

**YASSAVI LITERATURE AND ITS
EMERGENCE****Literature**

Keywords: wisdom, tradition of wisdom, Yassavi followers, Yassavi sect, "Divani Hikmat", didactic-philosophical content, manuscript, Yassavi literature.

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Abstract

Hoja Ahmad Yassavi laid the foundation of Turkic mystical literature with his collection of poems called "Divani Hikmat". Factors such as the influence of mystical literature in Arabic and Persian, the inspiration of religious songs in the oral works of Turkic peoples, the interest of Turkic peoples living far from cities in mystical-mystical ideas to satisfy their spiritual needs, the choice of oral poetry as the main means of propaganda. After Ahmad Yassavi, this tradition was continued by his followers. In the works of Ahmad Yassavi and his followers, there are motives that encourage wisdom and writing. The Manuscripts Fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan contains 175 manuscripts of "Divani Hikmat", which include works by more than 70 Yassavi followers. There is a special literary direction in the history of Uzbek classical literature based on the creative traditions of Ahmad Yassavi, and Professor Abdurauf Fitrat was one of the first to call it "Yassavi literature". When the scientist introduced the term "Yassavi literature" into scientific use, he meant that on the basis of the principles of tradition and succession there was a unique literary direction with its own **creative style, theme and idea**, features of **literary genre and form, system of images**. Yassavi literature was created on the basis of the works of Yassavi followers, such as Suleiman Baqirgani, Taj Khoja, Hubbi Khoja, Yusuf Bayzavi, Zangi ota, Sayyid ota, who lived and worked in the XII-XIV centuries. The study of the life and work of the representatives of Yassavi literature is one of the most important issues in Uzbek literature.

In the X-XII centuries, Central Asia became one of the centers of world scientific development. One of the most important events in the socio-political life of the Turkic peoples during this period was the emergence of national statehood. The Karakhanids and Khorezmshahs, as well as the Ghaznavids and Seljuks outside Central Asia, formed Turkic states. The written literature of the Turkic peoples also appeared with the works of Yusuf Khas Hajib "Kutadgu al-bilig" and Ahmad Yugnaki "Hibat ul-hakayik". Hoja Ahmad Yassavi laid the foundation of Turkic mystical literature with his collection of poems called "Divani Hikmat".

The emergence of mystical literature in the East is directly related to the teachings of Sufism. The teachings of Sufism appeared in the Islamic world in the middle of the eighth century. In the XI-XII centuries mystical schools and series were formed. The cities of Egypt, Baghdad, Basra, Bukhara, Nishapur, Termez, Balkh played an important role as centers of mysticism and sect. The schools of Egypt, Khorasan, Movarounnahr, Iraq, and Turkestan became famous [12, p. 12].

Arab and Persian mashayiks actively used poetry in their conversations. As a result, by the twelfth century, a huge mystical literature was formed, which included *rubai*, *ghazal*, *qita*, *qasida*, *masnavi* and other genres [12, p. 162-163]. Ahmad Yassavi, who was educated in Bukhara, was certainly influenced by this Maoist climate. On the other hand, the art of speech – the oral form of poetry – was popular among the Turkic peoples. There was also a reason why Turkish poetry did not develop in writing until this period. During the reign of the Arab Caliphate in Central Asia,

Turkish literature declined. Abu Rayhan al-Biruni writes of the Arab invasion of Central Asia, particularly Mawarounnahr, and its aftermath: [4, p. 84].

In the pre-Islamic period, there was a written literature of Zoroastrianism, Shamanism, Monism, Buddhism in Central Asia, and the Monism movement also created its own poetry. Monic poems were written from the Turkic khanate to the period when the Ugurs came to power (VII-IX centuries). The content of these poems consisted of belief and faith, asking God for mercy, achieving peace in the afterlife, the hymn of God, the propagation of monastic ideas [13, p. 78].

Thus, before Ahmad Yassavi, the experience of reciting and writing poetry in a religious-enlightenment context existed in Turkish literature. Continuing this tradition, he recited poems on religious-mystical, spiritual-moral themes in the style of folklore, calling them "wisdom".

For the nomadic Turkic peoples, who were mainly engaged in cattle-breeding, it was not possible to get acquainted with and use Arabic and Persian sources. They felt the need for a mystical work in the Turkish language that they could understand. The wisdom of Hoja Ahmad Yassavi arose out of this need.

The tradition of saying wisdom is based on the following factors:

- The influence of experiments on mystical literature in Arabic and Persian;
- Inspired by the religious songs of the Turkic peoples;
- Due to the interest of the Turkic peoples living far from the cities in the mystical and mystical ideas, the choice of oral poetry as the main means of propaganda to satisfy their spiritual needs [6, p. 12].

