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MANSUR HALLAJ AND HIS IDEAS IN AHMAD YASSAVI'S WORKS

Abstract: In the classical literature of the East, various controversial ideas about Mansur Halloj and his idea of "Anal haq" (Anal Truth) are widespread. The stories about Hallaj are given in the works of Farididdin Attor, Jaloliddin Rumi, Alisher Navoi. In addition, many artists were inspired by the idea of Halloj and quoted his name and idea in their poems. In particular, this situation is reflected in the work of Ahmad Yassavi. The article analyzes Yassavi's wisdom about Mansur Halloj and his idea of "Anal Truth". It is worth mentioning that the Sufi poet also mentioned the name of Hallaj in his proverbs related to the evolution of youth and expressed his views. In covering this issue, attention is paid to Ahmad Yassavi's contribution to the development of the genre of wisdom, his unique style and artistic skills, unlike other poets. The study used analytical and comparative methods.

Key words: classical literature, mysticism, Mansur Halloj, "Anal truth", wisdom, Ahmad Yassavi, artistic skill, style.

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Introduction

It is known that Mansur Halloj is a world-famous figure with his idea "Anal haq" (I am the truth). Inspired by this idea, it is difficult to find a sect and a poet in Eastern classical literature.

Alisher Navoi in his book "Nasoyim-ul-muhabbat" gives the following information about Mansur Halloj: "... Kuniyati Abulgayz. It is the Bayzosidin of Persia. It wasn't Halloj before. I was at a halal store, he was a friend. He sent for a job. It occurred to him that I had ruined his livelihood. He pointed with his finger: the fluff had disappeared from the seed. He was named Hallaj by this aspect ... "[1, 105]

Literature Review: Sufi Abul Mughis al-Husayn bin Mansur Hallaj is also mentioned in a

number of other sources. In particular, Hujvari's "Kashful-mahjub", Farididdin Attor's "Tazkirayi avliyo", Abdurahmon Jami's "Nafohatul-uns" and others.

According to reports, he was originally a murid of Sahl bin Abdullah, but after some time he became a disciple of Amr bin Juman without the permission of this sheikh. Ibn Arabi has information that he later left this murshid and became a murid of Amr bin Uthman al-Makki [8, 9].

The method of Mansur Hallaj is shutter (according to the term of the sect, those who have attained the status of monotheism, who have been given the watch of truth, who see the manifestation of Allah in all beings) [5,476]. as a family, anesthesia and attraction from divine love were his constant companions. In one such case, he was asked, "Who

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are you?" they ask. He answers, "Anal is right." This phrase angered many scholars and some sheikhs of the sect. As a result, Halloj was accused of zindiq and was brutally killed in 922 AD. According to several sources, the great Sufi prophesied his fate with revelation and prophecy: When he was asked, he replied, "Arif is , at three hundred and nine, on the twenty-fourth of the month of Zulqa, on Tuesday, in Baghdad, they will take him to Babutak, and his feet will be cut off first, and his eyes will be awakened, and will be hung from Sarnigun gallows"]. History has shown that these thoughts are a prophecy of Halloj's fate. It is narrated that when Hallaj was in prison, Imam Shibli came to him and said, "O Mansur, what is love?" he asked. "Don't ask today, come tomorrow," Mansur said. The next day he was taken to a square to be executed. There is also Shibli. He said to the Imam, "O Shibli, love is the beginning of love and the end of hanging." This narration also directly complements the above points [2, 296].

After the death of Mansur Hallaj, the concept of "Anal - truth" that he put forward was widely sung in the works of mystics and oriental classical poets. There are even prose and poetry works that explain the concept of "Anal - the truth." In this regard, the name of Farididdin Attar should be noted. Alisher Navoi writes in his book "Nasoyim ul-muhabbat": Sheikh Attar Mansur sang his ideas aloud, for whom Halloj was a truly perfect man. That is why Attar described Mansur as the main character in the epics "Javharuz zot" and "Khayloj". In this regard, the name of Ahmad Yassavi is worth mentioning. In the wisdom of the Sufi poet, Hallaj and his idea of "Anal-haq" are mentioned in detail:

Man yigirma olti yoshda sabdo qildim,
Mansur sifat diydor uchun g`avg`o qildim,
Pirsiz yurib, dardu holat paydo qildim,
Ul sababdin Haqqa sig`inib keldim mano [6, 22].

