



## Wisdom in the Work of Qul Ubaydi

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**Annotation:** In this article, the life path and creativity of Ubaidullah Khan, who wrote poems under the pseudonym of Ubaidi, a prominent representative of the Shaibani family, and the fact that he is a worthy follower of the wisdom tradition started by Ahmed Yassavi, a skilled calligrapher, and a brilliant poet are revealed. There is also information about Ubaydi's "Proverbs" work.

**Key words:** Ubaidullah Khan, wisdom, Yassavi, Zullisonayn, calligrapher, copyist, "Kulliyot"

Abulghazi Ubaydullah Bahadirkhan, the great-grandfather of the founder of the Uzbek state in Dashti Kipchak, son of Bukhara governor Mahmud Sultan, is one of the famous figures who played a major role in the literary and cultural life of Movarounnahr in the 16th century. From the Shaybani dynasty, the nephew of Muhammad Shaybani Khan, the son of Mahmud Sultan. According to his father's request, Khoja Ubaidullah Ahror gave him his name. He received his first lesson in Sufism from his father's elder, Maulana Muhammad Qazi. Ubaidullah Khan was mentored by the famous scholars of his time, Fazlullah ibn Rozbehan, Makhdumi Azam, Maulana Khoja Muhammad Sadr and others. In particular, the statesman and general Amir Abdula Yamani (known as Mir Arab in Bukhara) gave him lessons in military art and took him as a murid. of Khorezm and Bukhara, died in Kunduz, Urusbek Dormon was appointed as his father. Ubaidullah Khan's uncle took part in Shaibani Khan's military campaigns in Khorezm, Balkh, Herat and Mashhad. First, Ubaydullah Khan, who was defeated in the battle in 1511, went to fight against the enemy and won the battle of Koli Malik and captured Bukhara and Samarkand. After several more wars, Ubaidullah Khan, the youngest among the sultans according to the Turkish tradition, became the khan of the Shaybani dynasty in Bukhara. The capital was moved from Samarkand to Bukhara, the name of the state was officially called the Bukhara Khanate, and during his reign, Bukhara's position as a political, economic and cultural center became stronger.

Believed in the Yassawiya and Naqshbandi sects and as a sheikh, he also educated murids. Ubaidullah Khan wrote in Uzbek, Persian and Arabic languages under the pseudonyms "Ubaydiy", "Kul Ubaydiy", and "Ubaydullah". His collection, which includes divans in three languages, was later copied by Mir Husayn al-Husaini. There are 310 ghazals, 430 rubai, 11 tuyuq, 18 masnavi, 7 problems, 2 yor-yor in the Turkish divan of Ubaydullah Khan. Also, the divan contains religious-mystical and moral-didactic poems "Omonatnama", "Shavqnama", "Ghayratnama", and "Sabrnoma". In the Persian divan, there are 163 ghazals, 418 rubai, 7 khita, 1 fard, 1 masnavi, 1 tarje'band, and 3 problems. His legacy in the Arabic language consists of about 35 ghazals, verses and verses. Ubaydullah Khan Ahmed Yassavi developed the tradition of basic slogan wisdom. More than 220 wisdoms of 1786 verses have come down from him. Religious-mystical ideas dominate Ubaidullah Khan's work. Ubaydullah Khan is considered one of the great writers of Uzbek and Persian literature. There are about 850 of his rubai's in these 2 languages. In particular, the development of rubai in Uzbek literature after Babur is connected with the name of Ubaydullah

Khan. The poet skillfully used the rich possibilities and unique features of the Uzbek language in his poems.

Oshiq emastur kishi devona bo`lmasa,

G`am dashti ichra sokini vayrona bo`lmasa.

Na oshiq o`lg`ay ul kishikim jonu ko`nglini,

O`z dilbarig`a sarf etib, afsona bo`lmasa.

G`am kulbasida naylag`ay erding, Ubaydiy,

Soqiyu jomu mutribu paymona bo`lmasa.

