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## ABOUT THE LANGUAGE CHARACTERISTICS OF “DIVAN-I HIKMAT”

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### ABSTRACT

*Ahmad Yassavi's religious and mystical views and teachings have influenced the Turkic peoples for centuries. The life and creative activity of this great man have been widely studied not only in Uzbekistan, but also around the world. Various controversial comments have been made about this going on. An in-depth study and objective assessment of Yassavi's wisdom is one of the most important issues facing Yassavi today. Research in this area is particularly important in Turkey. This article examines the work done in Turkey on the language, idea and expression of "Divan-i Hikmat". The researches of Turkish scientists were analyzed and a detailed opinion was expressed.*

**KEYWORDS:** *Hoja Ahmad Yassavi, "Divan-i Hikmat", language, didactics, Turkish language, Qarluq dialect, tasavvuf - mysticism, hikmat-wisdom.*

### INTRODUCTION

The word wisdom appears in several places in the verses of the Kuraan [1]. Ahmad Yassavi writes in “Divan-i Hikmat” that “*hikmat aytdim* - I said wisdom”. Scholars believe that Yassavi did not name his poems “wisdom” himself, but later by his disciples. Given that the oldest manuscript of the “Divan-i Hikmat” dates back to the 17th century, it is difficult to know whether these ideas are true or false due to the lack of sources of the same content from the Yassavi period. Fuat Koprulu writes that from the 10th century onwards, religious and mystical poems were called “wisdom” [2, p. 119]. According to Kemal Erarslan, in the time of Yassavi, it was common to call such poems “wisdom” [3, p. 33].

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## THE MAIN FINDINGS AND RESULTS

One of the important features of Ahmad Yassavi that should never be forgotten was his role in the development of the Turkish language. As much as Yassavi was Islamic in nature, his form and language were equally national [4, p. 224]. Although Arabic and Persian were the languages of religion, science and creativity at that time, and he knew these languages perfectly Emak Ushanmaz, who preferred Turkish in his religious and mystical activities, used the words used in “Divan-i Hikmat” in his research. He writes that 763 of them are Arabic words, 588 are Persian words and the rest are Turkish words [5].

He was the first to raise his mother tongue to the status of the language of knowledge - the language of knowledge, teachings, love and wisdom. The *Sahroi* (a Turkic tribe living in the desert) preferred to propagate the basics of Islam to the Turkic tribes in a style close to folk songs, in the Turkic language, in the form of proverbs. He infused the spirit of Islam into Turkish mystical literature by pouring his simple, vernacular wisdom with a high mystical idea and a hymn of divine love. The aim of Shamanism was to propagate and teach the science of *irshad* and *tawhid* to the people under the influence of religion. According to Fuad Koprulu, the content of proverbs is based on religious and mystical ideas, and the form is based on national elements.

Manuscripts and printed copies of the “Divan-i Hikmat” published in different years, also contain a number of proverbs written by Yassavi dervishes and not belonging to Ahmad Yassavi. As a result, proverbs have been partially deviated from the original, and have changed in terms of language and expression. As the Kazakh scholar Dosay Kenjatay points out, the spirit and meaning of wisdom belong to Yassavi [6, p. 119].

The question of Yassavi’s relevance to proverbs, as well as ideas about language and style of expression, have always been relevant. To date, many Uzbek, Kazakh, Turkish, Russian and European scholars have studied the language of proverbs. Various controversial views have been expressed in this regard. Scholars have cited the lack of an old and reliable copy of the “Divan-i Hikmat” as close to the Yassavi period as the main reason.

The wisdom in the existing copies does not fully reflect the language of Ahmad Yassavi. As Kemal Erarslon rightly points out, “although the content of the proverbs was preserved by the dervishes of the Yassavi sect, over time the language changed and assimilated some local linguistic features. For example, in the Tashkent manuscript the features of the Uzbek language, in the Kazan edition the features of the Kazan-Tatar language are immediately noticeable. At the same time, it is impossible to make a definite judgment until we have at least a copy of the 12th or 13th century proverbs” [3, p. 38]

While discussing the language of the “Divan-i Hikmat” some scholars consider it to be a common source for the Turkic-speaking peoples, while others have suggested that it was written in the Central Asian Karakhanid (Haqqani-Qarluq) language or Chigatay Turkic [7]. “Divan-i Hikmat” is the main and most ancient source of Turkish mystical literature after “Kutadgu Bilig”. According to Fuat Koprulu, “Divan-i Hikmat” is written in the same dialect as “Kutadgu Bilig” in terms of general linguistic features, that is, Qarluq dialect - in the literary language of Khaganate [8, pp. 144-145]. Ahmet Jafaroglu writes that the proverbs about Yassavi reflect the features of the 15th century Turkic language [9, pp. 81-84].

