Khorasan's great doctrine in Timurid period

AZAM KALANTAR, MOHAMMAD KARIM YOUSEFJAMALI, HOSSEIN MIR JAFARI

PhD student, Department of History, Faculty of Humanities, Najaf Abad Branch, Islamic Azad University, Najaf Abad, IRAN, Address, Iran
Associate Professor, Department of History, Faculty of Humanities, Najaf Abad Branch, Islamic Azad University, Najaf Abad, IRAN, Address, Iran,
Professor, Department of History, Faculty of Humanities, Najaf Abad Branch, Islamic Azad University, Najaf Abad, IRAN, Address, Iran

Abstract. Timurid period is one of the most turbulent and important periods in the history of Iran. Mysticism market was warm during this period due to the political and social turmoil and different doctrines had found followers and had different influence on social and political events. Great Khorasan that has long been the major focus of Sufism in Iran, in this period it was considered activity of different principle owners such as Sheykhiye, Movlavie, Mashashiyan, Hurufieh, Naqshbandiyya, Nurbakhshiye and nematollahiye. Among these were more influential Hurufieh and Naqshbandiyya in Khorasan. This series is supported some from Sunni and some from Shieie. Hurufieh follows social justice and struggle with the Timurid rulers. Government severely dealt with them. Naqshbandi doctrine was the reaction of Sunni Sufis against increase activities of Shiie Sufi doctrine. Elders of this doctrine were respected by Timurid in Khorasan. This article tries to investigate the major sects of Khorasan mysticism such as Nematollahiyein, Hurufieh and Naqshbandiyya in Timurid period.

Keywords: Khorasan, Mysticism, Hurufieh, Nematollahiye, Naqshbandiyya

1 Introduction

Attention of Teimur and Timurid was effective to Sufi elders and respect to them and stating belief to companions of monasteries in rare extension and popularity of Sufi thought. Also, the hardness of the world and wars and attacks cause to the attention of people to Sufis and monasteries and was pushed them into the spiritual and leaving the world. This is a major feature in the social history of Iran in Mongol period. Khorasan society that was face with repeated attacks, poverty and corruption of the ruling system and corrupt criminals overcome and...It had no refuge except God's kingdom. Therefore in the ninth century, mysticism was developed in various fields, such as literature and requires studying the causes of the boom and features of Khorasan doctrine in this era. Different doctrines acted in Khorasan such as Sheykhiye, Movlavie, Mashashiye, Hurufieh, Naqshbandiyya, and Nurbakhshiye. Among this, Hurufieh and Naqshbandiyya were more tangible in Khorasan. This paper tries to investigate the effects and features of major different of such Nematollah, Hurufieh and Naqshbandiyya in Khorasan.

2 Khorasa's great doctrines in Timurid period

Timurid period is one of the most turbulent and important periods in the history of Iran. Intellectual, religious and social movements were opposite with Timurid through the mysticism dealt with Timurid. Movements such as Mashashiye, Hurufieh, Sarbedaran, and Nurbakhshiye are in this group. These groups acted through Shieie trends. "At that time the Islamic community was full of despair mood and disability and inability. People of century, 8 and 9 were happy that the power of destiny is the leader of accidents." (Shibi, 1995:272). Sufi sects sometimes trying to get close to the centers of
power, this attitude existed about all the Sufi sects with varying degrees of strength and weakness and even one of sects move to gain political power and founded the Safavid dynasty. (Mojtabavi, 2010: 141) In these movements is seen mysterious works, strange, bizarre, unlikely, dream and prediction with the help of Koran, interpretation, the interpretation of dreams, apocalyptic, science of numbers, letters, astronomy, Sufi mystical and magic, people also believe them (Sadri, 2010: 222) In nine and eighth-century, doctrine master achieve a place among the people that mysticism was recognized as one of the important elements of political and religious and cultural and social that exist a large part of literary history, religious, national, social and political of Iranians in it. "In 8, 9, and 10 century, conven culture was so popular that its ideas were universal and many scientists, scholars, poets, writers and prince and ministers entered to it. So that the difference in the doctrine was due to the political and social status and function. For example, in the ninth century in Timurid period, Naqshbandiyya doctrine were considered as agree and support of Timurid, Hurufieh and Nurbakhshiye sultan and against of Timurid. In other words, doctrines got the social, political and sharia flavor. In this period, one of the characteristics of the doctrine has been near the doctrine to the sharia and reduction of the difference between Sufis and dogmatists.

