

Latest Studies of Latoif in Stories

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Abstract - The article analyzes the literary interpretation of the lust, soul, spirit, and mystery of Khoja Ahmad Yassawi, which expresses the spiritual, moral, religious and philosophical views in Uzbek literature.

Keywords - Latoif, Heart, Lust, Soul, Spirit, Mystery, Enlightenment, Moral, Religious And Philosophical Views, Ideological And Poetic Interpretations, Realm Of God Subhanahu Khafi, Ahfo Dervishes Shaykh-UI-Mashayikh Piri Turkistan, Ahmed Yassawi, Allah.

I. INTRODUCTION

If you look at the history of Uzbek literature, we can see that there are many images that have influenced not only their own literature, but also the fraternal people's literature through their enlightenment, moral, religious and philosophical views, ideological and poetic interpretations. The creativity of such breeds is rightfully considered a cultural and educational heritage of all Turkic nations. The uniqueness of the Turkic literature through their study, teaching, propagation, identification and uniqueness will be proved repeatedly.

These ideas are also related to the creative heritage of Hoja Ahmad Yassawi, who has a special place in the spiritual life and spiritual world of all Turkic nations. The Turkestan pianist, Hoja Ahmad Yassawi, of course, addresses the main characters in fiction, especially in the poetry of Turkic mysticism. The formation of the mystic images, their essence is properly solved on the basis of studying the wisdom of the poet. Naturally, we also turn to Ahmad Yassawi in the study of the mysterious interpretations of the core issues of the classical literature, which are the core of the irrelevant truths

II. LITERARY REVIEW

The mystic treatises state that man consists of ten anecdotes. Five of these anecdotes (the nafs, the air, the water, the grass, the soil) belong to the people's world and

five belong to the world of commandments (heart, spirit, mystery, khafi, ahfo). The commandments of the Amraths have aspects related to the Divine Realm of God Subhanahu, which fill man with light and grace, leading to unity, pleasure, pleasure and enthusiasm, and to discover and discover.

Anecdotes about the world of commandments are hidden within one another, and the latter's lateness to the former is explained in several sources. For example, in the Ghiyos ul-lughat it has been recognized that only those who have a high degree of knowledge and eloquence and enlightenment will be enlightened.

Sheikh Muhyiddin Urguti, in Letters, states that the light of perfection is a mystery, mysticism, and the place where the complex of human truths appears. In addition, "There is a piece of flesh in the body of the son of man, which is called the heart. I have the heart, the secret in the heart, the secret in the heart, the kufa in the kufa, and I am in the ahfa.

III. ANALYSIS AND RESULTS

Below we will attempt to analyze three parables on two different models that we offer ourselves.

Analysis 1.

These truths, noted by the authors, are also reflected in the wisdom of Ahmad Yassawi. When it comes to the

wisdom and the intellect, the lust and the spirit, the unconsciousness and the awareness, it certainly refers to and relies on the subtle truths. For example, the poet Sheikh says in his wisdom:

*Асл фаръин билсалар, вуҷуд шаҳрин кезсалар,
Зоҳир, ботин тўзсалар, хушсуратлиғ дарвешлар [5]*

*If they know the true farce and visit the city,
Apparently, if they do, they will be good dervishes, -*

He wrote. The purpose of the poem is to distinguish between the physical and the physical existence of the human body and to find out where the true essence is. It is not difficult to know that through these poems, Shaykh-ul-Mashayikh tells us that the Latifs who belong to the commandment of the universe - the inner being, the worldly ones - appear and that the true truth lies within the heart.

The conceptual field analysis of the text is as follows:

We can say that wisdom is a commentary by Piri Turkistan Ahmed Yassawi, who has attained to the heart, his heart, and his secret, and whose three hundred and sixty veins are full of light. They depict the spiritual experiences of the great Sheikh and his spiritual truths. Sheikh-ul-Mashayih teaches these truths and states that attaining the status of a "right-wing man", that is, to achieve perfection, is to do away with the "selfishness of the soul." [1]. After all, one of the main requirements of leisure activity is the education of the nafs. In Yassawi's view, the nafs is a force that drives a person to a low level, depriving himself of a high feeling. Under his influence, all things that are present in the human nature, such as materialism, jealousy, jealousy, covetousness, deceit, treachery, infidelity, will be realized. The nafs, who does not know its limits and boundaries, will eventually become despondent. That is why the sheikh, in his many tales, speaks of the protection of the heart from the evil of the soul, and repeatedly states that there is no greater evil than the nafs:

Қул Хожа Аҳмад, нафсдин улуг бало бўлмас,

Еру кўкдин тўъма берсам, ҳаргиз тўймас,

Туфроқ бўлуб, йўлда ётсанг кофир ўлмас,

Нафси ўлган ҳури гилмон қучар эмиш [2]

Slave Khoja Ahmad, the nafs will not be a great disaster,

If I give the earth and the sky a glance, they will never be satisfied,

The kuffaar will not die if you lie down on the road.

