



World Image in Yassavi's Wisdoms

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ABSTRACT

The article discusses the importance of the image of the world and the skill of artistic imagery in the Khoja Ahmad Yassavi's wisdoms. Moreover, in the article is explained with examples that the role of the world's image in the literary activity of the poet, connection between Islamic holy books and poems of Yassavi.

Keywords:

Wisdom, Jifa, World Life, Dervish, Image.

It is already known that Khoja Ahmad Yassavi is famous not only as a founder of the Yassavi sect, but also as the great representative of the Turkish mystical literature. He wrote simple, popular wisdoms which based on the Quran and the Hadiths of our Prophet. He also conveyed about Islamic enlightenment and spirituality to people who didn't know anything about Islamic knowledge. As follows that Professor Ibrahim Haqqul rightly admitted about the literary heritage of Yassavi: "As a creating of the Khoja Ahmad Yassavi's "Divani Hikmet" Turkish people assured own book of sect, really Encyclopedia of Enlightenment, Truth and Spirituality". The basic meaning of the Yassavi wisdoms consists of the ideas about the life's essence, self-education, how to achieve spiritual perfection, rules of dervishes, moral and educational features, world and afterlife. Mystic poet explained how important the cleaning from ugliness human's internal and external world, not falling into the various tricks of lust, not renouncing own religion for the world's evanescent desires, needing to keep soul from wishes. In particular, the metaphorical expressions in the wisdoms such as "kicking the world", "divorcing the world" and "trading the afterlife for this world" have

several meanings such as worship, zeal, justice, freedom of ideas, devotion and true belief.

Дунё тебмай рақсу самоъ урған жоҳил,
Ҳақ ёдини бир дам айтмай юрур ғофил.
Дарвишман дер, дунё сари кўнгли мойил,
Дунё учун рақсу самоъ урди дўстлар.¹

In mystical literature and, in general classic literature has the context which is promoted to denigrate the world and human should give up it completely. We also will see an explanation for this in some dictionaries. Furthermore, in the book "Dictionary of Sufi Terms" by the Ottoman Turkish mystic Suleyman Uludog the world is described in such way: "The world is a globe where we live. Everything such things that wealth and benefit, prestige, position, lust, honor and glory turn human away from Allah and makes him ignorant. Ascetics and mystics assimilate the world to a snake, a poison, a witch, a fox. The life of this world is everything that holds the slave of the Hereafter. The ascetics will divorce the world". So, one of the reasons why the world is considered an enemy of religion and the Hereafter in wisdom is as follows:

¹ Хожа Аҳмад Яссавий. Умринг елдек ўтаро... Тошкент: "Муҳаррир нашриёти", 2020. – 400 б. 68-бет.

Аё дўстлар, пок ишқини қўлга олиб,
Бу дунёни душман тутуб юрдум мано,
Яқом тутум ҳазратиға сигниб келиб,
Ишқ бобида Мансур сифат бўлдум мано².

According to Yassavi, giving up the world is the highest goal of love. In wisdoms people who don't have love in their hearts is assimilate into animals with four-legged. Even hypocritical prayers, which do not limit the desires of this transient world from the heart, are useless. One of the wisdoms says about the "true lovers" who keep the God in their hearts:

Жондин кечган чин ошиқлар дунё демас,
Нафси ўлук, обу таом ғамин емас,
Бу оламда суду зиён – муни билмас,
Дунё келиб жилва қилса олғони йўқ.³

In wisdoms are reminded again and again to readers that the world always try to tempt person with its wealth, comfort foods, jewelries and various games. This is stated in the Qur'an: "Know that the life of the world is only play and amusement and pageantry which is a boasting and abundance of wealth and children amongst you. (The life of the world) is like the rain that causes the vegetation to grow, which pleases the farmer. After a while it withers away and you see it turning yellow. Then it becomes garbage. There is severe torment, forgiveness from Allah and Allah's pleasure in the hereafter. And the life of this world is nothing a deceiving enjoyment (Al-Hadid:20)". In wisdoms, these ideas are expressed artistically as follows:

Жондин кечиб, ялғуз Ҳақни жонға қўштим,
Андин сўнгра дарё бўлуб тўлуб тоштим,
Ло маконни сайр этибон мақом оштим,
Дунё уқбин юз минг талоқ қўйдим мано⁴.
[37-бет]

In classical literature, we often find images of the world in the form of a bride, a beautiful girl, an old lady. Divorce of this world is expressed in the sense of abjuring from the pleasures of this world. In Yassavi's wisdoms, there are new analogies that compare the world to a "market" or a "shop".

Баъзи нодон кирди бозор, олди дўкон,

Ҳамроҳ бўлди ул нодонға анда шайтон,
То қуруғлиғ ўлтурдилар шоду хандон,
Ўшал дўкон дунё эрур билдингизму?⁵ [341-бет]

The great Sufi poet says that no matter how much wealth you acquire, it will not be your forever, one day it will be lost and don't forget about the God, justice and the meaning of the humanity. "Know that the world will pass away, Don't believe your possessions, one day you will lose them" [page 180].

Through the method of talmeh in the wisdoms is illuminated impressively that this world is transience by using names as Qarun, Pharaoh, lustful people and legendary lovers which were also in holy book.

Бу дунёга қўнгул қўйған Қорун қани?
Даъво қилған Фиръавн билан Ҳомон қани?
Вомиқ, Узро, Фарҳод, Ширин, Мажнун қани?
Қаҳр айласа, бир лаҳзада яксон қилур. [114-бет]

During Yassavi inspires people to spiritual maturity through his wisdoms, he repeat again and again that the main obstacle in this path is the fleeting desires of this world.

Бу дунёда мулк манинг деб кўксин керган,
Ҳам олдида курси қўюб хайма урған⁶,
Неча йиллар хайлу ҳашам черик йиғган,
Ажал келса, бори вафо қилмас эрмиш,

In the wisdoms is put forward that the all servants are equal for God and they differ from one another in their deeds, not in their wealth which they earn in this world. The following poem also refer to this idea:

Ишқ ўтида куйганларни ранги ўчар,
Уқбо сари жадал қилиб мундин кўчар,
Мунда бўлған гириҳларни онда очар,
Расул: Дунё жиға деди, қўйдум мано.⁷ [38-бет]

In the wisdoms people who fell in love with all hearts and don't stray from the right path are described as "burnt in the fire of love" and "faded". It is clear from the Hadiths of the Prophet Muhammad (saws) that the world similar to the jifa which is mortal. And the mortal things are not allowed in our religion. Of

² Ўша манба

³ Ўша манба.

⁴ Ўша манба

⁵ Ўша манба

⁶ Ҳайма – чодир тиккан.

⁷ Ўша манба

course, it isn't difficult to understand a sign to that idea in the poetic quartet. It was known that the image of the world which used Yassavi in his wisdoms linked with the ideas and views of the mystical teachings that emerged on the basis of Islam. The image of the world in the wisdoms not only give aesthetic pleasure to the reader they also encourage him to think deeply about the fate of the humanity, his past, the creation of the this world, the meaning of life. The learning of the world images in Yassavi's poems give us opportunity of full understanding the yassavi sect's essence, rules and orders of islam, also the artistic value of mystical literature.

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