

The attribution of Wisdom to Prophets in Khaja Ahmad Yassawi's works

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ABSTRACT

The present research examines the spread of Sufi doctrine throughout Central Asia, with a particular focus on that of Khoja Ahmed Yassawi. We endeavored to demonstrate their fundamental worth by utilizing Ahmed Yassawi's "Divani Hikmet" and "Masnavi" poetry, among other religious writings. In this paper, we examine the relationship between the prophets' words (Yassawi's list of main Sufi concepts) and other mystical concepts. Our objective was to determine the artistic and aesthetic significance of these concepts in the poet's works. In addition, Khoja Ahmed Yassawi's Islamic viewpoints on morality, empathy, spiritual purification, and other related topics are presented.

Keywords: *Ahmad Yassawi, Divani Hikmat, Prophet, Sufism, and Symbol*

Introduction

Ahmad Yassawi's expertise was examined as part of the study of Uzbek writing. The imagery and themes that can be discovered in Ahmad Yassawi's wisdom, as well as the different aspects of this philosophy, deserve special attention, in our opinion. In any case, Yassawi's contributions—particularly his knowledge—show how any message may be communicated through art and its elements. The Sufi school of thought, which permeates and is deeply established in the social, cultural, and literary life of Turkic and Eastern peoples, is tied to Ahmad Yassawi's worldview. Additionally, the significance of a picture, symbol, or work of applied art is taken into account. We'll examine both the inside and the outside in this article. There are many interesting stories about Ahmed Yasawi's timeline, ancestry, life, spiritual connection, passing, teachings, and spiritual succession. In reality, stories and miraculous tales play a significant role in Sufi teaching, maybe to balance an overly rationalistic worldview. In any case, references to Ahmed Yasawi's supernatural abilities, including moving mountains, raising the dead, changing into a bird (perendelik, possibly alluding to the homologous Sufi

dance), etc., are frequently used to misrepresent his biography in traditional hagiographic works (DeWeese, 2006, p. Xvii) These hagiographic works are arranged and examined here as a compilation of the most trustworthy Hazini narratives and background knowledge about Yasawi's life.

Ahmad Yassawi early Life and teachings

Ahmad Yassawi was a Turkic poet and Sufi who lived from 1093 to 1166. He was an early mystic who had a big impact on the growth of Sufi groups all over the Turkic-speaking world. Yassawi is the first Turkic artist known to have written poems in Middle Turkic (Divan Hikmat). He was a leader in popular spirituality. He started the first Turkic Sufi order, the Yassawiyya or Yeseviye, which quickly spread to all Turkic-speaking areas (Melikoff, 2003, pp. 83-94) He was a Hanafi teacher like Yusuf Hamadani, who was his murshid (spiritual guide). At the end of the 11th century, Ibrahim had a son named Ahmad Yassawi. He was born in Sayram, a city in Kazakhstan. He lost his father when he was seven, and Arslan Baba (Fahir, 1960–2007) took care of him after that. By that time, Yassawi had already reached a number of high spiritual stages, and under the guidance of Arslan Baba, the young Ahmad had reached a high level of growth and was slowly becoming known everywhere. His father, Ibrahim, was already well-known in that area because he did so many amazing things, and many stories were told about him. So, it was seen that this quiet and unassuming young boy, who always listened to his older sister, also had a spiritually important place because of his family history.

Yassawi later moved to Bukhara and followed his studies with Yusuf Hamadani (Öztürk, 1988, p. 49). Upon the demise of Yusuf Hamdani, first Abdullah Barki and then Hassan-i Andk became the heads of Hamadani's *khanqah*. Yassawi became the head *Murshid* of the Naqshbandi order when Hassan-i Andk died in 1160. He then turned this position over to Abdul Khaliq *Ghijduwani* under Hamadani's advice and moved to Turkistan City in order to spread Islam in Turkestan.

