

DEVELOPMENT OF SUFIZM IN MAVARAUNNAKHR

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ABSTRACT

The article is devoted to the development of Sufism in the territory of Mavaraunnahr. It analyzes the religious and military-political processes that preceded the Islamization of the region and population, as well as the ways and means that were used by the Arabs to achieve their goals. Chronologically, the article covers the processes of the 7th-11th centuries.

The Islamization of the population of Mavaraunnahr, which by this period had its long-standing historical and cultural roots and heritage, was ambiguously difficult in several stages. Sufi orders played a major role in the final Islamization of the region.

Keywords: *Islam, Mavaraunnahr, Sufism, tariqa, Naqshbandiya, Yassaviya, Kubravia.*

ANNOTATSIYA

Maqola Movarounnahr hududida so'fiylik rivojiga bag'ishlangan. Unda mintaq va aholi islomlashuvidan oldingi diniy va harbiy-siyosiy jarayonlar, shuningdek, arablar o'z maqsadlariga erishish yo'llari va vositalari tahlil qilinadi. Xronologik jihatdan maqola VII-XI asrlardagi jarayonlarni qamrab oladi.

Bu davrga kelib o'zining ko'p yillik tarixiy-madaniy ildizlari va merosiga ega bo'lgan Movarounnahr aholisini islomlashtirish bir necha bosqichda mushkul darajada qiyin kechdi. So'fiylik tariqatlari mintaqani yakuniy islomlashtirishda katta rol o'ynadi.

Kalit so'zlar: *Islom, Movarounnahr, tasavvuf, tariqat, Naqshbandiya, Kubraviya.*

АННОТАЦИЯ

Статья посвящена развитию суфизма на территории Маварауннахра. В ней анализируются религиозные и военно-политические процессы,

предшествовавшие исламизации региона и населения, а также пути и средства, которые были использованы арабами для достижения своих целей. Хронологически статья охватывает процессы VII-XI веков.

Исламизация населения Маварауннахра, имевшего к этому периоду свои давние исторические и культурные корни и наследие, проходила неоднозначно сложно в несколько этапов. Большую роль в окончательной исламизации региона сыграли суфийские тарикаты.

Ключевые слова: *Ислам, Мавераннахр, суфизм, тарикат, Накибандия, Кубравия.*

INTRODUCTION

The religious situation in Mavaraunnahr evolved over several millennia. In the period before the first millennium BC, animistic and totemic teachings were widely spread here. Zoroastrianism, Tengrianism and shamanism also had a great influence on the religious situation. All these cultures played a special role in shaping the current religious and cultural situation in the region before the advent of Islam.

The process of Islamization among the population was very difficult. The beginning of the Arab conquest falls on the middle of the seventh century (643-644). However, several centuries passed before the final Islamization of the peoples of Central Asia. As evidenced by the Arabs themselves. For example, the well-known Arab historian at-Tabari wrote that the khorezmians and inhabitants of the mountainous regions of the region remained "mushriks" even under the Samanids (IX-X centuries). And another Arab historian-geographer al-Maqdisi wrote that half of the inhabitants of Bukhara still under Ismail ibn Nuh (XI century) remained Zoroastrians. The same is confirmed by another historian Ibn al-Athir in his book "al-Kamil fit-Tarikh".

Islamization of the region took place in several stages. The first stage was in the nature of a hard planting of the Muslim religion. Individual cities and regions of Mavaraunnahr stubbornly resisted. According to the work of the historian Narshakhi "History of Bukhara" (Tarikh-i Bukhara), it is described in detail how the inhabitants of Bukhara converted to Islam three times, but each time retreated and returned to their beliefs. For the fourth time, the Arab commander Kuteiba ibn Muslim ordered the inhabitants of Bukhara to give half of their dwellings to the Arabs so that they would mix with the local population and learn about their life. In the course of Islamization, an economic incentive method was also used, according to which non-Islamic people had to pay a separate poll tax (jizya). Many people converted to Islam in order not to pay *jizya* (poll tax) to the Arabs or pursued other selfish goals.

Narshakhi also reports that in 716 AD. Kutayba ibn Muslim built a Friday Mosque in Bukhara and ordered its inhabitants to gather in it every Friday. Those who attended Friday prayers received two dirhams. Narshakhi also notes that "... the Sogdians and Tokharians, even at the final stage of the conquest of Mavaraunnahr, renounced Islam when the opportunity arose." Therefore, at the end of the first stage of Islamization, the Arabs and local rulers switched to a new method: to attract the local population to Islam through missionary activity, the so-called "da'wa" (Islamic call) in the second half of the 8th century. Gradually, famous theologians and founders of Islamic interpretations, Sufi-mystics, commentators of the Koran and hadith scholars appeared among the peoples of Mavaraunnahr. As a result of the widespread Islamization, the peoples of Central Asia not only adopted Islam, but also penetrated into its essence and themselves became the standard-bearers of the Islamic culture of the Muslim world.

