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SOI: [1.1/TAS](https://doi.org/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 09 Volume: 89

Published: 04.09.2020 <http://T-Science.org>

QR – Issue



QR – Article



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AJINIYAZ KHOSYBAIULY'S WORLD OUTLOOK AND THE ISSUES OF YOUTH EDUCATION

Abstract: This article tells about the religious direction of Sufism, mainly the doctrine of Sufism suggests that it has a great influence on the historical and cultural, mainly spiritual development of all mankind, on the prosperity of civilization. The content of the poet's works says that love or attachment to someone is understood in two ways. Tasawwuf doctrine emphasizes that it was God who created the world. Tasawwuf doctrine, on which Ajiniyaz relied on, often touched upon general social viewpoints and juridical problems which ensure the development of philosophical thoughts and fit the humanity.

Key words: social, philosophical, cultural.

Language: English

Citation: Taspanova, J. G. (2020). Ajiniyaz Khosybaiuly's World Outlook and the Issues of Youth Education. *ISJ Theoretical & Applied Science*, 09 (89), 49-54.

Soi: <http://s-o-i.org/1.1/TAS-09-89-13> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.09.89.13>

Scopus ASCC: 1202.

Introduction

Ajiniyas believed in Sufism and paid great attention to humanism; this can be seen from his equal treatment of people of different ethnic origins and religious denominations. The poet brought up the issues of tolerance in religion as he believed that according to the Tasawwuf doctrine not only the followers of Muslim religion but also the whole humanity is valuable. In his poem "Dildarym" (My Beloved) he also analyzed the social circumstances in other countries and said: "Muslims are being burden to Russia" [4:15] which is a clear proof of it.

The thinker wanted all the humanity to live in abundance, and thought that it was compulsory for every law-abiding citizen to support the whole world in its efforts to live in sufficiency and prosperity.

In spite of religious confrontations and differences, Ajiniyaz expressed his humanistic feelings saying that there were people in Russia who were like his countrymen, and the social life was not easy for them either.

According to the poet neither religious nor national differences can prevent peoples from making friends with one another and having fraternal relations. Proceeding from this idea, in his work "Demishler" (They Say), he said respectful words

about the prophet Jesus Christ and his mother Mary, the book Evangel and Jews, and underlined that even if peoples belonged to different religions, they were created by God and have one and the same source of origin. Saying, "We are human being of one origin," [5:] he put forward the idea that religious differences must not generate unpleasant ideas among humans.

The great clergy of the past taught us not to subject to torture even ants, be polite to a man even if he belongs to a different religion. Man, whoever he is and whichever religion he belongs to, cannot be regarded as a human being if he is engaged in cruelty and causes sufferings to people. Therefore, the poet addressed the Padishah in his poem "Bolmasa" (Otherwise) requiring he and his officials should treat his subjects humanely, especially the followers of Tasawwuf doctrine.

In the poem he said:

Mollalar khun shegip khatlaryn yazr,
Boinynda fotasy, darwish el gezer,
Bash-bashyna bolyp pukhara tozar,
Har yurtynyng patshasy adil bolmasa.

Mullahs will write letters living in hardship,
Dervishes will wander from village to village,
The common people will be impoverished,

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If the Padishah of a country is not honest. [4:85]

He asserted that not only will the common people suffer, but also the clergy who belong to Sufism doctrine and dervishes travelling from village to village suffer heavily if the Padishah rules the country dishonestly as a dictator.

He warned that the mullahs who did not tolerate the despotism started to look up in the holy book the regulations of the Sharia, and the devout followers of Sufism denomination were also suffering hardships from dishonesty of the Padishah. He also criticized some padishahs¹ who spared neither rank and file nor the religious people who belonged to Tasawwuf teaching.

According to the logic of the thinker's poem "Demishler" (They Say) Sufism is being in love with God, choosing the way which leads to the Creator by devoting one's life wholly to God. This doctrine means understanding and loving God with the help of one's soul's feelings, shrewdness of soul, and internal spiritual experience. Therefore, Sufism is the doctrine which explains that the love of God is understood little by little, by enlightening the soul, but not the phenomenon which can be seen and observed directly and listened to in order to understand. Because "The doctrine against God will disappear" [4:98].

