

## **A Description of the Life and Works of Abul Fazl Al-Hamadhani by Abu Mansur Al-Saolibi**

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**Abstract:** In article investigation philosophical-artistie views in the letters and the poems by Abul Fazl al Hamadoni which lified in middle X century and in beginning XI century.

**Keywords:** islam, philosophy, thinking, letters, generosity, morals, riches, injustice, oppression.

In the history of Islamic thought and culture, there are many scholars who have made a unique contribution to world science, philosophy and artistic heritage. One of them is Abul Fazl al-Hamadani (969-1009/1010), the founder and contemporary of Yusuf Hamadani, the founder of the Khojagan-Naqshbandi sect.

Al-Saalibi called him "the miracle of Hamadan, the rareness of the universe, the only one of the age and the pride of the age. He had no equal in sharp intelligence, speed of memory, honor of taste, purity of mind and strength of spirit. In the elegance and smallness of prose, the beauty and sharpness of verse, no one could compare with him. could not be equaled. A person who has reached the highest level of knowledge of manners and its secrets has not been heard of or met with. In eloquence and charm, he was not born (to the world). "He was the owner of miracles, art and miracles," he described [1:288]. At the same time, al-Saalibi states that he was "a person who was pleasant to look at, gentle in spirit, good in behavior, pure in speech, noble in character, honorable in his soul, loyal to his covenant, impartial in love, pleasant to his friends and bitter to his enemies". A person with such gentle and charming qualities could not help but be indifferent to inhumane behavior, injustice, violence and oppression. His life and work, his letters and poems, his thoughts on ethics and law confirm this.

Al-Saalibi quoted 38 letters of al-Hamadani, excerpts from 16 poems on various topics. Life topics and problems are mentioned in them, such as the creation of a person, love and anger, wealth and poverty, greed and avarice, decency and rudeness, life and death. "A person's manner of charity," writes al-Hamadani, "is like the manner of trees bearing fruit." If his path leads to good, the whole year (life) will be lightened...I do not have two parts of my body: my heart and my hands. As for (the matter of) the heart, it is addicted to generosity. But this elegant behavior will not help him, this noble tabu debtor will not be able to bear it [2:294]. These thoughts are of socio-philosophical importance. Charity in a person is like a fruit tree that bears fruit once a year, and the fruit can last the whole year, that is, until the next harvest. The influence of charity, from a moral point of view, is preserved for a lifetime. But if the donation "brings good", it will make the life of the recipient easier. Then al-Hamadani gives examples of the qualities of the heart and hand. The heart is attached to representatives, the hand is given to generosity. So there is a conflict between them. This idea can be traced back to the age-old adage that human heart-feeling is one thing and hand action is another. The hand does not always fulfill the command of the heart, the hand fulfills the real requirements, and the heart is far from reality, even inclined to give in to utopian fantasies and feelings.

Al-Hamadani relates the discrepancy between the heart and the hand to the problem of wealth and behavior. "There is no good between gold and manners, you cannot combine them. It is not possible to

(put) pieces of adab into a container, and its consumption cannot be (paid) with the value of goods. My manners are rare" [3:294]. In general, in Eastern philosophy and spirituality, it is a tradition not to indulge in wealth, to consider beautiful and noble morals above any wealth, position and treasure. One of the thinkers at the beginning of this tradition is al-Hamadani. Yes, in this place there is an influence of Islamic religion and moral norms. Just as good manners cannot be bought with gold, so it is necessary to form good morals with gold. Adab is in the commandment and "vessel" of the heart, and gold is in the discretion of the hand. The first is the commander, the second is the executor; but no one sees, feels, and therefore does not appreciate the desire of the heart, everyone sees, evaluates and quickly appreciates the ijтиhad of the hand. Allama says: "(wealth and wealth) are seldom joined (to each other) and both are found at the same time." [4:318].

