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## SAYYID QOSIMIY LITERARY HERITAGE

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### ABSTRACT

*Said Qasimi is an Uzbek poet of the 16th century. Not much is known about his life and work. In Sayyid Qasimi's epics, the poet expresses his views on knowledge, morality, charity, justice and a just king, sustenance, gratitude, contentment, prayer, piety, faith, love, consent. He proves and confirms his theoretical views on each issue with historical figures, stories and parables about life events, and gives advice to people.*

**KEYWORDS:** *Epics, Literary Heritage, Representative, Literacy, Authors, Literature, Poems, Story.*

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### INTRODUCTION

In the second half of the 14 th century, the Timurid empire centered in Central Asia was founded. This empire, as the cradle of a separate civilization in world history, also had a positive impact on the development of the Baburid state, which ruled until the middle of the 19 th century. One of the potential writers of this period, Sayyid Qasimi, also served in the palace of the Temurids. The author's well-known works, including “Majma' ul-axbar” (Message pack), “Gulshani roz” (Flowerbet of secrets), “Haqiqatnoma” (A letter of truth) and “Ilohiynoma” (The letter of God), were written as a result of literary influences. “Majma' ul Akhbor” was written in response to Nizami Ganjavi's “Maxzani asror”, “Haqiqatnoma” was written under the influence of Khorezmi's “Muhabbatnoma”, and Ilohiynoma was inspired by Fariduddin Attor's Ilohiynoma.

In the history of our literature, Sayyid Qasimi stands out as a creator of didactic epics. The author's Majma' ul-Akhbar (Collection of Messages) is dedicated to the Timurid Sultan Abu Said Mirza (1451 – 1469), in the grandson of Mironshah (son of Muhammad Sultan), the third son of Amir Temur. The book “Gulshani roz” begins with the hymn of Jalaliddin Sayyid Mazid, who ruled in one of the cities under the rule of Sultan Abu Said Mirza, clearly shows that Sayyid Qasim is a representative of the literature of the Timurid period.

All of the above works of the author are written in Turkish. It is important not to overlook this. This is not limited to the view that the author's works are written only in Turkish. It is possible that the author's works, written in Persian, will be found and will be one of the pending studies. The chapter titles in Sayyid Qasimi's epics are written in Persian. These features prove our point. In particular, Sayyid Qasimi's works are Turkic in terms of style, according to Rahima Daminova, a scholar in the field: and in terms of stylistic systems, it is simple, fluent, and extremely popular, as well as the breadth of its content”. Read this below: Daminova R. M. The Problem of Turkic Style in Uzbek Classical Poetry: Philol. dissertation... author's. – Samarkand, 2020.

The epic “Gulshani roz” consists of 544 verses and begins with the traditional praise and nat for oriental literature. Then there is the reason for writing the book. The work was praised by the person who donated it – Jalaliddin Sayyid Mazid. The work consists of ten chapters and has a unique composition. At the end of each chapter, in the spirit of morality, education, and

admonition, the following verse is repeated in the form of an appeal to the mutrib – musician: “Nag‘maye qil so‘z bila savtu amal, Mutrib aytg‘il sen o‘qib bu g‘azal”. (Play with words and deeds, Singer, you sing this ghazal)

It is followed by a five-byte poem. All the gazelles used the nickname “Qasimi”. These poems, which are in line with the spirit, weight and tone of the ideas expressed in the chapters of the work, are written to prove the point. Which, of course, made the video an overnight sensation?