In Sufism, liking and falling in love mean the yearning and longing for the Creator's face. This is considered as holy feeling; the love of God and of the creatures created by the Creator, people, is the phenomenon peculiar to each human spirit, personality.

In Ajiniyaz's works love itself and loving somebody are understood in two meanings. The first is the love of the most beautiful and peerless object God, and yearning to live in the Paradise, the eternal place of beauty with him, seeing his face, taking pleasure under his rays. With this end in view, one should make efforts to reach the status of an oriyp (scholar) to know God with the help of science and wish to live with him. Ajinyas had seen many such scholars who had reached that status. In his poem "Ellerim bardy" (I Have a Country) he said about advanced religious scholars who had perfectly mastered the doctrine of religious scholarship and managed to visualize God.

The second kind of love is the love peculiar to people, the love of a man for a woman, the love of a woman for a man i.e., falling in love with the good qualities, features, and beauty of humans created by God, in doing so understanding the beauty of the universe. Even in these phenomena, are present the elements related to the feelings of love towards God. Eventually, both kinds of feelings boil down to love of the Creator. As there are signs of great humaneness, love and compassion, holy words and love of God in people's mutual love for each other, and treating one another with adoring passion. The person who follows

the rules of Tasawwuf teaching adores man as much as he adores God. Because man is the creation of God, and there is a spirit of God in the spirit of man, therefore; the love of man for woman or the love of woman for man is the mutual understanding and meeting of spirits. The interfering of God's spirit in the humans' love affairs the poet described as follows:

"Ashykh mashukh ushyn zhanydan kesher,
Mudam yshkhy otyna ortenip pisher"

The lover does not spare his life for his beloved,
Always burns in the fire of love. [4:80]

According to the poet the spiritual feelings that man has during love is closely related to each person's own stamina.

The poet believed that although the feeling of love in someone observing Sufism doctrine is connected to love of God, its certain part is activated when a human being falls in love (a man falls in love with a woman, and vice versa) with another human.

So he wrote: "Yshkhy otyna tusken zhigit mart bolar" (The enamoured man is usually brave) [4:28].

Besides he asserted that love arouses excellent feelings, will, enthusiasm, especially one's spirit. Moreover, he believed that love arouses in Man unseen powers and the love of young people towards each other is like the love for God and they are mutually complementary. Therefore, the poet thought that the love between people had a great power and glorified passionately the love between two young people. His description of human beauty, especially the beauty of women "Seil etip beishten shykhkan" (Coming out of paradise to take a walk) [4:16] is obviously resulted from the influence of the Sufism doctrine describing the love of God.

In fact, God treats all living beings and the dead with mercy and care. It is his duty as the Creator. Therefore, people always should improve their manners and behavior by acquiring excellent qualities and manners peculiar to God in order to come closer to him. As the love of God and coming nearer to him start with acquiring his excellent qualities and implementing them regularly in your own behavior. In accordance with Tasawwuf doctrine, the spirit is the power, inspiration, which comes into Man's soul from outside. The spirit constantly leads Man to excellence, develops his mind, inserts in him humanistic features and makes him subtle and beautiful.

The greatness of Man depends on the highness of the spirit. The humanistic quality of man is defined by his level of spiritual development, and the spiritually developed man dominates the men whose humanistic qualities are low.

According to poet's opinion, the man who believes in God and thinks that all his activities are watched by God, and tries not to make mistakes in his life, has few drawbacks. Sometimes, when he acts impolitely by chance, he remembers The Lord at once,

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and acknowledges his mistake, repents of what he has done and makes prayers. Furthermore, he takes an oath not to act in such way anymore. Acknowledging one's mistakes and repentance is the main feature of Tasawwuf teaching. If a man commits misconduct, showing arrogance, he should repent of his misdemeanor. Repentance is acknowledging one's fault, retreating, withdrawing, and regretting sins. This means that a man is capable of reeducating himself. If someone tries to show repentance, it means that he has started to reeducate himself and will get a great power and spirit to get rid of sins. Repentance is a rather impressive instructive feeling, as consciously understanding of humaneness and longing for the good act together in it. Therefore, the poet said as is mentioned above: "Taube khylyp tasaddykh khyly baryngdy" (Repent and praise what you possess) [3:134].

