

DOI: 10.7596/taksad.v12i1.3237

Citation: Boburjon, R., & Zuhridin, J. (2022). Glorifying human virtues and condemning corruption in Ahmad Yasawi's "Diwan-i Hikmat". *Journal of History Culture and Art Research*, 12(1), 26-37. doi: <http://dx.doi.org/10.7596/taksad.v12i1.3237>

Glorifying Human Virtues and Condemning Corruption in Ahmad Yasawi's "Diwan-i Hikmat"

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Abstract

The famous Sufi Ahmad Yasawi is a Central Asian great mystic who founded Sufi poetry in the literature of Turkic peoples. Yasawi's work "Diwan-i Hikmat" is a comprehensive work that discusses pure Islamic teachings and Sufi tradition in a poetic way. This study aims to literary observe some verses from "Diwan-i Hikmat". As a contribution to Sufi poetry and Sufi literature studies, this article examines the glorification of human virtues and the condemnation of vices such as impurity, ignorance, and worldliness in the "Diwan-i Hikmat". During the literary analysis of the poems, Yasawi's instructions to repent, achieve good, and avoid corruption are considered based on the lines of "wisdom" poems as they relate to morality. Finally, this study ends by emphasizing Yasawi's work is still relevant for shaping personality perfection.

Keywords: Sufi poetry, Turkish World literature, Sufism, Yasawi, human behavior.

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1. Introduction

The famous Sufi Ahmad Yasawi – from Central Asia – is a famous Sufi Scholar who is the founder of a new Sufi Order called “Yasawiya” among Turkic Nations and initiated Sufi poetry in Turkic world Literature. This study aims to analyze some excerpts from Sufi Ahmad Yasawi’s poem collection called “Hikmats”. Actually, this masterwork is famous as “Diwan-i Hikmat (Compendium of Wisdom)” in Turkic peoples. Thus, the “Hikmats” is an encyclopedic work that discusses the basics of Islamic teachings, clarifies the rules of Islamic Jurisprudence (Sharia) and the beliefs of the people (who consider themselves to the Sunni Islam), and illuminates the secrets of Sufism and its etiquette. In “Hikmats”, the idea of divine love and the direction of the didactic content lead, but the spiritual aspects of a person are also significantly emphasized. Thus, the analysis of the text in “Hikmats” is based on the acquisition of qualified information through the study and interpretation of language, ancient Turkish poetic culture, ethnography, themes, and terms of Sufi poetry. Actually, there are many tools available to achieve the desired texts. So, exploring as many different sources as possible adds depth to your research. Consequently, observation and qualitative methods were used in the text analysis. Therefore, in this article, the ideas regarding the glorification of human virtues and the condemnation of vices such as impurity, ignorance, and worldliness in the poems of “Hikmats” were studied.

2. Theoretical background

Abdurauf Fitrat, one of the famous figures of Uzbek Literature of the 20th century, said that Yasawi’s “path in literature is the path of our great folk poets [...]”. Abdurahman Saadi described Yasawi as “one of the geniuses of (old) Turkic World Poets”. Saadi writes: “Yasawi is one of the great (lyric and classical) poets of the Turkic Nation. He (Yasawi) is a very sensitive poet, whose inspiration and imagination are very natural and easy to read. Yasawi’s heart is like a “poetic fire” burning with spiritual love for his whole life” (Dustkoraev, 1994).

Uzbek Literary scholar Ibrahim Haqqul stated that “the lyrical principle in “Hikmats” acquires a special meaning when compared with the works of Sufi poets such as Abdul-Majd Sanai, Fariduddin Attar, and Jalaluddin Rumi, who raised Persian-Tajik Sufi poetry to a new and higher level”. Ahmad Yasawi was the first artist who started the tradition of “Hikmat” (i.e., a compendium of wisdom) writing. The main virtue and characteristic of Yasawi’s poems in “Compendium of Wisdom” are that they make the reader believe in the power of Unity and purify the heart with the joy of divine Unity (of God Almighty). A person who reads Yasawi’s Compendium of Wisdom becomes a lover of good morals, good deeds, and best dreams. The poems turn away the reader (even slowly) from the claims of mortal life and turn to the meaning versus essence (of being a true human). Because the main goal that Yasawi aimed for was the goal of having “ma’rifa” (i.e., interior knowledge). That is why Yasawi named his poems as “Hikmats” – Compendiums of Wisdom (Haqqul, 2001).

