

Sufism in Central Asia: Akhmet Khazini and its Doctrine

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ABSTRACT Sheik Sufi Akhmet Khazini's works are of great value in defining the relationship between sufis and great sufis spread in Central Asia. His manuscripts that were kept in Turkey and France have been the main data of the paper. Akhmet Khazini's life was discussed, his political and religious principles were defined through the above mentioned sources. The author of the paper verifies that Akhmet Khazini has been a sheik of two big religions. The author also informs us about his political and religious situation during that period. The activeness of sufi in his religion as well as political pursuit in Buhara caused Akhmet Khazini to relocate to Osman country from there. However, Sheikh showed that he preferred collaboration to competitiveness in his principles. On the basis of a comprehensive analysis of Shaykh's activities, his religious and political parties was revealed. Therefore, Ahmad Khazini should be seen as a spiritual person as well as a politician.

INTRODUCTION

Yasaviyya tarikat which was founded by Turkic Sufism became a spiritual support for nomads. Nakshbandiya tarikat spread among the Central Asian settled people. In XVI century, the relationship between these two tarikats became complicated.

Religious scholars were interested in this topic. Research devoted to Sufi's history started after the collapse of the Soviet Union. The first research works were connected with Khoja Akhmet Yasavi who was the founder of Turkic Sufism. Among researchers, Babazhanov et al. (2007) criticized Muslim religious representatives in Central Asia for their works in the XX century. Babazhdanov and Muhamadinov (2008) wrote about the rituals in Sufism, especially the findings in Ahmed Khazini's work. In addition, we should note the contributions of Muminov et al. (2008). However, Akhmed Khazini's works, which formed the basis of research for Turkic Sufism in Central Asia are yet to be studied.

Accepting Islam as the religion of Central Asian people was one of the most complicated problems. The process of accepting Islam lasted very long and it was enriched by local spiritual beliefs. De Weese and Aktas reviewed it in their researches (2014).

Turkish scholar of XX century, Koprulu was the first person who used Akhmet Khazini's works (1991). Further research studies were carried out at the end of XX century.

In the late 90's to early 2000 in Uzbekistan, scientist Hasan entered into a scientific revolu-

tion manuscript of Ahmed Khazini - «Manba-fi st Abhar Riyaz-yl Abrar» (2001). Professor Tulum worked on the above mentioned manuscript of Sheikh Ahmed Khazini and his published book in Turkey (2009). Also scientist Kunt worked on the manuscript of Ahmed Khazini - «Divan» - which was kept in Turkey, and entered into a scientific revolution (2001).

In Kazakhstan, Ahmed Khazini remained a long unexplored topic. Only in 2010 the author of this paper Kushenova, on the basis of primary sources, researched the life and work of Sheikh Ahmad Khazini. And introduced scientific revolution from three works of Ahmed Khazini.

Kushenova in her paper (2014) gives a brief overview of the life and scientific activities of the sheikh, and the others «The family's ancestry of sheik Ahmed Khazini» (Kushenova 2014) proves that Sheikh Ahmed referred to the descendants of the Arab clan Quraishi.

Also, in the paper «Cami' al-murshidin: source study analysis» (Kushenova 2015), the author considered one of the manuscripts of Sheikh Ahmad Khazini «Cami' al-murshidin», which was kept in Berlin library among the collection of manuscripts in Germany, given analysis of source of the above mentioned work.

METHODOLOGY

The researchers used fact based, historical comparative discussion methods in the present paper. The researchers researched Akhmet Khazini's works in Central Library of Istanbul Uni-

versity, Suleymaniye Library in Turkey, and manuscript fund of French National Library in Paris. Even though Akhmet Khazini's manuscripts have been on religious sufi's works, the researchers evaluated and discussed them from historical point of view.

OBSERVATIONS AND DISCUSSION

The Role of Kubraviyya Tarikat in Akhmet's Life

Akhmet Khazani's work was researched for the first time in XX century in Turkey. Okuyun'u published «*Cevâhiru'l-Ebrâr Min Emvac-i Bihâr*» in Turkish language and expressed his idea about Akhmet Khazini's family as Yasaviyya followers (1995). Babadzhanov and Muhammadaminov shared Okuyun'u's opinion about Yasaviyya research (2008). However, the information given in Akhmet Khazini's work opposes all the above mentioned opinions. He said: «My father spent his life on the way of Kubraviyya tarikat's great people and reading *virids* opening their heart to great people. In order to be murid Sheik Huseyn Khoresmi Mosque he read about this tarikat in books (1425).

