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***YUSUF HAMADONI IS THE FOUNDER OF THE CENTRAL ASIAN SCHOOL OF
SUFISM***

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Abstract: This article analyzes about the role of Yusuf Hamadani's mystical teachings and school in the formation of mystical sects in Central Asia, and Yusuf Hamadani's mystical and philosophical teachings as the main ideological basis for the formation and development of Khojagon and Naqshbandi sects. The article also analyzes Yusuf Hamadani's mystical views on issues such as spiritual maturity, self-awareness, honesty, self-discipline, spirituality and inner upbringing.

Key words: mystical teaching, mystical sects, philosophical teachings, mystical views, spiritual maturity.

Introduction. The role of mysticism in the development of Eastern spirituality and culture is invaluable. Sufism is a science based on the Kur'an, which is essentially based on Islam. In this regard, it is worth quoting Abdulbori Nadvi's description of Sufism in the context of "Sufism is the science of purifying the soul from eternal body and teaching us to follow the Prophet in his inner qualities." Indeed, mysticism is a religious and philosophical doctrine, a unique field of science that leads a person to spiritual and spiritual maturity through the implementation of spiritual, passional, emotional and inner education in a person through specific methods of education.

In the history of Islamic culture and thought, the teachings of mysticism, the sects that have brought mystical ideas to the public consciousness and inspired people to strive for spiritual maturity have played an important role. Because mysticism is a science that emerges in both theoretical and practical unity, although there is a commonality in the mystical goals of each sect, they have developed different ways to achieve these goals. In the history of sufism, in the Muslim religious and philosophical teachings, the schools of mysticism

of Central Asia, in particular, the "Khojagon" and following "Naqshbandi" sects have a dominant role.

Materials and methods. This study employed a qualitative, historical, and interpretive methodology to explore the life, teachings, and legacy of Khwaja Yusuf Hamadoni as the foundational figure of the Central Asian school of Sufism. The research focused on understanding both the historical development and the spiritual framework laid down by Hamadoni that influenced the rise of later Sufi orders, particularly the Naqshbandiyya.

Source selection and literature review. A comprehensive review of both **primary** and **secondary sources** was conducted to build a foundational understanding of Yusuf Hamadoni's life and impact.

Primary sources included classical Islamic biographical works (*tazkirat*), Sufi manuals, and early hagiographical accounts. These texts, such as *Rashahat Ain al-Hayat* and early Naqshbandi silsila records, were analyzed for direct references to Hamadoni's teachings, students, and spiritual lineage.

Secondary sources included academic books, journal articles, and research papers by leading scholars in the fields of Islamic mysticism, Central Asian history, and Sufism.

Result. Sufism is associated with the name of Yusuf Hamadani (1048-1140), an Islamic scholar who lived and worked in the 11th-12th centuries, and later created sects such as Yassaviya, Naqshbandiya and Kubraviya. Yusuf Hamadoni lived in Bukhara for a long time and mentored Ahmad Yassavi, Abdulkholiq Gijduvani and other great scholars. Later, he developed some rules of Khojagan-Naqshbandiya.

Yusuf Hamadoni was a scientist and scholar who established and developed a unique worldview and system of mysticism in the spirituality of ancient Turkistan. He is not only one of the activists who initiated and improved the Khojagan-Naqshbandiya sect, but also a skilled writer. Yusuf Hamadoni mastered the experiences of Sufism in Khorasan, Onaduli and Movarounnahr, incorporated them into his works, applied them to his personal life, and won the respect of everyone.

Hoja Abdulkholiq Gijduvani founded the Khojagon sect, which has not lost its spiritual and educational significance, and has a special place in the system of spiritual values with its mystical, philosophical and moral principles.

Analysis. According to Abdulkholiq Gijduvani, Yusuf Hamadani traveled to many countries during his life. He visited Mecca and Medina thirty times, sometimes on foot, sometimes on horseback. He memorized the Qur'an and recited it more than a thousand times. He interviewed more than two hundred sheikhs on the analysis of verses. He always prayed and often fasted.

Regarding the teacher-apprentice relationship between Hazrat Yusuf Hamadoni and Gijduvani, Alisher Navoi in his work "Nasayim ul-muhabbat"

wrote: They came to Bukhara and Khoja Abdulkhaliq came to talk to them and informed them that they had a zikr of the heart (recalling the name of God from soul). They were in their conversation and they lived in Bukhara, they said that Khoja is an initiator of their lesson and an inspirer of the zikr of the heart (recalling the name of God from soul) Khoja Yusuf will be the piri(mystical teacher) of conversations and piri khirka(special gown of sheikh) and rhymes ". Thus, the information given in the sources and further complements of our opinion prove that Yusuf Hamadoni was a mystical-philosophical, his doctrine of which was the main ideological basis for the formation and development of the Khojagon and Naqshbandi sects.

Yusuf Hamadoni for the first time enriched mysticism with mystical, philosophical and moral content. The slogans "Hush dar dam", "Nazar dar kadam", "Safar dar vatan", "Khilvat dar anjuman", which became the main slogans of the Khojagon-Naqshbandi sect, were also developed by Yusuf Hamadoni.

Discussion. Sufis have shown in practice that the purification of the tongue and heart is one of the most important principles of enjoying halal food as a way of life, and that the purification of the tongue and heart is only the product of eating halal food. Amir Kulol, a member of the Khojagon sect, said: "Know that a bite purifies the heart and tongue. Because a person's stomach is like a pool, it needs to be filled with clean water, so that all the flowers that grow from that pool and soil, and the fruits of all kinds of trees, are clean and useful. For example, the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever eats a halal bite for forty days, Allah will open the fountains of knowledge and truth in his heart and tongue and enlighten his heart."

The basis of mystical teaching is the analysis of the issues of human self-awareness, and Sufis have developed their own methods of human spiritual development. Yusuf Hamadani emphasizes zikr as the most important basis for attaining spiritual maturity, until reminding Allah, the way of truth will not open. True remembrance comes from the heart.

According to the data, "Hush dar dam" (mystical rule) was created by Yusuf Hamadoni. Because only a person with an open mind can observe the essence and identity of the universe. That is why mysticism pays special attention to the training of the soul. While nurturing the heart is the main way to rise to the level of observation, observation is one of the most important ways of attaining spiritual maturity. In order to reach the level of observation, a person must be aware of and control the state of his heart at every moment. The mystics of the Khojagan sect have paid special attention to the importance of respecting every moment, being conscious, controlling one's outward actions and inner thoughts, and have analyzed them in detail in their views.

Hush Dar Dam, which is considered to be the basis of the Naqshbandi sect, was developed by Yusuf Hamadoni.

Conclusion. In conclusion, the first introduction of mystical ideas into Central Asia was associated with the name of Yusuf Hamadoni. Yusuf Hamadani's mystical teachings became an important ideological source for the emergence and spread of the Khojaghan and Yassavi sects in the region. The teachings of the great mystic Yusuf Hamadoni, a leading piruteacher of the Khojagan-Naqshbandi sects, on human spiritual maturity, moral maturity, their way of life, teachings contribute to the spiritual development of today's society, as well as perfection is an important ideological basis in the achievement of human upbringing.

He was instrumental in establishing a structured path of spiritual training that emphasized the remembrance of Allah (dhikr), ethical conduct, humility, service to others, and the importance of companionship with a spiritual master (murshid). Through his teachings and personal example, he inspired a generation of disciples who carried his legacy forward—most notably Khwaja Abdul Khaliq al-Ghujdawani, who systematized many of Hamadoni's principles and became a key link in the Naqshbandi Sufi order.

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