



REFLECTION OF HUMANIST IDEAS IN KHOJA AHMED YASSAWI'S IDEOLOGY

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ANNOTATION

This paper provides the analysis of sufism ideas and their distribution in Cenrsl Asia, especially the doctrine of Khoja Ahmed Yassawi. We tried to clarify Ahmed Yassawi's religious works, such as poetry of "Divani Hikmet", "Masnavi" and 10 types of makams and their core meaning. Moreover, Khoja Ahmed Yassawi's religious ideas on honesty, kindness, spiritual cleansing, purity and others are discussed.

KEY WORDS: *Sufism, hadiths, purity, Yassawiya, Nakshbandiya, Islam*

1. INTRODUCTION. A BRANCH OF SUFISM IN CENTRAL ASIA

The spread of Sufism ideas in Movarounnahr began with the school of Yusuf Hamadoni. Abdul Khaliq Gijduvani and Khoja Ahmed Yassawi, followers of Yusuf Hamadoni, are major representatives of various directions in the Sufism movement.

The second school of Sufism was started by Ahmed Yassawi and some of his students were Sulaiman Bakirghani and Said Ata Yassawi. Later, in the 15th century, a new stream of Sufism - Nakshbandiya was born in Movarounnahr. Its representative was Zangi-ota (nephew of Khoja Ahmed Yassawi). Khoja Hodja Ahmed Yassawi was the first propagandist of these ideas in Movarounnahr as his teacher, Yusuf Hamadani, as a force influencing the formation of the worldview. The teachings of Yusuf Hamadani were further developed by his students, including Khodja Ahmed Yassawi. The "Yassawia" and "Nakshbandiya" directions, formed by the famous scholars Ahmed Yassawi and Abdul Khaliq Gijduvani, were two directions of Yusuf Hamadani's teaching.

The views of Khoja Yusuf Hamadoni and his mentors were the cornerstone of Khoja Ahmed Yassawi's vision, and he had gained a status of revelation with his worldview.¹ Dozens of well-known people, such as Abdul Khaliq Gijduvani and

Bakhhovuddin Naqshband, attained this status and took the path of their master. In particular, the teaching of Khoja Ahmed Yassawi, as part of the teaching of Sufism, encourages people not to doubt Allah, to overcome the unhappy, to help the weak and the poor. He calls upon the people, the rulers to faith, to righteousness, and to courage. However, the doctrine of Yassawi put forward the idea of abandoning worldly pleasures and living a modest life. Khoja Ahmed Yassawi lived his faith for the rest of his life. He was far from abusive behavior and overbearing. He dressed poorly, ate and drank poorly, and prayed and prayed. Hoja Akmad, a perfect man, earned a reputation among people as a defender of the poor and strangers. He expressed his views as a way to protect them.

After Yusuf Hamadani's death, Khoja Ahmed Yassawi became the leader of the predecessors in the Bukhara region. However, Khoja Ahmed Yassawi, a devout scholar of his own direction, left his position to another disciple of Yusuf Hamadani, Abdul Khaliq Gijduvani, and at the age of 63, lived his life in the cave in Yassi, near the city of Otrar in Turkestan. It is unclear how many years he lived here. But his wisdom tells us that he was 125 years old (1041-1166).² Khoja Ahmed Yassawi used poetry to promote his ideas of religion and mysticism. His disciples also recited the stories created by Yassawi during the recitation.

Khoja Ahmed Yassawi was married. His son Ibrahim Sheikhzoda was killed in the hands of

¹ Khasanboyeva (1993).

² Khasanboyeva (1993).



jealous people, and his daughter Gavhar Khushtariy was the successor to the Yassawi's descendants.³ Gavhar was married to Wali Solomon Hushtarir Hoja.

Hodja Ahmed Yassawi wrote a number of works. When Khoja Hafez's "Divon" and Jaloluddin Rumi's "Masnavi" are called as "Persian Qur'an," people admire Hodja Ahmed Yassawi's "Divoni hikmat" as a "Turkic Qur'an". He himself said "My hikmats are rich in hadiths".

In fact, Yassawi involved the hadiths into his poems and made them hikmats. In the "Giyasul Lugat", he said that "Jahr is to disclose and recite aloud. The same opinion is written in "Divoni hikmat":

Tell my hikmats to the greats,
Make blessings and fill with thanks,
If the child reads my hikmats loudly,
He is definitely my
student⁴.

