


# Philosophical Foundations Of The Yassaviy Order

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**Abstract:** This article interprets the philosophical foundations of Yassawiyya, the first Turkic order founded by Khoja Ahmad Yassawiyya, using the concept of Enlightenment and Truth as an example. In the 9th-12th centuries, the peoples of Central Asia freed themselves from the colonial rule of the Arab Caliphate and established their own independent states. During the early Renaissance, along with secular sciences, schools of Sufism were formed. In the 12th century, Khoja Ahmad Yassawiyya founded the Turkestan Sufism school, the first Turkic order - Yassawiyya. The mashoikhs belonging to the Yassawiyya order made a great contribution to the development of Sufi philosophy through their works. The foundations of the philosophy of Yassawiyya are the concepts of Enlightenment and Truth. The concept of Enlightenment is classified based on the sacred state and spiritual levels of the ascetic. The levels of the ascetic's state, including shavq, qurb, uns, yaqin, mushahada, muraqaba, hayrat, muhabbat, ghairat, mukhadara, murid and other manifestations, were manifested in the teachings of Eastern Sufis, in the philosophy of Yassawiyya as a mystical theme. In the study, the concept of Enlightenment was classified as themes. The concept of Truth was classified based on the themes of fano, baqa, sir, lomakan, and wahdati wujud. The philosophy of Yassawiyya was formed under the influence of the teachings of Eastern Sufis. The philosophy of wahdati wujud was interpreted with great skill in the work of Alisher Navoi, a representative of 15th-century Uzbek literature, "Lison ut-tayr". The representatives of the Yassavian sect, founded by Khoja Ahmad Yassawi, made a significant contribution to the development of Central Asian Sufi philosophy.

**Keywords:** Yassawi philosophy, Enlightenment, Truth, state of enlightenment, passion, nearness, nearness, nearness, observation, observation, wonder, love, zeal, desire, desire, fanofillah, baqabillah, secret, unity of being.

**Introduction:** The 9th-12th centuries are of particular importance as a period of great changes in the socio-political and cultural life of the peoples of Central Asia. The uluses and peoples of Turan-Zamin freed themselves from the Arab occupation that lasted a century and a half, and independent states such as the Samanids, Karakhanids, Ghaznavids, Seljuks and Khorezmshahs were formed. In large cities, such industries as architecture, painting, pottery, jewelry, and coppersmithing developed, and magnificent architectural monuments were erected.

Despite the extremely complex political situation and conflicts that occurred in Khorasan and Transoxiana, science and culture flourished. Scientists such as Musa al-Khwarizmi, Ahmad al-Farghani, Abu Nasr al-Farabi, Abu Ali Ibn Sina made a great contribution to the development of secular sciences such as astronomy,

mathematics, algebra, geology, geography, philosophy, and medicine. The period of the Eastern Renaissance became the brightest page in the history of mankind.

## METHODS

The doctrine of Sufism plays an important role in the expression of the relationship between man, the world and the universe. Uzbek classical literature was nourished and formed by Sufism from its very first steps. This is because Sufism, which emerged in Iraq and Syria in the 8th-9th centuries, also settled in Khorasan and Transoxiana in the 10th-11th centuries. When the mystical interpretations of the divine love of the Sufis of Iraq and Syria, Rabiyya Adawiya (714-801), the enlightenment of the Truth of Zunnun Misri (796-860), and the unity of existence of Abu Bakr Shibli (861-946), spread to Iran, Khorasan, and Transoxiana, Bayazid Bistami (802-875), Mansur Hallaj (858-922),

and Abulhasan Kharaqani (d. 1034) in these countries, wahdat-ul-wujud, Abusaid Abulkhair (967-1049) pure morality, Baba Kohi (949-1051), Khoja Abdullah Ansari (1006-1088) divine love, Imam Ghazali (1058-1111), Khoja Yusuf Hamadani (c. 1140) widely spread the doctrine of perfection among the people based on the balance of Sharia and Tariqah. The English scholar C. Trimmingham interprets the Sufi orders and their development into three groups. The first of them is classified as Iraq, the second - Egypt and the Maghreb, and the third - Iran, the Turkic states and the territories of India [1, 51].

In the middle of the 12th century, Khoja Ahmad Yasavi founded the first Turkic order, Yasaviyyah. One of the great historical services of Khoja Ahmad Yasaviyyah is that he saved the Turkish language and culture from Arabization. The Turkic peoples had the opportunity to master Islamic Sufism in their native languages.

