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PROMINENT MYSTICS OF AZERBAIJAN IN THE XII-XIV CENTURIES

Xülasə

Adıçəkilən dövrlərdə yazılmış bir çox mənbələrin əks etdirdiyi məlumatlardan aydın olur ki, İlخانilər dövründə Azərbaycanda sufi təriqəti ölkənin əksər bölgələrində geniş yayılmış, çoxlu sufi şeyxləri, onların ardıcilları və xanəqahları olmuşdur. İlخانlı sultanları və onların vəzirləri tərəfindən xüsusi ehtiramla qarşılanan sufi şeyxləri bu imtiyazdan məharətlə istifadə edərək İlخانilərin idarə etdiyi bütün ərazilərdə dini və məzhəb düşüncələrini yaymağa nail olmuşlar. İlхани sultanları və onların vəzirləri tərəfindən xüsusi ehtiramla qarşılanan sufi şeyxləri bu imtiyazdan məharətlə istifadə edərək İlخانilərin hakim olduğu bütün ərazilərdə öz dini və məzhəb düşüncələrini yaymağa nail olmuşlar.

Açar sözlər: Hürufilik, sufilik, İlخانilər, Azərbaycan, Fəzlullah Nəimi

Резюме

Из сведений, отраженных в представленных источниках периода Ильханидов видно, что Суфийская секта была широко распространена в средневековом Азербайджане. Суфийские шейхи, фактически прибрали к рукам власть, в связи с чем, султаны Ильханата и их визири вынуждены были относиться к ним с особым уважением. Умело пользуясь этой привилегией они распространили свои религиозно-сектантские мысли во всех областях, подвластных Ильханидам.

Ключевые слова: Хуруфизм, Суфизм, Ильханиды, Азербайджан, ФазлуллахНаими.

There is a lot of information reflecting the reasons for the wide spread of the Sufi sect in the works of Rashidaddin Fazlullah such as "Majmueyi-mukatibati-Khaja Rashiduddin Fazlullah", "Tarikhi-Mubarak-Ghazani", as well as Ibn Bazzaz's "Safvatus-Safa". From the information reflected in these historical sources, it can be shown that the following important aspects related to the science of Sufism and mysticism emerged:

1-During the Ilkhanid era, Sufi khanaghahs were operating in almost all parts of the country, where Sufi sheikhs were engaged in teaching their disciples the special teachings of this sect.

2-The great khans of the Ilkhanate dynasty, including Ghazan Khan, Oljaytu Khan and Sultan Abu Said, paid special attention and care to Sufism and khanaghahs and did everything they could to spread this sect.

3-Sufi sheikhs of the time, such as Khaja Rashiduddin Fazlullah and Khaja Qiyasuddin Muhammad ibn Khaja Rashiduddin, one of the great viziers of Ilkhanate, and their special attention to Sufism brought about the wide spread of this field in those times. F.Rashideddin himself has deeply mastered

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the science of Sufism.

4-Personalities such as Sheikh Safiyaddin Ardabibli and Sheikh Mahmud Shabistari, who are the great sheikhs of the Sufi sect who lived during the Ilkhanate period, made the mentioned era even more memorable with their activities and creativity. Sheikh Mahmud Shabistari's poem "Gulustaniraz" and Rukneddin Ovhadi Maraghaye's "Jami-jam" are works of poetic wisdom that further enriched the field of poetry and literature of that period (مرتضوی, ۸۵۳۱).

Shamsaddin Amuli gave detailed explanations about Sufism and mysticism science in his work "Nafaisul-funun". However, considering the limited possibilities of the current research work, we have to give brief information about it. In the mentioned work, the author divides the science of Sufism into five different areas, and those areas into several chapters:

1) "*Ilm al-suluk*": The faith of the Salik (those who gather around the "murshid, sheikhand pir" of the sheikh, who is the religious-spiritual leader of the "salik" or "murid" and who follow his orders and the way he instills), the quality of the actions of the salik, the conditions of Seyr-u Suluk ('seyr' meaning 'journey' and 'suluk' meaning 'travelling', in this journey, the traveler walks from ignorance to knowledge, from evil traits to goodness and integrity, from his own being to Allah), the manners of the salik, tazkiyeyi-nafs (purification of the soul), points of salik: towba (repentance), vara (God fear), zuhd (renunciation of worldly blessings and passions and abandoning the world, leading a lonely life), faqr (poverty), sabr (patience), shukur (gratitude), khof (fear), raja (to be hopeful), tawakkul (reliance on God or "trusting in God's plan"), razayat (satisfaction); cases where the salik falls, etc. also, 2) "*Ilm al-Haqiqat (Science of Truth)*": it consists of 3 chapters; 3) "*Ilm al-Marasid*" (*Science of observation of celestial bodies*) (مراسد): it consists of 10 chapters; 4) "*Ilm al-huruf*"; 5) "*Ilm al-Futuvvat*" (*Science of Virtues*) (فتوت): it consists of 7 chapters. It is clear that Sufism in Azerbaijan had a special methodological style during the mentioned period, and the masters of this field, that is, those sheikhs, tried to instill the theoretical aspects of the science as well as its practical aspects to their students and disciples. (2-118 محمود آملین شمس الدین محمد)

It should be noted that in the early days of Islam (641-643), after the territories of Azerbaijan were captured by Muslim Arabs, Sufis closely participated in the process of the local population's conversion to Islam and played a special role in this field. The benevolent concepts of Islam that they propagated among the population had a positive effect on people's hearts and this accelerated the process of Islamization. Therefore, in the current section, it is considered appropriate to provide even brief information about the sheikhs of various Sufi sects of the XII-XIV centuries in Azerbaijan.

Sheikh Shams Tabrizi (1185 – 1248) is considered to be a great philosopher, poet, writer, and at the same time, one of the great scholars who was able to change the life of Movlana Jalaladdin Balji, originally from Azerbaijani Turks. The birthplace of Shamseddin Muhammad ibn Ali ibn Malikdad Tabrizi, one of the most influential scholars and Sufis of his time, is Tabriz. Unfortunately, little is known about his life, and some of the available information is enigmatic. In any case, it is clear from the information we have about his life and work that he also received a thorough theological education. The following words of Movlana Jelaleddin Balkhi refer to world the in

stranger no is (There "خود غریبی در جهان، چون شمس نیست" Tabrizi: Shams 1385) (مولوی، جلال الدین محمد، himself) Shams like Since Shams Tabrizi was born in the 12th century, at a time when Mysticism and Sufism reached the highest point, he turned to mysticism from a young age. In the information about the masters of Shams Tabriz, the names of three people are mainly mentioned. At first, he was a disciple of Sheikh Abu Bakr Selebaf Tabrizi, one of the great sheikhs and pirs of Tabriz city. He also benefited from the knowledge and wisdom of Rukneddin Sejasi and Baba Kamal Khojandi for a while. (1385، جلال الدین، محمد مولوی)

Sheikh Safiyaddin Ardabili (1252-1334) was born in the village of Kalkhuran in Ardabil during the period when the Elkhani state was fully strengthened. According to some sources, Sheikh, who is considered one of the grandsons of Imam Musa Kazim, had many disciples in Gilan, southern and northern Azerbaijan. In the sources of mentioned period, information is reflected that Fazlullah Rashid al-Din, as well as Elkhani rulers, showed great respect to the mentioned Azerbaijani sheikh. Thus, he

gave special instructions (طاهره قاسمی, 675) and recommendations to his son Amir Ahmad, who works as a judge of Ardabil, to show special care and respect to Sheikh Safiyaddin. In the seventh recommendation of this letter, which consists of seven recommendations in total, Fazlullah Rashid al-Din gives his son the following task: "You must behave fairly with the people of Ardabil, villains and lords. You should do it to make the storms calm, extinguish the fire of strife and conflict and peace prevails... You should do it so that the pole of truth, the rose of the spring of the Sharia, ... Shaykhulislam wal-Muslimin, burhan al-wasilin, gudwayi saffeyi safa Sheikh Safiyeddin (may God make his shadow over us permanent) be pleased and grateful to us. Know that by taking refuge in his province, the soul will be at peace No matter how many praises we say about that noble's status, no matter how much we praise him, it will still be one hundredth of his status. Be at his service like an ant, because one of his signs is good news for you....so that you attract his attention, ask him for the happiness of this world and the hereafter!." (محمدللا مستوفی قزوینی, 508)

Apparently, a powerful statesman like Fazlullah Rashid al-din (Rashid al-Din Hamadani), the prime minister of the Ilkhanid state, advises his son Amir Ahmed, who is the judge of Ardabil, to become a disciple of Sheikh Safiaddin Ardabili. This shows that the reputation of Sheikh Safi was at a very high level during the aforementioned period. On the other hand, from what has been said, it can be concluded that his mystical thoughts were welcomed by state officials. Otherwise, F.Rashid al-Din would not have written such a letter to his son who is a judge.

