



SOURCES REFLECTING THE HISTORY OF SUFIS OF ZARAFSHAN VALLEY

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Article history:	Abstract:
Received: 3 rd July 2021 Accepted: 3 rd August 2021 Published: 14 th September 2021	This article presents the main sources on the history of mystical sects prevalent in medieval Central Asia, the essence of mysticism and the activities of famous mystical sheikhs. In particular, the article analyzes the spiritual heritage of many mystical scholars who lived and worked in the medieval Lower Zarafshan oasis, sources and scientific research that reflect their place in the social life of the state and society. The legacies of mystical scholars are important sources for today's researchers.

Keywords: Sect, sheikh, spiritual education, justice, tazkira, oriental scholars, historical sources.

The doctrine of Sufism, which is an integral part of Islam, has a special place in the life of society in the strengthening, propagation of religion, the development of Islamic sciences. By the 16th century, the teachings of mysticism were highly developed throughout the Islamic world, especially in Central Asia, and began to play an important role in the socio-political and spiritual life of the country. As one of the components of our rich historical and spiritual heritage, Sufism today, based on the many requirements of the mystical order, we must educate the citizens of the secular society, inculcate in them such moral qualities as morality, humanity, honesty, purity, humility, modesty, justice, honesty and piety. .

During the medieval history of Central Asia, mystical sheikhs emerged as the spiritual and spiritual backers of the people and made a worthy contribution to the development of social, economic and cultural life. Today, it is important to study this doctrine from a historical point of view, to study the life and work of famous sheikhs.

The history of medieval mysticism and the life, activity and scientific heritage of their great representatives have always attracted the attention of researchers. In particular, the representatives of the Central Asian sect are studied not only by the Republic, but also by prestigious higher education institutions and research centers abroad. These include the Universities of Oxford and Cambridge (England), the Department of Islamic Studies at Martin Luther University, the Department of Oriental Studies and Islamic Studies at Ruhr-Bochum University (Germany), the University of Michigan, Indiana University (USA), Ataturk University, Ankara University (Turkey).), Ahmad Yassavi International Turkish-Kazakh University (Kazakhstan), the Institute of History of the Academy of Sciences of the Republic of Uzbekistan and other similar universities.

Although the activities of Sheikh Khudoydod Wali and Qasim Sheikh Azizon, two Karman mystic sheikhs in foreign historiography, have not been studied separately, the research of some foreign scholars has covered some issues related to this topic. In particular, the English orientalist J.S. Trimengem in his book "The Sufi orders in Islam" tries to give a broad interpretation of Sufi communities, sects and their activities [1; 260.]. It covers the process from the emergence of Sufism to its spread in Central Asia. In particular, he mentions that the dhikr of Jahr is a characteristic feature of the Yassaviya sect [2; 101.].

German scholar Jürgen Paul [3; 87.] is distinguished by a new approach to the history of mysticism. His research mainly reveals the ideas, essence and activities of the Khojagon-Naqshbandi sect on the basis of historical sources and sources.

In her research, Victoria Gardner, an American scholar, analyzes the religious and mystical life of Central Asia in the 16th century, the role of mystical symbols in socio-political life, and their spiritual heritage. Although this research is mainly about Mahdumi Azam Dahbedi and his scientific heritage, one of the representatives of Naqshbandi doctrine in the 16th century, he also gives some information about Sheikh Khudoydod Wali, one of the Yassavi sheikhs who lived in this period [4; 250.]. In particular, the researcher mentions that Sheikh Khudoydod Wali was one of the Yassaviya sheikhs who lived at the same time as Mahdumi Azam, but does not give full information about him. This can be explained by the fact that the object of research is focused on the activities of another person. Devin Davis, a US scholar, also discusses the relationship between the Khojagon-Naqshbandi sect and the Yassaviya sect, their origins and significance, and their general and specific aspects [5; 180.].

There are different views on the origin of mysticism. In particular, Osman Turar explains the different views on the origin of mysticism and why the mystics are called "Sufis" [6; 21.]. Martin Lings, an English orientalist, wrote, "What is Sufism?", "What do Sufis believe or believe?", "What do Sufis need and what do they do?" and "Sufism is submission to Allah and drowning in the sea of faith" [7; 6.]. The mystic Najmiddin Kamilov's research states that mysticism is a progressive doctrine that appeared in the Islamic world in the middle of the VIII century and initially had the appearance of asceticism (solitude, piety) [8; 9.].

