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The spiritual legacy of Yusuf Hamadani

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Abstract--This article provides a philosophical analysis of the spiritual heritage of Yusuf Hamadani, the teacher of Abdukhaliq Gijduvani, the founder of the Khojagon Sufi sect.

Keywords---knowledge, spirit, altruism, patriotism, social life, moral education.

Introduction

Yusuf Hamadani (1050 - 1142) was a scholar who built and developed a unique worldview, a system of Sufism in the spirituality of ancient Turkestan. He developed and perfected Sufism and is the mentor of Khoja Abdukhaliq Gijduvani, the founder of the Khojagan-Naqshbandi sect in Sufism.

Sheikh Yusuf Hamadani's works include "Rutbat ul Hayat", "Kashf", "Risola dar odobi tariqat", "Risola fi annal-kavna musaxharun lil-inson", "Risola dar akhlaq va munojot". His work "Rutbat ul-Hayat" is the most important both in terms of volume and content. This booklet is written as a question and answer session about different levels of human life. In answering the questions, he cites verses from the Qur'an and hadiths, and uses philosophical conclusions. The pamphlet praises Allah and His Messenger, gives names that describe the attributes of the Creator, and gives opinions on topics relevant to the general issues of philosophy. The work is expressed in the form of questions and answers. "Who is alive and what is life? to the question: Explains that "alive" is a peaceful person, and "living" is peace and tranquility, as well as the difference between comfort and serenity. He who is comforted by the ornaments of the world is deceived. Because the world is at peace with possessions, and an occupied person is no different from animals and insects. One has to constantly think.

The crown of knowledge, wisdom, and understanding must be pondered among all creatures as to why it is "placed on his head", "why the inscription of prayer and servitude is inscribed on his forehead", "why his name is made famous in the heavens and on earth by friendship and love". Man is honored by his intellect and mind. Man should be ashamed to equate himself with mammals, animals and insects. Because they are only given to nafs. "Those animals should be ashamed and embarrassed to rest with things they enjoy. The nafs, which is the bearer of the human body and the beast that carries out the affairs of the body, must

guard against the excesses of needs and desires, such as eating, drinking and dressing, and building a family, and must not regard them as its source and basis of pleasure”.¹

The person must act according to the current situation and need. It is necessary to eat and drink according to one’s needs, to make a living, and to build a family, without overdoing the accumulation of worldly possessions. There will be a norm and a limit to necessity. “He is absolute and infinite”². The happiness of a believer is in remembrance of Allah. There are two ways to find pleasure and rest. The first is the pleasure that comes easily from the grace of Allah, in which man “ascends from the depths of the world to the heavens of the world of religion”, but it is said to be a rare phenomenon, “the rare have no judgment”. The second is through riyazat, i.e. hardships. This is the way of taxes³.

From the Holy Source: Giving a pure life to every good deed done by a man or a woman, it is said that they are rewarded with more beautiful rewards than their deeds, that an open-minded person can see the property of the Shari’ah, and that the Shari’ah is the lord of the nafs and the universe.

Because people are different in satisfying their nafs, the question of whether they can attain the truth of nafs is said to be not contrary to Islamic truths when eating, drinking, dressing, marrying and making a living are at the level of necessity. The fact that “the body is a beast entrusted by the religion and a bearer of the duties of the Shari’ah” means that the improvement of the body, which fulfills the rules of the Shari’ah and the rules of the religion, is obedience to the Truth. It is necessary to combine Islamic practice with the idea that a person should stay away from useless things, that he is a good Muslim. That is, fasting and contemplation, etiquette and contemplation.

To the question, “Is faith and Islam one thing?” to purify the heart of the murid, to be friends with the guardians, It is said that the root of the word “Islam” is “surrender” and the root of the word “faith” is “amn” (peace and tranquility). Islam is the fulfillment of the five fards, that is, the utterance of the word, prayer, zakat, fasting, pilgrimage, and faith: It is to believe in Allah, the angels, the books, the prophets, the resurrection after death, and destiny. The body works and lives for Islam, while the heart works and lives for faith.

To the question, “Is the heart formed by the zeal of the body in contemplation and inner observation, or is it a gift of the Truth?” dhikr and being by the grace of Allah, when they talk about a person, it is said that he is alive with Islam and living by faith. Therefore, there is a difference between these inwardly and outwardly.