Alisher Navoiy in his commentary "Nasayimul-muhabbat" gave the following information about Khoja Ahmad Yasaviyyah: "He is the sheikh-mashayikh of the Turkestan estate. His status is high and famous, his miracles are constant and incomparable. His disciples and companions are extraordinary, and he is endless in the will and sincerity of the king and the beggar. He is a companion of Imam Yusuf Hamadoniyy know that they are also disciples of Imam Yusuf Hamadani r.t. What high status did the Imam reach, he became a companion, and many great people from the world of the mashoyihids found his education... And his grave is in Turkistan, in a place called Yassi, his birthplace and origin are real, and he is the prayer of the people of Turkistan for the direction of the Qiblah" [2, 420 ].

## RESULTS AND DISCUSSION

The philosophical foundations of Yassawiyyah are the concepts of Enlightenment and Truth. In the classification of the concept of enlightenment, the spiritual state of a Sufi occupies an important place.

The topic of state is one of the main topics and phenomena in the doctrine of Sufism, and is separately expressed in the main sources. Since the phenomenon of state is related to the psyche, it is formed in the doctrine of Sufism as a special science - the science of state. In Sufism, there are terms such as "ilmi qol" and "ilmi hol". "Ilmi qol" are the apparent sciences that can be expressed in language, including the science of Sharia. "Ilmi hol" is the manifestation of extraordinary spiritual experiences in a person, especially in the inner world of a sage, which cannot be explained in words. The owner of state is unable to examine his psyche and explain his true state to his interlocutor.

The ascension of the Arif to the levels of the state is a psychological process based on spiritual discovery, and

this phenomenon is manifested in the form of feelings and experiences. The commonality between the teachings of Sufism and philosophical views is clearly visible in the state of the Arif in all its forms. The thoughts of "philosophers" such as Al-Kindi, Al-Farabi, Ibn Sina about the relationship between man, the universe and theology are the result of Arifism and enlightenment.

A perfect person is a sacred being who embodies the entire manifestation of Truth in the universe. Knowing Allah with all His names, attributes and truths - Arifism is one of the titles of a perfect person. Arifism is a sign of a perfect person.

The levels of the state of the Arif, including shavq, qurb, uns, yaqin, mushahada, muraqaba, khayrat, muhabbat, ghairat, mukhadara, murid and other manifestations, were manifested in the teachings of Eastern Sufism and the philosophy of Yassawi as a mystical theme. In the study, they were classified as themes of the concept of Enlightenment.

**Passion** – he heart is filled with excitement at the thought of the beloved, and the desire to reach Him increases. Desire arises because of love in the heart. There are three levels of people of desire. The first is the category of those who enjoy the rewards, miracles, graces, and pleasures that Allah has promised to His beloved servants. The second is those who are burning with the desire to reach the vision due to the strength of their love. The third is those whose hearts have reached the divine presence through the pleasure of closeness and continuous remembrance due to their constant observation of their Master.

**Proximity** – Relying on Allah, finding peace with Him, seeking help only from Him. The lover's feeling of freedom in the presence of his beloved is the lifting of the veil of formality. Moving away from the masses and joining the circle of Allah's friends. The state of uns arises due to obedience to Allah, remembrance, constant recitation of His word, and sincere and complete fulfillment of the commands of the Truth.

**Love** – One of the highest statuses of the ascetics. It is the heart's approach to Allah with light and joy. The sign of love is to consider solitude a blessing and to achieve perfection in solitude. When love and solitude take possession of the heart, all worries and anxieties are forgotten due to the longing and supplication for solitude and the beloved. The state of love and solitude captivates the lover's heart so much that he does not understand worldly affairs until they are repeated in his ear several times. The ascetics achieve their status and status due to the power of will and the miracle of love. Love is the burning away of all existence in the lover's heart except for the beloved. The lover's heart is filled

with the memory of the beloved. When one of the charms of the Almighty God is given to the Beloved, the sun of love shines in his heart, and there is no need for purification of the soul (i.e., the Beloved creates love through charm, purifies the spirituality of the Beloved. I.M.).

**Enthusiasm** – It manifests itself in three forms, which in Sufi circles are called “fillah”, “lillah”, and “alallah”. “Fillah” and “lillah” mean opposing the rules of Islam through words and actions when faced with situations that contradict them, and not agreeing with them from the heart when this is not possible. “Ghayratullah” is about understanding the difference between figurative and real love. Zeal arises from the power of love and expresses the virtue of loyalty to the beloved in the context of love. “Ghayyur” is one of the divine names and attributes, meaning “to be extremely zealous, to be jealous”. This phenomenon expresses the qualities of jealousy and jealousy of Allah in the context of the servant not allowing anyone else to be a partner in his obedience and worship.

