

**Sayid Ali Khamadaniy - The Famous Sheik Of The Sufian Tarique Of
Kubravia During The Reign Of Amir Temur**

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Abstract. The article provides information about Sayyid Ali Hamadani who lived during the period of Amir Temur, met with Amir Temur, made a huge contribution to the spread of the Islamic religion in Pakistan, India, and Chinese territory, and founded the Hamadania chain of the Sufi tariqah Kubravia. The mystical ideas and the scientific legacy of Hamadani are very dear to us, his legacy is dear to those that now help in educating and enriching the spiritual world of the young generation.

Key words: Sayyid Ali Hamadani, Amir Temur, Islamic religion, tasavwuf, sheikh, a perfect man, scientific heritage.

**САЙИД АЛИ ХАМАДАНИЙ – ИЗВЕСТНЫЙ ШЕЙХ СУФИЙСКОГО
ТАРИКАТА КУБРАВИЯ В ПЕРИОД ПРАВЛЕНИЯ АМИРА ТЕМУРА**

Аннотация. В статье даётся информация о Сайиде Али Хамадани который жил и в период Амира Темура, встречался с Амиром Темуром, вложил огромный вклад в распространения исламской религии в Пакистане, Индии, Китайской территории, основал цепь “Хамадания” суфийского тариката Кубравия. Мистические идеи и научное наследие Хамадани очень дороги для нас, его наследие дорог тем что оно сейчас помогает в воспитании и обогащение духовного мира молодого поколения.

Ключевые слова: Сайид Али Хамадани, Амир Темур, исламская религия, тасаввуф, шейх, усовершенственный человек, научное наследие.

Introduction. From time immemorial, our country has made an unforgettable contribution to the treasury of human thought. Over the centuries, the noble virtues of our people, such as high spirituality, justice, enlightenment, have developed in harmony with the philosophy of the East and the teachings of Islam. There have been many great figures in the history of Central Asia who embodied political wisdom, spiritual courage, religious worldview and encyclopedic knowledge. Sufism has emerged as a series of ideas that call for the spiritual purification of mankind, and its representatives have been making a worthy contribution to the development of mankind for centuries. Many scholars and writers, statesmen and public figures considered themselves involved in the world of mysticism, contributed to the application of its ideas of purity in their scientific and artistic activities, the way of life of the people.

The emergence and development of mysticism in Central Asia played an important role in the formation of science, culture and philosophy here. The service of the great sheikhs who practiced mysticism in the Islamic world is boundless, and the moral, spiritual and enlightenment ideas put forward by their teachings have not lost their significance even today.[5,426 p].

Material and research methods.The series of Kubraviya sect, founded by Ahmad ibn Umar ibn Muhammad Abuljannab Najmiddin al-Khivahi al-Khwarizmi [3, 129 p] (1145-1221), one of the great representatives of the mystical world of the XII-XIII centuries, continued in the second half of the XIV century - early XV century. existed and entered not only the cities of Movarounnahr, but also Iran, Egypt, Iraq, and Afghanistan. Categories such as Firdavsi, Nuriya, Rukniya, Hamadonia, Igtishoshiya, Nurbakhshiya [4, 29 p] grew out of Kubravia.

In the second half of the 14th century, a strong series of Kubravian sects, Hamadonia, emerged in Movarounnahr. Hamadonia is a series of Kubrovian rukniya sects in Kashmir. This series is associated with the name of Sayyid Ali bin

Shahabbiddin bin Muhammad al-Hamadani, known as “Sufi”, “Great Commander”, “King of Hamadon”, “Second Ali” [9, 263 p]. The series of Sayyid Ali Hamadani is closely connected with the names of Najmuddin Ali-i Lolo (d. 1244), one of the greatest disciples of Najmiddin Kubro, then Nuriddin Abdur-Rahman Isfaroini (d. 1317) and his famous disciple Aloud-davla Simmoni (d. 1336). . Hamadoni spreads the ideas of the Kubravian sect to the territory of Badakhshan [2, 88 p].

