

History of Sufism in Nasaf Oasis

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Abstract: This article provides information about the formation of Sufism in Nasaf oasis, Sufi scholars, their life paths and works based on historical sources and research conducted in this direction in recent years.

Keywords: Sufism, Nasaf oasis, Abu Turab Nakhabi, Mu'az ibn Ya'qub Kosani, Abul Abbas Mustaghfiri, Abul Mute' Makhul ibn Fazlullah Nasafi, Abu Hafs Umar Nasafi.

Sufism penetrated deeply into the social and spiritual life of the countries of the Muslim East and had a great positive impact on the development of science, culture and literature. Along with Sufi schools of Nishapur, Egypt, Damascus and Baghdad, Sufi schools of Central Asia also appeared in the 9th-11th centuries. The Marv, Bukhara, Kashkadarya and Samarkand ascetic schools of Central Asian Sufi schools were very effective. In these schools, the representatives of hakimiya, saiyariya and malomatiya trends carried out their activities [1:12].

The ascetic school formed in the Kashkadarya oasis was considered one of the four main ascetic schools that existed in Central Asia in the 8th-9th centuries - formed and developed in the lands of Marv, Bukhara and Samarkand [1:46]. Its main representatives were Abu Turab Nakshabiy and Mu'az ibn Ya'qub Kosani, whose main ideas were zuhd, wara', tawakkul and futuwwat.

Abu Turab Nakshabiy is a major representative of the school of Sufism formed in the Nasaf oasis, and Askar ibn Husain Nakshabiy is considered to be a scholar. He was born in Nasaf city in 806 AD. He received his initial education in his own city, and later traveled to many Islamic countries and participated in scientific discussions with famous mystic sheikhs and scholars [2: 3-4]. Alloma studied at Bukhara and Sarakhs madrasas. He learned jurisprudence from Ahmad ibn Hanbal. In Basra, he learned from Sheikh Hasan Basri and wore a khirqah from his hand [3: 70-73].

Fariduddin Attar in "Tazkirat ul-Avliya" about Abu Turab Nakshabi: "he is the one who breaks the ranks of trouble, the only one of the court of taqwa, the heir of the Prophet Haq, the sheikh of the age, the traveler of the desert of the governorship, the boatman of the river of poverty, one of the nobles of Mashaikh, Mujahada from the soil of Khurasan and the deposit of piety." He said, "He did not put his back on the bed and his head on the pillow for many years" [4:345-347].

He is the founder of the Nasaf oasis school of asceticism in Sufism, which was formed in Central Asia. Here it is not about the amount of information about this Sufi, but about the fact that, unlike most of the Central Asian hermits mentioned, he was included in the list of famous Sufis in the history of Sufism. Sulami and other authors after him cited Abu Turab Nakshabi as one of the first Sufis who founded Sufism in the first class of the system, which was divided into five and later six classes, depending on the era of the Sufis and their place in the history of Sufism [5, 6].

Abu Turob Nakshabiy founded another branch of the Central Asian school of asceticism - the Kashkadarya branch. Because after this Sufi, the ascetic movement spread widely in this land.

According to Sulami and Sam'ani, Abu Turab Nakshabi, who received Sufi education in the cities of Balkh in Khurasan and Basra in Iraq, propagated the ideas of futuwwat, tawakkul, zuhd and wara' in his ascetic activity. It is noteworthy that the idea of futuwwat in this Sufi from Central Asia, who chose futuwwat as one of his main ideas and widely promoted it, was represented by the representatives of the Nishapur school of Sufis and the founders of the Kassori Sufi school Hamdun Kassor (d. 271/883) and Abu Hafis Haddad Nishapuri (d. 270 /883) was created before his activity [1:44].

It is mentioned in many sources that Abu Turab Nakshabiy was considered a contemporary of Hakim Termizi and one of his teachers, and had a friendly relationship with him. Islamic scholar Ibrahim Usmanov mentions Abu Turab Nakshabi, who propagated the ideas of futuwwat, tawakkul, zuhd and wara', as one of the Sufis who were mentors of Hakim Termizi [7:19-20].

Hakim Termizi founded Hakimiya Sufism in his time. It should be noted that the Hakimiya Sufi stream Abu Turab Nakshabiy - Hakim Termizi (205/820 - 320/932) - Abu Bakr Warraq Termizi (d. 296/909) - Abu-l-Qasim Hakim Samarkandi (d. 342/953) The series of mentor-discipleship was formed in which the ideas of zuhd, wara', futuwwat, walayat, enlightenment of the soul and struggle with the ego are propagated [8:4-26]. Hakim Termizi's meeting with Abu Turob Nakshabiy in cities such as Balkh and Nishapur, as well as establishing contacts with the Malomatite movement in Nishapur, played a significant role in the formation of Sufism views in Hakim Termizi [9:58-69]. During his lifetime, Hakim Termizi had many encounters with the views of the Malomatia movement.