Thus, Ahmad Yassavi laid the foundation of Uzbek mystical literature with his poems called "Wisdom". These poems were later compiled under the title *Devoni Hikmat* and became the property of written literature.

Even after Khoja Ahmad Yassavi, the need for gnosis and enlightenment - to call people to the right path - has never lost its relevance. Proverbs have become the main means of propaganda for Turkic-speaking peoples. Therefore, the tradition of reciting wisdom did not disappear after Hoja Ahmad Yassavi, on the contrary, it continued in a broader form.

Hoja Ahmad Yassavi must also have wanted this tradition to continue. Because in "*Devoni Hikmat*" there are lines that encourage and promote the reading of wisdom:

*Agar hikmat, o'qusa ayyuhannos,
Erur farzand manga ul tolibi xos. (D.H. 198-b.)*

In the above verse, it is stated that the one who reads wisdom is a child, a specific student, which indicates that the “Divani Hikmat” has been propagated and read. In the works of the followers of Yassavi, one can also find examples that show that it was the custom of dervishes to recite wisdom and to form *ziker* rings through proverbs. For example, Suleiman Bakirghani's "Darwish" works mentions the characteristics of dervishes, such as "talking to each other in secret", "traveling the world with love", as well as "composing wisdom with grief":

*Bir-birilan sir so‘zlar, mung birla hikmat tuzar,
Ishq birla jahon kezar, bengzi sorig‘ darveshlar. (B. K. 13-B)*

Or in another work he confesses that he wrote wisdom in the following way:

*Qul Sulaymon havosig‘a tilim uydi,
Umr zoe kechduguni emdi tuydi.
Bu hikmatni xalqlar aro yodgor qo‘ydi,
Eshitgondin duo yori umdi ko‘ring.*

Thus, after Ahmad Yassavi, it became a tradition among the *dervishes* and *sheikhs* of the Yassavi leech to recite wisdom in his style. Over time, this phenomenon formed one of the foundations of the leech. It had become a sacred and obligatory duty for the Yassavi leeches to be aware of the "Wisdom of the Devon", and even to recite it themselves.

Sulaymon Bakirghani was the first to write wisdom in the style of "Divani Hikmat", and one of the last great representatives of this tradition was Azim Khoja Eshan, who died in Kokand in 1846-1847. Azim Khoja is the brightest figure of the tradition of writing wisdom in the XIX century. The fact that the wisdoms of Azim Khoja Eshan were published before the revolution as an appendix to the wisdom of Ahmad Yassavi shows that he himself was highly valued and loved.

Therefore, although it is not possible to think in detail about how the tradition of writing wisdom lasted from the twelfth century to the XIX century, we would like to express our views on the example of some poets.

To do this, we must first examine the examples of wisdom belonging to the wise poets who followed Yassavi.

Examples of the work of such poets have come down to us through lithographs and manuscripts of “Divani Hikmat”. The publication of the "Manuscript Catalog of the Wisdom of Khoja Ahmad Yassavi at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan" should be recognized as one of the achievements in Yassavi studies. This good and hard work was prepared in collaboration with the researchers of the institute and researchers of the Yassavi Research Center in Turkestan, Republic of Kazakhstan. As a result of

research, 175 manuscripts were identified. It is noteworthy that the catalog, along with the wisdom of Khoja Ahmad Yassavi, was copied in a set of manuscripts and reflected the work of his followers. This will be the basis for a more in-depth study of the creativity of these followers in the future. The list of more than sixty poets who followed Yassavi's wisdom is in the following catalog: *Kul Sulayman (Hakimota, Hakim Sulayman)*, *Shams Uzgandi (Asi Shams, Shamsiddin)*, *Kul Musharraf*, *Kul Sharif*, *Kul Naziri*, *Iqani (Bobo Ikani)*, *Khalis (Shah Hakim) Kholis*, *Miskin Azim (Azim Khoja, Eshan Azim)*, *Qul Temuriy*, *Qul Ubaydi*, *Qul Zahidi*, *Qul Umuriy*, *Qul Gharibi (Miskin Gharib, Gharibi)*, *Khudoydod*, *Darvesh Ali*, *Yusuf Bayzavi*, *Nematullah*, *Jalali (Jaloliddin)*, *Eshon Jalaloliddin Khoja*, *Olim (Muhammad Olim, Olimshaykh)*, *Kul Khayoli*, *Kul Kamina*, *Kul Kamoli (Khoja Kamal)*, *Qasim (Miskin Qasim)*, *Kul Muhammad (Muhammad Darvesh)*, *Said Ota*, *Bahovaddin (Eshon Bahovaddin)*, *Qul Sayidi*, *Nizami*, *Kamtar*, *Nasimi*, *Ghazali*, *Faqiri*, *Zangiqul*, *SheikhMavlavi*, *Asi Safa*, *Eshan Sufi*, *Ravnaqi*, *Qalandar (Kul Qalandar)*, *Nodimiy*, *Gulshani*, *Ravshan*, *Khoja Homid*, *Talib*, *Hoqandi*, *Sayfiddin (Dastagul*, *Ishqgul*, *Qori Mahmud Shahdi*, *Majzub*, *Qul Fazili (Fozili)*, *Qul Ziyoiy*, *Qul Yaqub*, *Qul Hayrullah*, *Devonai Burh*, *Hakim (Hakim Xoja)*, *Jozib*, *Mansur* [10, p. 304-314].

