

# The Role of Khoja Yusuf Hamadani's Spiritual Heritage In The Development of The History of Bukhara Sufism

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**Abstract:** Yusuf Hamadani's growing up among the people, his ideas and philosophical-social views, suggest that he was one of the progressive intellectuals of his time. His legacy as well as the upbringing of a new generation of specialists who study in greater depth the development of Eastern civilization and philosophical thought is a huge task ahead of us. In the religious-mystical views of Sheikh Yusuf Hamadani, new thoughts about God, man, nature, ideas have matured in moderate content and forms. They in turn had a strong spiritual and educational impact on the rise of the religious-mystical traditions of Abdulkholik Ghijduwani, Bahauddin Naqshband and others. This article discusses Yusuf Hamadani's role in the development of Sufism in Transoxiana, particularly Bukhara, and the significance of his spiritual heritage in the development of great Sufis in this region.

**Keywords:** Movarounnahr, Khorasan, Khojagon, Yassaviya, Universe, Mystical School, Halal, Haram, Materiality, Spirituality, World, Afterlife, Baseness, Elevation.

## Introduction

In the fact that Bukhara received the status of a holy city, the role of representatives of Sufism, who spread the fame of the sacred land throughout the world, raised our country to the status of a holy city, and occupied their place in the development of Islam, is incomparable. Khoja Abdulkholiq Gijduvani (1103-1179), Khoja Ali Romitani (1195-1321), Sayyid Amir Kalon as-Suhari (Sayyid Amir Kulol) (d. 1370), Bahauddin Naqshband (1318-1389) and other Sufi thinkers.

The Introduction of Sufism into Transoxiana: Abdul Hasan Ali al-Kharaqani (d. 1034) and Abu Ali al-Formadi (d. 1084) are associated with their names. The role of Khoja Yusuf Hamadani, one of the students of Abu Ali al-Formadi, in the emergence and development of the Bukhara school of mysticism should be especially noted.

Reforms to educate the youth of our homeland in the national spirit, on a scientific basis, on the basis of bringing national history, drawing conclusions and lessons from the

past, a harmonious generation that can correctly determine its path and future of development are continuing. In the opinion of our President: "Today, when our homeland is stepping into a new stage of its development, new scientific research on our ancient history and culture is more important for us than ever. Therefore, we will continue to provide comprehensive assistance to scientists and specialists who have expressed a desire to work together in different countries of the world, widely involving scientific and cultural organizations in the processes of study, preservation and promotion of the cultural heritage of Uzbekistan".

## Methodology

In the process of preparing this research work, the works of Yusuf Hamadoni "Rutbat ul-hayot," "Risola fi annal-kavna musaxxarun lil-inson," "Risola dar axloq va munojot," and Abdulkholiq Gijduvani's treatise "Maqomoti Yusuf Hamadoni" were analyzed. Also, the research works of such Sufi scholars as M. N. Boltaev, M. A. Riyahi, G. N. Navruzova, H. Homidi on this topic were referred to. In preparing the article, methods of comparative analysis, historicity, and continuity were used.

Yusuf Hamadani's student, founder of the Khojagon tariqa - Khoja Abdulkholiq Gijduvani, recalling his teacher's words about the continuity of his tariqa's caliphate in his treatise "Maqomoti Yusuf Hamadani," proves his important role in the development of Sufi science in this land: "Then, turning his blessed face to me again, he said: 'O Abdulkholiq, just as I am the fourth caliph of Khoja Abu Ali (Formadi), you will also be our fourth caliph.'" When I looked, her eyes were filled with tears. I asked: "Who will be the caliph after you?" The Sheikh said: "After us, Khoja Abdullah Barraqi will take our place, then Khoja Hasan Andoqi, then Khoja Ahmad Yassavi. When Khoja Ahmad Yassavi leaves for the land of Turkestan, you will become the caliph. Indeed, follow the path of Prophet Muhammad's (peace be upon him) law and do not deviate from the boundaries of law even slightly, and whoever opposes religion, oppose them. Allah knows best (Абдулхалик, 2003).

It is worth mentioning here that Khoja Abdullah Barraqi Khorezmi, Khoja Hasan Andoqi Bukhari, Khoja Ahmad Yassavi, and Khoja Abdulkholiq Gijduvani, who flourished in the Hamadani Sufi lodge, are Sufi scholars who established their own mystical schools and have followers throughout the Muslim world.