In the poems: "Gham Jeme" (Don't Worry), "Khal imdi" (Remain), "Naghametullanyng atasynyng Ajiniyazga aitkhany" (What Naghametulla's Grandfather told Ajiniyaz) and others he said that the depression of the spirit is much more harmful condition inflicting sufferings on man. Depression of spirits impels people to see only negative, ugly things. It makes them have little chance for the future and puts them off struggling for existence. People who always try to work in order to get God's beneficence never fall into depression. Such people have great spiritual power which relieves all their sufferings. The poet felt that man should always bare in his mind that he should agree to all acts of God and live according to the Sacred Writings. In addition to it, he should behave himself well and do good using the will endowed upon him. In his poem "Nasiyat" (Advice) he said: "Be perfectly ready to be a devout man, spend your days by doing good" [3:137]. The poet also pointed out that a devout man should admit all acts of God, and try to be noticed by him by way of noble acts. In order to achieve this goal man should always be a loyal Muslim. By speaking out such opinion the poet carried out the task aimed at enriching the people's mutual relations with noble manners.

Ajiniyaz always remembered that everything had the beginning and the end, cause and effect, therefore; he acknowledged that if there was the beginning of life and the creation of all animate and inanimate things in the world, there was also the end to all of them i.e., the existence would come to an end so would social being.

In accordance with Tasawwuf doctrine the Earth is created by God. The God has the authority over the natural world, the existence. Because everything in the heaven and the earth belongs to God (Surah Ibrahim, ayah 2). According to the law of creation, there will be doomsday. The doomsday - the last day is the end of the world. It is the time when the existence in the world will come to an end and the doomsday sets in.

In order to describe the idea of doomsday in full, he gave information about four archangels of God. He said that the archangels differ from human beings in that they didn't have their own will, hence did whatever God ordered them to do. He said that one of them was Israfil (Surah Nahl, ayah 50). This archangel, according to God's order, will sound the trumpet on the Day of Judgment, heralding the end of the world. Due to the sound of the trumpet, a strong gale will appear. As a result a great commotion will take place, the world will be turned upside down, and the sun will go out and will move from its orbit. The stars, which have lost their light, will crumble into fragments. Tall mountains will be flying in the sky. Seas and rivers will brim over and join together. The sky will lose its usual appearance and turn into mess. On that day, the dead men resurrect and rise from the dead, and will be interrogated, with their sins and good deeds being weighed on the scales. They will be sent either to the hell or to the paradise with Munkar waiting for them at the gate to the Paradise and Nakir waiting at the gate to the hell. Knowing this well, Ajiniyaz in his poem "Bolmasa" (Otherwise) said:

"Akhyr bir kun bolur akhyr zamany,
Israfil surgini iykharlar daghny"
Eventually, there will be doomsday,
The hardships caused by Israfil will destroy the
sins - [4:86]

Sufis were interested in the structure of the universe, in spiritual differences among peoples, in the idea that people were the greatest living being created by God and were busy with studying the world, civilization, relations of individuals, and with the formation of an advanced, perfectly educated man. While the great discoveries and achievements made by man were in the center of their focus, the spiritual and psychological feelings of a living man, especially his internal purity, his excellent qualities and leading his life in order to be a unique man to be found only once was the most important of all.

On the basis of his belief in the world relying on Tasawwuf doctrine, the poet spoke against the social inequality of his time, dishonest ruling of the state, invading of one country by another and strictly criticized such activities in his poems "Bozatau" and "Analar" (Mothers). According to Ajiniyaz, the Lord created man clever, advanced, ready for most trials of life, and capable of learning secrets of nature. It is wrong of a man created perfectly to be dull and cruel. God endowed him with the ability to work using his wisdom. Taking into consideration this fact, the poet said that no one in the world has the right to be conceited, to vent his indignation on others, to bend them to his will and make them follow his commands, to force them to withdraw their words, and make them do what they do not want to do². Such people are considered to be against the Creator, and having contributed to making evil and cruelty on the earth.

