



# LOGICAL ANALYSIS OF ABDULKHALIQ GIJDUVANI'S WORK "MAQOMOTI YUSUF HAMADONI"

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## ABSTRACT

*This article discusses Abdulkhaliq Gijduvani and analyzes his work "Maqomoti Yusuf Hamadoni" dedicated to his teacher Yusuf Hamadoni. This work provides valuable information about the life and work of Yusuf Hamadoni, as well as some problematic information, and the author's own views on the reasons for this.*

**KEYWORDS:** *Sufism, Khoja Abdulkhaliq Gijduvani, "Maqomoti Yusuf Hamadoni".*

## INTRODUCTION

Khoja Abdulkhaliq ibn Abduljamil Gijduvani, a great representative of mysticism, a famous saint, the founder and leader of the Central Asian sect known as Khojagon, was born in 1103 in an enlightened family in the village of Gijduvan, one of the largest trade caravan routes near Bukhara. After receiving his first education in his village, at the age of 22 he came to Bukhara to improve his knowledge. Here he receives adequate education from the great scholars and mystics of the time. Of particular importance was his meeting with the famous mystical leader Abu Yaqub Yusuf Hamadoni (d. 1140). Yusuf Hamadani converted him to the Sufi order. Yusuf Hamadoni, who has a majestic position in the history of mysticism, was born in 440 AH, 1048 AD (according to some sources, 1049 AD) in the Ghanimiya neighborhood of Hamadan, Iran. [7:3,8:19]. He died in 535 A.D., 1141 A.D. His tomb is located near the Sultan Sanjar shrine in Marv. Sufis glorify the tomb of Yusuf Hamadoni as the "Kaaba of Khorasan".

Yusuf Hamadoni in his time was a sheikh of sheikhs, a scholar of rabbinical and divine sciences, a pole of the century - a protector of his age, a saint - a governor famous for his prophecies, a high authority - a mature sage, a piri murshid - irshad, ie to others pir, allamai zamon, who brought up a person who could rise to the level of the right to education, was awarded the title of scientist of his time.

Abdulkhaliq Gijduvani in his book "Maqomoti Yusuf Hamadoni" described the photos and biographies of the piri murshid Yusuf Hamadoni. [1]; [2]. Abdulkhaliq Gijduvani's "Maqomoti Yusuf

Hamadoni" consists of an introduction, Yusuf Hamadoni's blessed teachings, Sanjar ibn Malikshah's letter, the sheikh's birth, morals and motives, the sheikh's reason for coming to Samarkand, and the sheikh's death. True, this play contains information about the biographical cases of Gijduvani, as well as information about the murids (disciples) of Yusuf Hamadoni. However, the main purpose of writing this book was to inform the people about the manners, prophecies, wisdom of Hazrat Yusuf Hamadoni, and his great services to history.

## THE MAIN FINDINGS AND RESULTS

In "Maqomoti Yusuf Hamadoni", Abdulkhaliq Gijduvani followed his teachers step by step and described everything he did and said. It should be noted that Hazrat Yusuf Hamadoni visited Bukhara, Samarkand Marv (Mori), Khorezm, Baghdad, Mecca, Medina and other cities, where he studied. It is recorded in the sources that Hazrat had conversations with two hundred and thirteen great scholars and sheikhs. The Maqamati Yusuf Hamadoni also contains the genealogies of Hazrat Hamadoni, and it is noted that he was a leader of his time in the sciences of hadith, tafsir, and theology. Abdulkhaliq Gijduvani in his book "Maqomoti Yusuf Hamadoni" tells the following story about his teacher with great respect: "One day, Hazrat Yusuf Hamadoni looked at me and said: "You are my fourth caliph, just as I was the fourth caliph of Khoja Kalon (i.e. Formadi)." After that, her eyes filled with tears. I asked: "Who will be the caliph in your place?" The sheikh said: "O Abdulkhaliq, I will be replaced by Abdullah Barqi, then Hoja Hasan Andoqi and then



Hoja Ahmad Yassavi. If Hoja Ahmad Yassavi travels to Turkestan, you will be the caliph instead. Always follow the rules of the Shari'ah and never do anything that is against the Shari'ah, and if you see someone doing something that is against the Shari'ah, then forbid it!" [1:14]

According to Abdul Khaliq Gijduvani, Yusuf Hamadani performed the Hajj thirty-two times, recited the Qur'an a thousand times, and memorized 700 books on tafsir, hadith, fiqh, usul, furu, and kalam. More than seven hundred of his noble disciples reached the level of saints. It is interesting to note that Yusuf Hamadani spent most of the day fasting during the day and praying at night, as a result of which eight hundred pagans converted to Islam and many people found the path of Truth.

