

Medieval Mystical Sources And Methodological Basis Of Studying Family Heritage In Modern Research

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Annotation. In this article, the legacy of the mystic scholar Sahl ibn Abdullah Tustari was comparatively studied and the differences between the information presented in the medieval sources and modern researches were highlighted.

Key words: *Tustari, Zunnuni Misri, Junayd, Mansur Halloj, Sufism, Middle Ages, source, methodology, modern works, approach, outlook.*

The Companions, who received Islamic Sufi knowledge from Muhammad, passed it on to the next generation. The next ones in turn continued to pass it on to those who came after them. During the lifetime of Muhammad peace be upon him, no knowledge was recorded except the Qur'an. Even the Prophet himself deleted other writings from the Qur'an so as not to interfere with the Qur'an. [10:2299] Because of this, even the Qur'an was not made into a book. The reason for this was that verses could be revealed by Allah while the Prophet was still alive. Even though the Qur'an was revealed in Arabic, some words or phrases needed to be explained to the Arabs by the Prophet. Later, the Islamic sciences, which were divided into many disciplines, were accepted orally by the Companions based on the interpretation of the Qur'an and hadith. Arabs were naturally sharp-witted and remembered what they heard. After the Prophet's death, it became clear that the Qur'an was complete and that no more verses would be revealed, but no one thought of turning it into a book. When those who memorized the Qur'an began to decrease as a result of the battles, the Companions decided to turn the Qur'an into a book. This book was the first book in the history of Islamic sciences. [16:121]

When the Abbasid caliphate came to power in the 8th century, attention to science increased. In the first half of the 9th century, "Bayt al-hikma" was established in Baghdad, where books from Greek, Indian and other languages were translated into Arabic. In this large-scale project, the services of our ancestors from Central Asia Khorezmi, Farghani, Jawhari, Abu Mansur and Marvazi gained great importance..[1:10] Works on hadith, tafsir, grammar and other Islamic sciences began to be written. By the 3rd century of Hijri and the 9th century AD, excellent works in Islamic sciences began to be created. In this century, Tabari's "Tafsir Tabari" and Bukhari's "Sahih al-Bukhari" were the first complete works of tafsir and hadith.

By the 9th century, development was also observed in Sufism. During this period, scholars who had their own position and views in Sufism lived such as Zunnuni Misri, Bayazid Bastami, Junayd Baghdadi, Sahl ibn Abdullah Tustari, Mansur Halloj. In some cases, it is possible to observe contradictions in the views advanced by these scientists. For example, Bayazid Bastami supports the idea of "sukr", i.e. "drunkenness", in the way of zikr, while Junayd Baghdadi promotes the idea of "sahw", i.e. "vigilance". The ideas advanced by Tustari were expelled from the city because they contradicted the world view of the scientists of his city. Mansuri Halloj's views were executed because they did not correspond to the ideology of the scientists of that time. [2:238] During this period, as well as all other sciences, the diversity of opinions and viewpoints was manifested in the science of Sufism. But the ideas of scientists who managed to spread their views were reflected in the later stages of Sufism. In this article, the medieval sources of Sufism and the methodological basis of modern studies were analyzed for the study of the mystical heritage of Abu Muhammad Sahl ibn Abdullah ibn Yunus ibn Isa ibn Abdullah ibn Rafe' al-Tustari (200-283/810-896).

Literature analysis. One of the Sufism scholars of the 9th century, Sahl ibn Abdullah Tustari, founded his own school in the direction of Sufism, and the ideas of this school influenced the schools of Sufism that followed him. Tustari's views are unique in that they speak in a new way and say things that no one has said before, and that they are at the highest level of asceticism. Some of his sharp ideas could not be digested by

the upper class of his time. In particular, his idea that "Repentance is obligatory for every servant every second" caused him to leave his city. Since Tustari's views were prominent in his time, his name is mentioned in tazkiras of Sufism scholars and his opinions are mentioned in books of tafsir. In many works, information is given in the form of a separate image with his name. Information about Tustari is presented in medieval sources in a unique style.