In addition, the proverbs about the poets who followed Yassavi are from the “Book of Bakirgan”, which was published several times in Kazan [1, p. 34]. In our study, we used a copy of the Book of Buckwheat, published in Kazan in 1896 [16, No. 288].

From this copy Sulayman Bakirgani, Mashrab (ghazals and muhammas), Khoja Ahmad, Shamsiddin, Kul Sharif, Khudoydod, Iqani, Ubaydi, Faqiri, Bayzo, Gadoi, Ghazali, Qasim, Nasimi, Gharibi, Miskini, Hubbi, Taj, Behbud. the wisdom of the poets, as well as poetic stories about Khatai, Suleiman Bagirgani, Ubaydi, Shamsiddin.

In the Book of the Scream, there is a saying nicknamed "Hubbi":

To'ldi umr paymonasi, man yig'lamay kim yig'lasun,
Shayton ko'ngil hamxonasi, man yig'lamay kim yig'lasun.
Haqdir karam yo Karim, Hubbi, umid tut, yema g'am,
Yodga tushsa, dam-badam, man yig'lamay kim yig'lasun. (B.K. 25-A)

From the pseudonym "Hubbi" it is clear that the author of wisdom Hakim's son Hubbi was a lord [1, p. 38].

In “Hakim ota manoqibi” it is stated that Hubbi hoja Hakim is the third, i.e. the youngest son of the father. The play also tells the story of Hubbi Khoja, who, despite his young age, is interpreted as the possessor of prophecies that have the status of a governor [9, p. 41]. Hubbi Hodja is also interpreted as one of the mythological characters associated with the water cult. According to M.V.Sazonova, the Khorezm *dargas* considered Noah to be their *pir*, but when they

were swimming in the river, when the flood began, when the ark seemed to have crashed, in short, when they were in a difficult situation, they shouted "Sultan Hubbi!" they shouted [7, p. 14-21].

The nickname "Taj" (crown) in the "Book of Bakirgan" refers to Taj Khoja, the grandson of Arslanbob, the teacher of Khoja Ahmad Yassavi. According to Rashahot, Taj Khoja Abdumalik was the son of his father, the father of Zangi Baba. After formal education, he studied mystical sciences from his father, attained the rank of perfection, and engaged in educational work [7, p. 24].

The occurrence of proverbs under the pseudonyms "Zangiqul" and "Zangi bobo" in some manuscripts of "Divani Hikmat" confirms that *Zangi ota* also spoke wisdom [15, No. 178].

Alisher Navoi writes in "Nasayim ul-muhabbat" that *Zangi ota* was one of the sheikhs of Turkestan and was famous in the Turkish nation [5, p. 425]. The fact that the great Amir Timur built a mausoleum over his grave, and that he often visited the tombs of people like Khoja Ahror Wali, shows that the ideas in Nasayim ul-Muhabbat are indeed correct.

Shams Uzgendi, one of Yassavi's followers, Makhtumkuli, a great thinker and poet of the Turkmen people, and Kami Tashkendi, a poet, also mention Zangi ota with deep respect and reverence in their poems. For example, Makhtumkuli mentions him together with Khoja Bahovuddin Naqshband, the founder of the Naqshbandi sect, and one of his teachers, Sayyid Mir Kulol:

*Dehistonning bag'rida, Bodi saboni ko'rsam,
Bahouddin, Mirkulol, Zangi boboni ko'rsam.
Xizr kabi cho'llarda, g'avvos kabi ko'llarda,
Ilyos kabi tog'larda yaxshi-yomonni ko'rsam* [9, p. 20].

Zangi ota learned science from his grandfather and father over the years. He then lived in Tashkent, tending the sheep of the local population. Murshidi Hakim ota died in 1186 and was buried in Bogirgan in Khorezm, where he was appointed caliph. According to his master's will, his wife Anbar marries his mother.

At a time when the Mongol invaders captured the major cities of Movarounnahr in the 1200s and inflicted great hardships on the people, Zangi successfully continued his duties as a teacher, leading the people to spiritual and moral values, such as honesty, integrity, kindness, compassion and piety. Fed with. His disciples and close comrades played an important role in this noble work.

