



THE INFLUENCE OF THE WORKS OF KHWĀJEH MUHAMMAD PĀRSĀ ON THE CREATION OF ISMAIL KHAN FAKIRI- SHAHRISABZI

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Abstract. The article describes the influence of Khvājeh Muhammād Pārsā's works on Ismail Khan Faqiri-Shahrisabzi's work.

Key words: *tasawwuf, Naqshbandiya, manuscripts, Khvājeh Muhammād Pārsā, sulaymaniyah, science of kalam (ilm al-kalam), Arabic and Persian literature, geography, biography, science of hadith, science of tafsir, fiqh (Islamic jurisprudence), science of Holy Quran.*

In the Middle Ages, the city of Kesh (Shahrisabz) was one of the destinations on the Great Silk Road. Due to the height of knowledge of its scholars, this place was known as "Qubbat-ul-ilm wal-adab" ("Peak of knowledge and manners"). Poets have a special place in the cultural environment of this region. Poets such as Amir Khusrav Dehlavi (1253-1325), Mirza Abdulqadir Bedil (1644-1721) emerged from the descendants of Turkic peoples who went to India from Shahrisabz.

In the 15th-19th centuries, writers such as Ayyub Shahrisabzi ibn Abulbaraka, Lozimi-Keshi, Nazimi-Keshi, Hakim Shahrisabzi, Farakh Shahrisabzi lived and worked there.

At the end of the 19th century and at the beginning of the 20th century, there were several poets and writers who were born in Shahrisabz and lived here. Among them, Mirza Umraqi Shahrisabzi-Samarkandi (1878-1957), Faizullahhoja Ravnaqi (1892-1978), Ismailkhan Faqiri-Shahrisabzi (1910-1980), Abdullah Gulshani (1898-1978), Najmuddin Khan Asiri (Najoti) (1917-1978), Salahuddin Mannon's son - Salihiy (1905-1977) can be included. These authors continued the traditions of Uzbek classic literature in the Shahrisabz environment.

Faqiri-Shahrisabzi, son of Ismail Khan Ibrahim Khan, was born in this ancient city in 1328 AH, 1910 AD in an intellectual family. "Fakiri" is the literary nickname of that person, and it is noted in the sources that the poet's ancestors were enlightened and learned people. According to the decree of the ruler of Bukhara, Abdulaziz Khan II (1645-1680), their great-grandfather Mirakshahkhuja was appointed as the governor of the city of Balkh, which was considered a



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province of the khanate at that time. Because of this, Mirakshah moved with his family from Samarkand to Balkh.

In the forties of the 19th century, Mirza Azizullah Khoja, a member of this generation, together with the leader of his order, Khalif Abdulkarim, went to the land of Movarounnahr, guiding the people and inviting them to guidance. Azizullah Khvājeh became the leader of the people of this region and became known as Mirza Kalon Khoja.

Azizullah Khvājeh had sons named Inayatullah Khvājeh and Hidayatullah Khoja, and they were enlightened people like other relatives. Both of these breeds were grandfathers of Ismail Khan Faqiri.

Fakir's father, Ibrahim Khan Khidoyatullah Khvājeh (1887-1914), despite his young age, held several positions at the same time: imam-khatib in the Shahrisabz "Dorut-tilovat" mosque built by Mirzo Ulugbek in 1432-1436, head of the madrasa and the head of the Bukhara emir in Shahrisabz. Worked in representative positions. Ibrahim Khan married Bibi Musharraf, the daughter of Shahrisabz mufti Inayatullah Khoja, from whom Ismail Khan was born.

Fakir's mother also created ghazals under the pseudonym Mahzuna. His uncles Shukrullahhoja Qone', Faizullahhoja Ravnaqi (Ramzi) were mentioned as Shahrisabz poets in tazkiras written at that time. For example, Sadri Ziya (1867-1938), the last Qazikalan of Bukhara Emirate, noted in his "Diary" that Fakir's grandfather, Inayatullah Khoja, was a friend.

