



Ahmad Yasawi and Yusuf Hamadani

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Abstract

In the wisdom of Ahmad Yasawi, the relationship between a murshid and a murid, especially, glorifies being in the service of a pir and a murshid in reaching the close to Allah. If we a closer look at "Divan-i Hikmat" ("The book of wisdom") reveals Piri Turkestan's schools which he had studied and the state of level when he enjoyed after learning Laduni science. It is even possible to say that the biography of the saint poet, the way of spiritual life can be reconstructed on the basis of which his work "The book of wisdom". An in-depth study and objective assessment of Yasawi's wisdom is one of the most essential issues facing scientists today. Research in this area is particularly essential in Turkey. This article analyzes the views of Turkish scholars on the murshid Yusuf Hamadoni who led Ahmad Yasawi to the rank of perfection. Moreover, the researches of Turkish scientists were analyzed and a detailed opinion was expressed.

Keywords: *Yusuf Hamadani; Ahmad Yasawi; "Divan-I Hikmat"; Pir, Murshid; Murid*

Introduction

Ahmad Yassavi's influence on the rise of the process of Islamization, the spread of mystical literature and the rise to fame among the Turkic peoples living in Turkestan, Khorasan, Anatolia, the Volga region, Siberia and its environs was strong. His religious and mystical views and teachings have influenced the Turkic peoples for centuries. The great sheikh is known and respected throughout the Islamic world by such names as "Piri Turkiston", "Hojai Turkiston", "Hazrati Sultan", "Sultan-ul Orifin" and "Awliylar Sarvari".

The life and creative activity of this great man have been widely studied not only in Uzbekistan, but also around the world, and various controversial comments have been made. An in-depth study and objective assessment of Yassavi wisdom is one of the most important issues facing Yassavi studies today. Research in this area is particularly important in fraternal Turkey.

The Main Part

As much as Ahmad Yassavi's mystical works have been studied, his way of life has always been in the focus of Yassavi scholars. In particular, serious research has been conducted on the information

about his schools of education and teachers. After all, this research is very important in determining the specifics of his worldview, his sect. Like all the founders of the sect, Piri Turkestan's mystical profession was formed under the influence of time, place, family, as well as the influence of teachers and spiritual murshids.

Fuad Koprulu was the first person to introduce the image of Piri Turkestan to the scholars in Turkey by conducting serious research on Yassavi's personality, his historical and historical life and works. The research started by the famous scientist is still being continued by well-known Turkish scientists.

His book "The first Sufis in Turkish literature" has a special scientific value in Yassavi studies. The first part of the two-part work is entirely dedicated to Ahmad Yassavi. The author has studied the information about Ahmad Yassavi based on manakib and historical sources. For this reason, the famous scholar's book "The first Sufis in Turkish literature" still retains its scientific value.

No matter how popular Yassavi Turk is in the Muslim world, research based on reliable historical sources about his life activities to date is still insufficient. There is very little historical literature about Ahmad Yassavi. The available sources that have come down to us are also mixed with manoqibnoma. That is why Fuad Koprulu took sources of manoqib seriously. But at the heart of any man-made source is also historical reality and truth. Fuad Koprulu explains the abundance of Manoqib sources by the fact that in the East the influence of Sufis on the popular imagination was strong. According to Fuad Koprulu, over time, the people created new manoqibs about them, and as a result, oriental historians often found it difficult to distinguish between history and manoqib life. [10, p.27].

Arslan baba and Yusuf Hamadoni who has two great personalities had given a strong impetus that to become great and famous man of Turkestan like "Pir of Turkestan", "Hajai Turkestan", "Sultan of saints" who Ahmad Yasawi and reach the level of perfection.

Yasawi was educated by many Sufi saints and several angels. In "The book of wisdom" He said that: *"Raised myself to heaven where angels have gave me their lesson"* [1, p. 18]. At the same time, he had served a number of spiritual figures and righteous person.

