

SUFI TEACHINGS IN THE WISDOM OF KHOJA AHMET YASSAWI AND THEIR PLACE IN KARAKALPAK SPIRITUALITY

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<https://doi.org/10.5281/zenodo.16669500>

Khoja Ahmed Yassawi is a great thinker who laid the foundation for Turkic Sufi poetry. Through his work «Diwani Hikmet», concepts such as Islamic values, piety, and morality were instilled in the consciousness of the people. This article extensively examines the historical and spiritual influence of Yassawi's legacy among the Karakalpak people.

Khoja Ahmed's wisdom encourages virtuous deeds such as justice, compassion, piety, truthfulness, deep thinking, and purity. The poet was a great teacher who first embodied these principles, applied them in practice, and reached the pinnacle of wisdom. Professor Kamal Mambetov provides the following information about Yassawi: «There is considerable information about Khoja Ahmed Yassawi among the Karakalpaks. Some oral accounts link the reasons for the Karakalpaks' migration from Turkistan to the events surrounding Khoja Ahmed Yassawi. For example, elder Dauletmurat, who lives in Kegeyli, says: «The Karakalpaks, while fleeing during wartime, stopped at the mausoleum of Ahmed Yassawi and asked for help to save them from Kalmyk raids» [1, 43]. The conclusion from this account is that we can consider Yassawi as the spiritual father of the Karakalpak people and the founder of Karakalpak literature.

H.A. Yassawi's wisdom echoes the philosophical thoughts in the holy hadiths of Prophet Muhammad through teachings on humility, providing shelter to the poor and needy, caring for orphans, following the path of Allah's prophet, not wasting life, and the teachings in the surahs and verses of the Holy Quran. In most of Yassawi's wise sayings, he often mentions his teacher Arystanbap. The poet says he learned many wisdoms and pieces of advice from his teacher. He especially calls for avoiding arrogance, greed, materialism, and encourages repentance. In the sage's work «Diwani Hikmet», along with the truth of his time, he skillfully explains through rhyming verses what needs to be done to understand the entire essence of his life, life experience, and the true path of Allah by finding the path of Truth. From a young age, the poet was raised by his teacher Arystanbap, and it is known that he mastered divine knowledge from him. As a result of this acquired knowledge, he laid the foundation of Sufi science. The meaning of Sufism and tasawwuf teachings is the same, signifying

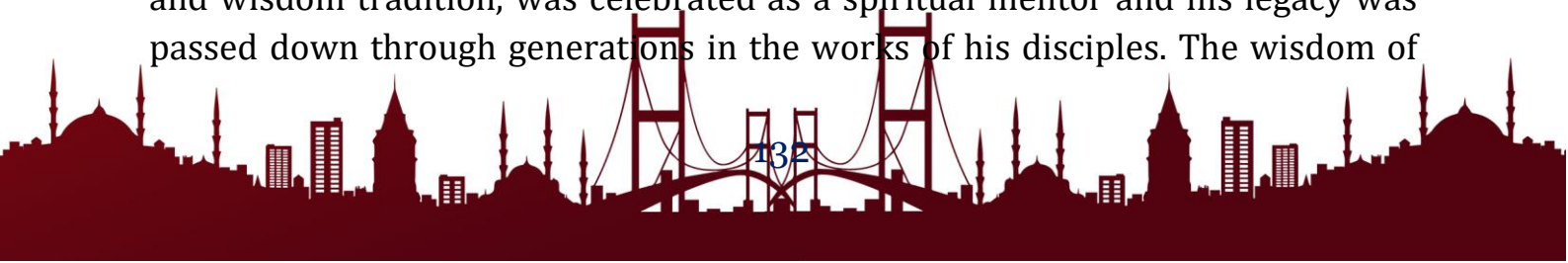
purity and inner spiritual cleanliness, stating that a person must firmly maintain their inner state rather than the external form of religion. In its inner form, it is the doctrine of the heart, the recognition of the human «self», the nourishment of the inner spiritual body, and the understanding of its phenomena, rather than the externally manifested carnal body. Professor Kurbanbay Zharimbetov describes, «One of the main conditions of Sufism is reaching the face of truth, being madly in love with it, living with the hope of seeing the face of truth, and searching for it everywhere» [2, 8]. Indeed, almost all of the poet's works celebrate his love for the beauty of truth:

Qaydan tabaman, ashıqlıǵıń tústi, sheshimim joq, Muhabbat sanasın kúni-túni qoyarım joq. Dárgayıńnan basqa jerge bararım joq, Ne qılsań da ashıq qıl, páwardigar. [3, 106]	Where can I find your love that has fallen upon me? I have no solution, I cannot cease thinking of love day and night. I have nowhere to go except to your presence, Whatever you do, make it clear, O Creator. [3, 106]
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Professor Kabyl Maksetov comprehensively analyzed the unique characteristics of Khoja Ahmed Yasawi's wisdom, stating: «His worldview and written wisdom were based on Quranic instructions, Prophet Muhammad's hadiths, and the general principles of Islam. When we study his wisdom, we must approach it from this perspective and should not confuse it with modern ideology or materialistic philosophy. We must understand the world, destiny, and life as Khoja Ahmed Yasawi understood them, as a child of his era».

