



## Yusuf Khamadoni's social and moral views

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**Annotation:** In the article, the great thinker Fariduddin Attar (1145-1221) wrote in the works "Mantik ut-tayr" and "Ilokhinoma" about the founder of Khojagon doctrine, Abdulkhalik Gijdivani, and Yusuf Khdmadoni (1048, Buzanjird village of Khdmadon - 1141, Marv Turkmenistan), the teacher of Ahmad Yassavis, who founded the Yassaviya sect. ideas are philosophically analyzed.

**Keywords:** Attar, "Mantik ut-tayr", Yusuf Khadmadani, request, rejection, "Ilokhynama" love, understanding, mysticism, perfection.

In order to create the foundations of the Third Renaissance in New Uzbekistan, it is necessary to form a new way of thinking and instill a strong spirituality. For this, studying and promoting the life and legacy of the perfect people who are the stars of our spirituality will give good results. Studying and philosophical analysis of the spiritual heritage of Fariduddin Attar and Yusuf Khamadani, who were the pillars of our spirituality, is very important in the implementation of this task.

Literature analysis and methodology. In the 9th-11th centuries, Central Asia experienced a period of cultural upsurge - Renaissance, and made great progress in the creation of new cultural values in the entire Muslim East and in the world. One of the most important aspects of this universal process is that secular and religious sciences developed equally, spiritually complemented and enriched each other. In addition to such sciences as mathematics, astronomy, chemistry, medicine, medicine, history, linguistics, and philosophy, religious and theological sciences such as kalam, fiqh, and tafsir also developed. During this period, Sufism was formed in Central Asia and developed rapidly. Sufism created new trends both as a religious science and as a belief. The Khojagon-Nakdpbandiya, Yassaviya, Kubraviya sects were formed in Central Asia and spread and developed to other Muslim countries.

Researching Yusuf Hamadoni's spiritual heritage allows us to discover new aspects in the work of this blessed person. The ideas of Yusuf Khamadoni, the teacher of Abdulkhalik Gijdivani and Ahmad Yassavi, who created his famous mystical school in Bukhara, have not been studied separately. We aim to analyze this issue as much as possible in this article.

In the years of independence, special attention was paid to the teachings of Abdulkhalik



Gijduvani, known as Khojai Jahan, the teacher of the Khojagonlar school, who is the foundation of Jahanshumul Naqshbandiyya teaching, and Yusuf Khamadoni, the teacher of Turkestan Sheikhl Mashoyikh Ahmed Yassavis, the founder of the Yassawiya path, which is widespread in the East. The authorities of Abdulkhaliq Ghijduvani about this blessed person, the treatises "Rutbatul Hayot", "Etiquette", "Treatise on Man and the Universe" written by them were translated into Uzbek by the efforts of Saifuddin Saifullah and Nadir Khan Hassan [1:78- 87]. A monograph was published, dedicated to Yusuf Hamadoni's Etti Pir teacher. [8:140]. Also, in the monograph dedicated to Abdulkhaliq Gijduvani, information was given about Yusuf Khamadoni under the name "Acknowledgment of the Teacher" [9:72-77]. Young scientists Nunnunova Gulzoda [10:62-65, 11,12:1283-87] and Barnoev Sanjar [2,3:390-394] analyzed Yusuf Khamadoni's life and spiritual heritage from a philosophical point of view. But the ideas of Fariduddin Attar about Yusuf Hamadani have not yet been covered in these books and articles.

Discussion and results. Yusuf Hamadani, also known as Yusuf Hamadani, was an important figure in Islamic spirituality and mysticism in the 12th century. He played a decisive role in the development of Sufism, especially in the Central Asian region. Although his contributions are often overshadowed by those of his more famous students, Abdulkhaliq Gijduvani and Ahmed Yassavi, studying Yusuf Hamadani's spiritual legacy can provide truly valuable insights and open new avenues of understanding.

Yusuf Hamadani was from Hamadan, present-day Iran, and later moved to Bukhara, a vibrant center of intellectual and cultural activity at the time. It was in Bukhara that he established his famous Sufism school and attracted many students and followers.

Although research on Yusuf Hamadani himself is relatively limited, his teachings and ideas can be learned from the works and writings of his students and later Sufi scholars. It is important to approach this research with the understanding that historical records of spiritual figures of the time may be incomplete or open to interpretation.

By studying Yusuf Hamadoni's spiritual heritage separately, one can pay attention to his unique worldview and observations, independent of his famous students. This approach helps to unravel particular elements of his teaching, illuminates his spiritual practices, and helps us to gain a deeper understanding of his spiritual lineage.

To start the research, it would be appropriate to study the writings and teachings of Abdulkhaliq Gijduvani and Ahmad Yassavi. Their works often contain references to their teacher Yusuf Hamadoni and his influence on his spiritual maturity. Furthermore, examining the broader historical and cultural



context of Bukhara during that period can provide valuable insights into the intellectual environment that fostered the growth of Yusuf Hamadani's school of Sufism.