We know that in the wisdom of Yassavi, the expression of the state of mind associated with age is given consistently. This poem also deals with the 26-year-old. The slogan emphasizes that he will "make a fuss for the diydar," that is, he will try, and he admits that his attempt is like that of Mansur Hallaj. Yassavi mentions the name of Sheikh Mansur, emphasizing the diydar demand and sincerity in this way. After all, Mansur Halloj is one of the most famous figures in the world of mysticism in the direction of writing. Yassavi also acknowledges Hallaj's courage in the path of love in his wisdom:

Qirq to`rtimda muhabbatning bozorinda,
Zori qilib yig`lab yurdim gulzorinda,
Mansur sifat boshim berdim ishq dorinda,
Zoti ulug` Hojam, sig`inib keldim sango [6, 27].

Analysis and Discussion: At this point, it is worth recalling the following narration about Hallaj, which helps to understand the essence of the "love gallows". While Hallaj was in prison, Imam Shibli

came to him and said, "O Mansur, what is love?" he asked. "Don't ask today, come tomorrow," Mansur said. The next day he was taken to a square to be executed. There is also Shibli. He said to the Imam, "O Shibli, love is the beginning of love and the end of hanging." Apparently, Yassavi was fascinated by Halloj's courage and bravery in the path of love, and dreamed of himself as a Mansur quality in the chapter of love:

Ayo do`stlar, pok ishqini qo`lga olib,
Bu dunyoni dushman tutib yurdim mano,
Yaqom tutib, hazrat tabo sig`inib kelib,
Ishq bobida Mansur sifat bo`ldim mano [6, 44].

The Sufi poet continued his reflections and explained in his wisdom that Hallaj was in love with the Truth and that he was subjected to many reproaches along the way:

Haq yo`lida oshiq bo`lib Mansur o`tdi,
Belin bog`lab, Haq amrini mahkam tutdi,
Malomatlar, ihonatlar ko`p eshitti,
Ey mo`minlar, men ham Mansur bo`ldim mano [6,44].

In this proverb, Yassavi also states that Hallaj "adhered to the command of truth." In fact, Mansur Hallaj completed the Qur'an at the age of twelve, that is, he memorized it. Ahl al-Sunnah wa'l-Bahn followed the four sects of the community (Hanafi, Shafi'i, Hanbali, Maliki) with their dignity. As a proof of our opinion, let us turn to a story in Abdurahman Jami's " Nafohat ul-uns". It is narrated that Mansur Hallaj reached Bayti Makdis in one night with seventy murids. When they looked, all was dark, the chandeliers were extinguished. When asked, "When are these lamps burning?" They said, "It is near dawn." Hallaj said, "There is still a long time to dawn," and when he said, "Allah," four hundred chandeliers suddenly lit up. The monks there asked him, "What religion are you from?" When asked, "I am from the Hanafi school. Muhammad is my ummat. I am the youngest of the Hanafis."

It is clear from Mansur's words that he is extremely devoted to his religion, Islam, and that he has great respect and love for this religion in his heart. This is clear from his answer to the monks. That is why Yassavi says, "He fastened his belt and kept the commandment of the Truth." However, he emphasized that he had heard many accusations and insults, and said that he had used Mansur's advice directly. "I have also become Mansur," he said. Continuing his commentary on Hallaj, Yassavi explains in the following verse the reason for his "hearing many accusations."

G`arib Mansur "Anal haq" ni tilga oldi,
Jabroil kelib "Anal haq" deb birga aytdi,
Boshing ber deb haq Jabroil yo`lg`a soldi,
Dorga osilib, diydorini ko`rdim mano[6,44].

The poet rebuked Hallaj and instilled in his wisdom that the idea of "Anal-Haq" was the reason for his tragic fate. Mansur's idea of "Anal-Haq" is

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mentioned in many sources. In particular, it is mentioned in Fariduddin Attar's "Tazkirat ul-Awliyya". That is, when a tree speaks and the sound of "Anal-Haq" comes from it, everyone is amazed, but it is the work of Haq, his words. The tree is a tool. These words were uttered by Hussein Mansur Hallaj, and everyone was amazed. This time they did not see him as a tree. They were outraged by his words. With the exception of some Sufis, the Shari'ah, the people of the sect, and the people of the state did not like him. The Prophet said: There (neither in Mansur's body nor in the trunk of a tree) is the word of a mulhid, that is, an atheist who denies God, nor anyone else "[3,453].

