

POLITICAL SCIENCES

HURUFILIC PHILOSOPHY AND ITS ROLE IN THE FORMATION OF POLITICAL-LEGAL IDEAS

Behbudov G.

Azerbaijan, Nakhchivan Autonomous Republic Nakhchivan State University

The hero Doctor of Philosophy in Law,

Associate Professor.

ORCID: 0000-0002-2319-9222

Atilla Ö.

AISED Association Founder and Board Member,

Nakhchivan State University Teacher

ORCID: 0000-0002-9686-713X

Mammadov A.

Nakhchivan State University Teacher

Sadigova R.

Nakhchivan State University Teacher

<https://doi.org/10.5281/zenodo.12579071>

Abstract

The renaissance of Azerbaijan, created as a result of the Hurufi movement, was the most important factor that had a deep impact on the development of the country's scientific-social, socio-economic and legal relations, and had an exceptional role in the formation of the political and legal outlook of Azerbaijani thinkers. The main proof of this is the fact that the various rules and laws issued by the state, as well as the laws, treaties, edicts and inscriptions compiled by scholars and scientists of the persons holding important positions in the state, are the main proof of this.

It is noticeable that the ideology of the Khurufi worldview depends on the status of a person. This idea elevates the human status so much that it reaches the divine status. Man has high rights because he was created holy and free. In general, human rights are sacred and inviolable. This is the main principle of hurufism. It is mentioned in Hurufi that a person is the proof of the right and the person himself is the basis of the right, and its criterion is justice. The article focuses on the formation of political and legal ideas in the Hurufian movement.

Keywords: humanism, human, free, ideology, basis of right, socio-political, political-legal, feudal society, religious ideology, worldview.

At the end of the 14th century, a new occupation was founded in Azerbaijan, which was ideologically completely different from the ideologies of the Middle East. This sect was founded by Sheikh Fazlullah Naimi Tabrizi. Soon this sect began to spread to other provinces and countries. This belief brought feudalism, court clergy and other ideologies to the battlefield. Besides being a professional scientist, Fazlullah Naimi was also the founder and leader of this faith. He very skillfully established the Hurufite sect in different parts of the country and I. Nasimi, Ali al-Ala (one of Fazl's caliphs) and others. attracted prominent people to this sect. The socio-economic and political-legal views of these thinkers were far from dogma and dry theory. Those meetings full of ideological-scientific provisions stand out, first of all, for their freedom. The development of the most progressive directions of humanism, criticism of oppression, violence, defender of human rights and ideas about social justice, ideal society was one of the greatest achievements of the political and legal thought of the time. These meetings were an organized organization that arose as a result of the socio-economic and political-cultural development of Azerbaijan in a certain period of time, that is, in the country. Searching for ways to rebuild society in a comprehensive way by acquiring this scientific knowledge was the

most valuable of the original and rich pages of the political and legal history of the Hurufi belief in Azerbaijan at that time.

The Hurufi movement is a very truth-oriented, positive divine ideology due to its socio-political nature. They fought against oppression and cruelty based on this belief. According to Hurufi human values, they demand fair living and equality both materially and morally in social and economic life at the highest level. They have always been free in the path of justice and truth and tried to establish justice in public life. (8.p.57)

The main socio-political goal pursued by the teaching of Hurufism based on pantheistic philosophy is to achieve the abolition of religious rulings and fanaticism, to break the usurpation weapon of the khagans who carry out predatory military campaigns under the guise of religion, to succeed in educating the people, to the development of science, and finally to save ordinary people from the clutches of ignorance. was Hurufis compare ignorance with perfection, justice with injustice, humanistic worldly laws with cruel customs and rules of superstition, humane moral treatment with violence, etc. putting them against each other, they put human values in the foreground, they valued personality as an entity that should stand above only human qualities. The letters that expose the flaws and shortcomings of the feudal society do not lay the root of the social problems in this structure in the destiny

that God assigned to people, but in the actions of the heads of state and the powerful people around them against the people, the people in general, and humanity. they saw in their illegal and immoral actions." (1.p.209)

The historical analysis of existing ideas and views in the ideology of Hurufiyanism, this point of view proves that the belief and thinking of Hurufiyanism has existed in a fragmented form among scientists, scholars, philosophers, nations and peoples for more than a few hundred years. The leaders and ideologues of the Hurufic movement, as the first religious-religious organization, freed this thinking from its individuality, brought it to a very comprehensive and sustainable ideological form, and presented it to the public and humanity as a sacred ideology at the universal level. they had done.

