

YASSAVI'S POETRY: ITS GENERAL CONTENT AND IDEAS

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Annotation. This article explores the universal significance of Ahmed Yassavi's poetry. It analyzes the essence of the "Proverbs" collection, the interpretation of love in the proverbs, the poet's skill in the expression of lust and feelings related to it. The previous comments are summarized briefly.

Key words. Wisdom, poetry, artistry, originality, mysticism, sect, Sufi, poet, lyrical hero.

Ahmed Yassavi is a representative of the Sufi sect of Khwaja Yusuf Hamadani school, the founder of the Yassavi direction of Sufism, a Turkic-speaking poet, who lived and created in the second half of the 11th century (about 1103-1166). Alisher Navoi in his work "*Nasayim ul-Muhabbat*" to Ahmed Yassavi: "*Turkiston mulkining shayx ul-mashoyixidur. Maqomoti oliy va mashhur, karomoti mutavoli va nomahsur ermish. Muridu as'hobi g'oyatsiz va shohu gadoning irodat va ixlosi ostonida nihoyatsiz ermish*" (Alisher Navoiy, 416 b.).

"*Devoni Hikmat*" which has reached us, was published by the followers of the poet. The treatise "*Faqrnama*", which describes the foundations of the Yassawi sect, is also attributed to Ahmad Yassawi.

The poet added the wisdom of the "*Holy Qur'an*", the content of hadiths and



the ideas of Sufism, connecting them with honesty, justice, honesty and correctness, as well as love, beauty and nobility. He spread the ideas of Sufism among the people and harshly criticized many bad vices such as selfishness and selfishness. Therefore, in wisdom, high human qualities are glorified, ideas such as moral purity, spiritual maturity, self-awareness are promoted, and vices that are contrary to it are condemned.

The poet deeply understands that love is a divine feeling that leads a person to purity, spiritually and spiritually, and tries to convey this feeling to the listener. Indeed, in his eyes, love is an incomparable force that helps to cleanse the heart from worldly dust, to make a person realize his identity, and to understand his essence in existence. Only a person who has love in his heart is patient and persistently strives for purity. In this way, he will find spiritual and spiritual strength and strengthen his will to bravely overcome the various difficulties that he may encounter on the way. As a result of pain and suffering, spiritual ascension leads to divine bliss.

*Ishq sirrini bayon qilsam oshiqlarg'a,
Toqat qilmay, boshin olib ketar, do'stlar,
Tog'u toshqa boshin urub bexud bo'lub,
Ahli ayol, xonumondin o'tar, do'stlar.*

In this place, the lyrical hero of the poet appears as a tax collector who has tasted the wine of "love" and wishes to convey this secret to the people who are "in love". The secret of love is so difficult that it requires special dedication. In order to unite with the true goal - the universal spirit, it is first necessary to give up materialism and forget the self. After all, to pass away from the "I" and become mortal is a matlab of love.

The poet materializes the experiences of a lover on the path of love in this way:

*Ishqqa tushtung, o'tqa tushtung, kuyub o'ldung,
Parvonadek jondin kechib, axgar bo'ldung,*



Dardga to 'ldung, g'amga so 'ldung, telba bo 'ldung,

Ishq dardini so 'rsang hargiz darmoni yo 'q (Yassaviy, 130 b.)

In classic poetry, the voluntary death of a lover is considered important. In this respect, it is compared to a propeller (*a being that realizes the essence of divinity*) that burns itself in fire (*divine light*). Fire already has a purifying property. Usually, in such cases, the word is expressed not in terms of the burning of the human body in the fire, but in a symbolic and metaphorical sense. In other words, the lover cannot be at peace until he meets the real wasol - God's wasol. Therefore, his real desire is exactly that mental peace.

It is known that, according to the religious-mystical point of view, the soul (ruh) of an individual person is a part of the "big soul", i.e. the creator's spirit, removed from its original place. The more the soul, who is in the earthly space, becomes enamored of material goods, the more his chances of ascending to the original homeland decrease. Therefore, there is only one cure for this disease. This is the salvation of the soul from the desires of the body, the vortex of lust, spiritual purification and elevation.

So, the example of fire of love is a burning fire, a red lump of embers. A patient suffering from this pain may look like a madman in the eyes of others, and be careless in the presence of divine wonder. Because grass and coals are in his heart. It is a wonder at the perfect and proportionate creation of the whole being, at the incomparable power of the creator.

