

## AHMED YESEVI AND GLOBAL WISDOM

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## Ahmet Yesevi ve Küresel Hikmet

### ÖZ

Küreselleşme sürecinde insanlığın sosyo-kültürel yapısı, temel değerleri, toplumsal birikimleri yıpranmakta, tahrip edilmekte ve değişmektedir. Bu süreçte ekonomi başat, teknoloji araçtır. Asıl amaç ise sosyokültürel değerlerin değiştirilmesi, kapsamlı sömürdür. Aynı zamanda nice olumlu gelişme ve ilerlemelerin sağlandığı küreselleşme sürecinde insanlar ve toplumlar özgürlük adına altında köleleştirilmekte, metalaştırılmaktadır. Ahmet Yesevi Hazretleri inancı, düşüncesi, ilkeleri ve öğretileri ile geniş bir coğrafyada, farklı dini, etnik topluluklarda etkileri olan bir inancı, yaşam tarzını "hikmet"lerle sunmuştur. Bu tesir yüzyıllarca devam etmiş, etmektedir. Yetiştirdiği müridler, alimler, öğrenciler ilimden sanata, askerlikten ticarete, siyasetten kültüre bir çok alanda başarılı olmuşlardır. Türkistan Erenleri ulaştıkları topraklarda yaşayanlar tarafından benimsenmiş, "hikmetler" içselleştirilmiştir. Küreselleşme insanı birey haline getirerek benliğini, nefisini güçlendirirken yalnızlaştırmış, özgürlük adına madde, para, haz ve zevk elinde "köle"leştirmiştir. "Yesevi Hikmet" ise insanı "şerefli kul" mertebesinde görmüştür. Yesevi Hikmet insana, Yaradan'a kul, şahsiyetli, hikmetli varlık olarak görmüştür. Yesevi Hikmet, Küresel Hikmet'tir. Asya, Avrupa, Hindistan, Türkistan, Anadolu, Ortadoğu Balkanlarda, Hıristiyan, Yahudi, Hindu, Budist, Putperest, Şaman, Zerdüş, Mecusi din mensuplarına, siyah beyaz, sarı, çekik gözlü her türlü renk, ırk ve dile dönük mesajları içeren Yesevi Hikmet, Küresel Hikmet'tir. Çağımızda insanlığın ve yeryüzünün geleceği, huzuru için Küresel Hikmet ihtiyacıdır. Bu hikmetin kaynağı ise Yesevi Hikmet'in kaynağı olacaktır.

**Anahtar Kelimeler:** Hikmet, Küreselleşme, İnsan, Varlık, Ahlak.

## Ahmed Yesevi and Global Wisdom

### ABSTRACT

In the process of globalization, the socio-cultural structure, basic values and social accumulations of humanity are being worn out, destroyed and changed. In this process, economy is dominant, technology is the tool. The main purpose is to change socio-cultural values, extensive exploitation. At the same time, people and societies are enslaved and commodified in the name of freedom in the globalization process, where many positive developments and advances have been achieved. Ahmed Yesevi, with his belief, thought, principles and teachings, presented a belief and lifestyle that had effects on different religious and ethnic communities in a wide geography with "wisdoms". This effect has continued for centuries. The mentors, scholars and students he trained were successful in many fields from science to art, from military to trade, from politics to culture. The Turkestan Saints were adopted by the inhabitants of the lands they reached, and their "wisdom" was internalized. Globalization has made people an individual, making them isolated while strengthening their ego and self, and has made them "slaves" in the hands of matter, money, pleasure and pleasure in the name of freedom. "Yesevi Wisdoms", on the other hand, saw man as an "honorable servant". Yesevi Wisdoms saw man as a servant to the Creator, as a personable and wise being. Yesevi Wisdoms are Global Wisdom. Yesevi Wisdoms, which contain messages of all kinds of colors, races and languages, to members of the religions of Asia, Europe, India, Turkestan, Anatolia, Middle East, Balkans, Christian, Jewish, Hindu, Buddhist, Pagan, Shaman, Zoroastrian, Magi, black and white, yellow, slant-eyed. In our age, Global Wisdom is a necessity for the future and peace of humanity and the earth. The source of this wisdom will be the source of Yesevi Wisdoms.

