

SUFIS APPROACH TO ABDURAHMON JAMIY'S WORK "TAFSIRI MULLA JAMIY"

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ANNOTATION

The article analyzes the mystical views of Abdurahman Jami and the importance of lexicography in the commentary.

Abdurahman Jami, one of the great scholars of the 15th century, a famous poet and a prominent figure in the field of Naqshbandi, a prolific scholar in the fields of philosophy, linguistics, literature and art, also began to study tafsir in the last years of his life.

Abdurahman Jami's commentary on the Qur'an, from Surat al-Fatihah to the fortieth verse of Surat al-Baqara, is incomplete. The play focuses on the core meanings of words and mysticism.

Keywords: Mysticism, Naqshbandi, dictionary, sect, sheikh, unity, leech.

INTRODUCTION

The full name of the author, known as Mulla Jami, is Nuriddin Abdurahman ibn Nizamiddin Ahmad ibn Muhammad Jami. He was born on November 2314 (Sha'ban 817) in the village of Horjind, Jam, Khorasan. It was attributed to the city of Jam and was given the nickname Jami. Having received his primary education in the family, Jami began his studies there in 1420 after his father became a teacher at the Nizami Madrasa in Herat. Mulla Jami recites Talqis and Mutawwili in the style of Mawlana Junaidi. Ali al-Samarkandi (d. 860/1456), a disciple of Sayyid Ali al-Jurjani (d. 816/1413), and Shahobiddin Muhammad, a disciple of Taftazani (d. 792/1390) takes lessons. He then went to Samarkand, one of the scientific centers of the time, where he stayed for nine years. During this period, he studied mathematics at the Mirzo Ulugbek Madrasah with Qazizada Rumi from Bursa (d. 841/1437).

While living in Samarkand, he saw Sadididdin Kashgari (d. 860/1456), one of the sheikhs of Naqshbandi, in his dream. After Kashgari's death, one of his disciples pledged allegiance to Hajj Ubaydullah Ahror of Marv (d. 895/1490). Abdurahmon Jomiy umri davomida bir qancha sufiylardan dars olgani ma'lum. These include Hoja Muhammad Parso (d. 822/1420) and his sons Burhaniddin (d. 865/1465) and Mawlana Fakhriddin Laristani (d. 820/1418).

Jami (877) left Herat for Hajj in 1472 and after a long journey (18 Shaban, 878) returned to Herat in January 1474, where he taught Arabic language and literature, hadith and tafsir at the madrasah built by Sultan Hussein Bayqara in his name. gives lessons. The scientist died in Herat on November 9, 1492 after many years of scientific work (898).

Not only was Jami known in Mavorounnahr and Khorasan for spending part of his life, but he was also known for his scholarly potential in various parts of the Islamic world during his lifetime. He was revered by scholars and poets, emirs and sultans. Sultans from Usman, Fatih Sultan Mehmed and his son Boyazid II, Qaraqyunli Jahan Shah, Aqqyunli ruler Uzun Hasan and Yaqub biy, Timurid sultan Mirzo Abul Qasim Babur, Sultan Abu Said and Husayn Boyqaro kabishliklari state from the husayn bayqara The fact that the state is in power shows that the person has a high level of prestige.

An examination of Mullah Jami's biography reveals that he was given a number of descriptions. These qualities include intelligence, a unique memory, a keen mind, and a strong desire to learn.

Jami has inherited a number of invaluable works. Sources have several views on the number of these works. His closest student, Abdul Ghafoor Lazi (d. 912/1506), said that he had 48 books and pamphlets by Jami.

Mullah Jami's commentary; Abdurahman Jami wrote a short introduction to this work, which he wrote in the last years of his life. However, no specific name is mentioned in this preface for commentary. Since the author himself did not mention a specific name, the name "Tafsiri Mulla Jami" was preferred by the researchers who studied this work.

From the preface of the work, it can be seen that Jami began to interpret the Qur'an in its entirety. Unfortunately, the author was only able to convey this interpretation to 40 verses of Surat al-Baqara.

Abdurahman Jami's preface was written for two reasons. One was the desire to write a commentary that would reveal the subtleties of mysticism through language and maturity, and the other was to ask Sufis close to him to write a commentary, sometimes orally and sometimes in writing.

