

Explanation Of Lust And Patience In "Hikmats" Of Khoja Ahmed Yasawi

Shodiyev Rustam Tohirovich¹, Khamzayev Shavkat Adirasulovich²

¹Doctor of Sciences (Philosophy), professor Samarkand State Institute of Foreign Languages, Uzbekistan.

E-mail: shodiyevrustam1955@gmail.com

²Teacher of Samarkand State Institute of Foreign Languages, Uzbekistan. , E-mail: shavkatxamzayev84@gmail.com

Abstract: This article a comparative analysis of Khoja Ahmed Yasawi and the Yasawi doctrine he founded. His scientific and Sufi legacy also states that the individual plays an important role in the formation of knowledge, enlightenment, understanding of the truth, the development of human spiritual maturity, firm responsibility and patience. These ideas, the constructive ideas of Khoja Ahmed Yasawi, such as correctness, honesty, justice, fairness and piety in the complex historical conditions of the Middle Ages, played a fundamental role in raising the spiritual and moral outlook of the Turkic peoples.

Keywords: spiritual heritage, "Hikmats", lust, ignorance, arrogance, patience, contentment, morality, perfection, honesty, justice, fairness and piety, moral worldview, the Middle Ages, complex historical conditions.

Introduction. Consistent reforms are being carried out in Uzbekistan to study and popularize the scientific and spiritual heritage of great scientists and thinkers, to educate a harmoniously developed generation in the spirit of the noble traditions of our ancestors. "We need to create all the necessary conditions for our youth, whose blood flows in the veins of our great ancestors, to be worthy heirs of our great ancestors, to strive for such great goals and achieve high goals. We will do our best to raise the youth of Uzbekistan to such a high level" [1]. In this regard, it seems important to further deepen the socio-philosophical study of the Sufi and spiritual heritage of our ancestors, especially the scientific and philosophical analysis, study and practical application of the religious-mystical, artistic-moral, axiological views of Yasawi.

Literature review. A number of studies have been conducted and are being conducted on the scientific and philosophical analysis, study and practical application of the religious-mystical, artistic-ethical, axiological views of Khoja Ahmed Yasawi in the mystical heritage. Yasawi's legacy and teachings abroad L.

Massignon, A. Arberri, M. Smitt, H. Kisling, F. Mayer, A. Shimmel, R. Hartman, F. Koprulu, J. Trimmingham, K. Eraslon, Idris Shox, Devin Di Uis; In Russia A. Krimskiy, I. Petrushevskiy, E. Bertels; in Uzbekistan H.Alikulov, M.B.Baratov, V.Y.Zohidov, H.S.Karomatov, N.Kamilov, I.M.Muminov, G.Navrozova, J.O.Nematova, R.Nosirov, E. Rustamov, N.A.Usmanov, O.Usmanov, A.Fitrat, E.Yusupov, R.Shodiev, M.M.Khayrullaev, M.Khajieva, N.Hasanov, I.Haqqul's research on mystical teachings, directions of sects in Central Asia, including various aspects of the life and spiritual heritage of Hoja Ahmed Yasawi. In particular, in her research, Professor M. Khajieva tries to study in detail the educational significance of the spiritual and educational views of Khoja Ahmed Yasawi, but in her research, the Yasawi sect is studied mainly from a pedagogical point of view.

Research Methodology. The Yasawi movement arose as an ideological expression of socio-economic changes in society, as an attempt to find answers to life's problems, to find ways to achieve perfection. Khoja Ahmed Yasawi lived and worked in difficult socio-

historical conditions and reflected in his hikmats the political, historical, economic and spiritual level of his time. The mystic poet urges a person to look into the innermost corners of his heart, tear down the veils of deceit and hypocrisy and never harbor bad habits. Therefore, in his spiritual and moral teachings, negative qualities are increasingly manifested that interfere with the spiritual and divine perfection of the individual. Its main feature is that it does not violate the norms of Islam and Sharia, does not distract from social life, work, does not bring people to various pogroms. It is worth noting that Yasawi is close to the teachings of Mahatma Gandhi and the Russian writer Lev Tolstoy with this idea. In particular, Lev Tolstoy put forward the idea of "non-resistance to evil by force", patience and recognition of fate.

Analysis and results. Khoja Ahmed Yasawi believes that it is necessary to fight for happiness, the spiritual purity of people throughout their lives, to evoke positive actions in a person with their hikmats:

The morals of the great and the small have disappeared,

The girls have lost their shame.

"Alhayu min al-iman", said the prophet,
Shameless people were like friends [2].

So, these verses reflect the views that call people to morality and awareness. Thanks to the hikmats of Khoja Ahmed Yasawi, the taste of the Sufi state is revealed in the state of mind of a person. According to Khoja Ahmed Yasawi in Sufism, true love for Allah is the main thing, that is, love for God is the best way for a person to achieve perfection, in addition to worshipping him:

If you don't work hard to make the garden of love green,

If you are humiliated, kill your evil desires

If Allah does not fill the light within,
By God, you have no signs of love [3].

