
The manifestation of the spiritual, moral ideas in the teachings of khoja ahmad yassawi and sulayman baqirghani

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Abstract: This article discusses on two prominent scholars of sufism, Khoja Ahmad Yasawi, that is, the “Yassaviya” tariqat and one of its prominent representatives, Suleiman Baqirghani (Hakim ota), such factors as self-control, strengthening the will, self re-education in tasawwuf iare considered.

Keywords: Sufism, Ahmad Yassawi, tariqat of “Yassaviya”, perfect man, Sulayman Baqirghani (Hakim ota), purity and honesty, generosity and compassion, knowledge and enlightenment, tariqat.

INTRODUCTION

Religious concepts in social views, reflected in the works of the great representatives of the sufi school, the legal norms of Sharia have always evolved in mutual harmony in connection with philosophy and spiritual upbringing. They have created absolutely new and specific educational, educational teachings in one section of the history of human development. Their scientific views, ideas in the field of education are practically living up to the 21st century. Ahmad Yassawi and the tariqat of “Yassaviya” are also among this spiritual and educational heritage.

METHODS

Khoja Ahmad Yassawi highly respected the opinions of the thinkers who had passed up to him about the perfect person and his upbringing. Because a number of great scientists who lived and worked in the 10th -11th centuries used the concept of perfect man in relation to the prophets. The status of saints, scientists, virtuous and righteous scholars, who are their followers and followers, in social life is compared with them, their level of perfection is established.

Khoja Ahmad Yassawi also developed the science over the years, adding to these thoughts by observing the universe. Because he was also seen as a “friends with a ignorant”. But from such “camaraderie”, the bosom burns, and became fed up of his life is saturated.

Negative habits such as posture, curvature, dishonesty are called – path, while the path of the here the ignorant is the wrong, curved path. Therefore, the transfer of such a person to goodness, goodness, correctness is an act without consequences. Because the ignorant is also foolish, not accepting the opinion of someone else. For a wise, knowledgeable person, suffering as a farewell stain while acting fruitless, his blood is painful.

My chest was full of farewell, blood is aching

Wise soil, the chest of ignorants are high

If I comment verses, hadis, doesn't take into this account,

My chest, my outer parts is full of pains and aches [1].

In his wisdom, which complements each other's content in the treatise of Ahmad Yassawi, only “his person is deprived of a dress of knowledge”, that is, he who is sad and selfish is not considered ignorant. He adds to the ranks of those who do not know the meaning, those who are in the darkness of thoughtlessness, those who are helpless in the spiritual world, those whose hearts are dark officials.

The factors that shape a perfect person – knowledge and the departure of the friends “adab” from society-are of course the consequences of the pressure of ignorance. In his subsequent thoughts, Khoja Ahmad Yassawi shames the “angels” for the crowd that has become a slave of nafs who cannot make a difference between honest and haram.

According to the poet's opinion, a perfect person, understanding the courage, wisdom, verses and hadiths in him, how many more elegant qualities, such as the ability to keep the soul in check under any circumstances, arise through proper upbringing.

Don't ask me about ignorant, my chest is wounded,

Afraid of Haq, if I make mourning, he laughs,

His mouth is open, nafs is great, like salmon,

Afraid of ignorant, I approached to you [2].

As it can be derived from a number of the proverbs mentioned above, for Khoja Ahmad Yassawi, the basis of the formation of youth as a perfect person is such factors as spiritual purification, abstinence, power of will, re-education of self.

All of these are the processes associated with the spirituality, worldview, mental state of a person. From historical sources it is known that among the several disciples of Ahmad Yassawi there were great personalities. In particular, his son Sulayman Baqirghani is considered the most famous and impressive scholars of Turkish sufism in science and poetry. He expresses the pleasure of his master Ahmad Yassawi in his work through the following lines:

Being the clean shariat, the tariqat which bounded,
In haqiqat the my desent shaykh Ahmad Yasawi,
Told on shariat, searched for tariqat,
Informed on haqiqat my shaykh Ahmad Yasawi
Or

Conversation with Lazarus, friends with Ilyas,
Respected by Haq my shaykh Ahmad Yassawi,
Go to Turkestan, be in his service,
If my shaykh Hoja Ahmad Yasawi gives a charity take it [3].

These lines, written by disciples, are close to the master Ahmad Yassawi language, faith, affection, knowledge in terms of poetic elegance, harmony of thoughts, fullness of meaning and content, sweetness of language. That is, these quatrains tell about Sulayman Baqirghani's master, his fate, his love for religion, his faith in morality. Today, in enriching teacher-Apprentice relations, these quatrains can give lessons and lessons to young people. Sulayman Baqirghani further deepened the rules of his master's sect and brought it to the broad masses of the people. Under the pseudonym of Qul Solomon, wrote poems in a simple, fluent style. In his works a la Yassawi, he propagated the rules of Islam, Sharia and sect, calling people to think and live the world, to enjoy the blessings of Allah.

Sulayman Baqirghani says that enlightenment is to get to his eyes, familiar to Allah. Understand that Supreme Love is love for Allah. He knows that the way of bringing up a perfect man, the way of sect, is the way of bringing him to paradise. According to the doctrine of sufism, the main goal of man is love, purity.

