

Sufi Conditions and Ontological Content in the Teaching of Sa'diddin Hamavi

Rajabov Alisher Shavkatovich

Associate Professor of the Department of Social Sciences, Bukhara State Pedagogical Institute, Doctor of Philosophy (PhD) in Philosophical Sciences

E-mail: rajabovalisher096@gmail.com

Abstract

This article explores the concept of spiritual states (*ahwal*) and their profound ontological significance within the mystical doctrine of Sa'd al-Din al-Hammuwayi, an eminent 13th-century shaykh of the Kubrawiyya Sufi order. Moving beyond the strictly ethical and didactic paradigms of early Sufi manuals, Hammuwayi elevates the discourse on spiritual states to a cosmological and metaphysical level. The study analyzes how these transient spiritual experiences are not merely subjective psychological shifts, but structured cosmic reflections resulting from the activation of the subtle spiritual centers (*lata'if*) and the illumination of metaphysical light hierarchies within the human microcosm. Through a comparative and intertextual textual analysis, the article contextualizes Hammuwayi's thought within a broader intellectual dialogue involving major Sufi figures from various regional schools, including Umar al-Suhrawardi's categorization of rational and gnostic knowledge, Khwaja Abdullah Ansari's stations of the wayfarers, Fakhr al-Din Iraqi's metaphysics of love (*ishq*), and Khwaja Muhammad Parsa's integration of esoteric realities with religious law. The research demonstrates Hammuwayi's unique methodological synthesis, particularly his application of the Science of Letters (*ilm al-huruf*) and geometric diagrams (*da'irat*) to systematically map and decode the spiritual states of contraction (*qabd*), expansion (*bast*), absence (*ghaybat*), and ultimate annihilation (*fana*). Ultimately, the author concludes that in Hammuwayi's gnoseology, the transpersonal states of the soul serve as an existential bridge connecting human consciousness to the primordial Word, transforming the seeker into the cosmic axis of the Perfect Human (*Al-Insan al-Kamil*) who balances transcendent realization with socio-ethical sobriety (*sahw*).

Keywords: Sufism, Sa'd al-Din al-Hammuwayi, Spiritual States (*Ahwal*), Ontology, Gnoseology, Kubrawiyya, Science of Letters (*Ilm al-Huruf*), Comparative Analysis, Subtle Centers (*Lata'if*), Perfect Human.

1. Introduction

One of the central categories revealing the dynamic nature of human spiritual perfection in the epistemological and psychological system, which forms the conceptual foundation of Sufi philosophy, is the phenomenon of "state." With the formation of classical Sufi theory in the intellectual history of Islam, there arose a need to define the boundaries between the

*Corresponding author : Rajabov Alisher Shavkatovich
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concepts of stable "status" and rapidly changing "state," which represent the stations of the servant's spiritual ascent. In Sufi epistemology (theory of knowledge), the state is interpreted not as a product of human personal will, logical observation, or professional action, but as a transcendental quality and spiritual experience directed by the Absolute Being into a person's soul, transforming their inner world [1]. It is precisely this feature that distinguishes Sufism from purely abstract philosophical systems and transforms it into a living, existential, and experiential field of knowledge.

The study of this problem laid the foundation for the emergence of various theoretical models by thinkers who lived in different periods in the history of Sufism. While classical scholars such as Abu Nasr Sarraj al-Tusi, Abu Bakr al-Kalabazi, and Abu Qasim al-Qushayri classified states more from a psycho-ethical perspective and viewed them as a tool for maintaining the balance between Sharia and the tariqat, in later mystical schools, particularly in Ibn al-Arabi's "unity of being" philosophy and the "Kubrawiyya" tariqat founded by Najmuddin Kubra, the issue of state was raised to an entirely new ontological and metaphysical level. In particular, Sa'diddin Hamawi, a major thinker of the 13th century, evaluated mental states in his works not merely as temporary moods, but as a global hierarchy of light in the universe, the activation of inner subtleties, and the manifestation of the cosmic Word in the human microcosm. This serves to reveal the infinite possibilities of the human mind and the mechanisms of connection to the transcendent world by studying the concept of state in Sufism.