In addition, Islam, as a political and partially ideological alternative, also had its advantages, especially since in reality its formation as a theological and legal school had not yet been completed at that time, and a lot of theologians of the non-Arab world, including from Central Asia. It was they who formed the local forms of existence of Islam, in accordance with cultural, legal, and partly ritual traditions (the whole system of "*nafila*" - additional rituals - is, in fact, a "pre-Islamic" tradition. But it was introduced and legitimized in the region by local theologians).

SUFISM AND SUFI SECTS IN MAVARAUNNAHR

The history of Sufism, a mystical-ascetic trend in Islam and an important direction of spiritual revival, also has deep roots in Central Asia. It was right here that the orders (*tarikats*) such as Kubraviya, Yassaviya and Naqshbandiya appeared. Initially, the teachings of Sufism spread in cities, and then Sufism began to spread among the nomadic population of Dasht-i Kipchak (in the steppe territories above the Syr Darya).

The merit of the Sufi orders/*tarikats* is not only the Islamization of Mavaraunnahr and Dasht-i Kipchak, but also devotion to the faith in the struggle against foreign invaders, in particular against the Mongol conquerors. And the slogan of Bahauddin Naqshband "Dil ba yoru dast ba kor" ("The soul must be addressed to God, and the hands must be at work") turned into a life style for the population of the region and for many centuries constituted the basis of its socio-political activity.

The practice of *ziyarat* (visiting the graves of saints) is widely known in the region. A striking example of this can be the mausoleums in Turkestan, Samarkand, Bukhara, Tashkent, Termez and other cities. Sufi orders/*tarikats* enjoyed significant

influence on power and public consciousness. Mosques and madrasahs were under the control of the Sufi communities, therefore, public and private ceremonies (funerals, weddings, etc.) could not be organized without their participation. The feasts of the tarikats enjoyed greater prestige among all layers of the society.

Sufism itself arrived in here in the second half of the XI th century. The main associate campaigner of this trend in Mawaraunnahr was Yusuf al-Hamadani [See: author's note] . His disciples Abdukhalik Gijduvoni and Ahmad Yassawi became the founders of two branches of Sufism in Mawaraunnahr.

In the 12th century, the doctrine of “Yassavia” was established in Mawaraunnahr and the Great Steppe, at the end of the 12th century the “Kubravia” in Khorezm, and in the 14th century the “Naqshbandia” in Bukhara. As a continuation, the cult of seven feasts was formed which is still sacredly honored in Bukhara: Khoja Abdukhalik Gijduvani (1103-1179), Khoja Muhammad Arif Revhari (1165-1262), Khoja Muhammad Anzhir Fagnavi (died approx. 1315-17), Khoja Ali Ramitoni (1195-1321), Khoja Muhammad Bobo Samosi (d. 1335), Khoja Sayyid Almir Kulal (1281-1370) and Khoja Bahauddin Naqshband (1338-1389).

Abdukhalik Gijduvaniy (d.1220) [ER: iranicaonline.org,abd-al-kaleq-gojdovani] with full name Abdulkhalik Abu-al-Jalil Gijduvaniy was a spiritual mentor (murshid), as well as the tenth spiritual link in the golden chain of succession of the sheikhs of the Naqshbandiyya tarikat. He was the founder of the Central Asian School of Sufism.

His father was the imam of the mosque in the city of Gijduvan. At the age of 9, Gijduvani learned the Quran by heart, afterwards from the age of 10, he took part in Sufi rituals. Gijduvani received his religious knowledge in Bukhara, where he was a student of the famous scientist Allom Sadreddin at that time. With the arrival of Gijduvani and up to Bahauddin Naqshband, the tarikat was called as “Tariq Hajagon” (Hajagoniyya).

Despite the fact that, Khoja Abdulkhalik Gijduvani received spiritual initiation from Yusuf al-Hamadani, who was also the sheikh of Ahmad Yassawi, in contrast to the latter, he made the hidden zikr a basis of the spiritual transformation of those who entered in this path, and put forward eleven principles of tarikat. Gijduvaniy continued the theory of his teacher and developed the spiritual sequence of Naqshbandi's order of Silsile (order of chain).