**Keywords:** Wisdom, Globalization, Human, Being, Morality.

## Introduction

Ahmed Yesevi is a well known Islamic scholar, khoja, sufi with his wisdoms. His wisdoms have spread to a wide geography through his students and hero saints. His wisdoms have changed, influenced, shaped lifestyles and social structures. Divan-ı Wisdom where wisdoms are gathered involves love, Allah (C.C.), Love of prophet (Pbuh) love, conversation, mercy, self sacrifice, geneoristy, heart on contentment, sincere determinations, measures, expressions and suggestions. Also it mentions about personal and social misconduct, thoughts and morals such as ambition, greed, love of world, cruelty, polytheism, hypocrasy, bribery. Wisdoms have been influential on states and societies for ages and this effect still continues. Wisdoms are integrity of self and word. Wisdom is ability to do everything in its proper place. His Holiness Ahmed Yesevi expressed his wisdom sincerely, with humility, as a created being, with the consciousness of servitude and being aware of his limits. The aim of the wisdoms are peace and happiness of human and humanity. Wisdoms are presented to humanity with a pure simple, sincere and powerful discourse. The wisdoms which he declared his environment spread to lots of countries in social waves, landed like rain, gave life the societies.

The wisdoms that are confirmed by scientists most of which belongs to him and become a life philosophy for the societies its reaches. Ahmed Yesevi diagnosed source of social illnesses and reflected social health and measure of treatment to the wisdoms. According to him, cruelty is source of every wrong, bad and ugly. Sultans, judges, gentlemen must stay away from cruelty and arrogance. Mercy, love, right, justice, and consciense should always be at the forefront in the state, society, family. Political, social, economic and cultural life should be based on solidarity, cohesion and sharing, away from oppression, fighting and turmoil. Therefore, faith life mind, property and generation must be secured and development of them must be a target and they must be protected. The poors, orphans, oppressed should be looked out for.

Social spheres which adopting this understanding and principles reached so wide geographies and reflected them to life. Prosperous societies and states that in peace were built with hero saints who value to humanbeing, respecting the creatures, conform to the nature with love, justice, fairness, mercy and abide by Allah (C.C.) . Wisdoms have led to positive expansions and developments on people who have different beliefs, ethnicities, cultural structures and values. Intercommunal, intercultural connections and dependencies are built with human values. The people who gone and dispersed from Turkestan spread the adopted. The wisdoms have provided a strong interaction and change. The World is in a great change, interaction and transformation in the era of globalization. After the industrialization revolution, transportation, technology and commication made it addicted at a great pace the societies, countries and cultures each other. With The Enlightenment that emrged in Europe, capitalism, materialism, and secularism covered and influenced all political, economic, social, cultural, structures and values. It has limited the areas of states, local and socio-cultural strctures with the speed and monopoly of fund, people, product and service. The power of communication, technology and developing digital networks have swept the World under the monopoly of a powerful exploitative and ruthless structure. Persecution, suffering, double standards, war, genocide, massacre, hunger, poverty have become permanent on large cominities. Other societies which become happy minority are at a high level of welfare. Human and human values, collective accumulations of humanity materialized and commercialized. The advanced technology, knowledge, science, technique, industry have become tools that focus on profit gain and exploitation in the hands of dominant powers and capital. Human, family, environment, society, state have fallen into the change, weakness and incapacity. The companies which have not soul, conscience,

compassion and feelings are dragging the world towards an uncertain, worrying and frightening future with globalization. In fact, many benefits such as interpersonal, communication, interaction, recognition, acquaintance, knowledge, technique, and experience transfer are provided in this process. Despite these developments, the erosion of values, the destruction of the environment, the corruption of generations are a painful and thought important fact. The most important source of the problem stems from the ignoring and exclusion of the country, society, religion, belief, cultural structures and values of the global dominant powers which act with an understanding other than the human centered system. They surround the world with strong capital structures and the economic structures and tools under their control, technology and digital networks, and they interfere irresponsibly, limiting the sovereignty areas of states and political structures. The World needs global wisdom with all these facts and reasons. Simple, pure, sincere, natural, conscientious, scientific, wise, humane, conscientious, moral existence and natural wisdom are an urgent need for humanity. 'The Global Wisdom' which is true self, word, deed and bow of beautiful and good is essential for the existence and future of humanity. Yesevi wisdoms are a real, important and serious example for the globalization process, as an important part of history and its wide-ranging impact.