One of the oldest genres in Eastern poetry is called hikmat. It is written in the dictionaries that wisdom is the ability to think in an average state; the correct knowledge that is realized by application, achieved by experience; the most perfect of all things; wisdom-philosophy, mysterious and secret kalmia, a short word with a subtle meaning that corresponds to the truth, a parable; knowledge, wisdom; harmony in mind, words and actions; it reflects such meanings as the quality of a person understanding the realities of existence and doing good deeds, talking about the state of things, external and internal moods.

The word "wisdom" appears in the Holy Qur'an in different meanings. For example, in some verses it means admonition, to be aware of the secrets of the Qur'an, while in other verses it is expressed in such meanings as knowledge, subtle understanding, and prophetic potential.

Speaking wisdom is a great reward from Allah. Ahmed Yassavi is one of the mystics who spoke such wise truths. There were many mystical artists who continued the traditions of Yassavi in Hikmatnavis. After Khoja Ahmed Yassavi, a new direction in Turkish poetry - hikmatnavism - was founded. This tradition is in a mystical direction, Sulayman Bakirgani, who was at the head of this work and one of its first initiators.

Shaibani Khan's entry into Movoraunar and his artistic creation, not only did the interest in Yassavi's personality and creativity revive, but the principle of continuing his wisdom traditions began. Muhammad Shayboniykhan himself was at the head of this movement. The sayings in his divan, especially the poems praising Yassavi's personality, are able to confirm this opinion. Shaibani Khan's hikmats are not very numerous in terms of number, but they are certainly characteristic in terms of drawing attention to Yassavi and his way of wisdom. Ubaydi, who was his worthy student, started to write wisdom more seriously and achieved better positive achievements. He says the following about Ahmed Yassavi in his hymn, which is part of his wisdom:

Barcha mashoyix sarvari Xoja Ahmad Yassaviy,

Sonsiz muridlar rahbari Xoja Ahmad Yassaviy,

Xizr otaning hamrohi, ogohlarning ogohi,

Doim ``ilohe``, - ``ilohe`` Xoja Ahmad Yassaviy.

Ubaidullah Khan is a famous poet who wrote in three languages under the pseudonym Ubaydi. His works were copied by famous calligraphers of his time. Abdurauf Fitrat, who wrote wisdom under the nicknames ``Kul Ubaydiy``, ``Ubaydiy``, and ``Ubaidullah``, in our opinion, is none other than the famous Uzbek Khan Ubaidullah Khan. In fact, A. Fitrat was not mistaken in his assumption, and later Ubaidullah Khan's divan found in Bukhara fully confirms that his thoughts are correct.

in Ubaydi's life and work, literary activity began from his early days. ``Hospitality of Bukhara`` by Fazlullah ibn Rozbehan, ``Badoye ul-Waqaye`` by Zayniddin Wasifi, ``Tarihi Rashidi`` by Mirza Haydar, ``Bahr ul-Asrar`` by Mahmud ibn Wali and several other works of that period. In the created works and essays, comments and information about Ubaydi's life, socio-political and literary activities were left. Also, comments on his poems were written by Asomuddin Ibrahim and Makhdumi Azamlar.

of the 20th century, interest in Ubaydi's biography and poetry began and later continued partially. Here we can recall some notes and textual works of Professor Abdurauf Fitrat, Olim Sharofiddinov, A.Ibrohimov, Suyuma G`aniyeva. Abdurauf Fitrat thinks about Ubaydi in the articles "Investigations on the poets of Ahmad Yassavi school", "A look at Uzbek literature after the 16th century". Scientist Sharofiddinov in his study of "Uzbek literature" focuses on the art of words of the 16th century and, based on the requirements of the Soviet ideology, evaluates them as second-rate poets compared to the works of khans such as Ubaydullah Khan and Abdulaziz Khan. .

Ubaydi also had knowledge of calligraphy, especially in naskh, he wrote better than anyone else. He copied a copy of "Kalamullah" and sent it to Makkah and Medina. Assessing the personality of Hasankhoja Nisari Ubaydi, "One of the best indicators of his virtues is his commentary written in Turkish to facilitate the reading and recitation of the Qur'an.

