



KHOJA AHMAD YASAWI'S QUESTION OF THE SPIRITUAL DIVINE PERFECTION OF THE INDIVIDUAL

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Article history:	Abstract:
<p>Received: September 17th 2022 Accepted: October 17th 2022 Published: November 24th 2022</p>	<p>The article describes the spiritual-ethical, religious-philosophical content of the mystical views expressed in the wisdom of Khoja Ahmed Yassavi, and the issue of spiritual and divine perfection of a person. According to the teachings of Khoja Ahmad Yassavi, it is important to study the issues of spiritual and divine perfection of a person and to use it practically in the education of a perfect person.</p>
<p>Keywords: islam religion, tarikat, sufi heritage, Khoja Ahmad Yasawi, spiritual divine perfection, perfect human education, humanitarian ideas, rules of ethics and conduct</p>	

In the history of human civilization and thought, the way of spiritual and moral perfection is quite ancient, but its maturity level was shown in Sufism. The teachings of Sufism took root in the bosom of Islam, spread widely throughout the Muslim East, and gained fame. With the introduction of Sufism to Turkestan, it developed in accordance with local culture and values, and "Kubraviya" sects were formed in Khorezm, "Yasawiya" sects in Turkestan, and "Naqshbandiya" sects in Bukhara.

Yasawism arose in a complex socio-historical and political situation. Khoja Ahmad Yasawi lived and created in the complex historical conditions of the Middle Ages, and the emergence of the sect was not only economic factors, but also a unique sect of Sufism, which emerged as the spiritual and moral worldview of the Turkic peoples and herdsmen of that time. The roots of this sect go back to the spirit, customs, rituals and traditions of nomadic herding peoples.

The sect of Yasawiy was created as an ideological expression of socio-economic changes in the society, as an effort to find answers to life's problems, to find ways to reach maturity. Khoja Ahmad Yasawi lived and created in complex socio-historical conditions and reflected the political, historical, economic and spiritual level of his time in his wisdom. The mystic poet advises a person to look into the deepest places of his soul, to tear away the veils of deception and hypocrisy, and not to hide bad habits at all. Therefore, in his spiritual and moral teaching, the negative characteristics that hinder the spiritual and divine perfection of a person become more and more visible. Its main feature is that the Islamic religion expresses protest without violating the norms of Sharia, without distracting people from social life and work, and without starting various massacres. It is appropriate to mention 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 "not resisting evil by force", patience and acceptance of fate.

Khoja Ahmad Yasawi requires the Sufi to give up worldly lust even in "Tawba", the first status of the tariqat. In "Faqrnama": "If a Sufi wishes for the blessings of the world, he is not a Sufi, if he prays and works hard, the Sufi stands up, if trouble comes to him, he does not complain and is patient, if the Sufi is hungry and naked, he is happy and He says, "Be patient, don't be greedy, and be humble" [1].

If we analyze the content of Yasawi's "Proverbs", we can be sure that the idea in it is secularism. But this situation does not lead to the conclusion that Yasawi has completely turned away from this world and its worries. On the contrary, the question of man occupies a central place in his views. Yasawi promotes humanitarian ideas, ethics and rules of conduct in his work "Proverbs". In order to properly understand the essence of the matter, it is necessary to give a broader explanation, first of all, to think about the environment in which Khoja Ahmad Yasawi lived. At the time of Yasawi's life, some of the Turkic peoples had not yet accepted Islam and lived in a nomadic state. Although some nations accepted Islam, Islamic beliefs did not take a firm place in their minds. That is why the Yasawi sect came to the field in the form of propagation of Sufism and Islam at the same time. The English scholar J. S. Trimmingham commented on it as follows: "The sect of Yasawism has many religious, social and cultural teachings. He played an important role in the Islamization of the Turkic tribes and the introduction of Islam among the Turkic settlers" [2].

The spiritual-ethical, religious-philosophical content of the mystic views expressed in the wisdom of Khoja Ahmad Yasawi is extremely deep and rich in meaning.



Research scientists dealing with the rich legacy of the mystic note the uniqueness of the path chosen by Yasawi and emphasize that this path is a struggle to eliminate negative vices in people. Yasawi does not encourage people to completely turn away from the world, but constantly emphasizes in his wisdom that things such as luxuries, clothes, and shelter are necessary for human life. Human ignorance, malice, greed for riches, ignorance and the factors that shape them are condemned[3].

The analysis of the spiritual legacy of Khoja Ahmad Yasawi shows that he focused on the beautiful qualities of a person, in his mystical views he talks about national and universal values, expresses his opinion about worldly problems, justice, courage, generosity, help to widows and the needy. He says that it is necessary to acquire knowledge, science and profession, he exposes the immorality of some sheikhs and Sufis, the injustice, oppression and hypocrisy of the ruling classes, and calls them to be honest and fair. In this way, Yasawi strives to eliminate social conflicts, he believes that the perfection of society and man lies in the use of scientific values.

Yasawi fought for people's happiness and spiritual purity throughout his life, and through his wisdom, negative actions in humans, the cause of society's instability, and in order to regulate them, he puts the understanding of God and morality in the center of his views. His mystical views are distinguished by their richness of religious, spiritual and ethical content and meaning.

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