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Yusuf Hamadani's Views about Passion Education and Honesty

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ABSTRACT

This article analyzes the views of Yusuf Hamadani about the upbringing and honesty of passion, which is described in the treatise "Odobī tariqat". There is also an opinion on the mystical teaching of the thinker, such as the spiritual states of the solīc, the morality that must be practiced, the rules of prayer, the benefits of being in opposition to mathematics, the incarnation, satan and the passion.

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Introduction

*Serving humanity is not only useful for the correction of life.
Through this service, knowledge can be preserved,
summed up and delivered to the future.*

Khoja Yusuf Hamadani

One of the topical issues that has been at the center of the teachings that have been shaped over the centuries as the product of human thinking is the problem of man. On this issue, in the doctrine of mysticism, which is one of the components of the spirituality of the Islamic religion, ideas of special universal significance, which lead a person to spiritual perfection, emerged. "Mysticism is the

knowledge that a person is the most perfect being, the path of his spiritual perfection, that is, he reaches the truth. The truth in the doctrine of mysticism is the knowledge of the divine being. We know that theology is a science that transcends the dimensions of reason. It is described as "mysticism is the knowledge of the truth", it is expressed only that this is the external side of knowledge. At the center of the moral views of the thinkers, who occupy a special place in the system of spiritual values, there are such issues as a person, his spiritual perfection, behavior. Ibn Al-Arabi emphasized that "mysticism is the attainment of the light of divine qualities by diet from bad morality". They have developed a system of moral principles that will be the basis for the development of human perfection and divine enlightenment. As Sheikh Hariri said, "mysticism is the entrance to good and high and exit from low behavior." From sources it is known that the great scientist analyzed the moral principle not only in theory, but also themselves as an example to others who practically crossed this path of spiritual perfection. At the same time, they were comforted by the apprentice as murshid, calling them also to perfection. Murshid (arabic.-guide) - pir, sheikh and teacher, who teaches in sufism from sect manners. Moral principles of great educational significance have reached us by means of rare works of specialists, manipulations and statuses.

"The main purpose of the sufi people, that is, the thinkers, is to know the mysteries of the world. Wise – doctors believe that one of the most complex puzzles in the world is the person himself". One of the works rich in programmatic ideas in the understanding of man's self and the essence of the universe can emphasize the "Odobitariqat", "Risolai dar-akhloq and munojot", "Treatises about man and the universe" by Hazrat Yusuf Hamadani. Sheikh ash-shuyukh, the scholar arifi rabbani Imam Abu Ya'qub Yusuf Hamadani(q.s)in the moral views of tax, it is emphasized that tax should seriously try to adopt certain moral qualities in order to achieve his goal (for the sake of Allah and his mercy), to strictly adhere to the rules of moral decency. In the work of Yusuf Hamadani "Odobitariqat" it is stated how tax(a man who aims to achieve spiritual perfection) should build his own path and this path should be determined on four bases. Also in the game, issues such as the spiritual state of the tax, morality that must be followed, the rules of prayer, mathematics, being in opposition to the incarnation, satan and passion and the advantages of the word and prayer are deeply covered. In this place, we will comment on the content of the concepts "sect" and "tax". One of the peculiarities of mysticism is that the moral code and ideas of this doctrine developed for a person who made a covenant to recognize himself and god are not only in theory, but also in the practical application of his principles through sects. That is why the doctrine of mysticism is called a sect in practical life. The sect(arab.-road, method) - a sufi specific concept. It is used in three meanings:

- 1) the path of sufism in general;
- 2) a certain branch of sufism, direction;
- 3) one of the stages of sufism . The doctrine of mysticism is a path that must be followed in order to achieve the approval of Allah. And the one who walks on this road is called tax. Tax will pass through various addresses and status, tests on this path and will gain the level of awareness of Allah at the familiar level. "The path in the concept of sect is used in the sense of spiritual perfection, not in the sense of linking one address in material life to another."

Human spirituality, its external world, the mutual struggle of the passion and body, the contradictions in the inner world of man are one of the main issues in all mystical teachings. Emphasizing that from time immemorial there are satanic and compassionate forces in human beings that have the opposite essence, it is necessary to abandon the satanic deeds and try to reach the compassionate level first in achieving the sustenance of Allah. Most of the problems in society, a person seeks from the mysticism of human nature and sire both the causes of social conflicts, injustice, failure to return from any kind of debauchery in his own interest and the origin of various contradictions. The people of mysticism know that the correction of a person's morals should begin with the liberation from negative vices in his nature. "According to the Islamic religion, evil, sin is another source of deeds-the person himself, that is, the passion. "I do not justify my ego. Because passion-if the lord himself does not have mercy-is certainly the one who commands all evil" (Yusuf-53). This is a truth that is revealed in the Qur'an in the language of Yusuf."

