



## Khoja Ahmet Yassawiy's Doctrine

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ABSTRACT

The article is mainly devoted to issues of Sufism, Islamic songs and folktales in folklore, their strong connection with people's lives and development.

**Keywords:**

idea, sufism, spirituality, philosophy, folktale, culture, perfect man, prophet, purity, honesty, humility, kindness, passion, faith, Koran, Hadith.

In order to educate today's youth in the spirit of the idea of national independence and to become perfect human beings, to further increase the effectiveness of the social and spiritual meaning of health, it is important to deeply study and analyze the spiritual legacy of the Gods of Sufism from all sides.

The first President Islam Karimov wrote about this in his work "Olloh qalbimizda, yuragimizda": "...we are creating conditions for the humanitarian philosophy and great ideas of Islam to take place in the hearts of the young generation. In other words, we are raising our children on the basis of hadiths collected by Imam Bukhariy, teachings of Naqshbandiy, advices of Termiziy, and wisdom of Yassawiy along with worldly knowledge.

The service of the children of Turkestan in the development of Sufism is incomparable. Scholars such as Xoja Hakim at-Termiziy, Xoja Abduxaliq Gijdiwaniy, Xoja Ahmed Yassawi, Sulayman Baqirganiy, Shayx Najmiddin Kubra, Xoja Ali Romitaniy, Abu Ali al-Farmadiy, Yusuf Hamadoni, Bahawaddin Naqshband became patrons of the path of divine creation. The teachings they created and the ideas of morality and morality they promoted have not lost their importance even today. The reason is

that these scholars focused on the idea of a perfect human being.

One of the person was Sheikh Axmet Yassawiy, a great thinker who left a bright mark in the history of science and our culture. Muhammet Olim Shayx Azizon wrote in his work "Lamakhot min nafahotul-quds": "The Prophet (s.a.w) and the leaders of the order, his teacher Hazrat Qizir alayhissalam, were engaged in the upbringing of this person."

There are a lot of folktales about Yassawiy, among which the Prophet's will to entrust Arislanbap with a precious persimmon and hand it over to its owner attracts our attention. The reason is that this event finds its meaning in his quatrains, which he says as follows:

Jeti jasta Arislan babam izlep tapti,  
Xurma berip, perde menen sirrim japti,  
"Bixamdilla, kórdim" – dedi júzim ópti,  
Sol sebepten alpıs úshte jerge kirdim.

Yassawiy (second half of the 11<sup>th</sup> century-1166) was a wise man, poet, the founder of the Yassawi order, and together with Abdulxaliq Gijdiwaniy in Bukhara, he studied with Yusup Xamadoni, a famous sheikh and a major representative of Sufism. Then, he came to Turkestan, founded the

independent Yassawiya sect and trained disciples according to his teachings.

Khoja Akhmet Yassawi was a great scholar in the history of Central Asia who combined encyclopedic knowledge with wisdom, religious outlook. Yassawi contributed to the development of our national spirituality and became the national pride of our people. The main reason for this was that the central idea of the Yassawiya Tariqa included virtues such as purity, righteousness, humility, kindness, honest living, striving to control one's ego, and being a believer, and they turned these virtues into a sword and entered into a spiritual war.

It is appropriate to use the moral advice promoted in the wisdom of Axmet Yassawi to expose evil to the world, to call people to be honest, pious, and believers. In the Yassawiya sect, he believed that the greatest struggle in human life is a struggle that serves to overcome the ego. He says: "A king who is defeated by his ego is a slave, and a slave who is stronger than his ego is a king." Lust is a great evil for man. He says that no one can break the state and human dignity of a person who has overcome this evil, overcomes it, and is not defeated by his lust, and in one of his wisdoms he says:

Nápsi jolna kirgen kisi ráswa bolar,  
Joldan azıp, tayıp, tozıp aljasqan bolar.  
Jatsa-tursa shaytan menen joldas bolar...

