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## ABOUT İMAM SİGHNOQIY AND HIS «RISOLA DAR TARJIMA-I AHMAD YASSAWIY»

After the settlement of of Sufism among the Turkic society have occurred many important events in the life of Turks. It was created wonderful examples of the Turkic Sufi culture in social areas as language, literature, art, philosophy, music and many others. So, find to investigate and present to people and scientific community works reflecting the Sufi culture and belonging to eminent persons to occupy an important place in Turkish-Islamic history, is considered an important work in preserving and delivering our national culture and spiritual values to the next generation. In the history of Sufism, many works have been written about the lives and activities of the representatives of the sect. Among them are many works by Khoja Abdulhaliq Gijduvani, such as Maqamat-i Khoja Yusuf-i Hemedani, Khoja Ishaq's «Hadiqat ul-Arifin» and Sultan Ahmad Mahmud Hazini's «Jawahir ul-ebbar min emwaj il-bihar». Didactic works such as this, which express the life and morals of highly spiritual personalities, are important examples of religious and mystical culture. In recent years, done a lot of research on the life and opinions of Khoja Ahmad Yassawiy, was discovered some new sources. Despite this, in many libraries have many more books on Khoja Ahmad Yassawiy and Yassawism schools that are not yet studies. Many legends, stories and narrations about Khoja Ahmad Yassawiy took place in folk literature and written culture and literature examples. Among such works, Imam Husomiddin Sighnoqiy's «Risola dar tarjima-i Ahmad Yassawiy» has a special importance, which is kepted on hand-written storehouse of Institute Oriental studies of name Abu Rayhan Beruniy at the Academy of Sciences of Republic Uzbekistan. In this article, we will try to introduce and analyze this book. Such works have value in terms of the spiritual, social, cultural function of the sects in the society, the relations between the sheikh and the disciple, reflecting the intellectual dimension of Sufism, and following the legacy of the predecessors.

**Key words:** Sufism, Khoja Ahmad Yassawii, Yassawism, Wisdom, Order, Turkestan.

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### Имам Сығнақи және оның «Рисала дар тарджима-и Ахмад Яссауи» еңбегі

Түркі қоғамы арасында сопылық орнағаннан кейін, түркілер өмірінде көптеген маңызды оқиғалар орын алды. Түркі сопылық мәдениетінің тамаша үлгілері тіл, әдебиет, өнер, философия, музыка және басқа да көптеген әлеуметтік салаларда көрініс тапты. Осылайша, сопылық мәдениетті бейнелейтін және түркі-ислам тарихында маңызды орын алатын көрнекті тұлғалардың шығармалары адамзатқа және ғылыми қауымдастыққа ұсыну ұлттық мәдениетіміз бен рухани құндылықтарымызды сақтау мен келесі ұрпаққа жеткізу жолында маңызды жұмыс болып саналады. Сопылық тариқаты өкілдерінің өмірі мен қызметі туралы көптеген еңбектер жазылған. Олардың арасында Абдулхалиқ Гиждувани қажының көптеген еңбектері бар: Мысалы, Макамат-и Қожа Жүсіп Хамадани, Хадиқат ул-Арифин Қажы Исхак және Джавахир ул-абрар мин әмуаж ил-бихар Ахмед Махмуд Хазини. Жоғары рухани тұлғалардың өмірі мен адамгершілігін көрсететін мұндай дидактикалық шығармалар діни және мистикалық мәдениеттің маңызды үлгілері болып табылады. Соңғы жылдары Қожа Ахмед Яссауидің өмірі мен шығармашылығы жөнінде көптеген зерттеулер жүргізілді, кейбір жаңа дереккөздер ашылды. Осыған қарамастан, көптеген кітапханаларда Қожа Ахмед Ясауи мен Ясауи мектептері туралы әлі зерттелмеген көптеген кітаптар бар. Қожа Ахмед Яссауи туралы көптеген аңыздар, әңгімелер халық әдебиетінде, жазба мәдениетінде және әдебиет үлгілерінде кездеседі. Мұндай еңбектердің ішінде Ўзбекистан Республикасы Ғылым академиясының Әбу Райхан Беруни атындағы Шығыстану институтының қолжазбалар қорында сақталатын имам Хусомиддин Сығнақидің «Рисола дар таржима-и Ахмад

Яссауидің ерекше маңызы бар еңбегін көпшілік назарына ұсынуға және талдауға тырысамыз. Мұндай туындылар сопылықтың қоғамдағы рухани, әлеуметтік және мәдени қызметі, шейх пен студенттің қарым-қатынасы тұрғысынан құнды, сопылықтың интеллектуалды өлшемін көрсетеді.