Nematollahiye: Sufis prestigious sects, this period should named Nematollahiye sects that its founder is Seyed Nuradyn Nematollah Ben Abdullah that known as Vali. (Dehkhoda, 1998: 22606/7) Nematollah was born in 730 or 731 AD (Vali, 1968: 2) while he lived and accepted in Samargh and Herat and Balkh. Timor that its policy was contribute to the Alawiyan, first, supported Nematollah Alani, But after a while was concerned about his personality and anxiety dominates on him, especially the Nematollah was able to attract the attention of many mongols, and in this regard, the reaction of Timor was that said to him to sent message send "Makhdoom Zadeh! In a city two kings cannot be, me or you" (Vaezi Balkhi, 1982:281). The message caused to moving Seyed to Herat. (Mir-Hosseini, 85) After a while he stayed in Kerman and built masonry and house and garden and a bathroom in Mahan. Kings and princes of the time, such as Shahrokh, reverence and honor to him (Samarghandi 1959, 253-251; Safa, 1994, 229/4) His reputation and credibility passed from the Iranian border as tramples was built with commands of Sultan Ahmad Bahmani that was finished in 840 AH and in the era of second Shah Abbas, a building was added to it. (Mir Jafari, 2007: 179)

His feature was that it prohibited its followers from unemployment and retreat. This led to the followers of the school of monotheism be social men and perhaps the chance to take them to the community as a result of social affairs and employment, which prepared the ground for the Safaviye movement. Prior to this, the issue of poverty and mendacity, coupled with the isolation and pacification and lazy, but taught his followers that the highest austerity and the best ethical treatment of is heartfelt service to the community. As a result, people who think they abuse people and put mysticism as a means sit on their own place, and also the Bang and cannabis abuse issue that was common among the dervishes then, was despised and criticized by Nematollah. Another his performance was, push the Sufi society to observe the customs of sharia at that time. As he was in the mosque and often was Imams Maghtada of community and his insist on this subject was gradually since then Islamic mysticism had taken Indian and European colors and acted to Islamic Sharia among the Sufis were not considered high. It is a remarkable action that was acted by his and so Sofia Since then adhered to Sharia commands that must seek real versed in law between them. Nematollah prohibited his followers from wearing mendacity clothing and forced all the people dressed in their era.
This is to advise his followers, mendacity and mysticism aren't related to battle ax and long hair and hanging mustaches, does not fulfill the criterion of sincerity and mysticism is spiritual and esoteric issue that should not be associated with the appearance and hypocrisy. Happiness and joy of Nematollahi doctrine increased on pacification and shock and grief of his. The major action of his was that he did not regard mysticism as something exclusive, unlike the elders of his time, saw everyone the demanding of his unite school, he learned to them love alphabet and conduct with all nations, and dynasty of that time and in any place appropriately treated and socialize with elders and scientists (Vali, 1966: 12-10 -8) Doctrine of Nematollahi became popular in Iran and also south of India and “Dakan” region that had a close relationship with Iran. Nematollah is mystics that were fully accepted in his life, he was called "Vali" and "King" which means "King of mystics" after he, too, all the Sheiks of Amir dynasty, was named king. Nematollah is one of those elders who made popular the Ebn Arabi mysticism doctrine that was distinct from the Iranian mysticism and originated from west mysticism and associated it with Shieie beliefs. Dervish hat of followers of this sect was simple hat at first, but later evolved crown of five leaves and then left to the crown of twelve. (Shushtarî, 1986: 263).

