



STRUCTURE AND PSYCHOLOGICAL ANALYSIS OF YASSAVIYA TEACHING

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Annotation: A person who learns and understands the wisdom of Ahmad Yassawi will understand how to be a real person in the true sense of the word, attain peace of mind and begin to strive for spiritual perfection.

Key words: Ahmad Yassaviy's wisdom, views of eastern thinkers, "Devoni hikmat", psychology, human, mental peace, mental perfection.

One of the famous representatives of Sufism, Khoja Ahmed Yassavi, was born in the second half of the 11th century (around 1166) in the city of Sayram near Yassi. His father, Sheikh Ibrahim, was one of the most influential people of the Javonmard teaching. Soon after Yassavi's birth, his mother, Musa Sheikh's daughter Aisha Khatun, died. He was separated from his father at the age of 7. Her sister Gavhar Shahnoz was busy with her elementary education. After Yassavi moved to Yassi with his sister, he met his first teacher, Arslan Bobo, and learned from him ("I was looking for my grandfather Arslan..." at the age of seven). Yassavi Yassida perfectly mastered the secrets of inner science. At that time, scholars from different parts of Turkestan gathered in Bukhara, which was one of the centers of knowledge in Movarounnahr. Yassavi also goes to Bukhara under the instructions of Arslan Bobo. He met Sheikh Yusuf Hamadani, the leading scholar and Sufi of the time, and became a murid of him. In Bukhara, he studied Persian as well as Arabic. They get acquainted with mystical literature created in Persian. He interacted and worked with Khoja Abdukholiq Gijduvani, Abdullah Barqi, Khoja Hasan Andoqi, and was one of Yusuf Hamadani's murids.[1]

The great thinker Alisher Navoi, while writing about Sufism and famous Sufi scholars, said about Yassavi: "His authority is high and famous, his merit is great and infamous. "Murid and companion are immeasurable and under the will and sincerity of the king." This idea refers to the time when Yassavi returned to Yassi and became famous as a murshid who founded a new sect.

Sufism, which developed in Central Asia in the 11th century, was not only a religious doctrine, but also an important socio-psychological direction,





containing unique educational and educational ideas. In Sufism, the traditions of teacher and disciple are strictly adhered to, and important attention is paid to the formation of free-thinking and humane qualities in a person. These aspects are clearly visible in the work of Ahmad Yassavi. Moral-philosophical and psychological ideas about the Motherland, human perfection, faith, religion, not giving in to lust, and compassion expressed in Yassavi's wisdom are considered valuable values in the education of today's youth.[2]

Ahmed Yassavi's works are aimed at deeply instilling the ideas of Sufism into the minds of the masses. Abdurauf Fitrat said that Yassavi's "path in literature is the narrow path of our simple folk poets... His wisdom is equal in weight, rhyme, and style to poems called folk literature." As mentioned above, in the heritage of Ahmed Yassavi, his collection of poems called "Hikmat" occupies a special place. This collection of poems is known in the literary environment as "Devoni Hikmat". Also, his educational and psychologically valuable views are reflected in the work "Rasail" ("Triplets"). All the tenets of the Yassaviya sect are described in detail in Ahmad Yassavi's main work, Hikmat. In Hikmat, which is an excellent example of Turkish-language poetry of the 12th century and had a great influence on Turkish literature in later periods, Yassaviy "purity, honesty, correctness, kindness, earning a living with one's own hands, hard work and honest work, improving the human being in every way, inwardly and outwardly, in the way of attaining the will of God Almighty. advanced universal values are expressed. Ahmed Yassavi's wisdom is diverse in terms of subject matter. If you read them sincerely and try to understand them, the reader will begin to discover the existence called "Man" and examine himself. This "discovery" (self-awareness) gradually moves the reader away from fleeting whims and fancies, towards the essence. Encourages humanity. One end of these impulses leads to the simple and popular language of Yassavi's wisdom, while the other end is to penetrate the heart with strong artistic expressions, and is visible in the spiritual and artistic education of the poet. In Yassavi's wisdom, the pursuit of knowledge, the call to knowledge, and enlightenment are the leading ones, and the high value of learned people is emphasized in the verses:

"O my friends, the learned have an unbiased conversation,
He sheds light on the conversation.
A scientist knows what is right and wrong,
Do you know the difference between halal and haraam?!
Scholars have many benefits,
Good horses and hands in this world, friends." [3]





In Yassavi's view, wisdom is "ilmi laduni", i.e. the knowledge of the unseen and has the meaning of discovering divine secrets. Ahmed Yassavi was able to make this discovery and strongly condemned any injustice and hypocrisy encountered on this path. In particular, the following sentences can be found in his work "Rasail": such disobedient and secretive sheikhs will appear that they will be mentors of the devil. , all the people are attached to them (without strings) and they prey on the murids by fraud. Apostate shaykhs extort wealth from their murids and their hearts cannot be freed from blasphemy. Such elders are benevolent to infidels and oppressors and do not despise those who do not give gifts, and for them the value of the laws of the Sharia is not worth a penny. The above ideas are not only related to the sheikhs of his time, but also apply to the issues of forming the personality of a teacher in any era. It can be seen from some of his wisdom that Yassavi was not at all interested in accumulating wealth like some sheikhs, and that he lived as a poor man and a stranger. Yassavi ruthlessly criticizes the greedy and greedy people who are obsessed with wealth, wealth and statehood:

Be aware that this world is beyond all nations.

If you trust me, one day it will be lost.

A four-legged grass horse sango yetoro one day. [4; 33]

In accordance with the above verses, the poet keeps the spiritual wealth of a person sacred. The most dangerous of vices is lust, he says:

My lust has led me astray,

Need is hard on the people.[3; 47]

In fact, lust is one of the spiritual and spiritual aspects of a person that causes the beginning of any evil. It is considered an important social, pedagogical and psychological task to educate him from a young age, to form him as a virtue rather than a vice. The poet appreciates enlightened people in every line, mentions them with respect:

Take a dip in the river of truth,

Go to the river of truth. [3; 21]

Most of Ahmad Yassavi's Sufi teaching is dedicated to the education of faith. It lists 40 maqams, of which 10 maqams are logut, that is, enlightenment and knowledge. In this, a lot of attention is paid to the intellectual upbringing of a person. From this point of view, the great scholar shows that in the maqam of enlightenment, science is the foundation of the formation of intelligence and thinking in a person, and explains that this maqam includes the moral formation of a person. Also, he was able to justify the processes of intellectual education





and moral formation in their interdependence. Below we will show these 10 maqams dedicated to knowledge:

"Enlightenment is first of all to die,
The second is to accept dervishness,
The third is to endure every work,
The fourth is to ask honestly,
The fifth is to enlighten,
The sixth is to maintain Sharia and Tariqat,
The seventh is to leave the world,
The eighth is to choose the hereafter,
The ninth is to know the status of existence,
The tenth is to know the secrets of truth".[4; page 12.]

In the first maqam of Khwaja Ahmad Yassavi, "Enlightenment is first to be perishable", the concept of "perishable" means worshiping the divinity by leaving oneself and the whole being. In the pure heart of every person, freed from lust and lust, the passion for learning and creativity awakens.