Yasawi was a poet who promoted the true path of Allah. In one of his wisdom sayings, he states: «May God guide me to His path». He was a person who never strayed from this path, remained honest, and acted with faith. However, his religious-moral philosophy does not diverge from the realities of life. He opposes evils such as wickedness, ignorance, malice, and greed. In his wisdom, he eloquently conveys sharp words of admonition about the greatest entity - Allah, love for the finest things, truth, justice, contentment, moderation, sin, virtue, and faith» [4, 66-67].

Written accounts about Ahmed Yasawi were primarily recorded by his disciples. Yasawi, who laid the foundation for the Turkic Muslim understanding and wisdom tradition, was celebrated as a spiritual mentor and his legacy was passed down through generations in the works of his disciples. The wisdom of

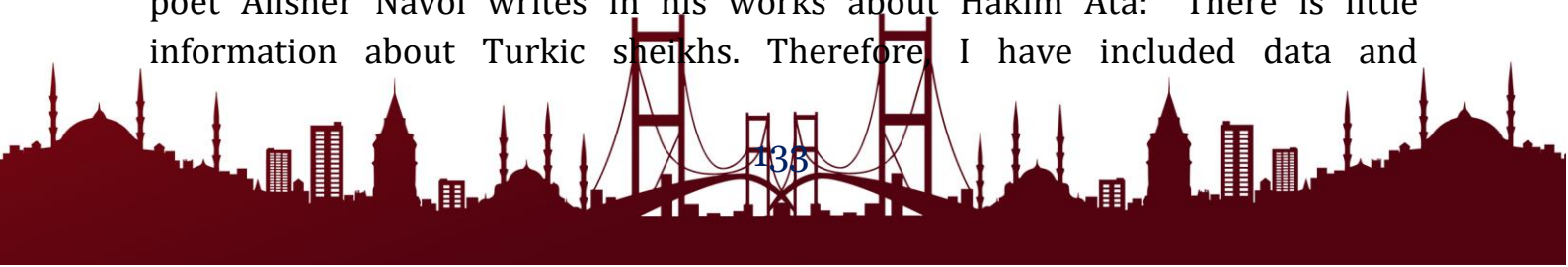


his astute disciple Suleiman Bakyrhani plays a crucial role in the widespread dissemination of Yasawi's teachings, his path, and traditions in Central Asia. After his teacher's death, Suleiman continued his teachings and guided people towards the path of truth.

Suleiman Bakyrhani, known by the epithet Hakim Ata, a noble son of the Karakalpak people, was one of the first disciples educated by Yasawi and became the most intelligent and knowledgeable among them. He continued his teacher's path, illuminating people's inner worlds, developing their consciousness, and disciplining their desires, thus rising to the level of a great teacher himself. While promoting important aspects of the Yasawi tariqa, Suleiman also left behind several valuable works. He wrote texts explaining this tariqa, including «The Book of Bakyrghan», «The Book of the End Times», «Bibimaryam», and others. In these works, he honors his teacher Yasawi and dedicates wisdom to him:

Subhan iyem ósirdi, Ayttı Rasul kesimdi. Arıslan baba jetkizdi, Shayxım Axmet Yassawiy. Haq Mustafanıń ármanın, Bildik qurma alǵanın, Qurdı alqasın Kaǵbanıń, Shayxım Axmet Yassawiy. Bassa tawlar shegingen, Baqsa Kaǵba kóringen. "Hal" ilimi berilgen, Shayxım Axmet Yassawiy. Asıl edi násili, Bilmes bende pasıǵı. Haqtıń ǵana ashıǵı. Shayxım Axmet Yassawiy...[5, 15-16]	Subhan raised me, Rasul said decisively. Arystan Baba conveyed, My Sheikh Ahmed Yassawi. True Mustafa's dream, We learned that he took dates, He established the circle of the Kaaba, My Sheikh Ahmed Yassawi. Mountains retreated when he stepped, The Kaaba appeared when he looked. The doctrine of "Hal" was given, my Sheikh Ahmed Yassawi. His lineage was noble, Unknown to mortals. Only God's beloved. My Sheikh Ahmed Yassawi...[5, 15-16]
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Suleiman Bakyrhani, considered a spiritual guide in the tradition of Yasawi, continued the practice of Yasawi's wisdom, preserving the form and content of his true teachings and promoting the Sufi path. The great scholar and poet Alisher Navoi writes in his works about Hakim Ata: "There is little information about Turkic sheikhs. Therefore I have included data and



information about all great scholars from the time of Hazrat Sultan Khoja Ahmed Yasawi to the present day in their original form." [6, 160-182]

When Suleiman Bakyrangani was in school, unlike other children, he wouldn't carry the Quran on his shoulder, but would carry it in both palms, and wouldn't look back until he returned home after classes. One day, Ahmed Yassawi, sitting near the mosque, was surprised to see this. From that day forward, he took Suleiman, the spiritual guide of Turkistan, under his wing to teach him. From the age of fifteen, Suleiman became his murid (disciple).

In Suleiman Bakyrangani's works, religious beliefs such as fear of the torment of the afterlife and the wrath of judgment day take center stage. "On the Day of Judgment, if Allah asks me, 'Where are your deeds?' I don't know what will become of me," the poet writes, stating that to see Allah's beauty, one must constantly recite the remembrance of the Truth day and night: "Servant Suleiman, you know this day, worship night and day."

Khoja Ahmed Yasawi's wisdom spread Islamic moral principles widely throughout the Turkic world, laying the foundation for Sufi teachings. His student Suleiman Bakyrangani continued this teaching and established it as a spiritual heritage among the Karakalpak people. Yassawi's teachings remain relevant today.

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