In his letter addressed to his son Amir Mahmud, who lives in Kerman, F. Rashid al-Din advised him to learn the science of Sufism in depth and to apply this science in practice and practically to his life. What is interesting is that in this letter, Fazlullah Rashid al-Din insisted that it is important for his son to turn to (true) Islamic knowledge. It is clear from the context of that letter that when he said true religious science, he meant Sufism and mysticism. (رشید الدین فضل هلا همدانی)

In the primary written sources of the period, sufficient information is given that the Ilkhanate state actually paid special attention and care to religious scholars. In his letter addressed to the people of Sivas, F. Rashid al-Din writes about the "Darus-sayade Ghazani" there: "Our intention is that during the period when we are in power, scholars who have virtues should lead a prosperous life. I have instructed my son Jalal, who is an authorized person, to build beautiful baths, shops, mills and four kahriz (groundwater supplies) in Sivas, and all these should be donated to the khanaghah called "Darus-Sayade". Our goal is to ensure that they can engage in science and education day and night and to create good conditions for this." (رشید الدین فضل هلا همدانی) In the Middle Ages, especially in the XIII-XIV centuries, special attention was paid to Sufism and mysticism among Muslims. As it is known, mysticism has influenced each of the peoples of the world in a unique way, and there is hardly a nation that does not benefit from mysticism in one form or another. One of the main characteristics of mysticism is that, despite the fact that each nation has its own gnostic views, the main direction among these nations is the same in all nations. If we want to express our opinion in another way, we can say that, for example, there is no difference between the foundations of Chinese and Indian mysticism. The difference we observe between these two schools of mysticism is only manifested in secondary matters and external rituals. Let's take a look at the following definitions that reflect the general and fundamental principles of Sufism: "Sufism is that you let go of what's in your head (mind), forgive what's in your hand, and don't jump on what comes to you." In another definition, it is said: "Sufism is that you have good moral qualities that are liked and you stay away from bad qualities that are not liked." The main common features of Sufism in all religions, philosophical and moral schools are reflected in the two definitions mentioned above.

Sheikh Mahmud Shabustari (1288-1320) known as Sheikh Mahmud Shabustari, is one of the famous scholars and poets of the 14th century. Shabustari, one of the most famous scholars of Azerbaijan, was born in Shabstar settlement, located near the city of Tabriz (12 farsakhs) (Н. Ф. Ахундова, 2017). Sheikh Mahmud Shabustari quickly became famous for his comprehensive knowledge of intellectual and narrative sciences and established relations with renowned scholars of his time. He visited different cities of Azerbaijan, Iran and other countries and also visited the city of Kerman, where

he got married after staying there for a while. The poet's son Abdullah was born from this marriage. Abdullah later became one of the well-known scientists in various fields of the time, especially in the field of mathematics. The poet's family settled in Kerman, and the followers of this generation later founded the tribe called "Khadjegan". (مفاتیح العجاز فی شرح گلشن راز 1378)

Regarding the death of Sheikh Mahmud Shabustari, Zabihullah Safa writes that there have been various opinions about the date of the Sheikh's death. Some have indicated the poet's year as A.H.717/A.D.1317, and others as A.H.719/A.D.1319 or A.H.720/A.D.1320. But the most accurate date is 720 A.H./1320 A.D., and this date is mentioned on the headstone placed on the Sheikh's grave. It is also noted on the tombstone that the poet was thirty-three years old at the time of his death. The tomb of Sheikh Mahmud Shabustari is located in Shabustar settlement and has become a place visited by many people. (براون، ادوارد، 1366)

The works of Sheikh Mahmud Shabustari can be divided into two parts, poetry and prose works. The poetic works of the poet are as follows: 1) "*Gulshani-raz*"; 2) "*Seadetname*"; 3) "*Kenzul-hagaig*"; 4) "*Minhajul-Abidin*". His prose works include the following: 1) "*Haqqul-yaqin*"; 2) "*Muraatul-muhaggiqin*"; 3) "*Shahid*" or "*Shahidname*".