Fakir, who grew up in the upbringing of mature enlightened people in the family, despite the turmoil of the times, did not stop studying. According to the contemporaries of the poet, even when the repressions of the thirties threatened, he attended Surkhandarya and took lessons from Mullo Dono.

At the end of the forties, Fakhiri became a murid of Katta Khvājeh Dahbedi (1870-1969), a very famous Naqshbandi sheikh. This breed from the generation of Makhdumi Azam (1461-1542) also wrote ghazals under the nickname Muznibi.

In 1960, Fakhiri received a letter of guidance from Katta Khvājeh Dahbedi and began to teach the teachings of Sufism to murids as a murshid - piri komil, continuing the series of the Naqshbandi sect.

Fakir continued the traditions of the Naqshbandi order and taught a group of murids living in the Kashkadarya and Surkhandarya oases, the secrets of Sufism, the teachings of the order, and the teachings of the past piri kamils.

Fakir was in close scientific contact with contemporary sheikhs, writers and poets. For example, Haji Makhdum Hamiduddin Hamidi of Shahrisab (1876-1952), Fayzullah Khvājeh Ravnaqi (1894-1978), Qari Abdullah Gulshani of Qamashi (1898-1978), Sheikh Miyon Boritosh of Denov (1921-1999), famous scholars of Dushanbe Domla Hindii (1892-1990).) and Qazi Abdurrashid (1885-1980) and the famous Tashkent poet Zakirjon Habibiy (1890-1980) gave Faqiri spiritual strength.



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Faqiri's correspondence with these persons is collected in a collection of about 400 pages known as "Mutafarriqat" in the writer's personal library. The basis of this collection was one of the poet's like-minded teachers and friends, an unparalleled scientist of his time, a neighbor

Correspondence with Mirzo Kamal Domla (1884-1975), who lived in Khojaimkana village. The correspondence consists of questions and answers on jurisprudential, mystical, historical, literary topics.

But Faqiri's closest confidants were his mother Bibi Musharrafa Inayatullah Khoja's daughter - Mahzuna and his brothers Najmuddin Khan Najoti (Asiri). After their death (1978), Fakir, who was also oppressed by the pressures of the Shura authorities, became blind in the last years of his life, suffered even more and was in a state of spiritual suffering. This is explained by the following lines from the poet's book:

I moaned strangely, no one remembered me,

Dar cage, my soul, my father, I'm fine, I don't care.

That is, although I moaned in strangeness and loneliness, no one remembered me, even though I died in a cage like a captive bird, the hunter did not release me.

He lived in Sariosia village of Kitab district until the end of his retired life and died on January 4, 1980. The graves of this breed are in the Big Cemetery of this village. May Allah bless you and enlighten your graves. May he be given a place in the best places of his paradise.

Fakiri is a famous poet who works in Uzbek and Persian-Tajik languages. In addition, he knew Arabic and Russian well. The poet's poetry collections such as "Dwan", "Bayaz", "Ash'ori mutafarriqat", the mystical treatises "Risolai tariqi zikr", "Risolai tariqat", "Tariqi suluk", which he wrote down as a sheikh, as well as "Kntobi adiya min mujarraboti Khalili" dedicated to prayer and medicine. His works called "Ikhvan" ("The Book of Prayers Experienced by Khalil Ikhvan (Fakir)") are now kept in a private library owned by his children. The library also has about fifty manuscripts and over a hundred lithographic works¹.

We studied this library, which contains some rare works, during one of our scientific trips in 1999, and put it into scientific circulation. At that time, the idea of publishing some works of Fakir's works was born. Thanks to God, we are able to realize those intentions.

In 2004, "Adolat" publishing house published the book "Bayozi Fakiri" as an example and selection from the legacy of His Holiness Fakiri. The book includes examples of the artist's works in Turkish-Uzbek and Persian-Tajik, as well as the work "Tariqai suluk" about the Naqshbandi order.