It is known that Abu Turab Nakhabbi is considered the mentor of Hamdun al-Qassar, the spiritual founder of the Malamatia movement, and many of his views are reflected in al-Qassar's teachings. Another founder of Malamatia, Abu Hafis al-Haddad, met Ahmad ibn Khazrowaih (d. 240/854) and spoke very highly of him. Along with this, Ahmad ibn Khazrowaih was one of the people close to Abu Turab Nakshabi [10:58].

At this point, let's briefly dwell on the malomatia movement. This movement appeared in Nishapur in the second half of the 3rd Hijri, i.e. the 9th century AD, and its main idea is self-cultivation and discipline. The main thing that distinguishes the Malomatites from other contemporary Sufi categories is that they focus on treating the self from its faults and vices in order to achieve sincerity in the presence of God. Later, not wearing special clothes, which is one of the main teachings of the malomatia movement; preferring secret dhikr over public dhikr; Some of its rules, such as refraining from wandering aimlessly, were adopted by the Naqshbaniya sect, which emerged in the 14th century [11:158].

Abu Turab Nakshabi had many murids and students. One of them is the famous Sheikh Hamdun Nasafi. Among the famous sages, Abu Abdullah Jalal, Abu Abid Basri were educated by him [2:5]. Hakim al-Tirmidhi, Ali ibn Sahl, Yusuf ibn Husain Razi, Shah ibn Shuja' Kirmani, Abu Hamza Khorasani, Abu Hamza Baghdadi, Ahmad ibn Hazrowaih and Hamdun Qassar can be included among the famous Sufis who enjoyed his conversation [12:243-244]. In the sources, there is information that around the alloma there was a team of 120 students and fellow professionals [13:30].

There is information in the sources that Abu Turab Nakshabi was involved in the science of hadith along with Sufism. For example, Muhammad ibn Abdullah ibn Numayr narrated a hadith, and Muhammad ibn Abdullah ibn Mus'ab and Ya'qub ibn Walid narrated a hadith from him [14:311].

Allama Abu Turob Nakshabiy was considered a contemporary of Bayazid Bistami and Shaiq Balkhi, and was a close friend of them. Muhammad Siddiq Rushdie mentions him in his work with the names "the champion of those who hope for awareness", "the moon of the sky of piety", "the scholar of the knowledge of truth", "the pole of time" [15:191-199].

Abu Turab al-Nakshabiy died in Basra in 860 (Hirji 245) [14:311].

Another famous representative of the period of asceticism that emerged from the land of Kashkadarya is Abu Abdurrahman Muaz ibn Yakub Nasafi al-Kosani (III/IX century), who not only showed examples of asceticism and wara' with his personal life, but also built mosques, rabat and other structures for ascetics. contributed to the work. Sam'ani said that in 219/834 he built a mosque, a mosque, a rabat, a well, and a toilet in an area known as "Sikkat uz-zuhhad" ("Street of Ascetics"), and later this street was also called "Abu Abdurrahman az-Zahid Street". recorded [16:473].

Kashkadarya oasis also had a special place in the period of the second meaning of Central Asian Sufism, Sufi schools and movements. In the 10th - 11th centuries, Abu Nasr Muhammad ibn Tayyib Keshi az-Zahid (d. 318/931), Abu Bakr Abd ibn Abu-l-Abbas al-Yoni Nasafi (d. 326/939), Abu-l-Badi' Ahmad lived in this land. Ibn Muhammad Nasafi Makhuli (d. 331/943), Abu Ja'far Muhammad Ibn Nazr al-Muaddib az-Zahid al-Mujduvani (IV/X century), Abu-l-Hasan Humayd ibn Naim al-Faqih Anshamisni (d. 376/ 987), Abu-l-Hasan Nasr ibn Ahmad Hamid al-Hamidi (d. 396/1006), Abu Muhammad Usman ibn Muhammad Nasafi al-Muwani (d. 422/1032), Abu Nasr Ahmad ibn Nasr al-Yaghnawi (d. 460/1069) lived [17].

