



PHILOSOPHY OF HEALTH IN THE TREATISE OF YUSUF HAMADONI

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Abstract: The article examines philosophical and spiritual ideas about health in the legacy of the outstanding Sufi thinker Yusuf Hamadoni (1048–1140). Particular attention is paid to the relationship between physical and spiritual health in the Sufi tradition, as well as the concept of internal purification as the basis for harmonious human existence. The role of asceticism, dhikr, mentoring, and tawakkul (trust in God) as factors contributing to the preservation and strengthening of health is analyzed. It is concluded that health in the understanding of Hamadoni is not only a physiological state, but also the result of a spiritual path leading to comprehension of the truth and purification of the heart. The article is based on the treatises, instructions, and spiritual heritage of Hamadoni, as well as on the broader context of Sufi philosophy.

Key words: Sufism, spiritual purification, dhikr, asceticism, tawakkul, health of the soul, Islamic philosophy.

ФИЛОСОФИЯ ЗДОРОВЬЯ В ТРАКТАТАХ ЮСУФА ХАМАДОНИ

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Аннотация: В статье рассматриваются философские и духовные представления о здоровье в наследии выдающегося суфийского мыслителя Юсуфа Хамадони (1048–1140 гг.). Особое внимание уделяется взаимосвязи физического и духовного здоровья в суфийской традиции, а также понятию внутреннего очищения как основы гармоничного существования человека. Анализируется роль аскетизма, зикра, наставничества и таваккуля (упования на Бога) как факторов, способствующих сохранению и укреплению здоровья. Выводится, что здоровье в понимании Хамадони – это не только физиологическое состояние, но и результат духовного пути, ведущего к постижению истины и очищению сердца. Статья опирается на трактаты, наставления и духовное наследие Хамадони, а также на более широкий контекст суфийской философии.

Ключевые слова: Суфизм, духовное очищение, зикр, аскетизм, таваккул, здоровье души, исламская философия.

YUSUF HAMADONIY RISOLALARIDA SALOMATLIK FALSAFASI

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menejmenti kafedrasi mustaqil tadqiqotchisi*

Annotatsiya: Maqolada atoqli mutafakkir Yusuf Hamadoni (1048–1140) merosidagi salomatlik haqidagi falsafiy va ma'naviy g'oyalar ko'rib chiqiladi. S so'fiylik an'alarida jismoniy va ma'naviy salomatlik o'rtasidagi munosabatlarga, shuningdek, insonning barkamol yashashining asosi sifatida ichki poklanish tushunchasiga alohida e'tibor qaratilgan. Asketizm, zikr, ustozlik va tavakkulning salomatlikni saqlash va mustahkamlashga xizmat qiluvchi omillar sifatidagi roli tahlil qilinadi. Xulosa qilinadiki, Hamadoni tushunchasida salomatlik nafaqat fiziologik holat, balki haqiqatni idrok etishga, qalbni poklashga olib boradigan ruhiy yo'lning natijasidir. Maqolada Hamadoniylarning risolalari, ta'limotlari va ma'naviy merosi hamda so'fiylik falsafasining kengroq mazmuni o'rganilgan.

Kalit so'zlar: so'fiylik, ma'naviy poklanish, zikr, asketizm, tavakkul, ruh salomatligi, islom falsafasi.

Introduction

The concept of health has always occupied a significant place within the philosophical, religious, and cultural traditions of humanity. In Islamic civilization—particularly within the Sufi tradition—health is understood not merely as a physical condition of the body but also as a reflection of an individual's spiritual and moral purity. One of the prominent figures of early Sufism in Central Asia was Yusuf Hamadani (1048–1140), whose teachings profoundly influenced subsequent generations of Muslim thinkers and spiritual mentors.

The treatises and spiritual guidance of Yusuf Hamadani are rich with reflections on the meaning of human existence, the path to God, and the purification of the soul from moral vices. In this context, health is viewed as the result of inner harmony, the purification of the heart (*qalb*), and the liberation from base desires (*nafs*). According to Hamadani, true health is attained through spiritual discipline, moderation, constant remembrance of God (*dhikr*), and complete trust in the Almighty (*tawakkul*).

