

FOUR BASIS ANALYSIS OF HUMAN PERFECTION IN THE WORK OF YUSUF KHAMADANI, ODOBI TARIQAT

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ABSTRACT

This article reveals the life and work of Yusuf Hamadani and analyzes four principles that he considers necessary for human perfection in the work “Odobitariqat” (Ethics of Tarikat): 1) nafs riadat; 2) food and clothing should be halal, 3) mujahad - fight against devilish, secular and bad thoughts, 4) zikr - the need to look to the Truth in order to always remember its beginning and to acquire divine qualities, as well as the importance of this work.

KEYWORDS: Sufism, Yusuf Hamadani, tariqat, the need to overcome greed, the obligation to be halal food and clothing, mujahad, zikr.

INTRODUCTION

In the history of Sufism with great status, Yusuf Hamadani was born in Iran’s Khamadan city in 1048 AD, hijri 440. [7:3, 8:19]. He died in 1441 AD – 535 hijri. His tomb is situated near the shrine Sultan Sanjar in Marv. Followers of Sufism exalt the mausoleum of Yusuf Hamadani as “Ca’bai Khurasan”.

In his time Yusuf Hamadani was deserved names including Shaykhush shuyukh – Sheikh of shekhs, scientist of Rabboni – scientist of divine knowledge, Kutbi asr – protector of his century, Sahibkaromat avliyo – guardian popular with his prophecies, great possessor of makomat – person who achieved spiritual perfection, pyri murshid – irshad namely pyr who educates a person whom others can acquire knowledge because of allowance of Yusuf Hamadani, allomai zamon – scientist of his time.

STATEMENT OF THE PROBLEM

One of the greatest scientists of the period of Renaissance in East, Yusuf Hamadani’s affairs in terms of moral development of nation were high of importance in our country’s history.

One of the works of Yusuf Hamadani in terms of human perfection is “Odobitariqat”. In the forenamed work the word “tarikat” came from Arabic language and it means “way”. This way is the way which leads a person into perfection. There is two meaning of tarikat in Sufism. First one is the name of ways which lead a person into perfection: Tarikat of Khojagon, Tarikat of Yassaviya and etc. The second is a name of stages wherein a person is in perfection. On the basis of Sufism education, if a person wants to achieve perfection he should go through four stages: shariat, tarikat, marifat and haqiqat (a complex of beliefs ('a'id) and religious-legal norms (aqm), which a Muslim must follow, The word "tariq" in Arabic means "way." The followers of Sufism characterize tariqa as a way that brings a slave closer to the Lord by self-improvement and cleansing the heart from everything negative. At the same time, according to Sufism, there must be a certain spiritual mentor, the sheikh, who will instruct his student along the path of his perfection. The disciple, in turn, must unquestioningly follow all the instructions of his ustaz; education; truth). In above mentioned work of Yusuf Hamadani Khojagoni tarikat is narrated as the morality of a person who is on the way of perfection. It describes the rules of courtesy that are necessary for human beings having the quality of divinity.

Although the work of Yusuf Hamadani “Odobitariqat” is small in terms of capacity, it is a source which has deep meaning in terms of fostering perfect person. In this work it is emphasized that for human perfection there are for basis that should be followed.

First base is “nafs riyozati” – “passion that limits most of unimportant things” that is narrated as “human should eat, drink, dress in terms of need not with desire to the world or lust”¹ by Yusuf Hamadani. To clearly get the gist of his ideas, we have to understand what the passion is. According to Sufism people it is said that “everyone who recognizes his passion, he will recognize his Lord too”. Therefore this teaching greatly pays attention to know the passion and to foster it. Upbringing of nafs is the most important stimulus

of the human perfection. “Nafs is human’s material selfness, “I”ness or “selfishness”. Nafs is spiritual existence that protects our needs, and uses them in its term” 2.

Existence of nafs is by need and its desires are natural. However, nafs should be controlled, taught and cleaned from evil demerits. Because when its desires come true, it crosses the limit and will be out of control. Ammora nafs is such a nafs that has only bad needs. Accordingly, this kind of nafs defies a person – making his hands and feet tied – to do bad things only. Thus, Yusuf Hamadoni knows first base of human perfection as “nafs riyozati”. When human’s nafs is taught, and achieved mutmain (confident, calm, convinced), raziya(pleased), marzia(loved by all), sofia(immaculate) levels, there exist divine qualities of the awliya and the nabi. A person, who is related to the levels of nafs, must know, learn and differentiate moral perfection rhythms as it helps a person understand himself. Upbringing of nafs on way of spiritual perfection is of great importance in terms of teaching moral perfect human.