So, Ahmad Yasawi’s collection “Compendiums of Wisdom” has reached us. According to Uzbek literary scholars, this collection was not made by Yasawi himself, especially with this name: “Diwan-i Hikmat”. This extraordinary masterwork was collected and organized as a “Diwan” by his murids (spiritual novices) and followers. However, it does not mean that this collection does not belong to

Yasawi. The book “Diwan-i Hikmat” explains the secrets of religion (Islam), enlightenment, and truth. Also, you can find in this “Diwan”, the concepts of divine love and infatuation (extremely strong passion), the bliss of enlightenment, and the transition from death to life are expressed in very sincere and touching tones.

Thus, Ahmad Yasawi is considered a more popular Sufi scholar, and a promoter of Sharia rules (Islamic law). Nonetheless, Yasawi intended to call the Turkic Nations to pure Islamic teachings through his “Compendiums of Wisdom”. He (Yasawi) is a Sufi Order owner who made a great contribution to the acquisition of Islamic Enlightenment not only in Central Asia but also in all the Turkic lands. That is, Ahmad Yasawi was a great mystic and murshid (i.e., spiritual guide) who founded a New Sufi Order among the Turkic peoples under his name (it is called “Yasawiy”). Besides, Yasawi was a famous Sufi poet who started Turkic (especially, current Uzbek) Sufi Poetry. Yasawi’s poems in the “Compendium of Wisdom” are very popular, simple to read, and easy-to-memorize poems. Undoubtedly, his “Compendium of Wisdom” – Hikmats” has played (and is still playing) an important role in the spiritual and educational growth of the Turkic people for centuries. Famous Uzbek literary scholar Abdurauf Fitrat also writes: “[...] Yasawi’s “Hikmats” was written in poetic standards like rhyme, style, and completely match with Folk Literature” (Dustkoraev, 1994). In this regard, “Hikmats” is the first masterwork that harmoniously expresses the religious-mystical spirit with folk oral creativity, and is the oldest, the most important monument of Turkic Mystical Literature.

It is possible to agree with the following opinions of the famous literary critic I. Sultan about the main aspects of Ahmad Yasawi’s teaching: “Four themes, more precisely, four goals form the basis of Yasawi’s literary heritage. The first goal of a great thinker is to invite people to know God and to be close to Him (Almighty). The second goal is to condemn sinfulness in the world, especially injustice. The third goal is to protect a person who is a victim of injustice and call others to justice. The fourth goal is to encourage people to stay away from this world as a way or means to keep people clean from their sins in order not to infect people with the evils of this world. That is, calling for “Solitude” (i.e., staying away from worldly actions or being an isolated hermit). Then, other ideas of Yasawi’s work do not deviate from these four goals (Khadjieva M., 2015).

3. Main part: Interpretation of Noble and Evil qualities in humans.

In “Hikmats”, Yasawi glorifies the noble qualities of mankind – thirst for knowledge, intelligence, humbleness, tolerance, spiritual purity, spiritual beauty, enthusiasm, and generosity. While Yasawi condemns human corruption such as ignorance, parsimony, and being a liar. In his “Hikmats”, Yasawi praises the people of knowledge who have great piety and warns hypocrites and stingy people about God’s Punishment (in both life and hereafter).

*“Yer ostig’a qochib kirdim nodonlardin,
Iljim ochib duo tilab mardonlardin,
G’arib jonim yuz tasadduq donolardin,
Dono topmay yer ostig’a kirdim mano”*

Meaning:

*I escaped underground from ignorants,
I asked friends to pray for me.
My poor soul is so grateful for wise ones,
(But) I couldn't find any wise, so I fled underground.*

In this poem, Yasawi mentions *ignorants* as the reason for his entering the underground. It is necessary to pay attention to the composition of this sentence. First of all, we should explain what Yasawi meant by telling "ignorants". So, the ignorant, here, is an irrational religious believer. Also, the "ignorants" reject the truth necessary for eternal salvation. Therefore, Yasawi is so fed up with the ignorants that he wants to get rid of them as soon as possible and expresses this by saying that he ran underground. Probably no writer like Yasawi suffered from the calamity called "ignorance". That is why he wrote this verse: "*I escaped underground from ignorants*".