In the teachings of Yasawi, gaining knowledge, enlightenment, understanding the truth is the path to love for God. According to him, a Sufi reaches the Truth through love, sees Allah and understands himself. Ahmed Yasawi

emphasizes that lust, ignorance, arrogance and attachment to the world are the main obstacles to love. Therefore, the fight against lust, vigilance, repentance and patience will help a person break away from this mortal world and reach the state of eternity.

Khoja Ahmed Yasawi argues that the main cause of evil in a person is lust and it must be fought. He condemns the evil desires of man and the greed of men. According to Sufism, lust is "something that cannot be caught like a wild bird." If this "bird" will "fly" of its own accord, it will dehumanize a person and make him commit great sins. It should be noted that a person possessed by lust does not avoid sin, but thinks about how to live well, even at the expense of others. As a result, a person becomes cruel and hypocritical. According to Khoja Ahmed Yasawi:

Whoever enters the path of lust will be put to shame,

He gets lost, slips and gets lost.

And the devil will always accompany him,

Suppress lust, quench lust, O villain [4]!

Man must understand himself by knowing the hostility of lust. This is because a person does not mention the name of Allah after the plague of lust has taken possession of his heart and body. Therefore, overcoming lust is the greatest courage. As a child, Khoja Ahmed Yasawi realized the importance of controlling lust and explained this in the following verses:

At the age of thirteen I caught my lust

I put a hundred thousand plagues on the head of lust,

I crushed arrogance with my feet [5]!

In a number of hikmatss, Khoja Ahmed Yasawi used the word oppressor in relation to lust:

My soul led me astray

He made people tremble

Forgetting God, he took the side of the devil,

Now I have crushed the head of lust [6].

According to Khoja Ahmed Yasawi, patience is the main way to avoid lustfulness. This is because lust, which is the enemy of the Sufi, is restrained by patience, and enjoyment by

obedience. The patient asks from Allah for all the blessings that he and his family need, and does not turn to anyone but God; relies on Allah during the shortcomings of life. As a result, patience is equal to half faith, trust is equal to divine grace.

Khoja Ahmed Yasawi emphasizes that in order to be a person of a positive nature, one must be able to control lust, i.e. you have to be able to control yourself. Hikmats also says that a person who knows how to control his desires will get rid of bad habits. In the anthropological views of Yasawi, negative qualities in a person, such as ignorance of Allah, not abstaining from hypocrisy, ignorance and arrogance, are deeds of oppressive lust. Yasawi was right when he wrote: "I said: Allah, the devil has fled from me, and he has fled from me". That is, "striving for Allah" is to avoid selfishness.

A person who is in love according to Yasawi, in his emotional experiences, cannot get rid of his interests, that is, his lusts, if he does not give up his restless dreams and desires. Khoja Ahmed Yasawi describes the lover

Don't love me, false lover

You're not in love, there's no blood in your eyes

If the passion of love ends

Life will be wasted [7].

At this point, the severity of the Sufi in relation to lust and his reflections on internal purification are obvious. The definition of lust given by Dr. Mahmoud Asad Joshan is as follows: "Restraint in lust and patience in small things is one of the most important requirements of Islam and Sufism". According to the scientist, lust is the essence of man. The slave of lust thinks only about his own pleasure, peace and self-interest. That is why he competes with others, makes enemies for himself, opposes himself. Such a person is selfish and does not think about society or homeland. He is drowning in a quagmire of depravity, because he does not know the consequences of restraining his desires. Such people are lazy, selfish, arrogant, greedy, disobedient, jealous, angry, cruel, unfaithful, impatient. Those who are enslaved by lust will never benefit humanity and society. For he who follows his lusts is helpless, and both worlds are destroyed for him [8].

Khoja Ahmed Yasawi demands from the Sufi, who is an authority, to give up worldly desires. In "Fakrname" it is said that if a Sufi desires the good of the world, then he is not a Sufi, and if he works with effort, is upset, he does not sigh, if a Sufi is hungry, he is happy and patient does not choose another [9]. This means that the Sufi dedicated his heart to Allah and not to the good of the world.

Alisher Navoi in his book "Mahbub ul-Kulub" describes "patience" as follows: "Patience is bitter, but useful, it is hard, but not repulsive. Patience is the key to happiness - it solves problems. Patience is a friend, conversation is boring but meaningful, patience is kindness, forward-thinking but ultimately motivating. Patience is a man who walks slowly, but swims to the address. Patience is the heavy step of a camel, but it leads to the destination. Patience is an admonition, a bitter word, it suffers the nature of man, but in the end he reaches the goal. Patience is a doctor, a medicine from which the patient recovers [10].

It should be noted that when Khoja Ahmed Yasawi spoke about lust or patience, he had in mind not only greed for material wealth. Perhaps this world, that is, the transitory world, is mentioned in the following verses:

Know that this world will leave all nations,

Don't trust possessions, one day you'll lose it

Parents, relatives will leave, think

The coffin will come to you one day [11].

