

Study of Universal Ideas About a Perfect Man in The Poetry of Khoja Ahmad Yassavi

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Abstract

In this scientific article, in the philosophical analysis of the study of universal ideas about the perfect person in the poetry of Khoja Ahmad Yassavi, it is shown that the teachings of Sufism began to spread in the second half of the 12th century, the great teachers of him, Yusuf Hamadoni, his students, such as Khoja Abdulkhaliq Ghijduvani, Khoja Ahmad Yassavi noted that his service was great in this field.

Ahmad Yassavi's poetry is the most popular, people-loving, right-loving poetry. Social-philosophical, universal ideas about the wisdom of the thinker are researched in this article in a unique way.

Key words: Spiritual, wisdom, mystic, mysticism, religion, belief, public, thought, scholar, Holy Qur'an, Allah, philosopher, lover, perfect person, education, surah, verse, doomsday, prophet, Muslim, Sufi, truth, saint, murshid.

Introduction

In his views, Yassavi explains that the ordinary world is transitory, that all good and bad deeds are remembered and that they constitute the meaning of human life in the Day of Judgment, a person will receive a worthy answer for each. Khoja Ahmed Yassavi admits that in any country where moral values and justice are not paid attention to, a wide path will be opened for the rise of negligent and hypocritical servants to high ranks and positions. In such a nation, the "perfection of the person" is also damaged and obstacles are put in place to educate a perfect person. No mystic has suffered from these negative vices like Khoja Ahmad Yassavi. For this reason, he appeals to the people: "Pray and don't look at the ignorant."

Materials and Discussions

Ahmed Yassavi begins to write simple and popular poems, similar to Turkish songs, about the wisdom and thoughts of his creative activity. His poetic wisdom contains historical facts, various myths and legends, the lives, lifestyles, practices and customs of well-known Islamic scholars and theoreticians of religious and philosophical circles since the existence of mankind in this bright world. It appears very gracefully and gradually.

"Devoni Hikmat" was propagated by priests and mystics. For centuries, it was poisoned with the minds of the masses with religion and mysticism.

The Yassawiya or Jahriya path of spiritual learning was continued by Ahmad Yassavi's many disciples and admirers at different times and in different places. Sulayman Bakirghani, Baba Mochin, Shamsiddin Ozgandi, Khudoidad, Qul Nasimi, Ubaydi and other reactionary poets followed in the footsteps of Devoni Hikmat and created works promoting mysticism and asceticism.

One of Ahmed Yassavi's students and followers is Sulayman Bakirghani. (died in 1186 in the village of Bakirghani, Khorezm) Many legends and narratives have been created about the life and activities of Suleiman Bakirghani. Sulayman Bakirghani (also known as Hakim Ota) followed Ahmed Yassavi and created reactionary poems. (His poems were collected under the name "Book of Bakirghani").

In terms of idea, style and language, the poems in the "Book of Bakirghani" are so close and similar to Ahmed Yassavi's poems that sometimes it is impossible to separate them from each other.

Religious-mystical literature, like religion and mysticism itself, was a fierce enemy of the working masses, human thought and cultural development. Feudal-clerical circles, interested in keeping the working masses in slavery and ignorance, forcefully promote the works of mystic poets like Ahmed Yassavi and Sulayman Bakirgani, canonize them and create myths and legends as well he increased "holy" cemetery, number of graves and places of pilgrimage. (Here is the reaction to Yassavi's work during the ideology of the 20th century shura system.)

Academician I. M. Mominov writes in his work "Mirzo Bedil's Philosophical views" that Sufism began to spread in Movarounnahr in the second half of the 11th century and the beginning of the 12th century, in which Yusuf Hamadoni and his students Khoja Abdulkhaliq Ghijduvani and Khoja Ahmed Yassavi that were of great service for it. Hamadoni was a shoemaker, and his main ideas were very close to the ideology of the working people. He called to acquire a profession, to work, to see and know the world, to be among people, but to remember God at every step, to thank God for every breath taken. Husayn Vaiz Koshifi quotes his following words in his work "Rashahot":

Have a good rest
Look at every step,
The journey is home,
It's a quiet meeting.
Meaning of it:
(Consciously taking each breath,
Watching every step,
Traveling around the country
Disobedience at meetings).

Ahmed Yassavi, although he was a student of Yusuf Hamadani, later founded the most reactionary mystical current of Sufism in Movarounnahr with his students, such as Sulayman Bakirghani. In his opinion, a person should shed tears and always remember God, and if the oppressor tortures him, he should say "Allah!" he should be patient, put up with, and not resist. (This is how the Shura system propagated the Yassavis)

It is known that man is the last among other creatures in the order of existence. First, "Mind" was created. Then the ten Minds, the soul of the heavens, the Throne, the Chair, the four elements, the mawolidi malosa (minerals - plants - animals) were built along with several other bodies. After these, that is, at the end, man was created. From the point of view of creation, although a person is behind everything, in terms of essence and potential, he stands ahead of all. After all, a person is the soul of the universe, the axis of the world's beauties. Perfection is his goal and the highest level of honor is achieved. In this existing world, God is moving through perfect human beings. If the light of perfection disappears, darkness will cover the world. Here's what Sheikh Akbar says about this: "Allah Almighty made human in order to save the world." As long as there is a perfect person in it, the world is protected. When a perfect person is separated from this treasure and moves to the hereafter, the sky will fall, the stars will scatter, and the sun will fade." This means that this kind of spiritual governance and protection placed a huge responsibility on a person.