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Therefore, Ajiniyaz argued against social inequalities, the despotism of padishahs and noblemen in his poems “Endi” (Now) and “Bozataw”. He brought up democratic and humanistic issues stating that all humans are equal before God, human rights of people cannot be higher or lower, but equal, one must treat the poor, the weak and orphans humanely. “Everyone was not equal,” he said in his poem. Thus, under the influence of Sufism, the poor layer of the population started to strengthen their social status. Moreover, Sufism was close to farmers’ and cattle breeders’, craftsmen’s and educators’ and ulema’s everyday concepts, and their goals for the future.

He, especially, talked about vital social and political interests of this layer of the population and described their dissatisfaction with the rich’s and high-ranking officers’ unjust treatment of the poor and cruelty towards them. He demanded that the rich respect the poor and help them. In his poem “Ne Bilsin” (How does One Know?) the poet said: “Charity suits rich” [4:95]- and added that one of the peculiar features of the rich is humanity, generosity and they should take care of the poor and distribute some portions of their riches among the poorest.

The poet said that people should always be charitable and merciful as these qualities belong to God, everyone should develop these features in him, and live by making “ordinary people glad and happy” [4:135]. Especially, every man who has opportunity should help the poor, alleviate their burden, and get involved in charity. “If everyone does not do good” [4:86], disgusting things will spread. He explained that by practicing good and noble activities people can prevent trouble. Therefore, their mutual relations should be based on humanity, and he believed firmly that eventually these good deeds will have a good impact on the world.

Ajiniyaz thought a great deal about the sources of social violence and injustice. He knew well that agitating the representatives of one social layer (oppressors) against the representatives of another social layer (the oppressed) meant supporting one type of violence against the other. If one class strips violently another class of power, whether it wants or not, whether it understands or not, it turns into the class of oppressors. As these activities are the struggle for political capital, the real social justice is far from them. That is to say, it relies on a feudal rule under which a powerful side will exist. Ajiniyas, who relied in Tasawwuf philosophy, did not admit this rule considering it as inhumane. Because this theory produces violence to violence, oppression to oppression giving birth to the feelings of revenge, jealousy, and greediness among people. As a result, real humanistic feelings start to lessen, the human’s longing for the God and for advanced knowledge decreases. Keeping this in mind, Ajiniyaz supported the unity of the nation in the poems of “Dildarym”

(Love), “Demishler” (They Say) and spoke against splitting up into small groups.

Apart from this, in most poems, the poet reiterated that wealth might be the source of both positive and negative actions in people. The man, who became wealthy, must spend his wealth on the right things. Sometimes, a large amount of wealth may corrupt people who are less tolerant and have little education. When his wealth increases, man may become so arrogant that he may act badly and go beyond the limits of wisdom and justice. The arrogance of the rich people and their unjust activities have negative influence on the poor. As a result, hate of the rich and segregation may take place. Keeping this in mind, Ajiniyaz in his poems “Bolady” (Will Be) , “Oterseng” (You Will Pass), “Armani Dynya” (The World Full of Wishes), and others brought up the ideas of not allowing such phenomena. He called upon the leaders of the country to prevent segregation and to govern the country fairly.

The thinkers democratic requirements laid down before high ranking officials and the rich, and his open criticism of greedy clergy, of some sufis not following the doctrine of Tasawwuf, but abusing it in their own favour, was worthwhile the attention. When Ajiniyaz could not help tolerating some religious figures’ neglect of religion, he said: “Some of them consider themselves as sufis while behaving obnoxiously” [4:69]. The poet also warned that everybody who chooses the way of Sufis must follow the requirements of Tasawwuf teaching, otherwise any wish to be accepted by God will be declined.

In the poem “Oterseng” (You Will also Pass) the poet expanded on his dissatisfaction with the behavior of some religious figures who were behaving contrary to the Islam rule. Pointing out: “Mullahs who are as nonbelievers as Kafirs, always falsely use the word Allah,” [4:57] - he exposed the perfidious actions of some religious figures. He warned that those actions were not worthy of the Ulema, that unpleasant conduct of the clergy would bring about population’s protest and disrespect of religious authorities, and emphasized that their using the religion as a mask and making speeches under the guise of the religion was a great offence.

