RESULTS

No other poet can produce such verses as Ḥāfeẓ-, which add to the correlation and contrast between words, each word having several meanings. The Kulliyat divan containing five qasidas and ghazals, a short masnavi known as “Wild Deer”, “Sokinoma”, khita’ and rubai’s were inherited from the great Shiraz sheikh. The words in Ḥāfeẓ’s poems are multidimensional and he used every word in his poems in its proper place. His poems are not only romantic, but also express social and political themes before oryphon, romance, and in this sense his ghazals are a mixture of romantic and oryphon themes. For this reason, in order to understand the true symbolism of the living ghazals of Khoja Shirazy, it is necessary to learn some mystical terms such as “Jomi Jam”, “May”, “Mushukh”, “Xarobot”, “Maikada”, “Rind”, “Shahid”, as well as some hints of this kind will be necessary.

This is how Muin interprets the word “rind” in his Persian dictionary:

1. (رُند) [معرف] (ص) . 1 - زرننگ ، زیرک . 2 - بی قید، لابلالی . 3 - در تصوف ، کسی که باطنش سالم تر از ظاهرش باشد.

He is alert, intelligent, and has a perfect face in Sufism

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2. در اصطلاح متصوفان و عرفا بمعنی کسی است که جمیع کمالات و تعینات و جویی ظاهری و امکانی و صفات و اعیان را از خود دور کرده و سرافراز عالم و آدم است که مرتبت هیچ مخلوقی بمرتبت رفیع او نمی رسد. (از فرهنگ مصطلحات عرفا تألیف سیدجعفر سجادی از شرح گلشن راز چ کیوان سمیعی ص 620):

For the people of Irfan and Sufism, the word "Rind" has such a meaning that a person removes all apparent flaws, faults, opportunities and qualities from himself, is proud of the world and man, and the career of no creature can reach that level [3].

"Rind" means alert, with their sharp vision and unique intelligence, they are people who recognize hypocrites and show off people, unlike the common people. (From the memoirs of Allama Dehkhuda).

It is an opinion that claims that Rind's thoughts are not from ignorance but from intelligence in accordance with Shari'ah affairs. ("Ghiyas ul-ghot")

"Rind" means negation, insignificance and carelessness. They were known as "Rind" because they could blame their external appearance and keep their inner vision healthy. ("Burhan Qote")

- Stingy means people who are smart. ("Burhan Qote").

The word "Rind" in Hāfez's poems means "pure" (noble) and "free person". In Irfani istilah, it is to give up the variety of actions in worship.

By working with reason, Rind imprisons greed, the mother of corruption. This, in turn, is a sign that he is free and tidy, as well as forgiving. This "Rind" with the product of love and "Rind" is a metaphorical wandering, from the depths of ignorance, habit and nature to the path of truth and correctness, as well as to humble one's ego and move from the path of narrowness and selfishness to the path of awareness.

در خرقه چو آتش زدی ای عارف سالک
[4. sh272] جهدی کن و سرحلقه رندان جهان باش

*You burned like a fire in the fire of the tax collector
Fight, become the leader of the "Rind" ring of the world*

عیب رندان مکن ای زاهد پاکیزه سرشت
[4. sh80] که گناه دگران بر تو نخواهند نوشت

*Oh pure ascetic, don't blame the Rinds
He will not blame you for another's sin*

بر در میکده رندان قلندر باشند
[4. sh488] که ستانند و دهند افسر شاهنشاهی

*Wandering dervish "Rind" are in the tavern
They bring the royal crown.*

The most important and perfect image in Hāfez's works is "Rind". Hāfez is highly skilled, meticulous and perceptive, creating personality in his words through gestures and symbols. Masterfully processing his terms like "Pire Moghon", he brings him out of nothingness and worthlessness into existence. One such term is the word "Rind".

گر بُود عمر، به میخانه رستم بار دیگر
بجز از خدمت رندان نکند کار دیگر [4. sh252]

*If I could live, I would go to the tavern again
I would do nothing but serve the Rinds.*

"Rind", which has no value in folk literature, is part of indifference and inferiority. This world, which is the bride of thousands of bridegrooms, ties the marriage bond with someone every moment and in various ways deceives people with their special qualities and characteristics, makes them its captives and finally humiliates them. It is here that Hāfez takes "Rind" out from under the hands and feet of people and raises him to such levels that he is not only invincible to the world, but deceives and traps the deceitful and scheming world. The greatness of Hāfez is that he transforms the ordinary quality into the best quality, and that is not an easy task. Not only does he turn a bad quality into a good one, but he takes Rind's hand and leads him up step by step and teaches him the way of life so that he can always be happy in this life. He wants "Rind" not to allow any other sorrow in his heart than the sorrow of love, to be religious and to keep the limit of indifference. It is elevated by spiritual scholars as part of Waliullah (friend of Allah). It is not surprising that we consider Hāfez to be a historical legend and "Rind" to be his legend.