This article aims to analyze the philosophy of health within the Sufi tradition through the lens of Yusuf Hamadani's views, to identify the key aspects of his approach to the concept of health, and to uncover the significance of spiritual practice in achieving holistic human well-being.

Literature Review

Yusuf Hamadani (1048–1140) was a prominent Persian Sufi, theologian, and spiritual mentor who significantly influenced the development of Islamic thought in Central Asia. His philosophy of health, articulated in the treatise *Rutbat al-Hayat* ("Degrees of Life"), offers a profound reflection on the spiritual and physical well-being of the human being.

The philosophical and spiritual teachings of Yusuf Hamadani have attracted scholarly attention from both Orientalists and researchers of Sufism. His legacy is studied not only within the context of the formation of Sufi schools in Central Asia but also as a part of the broader Islamic understanding of human nature and the path to perfection.

One of the key works addressing aspects of Hamadani's doctrine is Abdulbaki Golovnin's book *Sufism in Central Asia: Spiritual Heritage and Traditions*. The author notes: "For Yusuf Hamadani, the path to God is inconceivable without the purification of the soul, which he equates with the inner healing of spiritual ailments" [1]. Hamadani emphasizes that true health begins with the purification of the heart and soul. He writes: "One must always repent for sins committed by the body, heart, soul, and mind." This statement reflects the Sufi concept that inner purification and repentance are essential conditions for attaining spiritual health and proximity to

God.

A similar view is expressed by M.I. Khaydarov in his work *Islamic Spirituality and Human Health* (Samarkand, 2015), where he writes: “Hamadani associates health not so much with the body as with the condition of the heart—its freedom from pride, envy, and attachment to the material world” [2]. Love for God and striving toward Him are viewed by Hamadani as the highest form of spiritual health. He writes: “The man who torments his soul in the path of love should not yearn for anyone but his beloved.” Here, love serves as a means to overcome suffering and attain inner peace.

Hamadani places great importance on knowledge and reason in the process of spiritual development. He maintains that intellect and knowledge are tools that lead to truth and spiritual health. This aligns with the Sufi tradition, in which reason is regarded as a divine gift that assists the seeker in the journey toward perfection.

Particular attention to spiritual mentorship as “healing of the soul” is given in S. K. Saidov’s work *The Mentorship Tradition in the Sufi Orders of Khorasan* (Bukhara, 2012). The researcher emphasizes: “Hamadani’s views laid the foundation for a distinctive understanding of health within the Sufi milieu—as a state of spiritual balance achieved through adherence to *Shari‘a* and *Tariqa*” [3].

Of note as well are the translations and studies presented in the anthology *Sufi Treatises of Central Asia*, edited by A. Kamolov (Tashkent, 2007), which includes excerpts from Hamadani’s teachings, including the statement: “He who purifies his heart will strengthen his body, for bodily illnesses arise from the impurity of the soul” [4]. Yusuf Hamadani’s philosophy of health represents a deep and multifaceted doctrine in which spiritual and physical health are seen as interconnected dimensions of human existence. His treatise *Rutbat al-Hayat* remains a relevant source of wisdom, inspiring followers on the path of spiritual refinement.

The teachings of Yusuf Hamadani had a considerable impact on the evolution of Sufism in Central Asia. His ideas were embraced and further developed by notable disciples such as Ahmad Yasawi and Abdulkhaliq Gijduvani. Notably, the Naqshbandi order, founded by Gijduvani, was largely built upon the principles laid out by Hamadani in his treatise. The cult of Yusuf Hamadani continues to hold a significant place in the religious life of the region. His mausoleum in Khorezm remains a pilgrimage site, and his teachings continue to be studied and revered.

