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ALISHER NAVAI ABOUT KHOJA AHMAD YASSAWI AND HIS FOLLOWERS

In written and oral Turkic literature, it was a tradition to write about the virtues of moral figures, which are considered the spiritual pillars of the people, to express in their works their merits to society. As is known from history, one of the prominent figures of Turkic literature, Alisher Navai, in some of his works attached particular importance to the life stories, works and actions of mystics and sheikhs of the Tariqat (Sufi order), issues of Sufism and Tariqat as a whole. In particular, in his work, known in Eastern literature under the name "Nasaim ul-Muhabbat", he gave information about the famous seven hundred Sufist of the Turkic-Islamic world and about poets, writers and Sufis. In this book we can see a respectful attitude towards Ahmad Yassawi, to a number of his successors and followers who continued the teaching of order Yassawism. It focuses on their life stories, the wonders of discovery, public and public services, their virtues and spiritual characteristics, as well as quotes from their meaningful wise words. As is known from history, Ahmad Yassawi has been one of the most important names in the history of Turkic Sufism and literature for centuries. The school of Yassawism and Hikmat, which he founded, has been important in Sufism and literature for hundreds of years. The article will explain modest ideas and thoughts on this issue.

Key words: Khoja Ahmed Yassawi, Yassawism, Literature, Hikmat, Alisher Navai, Turkestan, Work.

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Әлішер Науаи Қожа Ахмет Яссауи және оның ізбасарлары жайында

Түркі халықтарының ауызекі және жазба әдебиеті тарихында рухани тұрғыдан кемел адами тұғырды бағындырған тұлғалар туралы, олардың қайраткерлік еңбектері жайлы қоғамда насихаттау, әдеби шығармаларда ізгі қасиеттерін жырлау дәстүрге айналған. Түркі халықтары әдебиетінде өзіндік орны бар ақын, қоғам қайраткері Әлішер Науаи де өзінің бірнеше еңбектерінде Тасаввуф (сопылық) пен жалпы Тариқат мәселелеріне, ағымның белді өкілдері мен шейхтарының өмірлік тарихына, әлеуметтік қызметі мен шығармашылығына үлкен мән берген. Атап айтқанда, шығыс әдебиетінде танымал «Насаим уль-Мухаббат» еңбегінде түркі-ислам әлемінде танымал жеті жүзге жуық әулиелер, ақындар мен жазушылар туралы тың деректерді ұсынады. Бұл еңбегінде Науаидың Ахмет Яссауиге ғана емес, сонымен қатар Яссауилік жолын жалғастырған ізбасарларына да ерекше құрметпен қарағанын көруге болады. Ол Яссауи шәкірттерінің өмір деректерімен қоса мемлекеттік және қоғамдық қызметтерін, жазып қалдырған еңбектері мен рухани болмысына талдау жасап, шығармаларындағы даналық сөздерінен дәйектер келтіріп отырады. Тарихтан белгілі, ғасырлар тоғысында қалыптасқан түркілік-сопылық әдебиет пен Яссауи қалдырған мектеп және ол негізін қалаған хикмет жанры жүздеген жылдар бойы өз маңызын жойған емес. Мақалада осы мәселелер төңірегіндегі сұрақтар мен ой-пікірлер талқыланады.

Түйін сөздер: Қожа Ахмет Яссауи, Яссауилік, әдебиет, хикмет, Әлішер Науаи, Түркістан, шығарма.

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Алишер Навои о Ходже Ахмед Яссави и его последователях

В письменной и устной тюркской литературе было традицией писать о достоинствах моральных фигур, которые считаются духовными столпами народа, выражать в произведениях их заслуги перед обществом. Как известно из истории, один из ярких деятелей тюркской литературы Алишер Навои в своих некоторых работах придавал особое значение жизненным историям, трудам и действиям мистиков и шейхов Тариката (суфийского ордена), вопросам Тасаввуфа

(суфизма) и Тариката в целом. В частности, в своей работе, известной в восточной литературе под названием «Насаим уль-мухаббат», он дал информацию о знаменитых семисот суфиях турецко-исламского мира и о поэтах, писателях и суфиях. В этой книге мы можем увидеть уважительное отношение к Ахмеду Яссави, к ряду его преемников и последователей, продолживших учение яссаivism (орден Яссави). Он фокусируется на их жизненных историях, чудесах открытий, публичных и общественных услугах, их достоинствах и духовных характеристиках, а также на цитатах из значимых мудрых слов. Как известно, Ахмед Яссави был одним из самых важных имен в истории турецкого суфизма и литературы на протяжении веков. Школа Яссави и Хикмет, которую он основывал, была важной и в суфизме, и в литературе на протяжении сотен лет. В статье рассматриваются скромные идеи и мысли по этому вопросу.

