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## THE ROLE OF ABDULKHOLIK GIJDUVANI'S “MAQAMOTI YUSUF HAMADONI” IN THE DEVELOPMENT OF YOUNG PEOPLE

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### ABSTRACT

In the article, it was spoken about Abdulkholiq Ghijduvoni and there was analyzed his work “Maqamoti Yusuf Hamadoni”, which he devoted to his master. This paper also draws attention to the fact that, along with giving valuable information about Yusuf Hamadoni's life and activities, there are some problematic information and the author's own point of view about its reasons is given.

**Keywords:** Sufism, Hoja Abdulkholiq Ghijduvoni, “Maqamoti Yusuf Hamadani”.

### ANNOTATSIYA

Mazkur maqolada Abdulkholiq G'ijduvoni haqida fikr yuritiladi va uning ustozlari Yusuf Hamadoniyga bag'ishlab yozgan “Maqamoti Yusuf Hamadoni” asari tahlil qilinadi. Mazkur asarda Yusuf Hamadoniy hayoti va faoliyati haqida qimmatli ma'lumotlarning berilishi bilan bir qatorda ayrim muammoli ma'lumotlar ham mavjudligiga e'tibor qaratiladi va buning sabablari haqida muallifning o'z nuqtai nazari bayon etiladi.

**Kalit so'zlar:** Tasavvuf, Hoja Abdulkholiq G'ijduvoni, “Maqamoti Yusuf Hamadoni”.

### АННОТАЦИЯ

В данной статье раскрывается взгляды Абдулхалика Гиждувани о своём учителе, идеальном человеке Ходжа Юсуф Хамадани. Анализируется произведения «Макомоти Юсуф Хамадани». Уделяется особое внимание на ценные сведения о жизни и творчестве наставника, а также на некоторые проблемные сведения.

**Ключевые слова.** Суфизм, Ходжа Абдулхалик Гиждувани, «Макомоти Юсуф Хамадани».

## INTRODUCTION

Khoja Abdulkholiq ibn Abduljamil Ghijduvoni, the great figure of Sufism, the famous saint, the founder and leader of the Central Asian sect and known with the name “Khojagon”, was born in 1103 in the village of Ghijduvon, one of the largest commercial caravan routes near Bukhara, in a well-educated family. Having received the first information in his village, he goes to Bukhara to improve his education at the age of 22. Here he receives sufficient knowledge from the great scholars of that time and Sufism. Particularly, his meeting with the famous Sufi leader, Abu Yaqub Yusuf Hamadoni (1140 AD), played an important role. Yusuf Hamadoni attracted him to Sufism. Yusuf Hamadoni was born in Ghanimiya, the city of Hamadon, Iran, in 440 AD 1048 (according to some data in 1049)[1]. He died in 1141 AD. His grave is situated close to the pilgrimage place of Sultan Sanjar in Marv. People of Sufism praises Yusuf Hamadoni’s mausoleum as “Kabai-Khurasan (Caaba of Khurasan)”.

### Statement of the problem

In his time, Yusuf Hamadoni was a Shaykhush shuyukh – sheikh of sheikhs, a scholar of the Rabbani-Divine Sciences, kutbi asar – defender of his century, sohibkaromat avliyo – a saint who is famous for his sacred saints, an owner of spiritual maturity, piri murshid – irshod i.e. ecclesiastic preceptor educating a person who can have the right to teach others.

Abdulkholiq Ghijduvoni described Yusuf Hamadoni, his piri murshid in his book “Maqomoti Yusuf Hamadoni”[2]. Abdulkholiq Ghijduvoni’s book “Maqomoti Yusuf Hamadoni” includes the following parts called as the preface, the blessed admonitions of Yusuf Hamadoni, the letter of Sanjar ibn Malikshah, the birth and morality of the sheikh, the sheikh’s arrival to Samarkand and the history of the sheikh’s death. Indeed, in this work there are also facts about the Ghijduvoni’s biography, as well as about the murid (apprentices) of Yusuf Hamadoni. However, the main purpose of writing this book was to make people aware of His Majesty Yusuf Hamadoni’s morals, stories, wisdom and the great services he had performed in history.