Although most of these Sufis came from Islamic scholars - jurists and muhaddiths, one of them, Abu Ja'far Muhammad Mujduvani, was a writer and poet. This shows that in this period, Sufism went beyond the circle of priests and scholars and began to spread widely among representatives of other fields, including literary people. These Sufis were famous not only for prayer, asceticism and piety, but also for their virtues. For example, Sam'ani says that Abu Bakr Abd ibn Abu-l-Abbas al-Yani is a muezzin, an ascetic, a righteous servant and one of those whose prayers are answered [14:319].

The mysticism of the Nasaf oasis of the 10th - 11th centuries also reflected the signs of the ascetic movement that had deep roots in this land in earlier times. Abu-l-Abbas Mustaghfiri (IV/X a.) recorded that he spent one day with Sufi Abu-l-Hasan Humayd Anshamisni in the "Zuhhad" ("Ascetics") mosque in 376/987. Another important feature of the Kashkadarya Sufi environment of this period is that, as in the environment of Bukhara, the theoretical foundations of Sufism - works related to Sufism - began to be created. Sam'ani mentions that Ahmad ibn Muhammad Nasafi, a Sufi from Nasaf, who died in 331/943, wrote a book on Sufism, "Al-Lu'luyotu fi-z-zuhd" ("Gems in Zuhd") [1:58-59].

Abul Mute' Makhul ibn Fazlullah Nasafi (d. 930) also wrote the work "Kitab fi-t-Tasawwuf" ("Book on Sufism") on the science of Sufism. The work has an educational value, and the Sufi views of the author are reflected [17:25].

In his work "Kitab al-Ansab", Sam'ani gives information about the Bukhara Sufi Tahir ibn Muhammad Bukhari Haddadi (d. 406/1015), who lived in the Bazda fortress in the Nasaf province, and his "Kitab uyun al-majilis wa surur ad-doris" ("Majlis cream and the book of the joy of disciples") mentions that there is a work [18:315].

In the following period, a number of works on Sufism were created in Nasaf oasis. In particular, the works of Nasafi encyclopedist Abu Hafs Umar Nasafi (460/1068 – 537/1142) in this direction are also widespread. In particular, the scholar's work is "al-Kitab fi bayan al-mazahib mutasawfifa" ("The Book on the Explanation of Sufism Sects"). This work is also known by names such as "Ar-Risola Umar al-Nasafiya", "Risola al-Tasawwuf", "ar-Risola an-Najmiya". In the work, the author divides the mystics who existed in his time into 12 groups (sects): al-Habiyya, al-Auliyya, ash-Shamrahiyya, al-Ibahiyya, al-Haliyya, al-Hululiyya, al-Huriyya, al-Wafikiyyah, al-mutajamiliyya, al-mutakasaliyya, al-ilhomiyya, akhli al-haqq. According to Abu Hafs Nasafi's opinion, among the listed sects, only the "ahl al-haqq" sect is on the right path, and the rest are on the path of error [18: 43-44].

Several copies of this work of Abu Hafs Nasafi are kept in the manuscript fund of the UzFA ShI, five copies are kept. They are not in the form of a separate book, but are included in the

composition of texts that include various works. The work "al-Kitab fi bayan al-mazahib mutasawfifa" occupies an important place in researching the history of Sufi sects existing in Central Asia. The book "Kashf ul-Mahjub" ("Discovery of Secrets") by Abu Hasan Hujviri (d. 464/1071) served as the primary source for the writing of this work.

In addition to writing an independent work in this field, Abu Hafs Nasafi translated Imam Kushayri's Risolatu Kushayriya into Persian. In Alloma's works, it is noticeable that he tried to bring the Sufi school developed in Khurasan to Movarounnahr. He made a significant contribution to the development of the school of Sufism in Samarkand, making good use of the heritage of Abdurrahman Sulami from Khorasan and Abu Nacr Kushayri in interpreting the verses of the Qur'an and hadiths on spiritual education [19:46-47].

Haji Khalifa also mentions Abu Hafs Nasafi's work on Sufism called "Tatwil al-asfar li-tahsil al-akhbar" ("Traveling a long way in gathering news") [18:44]. But there is no information about the preservation of this work.

Thus, mysticism schools that emerged in Central Asia occupy an incomparable place in the spiritual life of the region's inhabitants. Such Sufi movements also existed in the oasis of Nasaf, and its main ideas were zuhd, wara', tawakkul and futuwwat. Later, special works on this doctrine began to be created in the oasis. As a result of contact with the Sufi schools of Khurasan, Bukhara and Samarkand, Sufi views in the Nasaf oasis developed significantly.

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