

The Influence Of Sufism Sources Created During The Timurids On The Works Of Subsequent Authors

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Abstract

The Article Presents The Influence Of Sufism Sources Created During The Timurid Empire On The Literature Written In The Following Centuries Using Specific Examples. Along With Works On The Naqshbandi-Mujaddidiyya Doctrine, The Authors Gave Brief Information About The Authors Of These Works. Moreover, The Article Describes Many Works Which Interpreted The Surah Of The Qur'an.

Keywords: Temurids, Sufism, Naqshbandiya–Mujaddidiya, Sheikh, Khudaydad, Movarounnahr, A Masterpiece.

Introduction

The Spiritual Heritage Of The People Of Uzbekistan Has An Ancient And Rich History, And Its Comprehensive Study Based On Primary Sources Is Among The Pressing Problems. The Written Heritage, Which Had Been Created By Old Scientists, Contains Important Scientific Data For Current Research.

From Time Immemorial, Uzbekistan Has Made A Unique Contribution To The Treasury Of Human Thought. Over The Centuries, The Noble Qualities Of Our People, Such As High Culture, Justice, Enlightenment, Developed In Harmony With Eastern Philosophy And The Teachings Of The Islamic Religion. In Turn, These Philosophical And Moral Teachings Also Enriched.

In The History Of The People Of Central Asia, Amir Temur And Timurids Dynasty Period Were Political, Socio-Economic And Cultural Development Of The Country. Valuable Works Have Remained In Various Fields Of Science From The Scientists Who Lived In This Period. These Works Have Become Invaluable For Scholars To Create New Books Without Losing Their Importance Even In The Following Centuries. In Particular, The Sufism Works Written In The Timurid Period Were Of Great Importance For Developing Sufism Knowledge In The Next Centuries. Therefore, In Many Sources Written In The Xviii Century, Sufism Works Created Even During The Timurids Were Recorded.

Research Shows That Even In The Period Of Mirzo Ulugbek, Numerous Sources Of Sufism Were Created, Which Served As A Guide For Those Who Lived In Later Periods. This Article Provides A Brief Overview Of Some Of Them. After All, This Topic Requires Special Large Research, And It Is Impossible To Describe It In One Article.

Works Devoted To Sufism And Naqshbandiya Tariqa

In Central Asia, In The Following Centuries After Temurids, Two Representatives Of The Tariqa – The Naqshbandids And The Yassavids Were In Action. Among Them, We Can Take The Scientific Works Of Sheikh Khudoydad And Musahan Dahbedi As Examples, Who Wrote Scientific Works In The Xvii–Xviii Centuries.

Shaykh Khudoydad Toshmuhammad Ogli Azizkhan Khorezmi Bukhari (Some Researchers Call Him Khalifa Khudoydad) [1] Is Considered A Scientist Who Occupies A Significant Place In The Spiritual Life Of The Peoples Of Central Asia.

Representatives Of The Science Of His Period Wrote Very Little Information In Their Works About His Life And Scientific Activity. Particularly, Sheikh Khudoydad's Contemporary – Mullo Jumakuli Urgutiy (Born In 1190/1776–77, Alive In 1269/1852) Mentioned Him As One Of The Sheikhs Who Made Dhikr (Mention) With Jahr (A High Voice) In His Work "Tarixi Humuli". And He Wrote [3]: "The Kubaros (The Famous Ones) Of The Scientists Of This Century Are Islomsheikh [2], Sheikh Khudoydad And Mirmakhdum Saripuli."

As A Representative Of The Yasawi Tariqa, Sheikh Khudoydad Propagated The Ideas Of This Tariqa And Wrote Several Scientific Works. He Scientifically Substantiated The Teachings Of The Tariqa Of Yasawi, The Methods Of Remembrance In Them. He Cited Examples From Verses And Hadiths Of The Qur'an And Widely Used Sharia Rules (Methods) Such As Ijmo' [3], Qiyos' [4]. He Wrote Many Works Concerning Sufism, For Example, "Bahr Al-Ulum" ("Sea Of Knowledge"), "Pisandi Zikri Jahr" ("Attention To Zikri Jahr"), "Firdavs Al-Ulama" ("Garden Of Scholars"), "Boston Al-Muhibbin" ("Garden Of Friends"), "Tanbeh Az-Zolliyn" ("Scold For Losers"), "Jom'al-Bahrain" ("Uniter The Two Seas"), "Tariqai Vusul Ilallah" ("The Way To Reach Allah"). The Four Of Them Have Reached Us [5].

Sheikh Khudoydad Wrote His Works At The Request Of His Friends And Followers, As Well As The Socio-Political Situation Of That Period [6]. In Addition To The Above-Mentioned Scientific Works, He Built Mosques And Madrasah [7].

Another Of The Sheikhs, Whom We Want To Give In The Form Of An Example, Is Sheikh Musakhon Dahbedi, The Great Representative Of The Naqshbandiya–Mujaddidiya Tariqa In The Xviii Century And, Having Interpreted The Basic Rules And Theories Of This Doctrine In Several Scientific Works.

