

**Religiöse und philosophische Ansichten von Ahmad Yasawi, ihre Merkmale
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Abstrakt. Die moderne welt muss ihre spirituellen grundlagen stärken. und
einer der wege dafür ist das studium des spirituellen erbes der menschheit, unter dem
der sufismus, die religiöse, philosophische, moralische und ästhetische lehre der
völker der islamischen welt, einen besonderen platz einnimmt. dieser artikel enthüllt
die merkmale der religiösen und philosophischen ansichten von ahmed yassawi,
einem prominenten vertreter und leiter des türkischen zweigs des sufismus, denkers,
dichters und philosophen.

Schlüsselwörter: Sufismus, Scharia, Tariqa, Marifat, Haqiqat, Maqam.

**Religious and philosophical views of Ahmad Yassawi, their features
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Abstract. The modern world needs to strengthen its spiritual foundations. And
one of the ways for this is the study of the spiritual heritage of mankind, among
which a special place is occupied by Sufism, which is the religious, philosophical,
moral and aesthetic teaching of the peoples of the Islamic world. This article reveals
the features of the religious and philosophical views of Ahmed Yassawi, a prominent
representative and head of the Turkic branch of Sufism, thinker, poet, and
philosopher.

Keywords: Sufism, Sharia, Tariqa, Marifat, Haqiqat, Maqam

The greatness of a person is determined not by the size of his wealth, not by power. All this is changeable, like human destiny. Everything is afraid of time, and only time is afraid of thoughts written on paper.

Ahmad Yassawi

One of the brightest pages in the development of the Muslim religion of Islam is the emergence in the VIII century of the mystical and ascetic teaching of Sufism. Its history can be divided into three major periods: the Sufi period of *zuhda* or asceticism, the period of *tasawwuf* or Sufism proper, the period of the *tarikats* or Sufi brotherhoods (orders). The very word "*tarikats*" means "path", "road", or the method followed by a Sufi, as a student (*murid*), to achieve spiritual truth under the guidance of his teacher (*murshid*, *shaikh*). Sufi orders follow the *tarikats*. Sufi brotherhoods began to unite in *tarikats*, forming monasteries of various types as centers of the *tarikats* - *ribats*, *khanaki zawiyas*. *Tarikats* were characterized by such concepts as asceticism and hermitage. *Tarikats* lead to spiritual purification and devotional service to Allah as the highest spiritual goals.

Sufism was very flexible and open, which made it extremely heterogeneous. And in the XIII century, the first Sufi brotherhoods were created by the followers of the most revered teachers. In total, there were at different times 12 "mother" brotherhoods and many of their offshoots.

Sufism recognized the basic tenets of Islam. Among the brotherhoods there are both Sunni and Shia. The main features of the brotherhoods are strict authoritarianism (*murids* implicitly obey their *sheikhs*); the division of the members of the fraternity into two categories - dedicated (inner circle) and joined (taking an oath of allegiance, but participating in rituals from time to time); the esoteric, secret character of initiation; the presence of the cult of the graves of "saints".

Among the many Sufi brotherhoods, a special place is occupied by those who appeared in Central Asia from the XIIth - XVth centuries. large orders - *Kubrawiyya* (in *Khorezm*), a subsidiary of the *Kadiriyya* brotherhood (in *Ferghana*), the Turkic community of *Yassawiyya*, formed on the basis of the teachings of *Yusuf al-Hamadani* by *Ahmad Yassawi* in *Turkestan* (south of *Kazakhstan*), *Naqshbandiyya*, founded by *Bahauddin Naqshbandi* in *Bukhara*.

Khoja Ahmad Yassawi is the brightest representative and recognized head of the Turkic branch of Sufism, thinker, poet, philosopher. Born in 1103 in *Sairam* (on the territory of modern *Kazakhstan*). He received his first knowledge in the field of Sufism from his father *Ibrahim*, and later, at the age of 17, he moved to *Yassy* from the famous *Sheikh Arslan Baba*. Despite the fact that he was the founder of the Turkic-speaking branch of Sufism, he was still significantly influenced by the Persian-speaking Sufi tradition. Arriving in *Bukhara* at the direction of his teacher *Arslan-Baba*, *Yassawi* became a student of *Yusuf Hamadani*, whose school was in *Bukhara*, but was considered purely Iranian. While in *Bukhara*, *Yassawi* improved his knowledge, learned Arabic and Farsi, got acquainted with Sufi literature. After studying in *Bukhara*, *Yassawi* returned to *Yassy* and began his preaching work to

popularize Sufi ideas, which basically boiled down to "knowledge of the deity" - the mystical way of moral perfection of man.

As a philosopher, Yassawi was interested in and subtly noticed all aspects of the reality around him. He was worried about everything: worldly life, and the fate of the rulers, and the fate of the people themselves. Being the wisest man, he understood life in all its manifestations: both external - as a thinker, and internal - as a spiritual person who has a connection with the highest spirit of nature.