Abdulkhaliq Gijduvani emphasizes that the spiritual maturity of his teacher is extremely high. He asserted that Yusuf Hamadani was a crooked, wicked, arrogant, deceitful, cruel, perverted, corrupt, heretical, perverted, unjust bloodthirsty, ungodly, hypocritical rebuke and ordered them to repent and leave these vices. If they did not leave these vices, he would keep them away from the conversation. He had never insulted anyone in his life, not even the words "curse", "unfortunate", "dog". Hamadani's manners and deeds were in accordance with the Sunnah, and he was a follower of the Prophet (peace and blessings of Allaah be upon him). He earned his livelihood through farming and handicrafts (shoemaking, patching). The widow - the poor, the orphan - the captive, the blind, the stranger, the poor, the seeker of knowledge, donated the wages earned from the honest profession. He was frequently informed of the condition of the patients and treated them with kindness. He always carried a prayer rug, a miswak, a perfume, a clean handkerchief, as well as a loaf of bread, raisins, and dates, and joined the interlocutors.

Abdulkhaliq Gijduvani followed the actions of his teacher with great amazement and took an example from him and told it to his later disciples as an example. He testified that Yusuf Hamadani cooked his own food, washed his own clothes, and patched his own clothes. He loved patched clothes. It should be noted that in those days it was customary for the rich and aristocrats to wear drums and wear gold belts. At a time when Muslims began to adorn the appearance rather than the inside, the Pir was reprimanded for wearing plain clothes, even patched ones. A patched garment is a symbol of arrogance and humility. It was the garment of those who killed their souls and humiliated their souls. This is the dress of the pious, the people of Allah, who adorn their inner world. "Hazrat did not ride a horse, but rode on a donkey when necessary."

In the play, Yusuf Hamadani's paintings and biographies are presented to the reader as follows:

Yusuf Hamadani's clothes were made of wool and were brown. They ate little, often barley bread and vinegar. Once in forty days they ate chicken, sometimes camel and mutton. They lived unmarried for seventy-five years and then got married. His body was bent because he fasted a lot and did riyadh. According to Hazrat Abdulkhaliq Gijduvani, Yusuf Hamadani was a very handsome man with a long, well-groomed beard, a radiant face, a smile on his lips, and divine grace in his eyes one step at a time, every word you say, every action you take, you have to program. Abdulkhaliq Gijduvani describes some of his teacher's teachings as follows: "Hush dar dam" (control every breath, beware of it so as not to be left in sin and negligence), "nazar bar kadam" (look under your feet and in front of you so as not to be left in sin and negligence), "safar dar vatan" (travel in a narrow homeland) ) and "khilvat dar anjuman" (apparently be with the people and inwardly with the Truth). He used to sit in the presence of the mashayik with politeness, bowing and respect ... Sometimes: "O great kings and the ignorant of the spiritual pleasures of the dervishes in the wilderness. Enjoy the remembrance of others with your tongue. Try to know the nafs and the perceptions (worries) that come to mind, "he would say," Save your appearance from the chaos, because when the appearance is chaotic, the heart and the heart are even more chaotic"[2:33].

It is known that 2018 marks the 915th anniversary of the birth of Abdulkhaliq Gijduvani. Therefore, a number of events and conferences were planned to be held in our country by the orders of President Shavkat Mirziyoyev. Translated from Persian by Sayfiddin Sayfullah, Candidate of Philological Sciences, Senior Research Fellow of the Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of Uzbekistan and Nodirkhan Hasan, Doctor of Philology, Independent Researcher of the Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of Uzbekistan, Abdulkhaliq Gijduvani's pamphlets "Maqomoti Yusuf Hamadoni (Risolai sahibiya)\* Wasiyatnoma" were republished in 2018 by the Muslim Board of Uzbekistan, Movarounnahr Publishing House. In order to take into account the different strata of readers and increase the scientific popularity of the work, the original manuscripts are also included in this book. In the book, the translators state that there are four copies of "Maqomati Yusuf Hamadoni". " 1. Published by Said Nafisi on the basis of a single copy under the title "Risolai sahibiya" (Abdulkhaliq Gijduvani. Risolai sahibiya. Farhangi Eronzamin, I. 1953. 78-101-6.) 2. In Kamoliddin Haririyzoda's work "Tibyonu vasoilil-haqayiq fi bayoni salosil it-taroiq" (Istanbul, Sulaymaniyah Library, Department of Ibrahim Efendi, № 30.1. 379a-389b. This copy is more



perfect than Nafisi's edition). 3. Abdulkhalik Gijdivani. "Maqomoti Yusuf Hamadoni." UZRFAHI №2533, 20-37-v. (Mahmud Hasani and Gulbahor Muzaffar qizi published some excerpts from this work. See "Khojai Jahon Khoja Abdulkholiq Gijdivoniy" (Tashkent, 1994, 18-22-6). 4. It is briefly narrated in the Persian work "Kandiya" prepared by Mulla Abdulhakim and published by Iraj Afshar (Tehran, 1955, 6-16-6) "[2:13]. The translators and the authors of the foreword note that they have translated the Uzbek translation of Abdulkhalik Gijdivani's "Maqomoti Yusuf Hamadoni (Risolai sahibiya) Wasiyatnoma" published in 2018 by comparing the copies of "Risolai sahibiya", "Tibyon" and UZRFAHI. This book contains very valuable materials based on many years of scientific and creative achievements of translators. Every student can get rich information from it. Every seeker is well aware that there are specific challenges to working with resources. I would like to express my gratitude to the fireplace translators for this translation, which required a lot of work.