A manuscript copy of “Divani Hikmat” [14] contains a proverb nicknamed Sayyid ota, mixed with the works of followers such as Khalis and Kul Sulayman. We think that this nickname belongs to Sayyid Ata, one of the famous murids of Zangi ota.

Sayyid ota was one of the historical figures who played an important role in the history of ethnic formation of the Uzbek people. According to the History of the Four Nations, Sultan Muhammad Uzbekkhan, who ascended the throne of the Golden Horde in 1312-13, converted to Islam in 1320. After that, due to the unseen gesture of Sayyid Ata, Uzbekkhan and his people moved to Movarounnahr. There he called the rest ‘stay’, meaning ‘left’. They were called Uzbeks because they were Uzbeks, the captain and king of the visitors. For this reason, people from that time began to be called Uzbeks. When they arrived in Turkestan, the Turkic peoples living on this land joined the Uzbek nation over time due to their closeness to them. All Uzbeks who came with Uzbekkhan and Sayyid ota were disciples of Sayyid ota [12, p. 225]. It is also noted that these events are recorded in the book "**Maqamati Sayyid ota alayhir rahma wa-r-riza**" [12, p. 225].

Zangi ota and khaliphs played an important role in the Islamization of the eastern part of Dashti Kipchak and the Mongol-Turkic peoples in Western Siberia. It should not be forgotten that during this period the Kubraviya and Khojagon sects also worked in the same direction in Turkestan. This process further accelerated the liberation movement of the peoples living under Mongol oppression, creating the need to build a new state. This historical task was performed by the great commander Amir Temur, who appeared on the stage of history in the second half of the XIV century. He founded the Timurid state in the 1370s. Ahmad Yassavi treated his personality with special reverence and respect and built a huge mausoleum over his tomb in 1394-1395. He asked for spiritual help from the spirit of Yassavi before each decisive battle. For example, in the battle of Amir Temur with Yildirim Boyazid in Ankara in 1402, he reads the following lines from the authority of the great *pir*:

*Yaldo kechani sham'i shabiston etgon,
Bir lahzada olamni guliston etgon.
Bas, mushkul ishim tushibdur oson etgon,
Ey barchani mushkulin oson etgon.*

Amir Timur says: “I remembered this rubai. When I fought against the army of the Roman emperor (Sultan Yildirim Boyazid), I read it seventy times and won” [17, p. 80].

Alisher Navoi writes in “Nasayim ul-muhabbat” that Amir Timur went to the conversation of Khoja Boyazid, a descendant of Khoja Ahmad Yassavi: He ordered the disciples to make halva. After greeting Beck, he said, "Hello first, then the middle of the meal, and finally the word!" Filhol pulled the halva. When this happened, Bekka became a murid, made an anchor and did a lot of awqaf” [4, p. 421].

Through such examples, we see that in the formation of the Timurid kingdom, founded by the great Amir Temur, the spiritual support of Khoja Ahmad Yassavi and the representatives of the Yassavi sect.

Abdurauf Fitrat started the field of Uzbek Yassavi studies with his articles "Ahmad Yassavi", "Investigations on the poets of the Yassavi school". Therefore, we can rightly call him the first Uzbek Yassavi scholar. Also, his language, style, and his thoughts on the continuation of the school of wisdom under the influence of Yassavi prepared the ground for further research in the field of Yassavi studies.

Abdurauf Fitrat in his study "Chagatay literature" called the literature of XIII-XVI centuries by this name and divided it into three parts: epic literature, Yassavi literature, palace literature [2, p. 38]. Ahmad calls the literary direction that continued under his influence after Yassavi "Yassavi literature".

F.Kopruli, A.Fitrat, A.Saadiy, D.S.Trimingham, V.V.Bartold and other scholars such as called the followers of Ahmad Yassavi "followers of Yassavi", "poets of the Yassavi school", and called this literary event "Ahmad Yassavi school of literature", "Yassavi traditions".

The researches of our well-known Yassavi scholars, such as E.Rustamov, O.Usmanov, I.Hakkul, N.Hasan, also emphasize that a number of Yassavi followers grew up and created in the genre of wisdom.

The conclusion is that in the XII century the Yassavi literature was founded as a result of the continuation of the tradition of Yassavian mashayiks, such as Suleiman Hakim ota, Yusuf Bayzavi, Bobo Mochin, Hubbi khoja, Taj khoja, which began their *pirs*. This tradition did not disappear in the XIII-XIV centuries. During the Mongol invasion, *Zangi ota* and his disciples propagated moral and universal ideas. The XII-XIV centuries are the first period of Yassavi literature. Investigating how Yassavi literature has continued in recent centuries is one of the important tasks in the field of Yassavi studies.

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