The relevance of this article is manifested in the fact that in modern philosophy and psychology, there is a growing interest in researching human transpersonal experiences, internal religious experience, and altered states of consciousness. Comparative-textual analysis of the theory of state in Sufism, in particular, the views of Sa'diddin Hamawi and other Sufi scholars (Umar Suhrawardi, Khoja Abdullah Ansari, Fakhriddin Iroqi, Khoja Muhammad Porso) allows us to reinterpret the spiritual and epistemological potential of Eastern mystical thinking in the language of today's scientific apparatus. The purpose of the article is to reveal the essence of the phenomenon of the state within the system of Sufism, investigate its general and specific aspects within the context of inter-school dialogue, and introduce into scientific discourse the original theoretical model created by Sa'diddin Hamawi on this matter.

2. Research Method

Sa'diddin Hamawi's concept of Sufi status and states is one of the most profound directions that substantiates his general methodology of the soul and the theory of existence from a practical psychological and existential point of view. The mystic interprets mystical phenomena not as purely intuitive or uncontrollable spiritual ecstasy (wajd), but as legitimate transformations of human consciousness and spirit in the process of ascending to specific cosmic layers. In classical Sufi philosophy, systematizing scholars such as Abu Nasr Sarraj at-Tusi, Abu Bakr Kalabazi, and Abu Qasim Qushayri developed the boundaries of maqoms and states, as well as their psycho-technical nature. In particular, in Sarroj's work "Al-Luma'," maqam is defined as a stable spiritual level (maqam) achieved by the servant's own actions and devotion, while hol is defined as a temporary spiritual state (hol) imposed on the heart by the Divine Being, beyond the servant's will [2]. What Hamawi has in common with this classical tradition is that he also fully acknowledges that hals are a direct divine gift and flow of grace, and considers them the driving force of the soul. However, the specific aspect is manifested in the fact that Hamawi, as a representative of the Kubrawiyya school, consistently connects

these temporary states with the activation of the *latoifs* (enlightened centers) in the human soul and the manifestation of colored rays. For example, if a "danger" (fear) or "rejo" (hope) arises in the soul of a *salik*, Hamavi explains that this is not just a psychological mood, but a reflection of yellow or red rays coming from the world of *Malakut* in the mirror of the soul. This indicates that the classical period elevated the interpretation of purely moral-didactic cases to a metaphysical and ontological level [3].

When comparing the thinker's views with the analysis of mental states in Abu Hamid al-Ghazali's work "*Ihyou ulumid-din*," serious stylistic commonality and specificity between the two scholars are noticeable. In his system, Ghazali explains situations such as "danger and hope," "gratefulness and patience," "love and passion" based on the triad (triad) of knowledge, state and action, and emphasizes that a certain type of knowledge (*ilm*) lies at the foundation of each mental state and should be directly reflected in practical behavior [4]. Like al-Ghazzali, al-Hamawi attaches great importance to the practical moral consequences of events; he also rejects pseudo-vegetative ecstasies or ecstasies that go beyond the boundaries of *Sharia*. However, the difference between them is that while Ghazali emphasizes the psycho-ethical aspect and the religious criteria of self-education, Hamawi in his work "*Al-Misbah fit-tasavvuf*" introduces the cases into the philosophy of the sciences (symbols of letters). In his view, the state of "*qabz*" (mental depression) experienced by the *solik* during the *suluk* corresponds to the contraction of existence within the letter "Mim" (م), while the state of "*bast*" (mental expansion) corresponds to the expansion of the letters "Alif" (ا) or "Bo" [5] (ب). This proves that human spiritual experiences are not just individual psychological states, but the dynamic movement of the cosmic Word in the human body.