A perfect person is an ideal, possessing all the worldly and divine knowledge, his soul is connected to the absolute Spirit, overflowing with blessings, his face is full of grace, his heart is full of good feelings, in the words of Navoi:

The ideal worshiped by mystics - the perfect man was actually the ideal of the people, the ideal of literature. As we read the works created by the leaders of this life-giving teaching, the poems and epics in the Sufi spirit, we witness the eternal battle of light against tyranny, good against evil, grace and perfection against imperfection, misunderstanding and ignorance.

Poor ("poverty"), initially, it is voluntary self-condemnation of need, to live in poverty, as a result of constant abstinence, refusal of worldly pleasures - blessings. Later, this concept is also idealized. According to the verse that came to the Prophet ("Poverty is my pride"), poverty is not only material need, but also recognition of one's poverty before God, that is, the absence of anything other than what God has given, including spiritual conditions. It is understood in the

way of recognition. There is reason to think that the sheikhs did the same in later times and often used romantic poems composed as secular lyrics, singing of soulful love and appropriately interpreted. Ghazali often emphasizes that a romantic song was needed for that period".

Avoiding from the people who run away of truth. Those who run away from the truth are unbelievers, scumbags, fraudsters. And the belief of the people of Sufism is the belief of those who are ignorant of the truth. When the poet reached the age of sixty-three, he made an underground room in a corner of his house, and entered this room saying that it is forbidden for me to live on earth. A series of poems in "Devoni Hikmat" explain the reasons for this virtue. One of these reasons was love for the Holy Prophet and an example of devotion, and the second was to avoid the ignorant and ignorant people:

I fled underground from the ignorant,
I went underground without finding a wise man.

So, it is not so correct to consider secularism as a socially harmful phenomenon. This should be seen as the need of a loving soul. People learned from the true Sufis who left the world, they learned to do good, show kindness, and fear God.

Ahmad Yassavi's poetry is the most popular, people-loving, right-loving poetry. His ideas will live forever among the most honorable ideas of mankind.

The poet, who believes that "you cannot enter the path of truth, if you are not pure," calls people to fear and worship the truth. He advises both the king and the gado to listen to God's command and learn from it. He says that Allah loves the poor and humble, and such people are the beloved slaves. Scholars know that people are truthful and knowledgeable, avoids abstractions, believes in the existence of God, lives his life and speaks in the name of the Truth, because his weapon is the Qur'an of God:

The breath of a truth-teller comes to you,
His words will be the Qur'an.

Ahmed Yassavi's poetry is full of philosophy. It is known that the rhymes in his poetry were inspired by the religious songs of Turkic peoples. His poetry is imbued with a spirit of high wisdom.

Until now, our ideological literature has promoted him as an "extremely reactionary and religious mystic poet". Even, without impartially analyzing his poetry, they tried to beat him to the ground like fanatics and seek dirt from him. Unfortunately, under the influence of the ruling Shura ideology, our major literary critics and philosophers, Ibrahim Mominov, Vahid Zohidov, Sodirkhan Erkinov, evaluated Yassavi's work one-sidedly and biasedly without analyzing it in depth. As the literary critic-scientist Ibrahim Hakkulov said, Yassavi is a child of the society, just as everyone worshiped God with true faith, Hafiz and Saadi, Navoi and Babur worshiped God just like Yassavi!

In fact, in Sufism teachings, it is encouraged to work honestly and eat pure food, not to be a burden to others, but to help others. From this point of view, if we look at the personal life of the people of any order, each of them had a specific profession, lived by working honestly with their own hands. Names such as Attar, Nassoj, Halloj, Sikkini, Haddad, Kulol, Naqshband mean that their owners are busy with a certain profession. They even distributed the gold that the kings sent as a gift to the poor and those people who were seeking knowledge. In this respect, not only Yassavi, but also the works of many thinkers who sang about universal human values, such as Naqshband, Kubro, Navoi, and their personal lives are exemplary monuments that are worthy of inspiration for today's generation. Their humanitarianism and people's thoughts glorifying people are reflected in their works.

Conclusion

Ahmad Yassavi puts forward the idea that it is possible to educate people on the path of noble human qualities. He says that a person should be spiritually pure. Russian writer L.N. Tolstoy promoted a similar philosophy. According to Ahmed Yassavi, a person must overcome his ego in order to be spiritually pure. Because the ego is the devil. It is inside a person and leads him only to evil

In the philosophical heritage of Khwaja Ahmed Yassavi, a person created from "soil" is sung as the caliph of God on earth, his most beautiful, most perfect and dearest creation, in which the need for the human child to preserve his purity until his last breath is repeatedly emphasized. Sin and repentance, lust and patience are considered as universal, moral concepts. It is important to learn the rules of the Yassawiya way of life, including: sin and repentance, oppression and justice as a component of Muslim law.

Ahmed Yassavi's poetry is full of philosophy. The tone of his poetic works is in harmony with the direction of Arabic and Persian poetry. It is known that the rhymes in his poetry were inspired by the religious songs of the Turkic peoples. His poetry is inspired by the spirit of high wisdom. Today, Yassavi's poetry is entering every Uzbek house. His works such as "Khikmats(Proverbs)", "Munojotnama", "Khikmati Me'raj", "Faqirnama" have become the spiritual property of readers. However, Yassavi's poetry has not yet been analyzed to a full, perfect level and clearly observed. We think that a proper assessment of his wisdom, each of which has a world of meaning and deep philosophical depth, will remain an important task of literary studies.

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