

# Khoja Ahmad Yassavi and Main Points of His Cognition

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**Abstract**— This article deals with the core statuses of Ahmad Yassavi's cognition and relationships between a master and a disciple.

**Index Terms**— Struggle for truth, honesty, purity and kindness, generosity and mercy, knowledge, being educated, learning a job, justice, belief, integrity, persecution of oppression

## 1 INTRODUCTION

The mutual and common trait of widely spread Islamic ways and branches in the Near and Middle Eastern countries is to urge to love Allah and to adhere to the rules of Islam, the Qur'an and the rules of Sharia. Master Mir Kulal, who was Bahouddin Nakshbandi's teacher, stated that "The Islamic way is a divine practice that protects Sharia". Ahmad Yassavi also based his religious and philosophical views on the Qur'an and Sharia. Famous scientist I. Sultan's opinions on the basic aspects of Ahmad Yassavi's cognitions can be summarized as follows: "Four themes and more exactly the four objectives are the basis of Ahmad Yassavi's legacy," he wrote. - The first purpose of this master is to encourage the souls to know and be close to Allah. The second one is to condemn sin, especially injustice in the world is to, the third is to protect the one who is the victim of injustice and call everybody for justice. The fourth aim is to avoid the world's stains, by means of rescuing peoples' clean heart from the sins of the world, to keep away from the world –to urge people to give up the world. Other ideas of Yassavi's creativity do not go beyond these four themes"[1].

## 2 FOUNDATIONS OF YASSAVI'S TEACHING

Ahmad Yassavi states the following in the foundations of his teaching: "And ten points are included in the Islamic way: capitulation, which is, if they are in trouble and in the hard work, they should be willing to capitulate. They should not beg from the people for drinking, eating and dressing and should regard the carpets' price more than silky cloth. They should fast during the daytime and they should pray and read namaz (Islamic ritual pray) during the night, moreover, should recite Qur'an"[2].

The fact that the information about the Islamic status, light, path and place in the "Fakrnoma" are based on prophets and famous masters, indicates that Khoja Ahmad Yassavi acquired the consecutive development and the rules of Sufism and used them effectively when it was necessary to develop his own way's requirements. However, it is natural that the question appears: "Whereas all the Sufism rules had already pre-existed, how did Ahmad Yassavi himself renew it and by which bases did he create his own way?" In our opinion, this question is important in understanding the whole essence of the Yassavi's cognition.

## 3 TWO GREAT SUFISM METHODS

It is clear that the founders of two great Sufism methods in the Central Asia- both Ahmad Yassavi and Bahouddin Nakshbandi - were the disciples of Yusuf Hamadani (1048-1144), who created a great Sufism school. Alisher Navoi wrote about Hamadani in his work "Nasoim ul-muhabbat" (The breezes of love): "... The scholar and the imam rabbani and learned man (va-l-mavohibu-l jazila va-l-karomat-va-l- makomatu-l- jalila). Initially he went to Baghdad and regarded in Shay al- Is'hak Sherozi's meeting, his work was respected highly. He became famous in the study of law and other types of knowledge, in particular, researching..."[2]. Another of these disciplines of Imam Rabbani, is Abdukholiq Gijduvani. Sadridin Salim Bukhari says, one day when Abdukholiq Gijduvani was reading the explanation of the Koran, he came across the following verse: "Pray for your Allah and pray in secret, because Allah does not love the ones who do not know their limits". Abdukholiq Gijduvani inquired from his teacher about the meaning

of this verse: "If a person prays loudly, other people get to know about it. If he does in the heart, that will be known by devil. Because the devil flows in the human body like blood". So, how are the rules and the order of praying secretly? Imam replied, "The knowledge you are asking is "the knowledge of the *ladun*", which is the knowledge given by Allah"[3].

As we have seen, the praying is performed in various forms, including in orally and without a sound. There is also the method of praying for Allah by singing and it is called "*samo*" (Arabic, "Hearing"). Particularly in the style which Jaloliddin Rumi founded, *samo*' has a special place. In Ahmad Yassavi's teaching, orally praying has intertwined with *samo*' and has meant the term "*zikh-samo*". "There are, of course, Yassavi's specific rules, as the other forms of Sufism. "The followers of Yassavi's way have to comply with the following rules:

1. The follower should not prefer anyone to his master, and must give absolute submission;
2. The follower should be so clever and intelligent that he can fully understand all his symbols and signals;
3. The follower should obey all the tasks and orders of his master;
4. The follower must always accomplish all the tasks of his master with a sincerity and earnestly and always accept it;
5. The follower must be loyal to his word, his promises must be true, and must not make his master be in doubt in any way;
6. The follower must be faithful to his promise and keep his promise;
7. The follower should always be ready to convey all his possessions and all his belongings to his master;
8. The follower should be aware of all his master's secrets and never tell at anyone;
9. The follower must always think about his master's suggestions and help him, he must follow his advice;
10. A follower is obliged to give up all his wealth and life for the sake of Allah, and must live considering his master's friends as friends and his enemies as his own enemies.[4]

#### 4 THE SIMILAR OPINIONS IN TWO DIFFERENT SOURCES

Those who agree with these conditions would follow Yassavi's way. Indeed, "khonako" (the mosque) originated earlier than Ahmad Yassavi, and before the Islam in Bukhara, it's name was kept in the "Qasr Hindiyya" until Bakhouddin's period. "Vagn vixara", "Nigoshak" who are the Buddhist followers, were obliged to carry out the followings:

1. The follower should not prefer anyone to his master, and must give absolute submission;
2. The follower should be so clever and intelligent that he can fully understand all his symbols and signals;
3. The follower should obey all the tasks and orders of his master;
4. The follower must always accomplish all the tasks of his master with a sincerity and earnestly and always accept it;
5. The follower must be loyal to his word, his promises must be true, and must not make his master be in doubt in any way;
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#### 5 CONCLUSION

We can conclude that the both sources have nearly the same orders in meaning with slight difference in written form. The analysis of Ahmad Yassavi's way indicates that this technique has chosen the specific path to reaching Allah's face and different from the other branches in performing various ceremonies but there are many similarities and mutual sides

among them in terms of meaning and content. Yassavi's way promoted honesty, integrity, purity and honesty, generosity and compassion, knowledge, enlightenment, justice for the sake of faith, faith in labor, together with the condemnation of vices and oppression. These aspects of Yassavi's cognition are valuable today in the education of Youth.

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