Divani-Hikmat

The tradition attributes to Ahmed Yasawi several works, of which only three arrived to us: *Paqirnama* (or *Fakr-name*, 'Epistle to the Poor Dervish), *Risala dar adaby Tariqat* ('Teachings on Tariqah ethics'), and *Divan-i Hikmet* ('Book of Wisdom'). The first two works are instructions to students and dervishes about the stations (*maqam*) of spiritual training. The *Divan-i Hikmet* (Book of Wisdom) is a collection of spiritual poems (Hikmet) transmitted to us in different transcriptions from an unknown original form. Three manuscripts are quoted by legends as being composed by Ahmed Yasawi himself in his underground retirement, which seems to be true for the Divan-i Hikmet but not so for the other two doctrinal works, which certainly had their basic contents orally transmitted or written by the master during his teaching mission but then, because framed by commentaries about quotations of Yasawi words, have been clearly compiled and manipulated after his death. Additionally, followers and sheiks of the Yasawiyya order, its branching sects, or the rival Naqshbandi and Kubrawi schools wrote commentaries and hagiographies that inadvertently explained Yasawi's teachings. These books include stories, genealogies, and quotes from the original Yasawi (Hassan, 2017, pp. 69-81). To Yasawi is sometimes attributed also another doctrinal work, the *Maqmt-i Arba'in* ('Forty Stations'), of which the manuscript was formerly supposed to be the only existing one and preserved in the Public Library of Kutahya (W-Turkey). In reality, this work can be variously attributed to two different sheiks: to the famous Persian Sufi mystic and poet Ab-Sa'd Abul-

Khayr (Khorasan, 967–1049) or to the Kubrawiyya Muslim scholar Mir Sayyid Ali Hamadani (1314–1384). The manuscript consists of a short description of the 40 virtuous substations of the path (10 per each of the 4 main stations: shariah, Sufi order, knowledge, and divine truth), representing one of the clearest and finest Sufi accounts of the maqamat (Nasar, 1991, pp. 78-83).

In this "Divani Hikmat the poet's work, there are various symbols such as lover, devotee, and ascetic, as well as the symbol of prophets that is in the Holy Qur'an-e Karim. Anyone who has studied the Qur'an will undoubtedly see many examples of wisdom from the history of prophets, especially good and bad people, in many chapters and verses, and many stories from the history of prophets have been recalled. Among these, the work that has been popular among the nations since ancient times is also known as "The Story of Rabghozi" or "The Story of the Prophets" by Barhanuddin Rabghozi.

One of Azerbaijan's first literary councils was the House of Wisdom. In Ganja City, it was initially held between 1820 and 1830. The poet Mirza Shafi Vazeh presided over the council. It was moved to Tbilisi in 1841, and he started running it there from 1841 to 1846. Along with Azerbaijani writers, poets from Germany, Russia, and other countries attended Divani-Hikmat gatherings. "Divani-Hikmat" was broadcast in Ganja until Mir Mehdi Naji's death (in 1882) and Tbilisi till Mirza Shafi's death (1852).

Thought About Word of Wisdom

Farabi said that the cradle of wisdom is not in the thoughts of philosophers but in the hearts of prophets. In the blessed Surah "Baqarah" of the Holy Qur'an, it is stated: 'Allah gives wisdom to whom, He wills by His grace'. He who has been given wisdom has been given much welfare (Qurani Karim, Al-Baqarah, 269). It is stated in verse 12 of Surah Luqman: "We gave to Luqman wisdom" (Qurani karim, Luqman, 12). Prophet Luqman was a role model for many mystics.

Odam ersang, to'g'ri yo'lda yuro ko'rgil,
Payg'ambarni qilmishlarin qilo ko'rgil
Jonu dilda tabiatin oyto ko'rgil,
Bu yo'l yurgon maqsudig'a yetor ermish.
(Yassawi K. A., 2018, p. 41)

In the wisdom of Ahmad Yassawi, prophets are the way of life, guiding people and calling them to the right path, having high virtues, avoiding bad and ugly habits, and saving all beings alone. It has a unique position in knowing and submitting to God, who keeps them in His judgment and tames them.

From this point of view, when talking about the wisdom of Ahmad Yassawi, we should pay special attention to this point: they have a deep connection with the Holy Qur'an and the Hadiths of Muhammad, and the peace and blessings of Allah are upon him. Sahl Shushtri says: "The sign of love for God is love for the Prophet, and the sign of love for the Prophet is to be adorned in his Sunnah." For this reason, the Sufists emphasized the necessity of training and testing themselves with the Qur'an and perfecting their love for Allah in a coherent relationship with the Qur'an.

For Yassawi, every word and every concept in the Qur'an is a "right command". He considers submission to this commandment, both outwardly and inwardly, and following these commands to be the highest and most fundamental human duty.