Khazini told: «I didn't have any idea about other tarikats, especially Yasaviyya» (1425). Here we should take into consideration that Akhmet's father was an intelligent man. He explained to Akhmet about Sufism through Kubraviyya tarikat. He grew up in Kubraviyya tarikat study. Moreover, Akhmet was eager to be accepted in Kubraviyya tarikat since his childhood. Thus he was interested in reading books about Kubraviyya and he achieved a level of discussion with his father (Khazini 3893). As time passed Yasaviyya Sheik Said Mansur came to Hisar and Akhmet's father and brother to participate in *dhikr* (also *zikr*, *zeker*, and variants; meaning remembrance). Akhmed heard about Yasaviyya there for the first time (Khazini 1425).

The Role of Yasaviyya Tarikat in Akhmet's Life

Looking at the role of Yasaviyya tarikat in the life of Khazini, Khazini became interested in it when he was, even though he grew up in the family of Kubraviyya followers (Tulum). He began to study sufi sheiks cemetaries. Akhmed's activity lasted until he met Yasaviyya sheik Said Mansur al-Balhi summa al-Hisari al-Buhari. Ahmed was called Said Mansur.

The researchers have mentioned Khazini's participation in Yasaviyya *dhikr* after he heard about sheik Said Mansur from his father and brother (Khazini 1425). Akhmet got a big impression from Said Mansur's *dhikr*. He joined sheik's service from that time. Thus, Akhmet Khazini's life changed because of Yasaviyya sheik Said Mansur's influence. Akhmet followed Yasaviyya tarikat's principles and depended on it without any books, acquaintances or arguments (Khazini 1425). However, he broke up his relationship with his family (Hasan 2001).

At that time Hisar's leader Abu-l-Muzafar Hisari Muhammed Sultan Kulga –han ibn Hamza was a sultan. He was also murid for sheik Said Mansur. Despite engaging with Kubraviyya, Nakshbandiyya actively in Hisar Said Mansur asked Hisar's people to have sheik (Khazini 1425). Said Mansur was so intelligent, that by his propagation majority of people of Hisar joined Yasaviyya tarikat.

Khazini wrote about his teacher Said Mansur: «Thanks to Yasaviyya laws and Nakshbandiyya traditions. During Taifuriyya rule, many murids and followers were in trouble and improved» (Khazini 1425). This information tells us that sheik tried to keep equality between Yasaviyya, Nakshbaniyya, Ishkiyya and Taifuriyya. Sheik Said Mansur was subjected to contradictions of «rafizi» and «haridzhi» groups (Hasan 2001).

At the end of his life Said Mansur went on a journey to Hajj. His journey reached Anatolia through Horasan, Azerbaidzhan, Irak. When sheik was asked in Anatolia about how and who to learn, Yasaviyya tarikat Said Mansur told them that in seven years halifa from Maverannah will come (Tulum 2009). Sheik Said Mansur meant halifa Ahmed Hazini and he left his position to him.

Sheik's works were devoted to his silsila. In Akhmet Khazini's work «*Cevâhiru'l-Ebrâr Min Emvac-i Bihâr*» he wrote about his silsila in Yasaviyya tarikat: «Zengi Ata – Sadr Ata – Camal Shashi (lived in Horesm) – Hasan sheik - 'Ali Khoja – Khoja 'Ali; He has two khalifas – Sheik Pahlivan, Sheik Mavdud. Sheik Mavdud's khalifa – Khadym Sheik – Sheik Camal ad-din – Sheik Suleyman Gaznavi – Sheik Hudaidad – Molla Vali Kuh-I Zari – Kasym Sheik Sheik Hudaidad's khalifa – Sheik Metin – Sheik Emin – Sheik Said Mansur – Akhmet Khazini (Koprulu 1991).

