



Article

Analysis of Exemplary Values of Sainly Women

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Abstract: The article explains the essence of Sufism and its importance in the spiritual development of a person. The wise saintly women mentioned in *Nasoyim ul-muhabbat* by Alisher Navoiy, as well as their religious and mystical views, are analyzed. The spiritual and educational values promoted by these wise women, such as piety, abstinence, wara', patience, asceticism, contentment, and divine love, are explained in terms of their meaning and essence. At the same time, the role and importance of the heritage of these wise women in today's spiritual development of society, youth education, and strengthening of national values are also described.

Keywords: Sufism, human perfection, wise women, piety, asceticism, wara', abstinence, worldly attachments, saintly virtues, social development.

1. Introduction

In the process of social development, human perfection, a person's spiritual image, and the development of inner psychological state have always been central topics. In different civilizations, religions, and philosophical schools, the idea of inner purification, moral growth, and striving toward spiritual maturity has been interpreted in various ways. This process is presented in its deepest and most complete form in the teaching of Sufism. Sufism is a path of purifying the self, cleansing the heart, and understanding divine truth, and it appears as a life program for spiritual and moral perfection [1].

In this process, wise women who attained spiritual and educational maturity have a special role. Through their experiences, they not only confirmed the theoretical ideas of Sufism in practice, but also became living examples of spiritual and moral perfection [2].

2. Materials and Method

In Turkic culture, the first reliable source where wise saintly women are widely recognized is the *tazkira* (biographical anthology) *Nasoyim ul-muhabbat* by the great thinker Alisher Navoiy. This work describes the special qualities, habits, spiritual states, and saintly miracles of 770 saints. The chapter devoted to women is titled "Mention of wise women who reached the rank of men" [3].

The 35 wise women listed in this *tazkira*, such as Robia Adaviya, Maryam Basriya, Rayhona Voliha, Mu'ozza Adaviya, Robia Shomiya, Tilmiza Sariy Saqatiy, Umami Muhammad, Ka'b's daughter, Fotima binti Musanno, Imra'atun Xorazmiya, Joriya Majhula, and Bibicha Munajjima, considered perfection as reaching divine love and knowing oneself, which means knowing the Creator. Such level is achieved through qualities like acceptance, gratitude, patience, contentment, humility, asceticism, and sincerity [4].

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3. Result and Discussion

People told Dhu al-Nun al-Misri (796–860) about a devout woman, Joriya Majhula, who performed much worship, lived in a ruined place. The sheikh went to that place to learn about her condition. The woman lived alone in a Christian area. Because of much worship and the discipline of hunger, her body had become weak, and the signs of sleeplessness were visible on her face and thin body. The sheikh asked why she lived in such a ruined and frightening place [5].

The wise woman said: “He (Allah) filled my heart with the subtle kindness of His wisdom and love. The longing to see Him has taken my heart so much that there is no place left in it for anything else.” Seeing the spiritual level she reached, Dhu al-Nun al-Misri described her as *hakima*, meaning one who controls her own self [6]. The sheikh then asked how such a rank could be achieved and requested her to show the right path. Joriya Majhula said: “O young man, make piety your provision, make asceticism your path, take *wara’* as your companion, and follow the way of those who live in fear (of God)” [7]. Although she was a woman, she advised men to make piety, asceticism, *wara’*, and God-fearing qualities a way of life, and she herself lived in this way.

Piety (*taqwa*) comes from the word *wiqaya*, meaning “to protect” or “to be careful,” and it refers to protecting oneself from harm. When Umar ibn al-Khattab was asked, “What is piety?”, he said that Arabs call it piety when a person walks barefoot through a thorny field and carefully avoids the thorns [8]. Sins in life are like thorns: one who is not careful gets hurt, while the one who avoids them practices piety.

Asceticism (*arabic: zuhd -turning away from something; zahid - one who practices asceticism*) means giving up worldly attachment and living with piety and worship. According to Ahmad ibn Hanbal, there are three types of asceticism:

1. Leaving forbidden actions – this is the asceticism of ordinary people;
2. Not being attached even to lawful things – this is the asceticism of the select; [9]
3. Leaving everything that distracts a servant from remembering Allah – this is the asceticism of the gnostics [10].
4. *Wara’* means caution and piety, avoiding forbidden, doubtful, and spiritually harmful things. According to al-shibli, *wara’* has three forms:
5. *Wara’* of the tongue – not using the tongue for meaningless speech, lies, gossip, or slander;
6. *Wara’* of the eyes – avoiding doubtful things and not looking at images that stir desires;
7. *Wara’* of the heart – leaving low intentions, avoiding improper actions, refraining from greed, and not fearing deprivation [11].

