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Abdulkhaliq Gijduvani and Yusuf Hamadoni

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Abstract: In this article, the opinions expressing the place and role of Yusuf Hamadoni in the formation of the worldview of Khoja Abdulkhaliq Gijduvani, the founder of the Khojagon-Sufi order, are revealed based on the sources. In the coverage of the topic, Yusuf Hamadoni's thoughts on the topic in the works of Hayat Mezoni, Etiquette Tariqat, Koinot and Man were analyzed philosophically. The issues of ontology, epistemology, axiology, and ethics related to general theoretical issues of philosophy in the sources are comparatively covered..

Keywords: Sufism, patriotism, spirituality, perfection, science, honesty, wisdom, apprentice, philosophy, ontology, epistemology, axiology, ethic.

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INTRODUCTION

Our great grandfather, Khoja Abdulkhaliq Gijduvani, who occupied a special place in the history of Sufism, founded the order of Sufism "Khojagon" (that is, Khojas), received the title of Khojai Jahan, the pride of the Eastern world, is a great scholar and Sufi. This order is the first classical order that emerged in Central Asia.

The sources provide information about the teachers of Abdulkhaliq Gijduvani. "His teacher was Imam Sadriddin, an arrogant scholar of the time, and they killed him by reading tafsir" [1:18-20]. At the age of 22, he had the honor of meeting the famous Sheikh Abu Yaqub Yusuf al-Hamadani in Bukhara Sharif. Soon Hamadani will take him to the Sufi community" [2:2].

The following was written in the work of Fahriddin bin Husayn entitled "Rashahot ain al-Hayat":

"The founder of this order is Abu Yakub Yusuf al-Hamadani, but his caliph is the spiritual teacher - the founder of this tariqat is the creator of the new doctrine, which is characteristic of its practice, Abdul Khaliq Giduvani" [3:61].

His teacher Yusuf Hamadoni played a big role in the formation of Abdulkhaliq Gijduvani's worldview.

MAIN PART

Husayn ibn Bahram Buzangirdi Yusuf Hamadoni, the spiritual father of the Yassaviya, Khojagon, and Naqshbandiya orders that emerged in the 12th-14th centuries, was born in 1050 in the village of Buzangird near the city of Hamadan, Iran, and died in 1142. Yusuf Hamadani was a great Sufi scholar.

Yusuf Hamadoni will be in the cities of Balkh, Herat, Marv, Termiz, Bukhara, and Samarkand. In Bukhara Sharif, four governors: Khoja Hasan Andoqi, Khoja Abdullah Barroqi, Khoja Ahmed Yassavi, Khoja Abdulkhaliq Gijduvani were considered the caliphs of this great person.

Abdulkhaliq Gijduvani narrated as follows in the work "Maqsad al-Salikin" dedicated to him:

"Aware of the truth, a seeker of the absolute truth and a firm believer in it, be aware that pride, arrogance, lust, and Satan's temptations can prevail in youth. At that moment, hope appeared, I found this boon, reached the state, found happiness and entered the path of Sheikh Abu Yusuf Hamadani. Now I am in the service of Abu Yusuf Hamadani. That person did not go against the sharia of Muhammad (pbuh). The main place of residence is Hamadan, and they were in different places. He extracted the following words from the blessed words of the person: the ways of Hazrat Muhammad (pbuh) are the right way. Yusuf Hamadani's caliphs, Khoja Hassan Andoqi, Baroqi, Ahmed Yassavi, and I, Fakir Gijduvani, were present at that person's services" [4:2].

Also, in this place, his murids told Khojai Jahan that Abu Bakr Siddiq stood at the head of his leeches, that Haja Ali reached Formadi at the end, and that Yusuf Hamadani reached me after Formadi and placed his blessed palm on the heads of Gijduvani.

Yusuf Hamadani, then Hamadani looked at Abdul Khaliq Gijduvani and said the following: "Just as I am the fourth caliph, you are also the fourth caliph". Abdulkhaliq Gijduvani answered as follows: "Then I asked a question, who will be the caliph after you?" After me, Khwaja Abdullah Baroqi, then Khwaja Hassan Andoqi, then Ahmed Yassavi, and he will travel to Turkestan, and you will be the fourth caliph, and you will call everyone to Sharia" [5:3].

According to Abdurrahman Jami's work "Nafahot ul-uns", Khizr alaihissalam adopted young Abdul Khaliq as a spiritual child and taught him "zikri dil" (zikr of the heart) [6:1383]. Khizr alaihissalam was his mentor, who taught him the dhikr of the soul and accepted him as a spiritual child, while the leader of conversation and khira is the great Sheikh Khoja Yusuf Hamadani.

Khoja Abdulkhaliq Gijduvani, one of the accomplished murshids of the Khojagon-Naqshbandiya order, who made a great contribution to its development, mentioned the following:

firstly, Khojagon started secret zikr in the leech;

secondly, the rules "hush dar dam", "nazar bar qadam", "khilvat dar apjuman" developed by his teacher Khoja Yusuf Hamadoni and became the main slogans of the Khojagon-Naqshbandiya order;

thirdly, he added four phrases such as "yodkard", "bozgasht", "nigokhdosht", "yoddosht".

His follower and spiritual child Khwaja Bahauddin Naqshband added three more rules to these rules called "Kalimati Qudsiya": "Wuqufi Zamanii", "Wuqufi Adadiy" and "Wuqufi Qalbi".

He formed the principle of a holistic theoretical system of Naqshbandi and further developed leech education. That is why His Highness Abdulkhaliq Gijduvani was honored with the name "sarhalqai silsilai Naqshbandiya" [7:253] .

Khwaja Abdul Khaliq was the tenth halqa pir after Yusuf Hamadani in the chain of tariqats that started with our Prophet Muhammad, peace be upon him.