M. N. Boltaev states that Khoja Yusuf Hamadani indeed had his own school of mysticism in Bukhara, and Khoja Abdulkholiq Gijduvani was his student: "Abdulkholiq Gijduvani came to the city of Bukhara at the age of 22 and met with the respected Sufi Sheikh Abu Yaqub Yusuf ibn Hussein ibn Bahram Buzangirdi Hamadani, who was born in 1050, died in 1142, and was buried near the city of Mari, which is called the "Ka'ba of Khorasan," that is, the holy place of Khorasan. Abu Yaqub Hamadani is a great figure of the Khojagon Sufi lineage (Болтаев, 1994).

In Alisher Navoi's work "Nasoyim ul Muhabbat," when speaking about Khoja Abdulkholiq Gijduvani, it is emphasized that he was the spiritual mentor of Yusuf

Hamadoniyy and that they met in Bukhara: "Then the sheikh-shuyux scholar and orifi Rabboniyy Khoja and Imam Abu Ya'qub Yusuf Hamadoniyy came to Bukhara, and Khoja Abdulxoliq reached their company and informed them that they also have remembrance of the heart. He was in their company and informed them that as long as they were in Bukhara, they said that Khoja was their teacher and mentor of remembrance, and Khoja Yusuf's conversation and cloak were from Khoja Yusuf's mentor (Навоий, 1968).

There is information that Hamadoniyy, while teaching students at the madrasa during his stay in Bukhara, also performed the duties of a sheikh ul-Islam (Ҳамиджон, 2004).

It should not be overlooked that Yusuf Hamadoniyy, along with Abduxoliq Gijduvoniyy, the founder of the Khojagon order, also held the status of pir for Khoja Ahmad Yassaviyy, the founder of the Yassaviya teachings. M. Khayrullayev writes: "From the 11th century, Sufism began to spread widely in Central Asia. In particular, Yusuf Hamadani (1048-1140) began teaching and promoting Sufi teachings in Bukhara. Khoja Ahmed Yasawi (died 1166) was one of the first to study under him, learned the secrets of Sufism, and went to Turkestan, where he promoted Sufism. His teachings were called Yassaviya (Маънавият юлдузлари).

Some sources indicate that Ahmad Yassavi was older than Yusuf Hamadani (1045-46-1166-67). Nevertheless, Khoja Ahmad Yassavi considered Hamadani a pir, promoted his education in Persian and Arabic in the Turkic language, and founded the Yassaviya tariqa, which today has many followers in the Muslim world.

Khoja Yusuf Hamadani was born in 1048 in the village of Buzanjird near Hamadan, in the family of a craftsman. From a young age, in pursuit of knowledge, he went to Baghdad and was raised by Abul Ishaq Shirazi. At the same time, he studied the science of hadith from famous scholars of Baghdad, Isfahan, and Samarkand. Regarding this, Alisher Navoi says in his work "Nasoyim ul-muhabbat": "In the beginning, he went to Baghdad and served in the assembly of Sheikh Abu Ishaq Shirazi, and his position was high, and he became knowledgeable to his companion in the science of fiqh and other sciences, particularly in the science of gazing, and Sheikh Abu Ishaq would present him to many high-ranking companions when he was young, and he studied hadith from many scholars in Baghdad, Isfahan, and Samarkand (Алишер, 2012).

In mastering the science of Sufism, Abu Ali Formadi, Hasan Simnani, and Abdullah Juvayni were mentors to Hamadani. At the same time, he had the honor of conversing with Abdul Qadir Gilani, Imam Ghazali, and Hamiduddin Multani. After teaching at the Nizamiyya madrasah in Baghdad for some time, he traveled to Transoxiana. For several years, he lived in Merv, Herat, Urgench, Bukhara, Samarkand, taught students, preached to the people, and caught the attention of citizens, scholars, and emirs.

Doctor Muhammad Amin Riyahi cites information that Yusuf Hamadani died and was buried in 1141 in the city of Bamiyan near Herat, and later his remains were brought to Merv by one of his faithful students, Ibn an-Najjar[7]. Currently located in Bayramali city, thirty kilometers north of Merv, this shrine-mausoleum has become a crowded place with pilgrims.