“Dhikr, the foundation of the House of Islamic Life, has been conquered. But whether the eyes of the mind and the heart, which are the foundations of the

¹ Хожа Юсуф Ҳамадоний. Ҳаёт мезони, Одоб тарикат, Коинот ва инсон ҳақида. Тошкент. 2018, .23-бет.

² Ўша ерда. 24-бет.

³ Ўша ерда. 27-бет.

building of faith, have been conquered”⁴, Hamadani said: the conquered aspect of the discovery is that the thought is about creatures, no matter how far they travel. The words of the Prophet (peace and blessings of Allaah be upon him) are: “Think about creatures, but don’t think about the Creator”⁵. When it comes to discovering the Rububiyah, when one thinks about the quantity of things, the oneness of the Truth becomes clear.

When he thinks about the nature of things, he begins to realize that Allah is indescribable. When one thinks about the cause of things, it is said that the Creator is far from matter, body and ore, and when one observes its essence, it becomes clear that the Creator is pure from time and space. Then we think about anger, and when we are angry, we think that the one who controls himself is strong, that he should “live with charity”, that the place of charity is the soul, that it is the mine of loving friendship.

“Which remembrance is better than thought, which thought is better than remembrance?” to the question it is said that dhikr is superior to thought, it softens the heart, enlightens the mind, and is the key to the heart’s thinking. Just as the place of Islamic care and healing is the body, the place of faith and healing is the tongue, so the place of worship and care of charity is the mystery and the soul.

The Spirit is the abode of the expression “as if you saw Him”. And the mystery is the place of the expression “He sees you”. The difference between the heart and the mystery is that the soul is changeable and travels in different worlds. The secret is that the servant is under the control of Allah wherever he is. The difference between the mystery and the soul is that the soul is in the sight of Allah, Hamadani likens these spiritual levels to almonds or walnuts. They have bark, core and fat. The fat is in the core.

Even if the sharpest people in the world gather, they will not be able to see the core hidden in the shell. You have to bite the bark to see. In the world of religion, the skin is the words and deeds of the body. The essence is the contemplation of the soul. The presence of the fat mystery is the attainment of divinity. The soul is full of oil lamp. Then the thought goes on to say that the soul is the work of the Creator alone, that man’s creation, thoughts about the soul, body, tongue, spirit and secrets were the same in the first creation of man, and then different as mines and other creatures.

Comparing Mother Nature with human nature, she comes to the conclusion that someone has a calm nature, a conversation that opens the mind, a munis on the outside, a heart on the inside, a maham on the wounds. Others are beautiful in appearance, ugly in appearance, rude, and ugly. It also ends with the idea that many other human souls should be friends with each other at all times, that all living things on earth have a transient nature.

In conclusion, the treatise “Rutbat ul-Hayat” emphasizes that man is the greatest creation, and focuses on the qualities, signs and levels of “humanity” and

⁴ Ўша ерда. 48-бет.

⁵ Ўша ерда.

“animalism” in him. As a first condition, it encourages the conquest of the nafs and the struggle with it. Concepts such as honest and impure, material and spiritual, world and the hereafter, low and high, are analyzed and the causes and consequences are expressed. Dividing human life into living by faith, Islam, and charity, showing the basis and level of each stage, is said to be the highest level of living by charity. The differences and subtleties between the terms dhikr and thought, soul and body, mystery, heart and soul are also widely interpreted. In general, the booklet discusses issues such as self-awareness, morality, inner self-correction, access to the possibilities of the soul, enlightenment and perfection.

Yusuf Hamadoni’s next work, “Odobī Tariqat”, is a source of teachings on follower ethics. This pamphlet states that a murid who does not enjoy a teacher’s conversation should read eight pages (sixteen pages) of the words “friends of God” to the student, which will revitalize the murid, so that the follower will determine his order and direction on the following four grounds:

The first principle is that one should eat, drink, and dress according to one’s needs, and not according to one’s worldly desires. If a person eats only once a day and is not satisfied, but does not base his life on hunger, he may become exhausted. As long as the nafs does not adapt to hardships, the devil will not turn away from it, and spiritual situations will not be achieved unless the imagination of the world disappears.

Another form of Riyazat is uzlat, which also has a number of conditions.