### **1-His holiness Ahmed Yesevi and Divan-ı Wisdom**

Ahmed Yesevi was born in Sayram where close to Çimkent. He received his first education from his father, Sheik İbrahim Efendi. His father is both a sheik and a sayyid from family of our Prophet. He went to the city of Yesi (today's name Turkistan) and entered into the protection of the perfect murshid who is named Arslan Bab and benefited from it. His holiness Yesevi is Arab, however he is Piri Turkistan. He bears the nickname of the Pir of the Turkish geography (Kılıç, 2016, s. 26). He was called as Pir-i Turkistan and Hacı-i Turkistan. He has a very good knowledge of Islamic sciences, Arabic and Persian (Tayşi, 1996, s. 58). After then, he joined Yusuf Hamadani who is one of the great of scholars and mystics and he took part among his caliphs. Hereby, he completed important part of his education in Bukhara and he grew up there in every way and became a member of the Hajagan school (Hasanov, 2017, s. 50). He earned his living by carving. The wisdoms which said by him were very effective and guided them for centuries. Thousands of students trained by him Turkestan Saints, hero Saints, Khrosan Saints have spread Turkestan, Iran, Khorasan, Anatolia, Europe, the Balkans, India, Iraq, and the Middle East. They also became the founding elements of Islamic States and civilization by preaching Islam. Dervish convents have been found in lots of places. Ahmed Yesevi is exceptional person who fulfilled the services of our Prophet (Pbuh) Hacı Bektaşî Veli and Yunus Emre offered their services and Works to him (Coşan, 1996, s. 28). Sultan Sencer was admired to him. Ahmed Yesevi was respected person after his death like in his life continued. Two centuries after his death, he sees Timur's dream and tells him travel to Bukhara and he will be successful and this dream comes true. He had his tomb which is a masterpiece, built as an expression of respect and gratitude (Cebecioğlu, 1996, s. 146).

There are lots of informations about important events directly related to the life of Ahmed Yesevi in Divan-ı Wisdom. So, Divan-ı Wisdom is the most important source about his life.

It is the wisdom in Divan-ı Wisdom that carries Ahmed Yesevi to the important center of history (Coşan, 1996, s. 33). The wisdoms which is said in Turkish and in a language that people understand, has circulated from language to language in a wide geography. Divan-ı Wisdom texts have a history of approximately 900 years and they are still alive in terms of their content (Demirci, 2018, s. 106).

In the 12th century non Islamic movements against the Ahl as Sunnah were effective in Central Asia. In this period the Divan-ı Wisdom of his Holiness Ahmed Yesevi which depend on Quran and Sunnah Hacegan and follow the range of Yusuf Hemedani, based on Quran and Sunnah (Tatçı, 2018, s. 81). There are three salient features in wisdoms: It describes Islam with Quran and Sunnah and it is expressed in Turkish and there is a style which is used an actionary not reactionary, not passive but active (Tatçı, 2018, s. 84).

There were various definitions have been made on what wisdom is. 'Wisdom' means words in accordance with reason, logic, religion, science, and wisdom (Coşan, 1996, s. 31). Allah (C.C.) gave His prophet (Pbuh) the ability to recite wise hadiths. Wisdom is mention in Quran like this:

'He' (Allah) granteth wisdom to whom He pleaseth; and He to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding. (Bakara/296) It is understood that if someone is given wisdom, it means that a great good has been given. The wise Word is a great gift, a grace. The words of Ahmed Yesevi within the framework of knowledge, wisdom, reason and logic are also called wisdom (Coşan, 1996, s. 31-32). At the same time, Wisdom is mercy, justice, understanding, the opposite of wisdom is ignorance, and lack of foresight.

Quran is a wisdom. Allah has the title of Al-Hakim. The name of our Prophet is also Hakim. There are also wisdoms in the universe and creatures. The book of universe is wisdom. Man is also great wisdom.

There are verses in the Quran that mentions of wisdoms: 'Allah has sent down the Book and Wisdoms to you and also taught you what you did not know. 'Again we have certainly given Luqman wisdoms to give thanks to Allah'.

Thence, these wisdoms are some of them and your God has revealed to you.

Wisdoms have a deep meaning and this is 'fiqh'. Besides the meaning of 'law', Fiqh means 'tafakkuh', to have depth of meaning to reason. People of wisdoms must be both deeply understanding and just it. Therefore, there is an important connection between wisdom, reason and fiqh. It provides direct knowledge with wisdom, knowledge and wisdom. Law depends on wisdom. Both concepts have the same root, which means 'referee'. Every judge is not wisdom. Wisdoms have a wider meaning than judgment, wisdoms are more inclusive than philosophy. Thus, wisdoms are integrated with justice, knowledge, wisdom and fiqh (Kılıç, 2018, s. 26-34). Wisdom is the delicate scales that separate right and wrong. Wisdoms are inspired by verses and hadiths and it is easily possible to find the answer (Çetinkaya, s. 205-296). The provisions answer the 'what' and 'why' questions, wisdom clarifies the 'why' question and reasons. Divan-ı Wisdom is composed of wisdom. Judgment and wisdoms come from the same root. In fact, judgments take their source from wisdom (Kalın, 2018, s. 3). Wisdom are the means that effort to reach the truth of things. The hadith 'O God, teach me the truth of things' is remarkable. For example, 'I am the house of Wisdom, Ali is his door'; 'There are some poems that are wisdom. 'Hadith-i Sharifs are important. The conceptual framework of the word wisdom is very rich. Judgment, from its infinitive belongs to two places such as consolidation, fortification, 'consolidation, restraint', which have a connection with fortification, as well as judging, adjudicating. In addition, important concepts such as judge, referee, judge are based on wisdom.