Sayyid Qasimi’s next work, “Haqiqatnoma”, stands out in Uzbek literature as a writer who continues the tradition of non-writing. His work is distinguished from other authors of his time by its artistic perfection, the diversity of its stories, and the novelty of its imagery. The fact that Sayyid Qasimi tried his hand at the noma genre and made a worthy contribution to the development of this genre can be seen in the example of the poet’s “Truth” and his work. The work consists of eleven chapters and consists of traditional praise, supplication, introductions such as “Advice”, “Conclusion”. Each chapter consists of three parts, first of all, the author’s attitude to the world. It contains ideas such as admonition, supplication to Allah, and abstinence from various bad habits, and a certain story is told to embody these thoughts in the mind of the reader. And the third part is contributed from the story in “Tamomi Sukhan”. “The Story of King Mardon”, “The Story of Hasan Basri”, “The Story of Ibrahim Adham”, “The Story of Basri Hafi”, “The Story of Aristotle Hakim”, “The Story of a Strong Greek and a Singer”, “The Story of Sultan Mahmud Ghaznavi” alayhi-r-rahma”, “The story of Imam Muhammad al-Ghazali and his soul”, “The story of Sheikh, appearance and inner truth”, “The story of Hizr Allayhis-salam and the king and piri Muqallad”.

Another of Qasimi’s most famous works, Ilohiynoma, consists of 722 verses. This work was written during the Hajj. In the play, the author’s intention is clearly expressed in the idea of the work of art. Qasimi’s epic also differs from other works in its ideological diversity, as it requires a great deal of skill on the part of the creator to be able to present different ideas around a single plot. The author’s epic “Ilohiynoma” is especially significant because it contains a number of ideas. All the ideas united around the main idea of Sayyid Qasimi’s epic “Ilohiynoma” served to further refine the image of a pure, honest, noble woman.

Sayyid Qasimi is one of the writers who wrote a response to a certain epic of “Khamsa”. This is how the author’s epic “Majma’ ul-axbor” came to be. In the chapter “The reason for the narration of the book and the state of the commentary itself”, the author describes the reason for writing the book as follows:

“So‘zum erur javhari bol qiymati, So‘z bila ortar kishining izzati. **Haydar** agar berdisa so‘z dodini, Jumla jahon aylar oning yodini. **“Maxzan ul-asror”**a ayitdi javob, Sochti maoniy durini chun sahob. Qilmayin anda so‘zumi bob-bob, O‘zga yo‘sun birla tuzub bu kitob.“Majma’ ul-axbor” qilay otini, “Maxzan ul-asror” deyin zotini”.

(My word is as precious as a diamond, Words increase a person’s self-esteem. If Haydar writes a strong word, Everyone remembers Haydar. I replied to Mahzan ul-Asrar, I threw diamonds of content through it. I keep my word to myself, I wrote this book anew. The title of this book is “Majma ul-Akhbar, My book is from “Mahzan ul-Asror”).

It is clear from these verses that Sayyid Qasimi’s “Majma’ ul-axbor” was not written as a direct response to Nizami Ganjavi’s epic “Mahzan ul-Asror”, but as an indirect reference to Haydar Khorezmi’s epic Mahzan ul-Asror. However, the author treats both of his predecessors with respect, such as “Mahzan ul-Asrar”. In addition, these verses show that the author has been preparing to write a story for many years, collecting stories, and has a desire to create a unique book. Thus, it can be said that Nizami Ganjavi and Haydar followed the traditions of Khorezmians and Sayyid Qasimi contributed to the formation of the tradition of Hamsanavism in Turkish

literature before Alisher Navoi.

Each of Sayyid Qasimi's works has its own structure. In particular, "Majma ul-Akhbar" is one of the greatest epics of the author. Size 2088 lines. The epic is a hymn to the Prophet Muhammad (peace and blessings of Allah be upon him) and the reason for writing the book.

Almost all of Sayyid Qasimi's works begin with traditional praise and nat. Another of the main features of the writer's work is that he writes in the Masnavi style, which is widespread in Eastern literature. At the same time, the poet skillfully used word games, word magic and its spiritual aspects, as well as the charm of the Turkish language in general.

The conclusion, the works of Sayyid Qasimi summarize the philosophical views of the peoples of the East, and these works are of special importance in the Uzbek classical literature. The study of the author's works is an invaluable treasure in understanding our national identity.

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