Privacy is one of the blessed foundations of the sect, and one of its consequences is the protection of the heart and mind. That is, the protection of the heart from all kinds of vices and the keeping of the mind in a sound mind can be done only in solitude.

Another type of Riyazah is sleep less. Too much sleep wastes life, loses productivity and enthusiasm. Here are the thoughts of Imam al-Ghazali: « A person should not sleep more than eight hours a day. Otherwise, a person will have lost a third of his life». ⁶ It is common in our lives to waste a third of a dear life. If eating and sleeping are in order, the damage will be less. They have many levels of conditions. The first is that the murid should open his stomach and eat when he feels the need, with ablutions and with his relatives, politely, according to the sunnah, he should say “bismillah” and give thanks for the blessing, not someone’s bite.

To follow the etiquette of sleep, to perform ablutions, to recite prayers, to say salawat, to recite dhikr, when he wakes up, first, he should remember God, second, he should perform ablution, third, he should strive to pray.

The second principle is the honesty of the bite, because the light does not create light in the heart due to the dirty bite, to be in clean clothes, everyone has to do three things right: tunic, bite, and mask, it is said that all one’s deeds will

⁶ Хожа Юсуф Ҳамадоний. Одобӣ тариқат. Таржимонлар: С. Сайфуллоҳ, Н. Ҳасан. “Mavoraunnahr”? 2018/102 ,бет.

prosper, that one will stay away from the filthy and the wicked, and that one will stay away from the conversations of those who are on the wrong path.

The third basis is in attempt, and in attempt against internal enemies such as the nafs, it is a struggle. It becomes a snare to the way of the will and will of the slave, the devil encourages sinful deeds. In attempt, it encourages struggle, that is, it purifies the heart.

Examples of this are given by the sultan of the unlighted, Boyazid Bistomi. Qurb means to attain the status of closeness to Allah, prophecy is to attain the bounty of the Truth, Qurb means to attain the status of closeness to Allah, prophecy is to attain the bounty of the Truth, discovering the mysteries and manifestations of their rays - all of this is accomplished through opposition to lust. In short, the world is the veil of the Hereafter, the devil is the veil of the Shari'ah, and man's existence is the veil of truth. When a person seeks to satisfy worldly desires and breaks his nafs, the manifestation of observing the nature and attributes of Allah is manifested.

The ideas that arise in the human heart are of four kinds: the satanic temptation, the deceit of the self, the consolation with the love of the world, and the gift that comes from the angel by the command of Allah. These feelings can only be known through the light of the heart and the distinction between them can be distinguished.

The fourth principle is dhikr, which does not reveal the path of truth until it is mentioned, and the opinion of Hajj Abu Ali Daqqaq is quoted: «Dhikr is the bracelet of the governor»⁷. It is said that those who are in the status of dhikr will reach the level of guardianship, those who are far away will be deprived of it, and true dhikr will be with the heart.

All the ideas of Yusuf Hamadoni mentioned here have been developed and continued in the spiritual heritage of Abdukhaliq Gijduvani and are reflected in his thoughts on the etiquette of the sect. In general, in the "Etiquette of the sect" the purity of heart, training of the soul, the duties of remembrance, relations with the sheikh and other topics of each murid who entered the leech path are briefly and thoroughly described, and Abdukholik Gijduvani later continued in the etiquette of the Khojagony sect.

The next work of the great scholar Sheikh al-Islam Abu Ya'qub Yusuf ibn Ayyub al-Hamadani is The Treatise on "Man and the Universe". In this work, he expressed his views on ontology, that is, existence, one of the main themes of philosophy. From the very beginning of the pamphlet, He praises the Creator, emphasizing that "created his creation to show his weakness and need", "everything is interconnected and self-sufficient without the need for anything," meaning that everything is dialectically interconnected. All opinions are based on the Qur'an and the hadith.

⁷ Ўша ерда .107-бет.

The child of man is told that He has voluntarily subjugated everything in the heavens and the earth, that the universe is under man's control, and that it is made available to him for service, but on the other hand, people are slaves of the universe, that is, they need the universe.