Many thoughts of the great Sufi explain to us the following aspects which are expressed in harmony with the Holy Book (Quran) and Prophetic Tradition (Hadith): This world (and life) is temporary (i.e., not eternal). All good and bad deeds done by a person must be considered so that every single person will be judged according to their deeds (on the day of Judgment). In many poems, Yasawi appeals to readers and reminds them that there are many things in life that people do not know yet. Yasawi also emphasizes that to acquire knowledge, a person must do his/her best. A learner needs to strive to know the self, the world, and truth (i.e., existing and unity of God Almighty). Poems sound that only knowledge (*`ilm*) leads a person to the abovementioned things. It is explained that knowledge (*`ilm*) and experience (*`amal*) are linked; noble behavior can be earned after having education, knowledge, and nurture. Finally, good behavior is too necessary for a person in both life and hereafter.

In "Hikmats", the coincidence of (antonym human) qualities such as good and evil, truth and falsehood. Yasawi skillfully used every word to describe these qualities. This increases the didactic significance and creative value of Yasawi's "Hikmats". Then, Ahmad Yasawi urges a person to fight against his ego and reminds a person that only noble manners and good deeds can save him from suffering (in both life and hereafter), and wealth (i.e., being stingy) can never help. So, a person must acquire knowledge (any kind of useful science or craft which rely on knowledge). Consequently, Yasawi's poems call for a person to be a good doer, and to pay attention to the intention and outcomes of each action.

Afterward, Yasawi's poems explain to us that all bad deeds are based on greed and consumerism. Some poems illustrate that ignorant and selfish people forget their identity, i.e, they are humans and created by God, but they deceive God and humble people to collect money and property.

On the other hand, Yasawi reminds us: We (as virtuous ones) should avoid lying and be aware of our egos in every situation. We need to remember that we are slaves and servants of God. We should live with the feeling that God is watching over us at every moment.

*Harom yegon hokimlar, rishvat olib yegonlar,
O'z barmoqin tishlabon qo'rqub turub qolmishlar.*

*Totlig'-totlig' yegonlar, turluk-turluk kiygonlar,
Oltun taxt o'lturgonlar tufroq ostida qolmishlar.
Mo'min qullar, sodiqlar, sidqi birla turgonlar,
Dunyolig'in sarf etib, ujmoh hurin quchmishlar.*

Meaning:

*The corrupt rulers, those who are usurers,
They will be stuck (before God) biting their finger.
All those who ate feasts, and dress up (by getting usury),
Those (rulers) who are on the gold throne will be buried under dirt soil.
True believers, trustworthy ones – who keep their faithfulness,
They spend their possessions (for God) and will hug their Houris.³*

Great Sufi – Ahmad Yasawi explains to us that a person needs to struggle against ego, and must ignore physical demands which include lust, (negative) envy, and (negative) pride. Because ego (or self) is the symbol of such negative pleasure. He calls the ego (self) “nafs”. Then, this “nafs” loves the world (i.e., has a passion for money and spends it for lust only). So, a believer must leave the world which is beloved by “nafs”. Then, “nafs” also refers to the world itself. Yasawi repeats about leaving the world which means one must leave the “nafs” – ego, bad self. This helps curb satanic (evil) desires.

*Nafs yo'liga kirgan kishi, rasvo bo'lur,
Yo'ldan ozib, toyib to'zib gumroh bo'lur,
Yotsa-qo'psa, shayton bila hamroh bo'lur,
Nafsni tepgil, tepgil, ey badkirdor.*

Meaning:

*Whoever enters the path of lust, (he/she) will be shamed,
Then goes astray, slips from the right path,
This means Satan is always with you, no matter if you stand up or lie down,
(So,) Hey villain one, kick your “nafs” (ego), kick it hard (so that you become a good one).*

Thus, hatred of self (“nafs”) is strongly expressed in Ahmad Yasawi’s poetry. The thing that corrupts and destroys humanity and makes it do the worst is lust. Lust is also the cause of war, conflict and devastation, innumerable massacres, and cruelty. Therefore, a righteous person must first overcome his/her ego. If you say you will pave the way for *Fanofillah*⁴, kill your ego, that is, “die before you truly die”, says the great teacher of the Turkic nation – Sufi Ahmad Yasawi. However, this mentioned path is so hard, not that easy. Yasawi cites Arabic sentences (most of them from the Quran and Hadith) in his poems of “Hikmats”. All came from Sufi tradition as the meaning of Hadiths and

³ Houris refers to a Paradise woman (not human) – extremely beautiful who is depicted as a reward for faithful Muslim believers in Paradise.