In his work «*Menba'u'l-Ebhar Fi Riyazi'l-Ebrar*» this silsila was given in detail: «Akhmet Khazini – Said Mansur-I Balhi – Sheik Suleyman Gaznavi – Sheik Camal ad-din Kashgari – Sheik Khadym Turkistani – Sheik Mavdud Ikani– Khoja 'Ali Sheik – 'Ali Khoja Sheik – Hasan Àtà – Alamin ('Ali Emin) Baba – Sheik Camal ad-din Shashi – Sadr Ata – Zengi Baba – Khakim Ata – Khoja Ahmet Yasavi – Yusup Hamadani – Sheik Abu-l-'Ala' al-Farmadi – Sheik Abu-l Khasym al-Gurgani – Sheik Abu-l-Hasan àl-Harakani – Sultan àl-'Arifin – Imam Ca'far Sadyk – Sheikh Abu-l Kasym Nabir – Salman al-Farsi – Abu Bakir Syddyk – Haziret Muhammed» (Tulum 2009).

Said Mansur named Akhmet Khazini his khalifa in his development and permitted him to form his sheik board.

The Role of Nakshbandiyya Tarikat in Akhmet's Life

If the researchers consider the role of Nakshbandiyya tarikat in Akhmet Khazini's life, sheik Akhmet Khazini gives information that his sheik Nakshbandiyya was Mullah Emin's murid (Tulum 2009). Sheik Nakshbandiyya met Mullah Emin when he was in Bukhara. Akhmet Khazini informs us that while he was in Bukhara he taught teachings to followers of two tarikats (Yasaviyya, Nakshbandiyya).

Special mention should go to the important information that Akhmet Khazini was a murshid for two tarikats. For example, Yasaviyya's well-known authority Sufi Danyshmand left information he had heard from Akhmet Yasavi " ... if murid depends on one sheik he can not be dependent from other sheik. If the sheik is not a murshid and cannot make the murid achieve the goal, the murid can serve another sheik and can achieve his goal with the help of that murshid. But he should ask for empowering of sheik" (Tosun 1998).

Because Akhmet Khazini was a murshid of two tarikats, his silsila in Nakshbandiyya's direction is given in this way: "Haziret Muhammed – Abu Bakir Syddyk – Salman al-Farsi – Sheik Abu-l Kasym – Imam Ca'far Sadyk – Sultan al-'Arifin – Sheik Abu-l Hasan al-Harakani – Sheik Abu-l 'Ala' àl-Farmadi – Yusup Hamadani – 'Abdulhalyk Gijduvani – 'Arif Revgari – Mahmut Anjir Fagnavi – Khoja 'Ali àr-Ramitani – Khoja Iuhammed Babai as-Simasi – Khoja Said Amir Kulal – Sheik Baha' àd-din Nakshband – Khoja

'Àla' ad-din Attar – Mavlana Yakup Chahri – Khoja 'Ubaidullah Ahrar – Muhammed Kazi Samarkandi – Akhmet Kasani Mahdum À'zam – Muhammed Islam Cuibari – Haziret Khoja Sa'd – Khoja Kalan – Sheik Molla Emin – Akhmet Khazini".

If the researchers tell about Akhmet Khazini's religious-political principles, sheik of two Turks Sufi in Central Asia, Akhmet Khazini for the first time made a hadj in 1564-1565. He went to Medina with his murids and family. Akhmet Khazini deeply mourned the death of his teacher Said Mansur and visited Sham, Mysyr, Israel, Mecca, Medina, on their way back he visited Anatolia (Khazini 1425; Kazini 1989).

Akhmet Khazini lived during the reign of Sultan II Selim and went to Mecca for the second time with his help and stayed there. According to investigations Sultan II Selim was among sheik's murids (Babadzhanov and Muhammadaminov 2008). After this trip sheik came to Maverannahr only once. When sheik returned home he had to leave his native country because of insurrection in Bukhara.

In XV-XVI centuries, Sufi tarikats' history in Osman state spent "*flourishing time*". Representatives of Mavlaviyya, Zainiyya, Nakshbandiyya, Khalvatiyya, Safaviyya, Bairamiyya, Kadiriyya, Bektashiyya and other tarikats' representatives met in Anatolia (Bardakci 2002). There were Yasaviyya sheiks in Diyarbakyr, Khidjaz, Istanbul as well (Koprulu 1991). Science and education was of special and greatest importance in Anatolia. That's why sheik Akhmet Khazini moved to Osman state.

