

Improving Students' Spiritual Maturity Based on the Wisdom of Ahmed Yassavi

Madrimova Yorqinoy Jumamurot qizi

Nukus State Pedagogical Institute Head of the Department of Uzbek Literature Republic of
Karakalpakstan, city of Nukus

Abstract Ahmed Yassavi's work "Devoni Hikmat" is important in literary studies as a unique example of Sufism literature. Yassavi sets the main goal of education and a number of tasks related to it in order to educate and raise a person to a perfect state. Ahmad Yassavi expressed his views to the masses through the work "Devoni Hikmat". The work "Devoni Hikmat" is a rare example of literature not only of the Turkic peoples, but also of the world. Ahmed Yassavi is a representative of religious and mystical literature.

Key words: praise, hymn, story, story, wisdom, narrative, anecdote, hint, point, verse, prediction.

Looking at the life and work of Ahmed Yassavi, we must not forget the social and literary environment in which the poet lived. Because Yassavi was loyal to Allah and had a strong faith in Islam. In the essence of the poet's wisdom, the education of a perfect person and directing his knowledge and actions to the right path is a priority. In order to understand the value of Yassavi and his followers, it is necessary to take a deep look at the views of people. These wisdoms of Yassavi talk about the creation of human beings, the blessings and superior qualities given to man are enumerated, and they are encouraged to think about them correctly. In Yassavi's order, it is recognized that the origin of man is water and earth. This can be known from the wisdom of "If you know the truth, it is clay, it will return to clay..." These verses seem to say in the Holy Qur'an: "He created you from dust, then from soft drops, then from blood, then He will bring you out (mother's womb) as a child...", "And research, we created man from clay. Then we covered it with a layer of water and put it in a safe place. Then We turned that lump into blood, then We made that lump of blood into a lump of flesh, then We turned that lump of flesh into bones, then We put flesh on those bones, and then we became a different creature. as if interpreting the verses of page 2{205}. Although the quatrains from the wisdom of Ahmad Yassavi seem to serve as the basis for the education of Yassaviya dervishes, they provide information about the lifestyles of people of that time. If you study the proverbs from this point of view, you will come across important opinions about the structure of society. The issue of the family, which is the smallest part of society, although scattered, is prominent. Those who worry and suffer for their children are accepted as acceptable people in the eyes of Allah. Although the Yasavi society is divided into Muslim and non-Muslim categories in Devoni Hikmat, there is no indication of the existence of a gap between them. For representatives of religious-mystical literature, mystic poets, including Ahmed Yassavi, wisdom has a spiritual essence. Farobi said that the cradle of wisdom is not in the minds of philosophers, but in the hearts of prophets. It is said in Surah Al-Baqara of the Qur'an: "Allah, the Beneficent Cabbage, bestows wisdom on whom He wills." He who has been given wisdom, surely he has been given

much good"1 [page 52]. In verse 12 of Surah Luqman, it is said, "Verily, We gave Luqman wisdom"2[page 126]. In this sense, Luqmani may have been an example for many mystics. It was certainly not just a dream that Yunus Emro said: "Learn the knowledge of Luqman and die for a while." In Ahmed Yassavi, wisdom is equal to the meaning of "ilmi laduni", that is, the knowledge of the unseen, to discover and express divine secrets. It can be said that the poet's desire to speak wisdom arose from a very young age as a divine and spiritual need. But in another place:

O'ttiz to'rtida olim bo'lib, dono bo'ldim,

Hikmat ayt deb subhon aydi, go'yo bo'ldim,3 { 116bet}

says that it is possible that the divine meaning and feelings turned into wisdom at the same time when his "innermost stone was filled with the light of truth". In the direction of mysticism in Turkish literature, it is possible to find cases of expressing spiritual and spiritual events experienced on the way to perfection in the form of biographies. Ahmad Yassavi also described his spiritual history in the form of a biography in "Devoni Hikmat" and showed before our eyes the spiritual experiences that occurred year after year.

In "Devoni Hikmat" the theme of the perfect person, which is considered relevant both for that time and for the present, occupies a special place. The Creator distinguished man from other creatures by his mind and thinking. Therefore, a person is responsible not only to himself, but also to other beings. Accepting this as a divine rule, Yassavi and his followers considered it their duty to treat others with humility and gentleness, regardless of their religion and belief. Recognizing this concept, they advocated that he should be a gentle and soft volunteer like soil. This depends on a person's good upbringing, more precisely, on the Yassaviya School of Enlightenment. For this, a person should not avoid any difficulties. It is necessary for him to show zeal for good education, travel abroad if necessary, gain both theoretical and practical experience and raise his spirit. Only then will he show the right path, serving not only himself, but also those around him. After the independence of our country, a number of works on the life, sect and poetry of Ahmad Yassavi have been carried out, but his contribution to the development of Turkish poetry has not yet been fully demonstrated. This is not a task to be solved only by Uzbek scientists, but scientists of Turkic-speaking nations should do it in cooperation.

We cannot say that the work of Ahmed Yassavi, the religious-mystical literature that occupies an important place in his work, has not been studied. Because we have information about the poet's work, his "Devoni Hikmat", it has been studied more or less by researchers. But we were able to learn the poet's work literally during the years of independence. The ideas of a perfect human being put forward in the poet's wisdom are of great educational value today.

The concept of a perfect person in Yassavi's teaching is a perfect person whose goal is to achieve spiritual perfection and moral advancement. Even today, selfish people who work only to enrich their material life and think only of themselves and look indifferently at the people around them, definitely need Yassavi's education. We should interpret the concept of a perfect person today without moving away from today's lifestyle and the issues that interest today's youth. For this, the importance of the Yassavi sect and the concepts of the perfect human being advanced in them is very important.

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