



THE ROLE OF YASAWI'S IDEOLOGY IN ENSURING STABILITY IN SOCIETY

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Article history:	Abstract:
Received: 4 th October 2023 Accepted: 3 rd November 2023 Published: 4 th December 2023	This scientific article presents a socio-philosophical analysis of the Yasawi Order as an ideological reflection of socio-economic changes in society. The authors explore the role of this order in providing answers to life's problems and finding ways to achieve excellence.

Keywords: Islam, Sufism, tariqa, Khoja Ahmad Yasawi, spiritual heritage, stability

INTRODUCTION

Having existed throughout a long history, the path of spiritual and moral perfection has reached its maturity in the teachings of mysticism. Sufism, which originated in the Islamic world, became widespread in the Muslim East and became famous. With the spread of Sufism in Turkestan, it adapted to the local culture and values, which led to the formation of sects such as "Kubraviya" in Khorezm, "Yasawia" in Turkestan and "Naqshbandiya" in Bukhara.

The analysis of the spiritual heritage of Khoja Ahmad Yasawi testifies to his attention to the wonderful qualities of man. In his mystical views, he addresses national and universal values, expresses his point of view regarding secular problems, justice, courage, generosity, assistance to widows and the needy, mastering science and profession. He also criticizes the injustice, tyranny and hypocrisy of the ruling classes, calling them to wisdom. Thus, Khoja Ahmad Yasawi seeks to resolve social conflicts by considering society and personal development through the recognition of the values of science.

METHODS

We can find information about the life and work of Khoja Ahmad Yasawi, his history, Murids of a later period, followers, followers. In particular, Alisher Navoi's work "Nasim ul-Mukhabbat" provides information about dozens of Murshids from the followers of the history of Tariqa. This work mentions the name of one of Yasawi's murids, Qutb al-Din Haidar: "At a young age, he was fascinated by the fact that Khoja Ahmad Yasawi was a pleasant man who loved to talk. His father takes him home every now and then with requests and invitations, and he unwittingly goes back to courting Khoja. Khoja Yasawi paid great attention to him and sent him to the Khorasan region. There he discovered Tariqa with

many students and became famous all over the world" [1;153-154].

RESULTS

Throughout his life, Ahmad Yasawi fought for the happiness and spiritual purity of people and with his wisdom eliminated negative actions in people, the cause of instability in society, and in order to regulate them, taught them to understand God and establish morality. what is necessary to educate boys and girls with imagination:

"Alhayu min al-iman," said The Prophet, These are shameless people, my friends" [2;62].

So, these verses reflect the views that call people to morality and consciousness. Khoja Ahmad Yasawi reveals the spiritual state of man and the taste of the mystical state through his wisdom. Khoja Ahmad Yasawi, according to Sufism, is a Sufi who truly loves God, that is, love is the best way for a person to achieve perfection, besides worshipping God:

If you don't plant a garden of love through hard work,
If you don't kill your ego,
If God doesn't fill you with light,
I swear by Allah, you have no love. [2;129]

These qualities are important criteria for spiritual and moral education. However, in the spiritual experiences of Khoja Ahmad Yasawi, a person in love cannot get rid of his ego unless he gives up his taste and interest, i.e. dreams and desires that do not give him rest. Khoja Ahmad Yasawi describes a man suffering from the pain of love as "He burns with love, fills his soul and realizes his right." He's writing: "Real lovers have tears in their eyes and on their tongue." "Truly in love", he mentions in his "Wisdom" a man who is able to grasp the essence of truth from his soul, whose "three hundred and sixty veins" vibrate with the passion of love, i.e. the influence of love has spread to all parts of the body. In the Wisdom, a man who



prefers worldly pleasures and worldly wealth should not be considered a lover, he emphasizes that he is a hypocrite, a "false lover":

"Don't pretend to love me, you liar,
If you're in love, there's no blood in your body,
The passion of love never subsides,
Life is wasted and there are no lies" [2;129].

DISCUSSION

The spiritual, ethical, religious and philosophical content of the mystical views of Khoja Ahmad Yasawi, expressed in his wisdom, is extremely deep and meaningful. Research scientists dealing with the rich heritage of the mystic note the uniqueness of the path chosen by Yasawi and emphasize that this path is a struggle to eliminate negative vices in people. Yasawi does not urge people to turn away from the world completely, but constantly emphasizes in his wisdom that such things as luxury, clothing and housing are necessary for human life. Ignorance, malice, greed for wealth, ignorance and the factors that form them are condemned [3; 116-117].

CONCLUSION

In conclusion, it is important to show the spiritual and moral views of Khoja Ahmad Yasawi among our great scientists as an example to the younger generation. Today, it is important to study the spiritual heritage created by our ancestors so that readers and readers can distinguish between important social concepts such as modesty and immodesty, bravery and shamelessness, straightness and crookedness, halal and haram. Life is an ornament to public life. Khoja Ahmad Yasawi calls it the fruit of the "tree of morals," and Allah's Prophet emphasizes that both can flourish only "on the basis of faith." Life expectancy is just a "tree of morals", with improper upbringing it can have a negative impact and complications not only on one person, but also on the life of all mankind. Undermines national spirituality and values. This, in turn, reinforces qualities such as disrespect, inconsistency and cruelty among people, and causes them to take root. In such a socio-spiritual environment, situations that seriously harm the development of society, such as arrogance, greed, lies, mutual harm, become a daily habit. The appearance of such negative vices causes tragic situations in society during the upbringing of the mature generation.

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