**Түйін сөздер:** сопылық, Қожа Ахмад Яссауи, Яссауи, Даналық, Тәртіп, Түркістан.

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**Об Имаме Сигнокии и его  
«Рисола дар тарджима-и Ахмад Яссавий»**

После расселения суфизма среди тюркского общества произошло много важных событий в жизни тюрков. Были созданы прекрасные образцы тюркской суфийской культуры в таких социальных сферах, как язык, литература, искусство, философия, музыка и многие другие. Таким образом, исследование и представление людям и научному сообществу работ, отражающих суфийскую культуру и принадлежащих выдающимся личностям, которые занимают важное место в турецко-исламской истории, считается важной работой в сохранении и передаче нашей национальной культуры и духовных ценностей следующему поколению. В истории суфизма написано немало трудов о жизни и деятельности представителей секты. Среди них много работ Хаджи Абдухалика Гиждувани, таких как «Макамат-и Хаджа Юсуф-и Хемедани», «Хадикат уль-Арифин» Хаджи Исхака и «Джавахир уль-эбрар мин эмвадж иль-бихар» Ахмеда Махмуда Хазини. Подобные дидактические произведения, которые отражают жизнь и нравственность высокодуховных личностей, являются важными примерами религиозной и мистической культуры. В последние годы было проведено много исследований о жизни и деятельности Ходжи Ахмада Яссави, были обнаружены некоторые новые источники. Несмотря на это, во многих библиотеках есть еще много книг о школах Ходжа Ахмада Яссави и яссавизма, которые еще не изучены. Множество легенд, рассказов и повествований о Ходже Ахмаде Яссави встречается в народной литературе, письменной культуре и образцах литературы. Среди таких произведений особое значение имеет «Рисола дар тарджима-и Ахмад Яссавий» имама Хусомиддина Сигнаги, хранящийся в рукописном хранилище Института востоковедения имени Абу Райхана Беруни при Академии наук Республики Узбекистан. В этой статье мы попытаемся представить и проанализировать эту книгу. Такие работы имеют ценность с точки зрения духовной, социальной и культурной функций сект в обществе, отношений между шейхом и учеником, отражают интеллектуальное измерение суфизма и следуют наследию предшественников.

**Ключевые слова:** суфизм, Ходжа Ахмад Яссави, Яссави, Мудрость, Порядок, Туркестан.

## Introduction

As it is known, Khoja Ahmad Yassawi made important services in the spread and settlement of Islam and Sufism among the Turks. Khoja Ahmad Yassawi wisdoms, which is considered one of the shah works of our religious-mystical literature, has shed light on the spiritual life of the Turks for centuries. In many works written by the followers of Khoja Ahmad Yassawi's teaching in the past, Khoja Ahmad Yassawi's life, works, thoughts and the principles of the Yassawi order he founded were mentioned. As a matter of fact, the tradition of writing «terceme-i hal» and «manqiba» about Ahmad Yassawi, which started with Sufi Muhammed Danishmend, Mevlana Qoylaqiy and Imam Sighnoqiy, developed over time and in the following centuries, Khoja Ishak Ata, Ahmad b. Hazini continued in the works of authors such as Alim Sheikh Azizan, Zinde Ali Mirek, Muhammed

Sharif Buhari, Sayyid Ahmad Merghinani and Ahmad Yassawi and his ideas were given wide coverage in these works.

## The purpose of the study

Because the life, ideas, opinions and teachings of Khoja Ahmad Yassawi have affected the spiritual, religious, political, social and literary life of the Turks for centuries. The interest and interest in Khoja Ahmad Yassawi's life, works, and views began in his lifetime and close to him.

Many legends, stories and narrations about Khoja Ahmad Yassawi took place in folk literature and written culture and literature examples. Among such works, Imam Husomiddin Sighnoqiy's «Risola dar tarjima-i Ahmad Yassawi» has a special importance, which is kept on hand-written storehouse of Institute Oriental studies of name Abu Rayhan Beruni at the Academy of Sciences of

Republic Uzbekistan (Sighnoqi H.). The purpose of the research is to introduce this book and its author.