Main part

The people of mysticism, who emphasized that the most necessary condition of human perfection is the upbringing of self, relying on the hadith of the Qur'an and Prophet Muhammad, "the greatest enemy is your soul between these two breasts", pay special attention to knowing and nurturing his soul. In the doctrine of mysticism, the evil vices that cause a person to commit sin are called "passion" or "passion ammora" by the common name, and they have developed ways to combat passion as the greatest enemy in the spiritual perfection of man. The greatest victory for a person in the sight of the sufi is to overcome his own ego. And in order to win over passion, a person must first realize that the passion is evil, and the root of all evil is passion. The definition of "mysticism is subordinated to the soul, saving a person from egocentrism and selfishness" is not given in vain. Because it is precisely because of passion that a person becomes selfish, unfairly unjust towards others, honest and living without distinction. The fall of a person into a whirlpool of temptation is harmful not only to him, but also to the social space in which he lives, operates, to a certain society. There has always been a lot of history of witness that those who are slaves to their own souls have caused many problems in human society, human rights violations, corruption to rise to the level of the greatest social vices that destroy society from the inside, all eventually led to moral degradation in society. For the moment, therefore, in all the traditions of the doctrine of mysticism, a war against passion was declared. We can also learn this from Sheikh Nuri's thoughts that "mysticism is a rejection of the pleasures of passion" or Khoja Bahouddin Naqshband's thoughts that "recognize the evil of your own passion - your self is familiar". According to the prophet Yusuf Hamadani, the first basis on which the tax must apply is passion mathematics: a person must eat, drink, dress within the limits of need and not in the measure of lust, that is, worldly desire. However, not all people in life are satisfied with eating, wearing in the framework of need. In the spiritual-educational world, some people who take up the place of supernatural vices attract boundless desires to their. This is a misfortune of self-interest, which motivates a person not to tap even from sinful deeds to achieve his goal. "Great sheikh Hamadani, without describing the way of the people of mysticism according to

historical testimonies, said that purity are two ways: one is external, apparent, and the other is internal, external. External says that the passenger must always comply with the rules of the Muslim rules and sharia, that is, he must refrain from his own desires, be purified. And the inner path requires purification of the soul, getting rid of its ugly, bad quality characteristics. In fact, the human soul is also not something unnecessary. According to the Islamic religion, the common people also have rights, and religion commands them to perform these rights only in an honest way. For example, for human health, he orders recognition of non-blessings. At this time, it turns a person away from making money in a dirty way, from eating excessive food, from various vices that harm a person himself. The direction of man to follow the norm in everything. The thinkers certainly called on the existence of the soul in man to understand the necessity and the naturalness of his desires, as well as to control his own passion, to educate and purify man from various evil vices that lead him to sins. Because they say that if the desires of passion are fulfilled tirelessly, passion will be able to talk, exceed the limit and reach an unstoppable level. One of the dangerous properties of the soul is that instead of a desire to relax after satisfaction, the appetite is opened and goes to a level without borders. As a result, the unbridled ego will ruin its owner from sins to the end. Therefore, in the doctrine of mysticism, a person calls for the purification of his passion from the fault defects and the upbringing of the soul and the challenge of discipline. Because "Sufism is the science of passion education, knowledge of Allah and acquaintance (Ma'rifatullah)" is the science of making objective worship according to his consent. The most honorable of the sciences and the core, essence and truth of Islam is mysticism, which has reached and spread until today."

Passion trouble is a person and his life is disrupted, the prophet Yusuf Hamadani to be engaged in passion mathematics at first, in order to keep his life away from doing good deeds. And passion mathematics recognizes its importance in taxing its own passion. Until man does not bring up his own passion, satan incites man to sin by the means of his unbridled passion. About this it is possible to cite the following words of the thinker: "to the devil will not be far from him, if he does not adapt to the exorcism. If the dream of the world does not go out of sight and the lust does not die, it cannot achieve the goal (the consent of the truth)." The truth is that passion is the enemy of man within himself. A person must fight this enemy, restrain it. This is how Alisher Navoi expresses it:

Бўлуб нафсингга тобе, банд этарсан тушса душманни,
Сенга йўқ нафсдек душман, қила олсанг ани қил банд.

This is the passion that commands evil - the passion amora. "After all, passion is only a criterion for evil" (Surah Yusuf, verse 53). The educational significance of these ideas in our time is that they call on people to be vigilant against falling into the whirlpool of temptation. Unfortunately, even in steam, the radical negation of such vices as bribery, repugnancy, hypocrisy, selfishness, which is observed in the behavior of people, is followed by lust. Those who are slaves of the soul will not benefit humanity and society in any way. Therefore, Orif Sheikh showed the mathematics of nafs as the initial basis for building his own path. Therefore, it is necessary for every person, the people's masses and intellectuals to educate their own souls. The upbringing of the soul from youth leads a

