

A Hymn of Divine Ideas in the Wisdoms of Yassavi

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Abstract: Yassavi's wisdom serves as a source of education for thousands of people. There is no doubt that the rains of enlightenment falling through these wisdoms will continue to spread for many years to come. In this article, there is a systematic analysis and interpretation of the subtle evolutions of the human psyche, the understanding of truth and truth, the finding and loss of one's identity in the familiar path, hardships, and the processes that take place in the world of imagination.

Key words: Mysticism, divine love, "God's way", "desire of the soul", absolute body, love, lust, spiritual purification, wisdom and interpretation.

Ahmed Yassavi, a famous representative of Turkish Sufism poetry, took a deep place among the people with his purmano wisdom. His work "Devoni Hikmat" is known and liked by the people of literature all over the world.

In the wisdom of Ahmad Yassavi, the divine love and its reasons, the limits of good behavior are described with special simplicity:

I said the word, whoever it is

Grafting Johnny to the soul, connecting the rag,

Seeking out poor orphans,

I ran away from hard-hearted people.

- it is understood that friendship for people is not just to see each other, but to "join soul to soul" and enjoy theological sciences together. Winning the hearts of strangers is considered the best deed approved by Allah. Also, hard-hearted, that is, careless, selfish people can never be interlocutors for believers, and the poet avoids them. Yassavi seeks the "way of God" to get rid of the "lust" and to put an end to the debauchery that is overflowing around. If one observes carefully, Yassavi's religious and moral philosophy does not turn away from the world. It is encouraged to chase away from the heart the base world that has given birth to vices of evil, ignorance, and greed. In this sense, the poet's words cause a stir in the human heart. Judges, imams, "holy eaters", "the world is mine", greedy officials, "blackened" mullahs, mudarris, riding on the ground and eating "sweets and sweets" arouses hatred in the heart against "kiygons". Conclusions should not be drawn from these notes that "Yassavi was a poet who stood on the side of the oppressed and fought intellectually." Although he said, "Orphans are despised in this world, and strangers are neglected" or:

Do not hurt strangers on the ground,

Don't talk openly to strangers.

Don't throw stones at strangers

"There is no such thing as a foreigner in this world."

In his verses, he called on the "hard-hearted people" to show mercy and not to harm the oppressed, orphans and strangers.

Yassavi's life-giving prayers, following the path of guidance set by the Almighty God, and the idea of sheltering poor people, are compatible with our high social and political goals, such as communication with the people and ending poverty.

The central image in Yassavi's wisdom is the loving God. He recognizes God's love, that is, divine love. Poet:

Those who cry day and night for love,

They are those who girded their waists tightly.

Those who understood the secret of truth by serving

The night is dark, forbidding sleep.

In his poetic interpretations, he referred to lovers who are involved in the passion of knowing God and understanding his love. He sincerely "explains the secret of love" to these lovers. The lover given to the observation of this secret is, first of all, "the one who has reached the meaning of the truth". He wants "night and day love". There is no "ignorance of the Truth for even an hour" in him. He is firm in faith, according to him, "Confession does not speak, soul does not speak, faith speaks." Yassavi's pure faith spoke. Because Yassavi's wisdom is illuminated from within by the wisdom of religion and compassion of faith. He did not fear the wrath of God, but he looked upon the tyrants who hurt people and brought tears to the eyes of strangers as unbelievers and accused those oppressors of their own rebellious activity.

"The use of God is a near victory. Rejoice the Muslims with this good news!", "God is the most reliable deliverer", "Victory is inevitable when God's help arrives...". These are the words of the Qur'an. Piri Kamil glorified such sacred divine expressions in his wisdom with great sincerity. For Yassavi, the "Quran" was considered the chief secretary of the world. In his belief, this book is like Khaliq's "rope". Because the person who did not climb up by hanging on this rope did not doubt that he would be hanged on the rope of the oppressor, he instructed that "If the oppressor punishes, it is not God." So, even if the cruel tyrant straightens his sword at the head of the oppressed, he does not go beyond the demago "Alla"? Isn't this a withdrawal from the struggle? If the passivity towards the oppressor comes from our classics, worldview and beliefs, it is neither withdrawal nor passivity. It is said that Prophet Musa escaped from Pharaoh's people and when he was left alone, he said, "Lord, I am alone, I am sick, I am poor." At that time, a voice came to him from the unseen: "O Musa, a person like me is lonely without a friend, a person without a doctor like me is sick, a servant who is not related to me is weak and helpless."

The divine ideas of Khoja Ahmed Yassavi sound like the peak of creativity and a symbol of his true devotion to the divine world, his prayers to the loving God:

Kulhuwallah Subhanallah turn around,

Can I see you soon?

If I ache from your head to your feet,

I'm going to see your cousin.

In fact, Hazrat Yassavi's glorification of God is considered the most vivid example of Turkish classical literature.

He who remembers the truth before dawn,

The flowing age makes the mountains and deserts beautiful,

Allah says, he does not know anything else,

I left that lover forever.

Remembering the wisdom of the great Allama Ahmad Yassavi and cheering his soul, it is important to be aware of the situation of the orphans, widows, orphans, and help those in need. Allah remembers our values and brings us closer to good manners and good manners.

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