In his “Maqomoti Yusuf Hamadoni”, Abdulkholiq Ghijduvoni, narrated his masters’ every deeds and every sayings watching them all the time. It should be noted that His Majesty Yusuf Hamadoni visited and studied in Bukhara, Samarkand Marv (Mori), Khorezm, Baghdad, Mecca, Medina and other cities. It is written in the sources that His Majesty was a interlocutor of two hundred and thirteen great scholars, Sheikhs. In “Maqomoti Yusuf Hamadoni”, there was offered the genealogy of His Majesty Hamadoni and it was noted that he was a leader in sciences of hadis (legend about Prophet Mohammed) and tafsir and the leader of theory. In his work “Maqomoti Yusuf Hamadoni”, Abdulkholiq Ghijduvoni narrates the following story about his master

with great respect: “One day, His Majesty Yusuf Hamadoniyy looked at me and said, ‘As I am the fourth caliph of Khojai Kalon (i.e. Formadiy), you are my fourth caliph’. Then his eyes filled with tears. I asked, “Who could be a caliph instead of you?” Sheikh said: ‘Hey Abdulkholiq, on my place there will be Abdullo Barkiy, then Khoja Hasan Andoqiy and then Khoja Ahmad Yassaviy. Khoja Ahmad Yassaviy will travel to Turkistan, and you will become caliph instead. And follow the Sahriat’s (Muslim code of religious, criminal and civil laws based on the Koran) rules all the time and do not disobey the Shariat and prohibit if you see whoever commits an act that is contrary to Shariat”[3].

Abdulkholiq Ghijduvoniyy stated that His Majesty Yusuf Hamadoniyy went on hadj (pilgrimage to the sacred cities of Mecca and Medina) on foot, read the Koran 1000 times and learnt by heart 700 books about tafsir, hadith, fiqh, usul, furu and kalam. More than seven hundred apprentices of his from all over the world reached the level of divinity. In the works, the following facts were interestingly illustrated that Yusuf Hamadani often kept fast during day time and prayed during night, therefore eight hundred people of Buddha religion accepted Islam and very many people found the way of the Truth.

The clever student mentions with great respect that his blessed master was a scientist in conversations and circles; he would never say he was a saint in the circles, he did never prevailed himself over others, he did not insult or deride anyone and he applied everybody as “Khoja!” whoever he saw”.

Abdulkholiq Ghijduvoniyy describes some of his teacher’s precepts as follows: He said “Hush dar dam” (be careful of every breath, be careful not to be inattentive), “nazar bar qadam” (look under your feet and straight to avoid sin and neglect) “Safar dar vatan” (travel in the country) and “Hilvat dar anjuman” (be with people externally and be with reality internally). In his outer and inner world, he sat with modesty, bow and honor ... Sometimes he said: “Hey kings and dignitaries, ignorant people, you are ignorant of the spiritual pleasures of dervishes. Enjoy others with the language quotes. Try to know passion and find out what’s going to happen in soul. Liberate your outer world from distresses because his inner world will be even more dispersed whose outer world is scattered”.

It is known that in 2018, 915 years were full after Abdulkholiq Ghijduvoniyy birthday. Therefore, it is planned to hold a number of events and conferences in our country with the order of our Honorary President Shavkat Miriziyoyev. Abdulkholiq Ghijduvoniyy’s pamphlets “Maqamoti Yusuf Hamadoniyy (Risolai Sohibia) \* Vasiyatnoma (Testament)” were translated from Persian language by the translators candidate of philological sciences, senior researcher of the institute of Uzbek language, literature and folklore at the Academy of Sciences of Uzbekistan Republic Sayfidin

Sayfulloh and Doctor of Philology, researcher of the Institute of Uzbek language, literature and folklore at the Academy of Sciences of Uzbekistan Republic Nodirkhon Hasan and republished in the office of Muslims of Uzbekistan, in “Movarounnahr” publishing house in 2018. In this book, original copies of manuscripts are also added taking into account the different layers of readers and to increase the literacy of the work. In the book, the translators state that there are four copies of “Maqamoti Yusuf Hamadoni” as follows: “1. It was based on a single copy by Said Nafifiy and published with the name “Risolai Sohibia” Abdulkholiq Ghijduvoni. Risolai Sohibia. Farkhangi Eronzamin, I. 1953. 78-101-6). 2. It is in the composition of the book by Kamoliddin Haririyzade “Tibyonu vasoili khaqoyiq fi bayoni salosil it-taoriq” (Istanbul, library Sulaymonia, Ibrahim Efendi Department, 30.1., 379a-389b. This book is more perfect than the Nafisiy edition). 3. Abdulkholiq Ghijduvoni. Maqomoti Yusuf Hamadoni. No. 2533, 20-37v. (Mahmud Hasaniy and Gulbahor Muzaffar qizi announced some fragments of this work, see: “Khojai Jahon Khoja Abdulkholiq Ghijduvoni” (Tashkent, 1994, 18-22-6). 4. There was given a short saying in the work “Qandiya” prepared by Mulla Abdulhakim and published by Iraj Afshar (Tehran, 1955, 6-16-6)”[5]. The translators and authors of the foreword note that they carried the uzbek translation of Abdulkholiq Ghijduvoni’s “Maqamoti Yusuf Hamadoni (Risolai Sohibia) \* Vasiyatnoma” through comparing with “Risolai Sohibia”, “Tibyon” and copies of Academy of Sciences of Uzbekistan Republic.