The ideas of the Naqshbandi sect are described in the Sufi treatises "Risolai tariqi zikr", "Risolai tariqat", "Tariqai suluk" written by the scientist as a sheikh. These works are written in harmony with the works of famous Naqshbandi scholars. One of them is Khvājeh Muhammad Pārsā.

¹ O'zbekiston Milliy Enseklopediyasi, IX tom. Toshkent, 2005. — B.213.



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Khvājeh Muḥammad Pārsā is one of the theoreticians of Sufism, a prominent representative of the Khojagan-Naqshbandi order, whose full name is Muḥammad ibn Muḥammad ibn Mahmud al-Hafizi al-Bukhari (1349–1420). studied and became one of the leading scholars of his time and after Bahauddin Naqshband became famous as the largest representative and propagator of the Naqshbandi movement in Central Asia.²

Khvājeh Muḥammad Pārsā was a skilled scholar in fields such as tafsir, hadith, mysticism, kalam, geography, literature, history, jurisprudence, and more than forty of his works have reached us. The works of Khvājeh Muḥammad Pārsā can be conditionally grouped as follows: Qur'anic sciences, works on the science of tafsir, works on the science of hadith, works on the science of kalam, methodical fiqh, jurisprudence, mystical works, literature, biography, history and geography.

Most of the works belonging to these fields are kept in the fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan.

Works on the science of interpretation. This group includes the rare work "Tafsir Khvājeh Muḥammad Pārsā"³ written in the author's own signature, as well as "Tafsir surat al-Fatiha", "Tarjuma wa tafsir suwari as-samoiyya" and all of them are written in Persian.

In the series of works related to Hadith, we can include the work "Risala fi silsilat al-mashayikh al-muhaddisiyn" dedicated to the biography of hadith scholars, "Sharh-i hadis-i al-Uqayli — Sharhi hadisi kana" and "Al-hadith ul-arba'un"⁴. In this last work, the author has selected 40 rare hadiths narrated by his teachers and has also given a Persian translation. A work on the science of hadith was also written in Persian.

Works on the science of the word. Pārsā's work dedicated to issues of Sharia and Tariqat and which brought him great fame is called "Fasl ul-Khitab bi-vusuli-l-ahbab" ("The book that separates white from black when reaching friends' vision")⁵. This large book was used as a guide among Islamic scholars. The work has been published several times⁶. The work deals with 494 issues, all of which are considered controversial in Islam, and Pārsā solved these issues based on various works. "Fasl ul-Khitab" is one of the main works of the author.

²Abdurahmon Jomiy «Nafohot ul-uns»; Faxruddin Ali Safiy. Rashahot an ayn al-hayot. — Toshkent, 2003. — B. 85.

³Look: Khvājeh Muḥammad Pārsā. Tafsiri Qur'on. — Manuscript of the FA ShI of the UzR, №2180. — 237 v.

⁴Look: Khvājeh Muḥammad Pārsā. al-Hadis al-arba'un — Manuscript of the FA ShI of the UzR, №8825/IV.

⁵Look: Khvājeh Muḥammad Pārsā. Fasl al-khitab. — Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan treasure of manuscripts (After that - the manuscript of the FA ShI of the UzR), 3133; 11605; 4335; 1450; 5766; 584; 2238; 1449; 11682; 3188; 5547; 5546; 522/VI.

⁶Khvājeh Muḥammad Pārsā. Fasl ul-xitob. — Toshkent, G'ulom Xasan Orifjonov publishing house. (sanasiz)



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"Sharhu "Fusus al-hikam", written in Persian. The work is dedicated to the review of the famous mystic Muhyiddin ibn al-Arabi's work entitled "Fusus al-hikam" devoted to the theoretical issues of Sufism.

"Risalah fil-e-tiqod wal-amal wal-akhlaq", "Etiqadot⁷", "Haftodu se firqa⁸", "Muqaddima li-jami' ul-kalim⁹" are works related to the science of Hamkalam.

