

## INFLUENCE OF AHMED YASSAWI'S TEACHINGS ON THE WORKS OF KARAKALPAK CLASSICAL POETS

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Karakalpak literature, as an integral part of Turkic spirituality, has incorporated the ideas of Sufi teachings while continuing the folklore and written traditions. This article analyzes the reflection and spiritual influence of Khoja Ahmed Yassawi's teachings in the works of Karakalpak classical poets.

Karakalpak literature is closely connected with the language, history, and traditions of the Karakalpak people. Like the literature of other Turkic peoples, Karakalpak literature is based on a rich folkloric foundation and has also developed written literature encompassing Sufi, religious, and ethical themes. The Yassawi tariqa, founded by the poet Ahmed Yassawi, spread widely in Central Asia and Turkestan. The influence of this teaching reached Karakalpak lands and shaped the spiritual world of poets and religious figures there.

The Turkic language in "Diwani Hikmet" was formed on the basis of Oghuz-Kipchak. Since this language was close to the foundation of the Karakalpak language, Yassawi's wisdom was understandable and relatable to Karakalpak poets. The Yassawi-style aruz and syllabic verse meters, along with their religious-philosophical content, are also evident in Karakalpak poetry. Karakalpak poets, following the Yassawi order, also focused more on topics such as morality, repentance, the transience of the world, drawing closer to Allah, and controlling desires.

Spiritual and didactic messages are more prevalent in the works of Karakalpak classical poets Azhiniyaz and Berdakh. This reflects the influence of Sufi literature, including Yassawi's teachings. The classical Karakalpak poet Azhiniyaz considered Makhtumkuli his mentor and wrote his works emulating Pyragy. Meanwhile, Makhtumkuli dedicates wisdom to Yassawi, calling him his guiding light. As can be seen from this, Azhiniyaz Kosybayuly is directly connected to Yassawi. The themes of the poet's works are identical to those of Ahmed Yassawi.

The main part of Azhiniyaz's works prioritizes the theme of love for Allah and the desire to see Him. For example:

Nazlı dilbar senseñ wafalı jánan,  
Húsnínniń ráwishine bolarman hayran,  
Shiyrin janım bolsa yolında qurban,  
Sendin ózge sáwir yarım yoq meniń.

In English:

You are a tender, endearing, faithful soul,  
I am astounded by the beauty of your grace,  
If my sweet life were sacrificed for your path,  
I have no beloved other than you.

In this exquisite example of the poet's profound lyrical poetry, lines characteristic of classical Sufi lyrics, such as sacrificing oneself on the path of love, are masterfully presented. "Zhanan," a word of Persian origin, means "Possessor of the Soul."

The poet expresses his love for Allah, the owner of the soul. "Sacrificing oneself for Your Path" is a true sign of love, conveyed in Sufi poetry through the metaphor of overcoming one's desires and attaining knowledge of the Creator. In these verses, we can observe the poet's delicate sensitivity, artistic mastery, and complete command of classical Turkic poetry traditions.

Bársheni yaratqan qadir qudayım,  
Berseń bul bendeńe haqlıq jolın ber,  
Igri júrsem artar meniń gúnayım,  
Bul qalbime tuwrılıqtıń nurın ber.

In English:

Almighty God, Creator of all,  
If You grant, bestow upon this servant the path of truth,  
Should I stray, my sins will multiply,  
Illuminate this heart with the light of righteousness.

Berdaq Gargabayuly, a prominent poet of Karakalpak literature, addresses the issues of inner dialogue between God and humanity, repentance, striving for justice, and liberation from sin in the aforementioned poetic lines. Here, the basic principles of Sufi poetry are observed.

The striving for spiritual light in the heart, the search for God's straight path, and the feeling of self-purification and perfection through fear of sin are reflected.

Berdaq is a classic poet who elevated and enriched Sufi poetry in Karakalpak literature to a spiritually higher level. This work is embellished with religious-ethical, deep human philosophical, and Sufi symbolism. Although both Ahmet Yassawi and poet Berdaq lived in two eras, their works share common spiritual ethical ideas, religious-philosophical content, and Sufi-oriented views. The poet Berdaq wrote in the Sufi philosophical poetry and lyrical genre, and in the essence and content of his works, the issues of being faithful, not committing injustice, and serving the people were at the forefront. He continued the tradition of Khoja Ahmed Yasawi and elevated Karakalpak literature to a higher level.

The spiritual legacy of Ahmet Yassawi is clearly visible in the works of Azhiniyaz and Berdaq. They preserved Sufi traditions and classical examples of Turkic literature, creating and artistically conveying them in the Karakalpak language. Through the spiritual teachings and philosophy of Ahmed Yassawi, Berdaq sought to address the everyday life and spiritual-ethical issues of the people in his poetry.

The spiritual, ethical, and aesthetic influence of Khoja Ahmed Yasawi's legacy is clearly evident in the works of Ajiniyaz and Berdaq. They artistically conveyed Yassawi's Sufi philosophy in the context of Karakalpak literature and continued the tradition of Turkic literature with content calling for spiritual perfection.

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