The dead soul is like a dead bird (85).

The following can be said to draw conclusions from the analysis 1:

The poet reads in his stories the poems such as "dog", "snake", "devil", "karun", "infidel" to the reader, such as "Breathe deeply," night and day fight with him "," Let thy soul be troubled, and let thy soul be troubled: "Kick the soul, and be worthy." [2]. These ideas of Yassawi's "killing of the soul" should not be taken lightly. These views mean that the poet does not abandon his own lust, but makes it hard, ritual, and diligently to purify himself from the bad qualities and to become a serenity. After all, the authors acknowledge that the soul is a being between the soul and the soul. When the heart is filled with tranquility and spiritual enjoyment, it moves in the spirit. At the same time, the soul takes the place of the heart, and it also reassures the heart. Thus, when Hazrat Yassawi, in his parable, said, "I breathe, I am dumb," I mean that the soul is in the heart. This is because the lomakan is a world of unity, figuratively speaking, and the place where it is revealed are the pure hearts of the Irfan owners.

As Yassawi explains, when the darkness of the soul becomes darker, the light in the heart is revealed. This light is further distorted by the remembrance of Allah:

*Ичу тошинг оритур, зоҳир-ботин ёритур,
Тилинг доим Раб теюр "ла илаҳа илаллоҳ" [3]*

*The inside of your stone will shine,
Pray always with the Lord "la ilaha ilallah" (254)*

The conceptual field analysis of the text is as follows:

Strengthens the mind through the heart. As a result, the soul is filled with pure feelings and is absorbed in wisdom and enlightenment. In this way, he frees himself from dependence on his own essence and turns into a suit of freedom and freedom. In his flat tales, the heart is often described as a "winged bird." In these poems, the soul of God is interpreted as a living, reflective mirror - a place of divine light, a spiritual treasure, a high crown, a cradle of knowledge and wisdom, a mystery of the mystery. Emphasizing that the doors of admiration will be opened to the knowledge of the soul, it encourages the reader to understand it and to live by listening to it:

Бу кўнгил бўстони дур ажаб бўстон,

Ичинда сайрашурлар ҳазордостон,

Тегма бир шоҳи узра турлук алвон,

Неъматлари пишгонини кўрар, дўстлар [3].

This is a strange thing,

Inside, they sing,

Various ribbons on one king of the tape,

He sees the bounty of His blessings, Friends (122).

Analysis 3.

The state of mind changes under the influence of the spirit. As you move toward the soul, the "bolu par" will float and fly. Now he is a continuous stroll into the world of meaning. The door to the heart of the heart opens to the realm of the kingdom, and there are innumerable gems and precious stones. In describing this, the poet writes:

Келинг, дўстлар, зокир бўлиб зикр айтолинг,

Аллоҳ ёдин айтсанг ақлинг ортар, дўстлар.

Рух қўшини титрар бўлса, болу пари

Парвоз қилиб, Аридин-Ариқча учар, дўстлар [3]

Come on, friends, remember me,

If you remember Allah, you will understand.

If the army of the spirit trembles, then it is bad

Flight, Arshdin Arsh, Friends (37)

The conceptual field analysis of the text is as follows:

Another destination is the grace of the soul. This is mystery status. There is much talk about the rise of the soul from the Arsh to the Arsh. This refers to the mystery that is shared with the mercy of God. In mystic pamphlets, the mystery is not recognized as an independent entity, such as the soul and the soul. The mystics have said that the mystery is the existence of the soul and the soul, but that it is more subtle than the soul, and that the mystery of the soul is better than the rank of the soul and the soul. It is written in Awarif-ul-Ma'arif that when the heart moves from its steady state to the soul, it begins to accept the commands and gestures that come from it. In addition to its qualities, it achieves a higher quality. It is difficult to comprehend this pure and honorable quality of the heart. These views, acknowledged by the

authors, are expressed in a poetic way in Yassawi's work:

Кўзум тушти, кўнглим учти, Ариқча ошти
Умрим кечти, нафсим қочди, баҳрим тошти,
Карвон кўчти, манзил ошти, ҳориб тушти,
Сир улашти, нетак бўлғай ҳолим менинг [4]

I got upset, my heart was racing
My life is long and my breath is gone,
Caravan, address, haggle,
My secret is to be clean.