Because, in this work “Maqomoti Yusuf Hamadoni”, there are some irrationalities. It is natural for a smart reader to immediately realize this. For example, in “Maqomot”, there was attempted to prove that Yusuf Hamadoni was involved in military operations, with a view to defining the highly patriotic character of his by the following example. That is, “When Chata and Tuqmoq fighters invaded, he fought against them”. “When one of his companions heard that he was martyred in the battle against Chata, Tukmang and Urus, he prayed the funeral prayer. He prayed a funeral prayer when he heard of the death of any of his friends and didn’t insult anyone didn’t wish bad wishes to Genghis”. Chata is also written with other name “Jete”. It is well known that the Mongols headed by Genghis Khan in 1219 attacked the lands of Movarounnahr and occupied the whole territory in 1220-1221. Genghis Khan, in the later period of his rule, distributed all the territories he had got hold in 1224 to his descendants. The territories of East Turkestan, Yettisuv and Movarounnahr were given to Chigatay, the second son of Genghis. In the 40-ies of the 14<sup>th</sup> century, Chigatay’s people were divided into two parts: Mongolia and Movarounnahr consisting of Yettisuv, East Turkestan. The Russian Orientalist academician V.V. Bartold left written information that the population in Yettisuv and east Turkestan of Chigatay state kept the ancient Mongolian traditions, despite the fact that the Mongolian tribes

became Turkic-speaking. Eastern Mongolian Turkmenized tribes ignored the relative Mongolian Turkic people living in Movarounnahr and called them “karaunas ” – a mixed nation. Continuing his ideas, it was emphasized that the Turkic Mongols living in Movorounnahr ignored nomadic Mongol tribes living Yettisuv and East Turkestan called them jete (jetah) i.e. invaders.

I. Muminov separately emphasizes that Sufism appeared in the 8<sup>th</sup> century as a philosophical doctrine and entered Mavarounnahr through Iran and had a great influence here in 11<sup>th</sup> and 12<sup>th</sup> centuries. Also, when evaluating Sufism as a sophisticated philosophic aspect, the scholar states that there are various trends and directions in it, that the study of Sufism requires a special study and that the most important aspects of Sufism are to be analyzed. The scholar states that Sufism started to spread in Movarounnahr, including the territory of present-day Uzbekistan in the second half of the 11<sup>th</sup> century and the beginning of the 12<sup>th</sup> century, i.e. during the period of feudal wars and nomadic tribal aggression. According to V.V. Bartold’s book “Turkiston madaniy hayoti tarixi (History of Turkestan’s Cultural Life)”, the flow of Sufism in Movarounnahr started from the school of the 12<sup>th</sup> century thinker, Yusuf Hamadoni. I. Muminov noted that Yusuf Hamadoni’s school had no uniformity, where different streams were observed and he comments that the greatest streams among them were two. In particular, Yusuf Hamadoni and Abdulkholiq Ghijduvoni’s teachings of Sufism corresponded to the interests of city workers[11]. I. Muminov acknowledges that there are basic rules containing “hush dar dam, nazar bar qadam, safar dar vatan, hilvat dar anjuman”, which corresponded to exactly urban people.

## CONCLUSION

I. Muminov, while emphasizing that Yusuf Hamadoni had a proficiency of shoemaker, he directly participated in defending Bukhara and Samarkand from the attacks of nomadic tribes, separately explains that Yusuf Hamadoni called on his students to work and to acquire a profession. The scientist came to conclusion that it is not possible to say that this stream (i.e. the direction of khojagon N.N.) was a mystical stream of Sufism and that it played a progressive role in the development of literary and social thought in its time. Such positive conclusions emphasized by the scientist about the Sufism with a great braveness during the reign of the soviet ideology, help to logically approach to the issue in this article.

Abdulkholiq Ghijduvoni’s “Maqomoti Yusuf Hamadoni” is very valuable as a sign of great respect to his master Yusuf Hamadoni. The life of these great people is a great school of edification and the spiritual heritage left by them to the generations serve to further develop spiritual mind of our nation. It is necessary to make scientific



conclusions being based on a historical method and a logical approach in studying this book.

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