Therefore, a soir is a person in love. On his way, moreover, each lover will pass through difficult test locations that must be passed in a different way. Brave passage through these destinations requires special dedication, that is, renunciation of all material things, especially the body and its desires. Indeed, all created things speak of the secrets of the incomparable Almighty. In other words, the lover concentrates the universe and the human heart in the heart. He leaves his identity and tries to

return to his original place. So, the word is about the education of the soul, the elevation of the soul, spiritual perfection.

It is no coincidence that love and grass come together in Hikmat. Alisher Navoi, a great thinker in the epic *“Layli and Majnun”* describes the suffering of lovers in the Hijran period, and says that Majnun's separation is *“like fire in an oven”* and *“an iron band is water from heart fire”*. Here too, symbols such as *“oven”*, *“grass”*, *“iron shackles”* play the role of materializing the mood of the lover. In fact, the example of the *“iron band”* is nothing more than the melting of water, the purification of the madman's soul, the liberation from eternal separation. It is understood that His Holiness Yassawi is also referring to the lover's inner purification through endless mental anguish.

Yassavi's wisdom, the greatest career for a person is love. As the lyrical hero of the poet pleads to God: *“Whatever you do, do it in love, Lord”*, he embodies complete confidence in the true meaning of the verse. It was a confession that the way to God is through love. That's why the lover who entered the path of love says: *“There is no way if you don't give your life on these paths”*.

Avoiding lust is not only a love test, but also a commandment of the Creator:

Oshqlikni da'vo qilib yurolmadim,

Nafsdin kechib, men amrini qilolmadim,

Nodonliqda Haq amrini bilolmadim,

Har na qilsang oshiq qilg'il, parvardigor (Yassaviy, 59 b.)

Why does the lyrical hero accuse himself of *“ignorance”*. Because he is a living being. Creation is a slave. Therefore, it is absolutely far from the claim of complete perfection. However, there is a wisdom that he knows, according to which love is also a great gift from God. A great test sent to his band. And the servant who is being tried is still in the eyes of the Creator. Therefore, in the gospel of wisdom: *“If you do everything, fall in love”* there is great hope, the spirit of faith in eternal



destiny, and the longing to rise above the boundaries of “ignorance”. The important thing is that the lyrical hero is humble, humble and meek. It is for this reason that he examines himself. He sees his actions as flawed, lives with a feeling of dissatisfaction. With these qualities, he is close to our hearts, capable of throwing our emotions out of balance.

Selfishness is the worst enemy of man. Because it not only distracts from great goals, but also distracts with vain actions and empty dreams. An inevitable disaster awaits a person who is full of lust. On the contrary, a person who overcomes his ego is always victorious. It is said in the “*Men nafsimni oqlamayman. Chunki nafs – agar Parvardigorimning O‘zi rahm qilmasa – albatta barcha yomonliklarga buyurguvchidir. Darhaqiqat, Parvardigorim mag‘firatli, mehribondir*” (Qur‘oni Karim, “Yusuf” surasi, 53-oyat), Abu Hamid Ghazali spoke about the ego: “The ego is the beginning of troubles and the source of pleasures “*Nafs balolarning boshi, razolatlarning manbaidir. Shayton uchun gunoh xazinasi bo‘lgan Nafsni yaxshi ko‘rgan odam Yaratganni taniy olmaydi*” (G‘azzoliy, 15 b.), he writes.

It seems that abstaining from lust, training the soul, and strengthening it by adorning it with good deeds is the way of spiritual advancement of a person. As long as a person is not freed from lust, he cannot rise to the rank of true love.

Nafsdin kechib, qanoatni pesha qilg‘an,

Har kim tepsa rozi bo‘lub, bo‘yun sungan,

Yaxshilarg‘a xizmat qilib, duo olg‘an,

Andog‘ oshiq mashhar kuni armoni yo‘q (Yassaviy, 129 b.)

Yassavi believes that living with satisfaction is an important condition for getting rid of lust. However, it is not surprising that it is somewhat more difficult for the modern reader to correctly interpret the poet's thoughts about the lover who "sent to anyone's kick" and is freed from his dream in the morning. The fact is that the insult here is not obedience that is understood as consent to insults. On the



contrary, it is about rising above the ignorant people, separating from them with one's own spiritual level, seeking the conversation of the good ones, and receiving their blessing. It is emphasized that the lover's inner sobriety, spiritual integrity, and spiritual glory are rewarded by the Creator in moments of endurance. Therefore, punishment and reward for good and bad deeds are inevitable. However, the reward will be issued by the Creator himself on the Day of Mahshar. A patient, content servant of fate - and a lover will be blessed. Illo, the lover's dream is nothing more than winning the Creator's Award.

