

The Skill Of Creating An Image Of Ahmed Yassavi

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Abstract: *In this article, we will focus on some of the mystical tones in the wisdom of Ahmad Yassawi, in particular on the image and its qualities. The article analyzes a number of specific features of Yassavi's creativity, as well as the skill of creating "images" in his proverbs. The individual characteristics of the images and their purpose-provisions are reflected in the images in the means of images, reflecting on the skill of delivering them to the readers in a painted way. The article used the necessary literature. Thus, in classical literature in general, the art of creating images was studied and conclusions were drawn. Individual features of images in the form of images and their purpose-provisions thoughts on the skill of painting to the readers.*

Keywords: *mysticism, wisdom, image, soil, love, lover, hermit.*

INTRODUCTION

The commonality of mysticism and artistic creativity is one of the factors that caused the wide spread of mysticism. Literature is considered humanistic and is aimed at portraying a person who is purified by sect in Sufi literature and strives for perfection. It is known to us that in Eastern poetry, proverbs are composed mainly by Khoja Ahmed Yassavi. Yassavi contemporaries and poets who lived before him also used proverbs on different topics. But Ahmed Yassavi is the creator who gave wisdom a certain order and put it into shape. As Ibrahim Haqgul, a literary critic, once confessed, "knowing Yassavi means first of all knowing the Sharia, the sect, the Enlightenment and the truth. Understanding of yassavi is a deep understanding of the mystery of the Human Mind, Soul and spirit, and the awareness of the matlab of perfection melts. Interest in the wisdom of yassavi is an interest in Allah and the attitude of Man, the self – realization of the slave's work to the creator." [1]

Ahmed Yassavi is the creator who first started the tradition of wisdom. the main virtue and feature of proverbs from this. The main qualities and features of Proverbs are: they believe primarily in the power of poetic unity, the spirit of divine unity with the purification of the heart. poetic. The one who reads the Proverbs is beautiful morality and even if the work of reward is slow, the High dream turns into a Mohib, turns away from the passing world challenge, turns away the meaning and essence. Because the main goal of Ahmed Yassavi is the goal of orifona. Speaking about the skill of creating an image of Ahmed Yassavi, we first found it necessary to think about the essence of the concept of the image. Thinking in the image medium of art is its characteristic, that is, defining it as a species. The writer perceives the world through the image, expresses the essence he understands and the emotional attitude to what he perceives. In this sense, the image is a form, a method of thinking of literature and art; because it is thought through images, it is also referred to as "figurative thinking", a style of thinking inherent in literature and art. The peculiarity, individual feature of the Proverbs of Ahmed Yassavi, first of all, is his image creation and appearance in the language. The system of images in Ahmed Yassavi's poetry is closely intertwined with the traditions of mysticism and folk oral creativity. Such images as Pir, darvish, asik, obid, akil, zahid, ishq, talib, ummah, rasul, satan, iman are directly related to the traditions of Eastern religious-Islamic philosophy, road, rabat, caravan, etc. [2]

It is observed that in the poet's creativity Asik, darvesh, eranlar, murid, murshid, piri muğon are embodied in his application a special philosophical meaning. Through such artistic symbols, the poet conveys his purpose to the reader in a fluent and artistic way.

MATERIAL AND METHOD

In the wisdom of Ahmed Yassavi, the "soil" is often threeraydi, this word is actually used as an artistic image and acquires a deep ideological content, essence:

The original text of the poem:

Tufroq bo'lg'il, olam sani bosib o'tsin... [3]

Translation of the poem:

Be the Earth, let the world overtake you.

The Egyptians of this variety can be found as they want in the "wisdom of the Wall":

The original text of the poem:

Qizil yuzing qaro erda so'lgan yaxshi,
Tufroqsifat er ostida bo'lgan yaxshi.
Odam uldur faqir bo'lur yo'lda yotsa,
Tufroq sifat olam ani bosib o'tsa.

Translation of the poem:

Your red face is good in the dark here sagging,

It is good that the soil is under the ground.

The man is old and poor and lies on the road,

If the soil quality passes olam ani.

The soil in mysticism, the light of the glorious water of God, symbolizes his bright life, the greatness of the air, fire is the embodiment of his wrath. Soil and water-paradise property, wind and fire-all that is in hell. Therefore, in the Yassavi interpretation of the soil, a person lives on this soil, on this soil, from which he receives his own sustenance, soil-dwelling, soil-vatan, a person becomes a building from the soil, again becomes a soil, returns to it, finds its own. Soil-has many meanings and determines the ideological content of wisdoms in the form of an artistic image. Human thoughts, morality, purity, honesty, Islamic religion rules and the Enlightenment ideas put forward in the hadiths in Ahmed Yassavi poems are explained in simple, fluent language. Moral-educational views in Proverbs, knowledge-enlightenment propaganda, moral propaganda, the end of good, the sin of evil. There are many such concepts as the illusion of Nafs, the profession of ignorance, the nature of work, the beauty of knowledge, the beauty of humanity, the harmony of the Earth, the harmony of the ground, the grace of God, the destiny of atheism, the faith of God, the labor of apathy.

