

Sufi Motives in the Literature of the Egyptian Period

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Abstract— *There are some historical relations between Uzbekistan and Egypt. The period governed by mamluks covers 1250-1517 years. This period includes 2 governing periods of bakhriys (1250-1382) and burjiys (1382-1517). After the occupation of Bagdad, the center of Islamic and abbasiykhalfas in 1258 by moguls, the sultan of mamluks Zahir Baybars changed the capital to Kahira. Regarding this period, many educated people, hadith learners and sufiiis began to come to Egypt and started to learn the knowledge of tasavvuf in Kahira. In this research the knowledge of tasavvuf and the books of sufiiis which were written in the period of mamluks were learned. Sufiis gained the respect of sultans and other statesmen. Sufism influenced many spheres of Muslim world, including philosophy, poetry, behavior and politics. He achieved huge governance over the public and directed his power against salibs and moguls. During the period of mamluks a great deal of religious works was kept by ulamas, hadith learners and faqikhs (fiqh learners). Majority of the scholars had lots of books in astronomy, language, literature and religion.*

Keywords— *Egypt, country, literature, Sufism, poetry, century, Islam, mamluk, Arabic literature, Sufi poets, tasavvuf.*

I. INTRODUCTION

Uzbekistan and Egypt, even though they are long distances, are united by historic-cultural community, traditional friendship and close cooperation.

It is well known that during the rule of the Dukes, Cairo established the first park called "Hadeeth ul-Uzbekiya", that is, "Uzbek Garden". Over time, the park and its surrounding areas have received the same name and are still known today.

Egypt was ruled by the Mughals - 1250-1517, and this period covers two periods - the Bahrians (1250-1382) and the Burjans (1382-1517). The first-class Mamluks, slaves from Maveraunnahr, later rose to the rank of Sultan and were even able to preserve their mother tongue, the Turkic language in Egypt. Literature from the thirteenth and fifteenth centuries to the Egyptian period represents an important milestone in the history of Arabic literature and is rich in creativity. During this time, new genres and forms were created in poetry, the development of encyclopaedias was developed, the rhythms of famous Arab fairy tales and mysteries were written by philologists, and the poetry was created by Sufi motives.

In the period of medieval Arabic literature, H. Gibb refers to the period 1258-1800 as "The Literature of the Mamluk's period [4,99]," although the "The period of Mamluks" continued from Egypt and Syria in 1250 to 1517, and was later occupied by the Ottoman Turks in 1517. It became a backyard province of the Ottoman Empire.

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The German archaeologist K. Brockelman takes a more precise approach to this, and links the late medieval literature with historical events into two periods:

1. From the conquest of Baghdad by the Mongols (1258) to the Ottoman Turks invading Egypt (1517), ie the period of the Sultan of Malik [10,277].
2. From the Ottoman Turks (1517) to 1798 Bonaparte's invasion of Egypt.

However, the scientist gives a general overview of these two-stage literature, which is culturally different, "degraded".

French orientalist R. Blasher writes that the literature of this period was moved to Egypt after the destruction of five centuries of cultural center, Baghdad, where new literary forms and significant changes have taken place in society. The main source of culture moved to Cairo, which was proclaimed the capital of the empire, VIIhijri /XIII milody and as a result it took on this honorable but much more difficult and responsible mission for more than two centuries [2,77].

The medieval historian al-Maqrizi writes that "the people of our time have seen the rule of Egypt and Syria since the Turkic period divided into two parts, the first category being the Shari'ah and the second political [7,220].

This shows that the power in Egypt was divided. The Shari'ah view is based on Islam and Sharia. Secular science relied on developed laws and Shari'a policy. The sultan's activities were based on the Shari'ah rules.

At that time the ruling class was dominated by the Hanafi sect and the majority of the people were mainly Shafi'i. It is well known that the Hanafi madhhab requires a complex logical analysis. The Maliki madhhab requires full knowledge of the legal framework of the school of jurisprudence in Medina. If it is allowed, the Shafi'i is between these two Madhhabs. The Mamelukes stood in their denominations as a privilege for their religious and military education.

In our study, mysticism spread rapidly. This is because of the political and religious conflicts in the Islamic world, on the one hand, the differences between the Abbasid caliphs and their sultanates, the transfer of the Abbasid caliphs to Cairo, and the sultans' view of them as ordinary employees, on the other. the discrepancy between the philosophers and the philosophers. During this turbulent period, people on one side or another wrote works to prove their point. This led to the development of the scientific field.