Hurufilik movement as a political organization spread its deep religious-philosophical ideas under the sharp political-social struggles it raised against the existing authorities of the time.

In this way, the implementation of its mission with great courage and extreme reality of Hurufism as a source of ideology proves such an idea that we are talking about a faith-based movement or a socio-philosophical revolution.

The manifestation of Hurufilik philosophy as an ideological source of a socio-political idea took place in two main directions. The first of them is that this ideological movement appears as an ideological source of socio-political thought under the literal religious ideas, and the second is that it acts as an ideological source of political-legal thought by raising literal-philosophical ideas.

In Hurufi religious ideologies, the social-philosophical position and social-political responsibility of man, which is considered a symbol of creation, is sacred and worthy of appreciation.

The main core of Hurufilik instruction is based on human and humanity. This socio-religious creature is the heir of the earth. Every created human being is my son-Adam. But his true heirs and true inheritors are those who have observed the divine 32 words in their bodies and understand them. According to the belief of Hurufism, the heirs mentioned in this verse must be Hurufis. Otherwise, everyone who cannot see and observe the signs of the divine word is a disbeliever outside of his religion. (5.p.342) Fazlullah Naimi says: "If anyone can be a believer and a righteous person, he can take an inheritance from the earth, the sign of this godliness is to be Muttaqee (refrain from bad deeds) and show the right path. The pious are the inheritors of the earth. The scholar believes that according to the first and second verses of Surah Al-Baqara, "This is a book without any doubts (about its revelation by God, about its authenticity), which guides the righteous (those who fear God and refrain from evil deeds)" (5). .p.344) People of piety were those who were guided through the initials used in the Quran.

The development of secular sciences and culture in Azerbaijan in the 13th-14th centuries, and the interest of some Western European countries, along with the countries of the Muslim East, in Azerbaijan, was one of

the main reasons for the development and emergence of Hurufism. Hurufism emerged as a political-legal ideology due to being an important trend of ideas and ideas, and after a period of time, it gradually spread beyond the borders of Azerbaijan and spread to the countries of the Near and Middle East. (1.p.208)

Truly, every person is beautiful and loves beauty in its full meaning and deeply sympathizes with it. He wants to live in that world, he adores it. He always demands respect and love. He is opposed to oppression and repression because he demands a free, free life, he is the owner of glory and grace.

Hurufism was revived due to socio-political and legal necessities by defending human rights and through this revival played a great role in the political-legal, economic-cultural life of mankind and created great changes.

The main idea of this ideology is to raise the status and status of a person to the highest level.

As a manifestation of their inner beliefs, there are deeply controversial differences in the clothes and appearance of scholars and Sufis. According to Hurufili, that person is free, he is close to the people, he is always a supporter of truth and justice, he is a lover of right and truth. The word Sufi means wool in Arabic. This white woolen clothing worn by Sufis usually made them very different from ordinary people. This woolen garment was called a butterfly:

I was drawn to this coin by a butterfly
You know, the butterfly is the medicine for my pain
I wore it so that no one would make a mistake
Because the butterfly didn't do it for me.
I wore a butterfly and I was free from worry
Easy butterfly made it difficult to get cold
Butterfly meat is special for the people of Marifat
It's a shame that the ignorant butterfly wears it
O Nasimi, the place is turned by gay people
He didn't wear a scarf Ani, he thought he was a butterfly from prison. (6.p.435)

The butterfly dress, which has a political and legal significance from the point of view of Hurufi humanism, has been a bright symbol of the struggles against oppression and inequality for centuries. Pure people like Nasimi and Naimi were not only insulted by their butterfly dresses, but they were proud to wear them.