Awhadi Maraghai (1274- 1338) was born in Maragha in 1274. Awhadi, one of the well-known poets and scholars, was born in Maragha, and died in Maragha, so he was called Maraghai. The poet's pen name was originally "Safi", but he chose the pen name Awhadi due to his sympathy for Abu Hamid Avhadaddin Kermani, one of the famous scholars.

Awhadi became known as a poet during the reign of Argun Khan. After Giyasaddin Muhammad was chosen as the vizier of Abu Said Bahadir, Awhadi wrote his mathnawi (a kind of poem written in rhyming couplets) "*Jami-jam*" in his name.

In order to learn and understand Awhadi's mystical thoughts and ideas correctly, it is important to first clarify the issue of which of the two concepts studied and presented as the "First" and "Second" tradition (or school) of mysticism in the history of Islamic mysticism. Because without clarifying this issue, we cannot properly understand the mystical thoughts of any Sufi sect poet, scholar or murshid. Therefore, here we have tried to briefly determine to which of these two different Sufi movements of Awhadi belongs.

As it is known, the history of the scientific introduction of Sufism in Islam coincides with the end of the II century according to the calendar. It is said in the work "*Risaleyi -Qashiriyya*": "After the death of the Prophet of Islam (pbuh), Muslims began to call themselves "companions of the Messenger of God". Companions who understood the Prophet while he was alive, and after his death, Muslims who saw and understood Prophet in life, began to be called as "Tabein". The Muslims after them were named "Atebbau at-tabein". After that, religious people began to be known under the name "Zahid" or "Abid". But two hundred years after the Hijra, they began to call the zahids who kept away from sensual feelings and heedlessness and followed the path of God under the name "Sufi" or

"Mutasavvifa". (قشیری، ابوالقاسم 1379)

From the first days of the emergence of Sufism in the Islamic world, various mystical thoughts and more or less different Sufi sects began to appear. Until the 13th century, the fundamental principles of almost all Sufi sects were common and identical. Thus, the differences and conflicts between the Sufi sects of the mentioned periods were manifested only in secondary issues and in the methods chosen by these sects. In those times, the reason for the creation of various mystical sects originated from this very issue.

But after the 13th century, radical changes took place in the field of mysticism. Thus, due to the fact that some of the well-known scholars and Sufis at that time turned to the issues and topics raised in the science of philosophy and theology, their philosophical thoughts also began to change. Thus, in that period, we are already witnessing the beginning of a new era in Sufism, and we have begun to see the mystical thoughts created after this period as the "Second tradition of mysticism" in modern writings.

In conclusion, we would like to note that according to the researches of many researchers, Awhadi

Maraghai was one of the representatives of the mystic school that appeared in that period, i.e. the "First mystic tradition". The life and creativity of Awhadi, one of the well-known scholars of his time, his goal and purpose, the method he chose while walking towards this goal, and the philosophical-mystical messages he gave in his literary heritage, it is clear that he was one of the scholars who continued the "First tradition of mysticism".

Humam Tabrizi (1238-1314), a Sufi poet of Azerbaijan, was born in Tabriz in 636/1238. The poet had great skill and talent in writing ghazals and that is why most of his poetry was written in ghazal form. Due to his poetry, science and spirituality based on Sufism, he became one of the most chosen figures of his time and benefited from the knowledge of great scientists and famous poets who lived in that period. Humam Tabrizi's poetry was influenced by famous poets such as Sadi Shirazi, Sanai and Anvari. Even according to some historical records of Sadi Shiraz, he met Humam Tabrizi during his visit to Azerbaijan. There is no accurate information about the teachers and masters of Humam Tabrizi. But as it is known that great scientists were concentrated in the capital city of Ilkhanids and a large number of scientific basins were created, Humam Tabrizi was also able to take its share in such an environment.

