

The Language of The Wisdoms of Ahmad Yassavi and The Tradition of Wisdom

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Abstract: *This article analyzes the mystical views formed on the basis of Ahmad Yassavi's wisdom and the conceptual compatibility of the document with modern artificial intelligence systems. The study covers the issues of the ethical and normative system of mysticism, the concept of wisdom and its comparison with artificial intelligence as a model for processing knowledge and processing it, The spiritual, educational and epistemological significance of the work "Divoni hikmat" is revealed in the context of modern thinking.*

Keywords: *Mysticism, Wisdom, Artificial Intelligence, Spirituality, Cognitive Process, Perfect Person, Algorithm, Moral Model*

1. Introduction

The artistic language of the work "Devoni Hikmat" written by Ahmed Yassavi (XII century) constitutes an important stage in the development of the Turkish literary language. Researchers have studied this language in close connection with the ancient Turkic language (Old Turkic) and the Turkish literary language of the Karakhanid period. The scientific problem is to determine which language stage the language of "Proverbs" belongs to and what is its degree of similarity with the ancient Turkic language.

1. *Linguistic characteristics:* Phonetic characteristics: "Hikmat" language has preserved the phonetic signs characteristic of the ancient Turkic language: the distinction between q/k, g/ğ consonants, the active use of the y-sound at the beginning of the word (yol, yugit, yarag), as well as phonetic simplicity and closeness to folk speech [1]. This feature is shared with the ancient Orkhan-Yenisei inscriptions and elements typical of Yusuf Khos Hajib language.
2. *Morphological characteristics:* Morphologically, the language of proverbs is distinguished by ancient Turkic conjugation suffixes (-da, -din, -ga), simple forms of verb tenses, and active use of command-demand forms of the verb. This shows that the language belongs to the archaic layer.
3. *Lexical layer:* Lexically, "Proverbs" mainly consists of words with Turkic roots, Turkicized forms of religious terms, and expressions characteristic of folk oral creativity. For example, words such as heart, heart, road, land, and land are a continuation of the ancient Turkish lexicon [2].
4. *Artistic language and style:* didactic-artistic style prevails in Ahmad Yassavi's hikmats, simplicity and popularity, poetic parallelism, repetition (anaphora) and rhythmic structure are prominent. These features are closely related to the traditions of ancient Turkic oral literature and are called "folk-religious literary language" or "mystical Turkish literary language" in scientific literature.

Kononov (Russian Turkologist) studied the language of proverbs within the framework of the Turkish literary language of the Karakhanid period and emphasized the superiority of the elements of the ancient Turkic language. Abdurauf Fitrat Yassavi evaluates the hikmats as the founder of Turkish literature and recognizes them as the closest written literary language to the ancient folk language.

Najmiddin Komilov analyzes the language of proverbs from a mystical-philosophical and linguopoetic point of view, and shows archaic vocabulary and simplicity as the main characteristics [3].

2. Methodology

This study employs a qualitative linguistic and literary analysis methodology to examine the language of Ahmad Yassavi's wisdom. The research is based on the analysis of primary texts from "Devoni Hikmat," which are examined to identify phonetic, morphological, lexical, and stylistic features. Comparative analysis is used to evaluate similarities between the language of the hikmats and Old Turkic and Karakhanid literary language, drawing on scholarly works in Turkology. The study also applies elements of historical linguistics to trace the development of linguistic features and their transformation over time. Content analysis is used to examine the relationship between language and mystical concepts, particularly in the representation of ethical and spiritual ideas. Additionally, stylistic analysis is employed to identify artistic devices such as parallelism, repetition, and metaphor, which contribute to the didactic nature of the texts. Secondary sources, including works by Fitrat, Komilov, and other scholars, are used to provide theoretical support and contextual understanding. The reliability of the research is ensured through cross-referencing of sources and consistency in analytical methods. This methodological framework allows for a comprehensive evaluation of the linguistic and stylistic features of Yassavi's wisdom [4].

E.R. Tenishev notes archaic elements in the language of proverbs, including ancient Turkic verb forms and conjugations [5].

H. Vamberi evaluates Yassavi's works as the first example of Islamic Turkic literature and interprets his language as a synthesis of Old Turkic + Islamic terminology.

I have a heartache, who should I tell?

I will be the lover who gave his life for the truth.