Ключевые слова: Ходжа Ахмед Яссави, Яссаivism, Литература, Хикмет, Алишер Навои, Туркестан, произведение.

Introduction

If we have a wide look at Alisher Navai's creative works, we can see some aspects connecting him with Ahmad Yassawi and the Yassawi's teaching.

Justification of the choice of article and goals and objectives. To the present stage, the work of Alisher Navai has been widely studied by foreign scholars from different countries. However, the poet's mystical views, ie his thoughts on Sufi literature, especially valuable information about the saints, his views on Hodja Ahmed Yassawi and his followers, Navai's inspiration from the Yassawi worldview, his views on the wisdom of Yassawi in general, Yassawi's wisdom There is no scientific research on the impact on Uzbek literature. In this article, we aim to share our views on the above issues as much as possible and present our relevant scientific findings.

The first, in "Nasayim ul-muhabbat" Alisher Navai wrote with respect about Khoja Yusuf Hamadani, the teacher of Ahmad Yassawi and one of the Master of the Naqshbandiya suluk, to which Alisher Navai concerned himself. Yusuf Hamadani made a valuable contribution to the deep root of the teaching of Tasavvuf in the Turkestan. Alisher Navai respectfully marked him as the great imam, scientist, cognizant divine, the perfect owner of beautiful mood and gift, the possessor of the highest miracle and rank (Navai. 2001: 424).

The second, Alisher Navai mentioned the name of Ahmad Yassawi with deep respect and described the great saint-master with these words: "*Khoja Ahmad Yassawi is a sheikh of all sheikhs in the property of Turkestan. His rank is high and famous. He had uncountable miracles. He had many murid and followers. Numerous kings and beggars stood at the threshold of his will and devotion... His grave is in Yassi, a place in Turkestan, in which he was born and died. His tomb serves for the people of Turkestan as the Qibla for blessing*" (Navai. 2001: 424).

The third, in his work Alisher Navai spared sufficient place to the characteristics of the khalifs and followers of Ahmad Yassawi. For instance, he wrote about Hakim ota, the famous successor of Ahmad Yassawi: "*The name of Hakim Ata was Sulaymon. He was the murid (follower) of Khoja Ahmad Yassawi. One day Khoja ordered to kook a dish. The kook informed of the lack of wood. Yassawi asked the followers to pick some wood from the valley. Suddenly it rained. The wood that the followers picked turned wet till they brought it to the kitchen. Hakim Ata covered the wood with his cloak and brought it dry. Khoja said: "My son, you acted in a wise way"*. So from that time people called him Hakim (wise) and he began saying wisdom. His cookies is famous within Turkic. One of them is the following:

Tiki turğon Tubadur,
Borğonlarni yutodur.
Borğonlar kelmas boldi,
Magar manzil ondadur".

(The meaning: That upright thing is the Tuba tree; it swallows those who went there; they, who went there, never return; that is the goal)

Some scientists note that Alisher Navai made only with general information about Ahmad Yassawi and mentioned nothing about his hikmats (Borovkov. 1948, 229-250). Although, in this well-known narration Alisher Navai wrote that Ahmad Yassawi himself gave Hakim Ata the nickname "Hakim". As for professor Ergash Rustamov, this is a proof for the case that Hakim Ata learned to write hikmats from Ahmad Yassawi (Rustamov. 1972: 27).

The fourth, it is known from the history of Tasavvuf that through his dream Bahauddin Naqshband took charisma from the Yassawi sheikhs like Hakim Ata, Qusam Sheikh and Halil Ata. There is information concerning the two later persons in "Nasayim ul-muhabbat". In particular, as Alisher Navai wrote, Qusam Sheikh was of the Turkic

sheikhs, i.e. from the Yassawians and his origin went to Ahmad Yassawi (Navai. 2001: 259). As for Khalil Ata, he taught Bahauddin Naqshband both the secrets of tariqat and sultanate and even treated him as his close confidential person (Navai. 2001: 260).

The fifth, at the same time in his work Alisher Navai gave respectful characteristics to a number of Yassawia mystics such as Zangi Ata, Qutbiddin Haydar, Hubbi Khoja, Ismoil Ata, Is'hoq Ata, Khoja Bahauddin, Khoja Boyazid, Khoja Khalil, Temurchi Ata, Ali Ata, Kok Sheikh, Qilich Ata, Sadr Ata, Sayyid Ata, Hasan Sheikh, Bobo Hushkeldi, Keshligh Ata, Umar Ata, Hoji Sheikh, Bobo mo Husayn, Husayn Sheikh, Yusuf Sheikh. According to Navai those great persons were *“the people of sanctity and miracle, they called the ordinary people to religious way, the nation will prosper because of their barakat”*.