**Muhodara** – The state of the heart being with the Truth, the state of presence, in the matter of receiving benefit from the beautiful names of Allah (“Asma ul-husna”, I.M.). This is the state of the Arif before the veil of mystery is lifted, after which the degrees of Mukashafah and Mushahada are granted. After seeing many proofs from the Lord of the Taqlid, the heart becomes ready for receiving divine inspiration and new spiritual discoveries behind the veil. After that comes Mukashafah - when the Arif knows for sure that the grace, inspiration, revelation, mystery, tajalli, and unseen blessings bestowed upon his heart are from Allah. The heart does not feel the need for evidence and proof. Then the door of Mukashafah, which is the highest level of Arif, opens.

One of the most frequently interpreted topics in Eastern Sufi philosophy is Arifism. Arif is a person who knows the secret of Truth [3, 55]. Arif knows the “Secret of Truth” to the extent that Allah has ordained. Because the truth of existence is boundless. The final status of the persecutor – the realm of divinity and eternity, which is reflected in the spiritual mirror of a perfect human being who has attained the state of being, is expressed by the terms “lamakan” and “adam”. The word “lamakan” means “without space”. Humanity can understand the space that is visible to the mind. For example, the universe is a matter, and the human mind can observe this phenomenon from the perspective of space. In the philosophy of “wahdat ul-wujud” in the teachings of Sufism, “space” is a mental concept that does not exist in reality. Allah, the true being, is above and beyond space (munazzah). However, He manifests Himself in all places and spaces with beautiful names

and attributes. It shows that the Essence of Allah, who is pure from being united with people, encompasses all existence, that is, the real existence we see emerged from the world of spacelessness. The existence of Allah is infinite, and the world in which we live is a point in His possession. Since humanity is incapable of knowing the Essence of Allah, which encompasses all existence, this phenomenon is “spacelessness” for us. “Spacelessness” does not indicate the absence of existence, but rather means that the various manifestations of Allah encompass all space. The term “spacelessness” is used because the human mind is limited. It is understood that the scope of the concept of Truth is limitless. The manifestation of every divine manifestation – name, attribute, phenomenon – is accepted as “Truth” in the teachings of Sufism.

The famous Sufis accepted the truth as a science, and compared it with Sharia, Tariqat, and enlightenment. For example, Abu Nasr Sarraj says: “Sharia is the science of service. Truth is the science of observation. Sharia is the science of explanation, truth is the science of proof. Sharia is for dealing. Truth is for observation. Sharia is specific to actions, truth is specific to situations. Sharia is for narration, truth is for guidance...” [4, 83]. In this definition, truth is described as a science that guides seekers to the right path and leads to the goal. Abul Hasan Hujviri interpreted the topic of truth on the example of the terms “baqa” and “fano”. In his opinion, the expressions “baqa” and “fano” have the same intellectual unity in science. He considers the theory of “Fanoyi kulliyat” (complete disappearance) to be wrong. Absence applies only to human qualities, the human body cannot disappear, at the end of the ritual, the body is freed from human characteristics. When the seeker realizes that everything around him is imperfect, he denies everything, consciously renounces his desires. He himself disappears from the source of desires. He spends all his desires on the path of that desired (Being). Having lost the slave (negative) qualities in himself, he achieves perfect existence (perfection).

According to Hujviri, “Baqa” is divided into three types according to its origin:

- 1) a being that has a beginning and an end. For example, this world once appeared and will someday disappear;
- 2) a being that once appeared but will never disappear. For example, like heaven, hell, and the people of Ujmakh and the people of Tamug;
- 3) a being that always exists and will never disappear - all the attributes of Allah, the Almighty, are included in this phrase [5, 153-155].

It is understood that fano is not the separation of a

person from his essence and disappearance, but rather the liberation from the fleeting desires of the world, while *baqa* is the replacement of bodily desires and sensations by the qualities of perfection.

It is characteristic that the term "secret" is most often used in the interpretation of the themes of Fano and *Baqa* in Sufi philosophy. A sage, a hermit, a dervish, or a *faqir* who has attained the status of "*fanofillah*" and "*bakabilah*" never reveals himself in conversation. Only those who have attained the rank of perfection realize that they are "people of truth" from their sacred state.

"People of Truth" are also referred to in the Yassawi Sufi as "owner of secrets." Being the owner of the divine secret means reaching the Truth. Without a doubt, being the "owner of secrets" is the highest goal of the people of the Sufi.

"Ey rafiqim, suluk ahli sohibi asror,

Sir olamin kezmaguncha bo'lmas ermish [6, 699].

(Content: My friend, the leech cannot become the owner of a secret until he has traveled the world of secrets.)