Humam Tabrizi was a person close to the Juveini family and was able to establish a khanqah in Tabriz under their patronage. Humam Tabrizi, one of the famous poets and scholars of his time, died in Tabriz in 1314 and was buried in Surkhab district.

Arif Ardabili (1311-1392), a medieval Azerbaijani poet who lived in the 14th century and is known as the author of "Farhadnama", was born in Ardabil in 1311. He came to Shirvan at the invitation of Shirvanshah Keikhus II ibn Keikubad and became a court poet. The poet wrote the poem "Farhadnama" in Persian and dedicated it to Shirvanshah. (Azərbaycan tarixi, 2007) In the work, the main character is not Khosrov Shah, but the architect Farhad. In the writings of Arif Ardabili, the information "There is a castle in Shamakhi Gulistan" is very valuable. (C. Qiyasi, 1991)

Assar Tabrizi (1325-1390), Azerbaijani poet, scientist, astronomer and mathematician Assar Movlana Shamseddin Haji Muhammad Tabrizi entered the history of Azerbaijani literature as the author of the famous masnavi "Mehr and Mushtari". He wrote his work in Persian, was invited to the palace of Sultan Uways, but soon left the palace. The poet is one of the poets belonging to the Nizami literary school.

"Mehr and Mushtari" is a rare work, it consists of 5120 verses. When Abdurrahman Jami read this masnavi, he highly praised him and said the following words about him: "This person justified the hopes of the people of Tabriz. It is difficult to say such a beautiful masnavi in this verse (that is, it is not everyone's job)". Assar, a beautiful astronomer, an eminent literary critic and a skilled poet, is very close to Nizami and his contemporary Awhadi in terms of humanist ideas and democratic ideas that he put forward in his lyrical poems and the poem "Mehr and Mushtari" known throughout the Middle East.

Ghazi Burhanaddin (1344 - 1398), a famous poet, statesman and scientist of the 14th century, originally from Azerbaijani Turks, was born in 1344 in the city of Kayseri. According to his origin, he belonged to the Salur tribe, which is considered one of the ancient Turkic-Oghuz clans. Gazi Burhanaddin received his first education in his homeland, and he left for Egypt to continue his education in 1358. Here he studies theology (fiqh, hadith, etc.), medicine, astrology, philosophy and other sciences. Later, in order to increase his knowledge in the fields of theology, nature and mathematics, he goes to Damascus to the famous scholar Qutbuddin Razi, who is famous throughout the East. The poet went to Makkah when he was nineteen years old, and after his father's death, he moved to Aleppo.

In addition to being a fair, intelligent and capable statesman, Ghazi Burhaneddin is also a sincere and ardent love poet. In addition to love poems, there are also poems related to religion and Sufism. There is one Turkic divan and two works written in Arabic. The poet's creativity covers one of the important stages of Azerbaijani literature. Thus, Ghazi Burhanaddin is the first poet who wrote his divan in Azerbaijani Turkic. He is also the first poet who wrote in the genre of ghazal poetry in

Azerbaijani literature and all-Turkic literature.

Azerbaijani poet and thinker Imadaddin Nasimi (1344 - 1398) was born in Shamakhi in the middle of the 14th century. He received his first education in this town. The information reflected in Naimi's "Vesiiyetname (Testament)" written in Shirvan prison in 1394 confirms this opinion of Azerbaijani research scientists. In this work, he mentions the poet himself and his father, and writes that Nasimi is the son of a person named Sayyid Muhammad, and Sayyid Muhammad was also a person close to the Hurufis. (H. Araslı, 1972). In 1417, he was tragically executed in Aleppo and died.

Like F.Naimi, there is not much information about Nasimi's life. Many researchers claim that he was born in Shamakhi, while others claim that he was born in Bursa, Tabriz, Baku, Diyarbakir and even Shiraz. After studying the relevant sciences from prominent scholars of Nasimi's era, he entered the service of Fazlullah Naimi and benefited from his upbringing and teachings. In all his travels, he was traveling with his Sheikh Murshid Naimi and married his daughter. (اوحدی اصفهانی، 1340)

The life and creativity of the famous figures of science and culture, the individual characteristics of their personalities have attracted the attention of historians of science for a long time. During the analysis of these biographies, it is necessary to pay particular attention to the names and biographical facts of this or that writer, poet, philosopher, historical personage.

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