Saharlarda Qur'on o'qib sano qilsam,
Hazratiga qo'l ko'tarib duo qilsam,
Zori qilib bu jonimni fido qilsam,
Saharlada ko'pub toat qilgum kelur,
deyishi ham yuzaki istak bo'Imagandir.
(Yassawi K. A., 2018, p. 118)

In other words, the teachings of Sufism are the teachings of prophecy and staying true to knowledge. For this reason, the foundation of Sufism of Junaid al-Baghdadi is formed by the generosity of Prophet Ibrahim, the submission of Prophet Ismail, the patience of Prophet Ayub, peace be upon him, the silence of Prophet Zakaria, the poverty of Prophet Yahya, the abandonment of Prophet Jesus, and the poverty of Prophet Muhammad Mustafa (Haqqul, 2001, p. 71)

Divani Hikmat from Exquisite point of View

"Divani Hikmat" is considered a standard for us young people from a moral, spiritual, and artistic point of view. Studying the lives and valuable national works of elders is one of our debts to our ancestors. In Yassawi's wisdom, the hadiths and Surahs of the Holy Qur'an are embodied, and the essence of hadith is also absorbed in his poetry. Ahmad Yassawi's poems mention Hazrat Adam, Bibi Hawa, Hazrat Yusuf, Yunus, Yaqoub, and other famous narrations.

Necha yillar yig'lab o'tti Odam ato,
Ondin so'ngra rahm ayladi boqib Alloh,
Ko'zda yoshin qurutmadi Haq Mustafo,
Yig'lab yurgil, ko'z yoshini riyosi yo'q.

Ahmed Yassawi describes the wisdom of Adam's mistake in the poems described above as follows: Adam accidentally ate from the tree, despite Allah's prohibition against it. But this error was not purposeful; rather, it was the result of frailty and forgetfulness. Adam, peace be upon him, was obligated to obey his creator at that time. One of the most important truths to be learned from this insight is that Allah is merciful to his servants and that His grace is enormous. Grace's scope and the sense of repentance's acceptance are benefits. According to the All-Powerful Allah, "Then his Lord brought him close to Himself, accepted his repentance, and guided him to the right path" (Tantoviy, 2018, p. 31).

Yunusdek daryo ichra baliq bo'lsam,
Yusufdek quduq ichra vatan qilsam
Yoqubdek Yusuf uchun ko'p yig'lasam.
Bu ish birla yorab, seni topgaymumen?
(Yassawi K. A., 2018, p. 162)

Almighty Allah sent Yunus (peace be upon him) as a prophet in the land of Naynava around 825 BC. Naynava is a city located near Mosul (in present-day Iraq) or around Kufa on the Karbala side. Yunus called his people to worship Allah, but his people did not listen to the words of the prophet. Hazrat Yunus was very sad and left the people, predicting that they would be tormented for 3 days. Hazrat Yunus threw himself into the sea, and a big fish swallowed him. Hazrat Yunus recited the Rosary without stopping in the belly of the fish and, after some time, came out of the belly of the fish. Hadith Sharif says: "Anyone of you who has the opportunity to save a good deed, do it! Yassawi, like Prophet Yunus, believed that he should keep righteous deeds for his own necessity, hide his deeds from people, and not be hypocritical.

The story of Prophet Yusuf's life is given: Yusuf is thrown into a well by his brothers, and he remembers God in the middle of the well. His father, Yaqub, cries when his son leaves. The following Hadith states: "Undoubtedly, my Lord is someone who does whatever He wants without you feeling it Of course, only he has knowledge and wisdom" (Tantoviy, 2018, p. 99).

Ibrohim o'z o'g'lini qurbon qildi,
Ismoil diydor teyu jonin berdi.
Ko'zin ochib Haq jamolin hozir ko'rdi,
Ismoildek Haq jamolin ko'rgon bormu?

Allah Almighty gave Ibrahim (peace be upon him) the good tidings that he would have a child. Ismail (peace be upon him) grew up in front of his father and eventually assisted him with some labor after his birth. Ibrahim (peace be upon him) has a hallucination in which he slaughters his son. What do you believe now?" Tantoviy (2018), page 111. Therefore, parents and children consult one another regarding this command of Allah. However, Abraham does so regardless of whether or not his son agrees. His sons respond as follows: "Father, obey the command. If Allah so wills, you will find me among the patient." This test can only be taken by those who are patient, kind, and genuine servants of Allah, the Lord of the Universe. According to Khaja Ahmad Yassawi, the Prophet Muhammad represents an excellent concept, perfection, charity, faith and belief, loyalty, and affection. In general, Ahmad Yassawi's sect is a sect that has astonishingly combined Sharia and Sufism, integrated Islamic thought into the Sufi knowledge strata, and fortified it with Turkish spirit. Kindness and compassion are frequently mentioned by Yassawi as one of the characteristics of the Holy Prophet. The Prophet viewed the purpose of his life as "hunting the hearts of the poor, the destitute, and the orphans," and Yassawi stated that the Prophet's method is to avoid hard-hearted people:

G'arib, faqir, yetimlarni Rasul so'rdi,
O'shal tuni me'roj chiqib Haqni ko'rdi,
Qaytib tushib, g'arib, faqir holin so'rdi,
G'ariblarni izini izlab tushdum mano!