The path Halloj chose was a sharp, dangerous one. That is why many sheikhs, while acknowledging Mansur Hallaj and befriending him and keeping him close to them, later distanced themselves from him and closed the doors of kindness, friendship, sympathy, and compassion. But his career has been epic in languages since his time, and Yassavi writes in the next verse of wisdom:

Mansur kelgach, dor egilib, o`zi oldi,
Botin ko`zi ochiq qullar hayron qoldi,
Partav solib, Olloh o`zi nazar soldi,
Vo shavqo, deb diydorini ko`rdum mano [6, 45].

One story says that while Mansur was being taken to the gallows in twelve places, laughing and dancing, he was asked:

- "What's the reason for this?"
- "I'm going to Nahorgoh- place to be hung," replied Mansur.

When he reached the bottom of the tree and bowed to the kibla (the side the Muslims face while praying), he was asked as he set foot on the stairs:

What's wrong?
Mansur replied:

No one knows what he knows.

He then pulled his hands from the gallows and prayed towards the qibla, then hung his head.

Everyone was throwing stones at him. At one point Shibli threw mud. Mansur sighed deeply and sighed. "Why didn't you nail it when so many people made a rock storm, and you sighed when Shibli threw mud," asked one of the bystanders.

-They don't know what they're doing, so it's forgivable. Shibli, on the other hand, said that he was upset that he had thrown mud knowingly and consciously [3, 454]. As mentioned in the story, the idea that a stone was thrown at Mansur and he was hanged is reflected in the wisdom of Yassavi:

Nido keldi o`shal dorga: "Ko`b bo`lmag`il,
Mahkam turg`il, har yon boqib, ko`b og`mag`il".
Toshqa aytdi: "Amrim tutib, ko`b tegmag`il",
Lavh ul- mahfuz taxtasida ko`rdum mano [6, 45].

Therefore, it is said in the Book of Destiny, that by the command of Allah, the stone will not cause great harm to Hallaj. In the next verse, he states that a number of works have been created that reflect the

sad but courageous state of Hallaj, both by the people of the Shari'ah and by the people of the sect, and that even Yassavi himself is about to finish a narration:

Uch yuz mullo yig`ilib, bitti ko`b rivoyat,
Shariatdur, man ham bitay bir rivoyat,
Tariqatda haqiqat Haq himoyat,
Boshim berib, ishq sirrini ko`rdum mano

[6,45].

It is known that not everyone understood the meaning of "Anal-Haq". Even those who know the secret of enlightenment have turned away from Hallaj. Sultan Bahauddin Valad writes in "Ma'arif": "Mansur Hallaj was apparently denied and committed by his contemporary scholars and saints, such as Junayd Baghdadi and Abu Bakr Shibli, and they all committed suicide, hanged and executed. They took it down from the tree and set it on fire, and when it was burnt to ashes, they threw the ashes into the sky so that there would be no trace left in the world. It is said that no matter what they did, the word "Anal-Haq" would appear on the earth, in the sky, on fire and water. When they saw this prophecy, they all repented. Yassavi made the following comments in the following verse:

"Anal haq" nina manisini bilmas nodin,
Dono kerak, bu yollarni bilsa pirdon,,
Ma'ni bilgan xos oshiqqlar bóldi jonon,
Bu sirlarni Arsh ustida kórdim mano[6, 45].

Yassavi admits that he did not elaborate on his thoughts about Halloj, but "gestured" to him. For whoever continues to think, "Let there be wisdom," "Let there be meaning."

Imo qildim, dono bólsa, ma'ni olsun,
Durru gavhar sóclarimni ichga solsun,
Qol ilmidin bitib edim, nishon qolsun,
Holdin bitib, oshiqqlarga yoydim mano[6, 45].

Yassavi, referring to Hallaj in his proverbs, recognizes him as "Shah Mansur":

Shoh Mansurni "Anal haq" i bejo ermas,
Yólin tobqon bizga óxshash gumroh emas,
Har nojinslar bu sózlardin ogoh emas,
Hamroh bólub, bóyi Xudo oldim mano[6,46].

Conclusion.

Indeed, Hallaj had attained the rank of king in the chapter of divine love. His name and his courage in the path of love are epic in languages from his time to the present. It is no exaggeration to say that Hallaj and his followers, who were not inspired by the idea of Anal-Haq, were not sects or creators. One of them is Ahmad Yassavi, the sheikh of Turkestan. The Sufi poet basically insists that Hallaj's path is the right one, but that no one understood him. He condemns those who do not understand the idea of Hallaj as ignorant. We have analyzed only some of his proverbs that focus on these aspects. However, there are many proverbs written in Yassavi's work about Hallaj and his advice.

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