Wisdoms have a global, universal dimension. Wisdoms can exist anywhere in the world, in every society, culture, and person. Wisdoms are the common property of all humanity. In a hadith, our

Prophet (Pbuh) states the following: 'Wisdoms are a property that a Muslim has lost; wherever he finds it, he takes it from there.' Wisdom is what guides people to the good and prevents them from the bad.

The 'Divan-ı Wisdom' which contains the wisdom of His Holiness Ahmed Yesevi is a spiritual and literary masterpiece that preserves its vitality by being passed down from generation to generation. Yesevi's ideas have reached today in the form of wisdom. The tradition of wisdom he started has continued for hundreds of years. Turks who living in the West, when compared to Mevlana, Hacı Bektaş-ı Veli, Yunus Emre or Hacı Bayram-ı Veli, they did not know Ahmet Yesevi very well. In the last period of the Ottoman Empire, one of the caliphs of Mevlana Halidi Bagdadi, Muhammed Kudsi, who was in Konya, asked Hasan Şükrü Efendi one of his students to translate it from Chagatay Turkish into Istanbul Turkish. In this way, Ottoman Intellectuals recognized the wisdom as Tercüme-i Divan-ı Wisdom Yesevi. Divan-ı Wisdom is the manifestation of living with sincerity, light (love), sincerity, merit and meaning. Divan-ı Wisdom has an intense content with the words love, affection and affection. The word love means fierce, strong, transcendent love. In Arabic, the word "asaka" comes from love, it means ivy. Like the winding feature of the ivy, it is the embrace of the heart with love, the conquest. Therefore, it is expressed that the human heart is surrounded by divine love.

His Holiness Ahmed Yesevi is a wise, mystic, murshid-i kamil, scholar, one of the greatest masters, heirs and guides of this path. Divan-ı Wisdom contains many warnings within the framework of this tradition, in its inheritance. As a matter of fact, Yesevi encourages getting rid of bad morals and acquiring good morals within the tradition of Sufism. Sufism is morality. In Divan-ı Wisdom, His Holiness Ahmet Yesevi says, 'I heard this word from the sages, here is what I said.' (Kılıç, 2018, s. 26). This is the expression of a sequence. In the development of the Islamic civilization, the words and wisdom of the wise men have a very important place in the development and reconstruction of the society. As a matter of fact, Mevlana, İbn-i Arabi Hasan Harakani, Hacı Bektaş-ı Veli, Yunus Emre have been very influential and have provided openings in the local and Global context (Kılıç, 2018, s. 29). The Interaction among people, cultures and societies, meeting at common values and points fusion has been ensured. These developments were clearly seen in the geography of Seljuk and Ottoman Civilization.

His Holiness Yesevi is an important scholar who received a strong madrasa education. He judges and questions himself in the Divan-ı Wisdom and then expresses social problems with his observations. He criticizes weaknesses such as selfishness, arrogance, indulging in worldly possessions, calculating profits/losses in religious deeds, and being sure of the afterlife. The fact that rulers and prominent people lie and persecute, and hypocrites become scholars indicates the disappearance of love and compassion, and the loss of decency, modesty and generosity. In Divan-ı Wisdom, being in love, worthy, loyal, sincerity and honesty are stated as the minimum conditions for a meaningful life (Fazlıoğlu, 2018, s. 58).

Whatever you do, do it with love,

A person without love is not a person.

Reading the essence in Divan-ı Wisdom, 'shooting the essence',

Self-consciousness is important with expressions such as 'revealing the essence', 'knowing your self', 'acting with your knowledge to your self-consciousness'. 'Essential' has a special importance in wisdoms. The essence of the person is the intention, the principle, the rule, the decision, the command

center, the essence. Death is the most talked about subject in wisdom. Life is vitality and it is continuous. The world and the afterlife are considered together (Fazlıođlu, 2018, s. 60). A life ending in death on one side is the beginning of a new life on the other. An important issue in the wisdoms is to be troubled. Trouble is the driving factor of all this pursuit. His Holiness Ahmed Yesevi said, 'A person without a problem is not a human being. Understand this! Loveless human, animal species, listen to this.' says

'Both Word and heart should not tell different things.

