



## The Term “Hikmat” , (“Wisdom”) Is Interpreted By Khoja Ahmad Yassavi And His Followers

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### ABSTRACT

After Khoja Ahmad Yassavi, creation in his style continued until the early twentieth century. Ahmad Yassavi and his followers discussed the use of the term “Hikmat” , “wisdom” in reference to a particular form of poetry.

### KEYWORDS

Wisdom, tradition of wisdom writing, followers of Yassavi, Yassavi sect, “Devoni Hikmat”, didactic-philosophical content, aphorism.

### INTRODUCTION

The work containing the wisdom of Khoja Ahmad Yassavi is called “Devoni Hikmat”. This work has been considered sacred by the Turkic

peoples for centuries and is still read and studied as a reliable source.

The emergence of poems called “Hikmat” , “wisdom” is directly related to the personality and activities of Khoja Ahmad Yassavi. Yassavi called the poetic pandnoma he recited “Hikmat” , “wisdom” There are verses in the “Devoni Hikmat” that prove that wisdom is a pandnoma poem composed by Ahmad Yassavi:

The slave Khoja Ahmad mad said this on the Day of Judgment,

He wisely spread it among the people...[1, 114].

This meaning is hidden behind the words “wisely” above.

Poems called “Wisdom” played an important role in the literary, spiritual and enlightenment life of our people. Wisdom in research - “moderate level of thinking skills; correct knowledge gained through experience, which is realized by application; The right word; the most perfect of all; wisdom is the army of Allah, through which Allah strengthens the heart of the saint; mystical poems are called wisdom. Wisdom is a short word, a parable, with a subtle meaning that corresponds to knowledge, wisdom, philosophy, mystery, reason; science that deals with the state, appearance, and mood of an object; a useful short word on morality and truth; Obedience to Allah; harmony of mind, speech and action”[2].

F.Koprulu writes: “From the 10th century onwards, religious and mystical works were called wisdom” [3].

### THE MAIN FINDINGS AND RESULTS

The meaning of the word wisdom is interpreted in some interpretations of the Qur'an as consistency, that is, the unity of word and deed. “He gives wisdom (useful knowledge) to whomever He wills”[4][5]. “My

Lord, send among them a Messenger from among themselves, who will recite to them your verses, and teach them the Book and Wisdom (Qur'an and Hadith), and purify them”(2/129). This verse states that the prophet in question was Muhammad Mustafa. Turkish scholar E.M.Hamdi Yazir states in his commentary that the word wisdom is a word with many meanings. Wisdom in the general sense represents the name of all beautiful knowledge and useful work. He cites more than twenty meanings of the word wisdom. Wisdom is finding the right direction in word and deed; both knowledge and practice, that is, the artistic application of what one knows; knowledge and jurisprudence; the ability to comprehend the origin of all objects and phenomena in existence; The best understanding of the judgments of Allah; know by following; to create, invent, innovate (for the benefit of human beings); the orderly placement of each item in the asset; striving for beautiful and right deeds; to try to resemble the great Creator in politics as far as human power is concerned (the relationship of wisdom and authority); To have the morality of Allah (to behave); Observing the commands of Allah and obeying Him unconditionally; Obedience to Allah; wisdom is a light through which only false temptation and true status can be distinguished; draw accurate and quick conclusions; to tell the truth, the truth; the last stop of the silence and bliss of the spirits; unreasonable reference; To take the side of truth in all cases; religion and world order; laduniy ilm; all of the above.

The first scholars to study the Devonian Wisdom used the poems in it under the name of Wisdom.[7]

When discussing the application of the term “wisdom” to a particular form of poetry, the

first source of this phenomenon is “Devoni Hikmat”. The poems called “Hikmat”, “wisdom” were commented on by Ahmad Yassavi in “Devoni Hikmat”. It is not possible to draw the correct conclusion about the true meaning of “wisdom” without referring to this source. In his “Devoni Hikmat”, Ahmad Yassavi describes “Hikmat”, “wisdom” as follows:

1. It is clear from the call “Say Wisdom” that saying wisdom is a divine command, inspired by:

O’ttuz to’rtida olim bo’lub, dono bo’ldim,

«Hikmat ayt» deb, Subhon aydi, go’yo bo’ldum...

Or:

Sekkizimda sekiz yondin yo’l ochildi,

«Hikmat ayt» deb boshlarimga nur sochildi...

Thirty-four became a scholar and became wise,

“Tell me wisdom,” said Subhan, as if I was...

Or:

At eight o'clock the road opened,

“Tell me wisdom” shone on my head...

The above meaning is also meant when he says, “I have said four thousand four hundred wisdoms, the true decree.”