Additionally, engagement with scholarly literature on Sufism, Central Asian spirituality, and the history of Sufism in the Islamic world can provide a broader context for understanding Yusuf Hamadani's contributions. Search for scholarly articles, books, and scholarly articles exploring Sufi thought and practice in the region during the 12th century.

Finally, contacting experts or scholars who specialize in Islamic mysticism or Central Asian spirituality can be very helpful. They can provide guidance, offer additional resources, or share their thoughts about Yusuf Hamadani and his spiritual legacy.

Remember that studying Yusuf Hamadani's spiritual legacy requires an open and receptive mindset, as well as awareness of the historical and cultural subtleties of the time. By studying the ideas and teachings of Yusuf Hamadani in a unique way, you can contribute to a wider understanding and appreciation of his role in the development of mysticism and mysticism and the mystical traditions of Central Asia.

In the process of analyzing the spiritual heritage of Fariduddin Attar, we found that the famous "Mantik ut-tayr" and "Ilokhynama" works, which inspired Alisher Navoi, the Sultan of Poetry, inspired Alisher Navoi, to create the work "Lison ut-tayr" we witnessed.

Fariduddin Attar, in his philosophical work "Mantik ut-tayr", described the stages of human spiritual perfection in the form of a flight of birds and described it very beautifully as seven valleys. In this work, describing the first requirement of spiritual perfection [14:173-174, 15:117] and the fourth valleys of isolation [14:186-187, 15:125-126], Yusuf quotes stories from Khamadoni.

Fariduddin Attar in his famous philosophical work "Mantik ut-tayr" describes Yusuf Hamadani as follows: "Imam of the breadwinner of the Tariqat, owner of the secrets of the soul, creator of goodness and goodness" [14:173], "The spring of the Tariqat was the fountain of the wayfarers. , his language was aware of this world [14:186]. These descriptions show that Fariduddin Attar was closely acquainted with Yusuf Hamadani's lifestyle and spiritual legacy.

In the work "Mantik ut-tayr" Yusuf Khamadoni's poem about the Valley of Demands is presented: "The autumn of insight can cover how far and high and low places. In this year, that is, in the year of demand, it is necessary to wait like Yaqub, who is in pain, asking for news from Yusuf. Even if the seeker does not find discovery in both worlds, that is, in this world and in the life of the next, he will not be distracted from searching for the secrets of monotheism. The brave are patient and cheerful. All the pains are patient. O seeker, if you do not find what you are looking for in this life, be



patient, then you will find this way. that's enough." From these words of Yusuf Hamadani, it is known that this noble person understood the essence of the Holy Qur'an well, and based on the story of "Yusuf", the son of the Prophet Ya'qub waited patiently and patiently in his request for Yusuf's son, and reached his favor and saw his son's vision. He insists that if the aspirant waits patiently, he will definitely get his wish.

Fariduddin Attar describes the valley of isolation in the work "Mantik ut-tayr" and emphasizes the words of Yusuf Hamadani's song: "Washing and purifying the heart is one of the things commanded by the Most High. What in this world

if it exists, then everything that will happen in the future is a particle of eternal life, a drop of the river of life. Children in this world, wealth, and luck will not be useful in the next eternal life. In order to take any path in this world, you have to take the first step (that is, you have to think about which path you are looking at)." These ideas of Yusuf Hamadani are similar to the words of "Nazar bar kadam" given to Abdulkhalik Gijduvani. , the idea of walking with understanding is one of the eight principles of the Khojagan sect founded by Abdulkhalik Gijduvani, which Bahauddin Naqshband later accepted as the principle of Naqshbandiyya.

Fariduddin Attar quoted the story of Sheikh Yusuf Khamadani in his work "Ilokhinama" [16:166-167]. In this story, Yusuf Hamadani again touches on the essence of the Surah "Yusuf" mentioned in the Holy Quran, and emphasizes that Yusuf did not pay attention to Zulaikha because his heart was busy with the work of Allah, and the love in Zulaikha's heart is divine. With this, it is emphasized that love falls into the hearts by the command of Allah and that this behavior is very beautiful.

"Fi annal-kavna musakhharun lil-insan", translated as "About the Universe and Man" is a treatise belonging to Yusuf Hamadani (Yusuf Hamadani). I Yusuf Hamadani, a prominent figure of the Sufi tradition, explores the relationship between the universe and man from a mystical perspective.

Sufi perspectives often emphasize the unity of all creation, recognizing the deep interconnectedness and harmony within the natural world. Such views can foster a deep respect for nature and a sense of environmental responsibility and stewardship.

It should be noted that the study of the mystical teachings of Yusuf Hamadani and other Sufi teachers gives a deep understanding of the spiritual and philosophical views on the relationship of humanity with the natural world. These perspectives can complement and enrich contemporary debates about ecology, sustainability, and environmental consciousness.

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