"Risala fi al-miym waqaf al-Qur'an" and "Lavozim ul-waqf" treatises written in Arabic belong to the series of Qur'anic sciences.

Risola fil-intisar li-sahib "at-Tawzih", which discusses the issues of Usuli fiqh, was written in Arabic.

A group of works on the topic of fiqh, written in Arabic "Risola fi usul ad-din wa furuzihi wa wajibatihi", "Ghurar al-afkor sharhu "Durar al-bihar" and written in Persian "Risola dar niyat-i namaz", "Manosik-i haj", "Sharhi "Fiqhi Kaidani"¹⁰ and they are works related to fiqh of the Hanafi school.

Among the Sufi works, one of the greatest works of Khvājeh Muhammad Pārsā is "Tahqiqat¹¹", which is dedicated to revealing the theoretical issues of Sufism. "Risolai Qudsiya" by Muhammed Pārsā is devoted to the interpretation of the holy words of Khvājeh Bahauddin Naqshband.

The works on the theoretical issues of Sufism constitute the main part of the scientific heritage of Khvājeh Muhammed Pārsā, and most of them were written in Persian. For example, "Az anfozi qudsiyai mashoyi tariqat", "Risolai kashfiya", "Maktubi Khvājeh Muhammed Pārsā ba Mawlano Zainuddin¹²", "Risola dar odobi murid¹³", "Risolai mahbubiya¹⁴", "Risolai qudsiyya

⁷Look: Khvājeh Muhammed Pārsā. E'tiqodot. – Manuscript of the FA ShI of the UzR, №3844/ III. – 22 v.

⁸Look: Khvājeh Muhammed Pārsā. Haftodu se firqa. – Manuscript of the FA ShI of the UzR i, № 10870/III. – 21 v.

⁹Look: Khvājeh Muhammed Pārsā. Maqomoti jomi'ul kalim. – Manuscript of the FA ShI of the UzR. № 3039/III. – 3 v.

¹⁰Look: Khvājeh Muhammed Pārsā. Sharhi fiqh Kaydoniy. – Manuscript of the FA ShI of the UzR, № 4846/II. – 70 v.

¹¹Look: Khvājeh Muhammed Pārsā. Tahqiqot. – Manuscript of the FA ShI of the UzR, 10991; 1411; 5465; 7775; 3412; 502/XVIII.

¹²Look: Khvājeh Muhammed Pārsā. Maktubi Khvājeh Muhammed Pārsā. ba Mavlono Zayniddin. – Manuscript of the FA ShI of the UzR, № 3100/XV. – 1 v.

¹³Look: Khvājeh Muhammed Pārsā. Risola dar odobi muriyd. – Manuscript of the FA ShI of the UzR, № 2520/IV. – 3 v.

¹⁴Look: Khvājeh Muhammed Pārsā. Risolai mahbubiyya. – Manuscript of the FA ShI of the UzR, 11067/I; 3844/II 84/II; 8825/V

wasayo suluki mashoikh¹⁵", "Risol-i tariqat" -i Khojagon — Risola fiz-zikr", "Sukhanan-i Khvājeh Pārsā", "Risala fit-tasawwuf", "Maktub", "Risolat al-haqaiq", "Qavl fil-ajviba hazihi al-asilat al-mursala min Herat ila Bukhara" works.

In addition to these, works such as "Al-Fusul al-Sitta¹⁶," and "The Translation of Risola-i Vujud" were written in Arabic.

In the field of literature, one can count Muḥammad Pārsā's works dedicated to Arabic literature, written in Arabic, such as "Munshaat", "Tarjuma-i baz-i az "Nasr ul-laoli", "Sharhu ar-Risola ar ramizat ash-shafiya fil-aruz". But the next two works are divans composed of the ghazals of Khvājeh Muḥammad Pārsā, which will lead to the discovery of the side of the mystic scholar as a poet, which is still unknown to many. These two divans are called "Khutba-i divoni ulo — debocha-i divani aval" and "Divon-i soni" and they are written in Farsi.