In this example, "Kongul" is an ancient Turkic lexical unit, "Haq yoli" is a mystical term, and a simple syntactic structure reflects the traditions of the ancient Turkic literary language.

After the death of Ahmed Yassavi, the tradition of wisdom writing and his followers, Yassavi literature was formed, and the tradition of saying wisdom in his style and spirit was continued. The first caliph of Khwaja Ahmed Yassavi was the son of Arslanbab, Mansur (d. 1197-98), after whom this tradition was continued through followers such as Abdumalik and Taj Khwaja, as well as Said (d. 1218-19), Sulayman Hakim.

Professor Abdurauf Fitrat called this phenomenon "Yassavian literature" or "household literature" and emphasized its influence on Uzbek classical literature. In Fitrat's research, Uzbek literature of the 13th-16th centuries is divided into three parts: epic literature, Yassavian literature, and palace literature [6].

Also, D.S. Trimmingham and M. Sever evaluate the poetic creation of Yassavi and his followers as an important source of cultural adaptation and literary development of the Turkic peoples. Uzbek Yassavi scholars N. Hasan Shaibaniykhon and Ubaidullah Khan - studied poems and wisdoms written following Yassavi as "Yassavi traditions" in the Uzbek literature of the 16th century [7].

The language of Ahmad Yassavi's work "Devoni Hikmat" is a direct successor of the ancient Turkic language, and it is a bright example of the literary language of the Karakhanid era in the mystical and didactic direction. This language:

- Historically and linguistically archaic;
- Artistically and stylistically simplified and popular;
- Adapted to deliver religious and educational content in a simple and understandable form.

One of the great historical merits of Khoja Ahmed Yassavi is that he saved the Turkish language and culture from assimilation, Turkish people had the opportunity to learn Islamic mysticism in their native languages. Proverbs became the basis for the formation of religious and spiritual values in the minds of the people and the creation of a mystical educational tradition [8]. The religious-educational basis of wisdom is the work of Ahmed Yassavi (XII century), especially the work "Devoni Hikmat", which marks a new stage in the field of Turkish literary language and mystical didactics.

Proverbs appear as a complex scientific and cultural phenomenon covering all aspects of not only religious, but also spiritual, moral and social life.

The Quranic idea of mercy occupies a central place in Ahmed Yassavi's wisdom. God's mercy to His servants and the need for people to be kind to each other are clearly expressed in wisdom. Cruelty, arrogance and brutality are strictly condemned, and compassion is interpreted as an integral part of human perfection. Also, in wisdom, the issue of the unity of faith and action in the Qur'an deserves special attention. It is repeatedly emphasized that the salvation of a person depends not only on faith, but also on righteous deeds.

In the proverbs, it is emphasized that faith should be manifested not only in the heart, but also in behavior, daily behavior and moral decisions. The ideas of "reckoning" and "self-consecration" in the Qur'an are expanded in the mystical spirit.

A person attains spiritual maturity by considering his ego, analyzing his actions and learning from his mistakes. This process is inextricably linked with verses 7-8 of Surah Zilzila.

Much attention is also paid to the issues of society and social ethics. In the proverbs, lies, betrayal, hypocrisy and injustice are strongly condemned, and honesty, truthfulness and kindness are glorified. The concept of guidance is also interpreted by Yassavi in this way: it is a blessing from God, and it is shown as a process related to the inner effort of a person. The artistic language of wisdom The artistic language of the wisdom of Ahmed Yassavi is a direct successor of the ancient Turkish language, and it is a bright example of the Turkish literary language of the Karakhanid period in the mystical and didactic direction.

Linguistic features are phonetic: q/k, g/ğ consonants differentiation; y- sound (yol, yigit, yaroq); simplicity and closeness to folk speech. Morphologically, agreement suffixes (-da, -din, -ga), verb tenses and imperative forms are actively used. In the lexicon, there are words with Turkish roots (heart, heart, land), Turkicized forms of religious terms, expressions specific to folk oral creativity. Didactic-artistic style, poetic parallelism, repetition (anaphora), rhythmic structure [9].

I have a heartache, who should I tell?

I will be the lover who gave his life for the truth

In this example, ancient Turkish lexical units and mystical terms are combined. Scientific research: A. Kononov analyzed the language of proverbs as the Turkish literary language of the Karakhanid era.