The Hurufi movement was born in Azerbaijan during the reign of Amir Teymur and began to spread. The main reason for this was that art and trade began to develop rapidly in Azerbaijan and Shirvan. This was the Hurufi movement, which defended the interests of the middle class of the cities, and waged an economic-political struggle under the guise of religion against the current authorities, including Amir Teymur's son Miranshah. This undermined the power of the clergy and Miranshah, who owned large lands.

The basis of the ideas and beliefs of the Hurufilik movement was based on moral equality and spoke against inequality. The importance of the importance of man and humanity has been the main idea and direction of Hurufi philosophy.

The ideas of Truth and Humanity raised by Hurufi are to approach the existing problems and the most diverse issues in the society of political and legal ideas that arose in Azerbaijan in the 13th century, to use the power of science and intelligence in politics, to rule the state based on fair laws and principles of justice, to make people happy. It reflected the desire to create a structure dominated by free and useful labor. (1.p.130) They are in pursuit of this truth in order to deeply know the person himself. Let them respect the honor and dignity of a person. Let them prevent violation of human rights and rights. Also, they raised the idea of free thought and thought in the society in order to eliminate tyranny, oppression and deception from the face of the earth once and for all.

In general, from the point of view of the Khurufi movement, the socio-social characteristics of a person are as follows:

1. Letter Man is the boss and manager.
2. He should be humble with himself and others.
3. He is thoughtful.
4. His worldview has a socio-social character.
5. He has power in today's world of politics.
6. He accepts the rights and rights of people as the regulator of public relations, not to create pressure, repression and stranglehold on the government and the authorities. That is, the authorities must take into account his wishes.
7. He is neither arrogant nor accepting the arrogance of others.
8. He seeks to be loved by others. He believes that he cannot love others who do not love himself.
9. He tries to recognize the time and place he lives in, as well as the place he is in, to find his position in the creation.
10. He knows and is also in search of knowledge.

In summary, a literate person is a person of knowledge and research. His socio-political understanding is high. He was concerned and brought humanity to world-class humanism. He is the truth. This meaning was reflected several centuries later in the work of the great German philosopher F. Hegel entitled "Philosophy of Law". In general, the concept of personality means legal capacity in itself, abstract and therefore forms the abstract basis of formal law. Therefore, the right demands: "Be your own person and respect others as persons." (3. p. 100)

The humanist ideas raised by Hurufi in the socio-political field put both public legal duties of Man and his individual human rights and freedoms in the foreground in his ideas.

Finally, one of the main ideas of Hurufism is the idea of the unity of the creator and the creature, raised by the philosophy of the unity of existence. Hurufilik thus tries to put an end to these dualities or to create them in the holy image of man.

In the love of a charmer, O salik, duality is a veil.

The hijab cannot be removed until the self is purified. (2. p. 22)

Nasimi was in a state of mind and body.

Its core became an individual and fell into the sea of unity. (2. p. 53)

It is known that the 13th and 14th centuries were characterized by very difficult, intense feudal disputes and arbitrariness. During this period, slavery continued in Azerbaijan. The poor, who had nothing and not even land ownership, were reduced to hereditary wage slaves and turned into means of production. The owners of slaves had the right to sell them without land. In such conditions, all the workers and also other sections of the population were subjected to severe exploitation and torture. As a thought or a progressive ideological tool, he made a full-scale march to the group of existing and reactionary ideologies, and with his unshakable position and revolutionary themes, he fully restored and quantified the truest values on the basis of these ideas, which elevated Man to the highest level of honor and dignity.

