



SCIENTIFIC REVIEW OF THE RESEARCH ON “HATIBO’G’LI MUHAMMAD AND HIS WORKS”

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Master’s degree

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<https://doi.org/10.5281/zenodo.16882636>

ARTICLE INFO

Qabul qilindi: 07-Avgust 2025 yil
Ma’qullandi: 11- Avgust 2025 yil
Nashr qilindi: 15- Avgust 2025 yil

KEY WORDS

*linguistics, Latoyifnoma, literary
legacy, folk style, poet, literature,
hadiths.*

ABSTRACT

This study focuses on the life and literary legacy of Khatiboghli Muhammad, a prominent representative of 15th-century Turkic Sufi literature. Special attention is given to his works such as Bahr al-Haqa’iq, Latoyifnoma, and Farohnoma, exploring their religious and mystical ideas, folk style, and linguistic features. The research examines the poet’s use of Qur’anic verses, hadiths, Sufi symbols, and elements of oral folk tradition. Based on the scholarly approach of M.A. Joshan, Khatiboghli’s works are analyzed within the framework of textual studies, linguistics, and historical-cultural context, clarifying his role in the history of Turkic literature.

In the field of world literary studies, interpreting the scientific and educational activities of creators who have made significant contributions to the development of national spirituality and science is considered one of the crucial tasks facing literary scholarship and society. In this context, studying the scientific work of Mahmud Asad Joshon, a multifaceted scholar worthy of special recognition in the spiritual world and literary studies of Turkic peoples, will undoubtedly provide numerous important conclusions and generalizations for this branch of knowledge. “Engaging in science, making new discoveries and inventions is like digging a well with a needle. Therefore, the work of our scientists who are selflessly dedicating themselves to this challenging field deserves praise and encouragement”.

The 15th century occupies a special place in the history of Turkic literature. This period was famous for its outstanding creators in religious, moral and mystical directions. In particular, individuals such as Hatibo’g’li Muhammad, who lived and worked in this century, made a great contribution to the formation of religious and spiritual consciousness among the people with their works.

In today’s globalization environment, it is extremely important to strengthen the spirituality of young people, to acquaint them with age-old values. At the same time, the scientific study of the heritage of thinkers such as Hatibo’g’li Muhammad, and the in-depth study of the instructive ideas in their works are also of great importance for the development of modern literary thought.

Mystical literature occupies a special place in the culture of the Turkic peoples, and is

considered not only a model of artistic creativity, but also a powerful means of religious and educational education. This literary movement, which emerged in the 13th-15th centuries in the regions where Islamic sciences and Sufi views were widespread, in particular between Anatolia and East Turkestan, served to strengthen the concepts of moral values, patience, honesty, loyalty, and compassion among the people. Among the creators who worked during this period, **Hatibo'g'li** Muhammad deserves special attention. His works played a major role in the formation of religious and philosophical thought among the people and its expression through language. Hatibo'g'li Muhammad lived in the 15th century and is known as one of the representatives of advanced mystical literature of his time. His creative heritage, including works such as "Bahrul Haqoyiq", "Latoyifnama", "Farahnama", is enriched with religious admonitions, mystical symbols, and folk expressions. Through these works, he expressed Islamic beliefs in a language understandable to the people, in a simple but deeply meaningful style. In this respect, his works are among the written masterpieces that served to elevate the spirituality of the people.

Researcher M.A. Joshon, commenting on the work of Hatiboghly Muhammad, describes him as "a creator who combined Islamic concepts with the language of the people." Joshon notes that Hatiboghly's works, along with verses of the Quran, hadiths, and the wisdom of saints and Sufis, also widely used examples of folk oral art. This brought him closer to the people and created an approach aimed at educating the reader not with heavy religious texts, but with examples taken from everyday life.

This study will comprehensively cover the life of Hatiboghly Muhammad, his literary direction, the content and form of his works, their basis in religious and mystical ideas, language features, and their place in the literary and cultural environment of his time. In particular, the mystical thinking of Hatibo'g'li, religious symbolism, and the style of narration focused on wisdom are analyzed in the example of the work "Bahrul Haqoyiq".

In addition, the article also examines the relationship of Hatibo'g'li Muhammad with his contemporaries and followers, including Tajiddin Muhammad. This will further clarify the author's place in the scientific and cultural environment. The relevance of the study is that Hatibo'g'li Muhammad's works have not yet been fully introduced into scientific circulation, many copies are in manuscript form. Their scientific analysis and preparation for publication on the basis of textual studies will be one of the important steps in the full restoration of the history of Turkish literature.

As a result, this study serves to illuminate Hatibo'g'li Muhammad's literary heritage on a scientific basis, reveal the mystical spirit of his works, and rediscover them for the modern reader.

The innovation made by M.A. Joshon was that the works of Hatibo'g'li Muhammad are studied on the basis of primary sources and their didactic and mystical essence are interpreted in a simplified way for today's reader. In addition, the spiritual and philosophical approaches within his work are harmonized with the modern spiritual environment. Hatibo'g'li Muhammad is a famous religious and mystical poet, thinker and writer who lived and worked in the 15th century. He occupies a special place in the history of Turkish literature with his works of moral, educational and religious content. The full name of the poet is not clearly recorded in many historical sources, but the nickname "Khatib" provides information about his lineage. The word "Khatib oğlu" in Turkish means "son of the orator".