Gijduvani spread his studies in Khorezm and Khorasan. Over the centuries, both of these tariqas spread throughout Central Asia, Anatolia and the Balkans. Abdulkhalik Gijduvaniy died in 1220 and was buried in his hometown [M. Abdullah Khani, P.46].

Khoja Ahmad Yassawi (1103-1166), also known as Hazrat Sultan, was a philosopher, Islamic preacher and Sufi poet. He wrote his works in the Old Uzbek language (Chagatai) and authored the cycle of poems titled “Divani Hikmat”. Having founded a school of Sufism and having raised a large number of followers, he played one of the key roles in the spread of Islam among the Turkic nomads of the Great Steppe. He is the third feast of the Khojagon tarikat, and the founder of the Yassavia tarikat. He was an adherent of loud zikr, and spread his teachings in Mavaraunnahr. He died and was buried in Turkestan (current Kazakhstan). After his death, by order of Amir Temur, a mausoleum was erected for Ahmad Yassavi, which became a revered place of pilgrimage for the Muslims of the region [Devin DeWeese, 1999].

Another famous representative of Sufism in Mawaraunnahr was Najmiddin al-Kubra (1145-1221). He had founded a Sufi school in Khorezm and laid the foundation for the teachings of “Kubraviya”. In the books of “Fragrance of the face and owners of perfection”, “Ten laws and rules” Kubra developed his own views on the problems of Sufism. Ten rules form the basis of the Kubraviya doctrine, among which there is renunciation of blessings (zuhd), the path to divinity (tawakkal), the search for perfection (murakaba) and walking to the people (rido). The teaching of “Kubravia” differs from that of “Yassavia” in the sense that it denies asceticism. Kubra put forward the idea that in the process of painstaking work leading to perfection, it is not forbidden at all to use life's benefits and pleasures.

The teaching of “Kubravia” calls to defend the Motherland and fight for its independence. When the Mongol hordes led by Genghis Khan attacked Khorezm in 1221, Najmiddin Kubra together with his disciples with weapons in their hands participated battles against the invaders and died in a fierce battle.

In the XIV century, with the advent of the Temurid dynasty in the region, Sufism received its further development. The Naqshbandiya doctrine appeared in Mavaraunnahr. Its founder is Bahauddin Naqshband (1338-1389), Muhammad ibn Burhanuddin al-Bukhari. Naqshband significantly strengthened and developed the Sufi movement. Bahauddin Naqshband in his works of “Hayat-name” (Biography) and “Dalil al-ashikin” laid the foundations of his own teaching under the name “Naqshbandiya” and spread widely in Mavaraunnahr, Khorasan and Khorezm, and then in the Middle East.

Bahauddin himself was born in the village of Kasri-Hinduvar near Bukhara. Although his father was a craftsman, Bahauddin, however, inherited his interest in Sufism from his grandfather. His first spiritual teacher was Muhammad Bobo Samosi, who later sent him to continue his studies with Sheikh Sayyid Amir Kulal. Sheikh introduced him to the Khojagan Sufi order of dervishes. Having already been

formed as a spiritual teacher, Bahauddin called for simplicity and unpretentiousness in his sermons, but rejected asceticism and solitude. He was a supporter of secular life, which best forms a human personality, opposing ostentatious piety and theatrical rituals, forty-day fasts, loud zikr and vagrancy [Encyclopaedia of Islam, 1960-2005]. Bahauddin remarkably weaved silk “kamkha” fabric, was an excellent metal carver, for which he received his nickname - Naqshband (“metal carver”).

His teaching is based on the idea of achieving spiritual perfection through labor and worship. Followers of his teachings called for purity, hard work, helping those in need, for sincerity and modesty. Bahauddin’s words “dil ba yoru, dast ba kor” (soul to God, hands to labor) reflect the characteristic feature of the Naqshbandiya studies. The emblem of his society is the heart with the word “Allah” inscribed in it [Маънавият юлдузлари, 2001]. The doctrine denies the detachment from the world by promoting hard work, education and justice.

Nasriddin Ubaidullah ibn Mahmud Shashi, also known as Khoja Akhrar (1404-1489), was a major religious and statesman of Mavaraunnahr, as well as a Sheikh and spiritual leader of the Naqshbandi Sufi tarikat. He was nineteenth in the golden chain of succession of the feasts of the tarikat and he is revered in Sufism as a saint under the name of Khoja Akhrar Vali.