In such a situation, the Hurufism movement fought against existing ideological trends as a progressive ideological tool based on its humanistic essence:

It was published, wake up, Mizan is established
Hashr happened, believe, write what is known
(3.p.14)

Babi Rehmet opened from unity

A truth became one with the soul (3.p.12)

The philosophy of oneness-of-being is the prelude to Hurufism. This philosophy is related to the ideas of philistinism and love, and this divine love leads to the creation of an absolute being, an absolute human being. Literacy necessarily seeks its essence in man. It brings him to the fore as a social being. The absolute, perfect human being is the basis of social justice:

What is the sin of this nation?

Let me see, you oppressed people!

If tears flow everywhere, it will make me cry

Darya Bachar, Ballidi, the bottom of the rivers. (6. p. 231)

The unity of the main direction of the Hurufi faith is the philosophy of the body. This has manifested itself as a valuable ideological source in all areas of the current society both from a socio-social point of view and from a political-legal point of view. A different kind of thinking is thinking. However, it is necessary to mention one thing that the ideas of hurufism reflect the Qur'anic verses from beginning to end, and one cannot find a verse in the Qur'an that does not resonate with the ideas of hurufism, as well as knowing and believing in the existing creatures, the manifestation of existence in them.

According to the Hurufi ideology, the rights that a person deserves should be ensured and the struggle should be fought on this path. Because regulation of public relations based on law and legality is a product of "Normative legal acts". This has a direct impact on public relations. It is the main means of giving legal force to the law. (4.p.173) In this direction, the educational function of the law in itself embodies the ability of the law to express the ideology of certain classes and social forces, to influence people's thoughts and parts. Therefore, one of the important tasks of the educational function of law is to inculcate a high legal understanding (human understanding), to formalize the incentive of legal behavior in citizens. (7.p.159) Hurufi gives sanctity to a person, his rights, from all disrespects,

cruel, inhuman and degrading treatment, discrimination, crimes against humanity, all kinds of injustices. , to protect him from racial discrimination, torture, forced relocations, refugees from his place and his ancestral homeland, expulsions and all forms of violence and to give him full field immunity.

Fazullah Naimi, who laid the foundation of Hurufi ideology, and his most prominent representative, Imaduddin Nasimi, put forward the following characteristics of a person as a social being:

Man is a non-hadith, ancient and eternal creature. Man is the speaker of the Quran, the book of the Quran is a consonant. Man remains and is eternal. Man is holy.

Man destroys his self belonging to the material world and his spiritual-spiritual world is eternal in the form of a perfect man. In Hurufi, matter is the truth, it is eternal, ancient (non-event), non-creative, and appears in the form of (immaterial) spirit. The changing world is constantly moving in the direction of evolution. (2.p.345)

Spirit and body are not separate in Hurufi. Perhaps the soul is the perfect and supreme form of the body. Man is the main core of existence, he is a product of social values and political economic conditions.

Hurufi ideology is the highest embodiment of humanism and patriotism in the Islamic East. Absolute Man and his eternity are at the peak of material and

spiritual existence. In the worldview of this social-philosophical and political-legal thought and thinking, Man is the totality of Truth. .According to Hurufi's ideology, man is a creature and also a creator.

References:

1. Aqshin Guliyev, "Ideas on state management in the political and legal opinion of Azerbaijan", Baku - Law Publishing House, 2011, 280 p.
2. Imadedin Nasimi, "Selected works", first volume, Lider Publishing House, Baku-2004, 345p.
3. Selected works of Imadedin Nasimi H. Arasli Baku-published 1973
4. M. Mahmudinijad, "Paradaymi Hurufi and Sheikh Mahmud Shabustari", first edition, 2010, Lovhi Nigar Publishing House, 140 p.
5. Y. Babayev, "Sect literature Sufism, Hurufism" Nurlan Publishing House, Baku. 2007, 132 p.
6. Kh. Ismayilov "State and legal history of Azerbaijan" Baku-Nurlan. 2007.720
7. Yagub Babayev the development path of our mother tongue lyric poetry of the 14th and 14th centuries Baku Science and Education Publishing House 2009. 206 p.
8. Taghi Khumarlü, "Imadaddin Nasimi and Nehzati Hurufilik", Tabriz-Talash Publishing House, 1978, 42 p.