⁴ “Fanofillah” means to sacrifice all one’s actions for the Beloved (i.e., God Almighty).

Quranic verses, but here, we mention only their meanings. For example, “*Die before you really die*”, “*Whoever knows his/her ego, knows who his/her Real Lord is*”, and “*May God curse those who are slaves of money and the material world*”. Thus, “*Die before you really die*” means you should kill your ego (nafs) as you are alive in this world, while “*Whoever knows his/her ego, knows who his/her Real Lord is*” refers to realizing the real evil is the soul (ego).

Therefore, whoever realizes the evil, must fight against it, and this fight helps him/her to know who the Real Lord is. In this way, a person in divine love feels free from the connection of the world and goes through the stages of *Tariqa* (Sufi Order), then abandons his/her bad qualities. Finally, he/she acquires good qualities. As a result, the renunciation of wealth (earned by corruption/usury) and the renunciation of lust go hand in hand with the renunciation of bad behavior, oppression, and cruelty. A “*Salik*” (follower of the Sufi Order) will be patient with sufferings in his/her life, lives in God’s mind, and not forget the remembrance of God (dhikr) but fills his/her heart with divine light. Hence, if you leave the world (evil life) is equal to leaving the wealth (earned by corruption/usury), leaving all bad qualities, as well as leaving bad people, oppressors, and ignorant ones. So, Yasawi says:

*Tariqatni shavq-u zavqi kuymoq-yonmoq,
Haqdan qochqon nojinslardan qochib tonmoq,
Yuz ming turluk jafo teksta, bo’yun sunmoq.
Bo’yun sunmay ishq do’konin qursa bo’lmas.*

Meaning:

*The enjoyment of tariqat is burning (from divine love),
(And) avoiding bad ones those who escaped the Truth,
being surrendered despite having a hundred thousand suffering.
(So,) no one can build a “love shop” without submission.*

Thus, in these above verses, it is said that one should avoid those who run away from the Truth (i.e., God). In the second line, there are some words that we should explain. Here, “*the Truth*” refers to God Almighty – Allah, while “*bad ones*” points to disbelievers, corruptors, wrongdoers, and frauds. Then, being surrendered refers to being a true believer, a true lover of God. Whoever believes in the Truth (i.e., God) must avoid the abovementioned “*bad ones*”. Besides, here, “*surrender*” points to the faith of the pious people of Sufism. Then, the Beloved which is always mentioned in Yasawi’s poetry is God – Allah Almighty and lovers are all “*relationship demanders*” – faithful believers. Their devotion is always an example to others. Lovers of God never care if they go to hell. Because for them, divine love is (eternal) fate. So, they are ready to accept and forgive all the pain and suffering on their “*love path*”.

*Do’zax ichra kirsas oshiq, parvo qilmas,
Ko’rib, bilib, mol-u mulkin qo’lga olmas.
Hur-u qusur g’ulmonlarni ko’zga ilmas,
Faryod etib g’avg’o qilib yurar bo’lgay.*

Meaning:

*A lover never cares if he/she goes to hell.
He/she does not grab property even if he/she sees and knows,
He/she does not care about Houris and Ghilmans,⁵
He/she walks by shouting and making noise.*

Sufi Ahmad Yasawi's poetry is the most popular among people who love poetry full of "wisdom". Sufi Yasawi's ideas will live forever because they match moral humanistic ideas. Thus, Singing the joy of pure divine love occupies a special place in the works of Sufi Ahmad Yasawi. Divine love is the power that cleanses the soul from spiritual unholiness. It enters the heart as fire and light, then guides a lover toward Beloved – God. Then, it enlightens and acquaints the lover with the truth. It helps the lover to realize his/her identity and discover the essence of humanity. That is this divine love helps the "copper" body to become a "gold" body. Divine love is both illness and cure or suffering and relief. So, Tariqat clarifies to us the following through the concept of love: life and death, inner and outer feelings, miracle and monotheism, and foolishness (because of love). Because whoever does not understand the essence of divine love, never understands Sufi teachings. He/she cannot understand the requirements of Sufism, the beliefs and ideas of a person who has entered the path of tariqat.