Naqshbandiya–Mujaddidiya Tariqa Came Into Movarounnahr And Developed With The Help Of Khoji Buxoriy, Who Was A Murid Of Muhammad Ma'sum Sirhindi (Death 1079/1668) At The End Of The Xvii Century [8]. This Sheikh Was Also Popular With The Nickname Of Sheikh Eshon Hoji. Mir Hussein Ibn Amir Haydar Calls Haji Habibullah The Mujaddid Of The 12th Century In "Makhazin At-Taqwa" (Treasures Of Taqwa) [9]. From The Caliphs Of Haji Habibullah, The Sheikhs Like Caliph Navruz [10], The Sufi Allayor (Death. 1720), And Muhammad Abid (Death. 1160/1747) Widely Propagated The Doctrine Of Naqshbandiya–Mujaddidiya In The Territory Of The Bukhara Khanate In The First Half Of The Xviii Century.

Sufi Allayor Wrote Works Titled "Maslak Al-Muttaqin" ("The Road Of Muttaqins"), "Sabot Al-Ojizin" ("Sabot Of The Weak People"), "Murad Al-Oshiqin" ("Muradi Of The Lovers") And "Makhzan Al-Mutiin" ("Treasure Of The Obedients"), Which Describe The Issues Of Sufism, Morality [11]. We Have Also Written And Published Comments On The Work Of "Sabot Al-Ojizin" In Recent Years [12].

By The Middle Of The Xviii Century, In Movarounnahr, The Caliph Of Muhammad Abid, One Of The Sheikhs Of Mujaddidiya, Was Called Musakhon Dahbedi (Waf. 1190/1776 Y.), And The Caliph Of Sufi Allayor – Jon Muhammad Kolobiy [12] (Death. 1174/1760 Y.) Continued The Teaching Of Naqshbandiya–Mujaddidiya. At The Same Time, Muhammad Abid Is The Author Of Several Works And Murshid Of Sheikh Mirza – Joni Jonon (Death. 1195/1781), Who Was Also Tariqa Sheikh [13].

Musahan Dahbedi Was A Sheikh Who Took A Significant Place In The Spiritual Life Of Movarounnahr In The Second Half Of The Xviii Century. "Ashraf Al-Khaliq" ("The Most Honourable Servant Of Allah") [14], "Tazkirai Kasir Al-Favoid" ("The Memorial Of Many Benefits") [15], "Durar Al-Asror And Masnad Al-Abror" ("The Mystery Of Dur And The Masnad Of Good People) [16], "Durr Al-Maknun" ("The Hidden Dur") [17], "Mukhtasar Dar Tasawwuf" ("The Good Treatise In The Chapter Of Sufism), "Mahzan At-Taarruf" ("The Book Of Sufism") Such Works As "Treasure Of Enlightenment", "Ain Al-Mauni" ("Fountain Of Meanings"), "Navodir Al-Ma'arif" ("Valuable Enlightenments") All Belong To Him.

It Is Known That The Caliph Of The Musahan Dahbedi, Mirza Mazhar (Joni Jonon), Wrote Works About Sufism Called "Devoni Mazhar", "Risola Dar Bayoni Latoifi Ashara."

It Is Worth Noting That Most Such Works Were Written After The 70s Of The Xviii Century. It Becomes Known That In The Last Quarter Of This Century In Movarounnah, Sufism, In Particular, The Teaching Of Naqshbandiya–Mujaddidiya, Developed Quite Consistently. One Of The Reasons For The Increase In The Prestige Of The Naqshbandiya–Mujaddidiya Sect Concerning Other Tariqas In Sufism Is The Direct Sympathy Of Amir Shahmurad With This Doctrine.

For Most Of The Works Mentioned Above, The Pamphlets Created During The Timurids Served As A Source. Below We Will Briefly Talk About Some Of These Sources.

One Of The Works Of Sufism – "Silsilat Ul-Orifin Va Tazkirat Us-Siddiqin" ("Chain Of Arifs And Memorial Of Siddiks). The Author Is Muhammad Burhanuddin Hodjamammed Rizamuhammad Al-Qozi (Death. 921/1515), Was Born In Samarkand, Then Moved To Andijan In 1510, Lived There Until The End Of His Life. He Was One Of The Followers Of Khoja Ubaydullah Ahror, And Was The Author Of "Tarixi Rashidi". Muhammad Qozi Is The Author Of The Work Entitled "Maqomati Khoja Ubaydullah Ahror". "Silsilat Ul-Orifin" Was Written In 885/1480. The Work Consists Of An Introduction, Three Seasons And A Conclusion.

The Next Work Is "Ravzat Al-Ulama And Nuzhat Al-Fuzalo" ("The Garden Of Scientists And The Walk Of The Respective Persons"). It Is The Work Written By Abu Ali Al-Husayn Ibn Yahya Al-Bukhari Of Az-Zandavisty (Death. 864 / 1459) In The Spirit Of The Hanafi Sect On The Topics Of Theology, Sufism. He Wrote The Book In Arabic. The Work Includes 2 Parts, 107 Chapters And Their Contents.