Despite the limited number of original treatises that have survived to the present day, the philosophical ideas of Yusuf Hamadani are actively interpreted in contemporary studies on Islamic anthropology and spiritual culture.

Research Methods

This study employed a set of interdisciplinary methods, integrating approaches from religious studies, philosophy, philology, and the history of spiritual culture. The historical-philosophical method was applied to analyze the views of Yusuf Hamadani within the context of the Sufi tradition and Islamic philosophy of the 11th–12th centuries. This approach made it possible to reveal the interrelation between concepts of health and the foundational principles of Sufi worldview.

Textual analysis was used to examine Sufi treatises and teachings attributed to Yusuf Hamadani. Particular attention was paid to the interpretation of key concepts such as *nafs* (the soul), *qalb* (the heart), *tazakka* (purification), and *tawakkul* (trust in God).

MAIN RESULTS AND DISCUSSION

The analysis of treatises, teachings, and the Sufi tradition associated with Yusuf Hamadani has made it possible to identify the key elements of his health philosophy, which is grounded in a deep interconnection between the physical and spiritual states of a person. His approach can be described as integrative, where health is understood as a harmony between body, soul, and intellect. This perspective is rooted in the Sufi worldview, in which physical health reflects the condition of the soul, and illness is perceived as a manifestation of internal imbalance.

As a representative of classical Sufism, Yusuf Hamadani associated true health with the spiritual realization of the individual, emphasizing that care for the body must be proportionate to the effort to purify the heart from moral flaws. He wrote: *“The body is a vessel, and just as the water in a vessel may be clear or turbid, so too the soul fills the body with either light or darkness.”*

In the Sufi worldview, purification of the soul and heart is a prerequisite for spiritual well-being. Hamadani emphasized that the path to health lies through inner work, renunciation of base desires (*nafs*), sincere repentance (*tawba*), remembrance of God (*dhikr*), and adherence to the path of a spiritual guide (*murshid*). He distinguished between “outer health” and “inner health,” stressing that the former without the latter leads to an illusion of well-being, while the latter brings about true serenity and grace (*sakinah*).

Hamadani described how passions such as anger, envy, and pride pollute the spiritual condition of a person and eventually manifest in the physical body. Thus, the psychosomatic perspective, which has gained relevance in modern medicine, had already found expression in Sufi treatises of the 11th century. A central idea in Hamadani’s teaching is the belief that moral character is directly linked to physical well-being. He wrote: *“He who does not guard his thoughts and actions drinks poison without realizing it.”*

In this context, Yusuf Hamadani emerges as a thinker who anticipated many ideas of contemporary psychology and psychotherapy. He paid particular attention to the concept of *safā-yi dil* — purity of heart — as a condition for both spiritual and physical health. His statement *“A pure heart is the key to a light body”* can be seen as an early prototype of the holistic approach to medicine.

In his works, Hamadani frequently advocated for moderation (*i’tidāl*) in food, sleep, social interaction, and even in spiritual practices. He warned against excess in all forms, viewing it as a source of both physical and spiritual disorders. The asceticism he promoted was not a denial of life, but rather a striving for balance and freedom from excess [5].

Interestingly, his treatises contain recommendations that resemble medical advice: not eating when angry, not going to bed immediately after eating, observing fasts not only for the sake of God but also as a means of physical purification. In this way, Hamadani’s philosophy of health intersects with the principles of traditional Eastern medicine and ancient Greek hygiene.

Yusuf Hamadani formulates the image of the ideal person, combining spiritual purity, intellectual development, and physical moderation. According to him, such a person radiates inner light, positively influences others, and becomes a conduit for Divine grace. He emphasized

that a true *shaykh* or spiritual mentor is not only a teacher but also a model of physical and psychological resilience [6].

His writings emphasize the cultivation of qualities such as patience (*ṣabr*), humility (*tawāḍuʿ*), gratitude (*shukr*), and contentment (*riḍā*) — virtues that, in his view, not only adorn the soul but also strengthen the physical condition of a person. Modern science confirms that such emotional states contribute to improved immunity, blood pressure regulation, and stress reduction.