The ideas of solitude, nobility, faithfulness, and compassion in Yasawi's poetry are intimately linked with the idea of divine love. These ideas cannot be imagined separately from each other. Only a person's heart strives day and night for God because he/she already fell in divine love. This kind of lover is the supreme symbol of purity and truth. This lover begins to go against his/her ego and endures various sufferings, and humiliations along the way.

*Saharlarda erta turub qonlar yutgil,
Piri mug'on etagini mahkam tutgil,
Haqqa oshiq bo'lgan bo'lsang, jondin o'tgil,
Jondin kechgan chin oshiqqlar uryon bo'lur.*

Meaning:

*Get up early in the morning and "drink blood",
Never leave your spiritual guide's path,
If you really love God, give Him your whole life
(Know that) True lovers who gave up life become "naked".*

So, Yasawi explains that only a trustworthy and pious spiritual guide – Shaykh can help to shape a perfect personality. Only such kind of Shaykh can guide the novices to the right path. The Shaykh can only teach how to overcome the hardships of life and fight against the ego. Yasawi believes that it is impossible for a person to stay stable on the path of good behaviors, and to overcome the ego without the Shaykh. So, "Hikmats" contains several "wisdom" poems about this.

⁵ Gilman is mentioned in the Quran, which refers to a serving boy (not human) in Paradise.

*Qalovuzsiz yo'lga kirmang, ayni xato,
Yo'lg'a kirgan manzillardan o'zar, do'stlar.*

Meaning:

*Do not enter the road without a Guide, this is a mistake.
Whoever enters, he/she goes ahead by "stages", O friends.*

Yana bir hikmat:

*Pir rizosi –Haq rizosi bo'lur, dos'tlar,
Haq taolo rohatindin olur, do'slar,
Riyozatda sir so'zindin bilur, do'stlar,
Ondog' qullar Haqqa yovuq bo'lur ermish.*

Another poem:

*O friends, Shaykh's contentment leads you to God's contentment.
O friends, he (the shaykh) takes God's pleasure,
He (the shaykh) knows the word of the secret by hard-working,
Such kinds of slaves are devoted to God.*

In this "wisdom" poem, having the acceptance or contentment of the Murshid (spiritual guide) is compared to having the pleasure of God. It is emphasized that the murid (novice) can reach God Almighty only if he/she pleases the Murshid. Here the question arises: *when will the Murshid be satisfied with his Murid?* The Murshid will be pleased with (i.e., gives contentment) him only when the Murid completely obeys the Murshid's orders, does not stray from the right path, and can fight against his/her ego. We will give a little additional explanation here that the Uzbek language (or most Turkic languages) has words like "rizo" and/or "rozi" borrowed from Arabic. These are actually the same words; they are used mostly in the "Compendium of Wisdom". In fact, the root of these words is the Arabic letters "ra (ر)", "Dād (ض)" and "alif (ا)"; these letters make the word: "rizo" and "rozi". They are translated into English as "contentment", "acceptance" or "satisfaction". For Murid, seeking the "contentment" of Murshid leads to having "contentment" of God. That is, Murshid's guidance and teachings help Murid to be persistent in the path of God. In this case, there is no concept of worshipping a person or idolizing a person which is strongly prohibited.

Thus, a novice ought to be able to control himself/herself, and have a strong will, that is, not to give in to bad influences. Therefore, Yasawi underlines that it is necessary for a Murid who strives to acquire such qualities to be devoted to knowledge.

In fact, everyone can make mistakes throughout life. Great Sufi Ahmad Yasawi emphasizes that the only way to correct one's mistakes is repentance (tawba). Yasawi believes that repentance is a statement in which a person realizes his/her mistake, tries to correct it, and educates himself/herself. Repentance means to return, i.e., return to perfection, and high moral qualities. Repentance is also described as the door of the doors. Because the intention and purpose of the Solik – novice who entered tariqat (Sufi way) are expressed by his/her repentance.

The truth of repentance is that Salik does the following in order to reach God. First of all, Solik – a novice swears to turn away from all fleshly intentions (lust) and desires that will hinder him/her. Then, he/she directs all his/her aspirations, actions, and attention to Allah. Finally, he/she completely abandons the previous way of life (which was full of sins). Thus, tawba - repentance, as interpreted in Sufi tradition and explained in Yasawi’s poetry, is turning away from disbelief. In this case, a person is required to turn back from forbidden actions, then leave bad morals, and go for good manners. Additionally, returning from the sin of idolatry or polytheism is one of the most important tasks for a novice. So, the essence of repentance is that Solik can see his/her faults, understand his/her situation, and turn back from bad deeds. In the Sufi tradition, there is also the term “Sufi repentance”, which refers to the withdrawal of the Sufi soul from the world.