From the above considerations, it can be seen that the term hikmats is directly related to Islamic and Sufi principles, and later became an independent type of poetry in religious Sufi thought. Yasawi thought broadly about such human qualities as the moral perfection of a person, that is, the stages of improvement and the solution of his social position from a spiritual and religious point of view, not forgetting the material and spiritual values of activity.

Conclusion/Recommendations. In a word, the spiritual and moral, religious and philosophical content of the Sufi views,

expressed in the hikmats of Khoja Ahmed Yasawi, is extremely deep and ambiguous.

Researchers dealing with the rich heritage of Sufism, noting the uniqueness of the path chosen by Yasawi, emphasize that this path is a struggle to eradicate negative vices in people. Yasawi does not call people to turn away from the world at all, but constantly emphasizes in his hikmats that material values, clothing and shelter are necessary for human life. Ignorance, greed, greed for wealth, ignorance and their shaping factors in a person are condemned [12].

Throughout his life, Yasawi fought for the happiness and spiritual purity of people, and through his hikmats, he focused on the negative actions of man, the instability of society, as well as understanding God and morality in order to regulate them. His Sufi views are distinguished by their religious, spiritual and moral content and semantic richness.

References

1. Мирзиёев Ш.М. Янги Ўзбекистон стратегияси. – Тошкент.: Ўзбекистон, 2021. – Б.263.
2. Khamzayev Sh.A. Methodological aspects of studying sufism// South Asian Academic Research Journals. Vol. 10 Issue 2, February 2020. -Page.250-255.
3. Мирзиёев Ш.М. Янги Ўзбекистон стратегияси. – Тошкент.: Ўзбекистон, 2021. – Б.263.
4. Хожа Аҳмад Яссавий. Девони ҳикмат. - Тошкент.: Ғ.Ғулом номидаги нашриёт-матбаа бирлашмаси, 1992. - Б. 62.
5. Хожа Аҳмад Яссавий. Девони ҳикмат. - Тошкент.: Ғ.Ғулом номидаги нашриёт-матбаа бирлашмаси, 1992. - Б.129.
6. Хожа Аҳмад Яссавий. Девони ҳикмат. – Тошкент.: Ғ.Ғулом номидаги нашриёт-матбаа бирлашмаси, 1992. - Б.57.
7. Яссавий А. Ҳикматлар. – Тошкент.: Ғ.Ғулом номидаги адабиёт ва санъат нашриёти, 1991.- Б.54
8. Яссавий А.Ҳикматлар.–Тошкент.: Ғ.Ғулом номидаги адабиёт ва санъат нашриёти, 1991.- Б.47.
9. Хожа Аҳмад Яссавий. Девони ҳикмат. - Тошкент.: Ғ.Ғулом номидаги нашриёт-матбаа бирлашмаси, 1992. - Б.129.
10. Жўшон Маҳмуд Аъсад. Тасаввуф ва нафс тарбияси. – Тошкент.: Чўлпон,1998. – Б. 16-17.
11. Хожа Аҳмад Яссавий. Девони ҳикмат. – Тошкент.: Ғ.Ғулом номидаги нашриёт-матбаа бирлашмаси, 1992. – Б.14-15.
12. Навоий А. Маҳбуб ул кулуб. – Тошкент.: Ғ.Ғулом номидаги адабиёт ва санъат нашриёти, 1983 - Б. 45.
13. Яссавий А. Ҳикматлар. . – Тошкент.: Ғ.Ғулом номидаги адабиёт ва санъат нашриёти, 1991. - Б.221.
14. Мўминов И. М. Ўзбекистонда ижтимоий-фалсафий фикрлар тарихидан /Танланган асарлар. -1-том. – Тошкент.: Фан, 1969. – Б.116 – 117.
15. Сафаров А. И., Хаккулов Н. К. Свойственные качества совершенному человеку в суфизме //Современная наука как социально-политический фактор развития государства. – 2019. – С. 48-50.
16. Шодиев Р. Т. Критический анализ нравственных норм среднеазиатского суфизма. – 1983.
17. Шадиёв Р. Суфизм в духовной жизни народов Средней Азии в IX–XIII вв.: дис.... докт-ра. филос. наук.– Самарканд, 1993.–С. 120 //Э. Наджибулои. – 1993.
18. Хамзаев Ш.А. Интерпретация идей о человеческих нравственных ценностях и идеальной личности в произведении «Ҳикматлар» Ахмада Яссави // Международный научно-образовательный электронный журнал «Образование и наука в XXI веке». Выпуск №14 (том 3) (май, 2021). - Стр.273-278.
19. Хамзаев Ш.А. Хожа Аҳмад Яссавий маънавий меросининг баркамол авлод тарбиясидаги ўрни // Eurasian Journal of Academic Research.// Volume 1 Issue 05, August 2021. Page 90-93.
20. Хамзаев Ш.А. Тасаввуф: Хожа Аҳмад Яссавий - тариқат асосчиси // UzACADEMIA ilmiy-uslubiy jurnal. Vol

1, issue 20, August 2020. Part – 2. Б.270-272.