The religious and philosophical views of Ahmad Yassawi were clearly manifested in his books. He was the first talented Turkic poet who wrote his works in the Oguz-Kypchak dialect. The most famous of them are "Divan-i hikmet" ("Book of Wisdom"), "Mirat-ul Kulub" ("Mirror of the Soul"), "Pakyr-nama" ("The Legend of the Poor").

The work "Divan-i hikmet" ("The Book of Wisdom") has come down to us in several versions. This book outlines in a generalized form the main provisions of the Yassawi tarikat. It also traces the preaching of Islam by Yassawi, which contributed to the strengthening of Islam among the people. The Turkic-speaking peoples called the work "Divan-i Hikmet" "Korani Turks", since they perceived the Koran itself through this work of Khoja Ahmad Yassawi, so the Turks began to call it "Khazret Sultan" - "Holy Sultan", and Turkestan - the second Mecca. Hikmets of Khoja Ahmad Yassawi not only preached Islam, but also called on the Turkic-speaking peoples to spiritual unity and sovereignty.

Ahmad Yassawi himself and his Sufi school paid great attention to spiritual and moral perfection and comprehension of God. And for this, mandatory conditions were put forward for passing this path, the main stages of which were four steps: Sharia, Tariqa, Marifat, Haqiqat.

Sharia is the conduct of a pious life according to the precepts of Islam; tarikat is a mystical path, meaning renunciation of everything worldly; marifat - mystical knowledge and the achievement of ecstasy, temporary union with God, haqiqat - the stage of constant communication with God in a state of fana, when the Sufi achieves perfection by suppressing worldly desires. In Divan-i Hikmet, Yassawi pays great attention to the interpretation of these steps. In his opinion, without Shariah, Tariqah, Marifat, haqiqah (ie, approaching Allah) is impossible. The very definition of a person is impossible without spiritual tension, without sincere self-giving up to the readiness to sacrifice one's life.

Each of the steps had its own maqams, parking lots. According to Khoja Ahmad Yassawi, in order to become a dervish, a murid must pass 40 maqams, which include 4 steps - sharia, tariqat, marifat, haqiqat.

Sharia consists of the following 10 maqams:

- iman, belief in the uniqueness and unity of Allah;
- namaz, reading a prayer;
- uraza, fasting in the month of Ramadan;
- hajj, pilgrimage to Mecca;
- comprehend the Truth;

- study science;
- be guided by the Sunnah;
- fully comply with the orders of Allah and his Messenger the Prophet Muhammad;

Muhammad;

- nahi-munkar, do not do unholy deeds,
- Strictly adhere to all 40 prescriptions.

Sharia and all these poppies are obligatory for all Muslims, as well as obligatory for the transition to the next stage, i.e. transition to the stage of tariqah.

The stage of the tariqa also contains 10 maqams:

- tauba, i.e. repentance;
- complete and unquestioning obedience to the sheikh, feast, teacher;
- hauf (fear for a possible mistake on the way to God) and rija (hope for the mercy and mercy of Allah);
- viru-avrod, a secret prayer that takes place in the Yassavi school and is obligatory for them;
- the requirement to be content with only what is necessary for the elementary maintenance of the life of a Sufi;
- implicitly follow the instructions and instructions of the sheikh, feast, teacher;
- it is allowed to say only what is allowed by the sheikh, feast, teacher;
- listen to all instructions;
- adhere to tajrid, i.e. renunciation of everything worldly, to be in solitude;
- observe tafid, i.e. maintain individuality and isolation.

These maqams allow the Sufi to curb his sinful thoughts and allow him to defeat the bodily.

The following 10 maqams belong to marifat:

- be in a state of fun, i.e. renunciation of everything earthly;
- accepting the dignity of a dervish, i.e. Sufi;
- always and in everything to be tahammullah, i.e. to be patient, sustained in the faith;
- to be fair and pure in all thoughts;
- to be marifat, i.e. strive to achieve perfection in the comprehension of Sufi knowledge;
- continue to comply with the principles of Shariah and Tariqah;
- internal detachment, rejection of worldly goods, indifference to the material, and to the same extent, both to wealth and to poverty;
- to keep the questions of akhoret under due attention, i.e. Judgment Day;
- knowledge of wujud, i.e. knowledge of oneself as a microcosm;
- knowledge of the secrets of the haqiqat, which means preparing the Sufi for the next stage. The Sufi prepares in advance for the next stage, the stages he has previously passed - Sharia, Tariqa, Marifat allow him to more thoroughly approach the knowledge of secrets that are unknown and beyond the control of everyday consciousness.

Haqiqat also has 10 maqams:

- to be khakrakh, i.e. to be immersed in truth;
- be able to see the world both in the Sufi dimension and through the prism of everyday consciousness;
- be able to distinguish between good and evil;
- to be content only with what is;
- make a sacrifice with good intentions;
- to be in solitude;
- wandering;
- fidelity and the ability to keep secrets;
- thorough knowledge and fulfillment of all requirements of Shariah, Tariqah, Marifat;
- tolerance and kindness.