The dignity and superiority of the universe is obvious. Being is useful to man because he uses it and at the same time is a "sayyid-khoja" on the one hand. The weakness of the universe is due to man's need, and the advantage is that he can live because of the universe and its service"⁸. The Lordship of the Creator is that we use the world with our eyes to enjoy, our ears to enjoy, our mouths to taste, our noses to enjoy, so we use the world and the universe with all our parts to continue life.

We spiritually obey the command of the universe, because the universe is food, we eat it, digest it in ourselves, use the universe as a drink, clothing, shelter, and sometimes man is both its repairman and sometimes its spoiler, sometimes its destroyer. The universe is heat and cold, the universe is light and fire. Uses in moderation depending on human needs.

The universe is water and earth, the universe is air and wind, the universe is marriage and marriage, the universe is to be with people, to mingle with people. The universe is sleep and wakefulness, which are beneficial when in proportion to the development of the body and the renewal and purification of human nature. The universe is eating, drinking, hearing, smelling, speaking, working, moving, and stopping.

The universe is meditation in contemplation and inner work. It is an in-depth look at outward issues. It is also the most useful, appropriate, taste and timeless, as long as it enhances the strength and nature of man. But if this deep understanding transcends (exceeds) the limits of human structure and exceeds the tolerance of nature, it destroys man's sensitivity and vigilance, destroys his intellect. The universe is a will and a desire. The pamphlet states that the use of all this at the level of the norm, that what is in excess of the norm can become contrary to itself and harm a person, and that the human mind and heart must act in accordance with discourse and intuitive knowledge.

In general, Yusuf Hamadoni's book "Man and the Universe" shows the attitude of man to existence, his high place among all creatures, everyone's knowledge of the rules of use of things created in the universe, their effective use and levels and ways. The pamphlet also focuses on the rational use of Mother Nature and the preservation of the environment, along with human efforts to strive for perfection.

In short, Abdulkhaliq Gijduvani's respect and love for his teacher Yusuf Hamadoni was boundless. Hamadani was a disciple of the great sheikhs of his time, and he fasted for many days and months. He traveled to the holy cities, wore a garment made of woolen cloth, practiced the art of weaving, and did charity, helping the

⁸ Юсуф Ҳамадоний. Рисола (фи аннал-кавна мусаххарун лил-ин- сон). Истанбул, Купрули кутубхонаси, Ф.А.Пошо, № 853. 209а-212б.

needy and the weak. He also encouraged his disciples to always live up to their human qualities, such as living by their own labor and not giving in to wealth.

“People who love nature sometimes eat birds. Lazy, they hated those who commanded their work to people. Students were called to seek knowledge. Respect for all nationalities: who talked to Turks, Arabs, Tajiks, slaves”²⁰. He explained to them his filthy, honest manners. He was kind to them.

He divided people into five:

1. Believers are pious people.
2. The disbelievers are the disbelievers of the Shari’ah.
3. Apostates are people who do not keep their word.
4. Sinners are those who have committed small and great sins.
5. The polytheists are skeptics.

Through this information given about master and disciple, he expressed his boundless respect and devotion to the man. His love of knowledge, devotion to the mashayiks, observance of religious obligations, calling people to the path of truth, simplicity of breastfeeding, respect for the profession, living by their own labor, helping the well-to-do, the poor, widows, strangers, the sick, families with many children, lack of taste, polite. Moreover,

- to be awake with each breath;
- walk towards every step;
- travel around the country;
- It is said that they demand to be alone in the meeting.

That his master would not tolerate even evil to any murderer, that he would teach the younger generation and to praise universal moral qualities such as kindness, generosity, patriotism, courage, diligence, and humanity, emphasizing that they pay attention to cleanliness, love nature, and cherish every plant.

In the Age of Yusuf Hamadoni, Abdukholiq Gijduvani described his teacher as “inspiring” “Pen of guidance”, “Merciful Lord”, “Head of the Governor’s Office”, “Dome of Guidance”, “Murshid of Hamadan”, “Sheikh of Sheikhs”, “Traveler of the sect”, “Diver of the sea of truth”, “Lord of the prophets”, “Discovering the secrets of the unseen”, “Dear sheikh”, “pure sheikh”, and “great sheikh”. This is an example of the fact that he played a significant role in the formation of the worldview and the development of the sect as the founder of the Khojagon-Naqshbandi sect.

²⁰ Хўжа Абдухолик Ғиждувоний. Мақсад ас-солиқин. Б. 13.

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