

ARTISTRY OF TAHIR MALIK'S TREATISES IN A RELIGIOUS AND PHILOSOPHICAL SPIRIT

Ugiloy Akhmadova Ozodkul kizi

ABSTRACT

In this article, the artistic features of the prose of Tahir Malik, a great representative of Uzbek literature, its unique aspects, the skill of using language and the linguopoetic features of his writings are considered based on the writer's work "Humanity Property".

Key words: Tahir Malik, Sufi Olloyar, love, artistry, skill, style, religion, treatise.

Introduction. There are many artists who created their own style and path in the field of fiction and left a huge creative legacy. One such writer is the talented artist Tahir Malik. Adib followed the advice of Mirzakalon Ismaili, the writer who was his uncle and mentor: "Don't follow the path of others, find your own path." At first, he created fantastical works, which were unheard of in Uzbek literature, and later he pleased readers with his works written in the detective style, which is the emerging direction of Uzbek literature.

Literature review. Several of the writer's works based on religious beliefs created in recent years were written with Tahir Malik's individual skill. This article talks about the writer's artistic approach and skill in using language in the work "Human Property" created in a religious-philosophical spirit. First of all, it is appropriate to conduct a brief literary analysis of the work mentioned above.

Research methodology. This book of Tahir Malik is also called "Book of Ethics" and is devoted to issues of spirituality and education. The work consists of three seasons, which are named as follows: "Love", "Bakht" and "Happiness". This book, unlike many works of art, does not reflect specific events, but talks about the qualities that serve to make a person mature and have a good character. The writer himself says about this: "... we have organized a booklet under the name "Guest feelings" with the hope that it will be useful to our brothers in the field of etiquette. Then we filled it and brought it to your attention under the name "Hope of Believing". Then we wrote a pamphlet and named it "The Long Way of Crime" in order to make it useful for children's education. This treatise will bring our efforts in this direction to an end, God willing.

Analysis and results. According to the writer, this book is not a work of art with life-household events, but a "treatise on manners", but the beautiful expression of artistry is infused into the work in such a way that the work reminds of books written

in the direction of instruction. In the introduction to the book, the writer mentions that in the past, along with the works of art, many such treatises were written, that any work of art should serve to elevate a person spiritually and emotionally, because it is a "collection of literature and manners". In the introduction itself, the writer quotes from several narrations, hadiths and verses of the Holy Qur'an, Alisher Navoi, Abu Hamid Ghazali, Sufi Olloyar, Yusuf Khos Hajib, pillars of Eastern literature, as well as religious leaders. and touches on their creativity. After the introduction, there is a chapter dedicated to the most important standard of education for any person, and this chapter is called "Either happiness or disaster...". In this chapter, the writer instills in the reader how important the upbringing of children is for parents with the help of Allama Abdulla Awlani's wisdom, and he refers to some situations in the history of our country, in particular, the collapse of a huge state built by a great leader like Amir Temur. The issue of upbringing is the reason for the process, the fact that the princes did not have a good upbringing. With this, it can be said that he was able to more convincingly show the student how important education is in human life. Also, despite the fact that Tahir Malik writes with his own gentleness, Abdurauf Fitrat's words like "...we Turkestans take better care of our property than our children..." are included in this chapter as "statements that may seem a little sharper, even ruder." " input, without deviating from his style, increased expressiveness by cutting hard. In order for every word of the writer to find its proof in the eyes of the reader, he follows the path of quoting examples from hadiths, verses, works of great writers and scholars. For example, several hadiths such as "When two Muslims meet, Allah will certainly use them for each other"; "If the light does not enter your mouth from the ear, what is the difference from the mouse's bark" ; (Abdurahman Jami) "I am glad that I will be sick like myself, I will remember Nasoyih as well." (Sufi Olloyor) appropriately uses verses like. The next chapter of the book is called "Enough Obedience to the Beloved", and the title of the chapter in a poetic way also serves to increase the artistry of the work. This chapter consists of a description of the definition of love, its types, and its luster in the heart. In this chapter, the writer not only interprets the mystical verses of Hazrat Navoi, Babur, and Fuzuli in a human way, but also includes the story of Sheikh San'an, the famous story, and explains the real essence of the story to the reader in detail. Also, in this chapter, he tries to explain the concepts of lovers and true love more clearly to the reader by citing the opinions of several great people such as Hazrat Sheikh Harisi Muhosibi, Hazrat Yahya Bin Muaz, Hazrat Sheikh Abu Said Harros, Turkish poet Hazrat Yunus Emro. In addition, he interprets several verses from the work "Sabotul Ojiziyn" by Sufi Olloyar as both a literary critic and a writer-creator and presents it to the public. The next chapter of the treatise is about ethics and problems related to parent-child relationship and is called "Hurmati volidayn-farzi ayn". As you can see from the title, in this chapter, excerpts from the Qur'anic verses, hadiths, narrations,

works and wisdom of scholars are given and the above topic is discussed in detail. Naturally, thinking about all the chapters of the work requires a lot of scientific work. Therefore, we will approach the book from the point of view of literary analysis, limited to the above parts, which are enough to understand the essence. It's no secret that these issues, which form the core of classical literature, have been removed from literature for some time. The approach as in this treatise was seen in the work of Tahir Malik, one of the first representatives of modern Uzbek literature. In addition to being a religious source, Adib's books are also a work of art. The reason we say this is that in the book, the creator includes the events that happened in his life and his contemporaries, and also comments on them. It is appropriate to explain that this book is a work of art, as it is not as scientific as the original religious sources.

Conclusion. In addition, it would not be wrong to say that the introduction of examples from fictional stories based on life events, fragments of artistic works, poetic works, the originality of the language of the work, the poetic tone of the titles, and the artistic appearance of the literary language served to increase the artistry of the work. . In the process of reading the book, the reader not only improves his religious potential, but also enjoys a high example of fiction. There is no doubt that this treatise, which has prepared a strong place for itself in the Uzbek literary environment, will serve to raise the spirituality of generations of generations.

References:

1. "Glimpses of Religion in English Literature". Shahzad Latif Chaudhary. American International Journal of Contemporary Research. Vol.3 No. 12; December 2013.
2. "Literature: Literature And Religion". Article of the website <http://encyclopedia.com>
3. "Theory of Literary Studies". Hotam Umurov, "People's Heritage", Tashkent, 2004.
4. "Theory of Literary Studies". A. Ulug'ov, "Gafur Ghulam", Tashkent, 2017.
5. "Property of Humanity", Tahir Malik, Publishing house named after Tahir Malik, 2021.