It should be noted that each calligrapher seems to have added additional information to the reproduced copies of this work, written by calligraphers over the centuries, with his own imagination. Because in "Maqomoti Yusuf Hamadoni" there are some irrationalities. It is natural that an intelligent reader will immediately understand this situation. For example, in "Maqomat", in order to describe Yusuf Hamadoni's high patriotic qualities, he tried to prove it with the following example, claiming that he took part in military affairs. That is, "Chata and Tokmak fought against them when they invaded" [1:15]; [2:25]. "When one of his friends heard that he had been martyred in the battles against the Chata, Tokmak and Urus armies, he offered the funeral prayer. He would not curse anything or anyone and would not bless Chingiz." [1:18]; [2:35]. Chata is also written under a different name Jete. It is known that the Mongols, led by Genghis Khan, invaded the lands of Transoxiana in 1219 and completely conquered it in 1220-1221. By the end of his reign, Genghis Khan had divided all the territories he had conquered in 1224 among his descendants. The lands of East Turkestan, Ettisuv, and Transoxiana were given to Chigatay, the second son of Genghis. In the 1440s, the Chigatay nation was divided into two parts, the Seventies, the Mongols of East Turkestan, and the Transoxiana. Russian orientalist Academician V.V. Bartold left a written record that the population of the Seven Seas and East Turkestan of the Chigatay state still preserved its ancient Mongol traditions, despite the fact that the Mongol tribes were Turkicized. The Eastern Mongol Turkmenized tribes ignored the fraternal Mongol Turkicized peoples living in

Transoxiana and called them Karaunas, i.e. mixed (mestizo) peoples. Continuing his academic thought, he notes that the Turkicized Mongol tribes living in Transoxiana disregarded the nomadic Mongol tribes living in Ettisuv and East Turkestan and called them jetas, or invaders. [3:154],[4:36] So, the jets were the Mongols, who were part of the Chigatay nation, who opposed and threatened the empire of the Great Amir Temur in the fourteenth century. If Yusuf Hamadoni died in 1141 (in the twelfth century), how could he express his reaction to this invasion, or how could he understand that he was defending his homeland against the Mongol invasion. Some of these illogicalities in "Maqomat" can be explained, as noted above, by the calligraphers (in order to increase the effectiveness of the events in the work) by trying to exaggerate the patriotic qualities of Yusuf Hamadoni.

In this regard, the study of the views of the famous scientist and organizer of science I.M. Muminov on the spread of Sufism and mysticism in Transoxiana in his work "Philosophical views of Bedil" helps to draw logical conclusions on this issue. I. Muminov emphasizes that mysticism as a philosophical doctrine first appeared in the VIII century, entered Transoxiana through Iran and had a great influence here in the XI-XII centuries. Also, evaluating Sufism as a complex philosophical direction, the scholar emphasizes that it has different currents and directions, that the study of mysticism requires a separate perfect study, the analysis of the most important directions of mysticism. [6:284-285] The scholar notes that Sufism began to spread in Transoxiana, including in the territory of present-day Uzbekistan, in the second half of the 11th century and the beginning of the 12th century, when feudal wars and the invasion of nomadic tribes intensified. Based on V.V. Bartold's book "History of the cultural life of Turkestan", he acknowledges that the spread of mysticism in Transoxiana began with the school of Yusuf Hamadoni, a 12th century thinker. I.Muminov explains that the school of Yusuf Hamadoni is not uniform, there are different currents, the largest of which are two. The first describes the direction associated with the name of Abdul Hamiq Gijdivani, a disciple of Yusuf Hamadoni, and the second describes it as a direction related to the path of the disciple of Yusuf Hamadoni, Khoja Ahmad Yassavi. The first influx occurred and spread mainly in the city and suburban areas, i.e., in conditions of relative economic growth; it was directly related to real life and encouraged people to work, to craft. In particular, the teachings of Yusuf Hamadani and Abdulkhalik Gijdivani were in the interests of urban workers. I.Muminov admits that there are basic rules, which consist of "hush dar dam, nazar bar kadam, safar dar Vatan, khilvat dar anjuman" and that they are suitable for urban dwellers.



Yusuf Hamadoni was a shoemaker who was directly involved in defending Bukhara and Samarkand from nomadic tribes, I. Muminov emphasizes that Yusuf Hamadoni called on his students to work, learn a profession, study military service. The scholar cannot conclude that this movement (i.e., the Khojagon sect N.N.) was a highly mystical current of mysticism, concluding scientifically that it played a progressive role in the development of literature and social thought in its time. Such positive conclusions about mysticism, which the scientist boldly emphasized during the Soviet era, help to approach the issue posed in this article logically.

### CONCLUSION

In short, Abdulkhalik Gijduvani's work "Maqomoti Yusuf Hamadoni" is very valuable as a symbol of high respect for the teacher Yusuf Hamadoni. The lives of these great people are a great example, and the spiritual heritage they have left for generations serves to further raise the spiritual consciousness of our people. In studying this work, it is necessary to draw scientific conclusions based on the historical method and logical approach.

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