Sheikh Sayyid Ali Hamadani was born in 714 AH, on the 12th of Rajab (October 22, 1314) [6, 2 p] in Hamadan, Iran, in an educated family during the Elkhanid dynasty. Hamadoni's father's name was Sayyid Shahobiddin, one of Hamadoni's great officials, and his father paid close attention to his son's upbringing from a young age.

Hamadani studied the Qur'an perfectly from a young age and received his early education from the great saint of his time, his uncle Sayyid Alouddin. Hamadani writes about his uncle: “I had an uncle named Sayyid Alouddin and he was one of the most sincere of Allah. Through his efforts, I memorized the Qur'an and did not interfere in my father's affairs, for he was the ruler of Hamadan and was kind to the rulers”[7, 441 p].

His uncle Hamadoni teaches mathematics, astronomy, medicine and the geography of the East. After mastering the medical sciences, Alouddin handed over his nephew to Sheikh Mahmoud Mazdakoni and Ali Dosti. Hamadoni began to study mysticism at the age of 12. His teacher Mazdakoni spent two years in his upbringing [8, 11 p] and took lessons from the simple principles of mysticism. Mazdakoni then sends it to Taqidin Ali Dusti, a student of Alouddin Simmoni.

On the advice of Mahmoud Mazdakoni, Sayyid Hamadani will spend his entire life in enlightenment and travel. In order to study the teachings of Sufism in more depth, Hamadoni devoted 21 years of his life to travel and met with more than 1,400 representatives of Sufism, all of whom had a great influence on

Hamadoni's mystical ideas. During his travels, Sayyid Ali Hamadoni attracted the attention of Badakhshan, Khuttalan, and Kashmir provinces, where he lived and worked more. Hamadoni visited Kashmir three times [11,117 p].

There is no information on the purpose of Hamadoni's first and second visits to Kashmir. Mirza Haydar and Abul Fazl give information about the only visit of Hamadoni to Kashmir during the reign of Sultan Qutbiddin. However, in the data of these authors, the exact date of the visit differs. The authors of "Prince of Spring" Rafiuddin Ahmad and Haydar Malik Hamadoni reported that they went to Kashmir in 1381 [6,4 p]. Hamadani played an important role in the spread of Islam and the assimilation of Islamic enlightenment among the local people in Pakistan, Bangladesh, Punjab, China, India, especially Kashmir. In 1374, on the advice of Amir Temur, he took 700 of his students to Kashmir, where he held scientific meetings, preached, and won the hearts of the people [12,170 p].

Sayyid Ali Hamadoni is one of the sheikhs who met with Amir Temur. Meetings and conversations of Sayyid Ali Hamadoni with Amir Temur indicates skillful use. The following information is given about the meeting of Sayyid Ali Hamadoni with Amir Temur: Hamadoni went to Amir Temur together with Amir Barlos. During the conversation, Sahibkiran asked the Sheikh:

- Master Arjmand, why do you wear a black dress and a black turban?

- Great Amir, I have martyred both souls in the way of Truth. I will mourn for them and wear such a cloak, replied Hamadoni [12, 172 p].

During the reign of Amir Temur, there were conflicts between the courtiers and Sayyid Ali Hamadoni. Some of the nobles who hated Hamadani constantly warned Amir Temur: "Beware, Amir, Hamadoni is seeking political rule in your kingdom, including Ishaq Khuttalani". After that, Amir Temur summons Hamadoni for an interview.

During a conversation with Amir Temur, Hamadoni sits with his shoulders facing the qibla. When asked the reason for this, Hamadani replied: "Olampanah,

whoever speaks to you, his face will be on your side, so it is inevitable that his shoulder (back) will face the qibla!” In the interview, Sayyid Ali Hamadani made it clear that he would not seek any political power. During the conversation, Hamadani told Amir Temur about his dream at night: “Olampanoh, in my dream a man offered me food. I didn’t eat a bite of his food. This is because it is stated in the Hadith of the Prophet (peace and blessings of Allaah be upon him): “This world, the world of wealth, is such a body that only dogs seek to dispose of it!” I did not eat a single bite of that food”. After that, Amir Temur said: “You are really a great sheikh. You have a moral right to conquer the whole world”, he apologized to him and watched him from his palace with honor and sincere respect [10, 26 p].