Abu Abdurrahman Sulami, who was born a century after Tustari lived in 325 AH, gave information about Tustari in his work "Tabaqat al-Sufiya" (طبقات الصوفية). This work is considered to be a work that illuminates the life and activities of Sufis, and in it Sufism scholars are divided into five groups, i.e. Tabaqa. The first class started with the tazkiras of Fuzayl ibn Iyaz and the fifth class ended with the tazkiras of Muhammad ibn Abdullah Dinavari. Zunnuni Misri, whom Tustari regarded as one of his teachers and showed a lot of respect, is listed in the first category. The scholars of the second class started with Junayd Baghdadi and Tustari tazkiras was mentioned among the scholars of the class. In Tustari's Tazkiras, his full name is given first. In the next place, it was emphasized that he was a leader among the people, he was one of the scholars of mathematics, devotion, and spiritual education. In the next place, the names of Tustari's uncle Muhammad ibn Sawwar and Zunnuni Misri are mentioned. Then there are two different dates regarding the date of his death; given as 283 or 293 AH. [11:66]

Sulami also gave his opinion in the work and indicated that it was the year 283. Tustari's biography is briefly expressed in four lines of the tazkira. The next line contains the hadith narrated by Tustari, followed by Tustari's words expressing his views until the end of the tazkira. In this tazkira, Sulami seems to have focused more on Tustari's views than on his personality. Because most of the separated pages were made up of his words.

Information about Tustari is also given in "Ar-risalat al-qushayriya" (الرسالة القشيرية) by Abul Qasim Qushayri (died in 465 Hijri), which is considered one of the most reliable sources in Sufism. Qusayri's style is slightly different from Sulami's style. While the biographical notes are divided into categories in Sulami's work, they are given sequentially in Qushayri's work. Fuzayl ibn Iyaz is mentioned first in Sulami's Tazkir, while Ibrahim Adham is mentioned first in Qushayri. Sulami quoted Tustari in the middle of the second class long after Junayd al-Baghdadi, while Qushayri quoted Bayazid after Bastami and long before Junayd al-Baghdadi in the eleventh tazkirah. Comparing the two works, Tustari is rated higher by Qushayri than Sulami, and therefore ranked eleventh after the ten greatest. Considering that Qusayri lived a century after Sulami, it can be considered that Tustari's ideas grew stronger over time. Otherwise, Qusayri would not have ranked Tustari higher than Sulami.

Qushayri provided more and more extensive biographical information in the tazkira than Sulami. Tustari's full name sharif is given in the title of the tazkirah. Citing the fact that he was the leader of the people, he said: "In his time, he had no equal in diet." It was also mentioned that he had many blessings and that Zunnun met Misri. Then there is a biography of Tustari in his own name in the first person. The events from the time he learned zikr from his uncle in his childhood until he went to Abadon and returned to Tustar after completing his studies are covered. It is said that he paid a lot of attention to fasting, i.e. hunger, and he started fasting from one day to the point where he ate one meal every fifteen days. This situation lasted for twenty years. It is reported that after returning to Tustar, he spent the whole night in prayer. At the end of the tazkirah, Tustari's words about prayer and action are mentioned.[12:65-66]

While Sulami tried to reveal Tustari's ideas and views in his tazkir, Qushayri tried to cover his biography in a broader way and gave Tustari's work a greater value than Sulami. According to Sulami's information, it is mentioned that Tustari was one of the imams, while Qushayri says that he had no equal in his time. These two tazkiras differ in these aspects.

Abul Hasan Ali ibn Usman Hujviri, one of the Sufi scholars who lived and worked during the Ghaznavid period in the 5th century AH (11th century AD), gave tazkiras in his unique style in the work "Kashf al-mahjub" (كشف المحجوب). In his work, he was the first of the Companions to separately quote the tazkirahs of Abu Bakr, Umar, Uthman, and Ali. In the next place, he mentioned the "Ahl al-Bayt", that is, the members of the household of Muhammad, including Hasan ibn Ali and Husayn ibn Ali, and several of their children and grandchildren. In the next place, he gave the names of the people who were in constant prayer in

the mosque, called "ahle suffa". Bilal ibn Abu Rabah started those in this class with tazkiras. Next, the followers, that is, those who followed the Companions, gave their tazkiras. The tazkiras of this class started with the tazkiras of Uwais Qarani. The next class is the class of followers. Representatives of this class began with the Tazkiras of Habib al-Ajami. Hujviri also mentioned sectarian imams in this class. Tustari's tazkirah was given by Bayazid Bastami and Junayd Baghdadi, in the thirty-ninth tazkirah. A total of sixty-three tazkirahs are listed in this category. The next category is called "mutaakhkhir (next era) imams' tazkiras" and several tazkiras are also mentioned in this category. In the last section, brief overviews of cities are given.