Hāfez is such a free "Rind" that he does not answer to anyone for what he thinks and does, and it is not important for him whether people accept or reject him. He himself sheds light on "Rind" and "Rind" in his poems. The word "rind" is one of the keys to Hāfez's cabinet. Hāfez considers himself "Rind" and according to his opinion:

1. "Rind" is an invitation to guidance.
2. Rinds are not harmful to health.

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3. For the “Rinds”, grape wine is like a precious ruby.
4. “Rinds” are saviors.
5. It is not an easy task to acquire “Rind”.
6. “Rinds” are world travelers.
7. “Rinds” are the same.
8. “Rinds” are not opinionated and selfish.
9. “Rinds” do not enjoy leisure.
10. On the one hand, they are aware of the secrets of creation, but on the other hand, they are ignorant.
11. In the cult of “Rinds” fire worship and secularism are one and the same thing.
12. “Rind” has nothing to do with righteousness and piety.
13. “Rinds” are aware of the secrets of nature.
14. “Rinds” are sinners.
15. The way to “Rind” is not known to everyone.
16. “Rinds” are notorious persons.
17. “Rinds” are alert.
18. There may be news at the meeting of “Rinds”.
19. “Rinds” are smart people.
20. “Rind” has doubts.

In Hāfez’s statement, the concept of “Rind” has a broad meaning. This word does not exist in other cultures, old and new languages of the world. The word ‘rind’ had a negative meaning shortly before and during Hāfez’s time. “Rind” originally meant “fool” and “thug”.

Following Sana’i and Attar, Hāfez was critical of society for re-examining and re-examining whatever views and actions it accepted or rejected. He took “Rind” out from under the hands and feet of those in power and made a pact with himself.

Hāfez took the mystical theory of “Perfect Man” and “True Man” from his predecessors and called him “Rind” who has everything. He also named the “Rinds” as guardians.

رندان تشنه لب را آبی نمی دهد کس
گویی ولی شناسان رفتند از این ولایت
[4. sh94]

*There is no one who does not give water to the thirsty Rinds,
Allegedly, the governors left this region.*

According to his narration, “Rind” is an ideal person, a Waliullah (friend of Allah). It follows from the texts of Hāfez Divan that “Rind” is outwardly contradictory, but inwardly moderate. He is not weak. His greatest goal is to walk the path of life with a light burden. He also thinks about salvation. There are free-thinking and non-religious ‘Rinds’, but Hāfez’s “Rind” is religious and believes in the afterlife, but he does not think about it, because he considers love and grace to be his savior. It does not rely on piety, knowledge, grace and understanding, it relies on love and witness.

رند عالم سوز را با مصلحت بینی چه کار
کار مُلک است آن که تدبیر و تأمل بآیدش
تکیه بر تقوی و دانش در طریقت کافر نیست
راهرو گر صد هنر دارد، توکل بآیدش [4. sh276]

*What is the need for advice on the burning ring
Action and thought are necessary in state affairs
Relying on piety and knowledge in religion is blasphemy,
Even if the passenger has a hundred professions, it is necessary to take risks.*

For Hāfez’s leech from Rind, circles and sequences of knowledge are useless, but if the circles reach the lovers, whoever achieves pure unity, the differences will be eliminated, the opposition of disbelief and faith will also be eliminated, and it is unimaginable. Until you express pure unity, it becomes binary. There is only silence in the unit and you cannot talk.

160 verses of Surah Ali Imran: (إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

Meaning: (If Allah helps you, there is no one who will overcome you. If He abandons you, no one but Him will help. Believers should put their trust in Allah alone.)