As in the works of many Sufi poets, in the wisdom of Yassavi, the founder of the sect, asceticism and obediency are contrasted with infatuation.

*Zohid bo 'lma, obid bo 'lma, oshiq bo 'lgil,
Mehnat tortib, ishq yo 'lida sodiq bo 'lgil,
Nafsni tefib, dargohiga loyiq bo 'lgil,
Ishqsizlarni ham joni yo 'q, imoni yo 'q (Yassaviy, 130 b.)*

Why is “lover” sharply separated from “hermit” and “obed” in the poet's image. The point is that here the interpretation of the ego rises another level. The essence of the matter is measured by “loyalty”, i.e., the level of loyalty and faithfulness, the idol of faith. All three types are engaged in prayer. However, the prayer of “zahid” and “abid” is in the hope of God's blessing, that is, heaven. So, outwardly they are praying, but inwardly they are looking for something. In other words, this prayer is performed for the purpose of worship. During such a prayer, as it is said in "Avesta", the unity of “good intention”, “good word” and “good deed” is broken. Someone worthy of the creator's gallows should kick the ego, that is, give up even the desire for heaven. Because his actions are completely devoid of greed and are aimed at purifying the inner world and reaching the Creator's vision. The goal of the lover is not heaven, but to become mortal by joining the divine being. So, the struggle of love goes through the struggle of a person with himself in the way



of sincere sincerity, pure heart, and good intention.

There are also proverbs in which the poet's faith is expressed directly, and not through the lyrical hero:

Qahhor otlig' qahringdin qo'rqib yig'lar Xoja Ahmad,

Rahmon otlig' rahmingdin umid tutar Xoja Ahmad...

Munofiqlar yururlar, fisqu fujur qilurlar,

Harom shubha yeyurlar, qo'rqub yig'lar Xoja Ahmad (Yassaviy, 54 b.)

It is true that there is a great fear in the heart of the poet. Fear is usually born in a sinner. Then what is Yasavi's sin? Who and what is he afraid of? Moreover, it is not just fear, but a mixed feeling mixed with the hope of forgiveness.

In fact, the more the poet fears " *Kahhor's wrath* ", the more he hopes for " *Rahman's mercy* ". " *Qahhor* " used here 99 beautiful words of Allah " *Qahhor* " (*barcha maxluqotlarni qabzasida tutib, ularni O'z hukmiga yuritib va qudrati ila bo'ysundirib turuvchi*) va " *Rahmon* " (*ulug' ne'matlarni beruvchi, rahmdil va mehribon*) widely used in religious and mystical literature. only two of the names.

So Yassavi knows the names and knows the people. The one whom the poet recognizes is the creator and mighty ruler of all creatures. There is no action beyond His will and judgment . Therefore, there is submission to this power in the mind of the creature. Undoubtedly, astonishment at such an incomparable power is accompanied by fear. In fact, this fear is not only a recognition of the creature's Creator, but also his faith, infinite love, and satisfaction of patience. Therefore, slavery in this place is not the subordination of a slave to a slave.

Creator – " *Rahman* " . One of the greatest blessings He has given is, above all, the gift called life. It is also a sin not to appreciate life, to betray it. Betrayal of trust has always been considered a great sin. So what is the poet's sin? He also confesses that " *I have many sins* " . In this place, Yassavi's humble heart, servile submission, and faith in the benevolent, merciful and kind nature of the Creator are revealed.



First of all, when a servant prays to the Creator asking for forgiveness for his unknowingly committed sins, the melting of his heart is the expiation of sins. The melting of the heart is also shown here, the poet is crying. Crying is the purification of the soul's bubbles.

Secondly, “*I cry not for my belly, but for my value*”, - says our wise people. The tears in Yassavi's eyes are so tender, and his fear is so loud that he focuses on social vices such as hypocrisy, licentiousness, and not being careful about what is forbidden.

So, the fear of the poet is a social-spiritual, moral-educational warning of the GREAT PERSON (SHAYX). That's why this fear, in essence, goes far beyond the individual status and acquires a national, regional, universal and universal meaning. Because in him is embodied the warmth of a GREAT HEART, which His Holiness took all the responsibility for the honor of humanity in front of the nation, humanity and the whole world. This temperature taft has a philosophical and axiological essence that brings the rays of purity, honesty, sincerity, faith into our hearts.

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