The sixth, the influence of Yassawi's ideology to the creative work of Alisher Navai is obvious. For example, we can find the proof for that in the poet's expositions according to a number of mystical and educational topics, images and characters.

Qanoat tariqiga kir, ey kongul,-
Ki hatm olgay oyin-i izzat sanga...
Qilib Haq vujudida mahv oz vujudin,
Navai, muni bil tariq-i tasavvuf.

In these couplets the poet calls people to the way of content - orden and states that through that a man can come to respect. He says that obliteration of himself in the Most High is the true way of Tasavvuf. The poet adduces Ahmad Yassawi as an evidence for his points.

Har kishi komil erur, bas, anga Haq bandaligi,
Mundin ozga tama'-i kasb-i kamol aylamangiz.
Olami foni uchun ranj u mashaqqat chekmang,
Mol uchun gam yemangiz, fikr-i manol aylamangiz.
Turk piri kibi olamdin etakni silking,
Dostdin gayri tamanno-i visol aylamangiz.

(The meaning: the perfection of a human being is closely associated with the slavery to the Most High. Don't look for perfection in other means. Don't harden your life with unnecessary activities, don't care much of the wealth, don't think of your wishes. Give up the world like the turkic pir - Ahmad Yassawi. Don't look for anyone except the Allmighty)

If Ahmad Yassawi in his hikmats says: *“Tufroq bolgil, olam seni bosib otsin”* (the meaning: be like ground for the people could step over you), Navai writes:

Bu qadar manzilot u qurbi buyuk poya bila,
Ozini tutquchi tufroq ila hamvor qani?
Ey Navai, ozni maqbul istasang, tufroq bol,
Kim, erur mardud ul kim, boshida pindori bor,

(The meaning: though today you got so high rank, some day everything will turn out ground. Alisher Navai, if you want to be well-treated by the God, you should be low (modest) like ground, as he who has arrogance will be denied by the Allmighty).

In his hikmats Ahmad Yassawi pays a strong attention to the first and most insidious enemy of the human being – nafs (ego), seeks the ways of its training and setting it on the right path. He states that the real courage and intrepidity displayed not in heroic battles but in the self-upbringing of nafs (ego). The idea of struggle against nafs that was observed in Yassawi's hikmats developed in Navai's poetry:

Bolub nafsingga tobe', band etarsen tushsa dushmani,
Senga yoq nafsdek dushman, qila olsang oni qil band.

(The meaning: being a slave of your nafs you bound an enemy, but the real enemy is you nafs, so, bind it if you can)

At the same time Alisher Navai shows the way of the nafs up-bringing:

Nafs yolida har nechaki tolpingaysen,
Kop garchi butunluk tilasang, singaysen.
Kom istayu necha elga yolingaysen,
Nafsingga hilof aylakim, tingaysen.

(The meaning: Acting according to your nafs, doing all its wishes you lost your tranquillity. Give it up and calm down)

To nafsu havas hirmani barbod o'lmas,
To nafsu havo qasri baraftod o'lmas,
To zulmu sitam joniğa bedod demas,
El shod o'lmas, mamlakat obod o'lmas.

(The meaning: Unless the harvest of nafs is destroyed, unless the castle of nafs is demolished, unless the pressure and pain disappear, the people would be unhappy and the country wouldn't flourish)

Thus, to understand the poetry of Alisher Navai better one should be well-acquainted with Ahmad Yassawi's hikmats and their ideas. The hikmats of Yassawi influenced not only Navai, but also such great members of classic literature as Qul Ali, Mavlono Jaloliddin Rumi, Yunus Emro, Nasimi, Mahtumquli, Yusuf Saryomi. Generally, the role of Ahmad Yassawi and the traditions of Yassawism

teaching in rooting the ideas of Tasavvuf in Turkic literature at the period after the XII century was very important.