Let those who aspire understand the meaning of this word.'

The thing that Yesevi emphasizes most in his wisdoms is the love of the world, the worry of goods and wealth. This situation causes the balance of halal and haram to deteriorate. He expresses the weaknesses of the imams, judges and administrators, who are in the active points of the society, and gives warnings. Those who give fatwas in accordance with their interests, draw attention to the harm of justice and wisdom by reaching out to the haram, the situation of those who distance themselves from the truth and the people, and those who see the haram as halal and western right (Çetinkaya, 2018, s. 216).

According to him, the judges who are supposed to provide justice cause oppression and murder justice with the oppressors. Yesevi mentions about Muhabbetullah and the Messenger of Allah and he emphasizes compliance with Islamic rules and good morals. With devotion to the Quran and Sunnah; the protection of the strange, the poor and the orphans; It reminds us not to respect the scholars with weak deeds and the fake Sufis who are not destined to love (Gündođdu, 2018, s. 229).

In Divan-ı Wisdom, His Holiness Yesevi focuses on love, affection and compassion. A person is also afraid of the one he loves, which is a requirement and condition of a strong belief. Human love and fear go hand in hand. As a matter of fact, Hodja Ahmed Yesevi says, 'Loveless people have no faith, O friends...'. Divan-ı Wisdom shows the ways to reach the truth and truth with faith, love, love, justice and mercy. It carries people to the marifetullah with love and affection. Reaching marifetullah is the most important level of servitude. Achieving this virtue is an honor as well as a duty/mission assigned to private individuals. It is also a manifestation of man's being an asref-ul-mahlukat. In this respect, Divan-ı Wisdom is a set of duties, a treasure of virtue, and a guide. The foundation stones of great civilizations were laid in this way, with the internalization of wisdom by Khorasan and Anatolian Saints.

Divan-ı Wisdom is written in Turkish, and it explains the rules of religion in a very sincere, plain and plain language, in a way that the Turks who converted to Islam can understand.

Hodja Ahmed is the guide to the garden of ingenuity

He tells the truth, opens the heart of the heart

The sluggish weak Hodja Ahmed, mercy on his seven ancestors

He knows Persian, but speaks Turkish well. . . .

Wisdoms have been a source of inspiration and treasure not only for Turks, but also for Persian, Arab, Kurdish and many other nations.

Let those who know your Yesevi wisdoms hear

Let those who hear reach the goal

Let him take a piece of the cevahir mine

Longing for those who can't hear

In wisdoms, asceticism, purification of the soul, purification of the heart, love, tolerance, tawakkul, fakra, melame, and futuwwa are given place. In this way, Horasan and Anatolian Saints are subjected to a high level of education. Yesevi wisdoms and influence should be considered together with the Silk Road. Silk Road is on the route where different religions, languages, races, lineages, sects, cultures, societies and nations live. For the Turks, this road became the way of knowledge and wisdom besides trade. Turkistan, where the Silk Road and Spice Road intersect, has a great importance for world history and the Turkish-Islamic world (Gündoğdu, 2018, s. 227). The Alpine Saints, who flocked to Anatolia, the Caucasus and the Middle East, made Islam popular and won their hearts.

The words of Ahmed Yesevi are the manifestation of an important and holistic understanding in their wisdom. Homelessness is also migration, representation, communiqué, and sunnah. Man is valuable, his feelings and heart are precious, he should be adorned with good morals.

What a pity, how can I act in the poor,

I've been living in a foreign country in strangeness.

Making intentions for Khorasan, Damascus and Iraq,

I knew the value of being weird, that's it.

The poor who are strange in the strange

The poor who know the state of being strange

When you go to a far place with a reason

poor people who know their brothers and sisters

Earning with manual labor, serving the public for the sake of God, connecting to God, strengthening the consciousness of servitude/belonging are included in the wisdoms of Yesevi (Türer, 1996, s. 235). Not to chase after wealth and position, not to be a slave to passions and desires are mentioned in the wisdoms of Yesevi (Eraydın, 1996, s. 282). His Holiness Ahmed Yesevi seeks 'awareness'. It appeals to human beings from every angle, prompting them to think and feel. He draws attention to those who enslave people by promising freedom, who they should guide (Gündüz, 1996, s. 286-287).