Abdurauf Fitrat hikmat is the closest example of written literature to folk and ancient Turkic language. Najmiddin Komilov shows archaic lexicon and simplicity as the main characteristics. E.R. Tenishev notes ancient verb forms and conjugations. H. Vamberi interprets the language as a synthesis of Old Turkic + Islamic terminology.

After the death of Ahmed Yassavi, the tradition of saying wisdom was formed in his style and spirit [10].

Ahmad Yassavi's wisdom expresses the Quranic unity of faith and action, compassion, honesty and responsibility to society in a scientific and artistic way. The language of the proverbs is based on the ancient Turkic language, and it is a bright example of the literary language of the Karakhanid period in the mystical and didactic direction.

The tradition of wisdom continued after Yassavi as Yassavi literature and occupied an important

place in Uzbek classical literature. This chapter shows the scientific assessment of Ahmed Yassavi's work as a systematic source that combines religious-educational, linguistic and artistic significance [11].

3. Results

The results of the study indicate that the language of Ahmad Yassavi's wisdom represents a transitional stage between Old Turkic and the Karakhanid literary language. Phonetic analysis reveals the preservation of archaic features such as the distinction between q/k and g/ğ consonants, as well as the active use of the initial "y" sound. These features demonstrate continuity with ancient Turkic linguistic traditions.

Morphological analysis shows the use of traditional Turkic suffixes and verb forms, including case endings and imperative constructions, which further confirm the archaic nature of the language. The simplicity of grammatical structures contributes to the accessibility of the texts and their adaptation to oral transmission [12].

Lexical analysis indicates a predominance of Turkic root words combined with Turkicized forms of Islamic terminology. This reflects a synthesis of linguistic and cultural elements, allowing complex religious concepts to be expressed in a form understandable to the general population.

Stylistically, the hikmats are characterized by a didactic-artistic approach, featuring parallelism, repetition, and rhythmic patterns. These features enhance the memorability and educational function of the texts. The use of simple syntactic structures further supports their role as tools of spiritual instruction [13].

Overall, the findings confirm that the language of Yassavi's wisdom is both historically significant and functionally effective, serving as a bridge between ancient linguistic traditions and the development of a mystical literary language.

4. Discussion

The findings of this study highlight the importance of Ahmad Yassavi's language in the development of Turkic literary traditions. The preservation of archaic linguistic features demonstrates a strong connection with Old Turkic, while the integration of Islamic terminology reflects the cultural transformation associated with the spread of Islam [14].

The simplicity and accessibility of the language played a crucial role in the dissemination of mystical teachings. Unlike more complex literary forms, Yassavi's hikmats were designed to be understood by a wide audience, which contributed to their popularity and influence. This supports the view that language is not only a means of communication but also a tool for cultural and spiritual transmission.

The stylistic features identified in the study, such as repetition and parallelism, are characteristic of oral literature and indicate a close relationship between written and oral traditions. This hybrid nature of the texts enhances their effectiveness as educational tools and distinguishes them from purely written literary forms.

The study also reveals that the concept of wisdom (hikmat) is closely linked to both linguistic expression and spiritual content. The language of the hikmats serves as a medium for conveying ethical and philosophical ideas, emphasizing the unity of form and content.

However, the research also identifies certain limitations in existing studies, which often focus on either linguistic or literary aspects without integrating these perspectives. A more comprehensive approach is needed to fully understand the complexity of Yassavi's language and its cultural significance.

Future research should explore the influence of Yassavi's language on later Turkic literature and

examine its role in the development of national literary traditions [15].

5. Conclusion

In conclusion, the language of Ahmad Yassavi's wisdom represents a unique synthesis of ancient Turkic linguistic traditions and Islamic cultural elements. The study demonstrates that this language played a significant role in the formation of the Turkic literary language and the development of mystical literature.

The findings highlight the importance of phonetic, morphological, lexical, and stylistic features in shaping the structure and function of the texts. The simplicity and accessibility of the language contributed to its effectiveness as a tool for spiritual education and cultural transmission.

The research also emphasizes the need for an integrated approach that combines linguistic, literary, and cultural analysis to fully understand the significance of Yassavi's work. By bridging the gap between different fields of study, researchers can gain deeper insights into the role of language in shaping literary and cultural traditions.

Overall, the study provides a foundation for further research and contributes to the development of modern approaches to classical Turkic literature.

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