Hujviri's special attention to the class of Sufism scholars can be seen from his way of quoting. The work covers the famous Sufism scholars who lived from the Companions to the Hujviri era, and it is therefore more extensive than the works of Sulami and Qushayri. Each scientist who creates a Tazkira work has his own views and goals reflected in the work. Tustari tazkir is briefly described in the work. After his name is quoted in full: "the imam of his time, praised in all languages, has many rhymes. He has good things to say about sincerity and self-cultivation. During the tazkira, he proves that the statements of scholars about Tustari: "he combined Sharia and Tariqat" are wrong. And then he corrected the meaning. At the end, a sample of what Tustari said is given. [13:351]

Unlike Sulami and Qushayri, Hujviri did not dwell on the biography and only touched on what was said about Tustari. Considering that the scope of Hujviri's work is larger, it is appropriate to briefly mention Tustari's tazkiras. Usually, in the works where a lot of tazkiras are described, the information is presented briefly.

Shamsiddin Zahabi, one of the medieval tazkiranavis scholars (673-748/1274-1347), also cited Tustari in his work. Zahabi cited six thousand eight hundred and ninety-five (6895) scholars in this work. In this work, Tustari is mentioned in the two thousand four hundred and eighteenth (2418) tazkira. Zahabi also created his work based on his style and method. The unique aspect of this work from the works of Sulami, Hujviri and Qushayri is that the given names are compiled based on the Arabic alphabet. Zahabi did not list the scholars he included in his work based on their status or class, but on the basis of their initials.

Zahabi also gave brief biographical information in the Tustari Tazkir. Tustari was satisfied with such definitions as "Imam of scholars", "Sufi", "hermit". He mentioned that he learned from his uncle Muhammad ibn Sawwar and Zunnu Misri and that several of his students narrated stories from him. Zahabi also mainly focused on Tustari's useful Pandu advice, mainly on the hadith. [14:1949-1950]

Fariduddin Attar, one of the mystics of the Middle Ages, mentioned Tustari with many praises and praises in his work "Takirat al-Awliya" and quoted his saying: "I remember that my Lord called my soul and I answered." [3:32]

Alisher Navoi, a great thinker poet and scholar, also wrote about Tustari in 66 tazkiras in his work "Nsaym al-Muhabbah" ("Nasayim al-muhabbat"), inspired by his teacher Abdurrahman Jami's "Nafahot al-uns". Navoi also has his own style, and Navoi's work began with Uwais Qarani's interpretation. Navoi approached his work in a unique way. In Navoi's work, the fact that the companions are not written is also one of his unique methods.

Zulfiqar Ahmed Naqshbandi, one of the Sufism scholars of our time, in his book "Sufism and Leech" wrote:¹ "using anything other than the word is impolite towards them. There is no better word than the word "sahaba" to promote them, because the Prophet, peace be upon him, has documented that he said: "The best of my ummah are those of my time." [15:23]

Navoi also did not dwell on them in the opinion that "companions are above praise". Stopping at Tustari's Tazkiras, Navoi gave him a high rating. In particular, expressions such as "Imam Rabbani", "worthy of following", "weak in words, strong in words" reflect his high respect for Tustari. Tustari cited his biography as in the above works and added the information: "He was one of Junayd's close friends and died before him." During the Tazkira, he quoted Tustari's words calling for knowledge, not to be afraid of poverty, to refrain from greed and to do justice..[4:32]

¹ Those who met and talked with Muhammad.