*Namoz, ro'za, tavba uzra borg'anlarg'a
Haq yo'lig'a kirib qadam qo'yg'anlarg'a
Ushbu tavba birla onda borg'anlarg'a
Yorlaqanmish qullar birlan suhbat bor.
Qul Xoja Ahmad, nasihatni o'zingga qil,
Ey bexabar, xalqni qo'yib o'zingni bil,
Tog'dan og'ir gunohing bor, o'zingga kel,
Haq jamolin ko'rsatmasa zomin bo'lay.*

Meaning:

*To those who go to prayer, fasting, repentance,
To those who step on the path of truth,
This repentance is for those who went to it together
They have a conversation with praised slaves.
Slave, Hoja Ahmad, take this advice to yourself,
O ignorant one, leave the people and know yourself,
You have a sin heavier than the mountain, come to yourself,
If God doesn't show His Divine Face, you will be blameworthy.*

In this poem, firstly, Sufi Ahmad Yasawi calls himself a *slave*. That is, he declares himself as the servant of God. At the same time, he uses the word “*Hoja*” before his name. “*Hoja*” (Khwaja or Khoja) comes from the Persian language and means “master”, “chief” or “chairman”. In the Central Asian Sufi tradition, “*Hoja*” is customary to add before the first name of a “high-ranking person” or “Murshid” as a title. Since Sufi Ahmad Yasawi was also the head and founder of the Yasawi Sufi Order, this term – *Hoja* is always added to his first name. Thus, in this poem, it is clarified that everyone has some degree of sin. Through the verses of this poem, people are called to be able to look critically at themselves and to eliminate their mistakes. For this, a person needs to understand the self, analyze, study, and especially prepare the self to seek God. That is, a person should understand his/her mistakes, and then repent. It was also pointed out that only arrogant people do not admit their mistakes. If one does not confess his/her sins, he/she does not repent.

According to Yasawi, if there is arrogance in a person, qualities such as generosity, courtesy, ethics, and humility leave him/her. There are also the following verses about it:

*Ulug'-kichik yoronlardin odob ketti,
Qiz-u zaif juvonlardin hayo ketti,
"Alhayoyu min al-imon" deb Rasul aytti,
Hayosiz qavm ajoyiblar bo'ldi, do'stlar.*

Meaning:

*(Some) Old and young people lost their behavior,
(Some) Girls and women don't shy anymore
The Messenger (PBUH⁶) said: "Dignity is from Iyman (faith)"
O friends, (today) shameless people are the happiest ones.*

Thus, the basis of these verses refers to the Prophet's (PBUH) hadith, "*Dignity comes from faith*". So, it can be understood that only a true believer has dignity (or shyness). Morality is a virtue that is necessary not only for a person but also for the whole nation and society. Hoja Ahmad Yasawi explains that dignity is the fruit of good manners. The Prophet (PBUH) emphasizes that both dignity and courtesy can develop only based on faith.

Therefore, the loss of dignity negatively affects the life of the whole society, not just one person. It seriously harms people's spirituality, culture, traditions, and values. The loss of dignity causes disrespect, inconsistency, and cruelty to increase among people. Arrogance, greed, hypocrisy, and lying might become usual habits in a society where such an environment succeeds. A society in which such corruptions are the priority and dominant – causes tragic situations in the education of the individual or group. So, Ahmad Yasawi's "*Compendium of Wisdom*" prevents people from facing such situations. As a matter of fact, all the "*wisdom*" poems are directed towards such great goals.

Hoja Ahmad Yasawi believes that the greatest responsibility of a person is to be patient, strive for perfection, acquire knowledge, and fight against one's ego. In his poems, the great Sufi thinks about the relationship between man and soul, between the world of nature and reality, the sufferings of the soul inside the body, and the conflicts between physical demands and spiritual needs. Hoja Ahmad Yasawi believes that it is possible to purify the soul and free it from various defects and harmful habits by practicing pure Islamic teaching, acquiring knowledge, then finally, having strong and stable faith in God Almighty. Besides, Hoja Ahmad Yasawi stresses the importance of love for the Motherland in his poems (*Compendium of Wisdom*). Sufi Yasawi also shows that a person should grow up in his/her own motherland, be educated and nurtured in it, and follow (or be fellows with) good people throughout his/her life.

