

**IN THE WORK OF YUSUF HAMADONI "THE CRITERION OF LIFE"
("RUTBAT-UL-HAYAT"), A MYSTICAL APPROACH TO THE ISSUE OF
HUMAN**

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ABSTRACT

This article presents the analysis of the human essence in Yusuf Hamadoni's work "The criterion of life" ("Rutbat-ul-Hayat"), the analysis of his views on the issues of understanding the meaning of life, the dialectics of body and soul, being familiar with the original, normative attitude to body and soul.

KEYWORDS: *Man, Passion, Body And Soul, Humanity, Living, Animality, Heart, Mystery, Spiritual Perfection, Status.*

INTRODUCTON

In Yusuf Hamadoni's work "The criterion of life"("Rutbat-ul-hayat"), the analysis of the human essence begins with the explanation that there are different levels of living and living. Indeed, in order to understand the essence of humanism, it is important to first determine how they are qualitatively alive. Yusuf Hamadani describes two different levels of human existence. "If you want to know life with the living in detail according to the definition of the category sufiy, then know that a person who is comforted by the decoration of the world, then he is alive with the world. This position is the most worthless and tubal level in the life career and address of a man child. Because the one who is calm with the fabric of the world is a pet, a fold with animals, insects and a partner with them."This is the manifestation of human vitality in negative qualities. The thinker sees the true essence of life in "living with Mavlano" people, glorifying the level of exactly such people. [1]

Yusuf Hamadani, emphasizing that man is the most reverent and dear caliphate within the whole being, touches upon the levels and differences of the attributes of "humanity" and "animalism" in him. "It is obligatory and necessary that a person, honored and distinguished by virtue and reason, be equal with them, from the status of mammals, four-legged animals and insects. Those animals should be ashamed and ashamed to rest with what they enjoy. The need for the soul, which is the animal that carries out all the body works, such as eating, drinking, dressing and building a family, should not be kept from overexertion of desires, knowing them as the source and foundation of its own well-being."Yusuf Hamadani is far from the idea of denying a person the special needs of life in order to formulate the qualities of "humanity" and thus interpret their

importance as "not to overdo it in collecting the goods of the world, to be content with the needs of eating and drinking, household wobble, building a family, etc. is necessary for all. And the necessity will be the norm and the limit. He is not absolute and insensitive." Having a normative criterion in relation to the desires of the body and soul, in addition to being a sign of human spiritual maturity, expresses the degree of "humanity" of life. [2]

It can be seen that Yusuf connects the desires of the Hamadonian with the desires of the flesh, it is necessary to restrain the soul and nourish the body to the necessary level for the fulfillment of human tasks, then the person concludes that he corresponds to the criterion of his status. Soul exceeding the norm are harmful to man, and soul transfer is considered to be a violation at the animal level. [3]

Man as a creature consisting of body and soul has always been studied in religious-philosophical teachings. Yusuf Hamadani emphasizes that in the light of the human essence, he is the highest freewill in the whole being, made up of body and soul. Yusuf touched upon the issues of the universal body and soul, emphasizing that the basis of human life is the expression of unity of body and soul. The thinker expresses the necessity of the body in human perfection and gives the body such a definition: "body - religion is an animal that has entrusted it and is a bathhouse that acts as a sharia". It is in this opinion that attention is paid to the fact that the body is the main tool for the realization of the qualities of "humanity", which are formed in the human psyche. The body is interpreted as a single animal in achieving perfection in the vital addresses of man, while in understanding its essence is a co-author of the Sharia functions. This means that the body is a vital opportunity to perform the deeds and prayers prescribed by God for Man. "The fact that the body is constantly ready to bear the burden of sharia, to fulfill religious duties, to obey Islamic decrees and finally to pay attention to what a person is eating and how he is dressed is a right obedience and good deed." Yusuf Hamadani believes that the body is not a space of exquisite flavors, but a means of achieving human spiritual perfection. [4]

Yusuf Hamadani also analyzes the structure of the body, recognizing the necessity of the body for a person. Body "four items (soil, water, fire, air) is your fitting and customer. In every creature consisting of elements, there are thousands of signs and signs about the fact that creation was then created and doomed to death," the tariffs argue that there is no feature of eternity in the body. This means that the body is transient, but at the same time the body is necessary for human perfection Yusuf Hamadani explains by substantiated evidence. The body is considered to be a being with a material basis, the soul is a concept that expresses a spiritual, intangible being. Yusuf also thinks about the spirit, which is considered a contradiction of the Hamadonian body, but at the same time brings the body into action: "the spirit is the lion of the originals." This is how the spirit moves the body, analyzes its level in service to man: "in the shadow of the existence of the soul, the body sees, knows, hears, captures, walks." Opportunities in the human body help a person to see reality, to think and to do good deeds in the name of Allah's pleasure. But for the sight of the eye, for the contemplation of the brain, too, there must be a soul in the body. Because the soulless body is dead and inaction. When there is a soul in the body, this body is able to serve a person. It turns out that the status of the soul is high, and without a body at the same time a person can not fulfill his duties before him. [5]

Yusuf asserts that the interdependence of the body and soul of the Hamadani is the most important foundation of human life, the stability of mutually contradictory, at the same time

interacting aspects. In fact, the immaturity of the body without the soul is observed, the immaturity of the soul without the body. Yusuf explains that the movement of the Hamadani body occurs through the spirit, which gives Man the opportunity to carry out his activities "because of the characteristics and qualities of the spirit, persistence, foresight and lesson in wisdom, understanding of wisdom in hearing, obedience in following, service in walking". For human perfection, it is important to know its identity and pay attention to the sources of its existence, Yusuf Hamadani says that if the source of its existence does not change, life will not change. In a real man, Yusuf Hamadani believes that the body works and lives for Islam. And the soul works and lives for faith. The superintendent says that the desire associated with the human body is nafs, the nafs is taut, the body is itoat and reaches Muslim status for such a body has served goodness. Yusuf connects the spiritual perfection of the human being with the state of the soul, mystery and spirit. [6] He says that if the human heart is in truth, it will be in the status of faith, and as he sees the truth, and as he also sees you, he has reached the status of donation as a prayer of mystery and spirit. In his opinion, the levels of human spiritual perfection are the stages of the soul, mystery, spirit, donation is the highest status. The human spirit, having achieved this status, manages the whole body to be in service in the right way. It means that humanity must be very responsible for the proper use of body and soul capabilities, the proper assessment of their importance in human life, as well as for the clear definition of the norm in the needs of body and soul. And in the understanding of this responsibility, the awakening of the human spirit is important. After all, as the great thinker Yusuf Hamadoni said, "intelligent and immaculate people know that the right deeds and the right deeds arise from the awake heart. Authentic (correct) thoughts are formed from pure secrets. And the pure mystery comes into being from a pure and holy, pure spirit." Therefore, the ideas of Yusuf Hamadoni are very important in building and nurturing a harmonious person. In order for a person to mobilize his physical and mental capacities for goodness and to live in peace and quiet, it is necessary to know the origin of the body and soul, to be in a normative attitude to the desires of the body and soul, and to recognize his / her own self. In Yusuf Hamadoni's work "The criterion of life" ("Rutbat ul-hayat"), similar ideas have been put forward, and today it is necessary to study this work and its teachings from a scientific and philosophical point of view. [7]

In today's XXI century civilized human society, too, it is necessary to understand the nature of man, to study the criteria leading to the level of spiritual perfection, to have the opportunity to apply it to practice in the phenomenon of society, the use of ideas in Yusuf Hamadoni's work "Rutbat-ul-hayat" as a theoretical basis is the same term.

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