These verses refer to the jakhriya direction. Khoja Ahmed Yassawi devoted his entire life to writing, as well as handicraft. He made a living by selling knitwear, making wooden spoons and scoops. He also taught his students to acquire knowledge and pursue a career.

Ahmed Yassawi's "Devoni hikmat" consists of four chapters: "The River of The Shariah", "The Way of the Tarika", "The Truth of the Kulzum", "The River of Mercy".

2. PREJUDICE OF SUFISM IDEAS.

It is noteworthy that the Islamic scholars of the Red Empire contradicted Yassawi's style of asceticism to Nakshbandiya. In Yassawiya the person should give all the aspects of materialistic world and live with only praying. However, in Nakshbandiya the person should work and pray as well (Dil ba yoru, dast ba kor). They also prejudiced that in Yassawiya it is let to beg, but in Nakshbandiya begging is forbidden. However, this idea is completely wrong. Working is encouraged in Yassawiya, and it is a sin to be a sponger. On this aspect, Khoja Ahmed Yassawi made the following statement: "Sheikh is the one who receives the supplication and gives it to the poor, the stranger and the orphans. If he does not do this and eats himself, it is equal to eat a dead's meat".⁵

For those who today are unfaithful to the orphans, it is a warning example.

3. HADITHS IN POETRY

Translating the hadiths into fluent poetic language and spreading it among the Turkic-speaking peoples is the great work of Ahmed Yassawi. The purpose of the Yassawi teaching is to spread the teachings of Allah, teachings of the Prophet, peace be upon him in Turkish. It is noteworthy that the Nakshbandian doctrine was created in the Persian-Tajik language and the Yassawi doctrine in the Turkish-Uzbek language. That is why Turkic people are able to comprehend and integrate the wisdom that embodies the Yassawi doctrine.

We found it necessary to relate the disclosure of this idea to the history of the native land of Khoja Ahmed Yassawi. When Khoja Ahmed was born, Sayram was one of the centers of science and culture of the Turkic nations. These poem of the Sayram play a very important role in determining the birth of the future sultan, Orifin Ahmed Yassawi. In particular, we read:

Originally Sayram Turkistan,
Khoja Ahmed is from
Made a homeland in Yassi
Is not it a town Sayram!?⁶

Taking into the consideration the fact that these lines were written nearly 1000 years ago, we have no doubt that this area was home to more than 400 mosques and madrasah, more than 100 schools and a great number of thinkers. According to some books, Kozi Bayzoviy, who had interpreted Koran and Lutfulla Saryomiy, who was the author of more than 30 religious books lived in that area. Moreover, Khoja Ahmed Yassawi also was born there.

If we pay attention to the core meaning of the suluks (a religious direction), Nakshbandiya was directed towards living together with people in the outer world and living with Allah in the inner world, instead of living separately from everything⁷.

The same ideas are also identical to Yassawi's suluk. Because he learned not only religious, but also universal knowledge from Arslonbob and other several scientists in Sayram (after the death of his father in 1048. His mother was busy with his son's education).

Hoja Ahmed Yassawi is said to be connected with Muhammad Hanajit, who was a son of Ali, Muhammad's son-in-law, Therefore, Khoja ratio is added to his name. He explained in his work "Rasoil" how real Sufis and Sheikhs should be:

"A real Sheikh distributes his denotes to the needed, the poor people. If he spends them for

³ Mirkholdor (1992):27.

⁴ Yassavi (1992): 198.

⁵ Yassavi (1992): 8..

⁶ Mirkholdor (1992): 4

⁷ Komilov (1996-1999).



himself, it is equal to eating a dog's meal. If he dresses from his donations, his namaz will not be accepted by Allah. If he eats his donations, Allah punishes him in the Hell. His followers also deserve such punishment..."⁸. According to Sufism, love and purity are the chief motive of the person. The love of the world and the universe is interpreted as the love of God. Such love requires a person to be freed from the highest purity and self-gratification.