In this regard, the harmony of Hamavi's views with Ibn al-Arabi's school of unity is of particular scientific importance. In his work "*Al-Futuhat al-Makkiya*," Ibn al-Arabi described mystical phenomena as constantly changing manifestations of the Absolute Being, arguing that every moment in the universe and every change in the human soul is a new "glory" (manifestation) of the Almighty. Hamawi fully supports this ontological view and sees the human soul as the central stage of divine transformations [6]. However, a distinctive feature is that Ibn al-Arabi expressed this system with strong theoretical-abstract and metaphysical laws, while Hamawi adapts it to the practical *chilla* and *kalvat* exercises of the *Kubrawiyya* order. As it is understood from page 208 of the dissertation, Hamavi systematizes the cases of "*gossip*" (separation from the world) and "*shuhud*" (divine testimony) that occur when the tax collector sits in seclusion using certain geometric circles (*daoir*) and tables. He teaches the tax collector to control his mental states based on these cosmic maps. This indicates that Hamawi was not only a theorist but also one of the practical psychologists of the soul [7].

3. Results and Discussion

If we compare this concept with the theories in Hakim Termizi's works "*Khatm al-awliya*" and "*Bayan al-farq baynas-sadr wal-qalb*," the close spiritual connection between them becomes even more evident. Termizi classified the four spiritual centers (*sadr*, *qalb*, *fuod*, *lub*) in the human soul, describing the unique light of each center and the mental states that occur there [8]. Hamawi is fully nourished by this psychological hierarchy of Termizi, but he deepens the development of cases in the context of the degrees of saintliness ("*wilaya*") and the inner continuation of prophecy. In the Hamavi system, the cases of "*fano*" (destruction of the soul) and "*baqo*" (eternal residence with the Truth) are not just a one-time spiritual experience, but the connection of the *salik* to the world of *Lohut* and the assimilation of the essence of the

divine names there. While Termizi considered sainthood to be Allah's love for a servant and a special gift, Hamawi attempted to analyze the internal mechanism of this gift with mathematical precision through the complex codes of the science of Islam [9].

Also, comparing Hamawi's theory of cases with the legacy of Alouddavla Simnani plays an important role in understanding the internal evolution of the Kubrawiyya school. In his work "Al-Urwa li-ahl al-khilwa," Simnani interpreted the seven spiritual members (latoif-i sab'a) as the spiritual truths of the seven prophets in man (Adam, Noah, Abraham, Moses, David, Jesus, Muhammad) and emphasized that the states of taxation are formed by passing through the spiritual statuses of these prophets [10]. Although Hamawi lived somewhat earlier than Simnani, the idea of these prophetic rays and their influence on the spiritual state of a person had matured in his views. However, the difference between them is that while Simnani's unity strongly criticizes the absolute form of existence and defines states not as union with the divine Being, but as being in His presence (unity of existence), Hamawi's unity successfully combines the state of being and Kubrawiyya and recognizes the existential unity of the subject and the object in "fanoul-fano," which is the highest point of states.

The thinker's definitions of "wajd" (ecstasy, spiritual excitement) and "sakn" (peace) are also widely covered in the text of the dissertation [11]. Abu Nasr Sarroj in "Al-Luma'" evaluated wajd as the occurrence of physical movements as a result of a sudden divine fear or joy in the heart and considered it characteristic of the middle stages of suluk [12]. *Ҳамавий эса важдни иккига ажратади: жузъий важд ва куллий важд. Juz'i vajh is the loss of balance during a nağma or dhikr by a salik whose soul is not yet completely purified, and it is not fully reliable. And the ultimate salvation is the peace of the soul, that is, the attainment of pure tranquility (sakina) as a result of the complete mastery of the "total mind" and the absolute spirit in the soul. At this point, he comes closer to Junaid Baghdadi's "sahv" (vigilance) school than to the ecstatic teachings of Sufis such as Bayezid Bistami or Mansur Halloj. In his view, the highest state is the ability to maintain absolute sobriety amidst divine intoxication and to return among people to show them the right path.*

Hamawi's teaching on mental states in the process of cognition, layers of the soul and divine radiation has very subtle commonalities and specific aspects with the epistemological views of scholars such as Shihabuddin Umar Suhrawardi (leader of the Baghdad school and author of "Awarif ul-maarif"), Shamsiddin Dilshod (or other representatives of Kubrawiyya), Khoja Muhammad Porso, Fakhriddin Iroqi, Abdulkadir Gilani, Abulhasan Harakani, Khoja Abdullah Ansari, Sanoi Ghaznavi, as well as Abdurrahman Jami.