The teachings of Sufism first appeared in Kufa, Baghdad, Basra, and Egypt, and by the 11th and 12th centuries, independent Yassaviya, Kubraviya, and Khojagon-Naqshbandi sects had emerged in Central Asia [9; 5.]. The teachings of Central Asian mysticism are directly related to the name of the famous Sufi sheikh Khoja Yusuf Hamadoni (1048–1141). His students Khoja Ahmad Yassavi and Abdukholiq Gijduvani (died 1179) later founded two independent sects: Yassaviya-Jahriya and Khojagon-Naqshbandi sects [10; 10.]. In Khorezm, the Kubravian sect of Najmiddin Kubro (1145-1221), known as "Valiyytarosh", appeared independently. More information about the ideas and essence of the teachings of Sheikh Najmiddin Kubro and Kubroviyya can be found in the research of Z. Ishakova [11; 136].

These sects became widespread in Central Asia and gained a strong status. In addition, the study of mystical sects states that sheikhs belonging to the Qadiriyya sect also operated in Central Asia [12; 47.]. This Sufi sect was founded in the 12th century by Abdul Qadir Jilani (1077-1166) in Iraq, according to which there is no specific path for its murshids and its views are Sunni [6; 105.].

It is known that the murshids of the Yassaviya sect, in addition to passing the general status (levels) specific to all sects (sharia, sect, truth), also followed specific rules. Especially in the practice of this sect, it was important to say the words and prayers aloud, that is, in the style of jahr. That is why this teaching is called Yassaviya-Jahriya.

As in other sects, the Yassaviya sect has written a number of pamphlets and commentaries by the leaders of the sect in order to develop its foundations, to define the duties of pir-murshid, and to spread the divine truths among the people. One of such rare sources is the work of the scholar Sheikh Azizon "Lamahot min nafahot ul-quds" (Moments from the Holy Fragrances), several manuscripts of which are now kept in the Center of Oriental Manuscripts of the Academy of Sciences of the Republic of Uzbekistan [13; 288.].

This work is the main source of extensive and detailed information about the life and work of the Yassavi sheikhs of Karmana.

The author of the work is also one of the most famous representatives of the Yassaviya sect after Sheikh Khudoydod Wali, and because he is related to him (in particular, it is mentioned in the sources that Sheikh Khudoydod married his grandson), this source can be considered a reliable source about the life and work of Sheikh Khudoydod. Sharafuddin Raqimi's "Tarihi tomm" also states that this source is reliable: 85.].

The work is called "Lamahot" for short by the general scientific community. The source belongs to the pen of one of the famous Yassavi sheikhs, Muhammad Alim Sheikh Azizon ibn Mu'min Sheikh ibn Darwish Sheikh Aziz. According to the preface of the work, the scholar Sheikh Azizon is descended from Abu Bakr Siddiq (ra) on the father's side and on the mother's side to the Alawites (ie Ali's children born to women other than Bibi Fatima) [14; 3.]. E.Karimov also mentions in his researches that the work "Lamahot" is one of the important sources about the series, history, ideas of the Yassaviya sect and about the life and activity of the representatives of the sect [15; 21.].

The information about Hazrat Qasim Sheikh in the play contains many quotations and narrations about the personalities of Hazrat Qasim Sheikh, his brothers, teachers and students, as well as his khanaqahs in Karmana. Also, when thinking about the sects of Hazrat Qasim Sheikh, he points out that he received the status of a pirluk not only from the representatives of the Yassaviya, but also from the representatives of the Kubroviya and Naqshbandi sects. The author of the work is also a direct representative of this sect, mentioning that he was a contemporary of Hazrat Qasim Sheikh and had several contacts with him.

Russian orientalist, ethnographer N.D. Miklukho Maklay notes that Lamahot is important not only in the study of the history of Yassavia, but also in the history of the Kubroviya, Naqshbandi sects, the life activities and relationships of their famous representatives. It also provides information on several manuscript copies of this work. In particular, one of the caliphs of the scholar Sheikh Aziz, Haji Fathullah, a descendant of Sheikh Khudoydod Wali, later supplemented the Lamahot with some information and copied it in 1636, adding to it the life and work of his mentor Sheikh Aziz [17; 134.].

The importance of this work for research is that it provides a lot of valuable information and descriptions of the activities of Yassavian sheikhs who lived and worked in Central Asia in the 16th century, in particular the Karmana sheikhs taken as the object of study.

In conclusion, Lamahot by Muhammad Alim as-Siddiqi is important not only for the Yassavian sheikhs of the 16th century Bukhara khanate, but also for the history of the mystical sects in Central Asia, the lives and activities of their great representatives, their participation in socio-political and cultural processes. is one of the sources.

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