He dictionary meaning of the word "Sir" is hidden, secret. In the teachings of Sufism, it is a term used to describe the divine state of a Sufi (whose quality is mortal, his title is *faqir*), whose inner world is purified from the ego and whose spirituality has reached the status of a *fanofillah* (a person of mortal quality, whose title is *faqir*), hidden from the public. This phenomenon is one of the main themes of Sufism philosophy and is called "*wahdat ul-wujud*". The "*wahdat ul-wujud*" controversy began with Mansuri Hallaj's "Anal Haq" speech. Mansuri Hallaj was a scholar and saint who lived in the 9th-10th centuries and studied in the cities of Tur, Bayda, Basra, and Baghdad. He said: "O people, "Anal Haq" ("I am the Truth", Truth is one of the beautiful names of Allah). There is God within me." People do not understand him, and sedition arises. He wanted to say: "The light of God is emerging from within me, I see God here (with the inner eye)." Before Mansur was executed, Shibli whispered in his ear, "Whoever reveals the secret of God will be punished like this." When he was executed, the words "Anal Haq" appeared from every drop of his blood, and he made the sound "Anal Haq." Because his soul had reached the rank of a *fanophile*, his body was filled with the "Light of God," and he was a slave in love with God. When Junayd Baghdadi was asked about this incident, he replied: "The river of God's love could not bear the blow, it made it public. We also have that saying, we hold it tightly, we will not make it public, we hold our blow tightly, we will not let it overflow. His blow was narrow, but it overflowed." In the philosophy of Sufism, a system of terms, expressions, and symbolic images

expressing the state and phenomenon of "*wahdat ul-wujud*" has been formed. For example, "*wahdat mayi*", "*tawhid siri*", "*jami jam*", "*jami wahdat*", "*jon ko'gusi*", "*nuqta*", "*khol*", *nafas*, etc. In the works of representatives of Yassawi literature, the meaning of "keeping the secret" is expressed through the expression "to hold the breath":

Har kim ersa, ushbu yolga kirar bo'lsa,

Tavba qilup, hazratig'a qadam ursu.

Jamol-i zu'l-Jalolini ko'rar bo'lsa,

Xoja Ahmad nafasini tutmoq kerak [7, 94].

(Content: If a man, a brave man, repents, enters the path of Truth, and sees the beauty of Allah, he must keep the secret.)

The lover sees "Jamol-i zu'l-jalol" with a spiritual, that is, inner eye. This issue is expressed at its highest level in Alisher Navoi's work "Lison ut-tair". The brilliant poet has outlined the path to the palace of perfection and immortality in a few verses.

1. To renounce the ego and elevate spirituality through austerity:

Because austerity elevates spirituality,

Whoever has an ego will be destroyed.

2. To reveal the greatness of the human race by eliminating bad morals:

There is so much honor in the human race,

Whoever has bad morals will be destroyed.

3. To ascend to the path of unity and to inform about the secret of "Li ma'allah" ("the light of Allah"):

Whoever ascends to unity,

will inform about the secret of "Li ma'allah" [8, 256].

A lover, a sage, a dervish, a Sufi, a *fakir* - in the spirituality of a perfect person, the phenomenon of the manifestation of all the names and attributes of the Divine Being, the "manifest of the light of Allah", occurs. This phenomenon occurs in the rank of the "manifest of the divine", and the "owner of the secret" observes and recognizes all the divine names and attributes in the spiritual world [9, 911]. The true essence of Allah does not manifest, but rather manifests itself. According to Sufis, the human mind is powerless to comprehend the essence of Allah. Any observation of the essence of Allah is false. All matter - all existence is a manifestation of the power, knowledge, and art of the Divine Being, and by observing it, one can contemplate His names and attributes. Muhiddin ibn Arabi, the founder of the philosophy of "Oneness of Being", puts the final point on this issue: "That essence is the essence of everything in the manifestation of the Truth. I glorify Him, for in

the essences of things there is not the thing itself, but He is Him, and things are also things" [10, 155.].

## **CONCLUSION**

Enlightenment and knowledge are the state of knowledge bestowed by Allah upon the heart of the sage. The states of the sage - shawq, qurb, uns, yaqin, mushahadah, muraqaba, hayrat, muhabbat, ghairat, mukharad, muhad, murad, etc. constitute the thematic content of the Yassawi philosophy of the Enlightenment concept.

The word truth has a multifaceted meaning due to its active use in various spheres of society. In the teachings of Sufism, as a term, it is the name of one of the stages of the universe, as well as the Tajalli of the names, attributes, and verbs of Allah in existence. The themes of the concept of truth are artistically interpreted through dozens of words, terms, and images, and were examined in the study on the example of the themes of "Fanofillah" and "Baqabillah". Also, the philosophy of "Wahdat ul-wujud" is interpreted in Yassawi poetry through the terms "tajalli" and "mystery".

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