According to the book "Memories" by Ahmad Zaki Walidy Togan, he was a guest in the house of a rich man named Umar Khoji while he was walking in the pastures of Kirgac near Bukhara. He sees a number of valuable manuscript books in the rich man's house. "Among these books there is a collection of Turkish, Persian, Arabic poems of the Uzbek ruler Ubaydullah Khan who lived in the first half of the 16th century, and a testament to his son called "Hey, boy". This copy, which needs to be kept in the museum, was written during Ubaidullah Khan's time and was written as a gift by the Khan to his grandfather, whose name is also mentioned in the historical books of Umar Haji. That note is also kept in the book. Based on this information, this "Kulliyot" of Ubaidullah Khan has not reached us. Because it does not contain the testament "Hey, my child", nor the writing of a gift from the Khan to the grandfather of Khaji Umar. This manuscript was copied by Sultanali Mashhadi, a famous calligrapher of his time.

Ubaydi's collection "Devoni Ubaidullahan", which includes 136 ghazals, mukhamas, tarje`bands and 37 rubai's, and the book with the same name, which consists of 51 ghazals, 1 rubai, and 6 fards, are kept in Turkey. In the "Nuri Usmani" library in Istanbul, there is a place for Ubaydi's religious-mystical ghazals, rubai, tarje`band, masnavi, ablution, prayer, and fasting from the "Jome ul-maani" collection. Also, the term bayaz consisting of Ubaydi's "Masail us-salat", rubai, hikmat, munojot, tawhid, ghazals, translation of a hadith, tarje`band, hymn dedicated to Yassavi, Izzat Quyun o`g in Konya. Stored in his personal library.

Hikmatnavism in Turkish literature began with the work of Khoja Ahmad Yassavi, and the representatives of his school were the majority in their time. In the 15th-16th centuries, Ubaydi, who was recognized as a king and a poet in the literary environment of Bukhara, can be seen continuing the path of a mystical creator. In addition to hikmats, his literary heritage includes ghazal, rubai, tuyuq, masnavi, problem, and noma genres. Although the poet's collection "Vafo dilsang" was published in 1994, he was among the artists whose creative potential was not fully explored. A scholar of hadith, jurisprudence, and mysticism, Ubaydi's hikmats were among rare manuscripts and became valuable public works. The value of the book is that it contains a facsimile copy of the converted manuscript, a glossary of Arabic and Persian terms and explanations. According to the historical and scientific sources about the fate of the king and the poet, Ubaydi knew Arabic and Persian languages, finished the interpretation of the Qur'an in Turkish, and had a deep knowledge of jurisprudence and mysticism. Literary scholar Ibrahim Haqqul Ubaidi considers that he relied on the traditions of Yassavi and Bakirgani, Lutfi and Navoi in his poetry, and at the same time, he made efforts to harmonize them. That's why his poetic style is combined with a tendency to simplicity, folklorism and beautiful tones of aruz weight, spiritual arts of classical lyrics.

Olim kishi ilmi bila amal qilsa,

Rabboniyun zumrasinda doxil bo`lur,

Ilmi bila amal qilmas olim, biling,

Nodonlarga doxil bo`lur, johil bo`lur.

tells Hakim that he chose four hundred wisdoms from the four thousand wisdom given by God. He chooses four out of these four faces.

**Summary.** From the above examples, it can be understood that Ubaydi, while creating in the genre of wisdom, first of all relied on Yassavi's experiences and tried to develop them to a certain extent. That is why poems written directly under the influence of Yassavi or similar to them in terms of meaning and tone are often found among Ubaydi's wisdom. It would not be wrong to say that such poems, apart from their ideological and artistic value, also have their own historical value. Because Ubaydi read Yassavi's wisdom in its original form and was influenced by them. Ubaydi's wisdom is written in a mystical and mystical spirit, and there are many references to the Qur'anic verses and stories. The purpose of wisdom is to teach. Forgotten goodness and tyranny, God and death, which must be remembered, are the great wisdom that Ubaydi wants to convey to the reader.

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