Sheikh Khoja Akhrar built many temples - mosques and madrasahs in the holy cities - Samarkand, Bukhara, Herat, Kabul and others. The authors describing the life of Khoja Akhrar say that, this outstanding man was not only a thinker, miracle-worker and patron of the poor, but also a sophisticated politician. His great peer fellow Alisher Navoi eloquently narrates: “...He gained an amazing influence on the powers and an ineffable closeness to the rulers and overlords. The rulers of Mavaraunnahr considered themselves his murids and fellow campaigners, but many rulers from Egypt to India and China considered themselves companions of Khoja and his subjects...”[Bartold V.V., 1964].

Sheikh Ubaydullah’s fame was enormous, and he became the ideological banner of the clergy of Mavaraunnahr, who opposed the secular rule of Ulugbek [I.Suvankulov, 2007]. With the arrival of Khoja Akhrar, the era of enlightenment in Mavaraunnahr was replaced by a slide towards a total sacralization of the life of the population. All phenomena recognized as non-Shariah were violently eradicated from public life [Babadjanov B. M., 2005]. By the end of his life, the sheikh became one of the richest people in Turkestan, he owned vast lands and real estate throughout the region. At the same time, Khoja Akhrar lived very modestly and spent a significant part of his income on charity, as well as on the construction of mosques, madrasahs and Sufi khanaka (dormitories) throughout the country.

Khoja Akhrar left behind a significant literary heritage. Out of the ten works attributed to the sheikh, two undoubtedly composed by him, and two more (“Fakarat al-arifii” (“Paragraphs of cognizant”) and “Malfuzat” by Mir Abdulavwali Nishopuri) are collections of his sayings and aphorisms. The first and most significant of the treatises of Khoja Akhrark - “Risalai Validiya” (“Parental Message”), is devoted to the problems of cognizing Allah and the peculiarities of the Hajagan order. Thanks to Babur’s translation, the treatise became well-known not only in the Arab world, but also among the Turkic-speaking population. The second work titled “Risalai Hauraye” (“Message about the Hurias”) was devoted to the study of the rubai of Sheikh Abusaid Fazlullah Abulkhair Makhnai.

Sufi Allayar (1634-1721) was a famed representative of the Sufi doctrine in Mawaraunnahr and in the Turkestan region, a famous Uzbek poet, writer, philosopher and theologian [L. Asrorova, 2018.]. Sufi Allayar was born in 1644 in the village of Minglar (90 kilometers west of Samarkand), which was part of the Bukhara khanate. He is descendant from an Uzbek clan of utarchi [I.Suvonkulov, 2010]. His father paid particular attention to his son’s religious education. Sufi Allayar was educated at the Bukhara madrasah, where he became the murid of the Naqshbandi sheikhs: Khoja Mumin, Muhammad Ghazni, Piri Komil Shaikh Sufi Navruz Bukhori and Piri Komil Shaikh Habibullah.

The poet spent most of his life in the city of Kattakurgan, but he traveled a lot at the late periods of his life. Sufi Allayar’s famous poetic work titled “Sabotul ozhizin” written in Uzbek, was devoted to Sufi philosophy, and later became a textbook for madrasahs in Bukhara, Kokand and Khiva. The composition was reprinted several times in Turkey, Pakistan, Saudi Arabia and Russia (Kazan). Sufi Allayar also wrote in Persian-Tajik and Arabic languages [R.R.Maxanova, 2008].

Thus, summarizing the role and significance of Sufism in Mawaraunnahr, and then in Turkestan, it should be noted that, it was inextricably linked with the spiritual life of the population of the entire Central Asia. The activities of prominent Sufi sheikhs in this era were aimed both at improving the socio-economic and political situation and strengthening the Hanafi madhhab in the region.

CONCLUSION

As a result of widespread Islamization in the region, the peoples of Central Asia not only accepted Islam, but also penetrated into its essence and became the standard-bearers of the Islamic culture of the Muslim world.

The population of Mavaraunnahr made a great contribution to the development of Islamic civilization and the formation of Islamic sciences. It is also worth noting that, the region presented the world great encyclopaedic scholars and philosophers such as al-Biruni, Ibn Sina, al-Khwarizmi, al-Fargoni, Ulugbek and many others.

Thus, the fertile land of Uzbekistan has presented the world a whole galaxy of scientists and thinkers who, with their natural science, logical, religious and philosophical researches have made a great contribution to the development of world and Muslim civilization. Almost all the cities of this region became famous thanks to their glorious sons coming from Khorezm, Samarkand, Bukhara, Nasaf, Tashkent, Fergana, Margilan, Termez, Shakhrisabz and other places. They were distinguished in the fields of science, poetry and music, culture, theology, medicine, military affairs, architecture, fine and applied arts.

