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DESCRIPTION OF THE DEGREE OF SCIENTIFIC STUDY OF THE SUFI DOCTRINE OF SHEIKH YUSUF HAMADONI

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ABSTRACT

This article provides analytical comments on the level of scientific and philosophical study of Yusuf Hamadoni's mystical, mystical and philosophical teachings. There is also a need for a comprehensive and in-depth systematic study of the teachings of mysticism, as well as an objective and scientific study of the religious and mystical views of Yusuf Hamadoni on the basis of sources and works that have come down to us.

KEYWORDS: *Mysticism, Mysticism, Yusuf Hamadoni, Sect.*

INTRODUCTION

It is necessary today to study and apply to the life of the spiritual and cultural heritage of our ancestors, which has come down to us for centuries, without losing its value. Extensive research in this area should ensure the spiritual and enlightenment development of human and social life. The impossibility of building a developed society without the human factor requires the effective use of the results of research in the education of a harmoniously developed person. For "no society can imagine its future without developing and strengthening its spiritual potential. Therefore, it is expedient to study the mystical teachings that serve to educate a person who is inherently well-rounded. "Sufism is a religious and philosophical doctrine that seeks to lead to absolute truth. It includes religious and philosophical knowledge (spiritual education, spiritual education, spiritual education, inner education) related to the spiritual maturity and perfection of man. with the means of comprehension. Sufism is described as a doctrine because it teaches people the path to perfection from its inception to the present day. This means that the scientific and philosophical analysis of the teachings of mysticism, the rational use of its ideas in the life of society is becoming a vital necessity. This article provides analytical comments on the level of

study of the mystical teachings of Yusuf Hamadoni from the mystical-mystical and scientific-philosophical point of view. In the teachings of mysticism, which is an integral part of Islamic culture, ideas of a specific universal significance have emerged that lead man to spiritual maturity. Such ideas are clearly reflected in the teachings of the great representatives of mysticism, in particular, the mystic Yusuf Hamadoni, who played an important role in the formation and development of Khojagan-Naqshbandiyya, Yassavi. There are manuscripts and lithographs about the teachings of mysticism, its history of formation and development in Central Asia. One of the important sources is Fakhruddin Ali Safi's work "Rashahot ayn ul-hayat", which provides general information about Yusuf Hamadoni and his caliphs. One of the main sources that gives detailed information about the life of Hazrat Yusuf Hamadoni is the commentary of Abdurahman Jami "Nafahot ul-uns min hazarot al-quds". In particular, information about Yusuf Hamadoni is given in the works of Alisher Navoi "Nasayim ul-muhabbat", Doroshukuh "Safinat ul-avliyo", Tahir Eshan "Tazkirai naqbandiya", Abulqasim Samarkandi "Kandiya", Abu Hafis Nasafi, Sheikh Zinda Ali, Muhammad Alim Siddiqi. In Alisher Navoi's Nasayimu-ul-muhabbat, he is described as "... an imam, a scholar, a rabbi, a beautiful person, with many gifts, high honors and authority." In addition, the treatises "Maqomati Yusuf Hamadoni", "Risolayi sheikh ash shuyukh Hazrati Khoja Yusuf Hamadoni" dedicated to Abdulkholiq Gijduvani's teacher Yusuf Hamadoni, as well as "Maqsad as-solikin" are of special importance in the analysis of Yusuf Hamadoni's mystical teachings. The developmental features, theoretical and practical aspects of the teachings of mysticism, the peculiarities of the sects that emerged in the development of mysticism have also been studied in detail by researchers in the East-West scientific environment. Russian scientists of the second half of the XIX century and the beginning of the XX century: V.Bartold, VyatkinV, Semyonov.A, KazanskiyK. and A.Krymsky. Orientalists E.E. Bertels, I.Petrushevsky, StepanyansM., I.Muminov, KerimovG., A.Muhammadkhujaev, S.Demidov conducted a wide range of research on the teachings of mysticism. In addition, representatives of the German scientific community abroad, such as Turks, English, French, Annemarie Schimmel, Jürgen Paul, also conducted special research on the teachings of mysticism, namely Central Asian mysticism. In particular, in the works of Trimmingham D, F. Rosenthal, Idris Shox, J. Gross, E.B. Shapolo, Arberri.A, V. Madelung, De De Viz, and others, along with valuable scientific facts about mysticism, including the mystical sects of Central Asia Here is some information about the identity of Yusuf Hamadoni.

