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### Annotation

In this article, two verses were compared with two verses in one Ghazal of Fuzuli, son of Muhammad Suleiman, the great poet of the Turkic-speaking peoples, and two verses of SoFi Olloyor, the zabardast representative of Uzbek sufi literature, similar in shape and content to this ghazal (tatabbu ‘ can be said). These verses reflect on the fact that the regrets of the people of mysticism were given in a compactness, that poets skillfully used laconic sentences in interpreting them, and that through them they were able to provide the Sufi spirit of poetry. Only two bytes of ghazals were analyzed, from which appropriate conclusions were drawn. Importantly, this appearance of the ghazal form has been shown to be a distinct method in perso-Tajik and Turkic poetry.

**Keywords:** mysticism, science, ethics, etiquette of mysticism, mathematics, method, path, Leech, sect, hardship, perfection, poetry, verse, laconism, spirituality, career, melancholy, dur (long), remorse, jonona, passion.

Although mysticism is a common philosophical doctrine in the East, there is still a wide variety of opinions on the understanding of its essence.

Mysticism is a science that, in its general definition as a branch of science, teaches measures to get rid of bad qualities in the human soul, shows good qualities in the soul and ways to achieve them, goes through spiritual careers and teaches the rules for achieving the status of the highest rank, “perfect man”, and, finally, expounds the secrets of Tawhid. [7,19] in short reference to this opinion of Osman Turor, Sirri Saqati (251 h. – 865 m. died in) "mysticism is a beautiful morality. Mysticism is a term that contains three meanings: (a) the light of enlightenment does not quench the light of Vara; (C) it does not use any word on the science of botanic against the book and the Sunnah; (d) it does not express the caromats, secrets, the secrets inherent between God and himself to El", he continued. Abu Hafs al-Haddad(died 270 Ah – 883 m.) ‘s" mysticism consists of complete decency". [6,142] that means that these thoughts are perfectly confirmed. In fact, mysticism considered it its mission to educate bani Bashar as a perfect Muslim, and from its inception to today it has been the mission that has continued.. For this reason, the doctrine of mysticism appeared precisely in the Eastern Muslim regions, matured and spread very quickly among Muslims. His mission is to educate people from loving the world, to give thanks to them, to treat others sweetly, not to hurt the hearts of others, in a word, to educate them about morality in Hami, which is commanded in the Qur‘an karim and Hadith Sharifs. For this reason, there are many people in Muslim regions who have gone down his path, the more books written about them.

This is how Hazrat Alisher Navoi describes mysticism in a Gazali:

Tasavvuf rizo ahlidin yaxshi axloq,  
Erur istilohoti zebu takalluf. [1,678]

That is: mysticism is a good morality for those who are patient. His conquests dedicate a retreat (husn) to the man and encourage him to act, to fulfill the demands of this path. For this reason, the Lord Alisher Navoi in his series of works as a sinful servant, and thus monand quotes. CHunonchi, in the preface to the epic” Layli and Majnun:

Yo Rab, eshigingda bir gadoman  
Kim, boshdin oyoq xatomen – [2,34]

desa, in the preface to " Sab'ayi sayor

Qodiro, ul zaifu osiyman –

Ki, boshimdin oyoq maosiyman – [3,334]

says. It is understood from this that all the great ones knew themselves as a sinful servant and wanted to get rid of these sins as much as possible; those who acted accordingly.

It consists in considering the content of two ghazals (one belonging to Fuzuli and the other to Sufi Olloyor), which we plan to keep in mind and compare them with each other, as a manifestation of such great people and encourage the reader to reflect on their own body.

The great Fuzuli writes:

Do'st – beparvo, falak – berahm, davron besukun,

Dard – cho'q, hamdard – yo'q, dushman –qaviy, tole' – zabun. [4,142]

The bytes raised seven one-to-one necessary issues. Whether these can be said to be qualities that give thanks to the perfection of humanity, or to be motivated to be in an attempt to overcome these problems by recognizing the human self, in order to realize these things, God has infected science and an inner intuition. Friend's carelessness is an anchayin broad concept. In this, whether the poet is engaged in self - inspection, bandaged with a bandage, or piri Murshid with a bandage, or those who stand above them, is careless and increases the pain of the lyrical hero. It is easy to understand the main premise of the poet, if the absence of sympathy, the level of strength and vigor of the nafs cavalry enemy, the result of which is that he is lucky, toleyi zabun, is highlighted in these seven different tamsils. The poet seems to have more broadly characterized the lyrical heroic experiences considered aslan "I" in this context. The friend's recklessness led to the bereavement of this Falak. Davron, in his own transience, was a stalemate. The remaining oppressions are the consequences of these three things – negligence, bereavement and besokunity. It corresponds to laff in poetry and anchayin to the publication. Laff-assembly means, and the publication indicates a spread. The friend's negligence was the reason for the exacerbation of the lyrical hero's pain. Falak's indifference, on the other hand, implied that no sympathy could be found for the lyrical hero. The lightness, instability of Davron's besuk caused the enemy(lust)to grow stronger, all to accumulate and Toole's old age.

