

THEORETICAL AND AESTHETIC FOUNDATIONS OF THE YASSAVI SCHOOL AND TYPOLOGY OF LITERARY INFLUENCE

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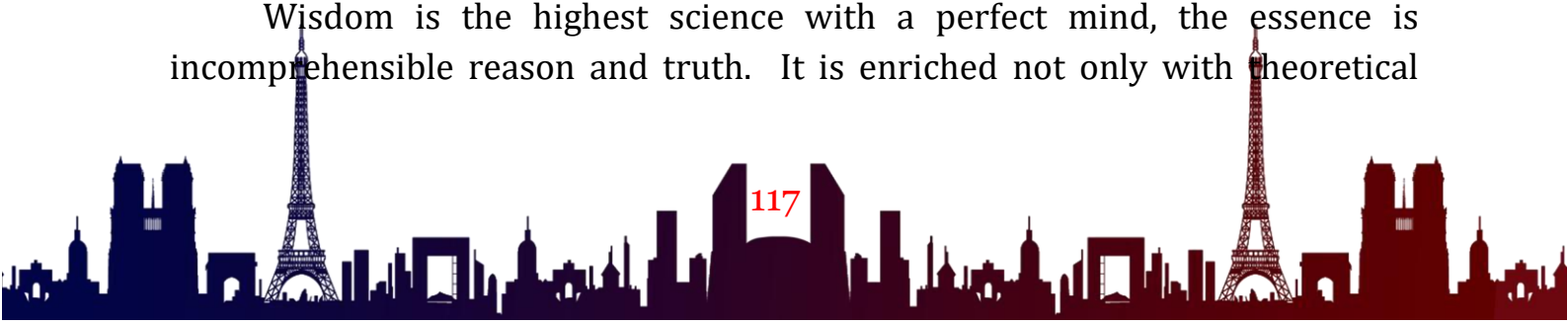
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Annotation: *This article analyzes the factors behind the formation of the Yasawi school, its theoretical and aesthetic principles, and its role in the development of Turkic literature. The ideological and artistic features of Khoja Ahmad Yasawi's work, the reflection of Sufi views in poetry, the poetic possibilities of the hikmah genre, and its spiritual and educational significance are highlighted. Also, the influence of Yasawi's traditions on the literary processes of the later period, the specific aspects of literary succession and the typology of literary influence are studied on a scientific and theoretical basis. The article reveals the important role of the Yasawi school in the development of literary thinking, moral and aesthetic views, and Sufi literature of the Turkic peoples.*

Keywords: *Yassawiism, Sufism, wisdom, irfan, enlightenment, tariqah, succession, typology, poetics, tradition, aesthetics, heritage.*

It is known from history that Khoja Ahmad Yasawi left an indelible mark on the history of the Turkic peoples with his spiritual and educational views and poetry. He expressed his educational and moral concepts mainly through his wisdom. The literary and mystical school formed under the influence of Ulugh Beg's teachings united many poets around a single tradition. The main feature of this school is to convey educational thoughts and ideas to the masses in a folk language, in a poetic form. One of the important layers of Uzbek classical literature is the tradition of wisdom. The genre of wisdom appears in Eastern literary thought as a literary phenomenon that embodies moral and philosophical content, mystical symbolism, and a folk style of expression. Khoja Ahmad Yasawi and his school play a special role in the formation and strengthening of this tradition. The tradition of wisdom founded by Yasawi was continuously continued by his followers in subsequent centuries, becoming one of the important sources of Uzbek literary thought.

Wisdom is the highest science with a perfect mind, the essence is incomprehensible reason and truth. It is enriched not only with theoretical



knowledge, but also with life experience, ethics and divine concepts, and reached its peak in the works of thinkers such as Ahmad Yasawi. The word "hikmat" is Arabic and is related to "Kitab" and "Wisdom" in the Quran, it is said that Allah gives wisdom to whom He wants. Fitrat also recognized this issue as an urgent topic at the beginning of our century. Acknowledging that the Yasawi school gathered many poets, he emphasizes that "the works of these Yasavi poets, whether they are themselves, have not yet been fully known and examined".