In this regard, the famous German orientalist Annemarie Schimmel in her book "The sufi doctrine of the Islamic World" said that "Hamadoni's most talented caliph was Abdulkhalik Gijduvani, who, in addition to propagating and disseminating the teachings of his murshid, introduced the Khojagan sect of Sufism." researcher Trimmingham J.S. For example, in his book Sufism in Islam, he states about Khojagan-Naqshbandi that "the leader of this sect is Abu Ya'qub Yusuf al-Hamadoni." Of course, the role of scientific research in shedding light on the history and content of mystical teachings is invaluable. Yusuf Hamadoni did not set out to study his way of life, his mystical views, his spiritual heritage in a special scientific way. The study of the spiritual heritage of Yusuf Hamadoni from a philosophical point of view allows us to use their advanced ideas in educating our people in the spirit of high purity. In the process of studying and researching the invaluable spiritual and cultural heritage of our people, well-known mystic scholars have conducted scientific research on mystical teachings such as mysticism, Khojagon-Naqshbandiyya, Yassaviya, Suhravardiya, Kubraviya, Qodiriya. After gaining independence in

the Republic of Uzbekistan, serious research has been conducted on the study of mysticism, which is an important basis of our national spiritual heritage. The collection "From the history of mysticism: sources and social practice" (edited by academician M.M. Khairullaev) was published in 1991, which includes the first research on the study of mysticism. The materials of the collection cover the history of the origin of mysticism, the philosophy and essence of mysticism, as well as the religious and mystical views of some members of the sect. E.E. Karimov's article in the collection "Some aspects of the political and religious-philosophical practice of the XV century Naqshbandi sect in Movarounnahr" emphasizes that Yusuf Hamadoni was the founder of the Khojagon-Naqshbandi and Yassaviya sects. In particular, in another manual edited by academician M.M. Khairullaev, he noted that "the emergence of mystical teachings in Central Asia is associated with the name of the great thinker and mystical sage Sheikh ush-shuyukh (sheikh of sheikhs) Hazrat Yusuf Hamadoni (1048-1140)." Yusuf Hamadoni studied at the Nizamiyya Madrasah, as well as other famous scholars of his time, such as Abu Ishaq al-Sherazi, Abu Ishaq al-Nazzari, al-Khatib al-Baghdadi, Abu Ja'far bin Muslim and other fields of jurisprudence, hadith, mysticism, and spirituality, deeply educated, about his disciples.

In the process of studying the philosophy of mysticism and gnosis, mystical sects and the spiritual heritage of the representatives of this doctrine, religious and mystical views, which are of special importance in the Islamic world, a unique Uzbek school of mysticism was formed. The services of well-known mystic scientists, teachers N.Boltaev, N.Kamilov, Arif Usmon, R.N.Nosirov, Sadridin Salim Bukhari, I.Haqqul, Hamidkhon Islami, I.Sultan, M.Khairullaev, G.Navruzova and others have a special place in this regard. Takes over. In his treatise, Teacher M. Boltaev not only analyzes the religious and mystical teachings of Abdukholiq Gijduvani, but also mentions Yusuf Hamadoni as a teacher of sufism (Abdukholiq Gijduvani). There are two ways of purity, one is external, the other is external, and the other is internal. The external thing is that the passenger must always follow the rules of Islam and the shari'ah, that is, he must restrain his passion and purify himself. The inner path, on the other hand, requires purification of the heart, to get rid of ugly, bad qualities. "Although the researches of the mystic N.Kamilov do not cover the personality, life, mystical teachings of Yusuf Hamadoni, his role in the development of mysticism in Central Asia, the scientist's "Sufism or perfect human morality", sufism. His works, such as "The Mystery of Tawhid", have a scientific value with a deep coverage of the history of the origin and development of mysticism, the spiritual and educational stages of mysticism, futuwat, and perfect human morality. Well-known orientalist Arif Usmanov made a detailed analysis of the life, religious-mystical and spiritual-moral views of the Sufis of the Khojagan-Naqshbandi sects. Arif Usmanov's scientific articles on Sufism say, "Sheikh Yusuf Hamadoni was born in 1048 AD in the village of Buzanjird near the city of Hamadan. He was educated by Sheikh Abdullah Joyani, Sheikh Hassan Simnani, Sheikh Abu Ali Formadi, and spoke with his contemporaries such as Sheikh Hamiduddin Moltani, Sheikh Abdulkadir Gilani (Ghaws ul-Azam), document ul-Islam Imam Ghazali. He is well versed in the external sciences (tafsir, fiqh, hadith) and the internal sciences (mysticism). Also, Arif Usman in his article "Khoja Yusuf Hamadoni", based on the work of Khoja Abdulkhalig Gijduvani about the life and work of his mentor Yusuf Hamadoni "Risolayi fukaroiya" or ("Risolayi Sheikh ush-shuyukh Yusuf Hamadoni") The founders of the Yassavi and Khojagan-Naqshbandi sects (Ahmad Yassavi, Abdulkhalig Gijduvani and Bahauddin Naqshband) are direct followers of

Khoja Yusuf Hamadoni. Citing important information about the life of Yusuf Hamadoni and his caliphs, the scholar concludes that it is difficult to imagine today's Uzbek national spirituality without mystical teachings, and the development of mysticism in our country without Sheikh Yusuf Hamadoni. The scientific article "The problem of body and soul in the teachings of Yusuf Hamadoni" published in the journal of Imam al-Bukhari's lessons by the mystical scholar teacher G. Navruzova analyzes Yusuf Hamadoni's religious and mystical views on man and his perfection, as well as body and soul from a scientific and philosophical point of view. In the analysis of Professor G. Navruzova, Yusuf Hamadoni's ideas on body and soul were the basis for the emergence of the motto of the Khojagon and Naqshbandi sects of Abdulkhaliq Gijduvani and Bahauddin Naqshband "Dast ba koru, dil ba yor" ("Hand in hand, heart with God").