If we pay attention to the balance of "ilm al-aql" and "ilm al-irfani" put forward in Shihabuddin Umar Suhrawardi's work "Awarif al-Ma'arif," it shows that the highest status of knowledge is the direct enlightenment of the soul, which is the heritage of prophecy and sainthood [13]. The commonality of Hamawi with Umar Suhrawardi is that both thinkers strictly demand the regulation of Sufi cases based on the criteria of Sharia and the Sunnah of the Prophet (PBUH), that is, they strongly condemn false vajh and ibhahi (given to religious freedom). However, the specific difference between them is evident when Hamawi introduces "ilmi-l-quran" (the secret of letters) and a system of tables into his theory of knowledge; While Umar Suhrawardi described inner discoveries more within the framework of spiritual ethics and order etiquette, Hamawi transforms them into mathematical and ontological structures. This approach can also be compared with the classification of spiritual stations in Khoja Abdullah Ansari's work "Manozil us-soyirin"; While Ansari describes the hundred maqoms of the salik as purely spiritual experiences, Hamawi seeks to justify the cosmic transformations

occurring in the salik's mind during the process of passing through these maqoms based on precise maps [14].

Result:

On the other hand, the phenomenon of love and cognition in the work "Lamaat" by Ibn Masarra, a major representative of the Maghreb school of Sufism, the author of "Kitab al-Inak," or later developed under the influence of Hamawi, allows us to look at Hamawi's concept from a new perspective. While Iroqi expressed in his work in artistic and philosophical language that pure and sacred Love (ishq) is the only means of knowing Absolute Beauty [15], Hamavi theoretically systematizes this state of love as the activity of the "total mind." Here, Hamawi's specificity lies in the fact that love is not a pure emotion, but a global ontological force of gravity in the universe, through which a person realizes their place in the cosmic system (i.e., their status as a microcosm). Similarly, the theoretical scholar of the Naqshbandiya school, Khoja Muhammad Porso, in his work "Fasl ul-Khitab," analyzes the sciences of the soul and the states of saintliness, linking the conclusion of knowledge to the understanding of the inner essence of Sharia [16]. The commonality of Hamawi's heritage and Porso's views lies in the fact that both thinkers define the return to the status of "sakhv" (vigilance) at the end of the suluk and social responsibility as the highest criterion of knowledge. However, unlike Porso, Hamawi interprets this activity in social life in close connection with the spiritual levels of "Imamat" and "Valayat" under the influence of Shiism.

Studying the epistemology of Sa'diddin Hamawi not only within the framework of Ghazali or Ibn al-Arabi, but also in connection with the heritage of such comprehensive scholars as Umar Suhrawardi, Khoja Abdullah Ansari, Fakhriddin Iroqi and Khoja Muhammad Porso fully reveals his unique "synthetic worldview" created at the intersection of the schools of Kubrawiyya and Vahdati vujud. The thinker adopted the theoretical achievements of these scholars, enriching them with symbols, letters, and geometric systems, leaving a completely original epistemological model in the intellectual history of Islam.

4. Conclusion

In conclusion, Sa'd al-Din Hamawi's concept of mystical phenomena is a high academic system that combines the spiritual observations of classical Sufism (general aspect), the theory of existential tajalli of the Ibn al-Arabi school (special aspect), and the methodology of light and science of the Kubrawiyya order (special aspect). By elevating human inner experiences to the level of cosmic laws, the thinker brought human anthropology and psychology to a new theoretical level in Sufi philosophy.

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