For this reason, Yassavi emphasizes that a person reaches perfection in knowledge and morals by fully realizing the essence of God at the destination of enlightenment, and consequently, he rises to the level of wisdom. With this, a person goes through a complex path of development throughout his life and leaves a good and bad name behind himself. The second status of Sufism is indicated as "accepting dervishness". Yassavi points out that there are 40 dervish statuses and says that if he knows and practices them, he will be pure, and if he does not know and does not study, he will become a dervish and ignorant. He expresses his attitude towards each of these 40 statuses, saying that 10 are based on Shariah, 10 are based on tariqat, 10 are based on enlightenment, and the next 10 are based on truth, and he shows 10 great ways to fulfill them. In this status, "acceptance of dervishness" is understood as the need to avoid worldly pleasures and its pleasures. Because a person who is not free from these will have vices such as impure, ignorant, oppressive, greedy, careerist, and he wills himself to misery and alienation, that is, greedy people do not pity each other for the sake of wealth, but with ignorance they can also show ignorance. From the same point of view, instilling this maqam in pupils and students is useful in raising positive human qualities in them. That is, this status can be used to eliminate negative qualities such as not instilling love for money and possessions in students, to wear expensive ornaments, to wear clothes made of colorful shiny fabrics.





In the third maqam, "endure everything", that is, the concept of "tolerate" in this word means "endure", "wait patiently". In this case, it is necessary to teach pupils and students that it is necessary to endure any work and difficulties, and to hope that the result of patient work will end positively. In this way, students are brought up in an optimistic spirit, and are formed in them features such as tolerance and patience

The fourth maqam is called "to demand with halal discretion", in which a person should abstain from what is considered halal, abstain from sinful activities and live an honest life, not to look at other people's wealth, and love the world. He should not envy, he should be able to distinguish between halal and haraam, he should imbibe characteristics such as honesty, purity and justice.

The fifth maqam is called "enlightenment", and in this, an opinion is expressed about the achievement of human perfection. Khwaja Ahmed Yassavi followed the hadith of our Prophet Muhammad "Acquire knowledge, knowledge is a friend in the desert, a companion on the paths of life, a guide in happy moments, a helper in sad moments, an ornament among people, a weapon in the fight against enemies".

That is, with this, a person can strive for knowledge, through reading and learning, he will be able to renounce the false presence of this transitory world, and he will be able to free himself from the trap of the ego that urges him to evil ways. , it is emphasized that the will can accumulate.

The sixth maqam is defined as "upholding Sharia and Tariqat". That is, in this, a person should learn and observe all the laws of Islam, perform all the prescribed actions, protect himself from sins, refrain from forbidden actions, cleanse himself from malice and evil, and give thanks for the blessings given to him. It is emphasized that he should live as a person and worship only Allah.

The seventh maqam is indicated as "to leave the world", in which the ideas of renouncing the pleasures of this false world and living a modest life are put forward. It also encourages a person to overcome the desire that leads to unhappiness, to stay away from vices such as greed and selfishness. Modest life calms the human spirit and refreshes it.

The eighth maqam is called "choosing the Hereafter", which explains that all things in this transitory world are false pleasures, and the Hereafter is eternal. In other words, the wealth, housing, career, work and even children that are given to each of us in this world are the means of giving us joy and deceiving our hearts. For this reason, in Yassavi's wisdom, it is recognized that a person's thinking and worrying about the hereafter, that is, choosing the afterlife, will





lead him to eternal happiness. And our teaching to think about the hereafter in the hearts of our students and encourages them to be kind and faithful to people, that is, to their parents, teachers, brothers and sisters.

In the ninth maqam, it is indicated as "knowing the status of existence". It is said that a person can control his body and protect it from various disasters. In fact, this is an idea proven in the life experiences of our ancestors. A person can sleep on time, improve his brain activity, eat and drink less without excessive indulgence, prevent internal diseases, modest clothing can protect him from the complications of various body diseases, recitation and prayer can educate him both physically and hygienically.

In the tenth maqam, it is defined as "knowing the secret of truth", and it is said that a person who fully occupies all of the above-mentioned statuses will become a mature and perfect person as well as his soul will be purified. It is only in this case that a person can reach the truth and have the privilege of direct communication with God. According to historical sources, among our ancestors who were full of these statuses and perfectly practiced, many guardians, prophets and saints grew up. These principles of Sufism have not lost their value even today in the field of education.

