

THE INTERPRETATION OF LOVE AND LOVE IN YASSAVI WISDOM

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Annotation

This article contains Aymad Yassavi's proverbs about love and romance, as well as stories and narrations that reveal their essence. Different views on Yassavi's rank of love are explained, and the description of divine love is interpreted as a precious power.

Keywords: Khoja Ahmad Yassavi, Ibrahim Adham, Shams Tabrizi, Alisher Navoi, ishq, ashiq.

Introduction

Love, which is the central issue of mysticism, is the main theme in the work of every mystic. Hodja Ahmad Yassavi also interprets love at a high level in accordance with his creative style and the status of love. The wisdom in the Devoni Hikmat is based on the wisdom in the matter of love and romance. In one of his wisdoms, Yassavi prays to Allah for love, in another, he praises Allah for falling in love, and in another, he cries out for helpless love.

Shams Tabrizi likens love to a fish and love to the sea. It is true that a fish is in the sea, its life, place and existence is in the sea. He never gets tired of the sea. He fully embraces and loves the sea with its dangerous life and trial days at sea. If the ayra lives in it for a minute or lifts its head out of the water, the life of the fish will end at that moment. I mean, just as there is no life for a fish without the sea, no lover can live without a lover. Love is sweet to him with these trials, separations and pains. Even if love hurts a lover for a hundred years, he will never get tired of love. A lover cannot live without love, nor can he live without a lover. He is able to overcome any pain in order to reach the lover, to overcome the ignorance between "I" and "you" and to become "we". Love is the key to human perfection, the fire that purifies the heart. Love falls on the tax heart, burns the body, purifies the soul. For this reason, lovers withdraw from the people, avoid worldliness, want solitude and peace, and always want to be engaged in the remembrance and remembrance of Allah. Yassavi describes this situation as follows:

Boshim tufrog`, o`zim tufrog`, jismim tufrog`,
Haq vaslig`a yetarmen deb ruhim mushtoq,
Kuydim , yondim , bo`lolmadim hargiz ofoq

Shabnam bo`lib yer ostiga kirdim mano.

[Ahmad Yassavi. Proverbs. - T.: Ghafur Ghulam Publishing House of Literature and Art. 1991, p. 78. Further examples are taken from this book and the corresponding pages are shown in parentheses]

The more a lover longs for love, the more his heart becomes clearer. The example of the heart is a mirror in which Allah shines and manifests. Every pain, longing and suffering of a lover is in fact a lover. In fact, she misses him. First of all, the flame of love falls on the lover, and then on the lover. After all, the heart of a lover is a mirror of the lover.

Water prevails over fire. But a vessel between them, that is, love, the fire can boil, evaporate and even destroy it.

One sheikh was asked: "What is the difference between looking and seeing, falling in love and falling in love? The sheikh replied: "Everyone looks at what you feed, but not everyone can see what you see. Everyone can fall in love, but can everyone love like you?! You are the only difference between them. What makes you special is that you can see and love."

Ishq shiddati boshga tushsa oshiq bilar

Begonalar toshlar otib anga kular.

Devona deb boshin yorib qong`a bo`yar

Mansur yanglig`ishq doriga mingan bormu ?

When the moon enters between the sun and the earth, the sun is eclipsed and the world is in darkness. If the world and nafs enter between Allah and His slave, the slave will remain in darkness. The greatest enemy is the nafs, which separates the lover from Allah, misleads him, distracts him from other things, deprives him of remembrance and faith, and makes him envious of worldly pleasures.

Alisher Navoi reveals this in Lison ut-tayr through a narrative: he was a disciple of Aristotle, who was the greatest and most exalted of all four hundred disciples of Aristotle. One day, the disciple's eyes fell on an idol's daughter, who had come out of the synagogue of disbelievers, and on a very beautiful tarsoza, and he married her. When a disciple becomes the guardian of a tarsozoda, he becomes an idolater, just like the disbelievers. He doesn't stay away from her for a second, he is fascinated by her, he doesn't even look at the books and forgets to take lessons from his teacher. The situation escalates to the point that Aristotle uses a secret measure to give Tarsoda a powerful medicine. Tarsozoda's condition was getting worse day by day, and her pain was getting worse. The student takes various measures to correct this beauty, but all to no avail. The helpless student, embarrassed, goes to his teacher and asks for help. His teacher took it upon himself to cure him and told him to go to Alexander's service. Aristotle prepared a strong medicine to cleanse the stomach, gave it to the tarsus, and ordered his mahrams to take care of it in a jar without spilling it. The patient has neither fatigue nor a drop of blood left in his body. In the evening, the disciple returned

home and entered the house to inquire about the wound. By order of his master, the mahrams brought a registered vessel. It was a vessel full of rubbish, disgusting vomit, and a foul odor. This is your beautiful face! It's not that you're addicted, it's that you're in love and you're fascinated. " These words had a profound effect on the student, who realized his mistake and was embarrassed in front of his teacher. For a lover, the beauty of this world is like a bowl of tarsi girl filled with rubbish, disgusting vomit and smelling bad. This is why Yassavi calls the world haram for true lovers who have entered the path of love.

Ishq bozori ulug` bozor , savdo harom
Oshiqlarg`a sendin o`zga g`avg`o harom,
Ishq yo`lig`a kirganlarga dunyo harom
Har ne qilsang oshiq qilg`il parvardigor.

Basically, the love affair between Juz and Kull is more like the image of a flower and a nightingale or a candle and a butterfly. Ahmad Yassavi likens true lovers to a man on fire, a butterfly burning around a candle, and a madman in pain. Lovers recite the name of Allah night and day, every second and every minute. Saying his name and thinking about him doesn't stop for a second. For example, one of such true lovers, Ibrahim Adham, in the way of love, abandons the crown and the throne, all the wealth - The state, and becomes a dervish.

It is narrated that many years passed after Ibrahim Adham left the throne in Balkh and set out in a dervish suit. One day, his son and his wife searched for him and found him in Mecca. When Ibrahim Adham saw his son, he felt pity for him and hugged him, but he immediately realized that he had made a mistake and said, His prayer was answered and his son died in his arms. That's what a real lover is.

No matter how much these lovers know that the candle of Allah "warms" the soul and body, they go like a butterfly and hit the candle, fall in love, burn, moan, and the body burns even worse. Love is like that, actually. Butterflies like Majnun and Farhod, like Layli and Shirin, lit candles, raised figs to the extent that they shook the Throne, and burned in the fire of love. Every second they thought of their mistress, they were called true lovers of Allah, and they pushed the period of love. Ahmad Yassavi expressed this opinion in the following verse:

Kecha - kunduz Olloh teyu tinmay yurar ,
Olloh shami parvonadek o`zin urar ,
Laylo Majnun , Farhod Shirin davrin surar
Haq taolo oshiqnlarni so`zi bo`lg`ay.

Love is an unimaginable, mind-boggling feeling. He oppresses his lover from head to toe. The head of a lover in love is not free from hardship and suffering. To fall in love is to catch fire. Whoever is afflicted with the scourge of love will lose his mind and become unconscious. Love opens a person's inner eye, not the outer eye. Ahmad

Yassavi is a skilled artist and a great person who can accurately and clearly describe such a delicate and powerful feeling without exaggerating or exaggerating.

References

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