In "The book of wisdom" he had mentioned again and again famous saints such as Hizr (as), Mansur Hallaj, Jonayd Baghdadi, Abu Bakr Shibli, Boyazid Bistomi, Ibrahim Adham which he considered them teacher for himself.

When he was a child he had lost his parents. Then he was raised by under the protection of his elder sister Gavhari Shahnoz. They moved together to Yassi and he became a disciple of Arslan baba. The young Ahmad, who began to learn the secrets of mysticism from Arslanbob, slowly began to become famous with his various prophecies.

He had already advanced through a series of high spiritual stages under the direction of Arslan Baba. However, when Ahmad was a young Arslon baba had dead and therefore Arslanbob did not have a strong effect on Yasawi's upbringing. Yasawi said: *"You can't enter the path of Allah If you are not pure enough, if you are not soil in the service of Piri Mughan"*. He even goes so far as to say that he learned a lesson from Allah in Lomakon:

*My only Lord opened his secrets curtain and gave me lesson,
The devil could not stand on the earth and in heaven* [1, p.p 30-31].

In mysticism, the role of the pir and the murshid that in the divine ascents in the psyche of the love seeker, in the ascension from the status to the status, and to rise to the level of the vuslat (reunion, meeting with Allah), is especially praised. We can see a vivid example of this can be seen in the works Pir

of Turkestan. Moreover, Yusuf Hamadani influence on Ahmad Yasawi that rising great heights in spiritual maturity was strong.

After Arslanbob's death, Yasawi went to Bukhara to study at Yusuf Hamadani. He was a great mystic scientist of his time. Yasawi finds spiritual training under the wing of this person's upbringing and is steadily advanced in the sect. Yusuf Hamadani studied at the Nizami Madrasa in Baghdad. When Irshad was appointed, he began to teach mysticism to the murids in Bukhara, one of the religious centers of his time. He taught many murids basics of the mysticism, the ways of asceticism, piety, obedience, and the struggle against lust. His disciples such as Ahmad Yasawi and Abdulkhalig Gijduvani (Hoja Abdulkhalig Gijduvani, the fourth caliph of Yusuf Hamadani, in his treatise "Maqamoti Yusuf Hamadani" which he devoted to his master embodied this great figure of pir, who was full of knowledge and enlightenment, full of divine grace [6].) were among the leading caliphs and later made a name for themselves in the world of mysticism as the founders of the two great sects in Turkestan. He taught the relationship between a pir and a murid, the etiquette of mysticism, the journey (seyr u suluk) and to become seeker of Divine love. Sources say that Yusuf Hamadani was also a sheikh of Imam al-Ghazali. He has written several works in Persian, the most famous of which is "Rutbat ul-hayat".

Fariduddin Attar, in his *Mantiq ut-tayr*, pays homage to Yusuf Hamadani and quotes the following verses:

*Hamdon – imomi ro 'zgor,
Sohibasrori chahon – binoi kor [3, p. 244].*

(Yusuf Hamadani was a fountain on the path of the sect and the eyes of the passengers. His heart was pure and he was aware of the dangers of this world).

Alisher Navoi describes this person with special respect and love: "His name is Abu Ya'qub. He was an imam, a scholar, an arif, he had good qualities, he had high karamat and maqamat. He used to give a lot of donations to those around him" [2, p. 247].

Ahmad Yassaviy said in his book: "I am twenty years old, I have passed the status, God be praised, I have finished the Pir service". In another place, he said that, "I found a pir at the age of twenty-seven, I kissed his doorstep" [1, p.p. 21,23].

Fuad Koprulu believes that this person who was mentioned in his book was Yusuf Hamadani, but another Turkish scholar, Atham Jabaji Oglu, disagrees. If we consider that he completed the service of another pir at the age of twenty, he says that this pir, which he found at the age of twenty-seven, should not be Yusuf Hamadani [13, p.115].