And now we will bring certain names related to the education of faith and related to Yasavi teaching and wisdom taken from historical sources. According to historical sources, madrasahs and schools widely used the wisdom of Khoja Ahmed Yassavi as a teaching guide after the Qur'an and the Sunnah, and the hadiths of the Prophet. Khoja Ahmed Yassavi is not only a priest and teacher, but also teaches his students how to live decently, honestly and fairly at work. In particular, he urges people to learn and do not harm the representatives of other nations.

"Don't hurt an uncircumcised unbeliever,
God is sick of the hard-hearted. [3; 9]

In this wisdom, is promoted interethnic tolerance, politeness, and sweetness, which are extremely important for today. Young Ahmed has been a role model among his peers with his knowledge and intelligence since childhood. There are several stories about his knowledge and intelligence. In the biography of Khwaja Ahmed Yassavi, it is said that he was 7 years old when he fell under the gaze of Arslanbobo, one of the saints of the Turkic peoples. He explains about this in his book "Devoni Hikmat":

At the age of seven, I greeted Grandfather Arslan,
Haq Mustafa, make a donation.





At that time, I did a thousand and one zikrs, that's all

"I died and became a Lomakong," he says, pointing to the fact that his career was honored based on the knowledge he acquired.

According to the narrations, before his death at the age of 63, Prophet Akram Muhammad, peace be upon him, called his companions and said: "Which one of you will convey my message (teachings of Islam) to our future followers?" - asked he. Then Arslanbobo took over this work. According to the legend, at that time the traveler Arslanbobo was 300 years old, got acquainted with 33 different religions of the world, and chose Islam among them. After that, the Prophet handed over his deposit to Arslanbobo, his heart was at peace, and he went to the presence of Allah. 500 years later, Hazrat Arslanbobo was walking in the desert and met 7-year-old Ahmed Yassavi. A child Ahmed recognized Saint Arslanbobo and said: "Teacher, give me my deposit!" - asked he.

There is a deep meaning in this narrative, firstly, Ahmad's knowledge and wisdom from his youth, and secondly, the fact that he met Hazrat Arslan bobo, none other than the infant Khwaja Ahmad Yassavi, and recognized him and passed on the spirit of belief and faith to future generations. It is not for nothing that he took on the universal task of delivering. Such an honor has been given to wali (all-knowing, intelligent) people who have a pure heart and show bravery in the way of God. When we think about mental training, we should definitely keep in mind that in order for a person to purify his mind, he must first get rid of countless vices. First of all, in order to get rid of lack of enlightenment, he must fight with himself, look at himself from a critical point of view, overcome defects such as lust and malice, arrogance, pride. He should give reprimands and compliments. In this regard, Khoja Ahmed Yassavi says this about ignorant, uneducated, and unenlightened people:

"Don't blame the oppressors, you're an oppressor yourself,

Speak to the unaffected people.

I have given you the world, you can't get enough of it

I made the Haris drink it." [4; 35]

With these lines, Yassavi thinks intelligently before criticizing ignorant oppressors, people who strive for the world and self, showing that his eyes are not satisfied with the wealth of the world, and that none of the words of such people will affect the people. , an enviable quality in everyone - faith, belief and emphasizes that there should be knowledge.

In conclusion, Ahmad Yassavi's wisdom enlightens the eyes of the soul, opens the buds of patience in the heart, and strengthens the human psyche. Today, in our





life, in the educational system, the use of wisdom related to religious and worldly knowledge in the works of Khoja Ahmed Yassavi, "Rasail", "Faqrnama", "Devoni Hikmat", along with intellectual and moral education of pupils and students allows to form a belief, makes them stronger. And a person of faith is free from all bad qualities, that is, he is pure, honest, truthful, does not betray his property, is content, patient, generous, pious and loyal and distinguished from others. For this reason, the use of Ahmad Yassavi's wisdom among people, in the educational system, and in the formation of the faith education of pupils and students, gives effective results. In addition to the fact that the language of Yassavi's creativity is popular, i.e. understandable even to ordinary people, it is written in a language that affects the spiritual consciousness of a person.

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