The seventh, the most important aspect connecting Alisher Navai and Ahmad Yassawi, in our opinion, was the idea of language and national ideology. According to all Yassawist scientists the main ideology of Ahmad Yassawi was the Turk-Islamic idea. The fact that he wrote his hikmats in turkic and propagandized to write in this language proves that. So, saying his hikmats Ahmad Yassawi used ancient traditions of existed Turkic people, their religious and national traditions, songs, ilahi (psalms) and expressions. Another proof is the simplicity, popularity and fluency of Ahmad Yassawi's hikmats. In one of his hikmats Ahmad Yassawi gives a high rank to his native language:

Hushlamaydur olimlar bizni oyg'on turkiyni,
Orif agar eshitsu, ochar ko'ngul mulkini.
Oyat, hadis, ma'noga turkiy kelsa muvofiq,
Ma'no bilg'on olimlar yerga quyur bo'rkini

(The meaning: scholars don't like our Turkic language, but if a knowledgeable one hears, he'll like it.)

Scientific research methodology. The article uses the most common comparative typological method in the literature, in which opinions are expressed in this direction. For example, the identities of Ahmad Yassawi and Alisher Navai play a key role in research. Their works are compared according to the worldview of poets. It is known that in literature the problem of the ideological and literary influence of creators is widely discussed. This article addresses a topic that has not yet been explored due to one-sidedness and other reasons. In short, this article is interesting in that it examines the attitude of Alisher Navai, the great defender and propagandist of the Turkic language in the history of Turkic peoples, to the personality and worldview of another great figure in the spiritual history of Turkic peoples - Ahmad Yassawi.

Khoja Ahmad Yassawi in hikmat emphasizes that the Turkic language is very interesting language, which can enter the spiritual world human; In this language is very well described Quranic verses and Prophetic hadiths; so experts worship before the power of this language.

Ahmad Yassawi knew how strong the influence of traditionalism, especially the native language could be on propaganda of the religion and Tasavvuf. Scientists say, that Ahmad Yassawi translated classic

mystical terms into Turkic, thus, he created a unique Turkic sufi language - a language style that helps his followers to express mystic meanings (Haqqulov. 1995: 85).

Actually, looking into the history we can see that Ahmad Yassawi and the poets of Yassavian school began struggling for the purity, sincerity, simplicity and development of the Turkic language. Professor Abdulkadir Inan writes: *"The government of Uzbeks affected the more turkification of Chagatay literature. Uzbeks of Shaybonikhon correlated the famous Yassawism dervishes with their simple Turkic language"* (Inan. 1976: 495). In real, such representatives of Yassawia school as Shaybonikhon and Ubaydullokhon lived at the same time with Alisher Navai, the poet that brought the classic Chagatay literature to the high level. They were impressed by the works of the great author and left their trace in history of literature as the poets who dedicated nazira (imitation poems) to Alisher Navai. If Shayboni was the person who contributed the perfection of Chagatay literature with his original and sincere poems and with respect of special attention to the traditions of Yassawia side by side with the classicism of Alisher Navai in particular, in the collection (devon) of Ubaydi we can meet clerical - moral poems, syllabic sufistic quatrains written in Yassawia style more than lyric extracts in the style of Alisher Navai. What is more, Professor Fuad Koprulu writes that Muhammad Shaybonikhon and Ubaydullokhon, who continued the tradition of struggling for the national language that was begun by Yassawi and Navai *"closely dealt with the national language"* (Köprülü. 1989: 161-169).

Professor Tohir Shokir Chagatay was one of the scientists who estimated the efforts of Ahmad Yassawi and Alisher Navai at the field of turkic language and national ideology in general. He states that to seek the historical roots of national struggle we should directly base on Ahmad Yassawi and the national Tasavvuf school that he built. As for him, if Ahmad Yassawi was the great Turkic sheikh who raised the flag of national struggle and rescued our national language and living style from danger, Alisher Navai was the person who developed and brought it to success. According to this Tohir Shokir Chagatay writes:

"He who came forward in defence of the turkic language, Turkic style and think for the first time was the great turkic sheikh Ahmad Yassawi... It was the service of the great sheikh of Turkestan to put the first step towards preventing the Turkic national environment from the danger of estrangement. The school of Ahmad Yassawi, that carried out its mission

at the time of danger is being existing through the centuries and is accomplishing its aim... The national ideology, that was brought to the official state by Ahmad Yassawi waited for a person who could give it a social and literal shape and found it at the person of Navai” (Chagatay. 1939: 10).

Let's dwell on the hikmats authorship of Ahmad Yassawi. Alisher Navai recognized the grandeur of Ahmad Yassawi undoubtedly. But he never expressed his opinion to the hikmats of Ahmad Yassawi, while giving examples from the hikmats of Yassawi's disciple Hakim ota. Is it possible that such a literary master didn't refer to Ahmad Yassawi's hikmat creations? What is the reason of that? As Professor Abdulkadir Hayitmetov supposes, the reason of not mentioning about Yassawi's hikmats by Alisher Navai was absence of the complete copies, and those that existed didn't meet his requirements. That's why the great poet didn't get to evaluate Yassawi's poetry (Hayitmetov. 2004: 15).