In the first verse, the author writes that the heart is lifted to the level of the soul, saying: In the following passages, he acknowledges that until he attained this position, he had spent his life defeating the soul, filling his heart with the Divine Remembrance, and then reaching the heart and soul, and finally entering the mystery of the soul. The secret of God's favor is a secret. Yassevi also emphasized this in his interpretation of the mysteries of the mystery, "Every secret I have seen and the curtains have been folded and closed." [3]. The poet sometimes expresses his disappointment with traditional expressions:

Жоми жаҳоннамо бўлуб, сирлар кўргай,

Кўрмадим деб, андин-мундин Ҳақни сўргай [5].

The cup will be world-class and will see the secrets,
He asks for the truth from time to time without seeing.

One of the great sheikhs said, "Allaah has given the miracle a secret to the Almighty and will see every time he looks at it." [4]. The same is true in wisdom. The poem "World of Wonderland" in the poem is a symbol. This word is interpreted in a lexical sense: the glass that represents the world. The legendary king of ancient Iran Jamshid, which reflects world events, invented it. In the mystic sense, it represents the heart that holds the divine mysteries. Through this embodiment, Yassawi, like other poets and poets, made the idea that only the mystery:

Қиёматнинг шиддатидин мотам қўргил,

Мотам қўргон сирдин хабар билар, дўстлар [4]

The grievousness of the Judgment Day

Friends mourn).

Through the words mourning in the poem, Yassawi refers to the widespread idea of dying before death, which is common in mysticism. Here, too, the great poet emphasizes

the secret of killing the soul.

The result of the mystery of the mystery is the sacrilege - the forgetfulness, the futility. In mystic books, it is stated that the spirit of motivation cannot be expressed in words, because it is the secret of Allah to the believers. Therefore, mystery is the grace that comes to the heart through unmatched truth, admiration, excitement and timelessness. A high spiritual status is attainable only to the elect. Ahmad Yassawi, in line with these views, interpreted the mystery as a hidden truth between God and man, an inexplicable meaning in the language:

Сир шаробин ичган ошиқ ўзин билмас,

Бу дунёнинг иззатларин кўзга илмас [4].

The lover who drinks my wine is unaware,

The glory of this world is invisible [5].

The mystery of Tawheed can never be explained to others, because the meaning of this mystery is not revealed in words. If anyone speaks of this mystery, he will not be conscious of himself, nor will he forget his own existence in divine drunkenness. That is, only those who did not give up on that enthusiasm of their hearts, and who did not expect the divine tranquility, enthusiasm and excitement. The mystic poet has said in a number of stories that the mystery of the mystery is conveyed through the soul, so that it can never be spoken, and that those who reveal the mystery, such as Sheikh Mansur, can be studied separately.

The mystery and the anecdote of the mystery are revealed after the mystery. The result in the Achilles is the manifestation of light. A status is specific only to the specifics. The poet emphasizes this fact:

Бақобиллоҳ мақомин қулуб жондин кечарлар,

Фанофиллоҳ бўлгонлар ул манзилга кўчарлар [5].

Бақолиқни шароби на хуш тотлиғ шароб ул,

Сирдин маъни туйғанлар ул шаробдин ичарлар.

The idol-worshippers will fall in love with

Fanofillah falsehoods move to the address.

Juicy beef wine is a tasty wine,

The sensations of Syrd drink from this drink.

The poet reflects the views of the khafi and the khafi anecdotes through the terms bako and fano, or as described above, by the terms bakobillah, fanofillah, and in this position, the illumination of the light from the heart through poetic images. In general, as the poet Sheikh Ahmad Yassawi has said, "If the night goes to sleep unnoticed, the heart of

Zikri ends, the mystery of the dhikr, the praise of a thousand horses" [6].

IV. CONCLUSION

In short, Ahmed Yassawi's tales have been interpreted in the highest artistic form - the subtle beings that are in the human heart: the heart, the spirit, the mystery, the khafi and the ahfa. By examining these, first, the sophistication of the biblical poet in the artistic form of mysticism, and secondly, the sheikh-poet's attitude towards the poetic, and, thirdly, the influence of the Yassawi interpretations on other poets. Moreover, the study of the lyrical interpretations of the great poet can be used effectively to educate the younger generation as a highly spiritual and harmonious person.

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