According to Hasan al-Basri, *wara’* has three levels: always speaking the truth, protecting oneself from the forbidden, and doing every action for the sake of Allah [12].

Wara’ is an even more delicate state than piety. It means not only avoiding sin, but also staying away from doubtful things and seeking Allah’s pleasure in everything. The word “*borgiring*” means your burden, that is, carrying constant carefulness with you, measuring every step on the enlightened path of knowing Allah. *Salik* means traveler, and *tariq* means path; it implies walking with responsibility, awareness, and sincerity. Here, the “*path of those who fear*” refers to *khawf-raja*, fear and hope in Sufi teaching, a path where the temptations of the ego and Satan are very close. For a Sufi, this means walking with fear of Allah. This fear is not ordinary anxiety; it is caution not only from sin but also from failing to be a servant worthy of Allah. Sufis describe fear and hope as two wings: fear keeps the heart alert, and hope strengthens a person by giving encouragement. In short, begin your spiritual journey toward understanding Allah with piety, enter the path with asceticism, protect the heart with *wara’*, and continue the path in a true state of fear and hope.

Mu’oza Adaviya (r.) is described as: “She was among the contemporaries of Rabia Adaviya and kept her company. For forty years she did not raise her face toward the sky.

She never ate during the day and did not sleep at night" [13]. This wise woman, close to Rabia Adaviya, lived with strong abstinence, patience, contentment, humility, and constant worship, and thus reached the high rank of sainthood.

Hafsa binti Sirin (r.t.) is described as: "She was the sister of Muhammad Sirin and equal to him in asceticism and wara'. She was a possessor of spiritual states and saintly miracles" [14]. This wise woman, related to Muhammad Sirin, reached high levels in knowledge and spiritual understanding and became known for saintly miracles. Thus, these wise women did not become attached to the temporary and deceptive attachments of this worldly life. They feared Allah, avoided sins, and constantly felt His supervision. Without excessive attachment to worldly blessings, they protected purity and turned their hearts toward Allah, even avoiding doubtful matters.

Spiritual values such as piety, asceticism, wara', abstinence, fear, hope, contentment, patience, and acceptance express a person's inner world, moral purity, and spiritual maturity. These qualities are the saintly virtues of the women mentioned in *Nasoyim ul-muhabbat*. They led them to their true purpose and raised them to the rank of Allah's close friends, considered among the highest servants after the prophets. Therefore, they are viewed not only as religious concepts but also as high moral and spiritual values guiding a person toward perfection.

Among the ascetics of Kufa, the famous scholar Sufyan al-Thawri used to visit Ummu Hasson (r.). He saw that in her house there was nothing except an old mat. He told her that if her relatives were informed, they could help and improve her condition. Ummu Hasson replied that she would not ask wealth from those who have no power and that she did not love anything that distracts from remembering God: "I do not love that a moment passes for me in which I become unaware of God and busy with something else." Sufyan cried after hearing these words [15]. This virtuous woman, who moved such a great sheikh to tears, showed deep knowledge and spiritual understanding. She lived with patience and contentment in the life and provision given by the Creator, focusing on knowing Allah, being grateful for His blessings, and seeking His pleasure.

4. Conclusion

Indeed, in today's era of globalization, what lessons can we learn from the views of saintly women and from their life examples? What example can we take, and what should our youth, especially modern girls and women, learn? First of all, they should clearly define their goals and deeply think about why and how they should live. It is important to develop qualities like those of the wise women: a strong desire for knowledge, patience, contentment, acceptance, not being attached to the material possessions of the world, disciplining the self, being ready to serve family, society, and the nation, and avoiding excessive needs.

All these are important for our girls and women, because depending on what knowledge they have and what education and upbringing they receive, they will raise well-rounded children who will be the continuation of themselves and their people, the future of their homeland, and the guardians of the national mentality. Therefore, studying, researching, and introducing to society the heritage of saintly women who have a special place in the history of Sufism and their own spiritual and educational views is an important issue today for the development of our society and for shaping the spiritual image of our people.

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