We think, there are some other reasons for that. As it is known, at that time the rank of sheikh was the greatest status at the regions where Tasavvuf was widely spread. There was no need to express the poetry talent of sheikhs, what is more, praising sheikhs as poets was equal to their humiliation and considered as indelicacy. Because the most of people of Tasavvuf engage in creativity. There is even no word about the poetry talent of Khoja Ubaydulloh Ahror Vali in “Nasayim ul-muhabbat”.

There are words of Mavlono Jaloliddin Rumi: “*I am not a poet. I took pen as I believed that it is useful to serve a poem by poem. In other case, I do not dare to write poems. I am fed up with poetry (i.e. I don't claim myself a poet, I can't even bear it)*”. The same words can be said about Ahmad Yassawi. The fact is that the mutasavvifs didn't write poems for the sake of glory, respect or being recognized as poets. They used the language of poetry as the means. As well as Ahmad Yassawi considered poetry as the mean for tutorship, bringing the truth of Tasavvuf for the people. As then a day carrying the guidance by the means of literary works was more effective than other means. As thenadays carrying the guidance by the means of literal works was more effective than other means. The aim of Ahmad Yassawi was to bring the truth of religion and Tasavvuf to the masses. So, the religious mystical codes, prayers and cryings, rue and appeals that were described in his hikmats settled down on this idea. Moreover as it is said in Hadiths of Rasulullah (peace be upon him) said: “*I was ordered to talk with metaphors, as there is goodness in allegory and metaphor*”, “*a wise word is the thing, that is lost by a believed*

one. Wherever he finds it he is allowed to take it for his own”, “*Words have charms and poems have wisdom*” (Fan va turmush: 17; Akhloq-odobga oid hadiths namunalari: 155, 432).

Results and discussion. First, Alisher Navai in “Nasayim ul-muhabbat” laid the foundation for the emergence of Khojaghan and Yassawi teachings, Hodja Yusuf Hamadoni, who made a great contribution to the establishment of mysticism in Central Asia, his followers Ahmad Yassawi, the founder of Yassawiyya, Abdulkhaliq Ghijduvoni, the founder of Khojaghan teachings. Reverently mentions the blessed names of Yassawi's caliphs and followers, praises their services, and devotes ample space to the description. The second focuses on Naqshbandiyya and Yassawi relations through Bahawuddin Naqshband's relationship with Hakim Ota, Qusam Sheikh, Khalil Ota. The role of Yassawiyya in the development of Naqshbandiyya is shown. Third, the influence of Ahmad Yassawi's worldview is evident in Alisher Navai's work. In particular, attention was paid to the most important aspect that connects Ahmad Yassawi and Alisher Navai, language and national ideology. So, the above topics are illustrated in the article with examples. So, in order to understand Alisher Navai's poetry in a broad sense, it is necessary to know the wisdom of Ahmad Yassawi and the ideas put forward in it.

Conclusion

Generally speaking, at ancient times the value of hikmats was higher than ordinary poems. As “*hikmat is the right knowledge gained with experience; the word appropriate with the God; the most perfect of everything; a short word with a fine meaning that match erudition, intelligence; the harmony between mind, word and action*” (Uludağ. 1997: 242; Navai asarlari lughati: 772; Osmanlıca-Türkçe Ansiklopedik Büyük Luğat: 366; Tuychiev. 1992: p.68-69; Haqqul. 1998: 148-149). So we can come to conclusion that the main aim of writing poems for sufist/mystic authors was to bring the people the essence and wisdom of creation of humanity, remind the sacred laws.

Ibrahim Muminov regarded Yassawi as an author of hikmats that played a significant role in the moral, social life of his time (Muminov. 1969: 38-41). Abdulkadir Hayitmetov based on the points of Navai and other poets and stated that one cannot deny Yassawi was a poet (Hayitmetov. 2004: 15). The mystical view, ideas and thoughts of Yassawi were expressed by his poetry, that is why, to admit his Sufism and knowledge is equal to acceptance of his

poetry. As for professor Ummat Toychiev, “*All the poems belonging to Yassawi, that brought a change to Uzbek literature, poetry style and the history of poetry* (Toychiev. 1999: 18), *brought innovation in every aspect must be collected, evaluated by the scientific research, shown the sides that can take place in the mind of the new time readers and brought to masses by literature specialists*” (Yassawi. 1991: 7). As, an important role of Yassawi hikmats in our literature can't be denied.

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