Khojai Jahan said that a pious person, a disciple who has entered the path of righteousness, should respect the spiritual teacher of murids - murshid more than his own father. Because the position of a murshid, a spiritual mentor is higher than the position of a father, because the mentor showed the Sufi the way to approach the truth. Gijduvani himself followed this rule. After his teacher left for Bukhara, he wrote "Maqamoti Khoja Yusuf Hamadani" and "Risolai shaykh al-shuyukh Hazrat Khoja Abu Yusuf Hamadani" dedicated to him, and wrote detailed information about his biography, teachings, and qualities.

In the work "Maqamoti Khoja Yusuf Hamadoni" Abdulkhaliq Gijduvani gave detailed information about his teacher Shaykh Yusuf Hamadoni's portrait and behavior, good manners, behavior, prayer, life activities and attitude towards his students. He also called the members of the order to learn from Yusuf Hamadani's exemplary lifestyle.

The uniqueness of Yusuf Hamadani's teaching is that this teaching was created after the first orders. Also, it was considered the first classical tariqa, which embodied such ideas as vigilance, calling for constant perfection of thinking, zikr, hard work, being professional, living honestly, and not harming anything.

Yusuf Hamadani had conversations with Abdul Qadir Gilani and Imam Ghazali, the mature sheikhs of his time. In the sources, Yusuf Hamadani's difference from Ghazali is that he preferred to walk among people and engage in the education of murids rather than writing scientific and educational works. He also said the following: "Ghazali is famous for his many works, while Khwaja Yusuf Hamadani is ahead in terms of Sufism, having produced many murids" [8: 19].

"Abdurahman Jami gave detailed information about Yusuf Hamadani in the tazkir "Nafahot ul uns" [9:375-377]. Muhiddin Arabi and Najmuddin Razi also argued about Yusuf Hamadani's identity [10:4]. Alisher Navoi wrote in "Nasayim ul Muhabbat" that "Khoja Yusuf Hamadani went to Baghdad, learned science from Abu Ishaq Shirozi, participated in scientific circles. He also reported that he heard hadiths in the cities of Baghdad, Isfahan and Samarkand and that he entered the path of Sufism and became a murid of Abu Ali Formadi" [11:252].

Sheikh Yusuf Hamadani's works include "Rutbat ul Hayat", "Kashf", "Risola dar odobi tariqat", "Risola fi annal-kavna musakhharun lil-insan", "Risola dar akhlaq va munojot".

All the ideas of Yusuf Hamadani mentioned here were developed and continued in the spiritual heritage of Abdulkhalik Gijduvani, and were reflected in his thoughts on the manners of the order. In general, in the Tariqat Etiquette, the purity of heart, self-discipline, duties of zikr, relations with the sheikh, and other topics of each murid who entered the path of the leech are described briefly and reasonably. These are described in Abdukholiq Gijduvani's "Vasiyatnoma", "Maqsad as Solikin", "Maslak al Orifin" (Az guftor Khoja Abdukholiq Gijduvani) copied by Muhammad Qasim Bukhari, and reflected in all paragraphs of our research.

Abdulkhaliq Gijduvani said that his teacher always called him to the path of Sharia, urged him to oppose arrogance and heresy, to refrain from sedition and imitation, and that the dervishes of this order were faithful. His teacher, Yusuf Hamadani, was pure in the affairs of his community, and proudly wrote that they had guidance, that is, guidance, the light of enlightenment [12:3]. Yusuf Hamadoni wrote the following to Abdulkhaliq Gijduvani:

"O Abdul Khaliq! The leech is the right path and it is of two kinds. The outer leech is the outer path and the inner leech is the inner path. The obvious leech is that he should follow the shari'a in all circumstances. Let him protect the soul. Keep yourself clean. The second part is the inner leech, which is aimed at purifying the soul, it is aimed at the purification of zamima - that is, from bad qualities. It is an act of inner ablution, remembrance of the soul" [13:17].

CONCLUSION

In short, Abdulkhaliq Gijduvani's respect and love for his teacher Yusuf Hamadoni was unlimited.

Alisher Navoi Abdulkhaliq Gijduvaniyni acknowledged the incomparable role of his teacher Yusuf Hamadani in his spiritual and spiritual maturity, the greatness of his influence, and the fact that he reached a very high status.

In the same way, Alisher Navoi gave a high definition to the path of perfection founded by Abdulkhaliq Gijduvani - the master's teaching, and wrote:

"Their tradition is a document in the tariqah. All of them are acceptable. They are always walking on the path of sidqu safa and (Muhammad) Mustafa, may God bless him and grant him peace, in obedience to

the Shar'u Sunnah and in opposition to bid'ah and air, and they are hiding from the prying eyes of their pure manners.

Through this definition, Hazrat Navoi emphasized that Abdukholiq Gijduvani's lifestyle is the main document in the Khojagan order and that this path is the most acceptable for everyone.

Abdulkhaliq Gijduvani introduced the teachings of his teacher Yusuf Hamadani "Hush dar dam", "Nazar bar qadam", "Safar dar vatan", "Khilvat dar anjuman" as the main principles of the Khojagan doctrine he founded.

Abdulkhaliq Gijduvani gave the following description of his teacher in "Maqamoti Yusuf Hamadani" century: "inspirer", "pen of guidance", "compassionate master", "leader of the governorship", "dome of guidance", "murshid of Hamadan", "sheikh of sheikhs", "tourist of the order", "diver of the sea of truth", "master of prophets", "forerunner of unseen secrets", "dear sheikh", "pure sheikh", "great sheikh".

The very fact that he gave these definitions was considered an example of the fact that he, as the founder of the Khojagon-Naqshbandi order, played a unique role in the formation of his worldview and the development of the order.

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