We have nothing. Even our piety and knowledge depend on the will of Allah Almighty, and no one should rely on these two, which are signs of grace and perfection, everything is the root of unity, and faith means joining the infinite sea as a drop. As Rumi said, a drop is a sea when it is with a sea, otherwise a drop is a drop and a sea is a sea. Maulana Rumi says:

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عاشق تو یقین دان که مسلمان نبود
در مذهب عشق کفر و ایمان نبود
در عشق تن و عقل و دل و جان نبود
هرکس که چنین نگشت او آن نبود: [4. sh757]

*You know for sure that a lover cannot be a Muslim.
In the school of love, disbelief is not faith.
There is no body, mind, heart and soul in love,
And anyone who is not that good is not Him*

Hāfez talks more about the essence and status of a person, that the poet's vision is universal and universal, and that his mystical school, i.e. “Rind”, is precisely that he does not see the world and man separately, does not distinguish the fair from the black, considers all people as one person, all people are God's servants. that all religions are the same religion, only the paths are different, that everyone has the same status under this blue dome, and therefore calls to be freed from all kinds of attachments and dependencies. He doesn't mean that your religion is behind your nation, on the contrary, don't be bigoted, don't be proud, don't hurt someone by being arrogant, don't be stuck in one place by limiting yourself, don't be miserable, be a free, clean and impartial person with a free mind, i.e. be “Rind”, means:

بیا که قصر امل سخت سست بنیادست
بیار باده که بنیاد عمر بر بادست
غلام همت آنم که زیر چرخ کبود
ز هر چه رنگ تعلق پذیرد آزادست [4. sh37]

*It is difficult to build a castle of dreams
To bring wine is to create life
I am the slave of his will under the blue dome
All attachment is free from dependence.*

This ghazal, like many of Hāfez's ghazals, is distinguished by its wide range of meaning and range of impact.

Saadi Shirazi also has very famous verses in this context, that is, about the unity of people, written on the front of the United Nations:

بنی آدم اعضای یکدیگرند
که در آفرینش ز یک گوهرند
چو عضوی به درد آورد روزگار
دگر عضوها را نماند قرار [4. sh10]

*The members of the human race are one
Its creation is from a single gem
If a human limb hurts
Does not leave other organs alone*

Saadi insists that the whole man and the universe belong to Allah:

به جهان خرم از آنم که جهان خرم از اوست
عاشقم بر همه عالم که همه عالم از اوست [5.]

*I am happy with the world because the world is happy with him
I am in love with the whole world because the whole world is from him
As long as there is connection and unity, what is the need for separation!?*

The leeches of “Rindlik” are focused on the essence, not on the form and appearance, these leeches are people who know the essence of man and the world. Hāfez's religious and at the same time frivolous “Rind” oscillates between asceticism and disbelief. His usual place of residence is “dayri mughan”, which is like a mosque, a synagogue, a house and a tavern. Sometimes it slips from the slope of doubts, sometimes it hangs in the arms of shahadah. It is doubts that lead him to the wall of truth. He believes in moderation, and his faith is also moderate, but by no means a simple faith. According to the order of his murshid, “piri mughan” smears the prayer with wine and sets fire to the kirqa, tries to achieve the appearance of sharia and tariqat, to understand the inner truth. He is not a bigot or a sinner. On the contrary, he is often a critical person who sees doubt as an antidote to the breadth of views and the stagnation of the inner world in many places. Obviously, the original owners think about spending their time comfortably and easily. Because they know: “Life is difficult for those who suspect evil.” “Rind” wants endurance, but he thinks that “being a prisoner of love is my salvation”.

“Rind” is not a teacher of morality, but neither is he immoral or rejects morality. His morality does not consist of asceticism, fear and bigotry, but is full of orifona, modesty and freedom and decency. Yes, he is apathetic, but even in apathy, he

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can keep a limit. “If he drinks wine for 3 months, he will be righteous for 9 months”, “Let us fulfill the duties of Allah and do not harm anyone”.

The image that Hāfez gives as an alternative to “Rind” is the ascetic. In the eyes of Hāfez, the ascetic cleanses himself from the impurity of the world in an apparently inappropriate way, and because of this purity, he relies on pride and suffers from pride. In the eyes of Hāfez, the biggest sin is pride, arrogance and arrogance. The ascetic renounces all the pleasures of the world, becomes greedy with his empty faith and becomes fanatical, despairing of the mercy of Allah, who is the one who forgives all sins. This means blasphemy in Hāfez’s view. Allah Ta’ala blesses like this in the Holy Qur’an:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ (<https://namaz.today/al-quran/surah-39/ayah-53>)

“O (Muhammad), tell my servants who have committed crimes against their lives by committing various sins: do not despair of God’s mercy! Indeed, Allah forgives all sins. Indeed, He alone is Forgiving and Merciful” (Surah Zumar, verse 53).