This is one of the spiritual roots that shaped Khoja Ahmed Yassawi's worldview. This is because one of the most important features of it is self-criticism and self-discipline. From Ahmed Yassawi's view, cunning and concealing sins are considered a treachery to other people. With these ideas, Khoja Ahmed Yassawi promotes honesty, kindness and self-determination. "Even rocks and stones curse people for the most serious sins," said Ahmed Yassawi. This is a call to avoid sin, to stop committing illegal acts, and to stop hating the community. Therefore, Khoja Ahmed Yassawi said, "It deserves to die for love," the following statement defines that a person must endure hardship for spiritual cleansing, and strive for honesty and purity:

Wherever you are, be gentle or kind,
If you find a poor man on the road, be friend him.
On judgement day be worthy of your place in
Paradise,
I shun the arrogant and self righteous, Yes, I.⁹

Doing so, he suggested that a hardworking person should patient and determined. Vigilance encourages the individual to act. The wisdom of Hodja Ahmed Yassawi encourages the reader to be vigilant, to be active, to avoid mischief and corruption. Therefore, it is advisable to use them widely in the educational process. In particular:

Allah, make me find your way,
I became ruined in the way of greedy,
Deception is already out of tolerance,
I am sinking in the rebellion, drowned¹⁰.

When Yassawi said " I am sinking in the rebellion, drowned," he called a person to get rid of his "desire", not to be a slave to his own desires, and not to be influenced by the prejudices surrounding him in order to reach the core meaning of the truth. This is of great value in encouraging students and learners to be protected from the effects of various extremist movements. As we ponder, the conception that Ahmed Yassawi's views on spiritual upbringing lead to asceticism is wrong. He urged us to resist badness, ignorance and materialism. For the modern day, when many members of society are ignoring

their interests and pursuing a career, the wisdom of Ahmed Yassawi is immeasurable.

The prominent scholars and thinkers such as Abu Yazid (Bayazid), Yusuf Hamadoni, his apprentice Ahmed Yassawi, Abdullah Rometaiiy (Azizhan), Abduhalik Gijduvani, Bahouddin Naqshband, Junaid Baghdadi, Ahmed Yugnaki, Alisher Navoi, Khoja Akhori Vali are considered as the leaders of the Sufism. Each of them, in their own time, promoted the development of personal spirituality. In particular, according to Abu Hamid Ghazali's teachings, peace with the members of the community, interpersonal respect, and goodwill encourage its own burden. The wisdom of Hodja Ahmed Yassawi encourages the reader to be vigilant, to refrain from plotting and seducing.

It is believed that the highest figures of the most talented people in the world were the prophets and the walis, who received the word of Allah, would deserve this position and be honored. Assessing from the point of view of today, the scholars, scientists, mentors and teachers bring the realities of life and masterpieces to the minds of youth and deserve much attention.

The narration given by M. Mirholdor in his book "Khoja Ahmed Yassawi"¹¹. is in line with our ideas about disciple-making:

"When one of the next lessons was over, their mentor Shahobiddin Isfijobi ordered each of them to go to the next lesson with a cock or a chicken, slaughtered in a place where God does not see it. The next morning, when all the children did what their teacher had told, Ahmed brought a cock alive. He said: "Master, I'm sorry, I couldn't slaughter the cock. Wherever I was going to hide it, God saw it."

In fact, the teacher admired the strong faith of the young disciple.¹² This story has a core meaning that the truth is evident everywhere.

4. A SIGHT INTO MAKAMS

Clearly, Ahmed Yassawi's worldview quickly influenced not only his students, but also his followers. Khoja Ahmed Yassawi in his book Faqirnoma explains the status of poverty, dervish, Sufi passage. That is, he praises the poor and confirms that this status is the status of prophets. He shows that love of anger means disbelief and humiliation of the poor is disbelief. In this case, he analyzes the hadith of the Prophet (peace and blessings of Allaah be upon him) "Hubbu-ul fuqaron min-al imon va bugzu-l-fuqaroi minal kufri" This proves that poverty, humility are

⁸ Yassavi (1992): 8.

⁹ Yassavi (1992): 94.

¹⁰ Yassavi (1992): 39.

¹¹ Medvedov (1988).

¹² Mirkholdor (1992):4.



seven times prestigious.