2. It is emphasized that the content of the Qur’an and hadith is expressed in wisdom:

Meni hikmatlarim farmoni Subhon,

O’qub bilsang hama ma’noyi Qur’on.

The decree of my wisdom Subhan,

If you know how to read, it means the Qur’an

Or:

Meni hikmatlarim koni hadisur,

Kishi bo’y eltmasa, bilgil xabisdur.

The source of my wisdom is hadith,

If a person does not obey, he is knowingly evil

3. Wisdom is a divine, universal knowledge:

Hikmat birlan ul adamdin bor ayladi,

O’n sakkiz ming qomug’ olam hayron erur.(89b.)

With wisdom he became a man,

Eighteen thousand people are amazed. (P. 89)

4. There are verses that emphasize that wisdom is the source of knowledge and wisdom, of love:

Qul Xoja Ahmad, bu hikmatni kimga aytding,

Orifmen deb xaloyiqg’a o’qub yoyding.

Slave Khoja Ahmad, to whom did you tell this wisdom,

You read it to the people as Orifmen

Or:

Oshiq bo’lub hikmat aydi qul Xoja Ahmad,

Sidqi birlan eshitganga yuz ming rahmat.

The slave Khoja Ahmad, who fell in love and said wisdom,

Thank you so much for listening

5. As the name of the poems in “Devoni Hikmat”:

Sulton Xoja Ahmad Yassaviy aydi bu hikmatni tamom,

Eshitsun deb jumla-jahon, dunyoni solib ketoram.

Sultan Khoja Ahmad Yassavi said that this wisdom is complete,

I'll leave the world, the world, to hear it.

6. There are many lines that encourage us to read, recite, and even write proverbs:

Meni hikmatlarim dono eshitsun,

Vale nasriy bitib maqsudg'a yetsun.

May my wisdom hear me wisely,

Because let the prose end and aim

7. Wisdom is a priceless word, so there are motives to encourage appreciation, not to tell the ignorant. Ahmad Yassavi praises wisdom through metaphors and expressions such as "pearl", "honey", "jewel deposit".

8. Saying wisdom has become a habit for Yassavi dervishes:

Siri birlan so'zlarlar, tilga hikmat tuzarlar,

Ishq birlan jon kezarlar, rangi sarig' darveshlar.  
(8ob)

Words with secrets, wisdom with language,

They live with love, yellow dervishes. (8op)

He also used the words "word," "point," and "inspiration" in the Devonian Wisdom, which is similar to the meaning of wisdom. In Devoni Hikmat, there are passages that indicate that wisdom is the product of inspiration. For example, "Haqdin ilhom rafiq bol", "Qirq ettimda etti yoqdin ilhom etti", "ilhom keldi, chin quloqqa oldim mano".

Thus, Ahmad Yassavi began to recite poems called wisdom. He himself called these poems Wisdom in the Devonian Wisdom. These poems of his are the result of divine inspiration, and it can be said that he is a guardian, a sage,

a lover, in a word, the subtle meaningful words, sincere feelings of a perfect man in the form of a poem. Its thematic content is wide and constitutes an enlightenment-enlightenment content. Wisdom is also a worldly knowledge, and wisdom is the etiquette of Yassavi.

The tradition of telling and writing wisdom, which began in the twelfth century, lasted until the nineteenth century. Among them, Suleyman Bagirgani, Kamal Sheikh Iqani, Shams Uzgendi, Kul Ubaydi, Khudoydod, Azim Khoja stand out from other followers in terms of size and weight.

Wise poets call their poems, written in the Yassavi style and spirit, in accordance with tradition, 'wisdom'. They acknowledge that their poems are wisdom. For example, the 16th century sage poet Ubaydi:

Hikmat ahlidek agarchi aytadur hikmat vale,

Qul Ubaydiy bor durur sharmanda o'z guftoridin[8].

Wisdom, though wise men say,

Slave Ubaydi is ashamed of his words[8].

he calls his poems wisdom. The 19th century sage poet Azim Khoja also unequivocally states that his Yassavi poems are wise:

Miskin Azim hikmat aytdi, munglug' bo'lub,

Ka'ba, Ravza firoqida qong'a to'lub.

Poor Azim was wise, he was sad,

The Ka'bah and Ravza are full of blood.

## CONCLUSION

Yassavi's followers did not mean didactic-philosophical, aphoristic poems, but "Devoni Hikmat" and poems written in imitation of it. Wisdom became a special genre of poetry in

the XII-XIX centuries. One of the current issues of our literature is to conduct research on the genre features of the so-called “wisdom” poems, which entered our classical poetry with the work of Khoja Ahmad Yassavi.

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