3 Naqshbandiyya

In Timurid period, there was a difference of opinion and taste among the Sufis and mystics. The most important and influential Sufi sect in this period, especially in Khorasan and Mavaraonnahr was Naqshbandiyya dynasty which wee moderate in doctrine and were hard-zealous in Sunni religion and sharia. (Mir Jafari, 2007: 196)

Combining Shiie and mysticism in Timurid era and multiplicity of Alawi Sufis, followed some reactions among Sunni Sufis who feared by the elimination of tradition and Sharia, lose mysticism era. In this situation, Naghshbandi doctrine appeared as a Sunni reform movement. (Cambridge History of Iran, 1999, 143/6)

The founder of this dynasty is Bahaeddin Mohammad Bokhari Naghshband, of Bokhara people (Khand Mir, 1945: 64) in the appellation of the name say: "Naghshband" a village of Bokhara is located in a far village and some have said because profession of Sheikh Father was in metal, was known to Naghsband. (Petroshfeski,1984: 360). Nearly three centuries before him, the cornerstone of the sect was built and its basic foundation was stable gradually by three great elders of mysticism. The three included Abu Ali Fazl ibn Muhammad Faramdi from fifth century mystics and Khaje Abu Ya'ghub Yusof Hamadani, famous mystics of the fifth and sixth century and Khaje Abdul Khaligh Ghajdovany from great elders of fifth and sixth centuries and he is the great founder of Khajegan dynasty, which later became known Naqshbandiyya. "(Mir Jafari, 2008: 178) Naghshband was a pious man and promotes poverty and simplicity and a pantheist, a pantheistic love to all creatures and lived in the extreme simplicity. The followers of Sheikh Bahaeddin in initial thoughts were mystical and ascetic life. But later in this dynasty, they inclined to corruption and began to decline and came to the opposite pole, ie, to praise the wealth and property of their life and with religious fanaticism came to war with opponents and Jihad against the infidels. (Petroshfeski, 1984: 266) In fact, Naqshbandiyya follows the idea of Sheikh Mahyaddin Ibn Arabi and his followers like Sheikh Fakhroddin Araghi and Sadroddin Ghonavi and Abdurrahman Jami is one of the leaders of this dynasty that reached to the polarity and the province. (Kiyany¬Nezhad, 1887: 246) Naqshbandiyya built his taught from the beginning on eight known words: "1. alert of tail, 2. opinion on the steps, 3. trip home, 4. privacy in
Forum, 5. mention, 6 back, 7. Conservation, 8, notes . "" following of the school should observe three place: first: place of numbers consideration _Second: place of time consideration_ Third: place of heart consideration. "(Jami,1957: 140) Naqshbandiyya was a Khorasanian and Iranian doctrine and its elders were all Iranian and they were rings of connection of Iran and Turan and their elders has had great popularity. Because Mavaraonnahr was their source they were protected by Teimur and Timurid. (Sadri, 2010: 236) Naghshbandiyan had also widely cooperation with Timurid. Having a conciliatory role in the social and political conflicts and pilgrimage to the tombs of saints of God was their properties. With regard to Naqshbandiyya could have a sense of responsibility on political and social issues while sympathizing with and adherence to sharia, because the monarchy is known near to prophecy order so, close to the kingdom is necessary to strengthen the faith and help to Muslims to clear oppression from Muslims and are not happened unlawful task. khaje Ahrar thinks, it is the duty of Sufi, the prevention of oppression and advice to kings. (Sadri, 2010: 236 -237) Being alone of Naqshbandiyya in space of Khorasan mysticism caused to design coordination and align teaching with court and people of state in Naqshbandiyya doctrine despite their leaders. They said stories and anecdotes for adherents and followers to prove these teachings. (Mayl Heravi, 1998: 26) the political teachings in Naqshbandiyya doctrine cause to influence the heads of doctrine extraordinary such as Jami who was the court of Timurid and change Naghshbandi doctrine to an abbatial group with the political backing in ninth century. Therefore, in Timurid era more monasteries were dependent on a court and court interfere severly in choosing the elder of monastery and affairs related to monastery. (Mayle Heravi, 1998: 26). Influential of Naqshbandiyya was partly that has written: Shahrokh hand in pedals till Khaje Hassan Attar sit on horse and walked in his pedal(Khand Mir, 1883: 4/95) The average urban population include artisans and merchants, then villagers were attracted to this sect and in next cycle of privileged class of society, nobles and rulers also joined. Bahaeddin himself and his dynasty had the profession of Naghshbandi and other elders of Naqshbandiyya were considered a member of them and their supporters were more artisans and merchants people, later elders of the sect had the ambition and wealth and have accumulated wealth as Khaje Abidellah Ehrar was impoverished at the beginning of dervish the n he gained a great wealth that sometimes some of his followers were fault to him although, Jami one of its most famous elders, was the owner of the wealth. (Parsaye Bokharaiy, 1975:13, 14) In a century that this sect was common in Iran, its followers in the East of Iran also remained somewhat limited. In the provinces of Shiie because of a having Sunni religion and apparent pessimism to Shiie wasn't accepted but were threatened and humiliated. (Jâmî, 1962: 97)