This means that his father was one of those who delivered sermons in mosques and preached on religious topics. There are no clear written sources about the place and year of birth of Hatibo'g'li Muhammad. Nevertheless, historians believe that he was born in one of the inner regions of the Ottoman Empire, most likely in the Anatolian region. The poet may have received lessons from the leading scholars, mystics and writers of his time. He received a very thorough religious education, knew Arabic and Persian well, which is evident from the widespread use of religious expressions and Arabic-Persian sources in his works. Hatibo'g'li Muhammad's work played an important role in the formation of Turkish mystical literature, and many studies have been carried out in this regard. The master scholar M.A. Joshan's works are considered one of the leading sources in this direction. Joshan, analyzing the works of Hatibo'g'li, especially his mystical-philosophical epic "Bahrul Haqoyiq", evaluates it as a powerful tool for religious enlightenment and moral education.

According to Joshan, Hatibo'g'li Muhammad widely uses verses of the Quran, Hadiths, mystical treatises and folk oral literature in his works. In his works, he skillfully adapts Arabic and Persian terms to the rules of the Turkic language, striving to convey complex religious concepts to ordinary people in an understandable way.

In the study, Hatibo'g'li's work is interpreted as a literary expression of mystical ideas in the Turkish language. This situation has created the basis for studying the writer's works not only as a religious, but also as a linguistic, historical and cultural source.

Other scientific studies on Hatibo'g'li's works also highlight a number of aspects. For example, I. Dogan analyzes the wisdom, rhythmic structure and didactic spirit of his literary style. B. Gunesh explains the symbolic images found in his works and their symbolic meanings in Sufism.

In addition, the study "Hatibo'g'li Muhammad and His Works" also discusses the Anatolian language and literature. Anatolian Turkish literature is a literary and cultural phenomenon that played an important role in the establishment of Islamic culture among Turkic-speaking peoples in the Middle Ages. This literary movement, which took shape from the 13th-14th centuries, especially during the Seljuk period and later the Ottomans, was aimed at expressing religious and moral knowledge in the vernacular - that is, in the Turkish language. This situation is closely related to the need to popularize religious enlightenment among the people, and it was this need that was one of the main factors that determined the form and style of Anatolian literature.

According to M.A. Joshan, Anatolian literature is "one of the first cultural experiments in which the beliefs of Islam were tried to be explained in the vernacular language." He considers this literature in two stages: in the first stage, the translation of religious sources in Arabic and Persian, and in the second, the independent creation of works with religious and moral content in the Turkish language itself. It was at this second stage that writers such as Hatibo'g'li Muhammad worked. They enriched the vernacular with religious and philosophical ideas and provided spiritual and moral education through language. The mystical work of poets such as Yunus Imro, Suleyman Chalabi, Ashiq Pasha, and Ahmad Yassavi paved the way for the formation of Anatolian literature, and Hatibo'g'li Muhammad continued these traditions. They created works based on the content of the Quran, Hadith commentaries, mystical treatises, and moral wisdom in the Turkish language, which was used as a literary language. These texts, according to Joshan, were "divine words that came from the hearts of

the people, not from the walls of mosques.”

In the study “KHatibo’g’li Muhammad and His Works” about the life of Haji Bektash: “The oldest source that speaks about him is “Manaqib ul-Arifin” (authored by Ahmad Eflaki, died in 761/1360), in which Haji Bektash is listed as a contemporary of Mevlana Jaloliddin Rumi (1207-1273). Ashiqpashaza also says that he did not meet the Ottomans, but lived during the Seljuk period. Golpinarli emphasizes that in a number of copies and in the series of records next to the Bektashi sheikhs, there are records that he lived between 606 and 669 AH (1209-1210 and 1270-1271) and died at the age of 63. Again, in the burning library of Koprulu Baha Sand Bey in Tire, there is a “Fatiha” by Haji Bektash Vali He said that he had seen the Tafsiiri. In a collection belonging to Mahmud Bey, the head of the Faculty of Literature, which Golpinarli copied from himself, it is noted that, along with some other treatises, there is also the Hadisi Arbayin Sharhi by Haji Bektash Vali. It is also known that there are some poems dedicated to Haji Bektash Vali. In a manuscript in the British Museum, among the poems collected by Sayyid Muhammad Asim Ota in 1187, there are two fragments about him.

The results of the study show that Hatibo’g’li Muhammad was one of the most prominent mystical writers of his time, and his works such as “Bahrul Haqoyiq”, “Latoyifnama” and “Farahnama” are distinguished by their religious and philosophical content, enlightening ideas and closeness to the vernacular. In his works, the writer skillfully used verses of the Quran, hadiths, examples of folk oral art, wise sayings and mystical symbols to express complex religious concepts in a simple, understandable and impressive form.

The scientific research conducted by M.A. Joshon is aimed at jointly illuminating the textual, linguistic and historical-cultural aspects of Hatibo’g’li Muhammad’s works. In the study, the author deeply analyzes the connection of the works with sacred sources, their mystical content and spiritual and moral ideas expressed in the vernacular. Especially in the case of the work “Bahrul Haqoyiq”, the mystical thought of Hatibo’g’li Muhammad, religious symbolism and

In conclusion, this scientific study by M.A. Jo’shon should be appreciated as a major scientific work that serves to illuminate Hatibo’g’li Muhammad’s work on a deep scientific basis, reveal the mystical spirit in his works, and harmonize them with modern literary thought. The significance of the study is that through it, the legacy of an important writer in the history of Turkish mystical literature is introduced into scientific circulation, the ideological and artistic wealth in his works is rediscovered, and ways of using it in today’s spiritual and educational process are shown.

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