Again, he called out to the servants of his passion: "Nápsini tepkil, nápsini tepkil háy jaramas" and:

"Nápsim meni joldan urıp xor áyledi,  
Termildirip xalayıqqa zar áyledi",

He criticizes his servants mercilessly. [Axmet Yassawi. – "Devoni Hikmat". 22-p].

Passion breaks integrity and faith in a person, and makes him fall into a spiritual abyss. These ideas are very important for our education today.

Advice is central to his wisdom. All these advices are a means of withdrawing from the world of the ego in order to know the truth on the path of Sufism, and he believes that it is necessary for every vice and evil in a person to disappear from his mind. That's the only way that some defects in a person will not be restored repeatedly. The reason is that Sufism

is the way to know the Truth, and failure to do so leads to greed, theft, ignorance and arrogance. According to Yassawi, illiteracy, lack of religion, disrespect for parents and teachers, spiritual poverty, evil prevail in life due to ignorance, and such a society will face a crisis without development.

In the Yassawi sect, the ideas of the "Qur'an" and the spirit of hadiths are reflected in its philosophical, religious, and moral concepts, and it culminates in the following points of view:

1. The idea of confirming Islam occupies a central place;

2. Based on the fact that man is the most beautiful and mature creation of God, the idea of appreciating him is advised;

3. While recognizing the existence of injustice in the world, it raises and supports the idea of protecting people from it;

4. The wise man wrote: it promotes the idea of not infecting the shortcomings of the world, its purity and purity, and "If you are not pure, you cannot enter the path of truth,"

Yassawi gained a great reputation among the people and was recognized as a saint. The reason is that he was glorified with the name "Madinada-Muxammed, Túrkistanda-qul Axmet", Fariddin Ottor called him "Piri Turkistoniy" and the great Navoiy called him "Shayx ul-mashoyiq".

Waliy names his fours as "Hikmet" and there all the stages of life are reflected in "shariyat", "tariqat", "marifat" and "haqiqat". Ahmed Yassawi describes his vision as follows: The truth is attained by such a person who prefers Shariyat to all worldly things; he leaves himself, his life, and goes to the sect; he is devoted to enlightenment with his soul and heart. He also believes that among the seekers of truth, only such a person knows his destination, he obeys the orders of his piri (spiritual master), is patient, and limits himself. Ahmed Yassawi made a great contribution to the spread of Islamic teachings among the Turkic peoples. In his wisdom, he writes about human qualities such as love, purity, honesty, refraining from lying, not abusing people's property, and honesty. He founded his own school in Turkish Sufi literature. There were no

Sufi poets in the Turkic world who did not follow in his footsteps and learn from him. Ahmed Yassawi's wise views are given in his collection "Hikmetler".

There, the ideas of humanity, decency advices, rules of Islamic religion and spiritual and intellectual ideas put forward in hadiths are explained in a simple way and in the language of the people.

In the Yassawiya tariqa, man and his spirituality, manners, purpose of living, beautiful smile, word and work, language and heart unity are described. These ideas are also repeated in the works of Sulayman Baqirganiy, a reliable follower of the Yassawiya sect, and Alisher Navoiy, a thinker who wrote songs in his own language for the first time.

In conclusion, the wáliy skillfully uses the lines of the song:

"Ata-ana, aǵayin, qashan ketti, pikir et, Tórt ayaqlı aǵash at bir kún saǵan jeteraw" [Axmet Yassawi. "Devoni hikmat". 33-b],- says, reminds people that death is ahead of them in their short life, and calls them to realize their identity.

By the way, not realizing one's identity, not being able to stop one's ego is like abandoning a ship without an anchor to a flowing river. From the above mentioned thoughts, we understood that 850 years ago Ahmet Yassawi said such simple and intelligent words. Although the great thinker spoke these words to his contemporaries, they still sound modern today. It is not a secret that nowadays people are putting their lives at risk, losing limbs, becoming disabled, regretting that it is insignificant at first glance, but cannot be replaced by anything. Therefore, the main purpose of reading and teaching Sufism literature is to expand the world of thinking of the current young generation, to introduce and educate new spiritual concepts.

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