Love for the universe and being is interpreted as the work of Allah. And such love requires a person to be freed only from the needs of a high level of soulful purity and lust. This situation forms one of the spiritual roots that formed the worldview of Sulayman Baqirghani. Because one of its important and sample features is that an individual can be self-critical, self-uncompromising. According to Sulayman Baqirghani being cunning, hiding sins is treason to in relation to others.

Through these thoughts Sulayman Baqirghani promotes honesty, following the right path, self-assertiveness. It is known that mysticism is a doctrine that teaches purity and the perfection of the soul. Many thoughts in Baqirghani are true of nafs and morality, Soul and Love. Pedagogical, moral views of Baqirghani about the divine work are reflected in the following lines:

My soul is with your love,
My body is seek, also my soul dies
What if I could do when there is no love,
My ache is jopined by love... [4].

The content of the poems of Qul Sulayman is the interpretation of the ideas of divine love, tariqat and sufism:

If I become loved, swim in the river and get I drowned,
If overrun the curtain of Masuvallah,
Losing himself I swim in love,
Being sofiy, I would like to go towards Hazrat.

In his proverbs, which aspects of the life and work of the prophets, the famous sheikhs are reflected. In particular, the poet's own master Ahmad Yassawi's description lines have a reputation:

My shaykh Ahmad Yasawi gave the path of Subhan,
My Arslan grandfather conveyed my Ahmad Yasawi

Qul Sulayman believes that a person should not indulge in the world, he should be able to get rid of his swamp himself, only then he will be able to achieve his true goal. The names of the Uways Qarani, Ibrahim Adham, Shibli, Sarri Sakati, Ma'ruf Karkhi, Junaid Baghdadi, Bayazid Bistami, Yusuf Hamadani and his disciple Ahmad Yassawi, Abdulkhaliq Gijduvani, Khoja Ali Romitani, Shamsidin Kulol, Bahauddin Naqshband, Alouddin Attor, Muhammad Porso, Yaqub Charkhi, Khoja Ahrar Vali as well as many more major figures in the world of sufism and their names readers who read almost all the books now know their services in history very well. After all, each of them carried out propaganda work related to the development of the spirituality of the individual in his time. With their way of life, khosu became an example for the masses. In particular, in the teachings of Abu Hamid Ghazali, living in harmony with the members of society, respecting the inter-persons relations, the ideas of politeness prevail. Talking about someone who has entered the path of the tariqat, he shows that he must go a long and hard way to achieve his

beautiful Islamic morality and reach the truth. He divides this path into the stages of Sharia, Tariqat, Ma'rifat and Haqiqat.

In order for the salik to reach the Haq, it is mandatory that each of them be. The one who occupies the fourth, that is, the final stage of truth, reaches the right. A person who has reached the right becomes a musharraf of visol. In fact, the concept of stages is not just a simple and departure imagination of the Sufi. The best philosopher of our time, scholar of Islamic studies either orientalist, should not be able to fully and perfectly interpret them.

According to legend, the high figures of the people of talent in life, the anbiya (prophets), the saint (waliys), the prophets who lead the people to the Haq, who introduce the truth to them, also performed the same task and had a high reputation at the level of the results of their work. If we compare this situation to today, even now people of science-scientists, philanthropists, thinkers, creative people and their mentors of each sphere deserve great attention, teaching the masses and young people to overcome the hardships of life, delivering pearls of knowledge to their minds, helping them to realize the truths of life.

Being a diver in the river of Ma'rifat,

I would like to take the pearls of Muhabbat

Flying in the field of tariqat,

I would like to land on Tuba tree [4].

RESULTS

Sulayman Baqirghani created sufi knowledge and enlightenment of Baqirghani, mastered the rules and practices of the tariqat, chose the path of poverty even after obtaining permission from his master to the people's Lordship, did not settle in a place, walked the town, the village, and promoted the people to knowledge, enlightenment, the ruler to faith, conscience, serving for the sake of society. He glorifies in his proverbs feelings of kindness, love. Love outweighs everything, even zuhd and Taqwa. It is believed that it is the essence, the basis, of living.

If you don't recognize you Lord, why don't you be grateful,

Your parents all passed away,

The man is born from a mother, no one is left from death,

All these people "wallahi" will die [4].

These lines are the verses who have an educational and educational power, symbolizing the feeling of gratitude, the avoidance of desires, the fact that this world is a temporary world, warning the whole people. The basis of the communion was that he was educated all the time, the science was to crawl the mind through them, as well as in spiritual, spiritual purity. Such enlightened, humane views that promote the disciple bring great fame among the people. Irshad is the path which is recommended [5].

CONCLUSION

The analysis of the sect of both these sufi scholars shows that this tariqat has chosen a specific way of attaining the will of Allah and differs from other approaches in the performance of various practical rituals, but in terms of its essence and content, there are many common and similar sides among them. These tariqats advocated truthfulness, prudence, discontent with oppression, purity and honesty, generosity and compassion, knowledge and enlightenment, the struggle for justice, faith-zeal, the pursuit of Labor, the condemnation of naughty vices. This is exactly what these traditions are valuable in the education of young people today.

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5. [5] Irshad - to start the right path, to be able to provide the right education; Murshid is the scientific person who is able to find answers to questions arising from religious – secular issues, has a special qualification and experience.
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