Then he revealed his qualities, his way, his eating habits, his labor, his purpose, his desire, his behavior, his appearance and his dress. Their total number is 80 status Hodja Ahmed Yassawi agrees with Sheikh ul-Mashayih, Hazrat Muhammad Mustafa, Junaid Baghdadi, Sayed Ahmed Kuboro, Sheikh Ahmed, Sheikh Shakik Balkhi, Sheikh Ahmed Jomiy, Sheikh Qutbiddin Haidar, Khoja Abdullah Haydar, Sheikh Mansur Halloj, Luqman Saransi and share their thoughts: "The poor is a mountain that a home of all the mines, the poor is a river without ending, nobody has seen its borders; the poor is a beam of God, the one, who touches it, develop; the poor is a crown of the state, the one, who wears this crown, becomes the king of the two world. The poor is a drink, who drinks it becomes happy until the resurrection; the poor is a beautiful being, the one, who touches him reaches his aims"¹³.

Ahmed Yassawi's viewpoint embodies the issues of science and morality, showing the mind, etiquette, 8 status and 7 rank of the poor, confirming that the wills in his Faqirnama are applicable to anyone who lives by them, saying that you will be successful, if you follow these instructions, if you don't, you will regret, the end will be the hard times and the shame. " In the summary section of the book, the following generalizations were given:

- Makom of jabarut is shariah
- Makom of malakut is tarikat,
- Makom of lohut is enlightenment,
- Makom of nosut is the Truth¹⁴.

Discovering the content and proving its role in the education of young people constitutes new sections of our work.

In short, Khoja Ahmed Yassawi made a great contribution to the spread of Islamic rules among Turkic peoples, the theory and methodology of educating young generation on the basis of Islamic religious values. Through the educational genre "Hikmat", which later became well-known in Central Asia, he created many poems and styles that nurtured and shaped many human qualities, such as purity and honesty. In this way he established a unique school in Turkish sufism, spirituality, and disciple-making. This left an indelible mark on the whole Turkic spirituality, art, literature, theory and practice of national education. However, the communist ideology evaluated the works of the great thinker from the classical point of view of segregation and promoted such a view on the teaching of Yassawi. Most of the

Sufism doctrine of Yassawi is devoted to faith.

It lists 40 statuses, 10 of which are dedicated to the education of knowledge and education. This is mainly based on the mental upbringing of the person. In this regard, the great scholar points to the fact that the status of enlightenment is the cornerstone of the formation of human intelligence and thinking, and that this status also includes the moral formation of man. He was also able to substantiate the processes of intellectual education and moral formation in their interrelationships. Below are the top 10 makom of the educated people:

- Enlightenment is, first of all, being fano,
- Secondly- to accept being a dervish,
- Thirdly – to make a tahammul in everthing,
- Fourthly- to demand for honesty
- Fifthly- enlightening
- Sixth-to uphold shariah and tarikat,
- Seventh- to leave the dunya
- Eighth- deciding the okhirat (the Hereafter)
- Ninth- knowing the status of the body
- Tenth- to know the mystery of the truth¹⁵.

In the first makam (a type of religious prose), Khoja Ahmed Yassawi explains that the concept of "*fano*" means worshipping to Allah without considering about himself and about all beings. Every person has a pure heart that is cleaned from the lusts, the passion for learning and the desire to create. For this reason, the Yassawi maintains that the enlightenment of the human being is the perfection of knowledge and morals, and therefore, it also rises to the level of arithmetic. In this way, he goes through a difficult course of perfection throughout his life, leaving a good and bad reputation for himself.

The second makam of Sufism is shown as "to accept being a dervish". Indicating that the makam of dervish is of 40 types. He says that if a dervish acts with knowledge, his soul would be pure, and if he did not know it, his makam would be unclean and ignorant. Of these 40 statuses, ten types represent shariah, 10 types reflects tarikat, 10 types are dedicated to enlightenment, and the next 10 represent reality.¹⁶

In this makam, the concept "to accept being a dervish" means to give up the luxuries and pleasures of this world. Because the one who does not dispense from those things becomes tyrannical, materialistic, ambitious and makes himself in trouble, in particular, such people never sympathize each other for the materialistic properties. Exactly from

¹³ Yassavi (1992): 14.

¹⁴ Yassavi (1992): 17

¹⁵ Yassavi (1992): 12

¹⁶ Yassavi (1992): 11.



this point of view, teaching these makam to the inner world of students is very useful for developing positive humanistic features. That is, this can also be applied for destroying negative qualities, such as wearing expensive jewellery, or colourful bright dresses, loving wealth and others.