Sharia, tarikat, marifat, haqiqat and their maqams lead to the spiritual and moral path of Sufi perfection.

However, according to the teachings of Yassawi, in order to achieve this perfection, the Sufi still has to go through seven steps.

The first stage is ammara, on which the soul is filled with such base qualities as envy, carelessness, boastfulness, etc.

The second step is lavamma, which means awareness of human vices and the need to get rid of them, at least partially.

The third stage is mulham-la, when the soul begins to improve and as a result of this, it develops such important qualities as kanagat, a sense of satisfaction, sabyr - patience, condescension and forgiveness.

The fourth stage is the stage of mutma-inna, when the soul finds peace.

The fifth step is razine, the soul is satisfied, because she obeys only the commands of Good and does not follow the calls of Evil.

The sixth step is Radine, the soul of a Sufi acquires all the best human qualities, it no longer has qualities unworthy of a Sufi.

The seventh step is kamil, the soul acquires the qualities of perfection inherent only in saints.

The religious and philosophical teaching of Ahmad Yassawi has its own characteristics and its own specifics. For example, he limited the theory of "unity of being" only to the theory of "knowledge" of God; did not touch upon either cosmological or ontological problems, in which one can see his inconsistency in explaining the very important from the point of view of theoretical Sufism, the problem of the relationship between God and the universe of god and man within the framework of the Sufi scheme of the relationship between "macrocosm" and "microcosm", which, according to deep conviction blasphemous, heretical and seditious, as it led the most radical Sufis to the idea of their deification.

The idea of "knowledge of God" is part of the theoretical concept of Sufism "wahdat al-wujud" ("the unity of being") and involves not so much the process of descent in the theory of emanation, borrowed by the Sufis from Neoplatonism, as the process of ascent, designated by them with the term "knowledge". The Neo-Platonic

maxim "Know thyself and thou shalt know God" in Sufi literature acquired a special meaning.

Yassawi calls for asceticism, renunciation of the outside world, patience. All this should ensure bliss in the afterlife. The asceticism of the Sufis looks like a passive protest of the dispossessed masses of the people against the ever-increasing property inequality in society. Many experts who study Sufism express the opinion that the Sufi communities were connected with "secret organizations of artisans", with "merchant and trade associations", with "peasant riots".[2] Indeed, one cannot but agree with the idea that asceticism was originally a kind of opposition, however, later it became a kind of traditional manifestation of the idea of spiritual unity with a deity in the Sufi concept of a "perfect" person.

In the teachings of Ahmed Yassawi, the ascetic motives of early Sufism are expressed in the cultivation of poverty as one of the stages on the way to the knowledge of God, as a means of personal salvation and as one of the methods of expressing social protest. Having assigned a significant role to asceticism, Yassawi calls on his supporters and followers to strictly observe his provisions: "In the field of asceticism, incinerated, die!"

In the philosophy of Yassawi, one can also see ethical issues. In particular, he talks about the essence of justice, honesty, goodness and calls people to them. Issues of morality, morality for the Sufi were as important as asceticism. At the heart of Yassawi's ethics lies the central concept of Sufism - the concept of the "perfect person", which opened up great opportunities for the ethical motivation of cognition of the Truth. Knowing God, according to Sufi intellectuals, a person must be imbued with the idea that God is good, that he is the source of life. The good is also considered by them not only as the highest good and the highest step in the hierarchy of being and its knowledge, but also as a virtue, which is the goal of human aspirations in improving oneself as a highly moral person.

Prudence, benevolence, piety were considered the main attributes of perfection; they acted as characteristics inherent in both the world whole, the cosmos, the universe, and the human being. And a person, realizing himself involved in the divine essence, had to be reasonably aware of his place in the universe and, accordingly, determine his behavior and the moral law of citizenship: to be pious, fair, virtuous, honest, generous, prudent, truthful, courageous, courageous, patient. Those man must reflect high concepts of moral purity as divine signs inherent in him. Such an understanding of morality could only be viewed through the prism of faith and within the framework of Sufism itself. That is why Yassawi notes that "he who sows good" will surely find his salvation and become "God's favorite." [4]

Output. Thanks to Yassawi, Sufism, being a kind of philosophical system, played a decisive role in the spiritual knowledge and worldview of the Turkic peoples. If before Yassawi the Turkic peoples prayed to Tengri, after him they began to believe in Allah. Thanks to Sufism, the Turkic peoples learned Eastern philosophy, the philosophy of world religion.

The Yassawiya Sufi School as a whole, developing in line with the practical Sufi traditions, had similar features with the teachings of other Sufi orders, it was familiar with the teachings of the leading theoreticians of Sufism, and it was strongly influenced by the Persian Sufi tradition and local pagan beliefs. Yassawi's teachings absorbed the spirit of their time. On the one hand, it cannot be called a radical trend, on the other hand, it contained provisions that diverged from the basic dogmas of Islam.

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