

KHOJA YUSUF HAMADANI IN THE MEMORY OF HIS CONTEMPORARIES AND FOLLOWERS

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Abstract:

In this article, we attempted to evaluate the genius of Khoja Yusuf Hamadoni, a prominent representative of the Sufi world, based on the tazkiras, manoqibs, memoirs, and maqams written by his contemporaries, disciples, and followers.

Keywords: Movarounnahr, Khorasan, Khojagon, Yassaviya, universe, mystical school, halal, haram, materiality, spirituality, world, afterlife, baseness, elevation.

Introduction

Studying the life and spiritual heritage of great personalities not only allows people living today to become acquainted with their scientific, historical, artistic-literary, spiritual-moral views, but also opens the way to a sense of peace, friendship, brotherhood, mutual respect and support, and other universal human values expressed in these works. Today's generation, the peoples of the region, relying on the humanistic ideas and invaluable values of their ancestors, together build their present and future, support each other in difficult times, and protect each other from various dangers, aggression, and threats that may arise in modern times. This, in turn, serves as the basis for establishing lasting peace and stability not only in this vast space but throughout the world.

Literature Analysis and Methodology

In the preparation of this research work, the works of Fariduddin Attar "Tazkirat ul-avliyo", Abduhalik Gijduvani "Maqomoti Yusuf Hamadoni", Abdurakhman Jami "Nafohat ul uns," Davlatshah Samarkandi (1435-1495) "Tazkirat ush-shuaro," Alisher Navoi "Nasoyim ul-muhabbat," Davlatshah Samarkandi "Tazkirat ush-shuaro," Fakhriddin Ali Safi "Rashahot ayn ul-hayot" were used. Also, the scientific works of Sufism scholars such as M. Khayrullayev, N. Komilov, M. Riyohiy, N. Navruzova, I. Ergashev, M. Hasaniy, who conducted research on the life, teachings, and philosophical views of Yusuf Hamadoni, were analyzed.

Discussion and Results

In his time, Yusuf Hamadani was known as shaykhush shuyukh - the sheikh of the sheikhs, olimi rabboniy - the scholar of divine sciences, qutbi asr - the defender of his era, sohibkaromat avliyo - a saint famous for his miracles, a person of high status - a spiritual perfection, piri murshid - a guide, that is, a spiritual guide who educates a person who can rise to the level of the right to teach others, allomai zamon - a scholar of his time.¹

In the sources, the full name of Yusuf Hamadani is given as follows: Imam Abu Yaqub Yusuf ibn Ayyub ibn Yusuf Ibn Husayn ibn Wahra Buzanjirdi Hamadani.



In Davlatshah Samarkandi's (1435-1495) anthology "Tazkirat ush-shuaro," where San'ani's biography is given, Hamadani's name is mistakenly given as Abu Yusuf. This error is repeated in subsequent anthologies and is also applied to the work of some researchers.

The earliest and most reliable information about Yusuf Hamadani is found in Abdulkarim as-Sam'ani's (1113-1167) work "Kitab ul-ansob." Sam'ani personally met with the great sheikh in his khanqah in Merv, had long conversations with him, and even wrote down more than twenty hadiths from his words. Fakhruddin ibn Asakir (1105-1176) was also born in 531 AH (AD). He writes that in 1136 he enjoyed the conversation of Hamadani in Merv.ⁱⁱ

In "Nafahat ul-uns," Abdurahman Jami (1414-1492) writes: "The kunya is Abu Ya'qub. He was a scholar, a mystic, a possessor of states, a possessor of great gifts, miracles, and statuses. In his youth, he went to Baghdad and attended the gatherings of Sheikh Abu Ishaq Shirazi. His affairs progressed. He surpassed his peers in fiqh and other sciences, particularly in ilmi nazar. Despite his young age, Sheikh Abu Ishaq showed respect to his other students. He learned the science of hadith from many scholars in Baghdad, Isfahan, and Samarkand".ⁱⁱⁱ

Fariduddin Attar (1145-1230) mentions Yusuf Hamadani twice in "Tazkirat ul-Awliya." For the first time -..." They asked Yusuf Hamadani:

- As days passed, this group's (people of knowledge. S.B.), what will we do then?

The Imam said:

- it is necessary to assign reading eight pages of words from this category every day. This is precisely what is obligatory upon the people of heedlessness!".^{iv}

The second time, speaking about Mansur Hallaj, he writes: "However, Abdullah Hafif, Sheikh Shibli, Abulqasim, Junayd Baghdadi, Sheikh Abu Said, Abulkhair, Abu Ali Formadi, Sheikh Yusuf Hamadani were impressed by his work and accepted it".^{v vi}

In "Ilohiynoma," Attar portrays Hamadani as a wise man who spoke about the secrets of love between Yusuf and Zulayho:

Hamadani Yusuf, candle of the heart,

Having told a story, that's what the word said.^{vii}

Sheikh Yusuf Hamadani played a worthy role in enriching the spiritual world of the great thinker Fariduddin Attar. Therefore, in his works "Mantiq ut-tayr" and "Ilohiynoma," he devoted special attention to the teachings of Yusuf Hamadani.^{viii}

It should be especially noted that in Fariduddin Attar's "Tazkirat ul-avliyo," among the great Sufis who lived at that time was Imam Muhammad Ghazali (d. 505 AH/1112 CE), Ahmad Ghazali (d. 520 AH/1126), Ayn al-Quzat (d. 525 AH. /1131), Ahmad Jami Jondapil (d. 536 AH. /1142y.) are not mentioned. This fact testifies to the greatness of Khoja Yusuf's personality and his high prestige during Attar's lifetime.