In the third makam, the core meaning of the concept of "tahammul" which means "to bear, to wait patiently" "to endure", "to tolerate" is described. It teaches students and learners how to cope with all kinds of hardships and challenges, and emphasize that the end result of patience is a positive outcome. In this way, students are brought up in an optimistic spirit, with such qualities as tolerance and patience.

The fourth makam is called "demanding for honesty," in which a person must eat what is considered to be a virtue, abstain from sinful affairs, must not feel jealous of the property of others, must not love the materialistic world, must be able to distinguish the halal (a property that is earned by working hard and honestly) things from the haram (a property that is earned by lying others and dishonestly) things.

The fifth makam is called "enlightenment", which reflects the idea of human perfection. Hodja Ahmed Yassawi follows the Prophet Muhammad's (s.a.v) words: "Learn a knowledge, knowledge is a friend in the desert, a companion in the way of life, a lider in happy moments, a supporter in helpless moments, a jewellery among the people, a helper in the midst of oppression, and a weapon to fight the enemy." In other words, it is stated that human beings can gain knowledge, learn and study, and thus gain the strength and will to overcome the lure of this temporal world and to free themselves from the lure of the flesh.

The sixth makam is "upholding shariah and tarikat" That is to say that a person must learn and follow all the rules of Islam, follow all the obligatory actions, keep himself from sins, refrain from doing what is forbidden, cleanse himself from evil, live in thanksgiving for his blessings and worship only Allah.

The seventh makam is called "to leave the dunya (a materialistic world)" with the idea of not passing away, but abandoning the pleasures of this deceitful world and living a modest life. It also encourages a person to cope with the lusts that lead to unhappiness, to refrain from such traits as depravity and greed. A life of humility is what gives a person the peace of mind and refreshes it.

The eighth title is "deciding the okhirat (the Hereafter)" which explains that all things in this materialistic world are delusional blessings, and that the Hereafter is eternal. That is, the possessions, housing, cars, careers, positions, and even the children

that are given to each of us in this world are the means by which we can be joyful but they deceive our hearts. For this reason, the Yassawi doctrine recognizes that a person's thinking about the Hereafter, his or her choice of the Hereafter, will lead him to eternal happiness. As we teach our students and learners to think about the hereafter, we need to teach them to be kind and trustworthy toward our parents, their teachers, their brothers and sisters.

The ninth makam is "knowing the status of the body." It states that a person can control his body and protect him from various disasters. In fact, this is the idea that our ancestors have proven in their life experiences. Sleep improves brain activity, eating and drinking less is healthy and prevent internal diseases, and modest dressing can keep it from complications of various bodily diseases, and praying can bring it both physically and hygienic.

In the tenth makam, it is defined as "to know the mystery of the truth," while at the same time the person who has acquired all of the aforementioned positions is fully mature. The purification of spirit is also reported. It is only in this case that it is stated that human beings are able to reach the Truth and have the privilege of communicating directly with Allah. Historical sources indicate that among many of our ancestors, who were fully committed to these statuses, there were many valiyas and prophets.

These principles of Sufism have not lost their value in education today. Especially in today's education system, the use of religious and secular knowledge in the works of Khoja Ahmed Yassawi, such as "Rasoil", "Faqirnoma", "Devoni Hikmat", can give students and learners an intellectual and moral education, while also making them a true believers. The believer is distinguished from all other bad qualities, that is, he is pure, honest, trustful, not betraying other people's wealth or their savings, and that he is content, patient, generous and devoted. That is why it is beneficial for us to educate students and learners in the education system today. Even today, we can see the following hadith on the above of Hoja Ahmed Yassawi's mosque that "Talab ul ilmi Farizatun ala kulli Muslima and muslimatin", which means "Demanding knowledge is obligatory for every Muslim man and woman." It is clear from this that the purpose of Yassawi teaching is to spread the truths of life in the Turkic language with the rich teaching of hadiths to young people.

At the same time, Yassawi strongly condemned stupidity, ignorance, and religious fanaticism as degrading. Therefore, like its predecessors, its fame was widespread in Turkestan. There are many legends that tell Yassawi as the



owner of wisdom and prophecy of the people. Khoja Ahmed Yassawi was a well-known educational scientist as a promoter of science and education. In conclusion, it is important to note that these diverse pedagogical factors, based on religious and secular approaches to Yassawi's spiritual education, are an important source for nurturing students' and learner's faith, their spiritual purification and maturity.

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