## **2-Effects of Yesevi Wisdoms**

It is necessary to treat His Holiness Yesevi as the traveler, Wisdoms as the Way, and Divan as the homeland / place. In this way, His Holiness Yesevi his teachings and principles, the roadmap will be better understood. Saint Turkistan is a universal value not only for the Turkish nation but also for its wisdom/messages (Yıldız, 2016, Takriz). He presented his wisdom as a poem to all humanity, he said. The wording of his words is special; Its meaning is general and has universal characteristics (Kalm, 2018, s. 18). He has articulated the relations between God, the universe and man in a way that everyone can easily understand. It combined religious and national elements to the extent of the Quran and Sunnah. He has rooted the belief of Ahl-Sunnah by fighting against currents harmful to Islam (Yakıt, 1996, s. 65).



Ahmed Yesevi presented Wisdoms to the benefit of humanity; a spine has made an effort and struggled for the proliferation of virtuous people. Yesevi wisdoms shed light on our cultural history and our intellectual life (Şeker, 107, s. 1996). Every civilization and culture has three main texts as founder, carrier, instructive. The founding texts of the Islamic Civilization are the Quran and Hadith-i Sharifs. Carrier texts have a content that interprets them. The carrier texts re-express the founding texts and make them current and social in that culture. Divan-ı Wisdom is a carrier text in terms of Islamic civilization; in terms of Turkish culture, it is a founding text (Fazlıoğlu, 2018:54). His Holiness Ahmet Yesevi tried to root Islamic moral values and educate people socially. He called people to help the poor, to respect the rights of the servant, to avoid eating the right of orphans, to avoid oppression. He advised not to lie, not to break hearts, not to waste time with useless deeds and words, not to be hopeless, to give up on self, to think of other people, to be contented, generous, helpful, to treat everyone with compassion and to stay away from evil. His Holiness Yesevi said that scientifically and culturally, the importance of knowledge and ignorance is a bad adjective. He stated that it is necessary to show respect to the scholars, but that the scholars also fulfill the requirements of their knowledge and act. He pointed out that knowledge gives morality and virtue to its owner. Politically, he underlined that the rulers should be respected, that the rulers and scholars should ensure justice and tell the truth to the communities. His Holiness Yesevi declared that economy, humanity should benefit from the universe together (Yiğitoğlu M. Göregen M., 2018), by organizing as a society, absolute observance of the rights of the people, the establishment of a structure that will provide halal income, the prevention of haram earnings, and the meaningless of illegitimate wealth (Ersoy, 1996, s. 100-104).

Yesevi's words and approaches on scientific, cultural, social, political and economic issues reveal basic human and moral values that will be taken as an example to solve the problems and needs of the age of globalization. Yesevi Wisdoms were told, spread and adopted is a very important example and experience in their period.

### **3-Globalization and Global Wisdom**

Globalization is the name and process of the 20th and 21st centuries that changed the world. The process that started with the industrial revolution was combined with transportation, communication, technological developments and the power of capital that determines, controls and develops the economy. The movement of money, goods, people, services, and the incredible development of communication and information technology have taken states, countries, societies, companies, institutions and organizations under their captivity. Man has been taken into permanent bondage by the relative offer of freedom. Socio-cultural values and structures have evolved into a single culture with TV, media and digital channels. A human type who is hedonistic, consumerist, self-interested, individualistic, selfish, materialistic, driven to mono/single culture, living alone in crowds, is almost "produced". Beliefs and values such as family, environment, homeland, land, religion, tradition, and customs have been shaken. Belief, mind, life, generation/family and property, which are the basic values of human and society, are worn out. Not religions, states, cultural and spiritual structures, but multinational, Global companies that do not have moral concern and responsibility dominate the world. Not only people, society and values, but also the environment and the earth are being corrupted.

For the first time in history, ancient human values are faced with such a great destruction, they are weakened, people, societies and states are helpless. On the one hand, humanity has made great strides

thanks to science and technology. On the other hand, it is faced with an unprecedented conflict of values, the collapse of deep-rooted and ancient institutions, and their dysfunction. Again, for the first time in history, people from all over the world meet, know, work together, share, and transfer of knowledge, manners, culture, experience is developing and being experienced for the first time in a large and effective extent and scope.

In the 1789 French Revolution and the ongoing process, the modern world saw people under pressure, and humanist tendencies based on the idea that they were under the pressure of religion, politics and socio-cultural values became fashionable. With modernization and globalization after 1990, so-called humanity is peaceful, just, free and egalitarian, a world in brotherhood was envisioned (Eren, 2017, s. 243).