The Name Of The Work Was Mentioned In "Bahr Al-Ulum", And It Was Given Pieces Of Evidence In All Chapters. So It Can Be Said That This Work Was One Of The Main Sources Sheikh Khudoydad Used.

Another Work Is "Hisn Ul-Hasin Min Kalam Sayyid Ul-Mursalin" ("A Strong Fortress From The Words Of The Prophet's Glory), Belonging To Shamsuddin Muhammad Ibn Muhammad Ibn Muhammad Al-Jazari. The Author Wrote A Series Of Treatises Dedicated To The Qur'an. As A Prisoner Of Amir Timur, He Was Brought To Samarkand In 805/1402. He Also Lived In Shakhrisabz For A While. After The Death Of Amir Timur, He Went To Iran And Died In Sheroz In 833/1429. In The Introductory Part Of "Hisn Ul-Hasin", The Author Wrote That He Was Saved From Death By Saying Salawat In The Battle For Damascus Occupation By Amir Temur. "Hisn Ul-Hasin" Was Written In Damascus On Saturday In 1389.

Sheikh Khudoydad Effectively Used "Hisn Ul-Hasin" In The Chapters Of "Bahr Al-Ulum".

The Author Of "Minhaj Al-Muttaqin And Meroj Al-Muxlisin" ("The Road Of Muttaqin And The Level Of Sincerity People") Is Sarimuddin David Ibn Kamil Al-Mihlabi. The Work Is In Arabic, About Sufism.

Sheikh Khudoydad Used "Minhaj Al-Muttaqin" In Writing Chapters 7-29 Of "Bahr Al-Ulum" About The Donation, And Cited: "Junaid Baghdad (Death. 297/909) Says That Four Things Raise A Person To Higher Levels, Although He Has Little Knowledge And Practice: Honesty, Morality, Generosity And Beautiful Behaviour.

The Tafsir Works

As Sheikh Khudoydad And Musahan Dahbedi, Other Eminent Authors Used Tafsirs (Interpretations Of The Qur'an) Created During The Timurids To Write Their Works.

During The Timurid Empire, It Seemed The Need For Tafsir. The Peculiarity Of The Tafsirs Was That Many Of Them Were Written In Persian. Initially, Some Surah Were Interpreted, Then The Number Of Tafsirs Gradually Increased.

The First Tafsir Written During Timurid Empire Was Called "Tafsiri Khoja Muhammad Porso". The Author Of The Work Was Muhammad Ibn Muhammad Ibn Mahmud Al-Hofiziy Al-Bukhari (Famous With Khoja Muhammad Porso), Who Wrote Many Works On Various Fields Of Science.

The Author Wrote This Tafsir In 823 (1420-1421) In Bukhara. This Tafsir Was Written In Persian, In Which Only Eight Surah Of The Qur'an Were Interpreted – Al-Fatiha, Al-Qadr, Al-Bayyinah, Al-Zalzalah, Val-Odiot, Al-Qariah, At-Takasur, Asr And Humazah.

The Next Work, Which Belongs To The Outstanding Author, Is "Tafsiri Charkhiy", The Author Of Which Is The Well-Known Scientist Yakub Ibn Usman Ibn Mahmud Ibn Muhammad Gaznaviy Charkhiy (Death. 851/1447). The Scientist Wrote Many Works On The Teachings Of Naqshbandiya And Various Religious Sciences. In "Tafsiri Charkhiy", Only 49 Surah Of The Qur'an (Till Al-Fatiha, Mulk, An-Nos Surah) Were Interpreted. This Work Has Reached Us, And Now Copies Of The Manuscript Are Kept In The Libraries Of The World Countries.

Abdurahman Jami (1414-1492) Created The Perfect Tafsir Than Others Mentioned Above Because It Contained 66 Surah Of The Qur'an (From Surah Al-Qaf To An-Nos) And Was Written In Arabic. It Is Known That Jami Wrote Many Works, And Several Have Been Studied. Although Many Scientists Don't Know About The Activities Of Jami Concerning Tafsir, The Authors Of The Following Periods Should Have Also Addressed His Interpretation Among Other Works.

Conclusion

In Conclusion, During The Timurids Empire, Science, Culture, Like Other Spheres, Developed In Central Asia, Including The Teachings Of Sufism. The Scholars Who Lived During Mirzo Ulugbek's Period Wrote Scientific Works Covering The Theoretical Aspects Of Naqshbandiya Tariqa. These Works Served As The Main Source For The Sheikhs Who Lived In The Following Centuries.

Conflict Of Interests And Contribution Of Authors

The Authors Declare The Absence Of Apparent And Potential Conflicts Of Interest Related To This Article's Publication And Report On Each Author's Contribution.

Source Of Financing

No Funding Was Required For This Research.

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