Unhappy with such scandals and turmoil, Muslims preferred to embrace the doctrine of mysticism that does not interfere with these conflicts and aims for the happiness of the Hereafter. Therefore, the Sufis had a chance to spread their ideas more widely. Away from the sectarian controversy, Sufis gained the respect of both the Sultans and the statesmen. Up to that time, many had escaped mysticism, hated Sufis, and were strongly condemned and doubted by mysticism. In short, Sufism was a sort of irreligion, devoid of the Qur'an and Sunnah.

Certainly, this included the removal of some false Sufis from the Shari'a, the alien thoughts that had penetrated mysticism from the outside, and the Shi'a and superstitious beliefs. At that time, the works of the Sufis contributed to the eradication of negative attitudes towards mysticism. Thus, mysticism is recognized as a scientific concept, doctrine and way of life that is literally compatible with Sunni Islam itself.

Sufism greatly affected all aspects of the spiritual life of Muslims - philosophy, poetry, morality and politics. He gained immense power over the masses and skillfully directed his efforts against the Crusaders and the Mongols.

From the works of fiqh and hadith in the period of Mamluks: Saguti's Mashariq ul-Anwar, Baghawi's Masabih us-Sunna, Ibn al-Asir's Jome 'ul-Usul, Ibn Salah's "Ulum al-Hadeeth" "Taqrib" and "At-Taysir" may be mentioned.

The above books have greatly influenced the scientific potential of this period.

The famous work of 'Azz ad-din Ibn' Abd al-Salam (1182-1262), which made a significant contribution to the knowledge of the Qur'an and Tafsir from the scholars of that time, was published in al-Isha'alailal-ijaz fi ba'danwil al-madaz 5 'Al-Azhar, a righteous man who was educated at al-Azhar University, read al-'Abbas al-Nuzul in 50 volumes of 'Asb-ul-Nuzul', as well as the knowledge of the language, the language, the truth and the batinpencil [8,137].

There are two major and minor interpretations of Imam of Tafsir, Abu 'Abbas Ahmad ibn Yusuf Al-Kawashi. There is an interpretation of Abu Hayyan Asirad-din, a scholar and theologian, who lived in Cairo and then from Andalusia [5, 349].

Egyptian origin Muhammad ibn Ahmad ibn 'Ali at-Tawrizi (1218-1287) Heard in Baghdad, Damascus, and Egypt and worked on hadith and mysticism [5, 373].

Taj al-din Abu al-Husayn 'Ali ibn Ahmad ibn 'Ali al-Qustloni (1192-1267) was one of the perfect sheikhs of the time, who heard many hadiths. 'Abd al-Mu'minin Khalaf ad-Dimyati was born in 1217 in a village near Dimyat. The hadiths of Egypt, Mecca, Aleppo, Damascus, and Iraq were heard in his mouth. He was one of the scholars of Az-Zahiriya [5, 23].

As-Subki said of him: "The great Quran, the great teacher, the Imam of the hadiths, the scholar of jurisprudence." He was given the nickname of the Prophet's Sunnah in Egypt. His students are al-Qunawi, Muhi-d-din an-Nawi, Abu Hayyan, Taqiad-din al-Subki, al-Barzali and al-Zahabi, al-Yuninis from the Hafiz. He has about 20 volumes of language and hadith, and has put together four great mysteries [3,102]. The definitions of fiqh and hadith by al-Haddab al-Baghdi (1234-1315) include al-Muharir, Ulum al-Hadeeth, Mahsul fi 'al-fiqh and Al-Arba'in [5,374].

Ibn Qayyim al-Zahabi (1275-1348) has researched the science of hadith and Islamic history, has collected numerous commentaries on scholars, and has written many books, such as Tabaqat al-huffoz and Miyzân al-i'tidol fi cash ar-Rijal. "And a great and small miracle. He taught hadith science at the Nafisa madrassah in Cairo [8,142-143].

Ibn Munir al-Misri (c.1335) was a historian, a Hafizian, with several works on Egyptian history and commentary by Imam Bukhari on Sahih al-Bukhari [5, 306].