The series of biography can include such pamphlets as "Maqamoti Khvājeh Bahauddin Naqshband¹⁷", "Risolai dar bayani bazi az kalimati Bahauddin Naqshband", "Manoqibi Hazrat Khvājeh Bahauddin an-Naqshbandi", "Maqamoti Khvājeh Alouddin Attar¹⁸", "Risalai silsilai Khojagon" and they are in Persian. written

It can be said that Khvājeh Muḥammad Pārsā's treatise "Brief History of Makkah¹⁹" belongs to the science of history and "Risola fil-mazorot" to the subject of geography.

So far, it has been determined that all of the works written by Khvājeh Muḥammad Pārsā, listed above, have reached us, and about two hundred copies of them are kept in the library funds of Tashkent, Istanbul and Tehran cities. This situation shows that the scientific heritage of Khvājeh Muḥammad Pārsā, who scientifically based the teaching of Naqshbandiyya in his works, had a significant place in the cultural history of the peoples of Central Asia, and his works were usefully used by scientists and mystics of the next generation. For example, among the authors of the later period, mystics such as Abdurrahman Jami, Husayn Vaiz Koshifi, Ali Safi, Sheikh Khudoidad, and Tahir Eshan referred to Pārsā's scientific heritage when writing their works. This shows that the scientific heritage of Khvājeh Muḥammad Pārsā has had its place in the cultural and spiritual life of the peoples of Central Asia for centuries.

¹⁵Look: Khvājeh Muḥammad Pārsā. Risolai qudsiyya va vasoyo va suluki mashoyix. — Manuscript of the FA ShI of the UzR, №5501/I . — 32 v.

¹⁶Look: Khvājeh Muḥammad Pārsā. Fusul as-sitta. — Manuscript of the FA ShI of the UzR, №3051. — 32 v.

¹⁷Look: Khvājeh Muḥammad Pārsā. Maqomoti Xoja Bahouddin Naqshband. — Manuscript of the FA ShI of the UzR, №2520/I. — 52 v.

¹⁸Look: Khvājeh Muḥammad Pārsā. Maqomoti Xoja Alouddin Attor. — Manuscript of the FA ShI of the UzR, №2520/II. — 13 v.

¹⁹Look: Khvājeh Muḥammad Pārsā. Muxtasar tarixi Makka. — Manuscript of the FA ShI of the U, №3844/IV. — 9 v.



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As we said above, even the murshid of the Naqshbandi sect, poet and scholar Ismail Khan Faqiri, who died at the end of the 20th century, cited the works of Khvājeh Muḥammad Pārsā in his scientific works on Sufism.

For example, in the treatise "Tariqai Suluk", Faqiri wrote: "The meaning of faith is "sure and safe". In "Fasl ul-Khitab" he says: "The original faith is life ul-Qulub." They say that the living is life.

Five mursal prophets were authorized to believe: first, Adam Safiyullah was authorized to "heart"; Ibrahim Khalilullah became the representative of "zikr ruh"; Musa Kalimullah became the official of the "secret"; Jesus, may God bless him and grant him peace, became the authority for "zikr khafi" and Muḥammad Mustafa, may God's prayers and peace be upon him, became the authority for "zikr akhfa". These dhikrs also have light²⁰.

In the following lines, His Holiness Ismail Khan Faqiri explained mystical concepts such as the colors of light, the resurrection of the soul, the virtues of vordin, faith, Islam, tariqat pir, proof of proof, muraqaba, condition, status, etc. in each anecdote.

In general, the study of the work of Ismail Khan Faqiri-Shahrisabzi and the scientific heritage of Khvājeh Muḥammad Pārsā allows us to study not only the foundations of the Naqshbandi sect, but also the true essence of Sufism in general.

²⁰ Look: Ismoilxon Faqiriy. "Bayozi Faqiriy".— Toshkent: "Adolat", 2004. – P.171.