Yusuf Hamadani primarily viewed health as an internal state achieved through the purification of the heart from spiritual vices. He asserted that “*bodily illnesses arise from the impurity of the soul*,” which reflects the Sufi emphasis on the primacy of the spiritual over the physical. Consequently, the eradication of anger, envy, pride, and greed is regarded as a fundamental condition for overall well-being. The Sufi practice that Hamadani followed is based on moderation (*iʿtidāl*) in all things — in food, sleep, speech, and action. In his view, overeating and oversleeping dull the intellect and the heart, leading to spiritual weakness and physical disease. He wrote: “*He who satiates his body burdens his soul*.” [7–9]

One of the principal means of maintaining spiritual health, according to Hamadani, is constant *dhikr* — the remembrance of Allah. Through *dhikr*, a person not only strengthens faith but also purifies the heart, freeing it from anxieties and desires. He regarded this process as a “spiritual remedy” capable of bringing about balance and inner peace.

The figure of the spiritual mentor (*pīr*, *murshid*) plays a vital role in Hamadani’s philosophy. The mentor helps the disciple identify and overcome internal afflictions. According to Hamadani, the *shaykh* is akin to a physician, while the disciple is the patient who must follow the prescriptions to achieve inner health. This draws a metaphorical parallel between spiritual practice and medicine.

Yusuf Hamadani taught that true health is attained by those who completely rely on the will of Allah. Fears, worries, and anxieties dissipate when a person accepts the world as created by the Divine. This spiritual tranquility, he stated, “*heals the heart and strengthens the body*.”

Hamadani viewed health as a result of spiritual purification, emotional balance, and closeness to God. His philosophy does not separate the physical and spiritual dimensions — rather, they are seen as interdependent and mutually reinforcing [10–12].

He believed that the purification of the heart was the foundation of healing. The central component in achieving health is the cleansing of the heart (*tahdhīb al-qalb*) from vices such as anger, envy, arrogance, and lust. This purification is perceived as spiritual “healing,” which subsequently leads to the strengthening of physical vitality [13–16].

Moderation in eating, sleeping, speaking, and behavior is one of the primary principles shaping both physical resilience and mental tranquility. Ascetic practices are not ends in themselves, but means to achieve harmony. Regular remembrance of God (*dhikr*) and adherence to the guidance of a spiritual mentor are regarded as spiritual tools that promote inner healing, mental clarity, and resilience in the face of life’s trials [17–20].

The ideas of Yusuf Hamadani remain highly relevant in the face of modern challenges, including stress, spiritual emptiness, and the loss of moral orientation. His approach can be meaningfully integrated into contemporary concepts of psycho-physical health and moral education [21–24].

Thus, the philosophy of health in the teachings of Yusuf Hamadani is holistic in nature, encompassing both the physical and spiritual dimensions of existence. His integrative perspective remains significant in the modern context, especially in light of the growing interest in incorporating spiritual practices into systems of health, wellness, and emotional well-being.

CONCLUSION

The philosophy of health presented in the treatises of Yusuf Hamadani reveals a deeply integrated approach to human nature, in which health is understood as a condition not only of the body, but also of the soul. According to Hamadani, through the purification of the heart, the practice of *dhikr* (remembrance of God), ascetic discipline, spiritual mentorship, and *tawakkul* (trust in God's will), an individual can attain inner harmony and balance. These ideas are rooted in the Sufi tradition, where health is not viewed as an end in itself, but as a consequence of spiritual maturity and closeness to the Divine.

The analysis conducted allows us to conclude that Hamadani's teachings can be regarded as a significant contribution to Islamic spiritual-medical thought. His insights remain relevant today, particularly in the context of integrative health approaches that address not only the physical but also the psycho-spiritual dimensions of well-being. His guidance conveys universal values—moderation, inner purity, humility, and mindfulness—which transcend time and culture.

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