The territories where Yusuf Hamadani was born, lived, acquired knowledge, and created a school today encompass a vast historical and cultural space, where the states of Iran, Iraq, Afghanistan, Uzbekistan (Mukhamedov et al, 2023), Turkmenistan, Kazakhstan, Tajikistan, and Kyrgyzstan are located.

## Result and Discussion

Yusuf Hamadani left behind a rich spiritual heritage. He wrote works in Persian and Arabic, including "Rutbat ul-hayot," "Kashf," "Risola fi annal-kavna musaxxarun lil-inson," and "Risola dar axloq va munojot." Doctor of Philosophical Sciences, Professor G. Navruzova also provides information about the sheikh's treatises titled "Risola dar odobi tariqat," "Manozil us-Soirin," and "Manozil us-Solikin (Наврӯзова, 2016). According to the Iranian Sufi scholar Dr. Muhammad Amin Riyahi, Khoja Yusuf Hamadani is one of the first Sufi scholars to write a treatise in Persian (АМИН, 2003).

Another great contribution of Khoja Yusuf Hamadani to the history of Sufism is that he left behind four life-giving teachings necessary for human perfection. Regarding this, Abdulkhaliq Gijduvani says in his work "Maqomoti Yusuf Hamadoni": "He used to say 'Hush dar dam' (control every breath, be aware of it to avoid sin and heedlessness), 'Nazar bar qadam' (look under your feet and in front of you to avoid sin and heedlessness), 'safar dar vatan' (travel in homeland) and 'xilvat dar anjuman' (be with God internally with people externally) (Абдулхалик, 2003).

These radiations are developed in consistency and coherence in the teachings of Khojagon and Naqshbandiya. Abdulkhaliq Gijduvani, the founder of the Khojagon order, created his own four more rashhas as a continuation of Hamadani's four rashhas. These are: "yod kard" (the seeker must live with the remembrance of God, immersed in remembrance), "bozgasht" (the seeker must always engage in inner prayer for the love of God), "nigoh dosht" (the seeker must gather their thoughts and walk in peace), and "yod dosht" (the seeker must be aware of the doctrine of unity and existence).

Bahauddin Naqshbandi, in turn, added the following three of his radiations to these radiations and perfected the Naqshbandi order: "wuqufi zamon" (every person should keep track of their time, knowing how much has gone to good and how much to evil), "wuqufi adad" (it is necessary to count, know, and observe the mention of sacred prayers and words), "wuqufi qalbiy" (the Sufi's remembrance must be in the heart).

There are two sites associated with Yusuf Hamadani in Uzbekistan, one of which is the Friday mosque located in the village of Beshmergan, Shavat district, Khorezm region. The second is a mausoleum located in one of the private houses in the Korxona neighborhood of Bukhara, which has been neglected unfairly by the local population and responsible organizations. Today, the mausoleum is in dire need of repair, and its restoration and presentation is an urgent task for most Bukharans who are unaware of the mausoleum's existence.

The great spiritual heritage left to us by Khoja Yusuf Hamadani has not been fully studied, and only three of his works have been translated into Uzbek - "Rutbat ul-hayot"

(The Criterion of Life), "Odobī tariqat," and "Risola fi annal-kavna musaxxarun lil-inson" (Treatise on the Subjugation of Being to Man). This is also our shortcoming that undermines our ability to be worthy of this respected person in some sense as descendants.

## Conclusion

It is also true that research on the life and work of Hamadani is often carried out based on a few sources. The main sources are "Nafahat ul-uns" by Abdurahman Jami, "Majolis un-nafois" by Alisher Navoi, "Rashahot ul-ayn" by Fakhriddin Ali Safi, and "Maqomoti Yusuf Hamadoni" by Abdulkhaliq Gijduvani. In almost all other sources, the information contained in these works is repeated or interpreted differently and presented as news. There is very little information about the life path, work, and mystical school of the great scholar, and the existing ones are not chronologically organized and are one of the urgent issues requiring special research and dedicated research.

The spiritual heritage of the great sheikh is an invaluable treasure for our people, especially the younger generation, who are experiencing the process of national revival. His life paths play an important role in educating future generations to be honest, humane, peace-loving, and with strong spiritual and ideological immunity.

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