### Scientific research methodology

Imam Husomiddin Husayin bin Ali Sighnoqiy XIV. He died at the turn of the century. His year of birth is unknown. He was born in Sighnoq, in the Sirdarya region, in Northern Turkestan. In 1277, Hafizuddin Muhammed b. Muhammed b. Nasr, Abdulaziz al-Bukhariy, and after him his uncle Fahreddin Muhammed b. Muhammed b. As a result of taking lessons from ulema-i kiram such as İlyas el-Maymergi and Jalaleddin el-Ma'shar, he became familiar with religion and world sciences. Because the fact that he is referred to as "Allama-i Sighnoqiy" in his work confirms that he is a serious scientist.

Sighnoqiy also benefited from his peers such as Husameddin en-Niyazevi al-Ahvezi, Ebu'l-Berekat en-Nesefi, Shemseddin el-Adud el-Kindi, Rukneddin el-Efshenji, with whom he joined the lecture circle. Another scholar who received his ijazah from him was Tajeddin Ahmad b. Mahmud al-Jendi. It is recorded that Sighnoqiy, who gave lectures in Mashhad-i Abu Hanifah in Baghdad, also gave lectures in Damascus, Aleppo, Cairo, Bukhara, Nishapur and went on pilgrimage (Rahmi Yaran).

He has copyrighted and annotated works on fiqh, kalam and nahw sciences. As a matter of fact, in 1290, he wrote an annotation on Husameddin Ahsikati's work *al-Muntehab fi usuli'l-mezheb*. In 1300, he annotated the famous Burhaneddin Merghinani's *Hidaye* and wrote the book *Nihaye*. In 1304, he annotated Pezdavi's *Usul* book and wrote *al-Kafi* in Aleppo. He commented on Omer Nesefi's *Tamhid* on theology and wrote the books called *Tesdid*, Imam Zamakhshari's *Mufessel* on the science of nahw and wrote the books *Muvessel*. Apart from *Risale der terceme-i Ahmad Yassawiy*, which is the legend of Ahmad Yassawiy, he is also the author of the book *en Nejah fi't-tasrif*. Kivamuddin el-Kaki, Emir Katib el-İtkani, Jalaleddin Ahmad b. Yusuf al-Harizmi al-Kurlani, Jalaleddin Ahmad b. Mahmud el-Ghicdovani, Shemseddin Abdullah b. Imam Sighnoqiy, who trained talented students such as Hajjaj al-Kashghari and İbnu'l-Fasih, passed away in the city of Aleppo in 1311.

«Risala dar tarjima-i Ahmad Yassawiy» is an important work like Mevlana Qoylâki's «Nesebname» and Sufi Muhammed Danishmend's «Mir'atu'l-qulûb». Because, like the aforementioned works, they were written close to the period of Khoja Ahmad Yassawiy. Work XIII. end of the century or XIV. It was written at the turn of the century.

Even though the volume of this work, which is in the Biruni Oriental Manuscripts Institute of Academy Sciences of Uzbekistan, is not that large, it has served as a source for some works related to Yassawim written after him (Tosun N., 1998). As a matter of fact, Sultan Ahmad Hazini's «Jamiu'l-Murshidin» (XVI. century), Alim Sheikh Azizan's «Lemehat min Nefahati'l-quds» (XVII. century) and Muhammed Sharif Husayni al-Bukhari's «Hujjatu'z-Zakirin» (XVII. century) in his works, transfers were made from the Sighnoqiy treatise.

### Results and discussion

The epistle of Imam Husameddin Sighnoqiy has anecdotal and historical significance as it contains important information about the life and personality of Khoja Ahmad Yassawiy. For example, in the pamphlet, Khoja Ahmad Yassawiy attained perfection in the presence of his teacher Khoja Yusuf Hamadaniy, his friendship with Hızır, İlyas and Khoja Abdulhaliq Ghijduvani's, he raised mature disciples such as Baba Machin Muhammed Hotani, Hakim Ata Suleyman Baqirghan, Sufi Muhammed Danishmend, Khoja Dugi. It is stated that rulers, ulema-yi kirâm, muftis, imams and abdal-u sufis participated in the conversations of Sultanu'l-arifin and Khoja Ahmad lived 126 or 130 years.