As a result, the members of this sect, in a secluded meeting, using the energy of the body in the path of goodness with honest labor, always remembered the Truth in the heart, and were in contemplation and gratitude. It is the normal attitude of these sects to the desires of body and soul, the demand for "Dast ba koru, dil ba yor" that has allowed them to spread around the world and live today. Therefore, the ideas of Yusuf Hamadoni are very important for creative and harmonious human development. They expressed their scientific views. Unlike other researchers, it is important that Professor G. Navruzova analyzed the mystical and philosophical views of the mystic (Yusuf Hamadoni) on the basis of the work "Rutbat ul-hayat" from a scientific and philosophical point of view. Professor H. Boltaboev in the scientific complex "Sources of Islamic mysticism" noted that the school of mysticism founded by Yusuf Hamadoni (1048-1141) is noteworthy in the spread and development of mysticism in Central Asia. Sheikh Yusuf Hamadoni developed the rules of the Khojagan sect: "hush dar dam", "nazar bar kadam", "safir dar vatan", "khilvat dar anjuman". His question-and-answer book, Rutbatu-l-Hayat, contains fourteen questions to the Sheikh and their answers, and discusses such contradictions as "honest and impure, material and spiritual, world and the hereafter, low and high," and their consequences. They said. Also, Anvar Choriev's textbook "The image of man in the philosophy of mysticism" provides some information about the biography of Yusuf Hamadoni and analyzes certain aspects of mystical views. We acknowledge the special scientific value of the wide-ranging analysis of the spiritual heritage, religious and philosophical views of the representatives of the mystical sects of Central Asia in the scientific work of the above researchers. However, most scholars have limited themselves to brief and general information about Yusuf Hamadoni's personality and mystical teachings. The importance of Yusuf Hamadoni's school of mysticism in the development of mysticism in Central Asia can be seen in the level of development of the Yassaviya and Khojagan-Naqshbandi sects. This requires a certain degree of study of the system of these sects, depending on the scope of the subject. In this regard, it is necessary to note the scientific research of our mystic scientists N.Safarova, R.Shodiev, E.Karimov, Nematova, O.Sharipova, R.Nosirov, S.Ismailov is noteworthy. In the researches of E.Karimov and S.Ismailov the scientific-analytical opinions on Yusuf Hamadoni's biography and mystical views are expressed. The research of the above-mentioned mystic scholars is of great importance in the scientific study of the personality of Yusuf Hamadoni and his role in the development of mysticism in Central Asia, his mystical-philosophical, mystical views. Significant works have been created in this regard. However, it should be noted that the spiritual heritage of Hazrat Yusuf Hamadoni, who played an important role in the formation and development of the Khojagon-Naqshbandi and Yassaviya sects in Central Asia, has not been specially studied. First,

Yusuf Hamadoni's mystical school, his teachings, and the formation of the Khojagan-Naqshbandi and Yassaviya sects, as well as their role and ideological basis in the development, are not sufficiently scientifically and philosophically covered. Second, the spiritual heritage of the Sufi Yusuf Hamadani and other Sufis has not been comparatively analyzed. Thirdly, the location of the manuscripts of Yusuf Hamadoni's works (not all of them have been fully studied) and their religious-mystical, spiritual-moral views, the existence and essence of man and being are not covered in detail. Fourth, Yusuf Hamadoni's ideas of humanity, man's understanding of the universe, truth and identity, his quest for knowledge, his attitude to existence and its attributes, time, space and time, as well as the importance of religious, philosophical, spiritual and moral views in Yusuf Hamadoni's teachings today. not fully disclosed from a scientific and philosophical point of view. This creates the need for a comprehensive and in-depth systematic study of the mystical teachings of Sufism in our future scientific research. "Tariqat", "Risola fi annal-kavna musaxharun lil-inson", "Risola dar akhlaq va munajat" and in the future we will dwell on the philosophical and mystical teachings of Yusuf Hamadoni described in these works.

The Sufi views of the thinker about the spiritual purification of man and his soul, about the upbringing of nafs are necessary to show that every person is an important program in his self-awareness, as well as in the formation of the worldview of the younger generation in society, and in the upbringing of them at the level of a spiritually mature person.

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