4 Hurufieh
Fazlollah Tabrizi, leader of Hurufis based on mast of the sources was born in Astarabad in 740 (Mashkour 2008: 153). His adolescence coincided with different political events that occurred in Khorasan and Astarābād, it means the conflicts of Togha Teimur Khan on the rulers of Khorasan with Vajiyaddin Masoud Sarbedari. (Petroshfoski,1972: 80 , 8) Fazlollah later lived in Esfahan through millinery. He was famous in piety and righteousness that named him "appropriate solvent". (Mashkour, 1989: 153; Encyclopaedia of Shiie, 1996: 243/6) Wrote about him in the beginning, he was the following of Gharamtiyan doctrine but after a while in imitation of the Ismailiyani brought out of Jamal account and Abjad numerical value ad four words for Persian (p,
ch, j, G ) also added to it and extracted their particular beliefs and called his followers and himself Horufi. (Anwar,1958: 48) Soon Fazlollah Horufi were excommunicated by scholars and he was arrested and detained with the order of Teimur and the ruler of Azerbaijan who was Miranshah and after a short time he was killed by command of Timur near Shirvan in Alnajagh castle and his body was fire and his followers were persecuted and tortured and many of them are brutally killed and those who survived, they fled to other countries and either hid. (Encyclopedia of Shiie,1987: 243) In books of Hurufieh called Miranshah , "Maranshah" or the Antichrist. (Mashkour,1989: 154) Teachings and beliefs of Fazl were mix of different opinions. Fazl was able to create a new integration with complete familiarity of him with the beliefs of the world, including the opinions of Christianity, Judaism and Islam (mainly Shiie) Islamic mysticism and followed a new regulation. Fazl was familiar with the letters science that was old, and this is helpful for your search results, and developed it in new regulations. "Perhaps the first thing that led Fazl to this action, the numerical value of the letter" Z "in his own name that was equal to the number of 800 and could be in the year 800 AD and made to reality his claim based on that it is re-Islam is in the ninth century. Second that the word "Fazlollah" means grace that has been repeated many times in the Qur'an. "(Azhand, 1990: 56-55) Hurufis believed that the circulation of universe is based on three foundations: Prophecy, Spiritual and Divine. Prophecy started with Adam prophet and ended with Muhammad prophet and seems to peak. Spiritual started with Imam Ali and Imam and ended with Hassan Askari. Divin started with the advent of Fazl that is Mahdi in his idea. Bounty is the last appearance... of course the idea of Fazl was not his made. Years before him, Hassan II Nezari called Hassan Ali Zekratoleslam from Ismaili leaders had such idea. Fazl was strongly influenced by the Shiie with recognition of spiritual especially from Imam Ali (AS) to eleventh Imam. Lack of acceptance of grace by Imamiye Shiie followed offensive of Hurufieh to Imamiye Shiie. However, grace dependence to Imamiye Shiie and for example, it is mentioned in eternal explaining of writing in 819 AD the name of the twelve Imams. (Azhand, 1990: 58 _57) Fazl in his teachings mixed Alawi Arabi Islamic properties with Iranian interpretation spirit and appeared in veteran of Mehdi Alawi to liberate his people from the yoke of domination of the Mongol and Tatar. Some have said that the addition of four letters to twenty-eight letters of Arabi and reaching it to thirty-two letters of persian by Fazl and replace the Persian language rather than Arabic and in writing of Javdan Nameh in Astarabadi dialect and Iranian intelligence and national also had great influence and Fazl wanted to put the Iranian government rather than Arabic ownership and say that the era of Arabic ended and the time of Ajamiyat has been started. One side of Teimur and Timurid contrast with Hurufieh was latent at this point. Some has known the movement of Hurufieh as a link in the chain of revolution that Iranian era has operated from the way of restore to Shiie element against Arabic Sunni. Hurufis in their political view, trend to powerful seem permissible and thus tried to absorb them to their thoughts and influence on the government, but were not successful. Propaganda took among the urban classes and the lower classes of society such as urban classes and tradesmen. In the year 830 AH in Herat, Shahrokh were assassinated by Ahmad Lor the adherence of Hurufieh. (Asfazari, 1959: 84/2, Hafez Abru, 1993: 918/2-915 and Fasihi, 1960: 261) as a result of this event some punished and exiled and arrested. (Ghomi, 1987: 27; Asfazari, 1959: 2/86 Shushtari, 1986: 47-44/2) Goals of most political-religious uprisings 8th and 9th centuries AD was social justice that Hurufieh seeks to its
realization. Fazlollah created a movement named Hurufieh that was effective in the society of that day in thought of People, a sign of its impact has been the reaction of the authorities that spent force in dealing with him, because additional to strange and unlikely thoughts he has wanted to fight aliens as Mongol, Torkan and demanded of justice and human freedom from the invaders. It Was for taking action against the Timurid but their rival was too strong and could not do anything. Hurufieh movement was a mix of mysticism and Shiie with relying on justice and xenophobia and liberating human beings and protecting human greatness. He created a new combine from teachings of the beliefs of his time, including thoughts of Judaism and Islam, especially Shiie and Islamic mysticism and created new foundations. By expelling of followers and elders of principals from Khorasan to the West of Iran, provided the context of the formation of the Safaviye movement and formation of Safaviye government in west of Iran.