RESULTS

Scientists initially divide the history of mysticism into two periods: the first is the period of asceticism, the second is the period of orifice and ashik. If the Sufi of the period of asceticism recognized piety and diet as the main goal, then the next, the Sufi of the period thought-conscious development - that is, knowledge of the world and the god, considered the main goal of acquaintance. Khoja Ahmad Yassavi speaks about the features of these two periods. The deeds of the rabbis are prayer, prayer, and the deeds of the lovers are crying out with references to the visoli of the creator. Ahmed Yassavi takes the habit of asceticism, monument, oriflik and strangeness. Similarly, the cry of whether the Lord will accept will suffer.

The original text of the poem:

Zohidlardek namoz o'qub, toat qilsam,
Oshiqlardek yig'lamoqni odat qilsam.
O'z yerimda g'ariblikni rohat bilsam,
Dargohig'a Xojam qabul qilarmukin?

Translation of the poem:

I pray like a Zahid and I pray,

When I made a habit of crying like a lover.

If I know the strange pleasure in my own country,

Will my Lord accept me?

Ahmed Yassavi from the following wisdom we understand that Zahid should pray for the recovery in the hope of paradise and live in fear of hell and that he preferred to rejoice in paradise rather than the true vision of yor. In Dilorom Salali's book "mysticism and artistic creation", the word zuhd is described as follows: "Zuhd is a bee'tibor to the needs of this world's life in the hope of receiving God's mercy and falling into paradise in his posthumous life, only to engage in worship [4]

The original text of the poem:

Quruq zohid ishq ahlini ko'zga ilmas,
Jannat tilab diydorini talab qilmas,
Oshiqlarni nolasig'a quloq solmas,
Bu dunyoni ortqa toshlab otg'oni yo'q.

Translation of the poem:

The people of dry Zahid ishq can not afford,
Heaven wants to strive for yellow, diydor does not want
Does not listen lovers to moaning.
There is no stallion that casts this world back.

Immaculate ilokhiy ishq, shavq-he holds a special place in the creativity of Khoja Ahmed Yassavi to sing his pleasure. Ishq is the power that cleanses the soul from secular obscurity, penetrates into the soul as a fire — light, guides it to the will of the Lord, enlightens and sympathizes with the truth, helps the person to realize his identity, discover the essence of humanity, copper is the chemistry that turns the body into gold. Ishq is both grief and medicine, suffering and pleasure. .All of the sect questions-hal and fano, botin and zahir, amazement and tawhid, ignorance and devonism, it is understood and explained through the concept of love. Ahmed Yassavi himself from the "Partavid of the true Almighty" the one who enjoys, proudly speaks of the fact that in his infancy he is the one who knocks the "attraction" of divine love. As it turns out, the patronage, the engagement of the talent of discovery, karomat, is also romantic. That is, true love is truly sufi, in other words,love is a way to love God, to worship him, not only to cry, but to get acquainted with God and, therefore, to get acquainted with his original, to perfection.

The original text of the poem:

Ishq bog'ini mehnat tortib ko'kartmasang,
Xorlik tortib, shum nafsingni o'ldirmasang,
Alloh deyub ichga nurni to'ldirmasang,
Valloh-billoh, senda ishqning nishoni yo'q.[5]

Translation of the poem:

Do not overshadow the Ishq garden with Labor,
Do not be humiliated and do not kill your soul,
Allah does not say and do not fill the inside,
Valloh-billoh, you do not have a badge of love.

Yes, and a sign of love — hooliganism, modesty, sidko loyalty. A man in love should consider himself inferior to all, mercilessly endure the troubles that come to his head, abandon such negative qualities as selfishness, pride and arrogance, envy. Not only Bugina, but also must leave the world, where the theme and interest are embodied. The taste of hope from Paradise in the zahids was very strong. He who prefers the pleasure of the World, property, he who is given to the world, should not believe him if he says that he is in love, he is a hypocrite, he writes that he is a "false lover. Ahmed Yassavi has a high level of perfection, not even content with his ingenuity, but glorifies true love. In his interpretation, do not be both Zahid and obid by choosing the way of

zuhdlik, and be in love with the burning with the work of the true God. While you are suffering with ranj-alam, be a hard man in ishq Yo'lida. To be worthy of yor, achieve the desire to pass through the whims of this world. Only then will you have the quality of a real boyfriend.

The original text of the poem:

Zohid bo'lma, obid bo'lma, oshiq bo'lg'il,

Mehnat tortib, ishq yo'lida sodiq bo'lg'il.

Nafsni urub dargohig'a loyiq bo'lg'il,

Ishqsizlarni ham joni yo'q, iymoni yo'q. .

Translation of the poem:

Do not be Zahid, do not be obid, fall in love,

Be faithful to the work scope and occupation.

Beat your soul and be worthy of your nearness,

There is no loved that the ishq is iman

CONCLUSION

The tale part of Proverbs is about love and Asik. The image of love and love in them derives from the essence of mysticism and symbolizes love for God. This approach also stems from the original Quran.

Poems in "Devoni Hikmet" are encouraging lines that give a person a refreshing, alertness-calling. In it, thoughts are expressed about high qualities that lead a person to perfection, foreshadow his soul from evil vices. After all, in proverbs, mysticism is basically the main idea of morality. Proverbs as in every era, today also Turkic peoples it is a good educational tool for.

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