Al-Hamadani, as a scientist and supporter of science, expresses different opinions about truth, the creation of man, and reality. Although they are often close to Islamic thinking and beliefs, they are careful. He writes: "Truth is the best of all (things) told, but it is hard." [5:299]. In this opinion, the Holy Qur'an relies on the 72 verses of Surah Ahzab. It is stated: "Verily, We had made this trust (i.e. obedience in the Islamic law) across the heavens, the earth, and the mountains, but they refused to bear it and were afraid of it. And man took it upon himself. Verily he was oppressor (to himself) and ignorant (i.e. the whole universe knew what a weighty burden this trust was and felt that it was incapable of carrying it, but man unknowingly undertook a very difficult task) [6:389]. Al-Hamadani was very interested in the quality of human kindness and generosity. These qualities are often mentioned in his letters and poems, to one extent or another. According to the thinker, a person's place in society is measured by his kindness and generosity. "There are two types of people: virtuous and mean... The virtuous do not deny virtue, and the wicked do not feel reproach" [7:299]. Another letter mentions aspects of generosity. "In Karamlik (there is) such a tongue and hands, they are (longer) than the whip of Mugombir, and the feet are like a peacock. If you were free from them, you would be an imam that the Shi'ites would support and the Sharia would deny." [8:300].

Alloma sings praises to officials, sheikhs and emirs who showed generosity to himself and ordinary people, to the needy, and wishes them more luck and wealth. Generosity and generosity make a person famous, and intelligent people are waiting for their support. "It is not how a person is born, but how he is born, not how he grows, but how he becomes famous" [9:302]. This popularity is also due to generosity. A person's generosity is when he gives away what he has, does not chase a needy person from his doorstep, but takes care of his need. The ideal of society can be found depending on whether this virtue is insufficient or sufficient. "Every house," writes the thinker, "is not the house of God, every Muhammad is not a prophet of God." A greedy person is like water in the mouth of a feverish person compared to a miser [10:319]. Here it is pointed out that generosity is a very rare quality. It is known that bringing a fevered person back to life is to give him water and keep his mouth constantly wet. So, generosity is such a medicine for a person in need.

Al-Hamadani condemns injustice, violence, and the desire for throne. He witnessed political struggles in Khurasan and Movaraunnahr, that is, Tahirids, Samanis, Saffaris, Ismailis, Afghirids, Ghaznavids, and Seljuks dynasties fought for the throne. He communicated with the people who had the throne, and sometimes performed their services. In the letter he sent to his father, he writes: "Conspiracy has been scattered, fire has caught fire, people are eating each other, robbing the meeting net during the day, arrogance at night, Amr has been killed, Zayd has been stripped, O Sa'id, save yourself! Suayd has died". The price of the head is a tablecloth, a large knife is a fair document. The treasury is a tar house, swearing lies is such-and-such an ass (something like that). The mosque, the store of Mayfurush, nothing (you see) apart from weapons and equipment, everything (there is) apart from peace and pleasure [11:310].

Arif makes an open and bold conclusion: "These times are such that what are his demands in business management, I don't know the reason for this." What (harm) has come to him from among the Karamli, it is visible only on them from his kulfats. [12:326]. "The hunger of the time that is bleeding Karamli" is "appeased by virtuous people". It is a naive conclusion. However, the thinker looks to the future of the people with hope. He writes that the time does not stand still, on the one hand, it brings

suffering to people, and on the other hand, "we it also brings unexpected good." That is why the scholar exclaims: "Gentlemen, if the rabies of the age comes to its peak, do not let your bones loosen from its bite." [13;327].

According to Al-Saalibi, he was acquainted with al-Hamadani, read his lines, "I have conversed with the age before its mouth appeared", saw him conversing with advanced thinkers, debated and became famous for his eloquence. Al-Saalibi did not evaluate the scholar with beautiful and unique epithets in vain. Our zamindari, who embodies all the qualities characteristic of a person, can be an example and an ideal for young intellectuals who are looking for the truth and the meaning of their lives.

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