The Yasawi school turned hikmah into a continuous tradition of folk spirituality. Khoja Ahmad Yasawi (XII century) as the founder of the hikmah tradition laid a solid foundation for Turkic Sufi literature. His work "Devoni Hikmat" is a classic example of the hikmat genre, in which the ideas of Islamic mysticism are expressed in a simple and impressive style that corresponds to the mind of the Turkic people. In Yasawi's hikmat, the issues of divine love and the path of enlightenment, purification of the soul and renunciation, the relationship between the servant and the Truth, and human perfection form the main ideological direction. In this regard, Yasawi's wisdom served the national formation of mystical, enlightenment poetry in Uzbek literature. An important feature of Yasawi's school is the system of continuity formed on the basis of the mentor-apprentice tradition. In the period after Yasawi, his students and spiritual followers continued the tradition of wisdom. Followers of the Yasawi school developed this tradition by multiplying and disseminating wisdom in oral and written form, adapting Sufi ideas to the local cultural environment, and expanding the scope of themes and images while preserving the poetics of wisdom. For example, in the work of Suleiman Bakirgani (Hakim-ata), Yasawi's teachings were continued, and the moral and educational tone in the wisdoms was further strengthened. This situation shows that the tradition of wisdom is enriched in content over time.

The tradition of wisdom, formed through the Yasawi school, became a vital component of Sufi poetry in Uzbek classical literature in subsequent centuries. The genre of wisdom has gained a stable position in the literary process due to its proximity to folk taste and literary thinking, its role as a means of spiritual and moral education, and its expression of the synthesis of mystical and artistic thinking. Along with the tradition of hikmat and hikmat writing, a new genre of hikmat entered our classical literature. The tradition of hikmat served not only as an independent genre in Uzbek literature but also as an ideological foundation for subsequent classical poetry, Sufi lyric poetry, and didactic literature.

Choosing poetry as a means of propaganda, Khoja Ahmad Yasawi did not imitate Arabic and Persian Sufi literature, but founded a new poetic genre called "hikmat." The genre of hikmat emerged on the basis of the form of ancient Turkic poetry (poetic structure, meter, rhyme) and performance features. It is known that M. Kashgari's work "Dīwān Lughāt al-Turk" contains the most quantitative examples of poetic forms and meters named "lughāt." This indicates that it was quite popular among the people and was widely used. Ahmad Yasawi expressed a certain part of his wisdom in this meter.

In modern literary studies, the tradition of wisdom and the work of the followers of the Yasawi school are studied on the basis of historical-typological, mystical-philosophical, philological-poetic approaches. In research, the genre of hikmah is evaluated as a significant literary phenomenon reflecting the national roots, spiritual heritage, and moral values of Uzbek literary thinking. There is also a study that proves the emergence of the tradition of writing hikmats under the influence of the work of Ahmad Yasawi, which gradually continued from the 12th century to the 19th century based on the work of the poets who wrote hikmats. In his study titled "Chigatai Literature," Abdurauf Fitrat calls Uzbek literature of the 13th–16th centuries by this name and divides it into three parts: dastan literature, Yasawi literature, and palace literature. He calls the literary direction that continued under his influence after Ahmad Yasawi "Yasawi literature." It is known that after Khoja Ahmad Yasawi, a tradition of saying wisdom in the style and spirit he initiated appeared.

Turkish scholar F. Köprülüzoda in his book "Early Sufis in Turkish Literature" reflects the manaqib and historical life of Ahmad Yassawi, his order, his caliphs, his work "Devoni Hikmat" and his views on the scale of his influence. In the section of the work titled "Yassawi and His Followers," he mentions the names of such Central Asian poets as Suleiman Bakirgani, Kul Shamsiddin, Khudoydod, Ikani, Kul Ubaydi, Fakiri, Bayza, Behbudi, Shuhudi, Kul Sharifi, Gado, Ghazali, Tufayli, Qasim, Mashrab, and Huvaydo, who wrote wisdom following the "great pir." In this section alone, he expresses his opinion on the following issues related to this topic:

1. After Khoja Ahmad Yasawi, among the dervishes of his order, it became a tradition to write wisdom in his style;
2. The tradition of Yasawi's wisdom continued until the beginning of the 20th century;

3. The widespread use of the aruz meter by Yasawi's followers, along with the finger verse system, began to be implemented in the 16th century, that is, after Navoi's time;

4. The fact that writing Sufi wisdom like Ahmad Yasawi is not only a literary and individual creative phenomenon, but has become a unique etiquette of Yasavi.

It can be understood that Fuad Köprülü calls this issue "Yassavi's followers," not "Yassavi's school of literature," "Yassavi school poets," like Abdurauf Fitrat and Abdurahman Saadi. He prefers to approach the issue not from the point of view of the literary school, but from the perspective of continuity and tradition.

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