In the ongoing process, liberal capitalism dominated every aspect of life, making the minority dominant over the majority. At the beginning of the 21st century, globalization, whose roots are based on enlightenment, has surrounded the whole world with its economic, political, socio-cultural system of exploitation and oppression, has made it almost ineffective. This system has unified life, removed death from life, tried to unify values on the basis of matter-benefit-pleasure-profit and with a single world understanding. Western thought has discredited death (Fazlıoğlu, 2018, s. 61).

Materialism which is shown as a kind of 'idol' refers to matter; capitalism has led to money, and secularism has led humanity to a kind of 'worship' that has largely connected humanity to the world. In order to prevent the destruction of humanity, it is necessary to fight three great idols and destroy them. Similar idols have been destroyed in history, there are examples, there are prophets who overthrew idols and brought down pharaohs. Those who follow the path of those Prophets will be able to overthrow them. Globalization has carried human and social problems to gigantic proportions.

In order to save humanity, the leadership of masters, true scholars, guides and wisdom are needed. In the history of humanity, the duty of mastery/guidance has been undertaken by prophets, siddiqs, witnesses/martyrs and righteous. The peaceful coexistence of humanity depends on the strength and survival of basic social values.

In this respect, people need to maintain their basic and universal values with Global Wisdom, belief, 'wisdom', determination and cooperation.

First of all, it is necessary to determine, produce and maintain of Global Wisdom principles that essence and word are true, words and actions constitute integrity, on the ground of love, conscience, mercy, right, justice, fair contentment sharing for ensure the common belief and cooperation of people and societies. Duty of humanity, ensuring the balance, development and improvement of the earth by the 'Signs of Humanity' belonging to every geography, religion, language, nation and culture, such as the carriers and representatives of Yesevi Wisdom, the Turkestan Saints, Alpine Saints, and Horasan Saints. This Global responsibility is more important for the Muslim Turkish nation, which has a 'history written with wisdom'.

The problems are increasing such as inequality in income distribution, hunger, genocide, migration, war, genocide, trauma, malnutrition, living alone, divorce, inequality of opportunity, climate change, air, water, soil pollution, environmental problems, drug use, substance abuse, orphan children, occupation, invasion in the sharing of resources. Human and social problems have become unbearable in the process of globalization. The Global system is unfortunately insensitive. There is a process in which capital, economy and technology become a monopoly, politics and human rights are

left to double standards. Othering, discrimination, racism, and Islamophobia surprisingly gain ground in developed Western countries and democracies and even encourage and support them (Yiğitoğlu, 2012).

It seems that the crises, persecutions and problems experienced in the globalization process, it is seen that the world urgently needs 'Global Wisdom'.

In the process of globalization, Global Wisdom can only be compiled from the source of wise people and Sufi people and presented to humanity as a Global bundle, as it has been in history.

It will be possible that the protection and glorification of the ancient values of humanity on the ground of peace, well-being, right, justice and fairness on 'Global Wisdom' as in accordance with day's conditions and developments.

Some of the goals to be achieved with Global Wisdom, inspired by wisdoms, can be listed as follows:

The poor, the needy and orphans will be protected, oppression will be prevented, and the self-seeking ones will be reformed. The continuity of life will be based on, love and compassion will be at the top of everything. Deceit, managers, companies will respect the sages. The bribery, theft, unfair gain will be prevented. All kinds of moral and social problems that harm humanity will be identified, diagnosed and treated. Since wisdoms are the property of all humanity, it is necessary to benefit from all the wisdoms of human history and humanity. In this way, humanity must be rescued from the cogs of the Global system that are vicious, harsh, ruthless, hedonistic, self-seeking, selfish, individualistic, devoid of moral sensitivities, destroying values, violating values, and commodifying those who commercialize human beings, and lead them to peace, well-being and salvation.

#### **4-Conclusion**

The main features of the wisdoms that Ahmed Yesevi said are as follows:

Firstly, information about Turks' conversion to Islam is given within the framework of the Quran and Sunnah, in a language that the public can understand in a simple way, relevance is provided and wisdom is spread.

Secondly, wisdoms provide good moral education as well as a knowledge/school education/function. It tells bad habits and behaviors and encourages good ones.

Thirdly, the wisdoms detect social diseases and warn prominent segments of the society, including religious scholars, sufis, administrators, judges, and traders, who have wrong thoughts and deeds.