As in his style, the ascetic uses his tongue to blame, and makes his obsequious prayer. However, this blame is like a simple wind in the eyes of “Rind”, who has sold all his existence to love. Is everything that happens to the human race a judgment of fate? Of course, a person without faith makes a mistake by denying the wisdom and grace of truth, and is deprived of the hope that comforts and soothes him. But the grace of truth, with its glory and greatness, mercifully saves the hopeless sinner. And this is his greatness. If they consider the Firdaws Palace as a reward, then what about the grace and greatness of Allah?

In this regard, Hāfez expresses his displeasure with sheikhs, jurists, ascetics and preachers who use idle words to distance people from Allah. He considers them as hypocrites, hypocrites and misunderstandings. He also considers the battle of 72 nations to be a myth. In this way, he thinks that if a person has no choice but to surrender and agree to fate, then there is no need to complain about fate if divine fate has come to him. He considers the condition of the mind to be that a person takes what is placed in his measure and takes care of it with the lamb of grace. Natural intelligence suggests that one should not think about the rapidly changing situation and not think about what is still behind the scenes. As long as he is not aware of these things, he should not give way to anxiety and sit on the neck of the stream and think that the passing of life will flow like this flowing water into the endless sea of destruction.

The second negative character in Hāfez’s court is Muhtasib, who is a mocking and critical character of Hāfez. Amir Mubarizuddin’s harsh and superstitious rule made Hāfez’s life more bitter and more complicated. The poet, who suffered from spiritual pain, expressed his thoughts against hypocrites and illiterate people in his poetic ghazals, and dedicated these terms to this emir Muzaffari and called him Muhtasib.

Hāfez’s art is from the unseen world, that is, it has a sacred appearance. His greatness is from knowledge. He is a tax collector who has wise and critical opinions on the ways of Shariah, Tariqah and enlightenment. Hāfez is not a supporter of unnecessary things in the Tariqah. He was more attracted to the scribes.

Hāfez has several motifs and motifs in creating Rind. On the one hand, he considers him a “perfect man” in the image of the sages, on the other hand, he considers “Rind” according to its ancient meaning to be indifferent and proud at the same time, a person who stands up against complaints and lies. Another goal is the desire to create a personality, which is an alternative or opposite point of asceticism to asceticism. In the last analysis of “Rind” he describes his character (Hāfez).

In this respect, Hāfez is gracious and risk-taking, a person of elegance and beauty of life, needy, humble in the presence of God, and most importantly, he wants to be a person of love. He builds “Rind” with these qualities. His “Rind” is an open-minded and cheerful person like himself, who hates asceticism, hypocrisy, superficial refutations against falsehood, counseled piety and goodness, and the status of a careless world.

In a word, Hāfez creates such a personality in the essence of “Rind” and “Rind” that is against takalluf and ryo, is hopeful, strives for purity and love, encourages courage. He considers “Rind” to be equal to love:

زاهد از راه به رندی نبرد معذور است
عشق کاریست که موقوف هدایت باشد [4. sh158]

*The ascetic is sorry if he doesn't like “Rind”,
Love is a work that leads to guidance.*

Another ascetic’s escape from his Rind is likened to the jinn’s escape from a person who recites the Qur’an. “Rind” is also interpreted as a humorous image, but it has such deep and wonderful features that people do not know that it is humorous.

CONCLUSION

In the period before Hāfez and even in his time, the word “Rind” did not have a positive meaning. “Rind” is used in a broad sense in the Hāfez language. The original dictionary meaning of “rind” was “indifferent, careless and bully”. Hāfez used to re-examine with a critical eye any socially accepted and rejected ideas and views because he had views belonging to the Malomatiya sect. He took “Rind” out from under the hands and feet of the owners of the world of wealth and status and appointed him as his confidant.

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Describing the status of “Rind” with the past and present is really complicated, considering its position in the court of Ḥāfez. According to Ḥāfez’s narration, “Rind” is a perfect human being, Valiullah is one breed. If the image of “Rind” in Ḥāfez’s ghazals is not well studied, Ḥāfez’s most important message and artistic-intellectual characteristics will remain unclear.

As we said, “Rind” and “Rind” were used 80 times in the court of Ḥāfez. In Ḥāfez’s ghazals, there are many verses referring to “Rind” and “Rindlik”.

Philosophical and mystical views of Eastern thinkers and writers based on the ideas of humanity, patriotism, hard work, friendship, bigotry, religious tolerance and inter-ethnic harmony play an important role in solving the problems of the modern developed era in particular.

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