In addition, many Sufis, based on each other, wrote information about Yusuf Hamadani at different levels, but in most cases repeated, similar to each other. In particular, Abul Abbas Muhammad Talib's "Matlab ul-tolibin" ("The Purpose of the Seekers"), Nasiruddin Hanafi's "Tuhfat ut-zoirin" ("Gift to the Pilgrims"), Muhammad Doroshukuh's "Safinat ul-avliyo" ("The Ship of the Saints"), Mavlavi Ghulam Sarvar's "Khazinat ul-asfiyo" ("Treasury of Pure People"), Sayyid Ahmad Vasli Samarkandi's "Nazm us-silsila," Majid ud-din Baghdadi's "Tazkirat ul-barra", Najm Razi's "Mirsad ul-ibad" illuminate some aspects of Hamadani's life and work.

Abduxoliq Gijduvoni presents Hamadani's genealogy as follows: Abu Yusuf ibn Ya'qub ibn





Abduvohid ibn Abduvosit ibn Kozim ibn Boqir ibn Muhammad ibn Ismoil ibn Abu Hanifa ibn No'mon ibn Sobit ibn Marnon ibn Rind ibn Hurmuz ibn Parviz ibn Dorob ibn Kisro ibn Darnush ibn Askiyush ibn Nudor ibn Manuchehr ibn Eraj ibn Faridun ibn Hasm ibn Jamshid ibn Bazd ibn Tahmos ibn Hushang ibn Sherxon ibn Hasb ibn Shom ibn Ahnavis ibn Tahmurs ibn Shis ibn Odam (peace be upon him).^{ix}

In 458 (1066) or 459 (1067), Khoja Yusuf, aged 18-19, left the village of Buzanjird for the purpose of education and went to Baghdad, which was the center of the caliphate and Islamic culture at that time, where he joined a scientific meeting organized by the famous Shafi'i theologian, teacher and head of the "Nizamiya" madrasah Abu Ishaq Shirazi (died 476/1084), studied jurisprudence from him, surpassed all his peers in the sciences of hadith, tafsir, and nazar, and rose to the level of a leading scholar of his time. Fakhruddin Ali Safi (1463-1503) explains this part of Hamadani's life as follows: "Sheikh Yusuf Hamadani was eighteen years old when he went to Baghdad and studied jurisprudence under Abu Ishaq the jurist and reached the level of perfection in his knowledge".^x

Regarding this, Alisher Navoi says in his work "Nasoyim ul-muhabbat": "In the beginning, he went to Baghdad and served in the assembly of Sheikh Abu Ishaq Shirazi, and his position was high, and he became knowledgeable to his elder in the science of fiqh and other sciences, particularly in the science of gazing, and Sheikh Abu Ishaq would present him to many high-ranking companions when he was young, and he studied hadith from many scholars in Baghdad, Isfahan, and Samarkand".^{xi}

Later, Hamadaniy also taught and led at the "Nizomiya" madrasa for some time.

There is no precise information about how many years Hamadani studied in Baghdad and when he left it. However, according to some sources, Hamadani studied the science of hadith from the leading hadith scholars of his time in Iraq, Khorasan, Isfahan, Samarkand, and Bukhara. In "Nafahat ul uns," Jami writes about this:... "then he abandoned everything and chose the path of worship, asceticism, and struggle".^{xii}

Muhammad Amin Riyahi, addressing the issue of Hamadani's ideological position, especially emphasizes the words of Khoja Muhammad Parsa (1348-1420) in "Fasl ul-khitab": "he supported the teachings of the great Imam Abu Hanifa".^{xiii} Scholar Khoja Muhammad Porso made such a statement as if to dispel any doubts about Hamadani being a student of the prominent Shafi'i theologian Abu Ishaq Shirazi and being born in the western province of Iran where Shafi'i followers live. If we consider Muhammad Parsa's statements to be correct, then it can be assumed that Khoja Yusuf left his place of residence for this very reason and moved to Herat and Merv, where mainly the Hanafi school of thought resided.

Fakhruddin Ali Safi, referring specifically to Khoja Muhammad Parsa, writes: "And he was of the school of Abu Hanifa (may Allah have mercy on him) and studied in Isfahan and Bukhara".^{xiv}

Conclusion

The general conclusion is that Khoja Yusuf Hamadani was a great Sufi scholar who lived in the 11th-12th centuries and left behind an incomparable spiritual heritage. Today, his works such as "Rutbat ul-hayot," "Risola fi annal-kavna musaxxarun lil-inson," "Risola dar axloq va munojot" are published in Uzbek and are warmly received not only by researchers but also by representatives of various fields who are devoted to Sufism. Yusuf Hamadani educated four great



caliphs - Khoja Abdullah Barki, Khoja Hasan Andaki, Khoja Ahmad Yassavi, and Khoja Abdulkhaliq Gijduvani - and made a great contribution to the development of Islam and Sufism in Mawarannahr. At the same time, it should be especially noted that the Sheikh laid the foundation stone for the Khojagon and Naqshbandi orders.

The life path, teachings, and works of Khoja Yusuf Hamadani are of great importance in educating young people on the basis of the ideas of diligence, humanism, generosity, tolerance, and honesty, in forming a spirit of deep respect for man and nature, and in strengthening their spiritual immunity against various heresies, harmful trends, and alien ideas.

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