Fourth, it protects the poor, the weak, the needy and the helpless, and expresses the discourse, actions and measures that prevent oppression.

Fifth, it states love of the world, fondness for property, wealth and position are the source of sins, diseases and problems and not to fall into these diseases for the life of this world, that the real and eternal life in the hereafter is more important.

Seventh, it considers man in all its dimensions. It also considers humanity as a whole, saying that no one should be persecuted, no harm should be done even if someone is an unbeliever, and that no discrimination should be made.

Eighth, Yesevi Wisdoms have affected the lives of people living in the geography where the Spice road intersects on the Silk Road. These roads, where trade, relations, people and goods movement are

intense, have turned into a route of science, wisdom and culture together with trade. Wisdoms have become a state, morality and principle by the people who head to the Caucasus, Iraq, Khorasan, Iraq, Anatolia and the Balkans with the lines where communication and interaction.

Ninth, although the wisdoms are said specifically to certain people, they are for humanity in terms of meaning and importance. The content of the wisdom is such that it will guide every person and community in the world.

Tenth, Yesevi Wisdoms did not remain only in words, but turned into action, applied, rewarded, transformed into a work and became successful.

Eleventh, wisdoms life is continuous and this understanding is an element of balance. Philosophy of life and rules should be based on this balance. The life of this world is temporary and the life of the hereafter is eternal. The more the temporary is built on rights, justice, mercy, love, contentment and generosity, the eternal hereafter life will be won.

Twelfth, Ahmed Yesevi's strong jurisprudence/law education, knowledge and accumulation is the essence of wisdom. Discourses on thoughts, lifestyles and behaviors have been declared and reflected in life on this basis and understanding.

His Holiness Ahmed Yesevi was a wise/savvy person and a pioneer who directed human education as a perfect murshid and guided him for the principles and rules that would enable him to develop.

According to Arab linguists, human has two meanings. First of all, human is an entity that comes from familiarity/friendship, can be a friend, and can establish friendships. According to another view, it comes from nisyan, it is a being that forgets. Making friends establish friendships, reminding what they forgot ...

Who will remind people of what they forgot?

Prophets, righteous, martyrs, those who know the truth, witnesses, mystics and guides will remind people of everything. The first guides are the Prophets, then the righteous and wise. In the world, people need to reach their heart. This will be done with the help of a master, a guide. There are masters and masters of every job, who will remind them as they are the guide, this way also has guides and masters, they are people of mysticism. His Holiness Ahmed Yesevi expressed wisdoms as a mystic. His point of view to man is neither completely similar to the rationalism of the West nor the mysticism of the Far East to the realities of life, but it is in wisdom that gathers both in a reasonable place and more advanced level (Eren, 2017, s. 244).

As a result, Yesevi Wisdoms are true and real, they reflected in life as essence and word. They are principles that have been sincerely listened to and practiced by people and adopted by societies with different cultural thoughts and beliefs. His Holiness Yesevi lived as he believed, thousands of his students with the same line and belief were adorned with good morals.

The main problem of humanity, and especially of the Islamic world, is the loss of balance between 'rule and wisdom'. There is much judgment in life, but little wisdom. In the Global process, quarrels, turmoil, war, passion, conflicts of interest, oppression have taken their toll. Humanity needs the guidance, thoughts and wisdom of scholars and sages like Ahmed Yesevi more in our time. Humanity is experiencing problems related to existence, the biggest problems are seen in the moral field. A rethinking of morality has become imperative. Yesevi wisdoms have features for our age. In Yesevi

wisdoms, morality is primarily related to the inner world and peace of man. His Holiness Yesevi is a kind of spiritual doctor who treats problems and guides him to his inner peace.

He spoke of the wisdoms that led to it. Wisdoms were listened to and applied by people, accepted in large geographies and communities, and the process continued.

Ahmed Yesevi, Hacı Bektaş-ı Veli and Yunus Emre have a lots in commons. There are similarities among the words of Mevlana and the wisdoms. Those who changed the history of Muslim Turks are wise, scholars, and wise Sufis. When history is examined carefully, it will be seen that Islam has been permanent and rooted in societies that recognize Islam through the people of mysticism. The fact that Yesevi's wisdoms are integrating, unifying and developing with the acceptance of Islam in societies with different ethnic, religious and cultural structures should be taken as an example in the globalization process.

Muslims, especially Muslim Turks, with their rich past, culture, civilization and wisdom treasures, should be beneficial to humanity with Global Wisdoms which protects and develops human values and structures that are suitable for the age. This is a human responsibility. Globalization is an obligation and a responsibility, but also an opportunity.

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