As we have already mentioned, there were many scholars who contributed to the development of fiqh and hadith in this period. For this purpose, a number of madrassas and mosques were operating. Not only in Egypt, but also in Damascus, schools operated by Dor al-hadith al-Zahiriyya and Dor al-hadith al-Ashrafiyya, built by the renowned schools of Moses. At the University of Al-Umawiya al-Kabira in Damascus, senior scholars exchanged views on science and worked in it, regardless of sect.

At this time Sufi poets also wrote works. There are three categories, the first category is Fanniy, its representatives are al-Shashtari (1270), Muhammad ibn 'Abd al-Mun'am al-Haymi (c.1286), and Muhammad ibn Israel (v. 1279). The second category is ideological, with its representatives: Muhammad ibn Sa'idBusiri (1213-1296), Taqi 'al-din al-Sarujiy (d.1391), and the third category. Ajami (v.1375), 'Umar ibn al-Farid [8, 233]. However, during Sheikhs, some Sheikhs or those who claim to be a great murid, have come up with mysticism because they are ignorant or little knowledge of the Shari'a knowledge. The connection between the Shari'ah and the teaching is complementary. There is absolutely no difference between them. If there is some controversy, it may be about something that is criticized by both parties, taken from outside the Qur'an and Sunnah.

Ash-Sharani condemned the jurists and accused the law of deafness. He quoted verses from the Qur'an and likened the faqihs to donkeys who did not understand the meaning of the books [9,180-181]. He points out that the teachings and their sheikhs have a special place in Egyptian society. On behalf of the common people, al-Shahriani blames high-ranking scholars on the Ottoman victories in 1517 and their main culprits. In his view, they have lost the spiritual joy of the people.

Mameluk Sultans showed respect for mysticism and Sufis. Overall, the public's view and attitude was positive. Sultan Zaheer Baybars also invited his representatives to attend the official evening. He had a strong attitude towards the teachings of his contemporary Sayyid Ahmad Badawi. Sultan Lojin loved the poor and sat with them, Sheikh Muhammad ibn Masud al-Sufi, at the Sa'id as-suadah.

Religious leaders have accused the Sultan of Sufis of giving too much attention and respect to Sufis.

According to scholar Abdulhakim Sharia Juzjani in "Mysticism and Man", according to Shaykh Farid ad-dinAttor, Sheikh Abu al-Hasan Haraqani said: "I wish I had died for all people, then there would be no death for the people. If they did not do it on the Day of Judgment they would have no answer. If only they would punish me for all the people, then they would not be taken to hell [1,13].

Sufis should be in the position of a real person. Loving people, serving them, and not forgetting the existence and unity of God is the Sufi doctrine.

The doctrine of mysticism is fueled by a patriotic spirit, and opposes interpersonal disputes and peace, and advises people to live in peace and harmony, condemns wars and uprisings, and interprets the idea of loving all mankind. Through his programs, he adapted the teachings of mysticism to Islamic law and considered it his duty.

Regarding mysticism, medieval historian Ibn Khaldun acknowledged in his book Muqaddima: "This knowledge is one of the Shari'ah sciences that emerged in Islamic society. Its essence is that the path of the people of mysticism was the path of truth and guidance in the eyes of the Companions of the Companions and the Tabi'een. The basis of mysticism is to turn away from the beauty and splendor of the world, to turn away from the pleasures of the transient world, to turn to God, and to concentrate on worship [11, 328-333]. "As the love of the world increased among Muslims since the II century Hijri, the category of worship became known as Sufi and Mutawawi.

They did not wear beautiful dresses, but did not wear sufs and acted against the world. Ibn Khaldun also writes about this: "The Sufis gained zuhd, eloquence, worship and obedience, and they had their own

excitement and other. The reason and wisdom of this is this: The distinguishing feature of a human being from other animals is its intelligence. There are two types of perception: the first is knowledge and enlightenment, which consists of nearness, conjecture, doubt and panic. The second is perception of things that are with him, such as pleasure, sadness, constipation, constipation, pleasure, anger, thanksgiving, and patience.

These are different qualities of faith that affect one another. There is sadness and joy in understanding what is sad and joyful. So is the case with a murid in his mujauha and in his worship. It is necessary for a murid to make a case of every mujadah [11, 328-333]”.

It should be noted that the spread of Sufism and Sufism in Egypt during the Mamluk period had a significant impact on social life.

He has had a profound influence on all aspects of the spiritual life of Muslims, such as philosophy, poetry, morality and politics. Sufism gained great power over the masses and skillfully directed its efforts against the Crusaders and the Mongols.

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