Sufi tariqas served as the main and final force for the Islamization of the region. The soft power of Islam was able to conquer the peoples of the region who had previously worshiped their religions and traditions for more than a millennium. In addition to all this, the Sufi movement was able to combine the previously accumulated cultural heritage with the young emerging unifying force of Islam.

Thus, it should be concluded that, the land of Uzbekistan has become one of the main centers of Islamic civilization and has made a significant contribution to the development of universal and Muslim civilizations and sciences.

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2. Kuteiba ibn Muslim (668-715) - governor general and then governor of Khorasan (704-715) during the reign of the Arab caliphs from the Umayyad dynasty – author's note.

3. The ruins of the ancient Sogdian city of Paikend are located 55 km southwest of Bukhara.
4. In 708 he was appointed governor of Khorasan.
5. Abu Bakr Muhammad ibn Jam'ifar al-Narshahi. Ta'rikh-i Bukhara/The history of Bukhara. Translation, comments and notes by S.S. Kamoliddin. Archaeological and topographic commentary by E.G. Nekrasova [Original: История Бухары. Перевод, комментарии и примечания Ш.С.Камолиддина. Археолого-топографический комментарий Е.Г.Некрасовой]. Tashkent: SMIA-SIA, 2011. p.52.
6. See: Narshakhi. Tarihi Bukharo. p.35. URL: <http://C:/Users/User/Desktop/History%20of%20Bukhara%20by%20Narshakhi.pdf>
7. A local form of ritual practice and customs, in this case preceding Islam – author's note.
8. The second most famous work of Imam al-Bukhari, a Sunni collection containing 1300 hadiths concerning a variety of everyday topics, such as family relationships, shopping, walking manners, etiquette when receiving guests, treating elders, correct speech, raising children, treating animals, etc. non-Muslims, circumcision, sleep, etc. – See: Boyko K. A. Hadis - Islam: Encyclopedic Dictionary [Original: Хадис - Ислам: энциклопедический словарь], Ed. S.M. Prozorov, M.: Science, GRVL, 1991, pp.262-263.
9. See: Spiritual Stars [Original: Маънавият юлдузлари]. T. A. Kodiriy nashr, 2001. p.65.
10. See: <https://ru.wikipedia.org/wiki/Дорими>; <https://arboblar.uz/ru/people/ad-darimi>; <https://islom.uz/statya/5641>.
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35. G.A. Pugancheva, L.I. Rempel. Art History of Uzbekistan: From Ancient Times to the Middle of the Nineteenth Century [Original: История искусств Узбекистана: с древнейших времен до середины девятнадцатого века]. –М .: Art, 1965. p.3, 107.
36. Ibid. pp.101-107.
37. A.Y. Yakubovsky. Ruins of Urgench [Original: Развалины Ургенча], L, 1940. p.8.
38. G.A. Pugancheva, L.I. Rempel. Art History of Uzbekistan: From Ancient Times to the Middle of the Nineteenth Century [Original: История искусств Узбекистана: с древнейших времен до середины девятнадцатого века]. М .: Art, 1965. pp.105-107.

39. The reason for the preservation of the mausoleums is considered to be a fear of the population to desecrate the graves of the saints and the veneration of the resting places of the ascetic Sufis (ed.).
40. See: Muminov I. M. The role and place of Amir Temur in the history of Central Asia [Original: Роль и место Амир Темура в истории Средней Азии]. –Tashkent: Fan, 1968.
41. Pugachenkova G.A., Rempel L.I., History of the arts of Uzbekistan from ancient times to the middle of the 19th century [Original: История искусств Узбекистана с древнейших времен до середины XIX века]. Moscow: Art, 1965. p.264; Barthold V. Works. T.2. Part 1. M., 1964. p.62.
42. Saif ad-Din Boharzi, (full name Abul-Mali Said ben al-Mutahhir) (1190-1261) popularly - “sheikh al-alam” (sheikh of the world), a famous Sufi sheikh in the Muslim East, poet-mystic and theologian was born in Khorasan. He studied in Herat and Nishapur, where he received a religious and legal education at that time and soon became a Sufi.
43. Ibn Arabshah, Tamerlan or Timur the Great Amir - translated by J.H.Sanders. London, 1936. p.309.
44. G.A. Puganchevskaya, L.I. Rempel. Art History of Uzbekistan: From Ancient Times to the Middle of the Nineteenth Century [Original: История искусств Узбекистана: с древнейших времен до середины девятнадцатого века]. М.: Art, 1965. p.309.
45. Ishratkhona, one of the most captivating monuments of Timurid Samarkand. The role of Islam in Mavaraunnahr was so great that no one encroached on the buildings of Islam. To destroy a mosque, khanaka or tomb was considered sacrilege - author's note.