Akhmet Khazini in his work informs about Osman state during the reign of two governors Sultan II Selim and Sultan III Murat. Sultan III Murat, the heir to the throne and who came instead of first governor had reigned in Osman state during 1574-1595.

In his work sheik gives information that he got wages from Osman Sultan. This information proves that sheik in his late years lived in Asia Minor and considered as one of the philosophers of Palace sultan. Also he wrote that he had conversed with the representatives of Nakshbandiyya tarikat in Anatolia.

If the researchers consider the strong influence of Nakshbandiyya representatives on political reign of Maverannahr in XVI century, it arouse suspicion that sheiks of Yasaviyya were concerned with *irshad* (*instruction, mainte-*

nance of the true path, the management) actively in Akhmet Khazini's birthplace-Hisar (Kushenova 2014). As Akhmet Khazini chose Sufi's way of life he was unaware of the most important tarikat Yasaviyya in Central Asia and there was no information in his family about Yasaviyya, this proves that Akhmet Khazini was a Sufi.

There is further point to be made there if Akhmet Khazini's father followed Kubraviyya's way of life, then his father and brother hadn't participated in *dhikr* of the Sheik of Yasaviyya Said Mansur. In the works of Akhmet Khazini, it is identified that they participated in *dhikr* of Yasaviyya, they stayed in the way of Kubraviyya. So these facts show that at the end of XVI century the Sufi became more complicated in Central Asia, and *irshad* between tarikats, also sharing of experience process functioned actively.

According to given materials Akhmet didn't have relations with his father any more. It is because his father was against his ideas about Yasaviyya. His father strongly disagreed that Akhmet entered Yasaviyya tarikat, this fact led to the opinion that Akhmet stopped all his relationship with his relatives (Kushenova 2014).

If Sufi Danyshmand's information is believable, after Akhmet Khazini became Yasaviyya Khalifa, it is difficult to say that he served Sheik Nakshbandiyya and his murid. And this distinctive feature that meets in Akhmet Khazini's teacher Said Mansur's and Akhmet Khazini's experience shows that religious questions were getting politically important in Central Asia (Kushenova 2015). If we take into account Bukhara, Hisar and generally Maverannahr areas were the inhabitation not only for Kubraviyya also for great figures of Nakshbandiyya, it is easy to notice Nakshbandiyyas's influence on these areas.

Considering Akhmet Khazini's religious-political principles it is worth saying about his methods of teaching. Firstly, he tried to explain religious situation of his time through methods used in building Sheik. Secondly, even he called himself as Sheik of Yasaviyya, he taught Turk tarikats' murids on the rules of intertarikats. It is clear that Akhmet Khazini followed the way of his teacher Said Mansur. So Akhmet Khazini proves religious-political principles in his experience that support cooperation and interaction.

The researchers can consider Akhmet Khazini could clearly identify that one of the ways of preventing controversies between sheik's tarikats was in the process of sharing experiences.

CONCLUSION

In XVI century, the number of sheiks increased in Central Asia who took *irshads* from different tarikats. Especially we can see the increasing number of tarikat representatives who were additional murids of Naksbandiyya. But it is very difficult to give definite facts and information about this process's appearance and principles. Although this process shows that Sufi in Central Asia had more adoptable, flexible feature than in previous years, and also it shows strong effect of religion on policy.

RECOMMENDATIONS

In Akhmet Khazini's life and in his political-religious improvement, the role of Kubraviyya, Naksbandiyya, Yasaviyya tarikats was of great importance. Even when he was the Sheik of Yasaviyya, he made an effort to balance the situation between other tarikats and teach murids according to the political situation of that time. Sheik could prove that he was a person who approved cooperation and interaction rather than competitiveness and controversies between Turk tarikats.

The study of the manuscripts of Sheikh Ahmed Khazini gives us a first overview of the Sufi brotherhoods in Central Asia. Secondly in history, spiritual culture of the country is one of the important places occupied by the person. Khoja Ahmad Yasavi developed their doctrine. The doctrine of brotherhood Yasaviya and its traditions were key to the morality and spirituality in Central Asia. Ahmad Khazini left written heritage of Khoja Ahmad Yasavi. Yasaviya and Sufi brotherhoods, which play an important role in the further development of the world yasavieveniyya. These sources are still poorly studied and less attracted to the study of history and cultural history of Central Asia.

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