It is estimated that the oral news about Khoja Ahmad Yassawiy was first reported in the aforementioned book. However, some events in the work have an epic character. For example, Khoja Ahmad Yassawiy served 170 sheikhs and received guidance from them, traveled with kalenders for forty years and struck a chord, that is, shaved his hair, beard, mustache and eyebrows, and was also the author of the treatise «Miftahu'l-Ulum». Such as mentioning Khoja Yusuf Hamadani are from these sentences. If we refer to historical sources, «Miftahu'l-Ulum»'s Ebu Yakub Yusuf b. It turns out that it belongs to the pen of Ebi Bekr es-Sekkaki (d. 1228-29).

As it is known, high importance is given to the miracles of parents in the Sufi profession. For example, while Nizameddin Ali Sher Navoiy narrates the lives of seven hundred and seventy sheikhs and saints in his work «Nasayimu'l-Mahabba», he mentions the miracles and extraordinary events that are apparent in each of them separately. Imam Husameddin Sighnoqiy also gave a wide place to the subject of Khoja Ahmad Yassawiy's miracles in his treatise. As a matter of fact, Khoja Ahmad's dancing with a few Turkic sheikhs in the assembly in the garden called «Bağ-i Evliya», speaking to a place called 'Ferket' etc. are among them.

In the treatise, not only Khoja Ahmad Yassawiy, his close friend and colleague Khoja Abdulhaliq Ghijduvani, and his caliph Khoja Arif Mah-i Taban er-Rivgeri's miracles are also narrated about Khoja Ahmad Yassawiy. According to rumors, Khoja Ahmad went on a pilgrimage with his followers. Khoja Abdulhaliq Ghijduvani brought Kabetullah to Ghijduvan by showing miracles, with the intention of avoiding the hardships of the passengers who stopped by the city of Ghijduvan in Bukhara on the way. Again, according to what is reported in the work, Khoja Ahmad asked Abdulhaliq Ghijduvani to show a miracle by asking his student Khoja Arif to become aware of his spiritual-spiritual state. Khoja Arif Mah-i Taban has made it clear that he has a strong spirituality with the sign of his teacher, Khoja Abdulhaliq Ghijduvani.

There are some similarities as well as some differences between the other Khoja Ahmad Yassawiy legends and Imam Husameddin Sighnoqiy's treatise. For example, in the pamphlet, the personality of Arslan Bab, the first teacher of Khoja Ahmad Yassawiy, the ordeal of Khoja Ahmad (in the solitude) and the «hum-i ishq» are not mentioned. Khoja Ahmad Yassawiy's meeting with Khoja Arif Rivgeri is the new information in the pamphlet. As it is reported in him, one day, while Khoja Ahmad was cooking, he sent his disciple Hodja Dugi to Ghijduvan and told him to bring yogurt from Khoja Abdulhaliq. As soon as Khoja Dugi goes to Ghijduvan, he brings yogurt to Khoja Arif Ahmad Yassawiy. Khoja Dugi, who found out about this, envied Khoja Arif's spiritual disposition, saying: «Arif's condition is superior to me.»

As it is known, various metaphors and exemplars are widely used in mystical works. For example, it is possible to frequently come across examples such as dates, wine, hum, bird of life, soil in the wisdom of Khoja Ahmad Yassawiy. In the aforementioned narration, the example of yogurt was used. It is possible to accept this anecdotal case as a new information on the relations of Khoja Ahmad and Khoja Arif in examining the life of Khoja Ahmad Yassawiy.

### Importance of research

In Imam Husameddin Sighnoqiy's pamphlet, Khoja Ahmad Yassawiy's statement of the miracles of discovery has been given wide coverage. It is also noteworthy that the huqqa (box) incident, which is frequently mentioned in the Yassawiy literature, is first reported in the epistle of Imam Husameddin Sighnoqiy. According to what is reported, a rumor

spread all over the place that men and women participated in the zikr assemblies held in Khoja Ahmad Yassawiy convent. Disturbed by this, the ulema of Khorasan (in one rumor, Egypt) sent a group of inspection committees to Turkestan. Khoja Ahmad Yassawiy, who learned this through discovery, sent a box containing fire and cotton to the inspectors by the hand of his disciple Jalal Ata. When they open the box, they see that the fire did not go out and the cotton did not burn. With this miracle, sultanu'l-arifin declares that «If men and women come together and make dhikr in our conversation, if Allah saves their hearts with His divine love and attraction, He will surely spare them from all kinds of sins». After that, the ulema committee confessed to Khoja Ahmad Yassawiy's greatness and became his followers (Hazini).