In Muhammad Sarkhan Tayshi's opinion, Ahmad Yassavi was a murid of Yusuf Hamadani in 504 AH and 1109 CE [9, p. 57]. However, according to Kamal Erarslan, this event took place after 1110 year [4, p.11]. In our view, Kamala Eraslan was right. If we consider the death of Ahmad Yassaviy as 1166, his date of birth is 1083. Then we can conclude that at the age of 27 – in 1110, Ahmad Yasavi became a disciple of Yusuf Hamadani and lived to be 83 years old.

Yusuf Hamadani's full name was Abu Yaqub Yusuf Ayyub ibn Yusuf al-Hasan Wahra and he was born in 1049 (440 / 441 AH) in the village of Buzanjird in the Hamadan family. The date of Yusuf Hamadani birth is slightly different in the sources. [See: 8].

After 460/1067-68 he went to Baghdad and became a disciple of Sheikh Abu Ishaq Shirazi (476/1083). In a short time, he became a leading savant who deep understood of islamic law of his time. Fuad Koprulu wrote that Yusuf Hamadani went to Baghdad after the age of twenty, based on the information given by the historian and poet Ibn Khalliqa [10, p. 65].

In Baghdad, Isfahan, and Samarkand, he studied the science of hadith from the famous hadith scholars of his time and taught students at the Nizami Madrasa [7, 10 p.p. 67, 75]. He spent his entire life in Mujāhadah and Riyazat. In Baghdad, Nishapur, Iraq, Herat, Merv, Samarkand, and Bukhara, which were centers of Islam and religion and he propagated the people to irshad-guidance. Later, he left the path of knowledge with a passion for Sufism and went to the great Sufi Sheikh Abu Ali Farmadi and reached a high level of inner knowledge [9,10 p.p. 56, 66]. On his return from Herat to Marv, he died in 535 AH (CE1140) and was buried in Marv. Fuad Kopruli notes that: *The Yusuf Hamadoni Khanaqah in Marf was popularly known as the "Kaaba of Khorasan"* [10, p. 67].

From him, Ahmad Yasavi learned the mystery of mysticism. After Yusuf Hamadani death, he became the third caliph. Alisher Navoi wrote about this in "Nasayim ul-muhabbat": *"His closest interlocutors were four people: Khoja Abdullah Barqi, Khoja Hasan Andoqi, Khoja Ahmad Yassavi and Khoja Abdulkhaliq Gijduvani. And after the death of Hodja Yusuf, each of these four people had become khalifah. (They had sat in the status of irshad and da'wah). All the disciples performed their service politely. When the time came, Ahmad Yassavi returned to Turkestan. He entrusted all the Companions and the people to the will of Hoja Abdul Khaliq"* [2, p. 247].

According to many sources, Ahmad Yassavi was interlocutor with Sheikh Shahobiddin Suhrovardi. He had learned the irshad and ilmi zahir* (External, clear sciences such as logic, biology, chemistry) another external sciences, and glorifying him as a pir) [11]. In the treatise of Imam Husamiddin Husayn Ali Signaqi (died 1311), which contains narrations about the life of Ahmad Yassavi the following narration is given: *"I served 170 pir. My the last pir had been Shaykh al-Islam Sultan ul-Arifin Sahobiddin Suhrovardi, and I reached maturity with his help..."* [12, p. 79]. We think that's historically impossible. For example, Kamal Erarslan wrote that, Sheikh Shahobiddin Suhrovardi was born in 539 AH (1145) and died in 632 AH (1234). The death of Ahmad Yassavi is considered to be 632 AH (1166), while Sheikh Shahabuddin Suhrawardi was 23 years old when Ahmad Yassavi died [5].

Conclusion

In conclusion, Ahmad Yassavi didn't was disciple only Arslanbob, Yusuf Hamadoni, Sheikh Shahobiddin Isfijobi or Sheikh Shahobiddin Shuhrovardi. As he points out in his "The book of wisdom", he was in the service of a number of spiritual figures. As a result, he became the "Pir of Turkestan" who achieved the highest level of perfection.

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