Prophet Muhammad (peace be upon him) is revered by Muslims. His heart burned for his Ummah; he asked Allah to absolve the sins of his Ummah; he spent the entire night in prayer; and their feet swelled. Even their cherished son was lost due to Ummah.

Yalang'ochlik, ochlikka qanoatlik Muhammad,
Osiy, jofiy ummatga shafolatlik Muhammad,
Tunlar yotib uyumas, tilovatlik Muhammad,
Yo'ldin ozgon gumrohga hidoyatlik Muhammad,

Hadiths also say that Prophet Mosa, who heard and felt the prayers of our prophet Mohmmad (peace be upon him) for the Ummah, said, "I am prophet either, but I wish to become member in the Ummah of Muhammad." Ahmed Yassawi loves God, but the way he loves God is by loving the teacher. Yassawi thinks that Muhammad's (May God bless him and give him peace) light was hidden at the start of the world. First, the All-Powerful Allah made this light, and then he made the other world. This light is what makes the world beautiful and wonderful. Yasswi thinks that this light is linked to his soul. The poet wants to say that I am clean like that light, that I come from that light, that I am poor, that I am the continuation of the Prophet, and that my love is the continuation of the love of the Prophet of Allah. In a symbolic way, the author sees the prophet's thoughts and the truth he speaks as intoxicating wine. He also sees the prophet as being first.

The wisdom attributed to Prophet Muhammad

Almost all of the poems in *Divan Hikmat* mention Prophet Muhammad (May Allah bless him and give him peace), except for a set of pearls of knowledge. In the first wisdom, the great mystic describes the servant of Allah as the perfect example of purity. Arif (Yassawi) always calls the prophet "Haq Mustafa" when he talks about him. In this way, it shows two things: first, that Prophet Muhammad (peace and blessings be upon him) was honest, and second, that following the path of the Prophet and being true to the Prophet's Sunnah was what Allah wanted.

Qo‘ymadi Mustafodek necha yoron,
Abu Bakr, Umar, Ali, bilgil, Usmon.
Taxti birla uchor erdi ul Sulaymon,
Bu o‘lum changaliga olmadimu?
Sartosari jahong‘a, boqsa baloyi to‘fon,
Ey qavmi Nuh qo‘rqing, Haq kishtibon emasmu?
Eman daraxtidinkim Musog‘a o‘t ko‘rundi,
“Inni analloh” oytur, asrori jon emasmu?
(Yassawi A. , 1991, p. 130)

The accounts of the prophets and the events that transpired among their people contain lessons and counsel for anyone with common sense and sound judgment. No contradiction exists between the prophets mentioned in Ahmad Yassawi's book. Thus, they all occurred in actuality. Even today, the stories of the prophets conceal the importance of guiding people to the right path, possessing noble qualities, and avoiding unsightly and indecent habits (Abdurahman, 2014, p. 46). Ahmad Yasswi has included prophets whose names appear in the Quran in his court of wisdom. And the mentioned characteristics of these prophets and the stories associated with them demonstrate the superiority of faith and purpose, devoid of any mistakes, flaws, or the author's imagination.

Result

The topic under consideration leads to the following conclusions: Hikmat Ahmed Yessawi's creativity and uniqueness are most evident in his language and visuals. When we study his writings, we can observe that the poet used words like "love," "disciple," "murshid," and "prior Mughan" with a deep philosophical connotation. The poet uses such creative symbols to effectively and artistically communicate his intended message to the reader. The perfect human being, self-cultivation, the ability to create images, symbols of sojourn, and issues of this nature are presented in the work "*Divani Hikmat*" and are the core ideas of the piece. Ahmad Yassawi recognized this as a heavenly directive and felt it was his obligation to conduct himself in a dignified and refined manner. Of course, the foundation of Islamic law is the Quran and the Sunnah. The scripture and the hadith are, in fact, what link Yassvinism to Islam. After all, Ahmed Yassavi frequently highlights this in his knowledge (Hadith from the Qur'an). Everyone may see that the Yassawite sect hasn't abandoned the Qur'an and the Sunnah as a result. Ahmad Yassawi's primary quality is that he introduced Islam to the Turkish people in a language devoid of Islamic roots through producing poetry in Turkish.

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