Sultan Ahmad Hazini's recounting of this narration shows that she was aware of the Sighnoqiy treatise.

In «Risala dar tarjima-i Ahmad Yassavi» Sighnoqiy was brought the story connected about small box which often meets in many sources of Yassawism. «Risala» Sighnoqiy has advantage, because that this story for the first time is told in the given work. In work of Sighnoqiy has data, that Hodja Ahmad thirty years lived and studied in Kaaba (Mecca), taught pupils in 73 knowledge, held at itself huntings falcons and dogs, whom it is possible to tell as new data about Ahmad Yassawiy. In the collection of a sufistic verses Ahmad Yassawiy «Devoni Hikmat» there are some verses which confirm these data. For example:

Ayo do'stlar, shunqor qushum uchurdum man,  
Qanot qoqib qaysi taraf ravon buldi.  
Gahi-gahi orqasidin unday qoldim,  
Davri olibon ko'zlarimdin nihon buldi.

Qaro lochin qayrilibon qanot qoqar,  
Oshiq uldur tan-jonini o'tqa yoqar.  
Piri mughon nazar qilib anga boqar,  
Shunqor yangligh qanot qoqib uchar do'stlar.

Davlat yangligh shunqor qushi kimga qo'nar,  
Lochin yangligh halqa ichra o'zin urar,  
Jonni qushi parvoz qilib hozir turar,  
Hozir bo'lub tavba qilib yurung do'stlar.

Translation:

Hey, friends, I have released a falcon,  
Waving wings has fled to some side.  
Sometimes I called him about backs,

Turning, he has far flown by from my eyes.  
The black falcon, turning, waves wings,  
Enamoured the one who lights the body  
and to a soul.

Pir-i mughon (the spiritual instructor) has  
looked at him,  
Like a falcon he, waving wings, flies about,  
friends.

Similarly to riches my falcon to whom sits down,  
Like the falcon he has come in a circle  
Bird of showers flied up and was ready,  
Be ready, repent, hey friends.

The second caliph of Khoja Ahmad Yassawiy,  
Suleyman Hakim Ata, also points out in his poems  
that Khoja Ahmad Yassawiy was a skillful hunter:

Qarçighayni qushlaghan, shunqar lachin  
ushlaghan,  
Sansız murid bashlaghan shayxim Ahmad  
Yassawiy.

Meaning:

Who makes the falcon fly, who catches  
the eagle bird,  
Ahmad Yassawiy, my sheikh, who trained  
countless disciples.

Imam Sighnoqiy in one place writes: «On  
twelve years has been finished a affair of Ahmad  
(Ahmad has reached to perfection)». This opinion  
corresponds to mention below of a couplet in  
«Devoni Hikmat»:

Hoyu havas moumanlik turmay ko'chti,  
O'n ikkimda bu sirlarni ko'rdim mano.

Translation: The passionate desires and tem-  
porary affairs have quickly passed, on twelve years I  
saw all these secrets.

### Conclusion

These data demands to pay special attention  
in studying a life and creativity Khoja Ahmad  
Yassawiy of this source as «Risala» Sighnoqiy.  
As quite possible that Sighnoqi was familiar with  
ancient texts «Devoni hikmat».

This work will undoubtedly enrich our  
understanding of Khoja Ahmad Yassawiy. Because  
it contains a lot of valuable information about the  
great sheikh. It has therefore become a tradition in  
the past to write works of a similar sufistic nature.  
When these kinds of pamphlets, which are common  
in our book treasures, are compared, there are  
similarities between them.

Hence, it is clear from such comparisons that  
such pamphlets have a special significance in  
Yassawiy studies. Because the ideas in them help  
to reveal the essence of the wisdoms-poems in  
the Khoja Ahmad Yassawiy's «Devoni hikmat».  
Indeed, it is difficult to fully comprehend the world  
of meaning of Ahmad Yassawiy's wisdom without a  
thorough knowledge of the sources of Yassawism.

In short, although this type of works are short  
in volume, it is important in Sufism studies in  
terms of giving information about the people and  
Sufism in the work and giving place to the ideas  
and views of mystics. Such works have value in  
terms of the spiritual, social, cultural function of  
the sects in the society, the relations between the  
sheikh and the disciple, reflecting the intellectual  
dimension of Sufism, and following the legacy of  
the predecessors.

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