Soufi Olloyor writes:

Dil – g'amgin, xotir – hazin, tole' – qaro, peshona - sho'r,

Qo'l – quruq, matlab – uzoq, dushman – yaqin, jonona – dur.

Soufi Olloyor took a different course from Fuzuli. He cites laff and the second variation of the method of publication, i.e. first the publication, followed by LAFF. If the byte was taken whole, the "I", considered a lyrical hero, first brought the result, and then pointed to the cause. The hand becomes heartbroken on its own after it is dry. It is darcor to correctly realize that the "hand is dry" in this place. The hand will not be dry if a person spends his life in prayer and makes efforts for good deeds, can receive the sustenance of God, and, striving for it, can build life on a stage of goodness. More can be advanced from the dryness of the hand. A person's hand will not be dry unless he lives in all aspects of life, avoiding arrogance and walking away from the habits that God forbids, and not flying into the machinations of Satan. It is not easy to get down this path, and after falling, a person can go to the MATLAB of perfection and achieve this career, only if he lives without language and heart. Otherwise, matlab (one's intention in the path of perfection) becomes increasingly distant from him. It is not difficult to notice that SoFi Olloyor uses the art of aqd in this place to refer to the hadith that the Muslim's deeds are dependent on his intention. "Khotyr" is a person's heart in this place. As long as Magarki matlab is long, the heart is sad.

The poet mentions the enemy, the nafs, in the verse. As long as the enemy is near, and one is fooled by the twists and turns of this world, his fate is beyond the limits. And to be a musharraf to the vassal

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of Allah is a misery. For this reason, the lyrical hero's forehead is salty. And in order to get rid of this, one can combine good intentions and good deeds-the desire for morality in Hami is insistent. In the quoted Matlas of the two poets, it would be daunting to advance that the question of proximity to one another is manifested not only in form, but also in the content of the bytes, and to accept it as a program of one's own life. If attention is paid to the verses of the ghazals after Matla, it can be observed that thoughts on the ethics of mysticism are becoming deeper. Fuzuli writes:

Soyayi ummid – zoyil, oftobi shavq – garm,  
Rutbai idbor – oliy, poyayi tadbir dun. [4,142]

Any hope, like a shadow, gradually fades and fades away; and lust, like a storm, continues to intensify day by day and reaches the point of burning a person; the rank of misfortune is high, and doing something to it is long (difficult). Correcting action-to make a monand to the Lord's office, it is necessary to smoke a lot of hard work, mathematics. From the SoFi Olloyor byte it is possible to hear similar thoughts. As long as the road to jonona is long, it is darcor to do the event. Zero:

Yor - tolib, ishq - g'olib, hasb - mone, sabr – oz,  
Dahr – purkulfat, jafo ko'b, lutf – kam, rahmat –vofir.

As long as you go, his work will also be at a high level. It is also natural that its value, the level (condition) of making ends meet, prevents it. Because there is little patience in Man, and the world is serculfate, there is a lot of jabru jafo in this world, there is little grace in the relationship of people with each other, and thanks is wafer, that is, a lot.

It is clear that the people of Riyadh – Sufis took on every challenge to become vassals of high morality. In their way of life, it has become an important rule to achieve a perfect career through hard work, mathematics. They saw the world's fuss as a simple game of life, and through it, they abandoned the flaws associated with their selfishness. The issues mentioned in the cited verses of Fuzuli and Sufi Olloyor are also simple signs and manifestations of this struggle. The analysis clearly shows the essence of the essence expressed in it and the inherent Ghazal of these two bytes. The form chosen for the ghazals, on the other hand, helped them to portray the serene nature of the content instilled in them, to ensure the musicality in the ghazals (to bring about a climax). Ghazals are 10 bytes in Fuzuli and 8 bytes in SoFi Olloyor. Both poets also mentioned in later verses why the assimilation of the mysticism ethic is burdensome, and that one can become a will to the goal only by loving the deeds of mathematics associated with the sect to the rank of perfection.

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