One of the famous contemporary scientists, Sufologist Najmiddin Komilov, mentioned the name of Tustari in several places in his work "Tasawwuf". Komilov did not single out Tustari, but gave examples of his views or sayings on each topic of Sufism. For example, in the chapter "Patience": "Patience is the expectation of patience"[5:27], he said. In the "Ishq" chapter, Bayazid Bastami's "sukr" and Junayd Baghdadi's "sahw" concepts were presented by Tustari as an alternative to the concept of "surprise". [5:44] Commenting on the fact that the society could not digest the words of some scientists, Komilov banished them. He says that the reason for Tustari's exile to Basra was his saying: "I talk with angels, demons and devils", and he quotes this statement from the work of Abul Qasim Sulami. [5:73] In his work, Komilov mentioned that Tustari first founded "khilvat dar anjuman", which is one of the main ideas of the Naqshbandi order. [5:93] Tustari was the first to quote that ignorance should be fought with enlightenment. [5:131]

Unlike medieval scholars, Najmiddin Komilov did not dwell on the personality of Tustari, but mentioned his views reflected in Sufism ideas. Sufism has reached its highest development after passing through several stages until today, and many scientists have contributed to its reaching this peak. Tustari is rightfully considered one of the contributors to the development of Sufism.

Hasan Polatov and Mamadjon Mamatov mentioned Tustari in their work "Snapshots from the History of Sufism" and the tazkira is given in short form. It is said that Tustari lived in AD 818-896 and was one of the first representatives of the Sufis. In the sequel, Tustari's views on knowledge and repentance are also mentioned. As in the work of Najmiddin Komilov, this work also does not provide information about the personality and mainly dwells on his views..[6:286]

Ahmad Abdullaev mentioned the name of Tustari in several places in his work "Sufism and its figures". He said that Jullabi quoted in his work that Tustari fought against lust by eating one meal every fifteen days..[7:52] In the work, Abdullaev talked about the ten mystical circles that existed before the 11th century, and mentioned Tustari as the sixth circle and called his circle "Sahliya". Tustari is a scholar at the level of Junayd and Bastami, who is said to have founded "Mujahadat al-nafs" and said that this information belongs to Jullabi. [7:89-91]

Abdullaev briefly touched on Tustari's biography and mainly talked about ideas. He mentioned that he got the information from Jullabi's work. The reason for the biography is to quote Jullabi, and this is also the methodology of medieval scholars.

Ja'far Kholmo'minov mentioned the name of Tustari in his dissertation on "Philosophy of Vahdat ul-Wujud and its influence on Naqshbandi doctrine". He cited Tustari's thoughts about the "tajalli" theory.[8:62-63] Kholmo'minov also referred only to Tustari's views on ideas.

Komiljon Rahimov mentioned the name of Tustari in the abstract of his dissertation on the topic "Roots and sources of formation of Khojagon-naqshbandiya teaching" and said: "The main concepts in Khojagon-naqshbandiya teaching are "valayat", "zikri jahriy", "zikri hafiyy" and "dast ba koru dil ba yor The roots of the formation of concepts can be seen in the works and teachings of the representatives of the mystic schools of Central Asia, Khorasan and Iraq. Among them: the concept of dhikr in the teachings of Khojagan-Naqshbandiyya, including its jahri (open) and hidden (hidden) types, with the dhikr of language and soul in the teachings of the Sahliya Sufism movement founded by Sahl bin Abdullah al-Tustari (818–896), a representative of the Iraqi school of Sufism. formed on the basis of the concepts of zikr". [9:24]

Rahimov also spoke about the influence of Tustari on the subsequent series of tariqats. This method is also typical of modern studies, arguing about ideas and views. Time and topic do not fit to dwell on personalities.

Натижа ва муҳокама. Tustari heritage is studied in medieval sources in its own style and methods. One of these methods is to reveal Tustari's personality and biography. Medieval sources aim to provide complete information about where and when Tustari was born, under whose influence he was formed, and about his teachers and students. After the biographical information, he was praised. More or less praise and earlier or later in the order of tazkirah depended on the assessment of Tustari by each author. Of course, giving accurate information about a person requires living in a period close to that person. Therefore, the scientists who lived closer to the time of Tustari had a lot of information about his personality. After the biographical information,

ideological views were also touched upon. In this regard, every Tazkir scholar has given views that left a great impression on his mind.

Modern studies do not pay attention to personality and biographical data, but to shed light on the ideas of Sufism and the factors that influenced their formation. Researches are limited to mentioning Tustari and his father's name. However, the words first spoken by Tustari, the mystical terms and views introduced into consumption, the rings influenced by his ideas are presented and analyzed. Over the past thousand years, many concepts and terms have appeared in Sufism. Some views were absorbed into later series and some were discarded. As a result, a tariqat was formed in accordance with Sharia. Controversial and controversial ideas are adapted. It is explained that Tustari also contributed to the ideas of the existing Sufism series.

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