⁶ PBUH is an abbreviation. It is a saying of respect; Muslims follow the name of the Prophet by the Arabic blessing: meaning - Peace be upon him – to Prophet Muhammad.

4. Conclusion

To conclude, the masterwork “Diwan-i Hikmat” (Compendium of Wisdom) contains the spiritual and educational views of great Sufi – Hoja Ahmad Yasawi and serves as an important source for the cultivation of pure Islamic faith in a person, for spiritual purification and spiritual maturity. The poems of Yasawi call to avoid evil, strive for good, restrain lust, fight against the ego (bad self) at every moment, and do more good deeds as much as possible. The poems in “Diwan-i Hikmat” have wonderful lines that awaken a person and call for vigilance. In this Diwan, Yasawi highlights the high qualities that lead a person to perfection and free his/her soul from bad vices. The image of divine lovers who restrained their egos in “Hikmats” is of special importance. Such lovers strive for the noble goal of reaching God Almighty. Most of Ahmad Yasawi’s poems are written in the form of Murabba⁷. So, Yasawi’s poetry is well-considered among the best masterpieces of classical Uzbek (and Turkic) poetry not only in terms of ideology but also in terms of artistic potential. The images of the lover, “dervish”⁸, “eran”⁹, Murid (a novice), Murshid (spiritual guide), “pir-i mughan”¹⁰, and Pharaoh, Qorun (Korah)¹¹, Fereydun¹², Prophet Moses (PBUH), “Vomiq and Uzra”¹³, Prophet Joseph (PBUH), Farhad¹⁴, Majnun¹⁵, Od¹⁶, Mansur¹⁷, Shibli¹⁸, Bayazid¹⁹, Junayd²⁰, Zunnun²¹ in Yasawi’s “Hikmats”. Besides, prophet Jacob (PBUH), Zulayho²², Arslanbob²³, prophet Zechariah (PBUH), prophet Job (PBUH), etc., is observed that a special deep philosophical meaning is embodied in the use of symbols of many legendary and historical figures. By means of such artistic symbols, Yasawi conveys his purpose to the reader in a clear and simple way.

⁷ “Murabba” or “Arbar” means “four” in Arabic. This word means “four lines”. In poetry, short poems of 4 lines are called “Murabba”.

⁸ “Dervish” is a person who joins a certain Sufi Order and promotes its ideals.

⁹ “Eran” – in the Sufi tradition, is used as a generic name for saints.

¹⁰ “Pir-i Mughan” is a great shaykh of a certain Sufi Order, the most powerful spiritual guide of his time, and a master saint.

¹¹ Qarun (Korah) was from the people of Prophet Moses (PBUH). He was a tyrant one.

¹² Fereydun was a legendary Iranian king. He is known as a symbol of victory, justice, and generosity in Persian literature.

¹³ “Vomiq” is a lover guy, Uzra is a beloved girl, in traditional epic work (Literature of Near and Middle East).

¹⁴ Farhad and Shirin is the name of one of the romantic stories and epics that have a traditional meaning in the literature of Persian peoples and were written by several authors.

¹⁵ Layla and Majnoon - the ancient Arabic legend/love story.

¹⁶ Prophet (Hud) Eber’s people.

¹⁷ Mansur Al-Hallaj (Persian) – condemned by many great Islamic scholars due to his Sufi claims.

¹⁸ Shaykh Shibli (from Iran) was an Islamic scholar and master saint.

¹⁹ Shaykh Bayazid Bistami (from Iran) was a great Islamic scholar and master saint.

²⁰ Shaykh Junayd al-Baghdadi (from Iraq) was a great Islamic scholar and master saint.

²¹ Shaykh Zunnun Al-Misri (from Egypt) was a great Islamic scholar and master saint.

²² Quran says, she was a wife of Egypt’s Minister of Finance at a time of Prophet Joseph (PBUH).

²³ ArslanBob was one of the Turki saints and was a spiritual guide of Ahmed Yassawi. See for further detail: Ali ibn Husain Safi’s book “Rashahat”.

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