Yusuf Hamadoni writes about “nafs riyozati” in his work “Odobī Tariqat” and it is narrated that if it is enough to eat once a day, it is not necessary to eat twice a day, if it is enough to eat once less a day, it is not necessary to eat fully. If hunger is a burden, life does not need to be built on hunger. It is understood from this point that a person should oppose his nafs in his own need, but not to suffer with hunger. Exhaustion and dying or starvation is not riyazat of nafs. In work of Yusuf Hamadoni nafs riyazati has two forms: uzlat – being isolated from society; less sleep. First of all, when it comes to uzlat he considers “soul protection”. In this case, a person should protect his heart from arrogance, jealousy, anger, indulgence, gossip, anger and satanic temptation. Because heart is the clean place that is considered as dwelling of Allah. The person who can keep that pureness achieves perfection level. The other meaning of uzlat is “consciousness protection”. In this case, a person must maintain his or her own mind, that is, to avoid any unnecessary thought. The mind (consciousness) is the memory, the power of fantasy. People who have sharp mind, great imagination have been considered as rare ones among our nation from early periods. Anger, indignation, and unnecessary facts in human memory are incompatible with human perfection. Therefore, mind should keep important information. Life is like a flowing river. A person should not waste his life in vain, nor should he allow his soul to suffer. Because soul, heart, body are ephemeral; no one has a right to torture his savings with unnecessary thoughts. When we become forgiving to each other, parents, brothers and sisters, relatives, and neighbors as well as delete bad thoughts from our mind, we will have a chance to achieve the perfection. Yusuf Hamadoni explains another form of nafs riyazat as the “less sleep”. “Sleeping a lot wastes life, relaxes body, loses working efficiency and enthusiasm” emphasized Yusuf Hamadoni. He comments author Imam Gazzoli’s idea as follows: “A person should not sleep more than eight hours. Otherwise he will lose his one third of life”.

Yusuf Hamadani describes the conditions of eating and sleeping in his work and adds the following to the nutritional requirements: when a person feels the requirement to eat, he should be in ablution condition, practice eating with beloved ones, in addition, begin with saying “bismillah” and give thanks for having food to eat, eat smaller portion of meal, consume slowly, not eat others’ portion. Condition of sleeping: to go to bed in ablution, not to sleep with full stomach, praying, salawat, and going to bed with remembrance of Allah.

The scientist reaffirms the importance of food and clothes, kept honest, which is the second base of human perfection. Because he said “because of haram food, there is no light in the heart; with dirty clothes the pleasure of worship cannot be tasted”³. So, halal bite creates light in heart which is the cure to the body. With halal eating a human can live peaceful life and his sleep will be calm as well. Yusuf Hamadoni emphasizes “Every human being should set off three following things: khirqā(clothes of darvesh(a person who always thanks to God and remembers him)), food and place. When all of these are kept halal (clean), person’s every affair develops”⁴. Author says that a person should be careful from haram and guilty things and go on a diet, as well as he recommends to be far from those who are not on the right way, and guilty and dirty. The reason to this is that bad interlocutor distracts a person from right way as Yusuf Hamadoni explains.

Yusuf Hamadoni’s requirement “khilvat dar anjuman (it means to be with people from outside (it means to be with a society), and to be with truth inside)” on Khojagon education is based on halal meal. “Khilvat dar anjuman” way is the way where a person can achieve the perfection through halal work, being a person who is neutral and does good deeds not to boast to others; Yusuf Hamadoni shows how to reach the

perfection through this way. The followers of tariqat (way) of Nakshbandiya always worked in a halal way and ate halal meal besides they followed the edification of Yusuf Hamadoni. They strongly criticized and condemned the Sheikhs who were reluctant to labour and got pleasure of it.

Yusuf Hamadani has introduced the "mujahada" as the third essential for perfection. Mujahada is to struggle with ideas which calls satanic and secular, devilish things or actions. Human beings must always fight against temptations, wishes of nafs, and attachment to the world. If a person is without those things, he will achieve perfection. Yusuf Hamadoni explains "mujahada" as the power to fight against three enemies which are inside of a human: nafs, devil, and getter. These three enemies are the obstacle to the perfection reaching process. Satan makes temptations and encourages people to do guilty things. Nafs calls people to dirty things through deceit. The world, in the eyes of the human being, is self-concealing and inviting man to serve itself. Yusuf Hamadoni writes: "mujahada enters your volition and will through gate of heart, and it invokes muroqaba (means to dive in mentality, thinking)"⁵. Mujahada comprehends the ideas where they come from soul and fights against them. Yusuf Hamadoni divides the ideas which come to human soul into four types: satanic temptation, deceit of nafs, world love (loving material things), and divine inspiration. Human beings should recognize them through light of heart and go to right way with divine inspiration.

CONCLUSION

The forth base leading to human perfection in work "Odobī tariqat" is zikr (remembering, recalling). It means a person must know who he is and face to righteous in order to acquire divine qualities.

The following work of Yusuf Hamadoni, presently, teaches and explains a person how to overcome to his nafs, how to protect his heart and mind, how to spend his time effectively, how to avoid more eating and sleeping, how to analyze the feelings in his soul, and how to live in halal way through positive ideas. It is said that this work can be a handbook or instruction in terms of method for doing good deeds.

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