person towards spiritual perfection. Also, one of the most important requirements imposed on a person in the teachings of Islam and mysticism, which are formed on its basis, is to avoid the haram and encourage honesty, honest bite. Honesty is always one of the basic values that is considered important to man and society. "Halal" is a word derived from the Arabic language, allowing, justified, legitimate behavior, contrary to prohibited behavior. The issues about honesty are studied by the ahkom section of the fiqh". In the hadith sharif, it is said that "honest is clear" are various blessings (for example: water, fruit, bread, melons, etc.), clothes that are allowed and persons who are taken into marriage, whose honesty is evident first. The possession of all this is lawful only when it is in the way permitted by the sharia. It is obligatory for a muslim to have everything from honest, to find property from honest. Honest profession, honest labor, honest inheritance, honest donation. The experts emphasized that from an honest bite, light is formed in the passion and encouraged others to adhere to honesty as well. In his work, Yusuf Hamadani paid special attention to the concept of honest along with his passion education. In this regard, the second basis on which Yusuf should follow is the Hamadani tax-to be honest with the bite and humour. Because of the dirty bite, light is not formed in the heart. With dirty dress you will not taste the pleasure of praying. "Through these highlights, Orif Sheikh warned that taxes should be given special incentive to honesty. Thanks to an honest bite, only tax confesses that it is possible to receive the grace of Allah, from the knowledge of enlightenment, to salvation. Also, if the tax is striving not only for the bite, but also for the honesty of the dwelling and the larynx and harmonizes them, it will give a detailed explanation of the further increase in the light generated in the heart due to the taste of prayer and the nature of the honest bite. Because the passion is a mirror reflecting the actions of the human being, when the deeds of reward fill the human soul with light, and evil deeds darken the passion on the contrary.

According to the Qur'an, Allah will seal the hearts of those who are sinful and unjust, as a result of which a person whose heart is darkened from evil will be deprived of the blessing of Allah. In Islam region the fact that Allah ordered his servants to return from haram to honesty was certainly the basis for the ideas of the scholars. The expert confirms that he first adhered to his ideas about the nature of the honest bite, with information about his master in the book "Maqomati Yusuf Hamadoni" of Khodjai Jahon, "eating honest and keeping honest workers friendly". To the purma wisdom of the master is not only on the path of truth, but also the prayer of the deed of every person himself. When a person sees his life on the basis of the foundation of honesty, all his works will be in his place. In order to formulate a full-fledged standard of living, which relies on honesty in every work in the life of our people, it is first necessary to achieve their understanding of the concepts of "halal" and "haram". Hazrat Yusuf Hamadani writes: "every person should be guided by the following three things: humour, bite and abode. If all three are pure and honest, then all the works of a person will be invented. It is important to be careful of the haram and to make a diet." "Honest bite, an honest body, an honest libus, an honest space, an immaculate lineage is the foundation and miracles can create. This is evidenced by the lifestyle of all harmonious people." Student Abdulkhaliq did not discriminate against anyone and nothing about his master in the treatise of Ghijduvani's "Maqomati Yusuf Hamadani". He would not look at someone else's fortune and bite, he would not be hindered. It

would encourage the people to wear it honestly and spend the day with honest labor, "Yusuf said, expressing how important honesty is in the teaching of Hamadani. The third basis for the achievement of spiritual and moral perfection of man is described by the expert as follows: "the third basis is in the mujahideen, and it is to fight-in the mujahideen against the external enemies, such as satan, the world and the passion that command evil." Through these thoughts, the trustee constantly calls the tax to vigilance. That is, the idea that tax comes to the passion is to be mentally up to the memories, insisting that if they are sin, then it is necessary to quickly fight against it, realizing that they are coming from satan. Encourages the tax to be boxed every time from its own bat. "Know that passion, satan, and the world have been sitting in a frenzy over the will and will of the servant to mislead him from the path of religion. Satan is tempted, calling for sin, calling for mischief through passion cunning. The servant stands up against the devil, making himself a shield to ask for help from the presence of Allah almighty. In this way man is saved from sin and satan is repelled." This means that the thinker emphasizes that a person is a creature capable of eliminating the shortcomings that are observed in him by self-control. Whoever wants to be cleansed spiritually, criticizes his soul, leads him on the path of reform.

Conclusion

The moral principles, teachings and admonitions reflected in the work of the sufi sect are the rules of conduct, which are of great importance not only for the taxes that have entered the path of spiritual purification and divine work, but also for each person. Yusuf Hamadani's moral and ethical views on this treatise of self - education and honesty, which have universal meaning, serve as an important guide in the self-realization of each person and in the upbringing of the younger generation in society. For humanity, whether it be a worker, an intellectual, a leader, a man, a woman, a father, a mother, a teacher, a child, honesty in the worldview of every person, an honest profession is blind, honest bite, our religious-philosophical and mystical foundations and ideas that rely on the formation and development of constantly valid knowledge of passion upbringing are sufficient. It is necessary not only to limit these teachings to scientific research, but also to raise them to the level of the main criteria for the practical way of life of our people.

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