



GENESIS OF THE KHOJAGON SECT (ABOUT YUSUF HAMADONI)

Dilorom Shabonovna Fayziyeva

Lecturer Department Of Literary Sources And Textual Studies Tashkent State University Of Uzbek Language And Literature, Uzbekistan

ABSTRACT

This article gives a brief overview of the life, manuscripts, and works of Yusuf Hamadoni, who contributed to the spread of the Khojaly sect. Through this information, we are exploring our history and cultural heritage, as well as promoting the teachings of Naqshbandi, the information given in these manuscripts is the most valuable information about the “Khojagon sect” and its pir today. At the same time, it is more important than ever that the books published today have a deeper content and a better style. This, in turn, leads to clear conclusions about changes in the manuscripts, eliminating errors and confusions in sentences and phrases. As a result, the quality and weight of research on manuscripts written in the last century will increase. Addressing these shortcomings has become one of the most pressing issues today. Issues such as the problem of the history of the text of written sources in the early days of the Khojagon sect and the definition of the scientific and theoretical basis of the text of these works are the features that determine its relevance today. In particular, it is necessary to acquaint our people, especially our youth, with the beliefs and views of Abdukhalik Gijduvani, Khoja Arif Revhari, Khoja Ali Romitani in these manuscript sources.

KEYWORDS: - khojagan, sect, pir, authority, Khoja Arif Revhari, Yusuf Hamadoni, creed, Khoja Ali Romiyani, sheikhs, “Rashahot” work, mystics, Naqshbandi sect, teachings of Khojagan, dhikr of the heart, Hasan Andoqi, Khoja Abdullah Barraqi, Khoja Ahmad Yassavi, Khoja Avliyona.

INTRODUCTION

There is a lot of research on historical works and manuscripts in Uzbek literature today. A number of researches in Uzbek textology have revealed the peculiarities of the language of a certain period based on the study of the language of written monuments. Numerous manuscripts are being studied and modified in order to compare the texts of the written sources of the early periods of the Khojagon sect with the published versions and the manuscript of the work and to eliminate the existing shortcomings.

The main task today is to study the main factors in the formation of the texts of written sources in the early days of the Khojagon sect, to deepen the work done in this area, to correct mistakes and shortcomings, to study the issues that have been avoided.

THE MAIN FINDINGS AND RESULTS

Our first President I. A. Karimov said, “The invaluable heritage of the scholars of the past has shaped and continues to influence the spiritual consciousness and way of life of many generations”



[13.40-41] Indeed, thousands of scientists and great scholars have emerged from our homeland. They have made a great contribution to our spiritual development. Thanks to our independence, a wide way has been opened to study their creativity and scientific activity. It is known that the Khojagan sect ruled in Central Asia, and its spread began mainly with Khoja Yusuf Hamadoni. It is known that the great sects of our native land have made an invaluable contribution to the development of the sects of Central Asia, in particular, to the spread and deep rooting of Khojagan-Naqshbandi in the world. In this regard, the services of seven world-famous pirs of Bukhara Sharif: Khoja Abdukhaliq Gijduvani, Khoja Arif Revhari, Khoja Mahmud Anjir Fagnavi, Khoja Ali Romitani, Khoja Muhammad Bobo Samosi, Khoja Sayyid Amir Kulol and Khoja Bahauddin Naqshband are especially noteworthy. It is necessary to study the cultural heritage written by these great people and apply its relevance and significance today.

Of course, what matters in science is not how much the facts mean, but what they mean. Science is built on facts, but its main feature is something else, that is, what science can give to science - the ability to understand the facts and make connections between them.

The members of this sect have done a great service in the development of science and in calling people to spiritual purity. His activities were continued by his students Barraqi, Andoqi, Gijduvani, Khoja Arif Revhari and Khoja Ali Romitani. Today, the works of such great Sufi scholars are being studied. One of the most popular sects in the East is the Khojagan sect. The sheikhs involved in this series are called Khojas or Khojagons. The Khojagan sect is derived from this word [14.73]. Information about each of these sheikhs is given in various sources, the most famous of which are Jami's "Nafahot", Ali Safi's "Rashahot", and Darishukuh's "Safinat ul-Awliyya". The tenth and eleventh centuries were a period of

great change in the history of Central Asia - the period of the first renaissance, which left an indelible mark on recent development.