**Conclusion**

Teimur attention to the elders of Sofia made the ninth-century as one of the appropriate courses for spread of mysticism and Sofia in Khorasan society. The mysticism had taken somewhat the religious aspect and past differences were seen less between Sofia and theologians, so distinguishing the companions of Sharia from the companions of doctrine is difficult. Of course, some doctrines were attacked by the Sharia companions. It can be search the reason of spreading the mysticism in addition to considering Timurid kings, social and economic situation that was created after the Mongol invasion in Khorasan and Iran and its effect spread disappointment worlds aversion and spread out the work of monasteries and Sufis. These effects are evident in the literature of this period. Many of its strands master are the creator of literary works. These processes were the sequence of developments that had been began in seventh and eighth centuries AD. In the meantime leader of sect as Nematollahiye additional to his certain ideas of mystical from social and practically view tried to wipe the common mood and dervish such as unemployment and aquaculture. .. from the face of mysticism and spread simple life and serve to people and social action practically among Sufis. A group like Hurufieh tried to save the crisis-ridden society of Khorasan from Mongol rulers oppress and Tatar and establish social justice. Thought of this group had found fans among traders and merchants of Khorasan cities especially Harat. Naqshbandiyya had more public acceptance with Sunni trend. Integration of Shiie and mysticism in Timurid era created of reactions among Sunni Sufis and created Naghshbandi doctrine as a Sunni reform movement in opposition to Sufism of Alawi religion. Shahrrkh respected more for the elders of the sect. Timurid government was alarmed from Sufism trend, dealt with it. Contact of Timurid with various sect of Sufi and policy of expel them from Khorasan to other parts of the places caused that followers of this sects moved to other areas, including the West and outside the borders of Iran and in the next century saw the rise of Safavi sect from West of Iran.

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