Hamadani spent most of his life in Srinagar and built khanaqahs, mosques and madrasas in the city. This sanctuary was once called Khanakahullo. During one of his travels, Hamadani landed in 1372 in the village of Alishah in the Khatlon province. The place will be liked by the Sheikh and he will live here for a lifetime, starting a family. According to historical data and research, Sayyid Ali Hamadani died on January 19, 1384 in what is now Pakistan. According to Hamadani's will, he was buried by his followers in Khuttalan (near Kulob in southern Tajikistan) [11, 76 p].

According to Jafar Badakhshi, Sayyid Ali Hamadani's great disciples Shamsuddin Khuttalani, Muhammad Taliqani, Qavomiddin Badakhshi, Khoja Ishaq Khuttalani [10, 26 p] lived and worked in the north-eastern provinces of Afghanistan and on the border with Tajikistan. Hamadani-Kubravi Sheikh Ahmad Kashmiri wrote interesting information about the representatives of the Hamadonia sect in his work “Shajarot”. The worldview of Hamadani, a well-known representative of mysticism, was based on religious views.

The main goal of Sayyid Ali Hamadani's teaching was to bring up a perfect person in the society. Every Sufi, sheikh, and cleric was required to be a perfect scholar, a professional, to be honest and selfless by teaching Islamic fards and

sunnahs and knowledge to the people. There fore, all the murids and disciples were each masters of the profession. Hamadoni himself made a living from hats.

According to Hamadoni, only a perfect man could attain the level of a perfect human being who cleanses his moral and physical world of bad human qualities and enriches his moral and physical world with the help of good qualities. He also writes about the methods, means and main directions of family upbringing, emphasizing the special role of the family in the upbringing of a perfect person in his booklet “Zahirat-ul muluk”.

From Shaykh to us there is a collection of poems in Arabic and Persian, “Zahirat-ul-muluk”, “Murat-ul-Talibin”, “Mashorib-ul-azvok”, “Avrodi fathiya”, “Zikriya”, “Aqliya”, “Bahromshahiya” , “Davudiya”, “Voridoti Amiriya”, “Dah Rule”, “Chikhil maqomi Sufiya”, “Risolai itiqodiya”, “Reform Sufiya”, “Oqibat yo Quddisiya”, “Haqiqati iman”, “Mushkili hal”, “Sayr- ul-suluk”, “Khal-ul-fusus”, “Odob-ul-mashoix ”, “Insonnoma”, “Nuriya ”, “Vujudiya”, “Odobu sufra”, “Toifai mardum”, “Minchox-ul-orifin”, “The state of thought and expression of the virtue of fiqh is a citizen”, “Al-insan-al Amol” or “Zinc-al-Azam”, “Watching Fi-ul-soul”, “Panic” [1, 16 p], such as the legacy of the works and the works are stored in libraries around the world. According to some sources, Hamadoni wrote about 170 works. Hamadoni's scientific legacy consists mainly of short pamphlets, in which the scholar shows the importance of science, the role of profession in human life, the sheikh, the spiritual purity of Sufis, the strength of faith, doing good to all people, being kind to the widows.

Hamadoni's scientific heritage preserved in world libraries can serve as an important source of research in various fields of science in many countries, including Uzbekistan, Afghanistan, England, Tajikistan, Sweden, Iran, the Netherlands, Pakistan, India, China, Turkey and Russia.

Conclusion. In short, Hamadoni made a great contribution to the spread of Islam around the world. Based on the ideas of Islam and mysticism, it has

encouraged people to live a peaceful life, to do scientific and creative work, to be prosperous, honest, truthful, humane and humane, just, friendly and united, pure and faithful, generous and compassionate. It should be noted that even today, Hamadoni's mystical ideas and heritage can serve as a guide in educating the younger generation and enriching their spiritual world.

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