Central Asia was conquered by a new religion, the Arab Caliphate, based on Islam, which gradually became a dominant ideology and had a profound effect on spirituality. Scholars such as Khorezmi, Fergani, Farobi, Ibn Sino, Beruni, Jurjani, Chagmini became famous in the field of secular sciences. The religious sciences also developed side by side with the secular sciences. The Qur'an, hadith, jurisprudence, tafsir, and mysticism are the main ones. In this field, too, Central Asia promoted the sciences of such famous scholars as Bukhari, Termez, Moturidi, Marginoni, Zamakhshari, who made their country famous. Sufism also flourished. Gijduvani, Yassavi and Kubro are well-known mystics. The mystical movements that emerged in Central Asia during this period, the teachings of their famous representatives, their ideas should be evaluated in the light of the general content and main goals of the spirituality of the Renaissance. Abdukhaliq Gijduvani was one of the first founders of the Khojagan-Naqshbandi sect, the largest of such sects. According to O. Usmanov, the Khojagan (Naqshbandi) sect, which is a huge, unified, universal mystical sect in our history, cannot be studied in two parts (before and after Naqshband). Naqshbandiyya should be considered as a gradual continuation of Khojagan. This sect dates back to the time of Sheikh Yusuf Hamadoni, was formed during the reign of Khoja Abdukhaliq Gijduvani, and was developed during the reign of Shah Naqshband. When we talk about the role of the Khojagan sect in the history of spirituality, we need to talk about the enormous social significance of this sect and doctrine. This sect was formed and developed by Khoja Jahon (Abdukhaliq Gijduvani), his disciples Revhari (Mohitobon), Romitani (Azizon), Baboi Samosi, Shah Naqshband. Especially during the reign of the great mashayik Khoja Ahror Wali of the



third generation after Naqshband (in the XV century), this sect and doctrine reached its peak. In the words of Khodja Jahon, "It is necessary to alleviate the burden of the people, and if this is not possible, it is inevitable to have an honest profession and be in a state of "blindness "and" open the door of solitude "written by Hazrat Gijduvani. We see the essence of this sect in the famous royal verse "Closing the door of the sheikhdome and opening the door of friendship". In a number of verses (wise teachings) of Khoja Arif Revhari (Mohitobon), Khoja Ali Romitani (Azizon) we find expressions of the high social significance of the Khojagan sect. We see the great social significance of this sect in the words of Khoja Bahauddin Naqshband, in his valuable and wise sayings, "The basis of our history is dialogue, in conversation there is blessing and glory in disaster". When we talk about the role of the Khojagan (Naqshbandi) sect and its teachings in the history of spirituality and the high social significance of this doctrine, we are talking about the divine and secular aspects that form the basis of this doctrine. I thought we should focus on unity and indivisibility. That is why this teaching and doctrine is based on in-depth study and advocacy. The teachings of Khojagan by Yusuf Hamadoni, the founder of the Khojagan sect, play an important role in the development of this sect. Yusuf Hamadoni promoted mysticism among the people and further developed the teachings of the Khojagans. He was engaged in handicrafts and his teachings were widely spread among artisans [15.64]. Hazrat Khoja Jahon - Hazrat Khoja Abdulkhalik Gijduvani is one of the great scholars who made a significant contribution to the spiritual and cultural development of our country. According to Hadrat Abdurahman Jami's "Nafahat ul-uns", Hizr from the Ahl al-Din adopted the young Abdul Khaliq as a spiritual child and taught him the "dhikr of the heart". Hoja Abdul Khaliq, who is accustomed to performing this dhikr function on a regular basis,

attains great fayz-u futuh. His teacher, Hizr, who taught him from the remembrance of the heart and adopted him as a spiritual child, was the great Sheikh Hodja Yusuf Hamadoni. Yusuf Hamadoni was born in 1048 in the Ghanimiyya neighborhood of Hamadan, Iran, and was a great scholar and sheikh of his time. Yusuf Hamadoni went to Baghdad at the age of 18 to study jurisprudence. He will travel to Isfahan, Bukhara and Khorezm to further his education. In addition to his native Persian, Yusuf Hamadani was fluent in Arabic. He was well versed in tafsir, hadith, jurisprudence, method, furu and kalam.

Yusuf Hamadoni spent most of his life studying and praying. He often fasted and prayed to God. He not only prayed, but he encouraged the people to do the same. The idol converted 8,000 leaps to Islam. Yusuf Hamadoni made a living by his honest work, which was sewing and farming. He was content with what he earned, did not accumulate wealth, and did not build a luxurious building. Yusuf Hamadoni used to give his share to the poor, widows, orphans, strangers, the sick and many people with children. He was not married until he was 75 years old [16.19]. Yusuf Hamadoni loved to walk more, so he went on pilgrimage 38 times in his life.

Abdul Khaliq, Gijduvani, in his book Maqomati Khoja Yusuf Hamadoni, describes the appearance of Yusuf Hamadoni as follows: "... there were spots of flowers on his blessed face. Mubarak's beard was long. Her red face was very thin. His voice was pleasant, his height was average, and his blessed finger was long ..." [16.19].

In the teachings of Yusuf Hamadani, "dhikr aloniyya" [17.19] wasn't, so it's always Would be engaged in "dhikr khufiya". Yusuf Hamadoni was a poor man who lived in his room, which consisted of a bed, a blanket, and a double bed. In addition to



working in the fields, he opened a school and taught the children of the poor.