Addressing some of the believers and the faithful, he told them that they should not forget about the next world, being strongly interested in the pleasures of this world which is temporary and full of injustice. Therefore, do good, your honest activities to increase the amount of your devoutness in this world will come in handy to you in the other world. These opinions of his were expressed in the poem “Bolmas” (Won’t Be) :

Kelha konglim bul dunyagha beganmi,
Yalghanshynyng bir dam pursaty bolmas,
Akhyl bolsang akhybetin gham aile,
Iymandyn ghairyynyng paidasy bolmas.

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My soul don't submit to this world,
This world is temporary,
If you are wise think of the consequences,
Godless man is useless.

In this poem he explains to people that only man's charitable and humanitarian deeds will help him pass without any hardships the questions of the next world which are asked to separate the honest people from sinners, and called upon people to be cautious and pay special attention to these aspects of life in this world. Proceeding from this point of view he warned the people who had forgotten the other world being engrossed in the pleasures of this world and advised them not to lead a one-sided life. He believed that the people, who consider the transient world as the pleasurable place for their souls, disturb other people's life, get knee-deep into sin, furthermore, do not follow the religious rules, will open the door to mistakes and will not be properly prepared for the other world.

Lahatke kirseng ekki malek,
Sennen saual sorap bilmek,
Zhuabyn berseng zhekme-zjek,
Aishy-hasiret kore yurseng

At the entrance to the other world,
Two angels will ask you questions,
If you answer the questions correctly,
You will enjoy yourself [1:141].

The poet let people know beforehand about the rule that if you one cannot answer correctly the two angels' questions, it will be difficult for him, therefore, one should follow Muslim traditions in his life, then his life in the other world will be easy. Warning people of the consequences of failing the angels' questions he wrote:

Korerseng gorning azabyn,
Shegip zhuz myng alem daghyn,
Azaplaryn kore yurseng.

You'll see the hardships of the other world,
Suffering from thousands of problems,
You'll always be in trouble [1:141].

He further explained not to forget to practice all rules and regulations of humanity then you will be satisfied with both this and that world.

Tasawwuf doctrine, on which Ajiniyaz relied on, often touched upon general social viewpoints and juridical problems which ensure the development of philosophical thoughts and fit the humanity. The poet used his works as a tool to spread among people

universal values, spiritual highness, and the feelings that evoke love for the civilization and man. Especially, he was the supporter of science and knowledge which enrich man's spiritual world, and advocated the idea of developing various kinds of art, literature and music on the basis of universal values, free thinking, and equal rights.

According to the poet's assumptions, Sufism doctrine leads the humanity to the common public stream of spiritual life, helps them to live according to the right plans for the future, and strive for the progress. As result of the demand of the majority of the representatives of the clergy, Sufism put limits to officially registered (made into law) religious stagnation and to the activities of dogmatic clergymen who use the Koran and Sharia rules without taking into consideration the real situation.³

In the poems "Demishler" (They Say), "Koring" (See) and others he especially kept in mind the oppositional sides of Sufism doctrine, its striving for democratic requirements and spiritual education, scholarship and enlightenment, and its calls for humaneness, work for the sake of people.

Ajiniyaz was the advocate of using the rules and regulations of Sufism doctrine adapted to the conditions of people's life. He strove for uniting it skillfully into a whole unit without causing damage to the Islam religion and its traditions. He evaluated the Sufism doctrine as the source ensuring the improvement of people's spiritual development, as a strong sociopolitical power acting as a catalyst of the country's goal to achieve a prosperous life.

Sufism doctrine is important not only in the Islam world, but also in the whole world. It has had a great role in the historical-cultural, especially, spiritual development, and thriving of the civilization of the whole world. It spread education, science and enlightenment activities among population, deepened the content of the ideas of humaneness and others conceptions. It has had a great impact on people's spiritual thinking, mode of life, education, customs and traditions and complemented their content. It also served a great deal in improving people's self-consciousness, in putting in order their social life and lifestyle. In fact, the main idea of the Sufism doctrine was ensuring the humanity to reach full happiness, its mastering of the real humaneness taking example from religious and human values. Admitting these requirements and directions of Sufism as a source for his views, Ajiniyaz became a great Karakalpak poet and thinker and managed to develop the Sufism doctrine further using it creatively.

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