According to Yassavi scholar Nodirkhan Hasan, in order to draw a clear conclusion about the language of Ahmad Yassavi's wisdom, it is necessary to study the poems in "Divan-i Hikmat" in linguistic comparison with the works of the Karakhanid period [10, pp. 1345-1354].

There are also opinions that Ahmad Yassavi's wisdom is far from art. In particular, Fuad Kopruli compares the work of Ahmad Yassavi with the lyrical skills of mystical scholars such as Fariduddin Attar, Mawlana Jalaliddin Rumi and Yunus Emro. Ahmad Yassavi is a preacher who is well versed in mysticism, but far from being a poet. "Divan-i Hikmat", on the other hand, is written in a more didactic way than a poetic mystical work, a style of expression that is very simple and far from artistic [11, p. 195].

In Uzbek literature, Ahmad Yassavi's wisdom has been denounced as a poet who sang the interests of the upper class, incited the oppressed people to submit to the oppressors, a secularist and a reactionary poet without a thorough analysis of their content. Strong opinions were expressed, looking for illogicality in the ideas put forward in their proverbs. In this regard, the scientist Ergash Rustamov gave an objective assessment of Yassavi and his work, emphasizing that he was not a reactionary poet [12, pp. 184-196].

As the literary scholar Ibrahim Hakkul rightly assessed, in order to evaluate Yassavi's work objectively and to study and analyze it at the required level, first of all, it is necessary to have a correct and deep understanding of its historical contribution to the religious, spiritual, moral and spiritual life of the Turkic peoples [13, p. 5].

The above-mentioned views of F. Kopruli have caused various debates and discussions among Turkish scholars. A number of scientists have commented on this [14].

In particular, K. Erarslan, on the one hand, disagrees with Kopruli, but on the other hand, does not agree with the scholar's views: The main idea of Ahmad Yassavi's wisdom was to propagate the subtleties of the Yu sect to his murids. Accordingly, it should be taken for granted that proverbs are far from artistic and simple because they have a didactic nature. But the sincerity of the expression and the enthusiasm of the Sufi proverbs save them from being mere poetry [15, p. 36]. Atham Jabaji oglu considers Kopruli's remarks to be an indictment of Yassavi's wisdom [16, p. 92]. Commenting on the debate, Hayoti Bija wrote that he did not agree with Kopruli [17, pp. 29-41]. Although Fuad Kopruli once said that this was perfectly normal for a work written for the simple and primitive people of this period, who could not completely get rid of the customs of Buddhism, these views of the scientist were not taken into account [11, p. 145-161, 214-221, 195].

## CONCLUSION

Commenting on the views of the above scholars, Najdad Shangun said: "Divan-i Hikmat" is a book that is well-versed in Persian and Arabic literature, open to the influences of Greek philosophy, and at least slightly inspired by Indian thought. Hoja Ahmad Yassavi was able to convey all this knowledge to the broad masses of the newly converted people, based on the possibilities of the Turkish language at that time and the level of his poetic ability. In light of this, it is important to be fair in evaluating "Divan-i Hikmat" in terms of language, expression and style" [18, p. 263].

Despite changes in language and meaning over the centuries, “Divan-i Hikmat” has retained its original meaning. Otherwise, Yassavi’s poems would have been quickly forgotten. One of the main reasons why Yassavi’s wisdom has survived for centuries and has served as a source of influence for many other artists is its predominance of religious-mystical and didactic essence over literary content [19, p. 168-169].

No matter what dialect the “Devoni Hikmat” belongs to, it is valuable and valuable to all Turkic peoples, first of all, because it interprets the principles of Islam and mystical ideas. The simplicity and populism of its expression is a vivid example of this.

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