Yusuf Hamadoni is the author of “Manozil us-soyirin”, “Rutbat ul-Hayot” and several other works. Yusuf Hamadoni, while developing the teachings of the Khojagans, taught that every murid should follow the following 4 rules:

1. «Xush dar dam» — vigilance in every breath, that is, not to be careless in the entry and exit of every breath, every breath must be on the basis of awareness and peace. This is what Abdurahman Jami’s pir Sa’uddin Kashgari said:

1.Xush dar dam, that is, the transition from one breath to another should not be on the basis of ignorance, but on the basis of peace, and every breath taken should not be free and unaware of the Subhanahu wa Ta’ala. Bahauddin Naqshband also says that one should be careful in entering and exiting the breath and between the two breaths, so that the breath does not come in and out carelessly.

2. «Nazar dar sadam» — to look at the foot means that his gaze is always on his feet, on his paws, so that his gaze does not scatter and fall into the wrong place. So, the idea is that everyone has to think and act.

3. «Safar dar vatan» - the meaning of traveling in the homeland is that one has to look at one’s body, one has to go from being human to being an angel. The second meaning is that he should travel in his own country, communicate with the great scholars, sheikhs and Sufis of his country and learn the secrets of the sect from them.

4. «Xilvat dar anjuman» — to be alone in public. Hoja Bahauddin Naqshband describes this as follows: “A narrow meeting, that is, to be with the people outwardly, and with the Truth inwardly”. This means that everyone in the sect, even if they seem to have a different relationship with the people, should always remember Allah in their hearts. The same ideas can be found in the

teachings of Yusuf Hamadoni.

Yusuf Hamadoni had four disciples. These are Barraqi, Andoqi, Abdulkhaliq Gijduvani [18.5] and Ahmad Yassavi [19.287]. Yusuf Hamadoni died in 1140, and sources say that Yusuf Hamadoni’s tomb was in Merv, Turkmenistan. Abdulkhaliq Gijduvani identified his teacher’s grave as Khushvurud mahalla in Samarkand.

When Hazrat Sheikh visited Bukhara Sharif, on the advice of twenty-two-year-old Khoja Abdulkhaliq Hizr, he became his murid, enjoyed his conversations, and soon developed spiritually. When Hazrat Khoja Ahmad Yassavi, one of the caliphs of Yusuf Hamadani, returned to Yassi, according to the will of his master, he handed over his murids to Khoja Abdulkhaliq Gijduvani. After that, the murids of this great man, who began to practice in Bukhara, were joined by ordinary people, many officials, and even Muhammad Umar Sadr, one of the rulers of Bukhara. The prestige of Hazrat Khoja Abdulkhaliq is not limited to the Central Asian region. It is narrated that in the land of Damascus, he built a khanaqah and educated the murids. I embarked on this journey with the needs of the threshold of will and with the officials of the institution of love in that house of truth. For a while he was a traveler of the sect and a navigator of the sea of truth, a follower of the Shari’ah of the Prophet (peace and blessings of Allah be upon him), a pioneer of the mysteries of the unseen (Abu) Yusuf ibn Ya’qub ibn Abdul Wahid ibn Abdulbasit ibn Tamtam ibn Baqir ibn Muhammad ibn Ismail ibn Abu Hanifa Naaman ibn Thabit. I intended to obey the Prophet.

CONCLUSION

There are four copies of Yusuf Hamadoni’s Maqamati, which tell the story of Yusuf Hamadoni’s life [20.101]. In Kamoliddin Haririyzoda’s work “Tiby-on-u vasilil-haqayiq fi bayoni salosil it-taraiq”, because this holy sheikh did not oppose the



religion of the Prophet (peace and blessings of Allah be upon him), they always repeated this blessed word in other places where they lived: "The right path is the path of the Messenger of Allah, may Allah bless him and grant him peace. For the Lord of the worlds has said: "O Abu Hurayra, teach the people my Sunnah and do it so that you will have a bright light on the Day of Resurrection". Since this is the sign of the Prophet (peace and blessings of Allaah be upon him), the way of this great sheikh is to guide his friends and those who follow him, that is, Hasan Andaqi, Hodja Abdullah Barraqi, Hodja Ahmad Yassavi, Hodja Awliyana, this poor Abdul Khaliq ibn Abduljamil, and other dervishes who served were also invited to the streets of the Prophet's Shari'ah. They protected and warned against the desires of the flesh, from heresy, from opposing the Shari'ah, from the path of the people of falsehood and sedition, and from the imitation of the muqallids. The path of these saints is free from all calamities. It has no holiday color or the smell of tasbih (they do not deny the attributes of Allah and do not liken Him to anything else). On the contrary, it consists only of pure guidance and enlightenment. The above is a brief and general overview of the Khojagon sect. Here is a detailed account of the life and teachings of Yusuf Hamadoni, the founder of this sect, using a variety of sources and manuscripts.

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