In line with this situation, which is pointed out in the introduction, it is clear that the method of tafsir emphasizes language and mysticism. Adolescence and nahu come to the fore in Jami's emphasis on language. The play also frequently addresses issues related to ethnological analysis and consumer science.

The commentary places so much emphasis on language analysis that in some verses the commentary ends with linguistic commentary without focusing on other aspects of the meaning of the verse.

The following points are made in connection with the method to which the commentary focuses: Jami's interpretation began with an analysis of the words that were found in the general verses and that he thought should be explained. The meaning of the word is analyzed in terms of terminology and origin. Not only that, but the author did not ignore the differences in reading. It should be noted that the author refers to the recitations on the basis of the Pioneer, and that most of the recitations mentioned in the commentary are short recitations. It is also surprising that he cited hadiths narrated by hadith scholars that the reason for this is nuzul, which is very weak and sometimes completely fabricated.

In Surat al-Fatihah, the method that helped language and mysticism to understand each other more broadly and in a broader sense is less frequently used in Surat al-Fatihah. In Surat al-Fatiha, the analysis of the signs is given together with the analysis of the dictionary.

The first five verses of Surat al-Baqara continue in the same way. Only at the end of the interpretation of these five verses did Jami move on to the interpretation of the next verse after generalizing the sign interpretation of the verses to the text in the style of commentary. In the following part of the commentary, in some places, several verses, and in some places, one verse, end with the interpretation of the sign as above.

Mullah Jami's commentary seems to be similar in style to Tafsiri Kashshof. Therefore, it can be said that Zamakhshari's "Pioneer" served as the basis for the method used by Abdurahman

Jami. And Zamakhshari tried to cover some aspects that he did not pay attention to. The commentary of Mullah Jami was also influenced by Anwar ut-Tanzili of Bayzawi (d. 685/1286), another valuable commentary of his time. In interpreting the letters of Muqatta at the beginning of Surat al-Baqara, he used the meanings found in Ibn Sina's ar-Risalat un-Naruziyya.

From the point of view of mysticism, the influence of Ibn Arabi and Sadridin Kanvi is obvious. Jami's quotations, along with his names and works, have given long quotations from these Sufis. Thus; the author's paratigma on mysticism is the concept of "Wahtad ul-Wujud" systematized by Ibn Arabi and Kanivi. Some of the points made in this regard are given in the commentary. It should be noted that Jami is not only influenced by Sufis, but also has a unique style.

Before addressing the issue of the reference made by Mullah Jami in many verses, it is necessary to pay attention to his thoughts and comments on the Qur'an. Theoretically, the science of time and place of a word is one of the most useful sources in understanding the meaning of the word in the verse. At the same time, he emphasized that lexical analysis should be a natural part of understanding the meaning of the words in a verse. It should be noted that this second method is more important than the other. Because the understanding of meaning depends primarily on the lexical origin of the word.

It is known that Ibn Arabi and Kanivi were influenced by this method of understanding the meanings of the Qur'an.

The commentary of Mulla Jami differs from the mystical commentaries by its unique method of explanation. For example, in the method of interpreting it, the issue of vocabulary and maturity is brought to the center, without going deep into the cause of the verses. When Mulla Jami learns to distinguish between tawil and tafsir, the term tawil for mystical commentaries and the term tafsir in lexical analysis become clear.

In his commentary, Mullah Jami also speaks briefly about the existence of mysticism. His views on existence say: "Then you know that there are careers that can't be guided, that can only be expressed. His first rank was the garden of light of the detailed scientific being, just as Allah had predestined us in the unseen of identity. And then, as in a matter of seconds, it leads to the light garden of the detailed, scientific being, and then to the light garden of the same exit garden, from the soul, then to the emotional, and finally to the creation of the physical body". Here we are talking about existence and the order in which it originates.

Such views indicate that Abdurahman Jami followed in the footsteps of Ibn Arabi in his ideas about the perfection of man. According to him, the universe and all beings in it were created for the perfection of God. Again, every being in the universe is a mirror that points to the existence and attributes of God as a manifestation of one of His names. The perfect man, unlike all other beings, has all the divine names. It is seen as the manifestation of God's name and the reflection of the mirror of existence. Thus, what Jami quoted as a hadith is, "O son of Adam! I created you for myself and the world for you". Mulla Jami's commentary mentions a number of issues related to travel, such as sayir ilallah, sayir fillah, fano, fano fillah, martabatul difference, martabatul-jam. In the Sufi path of mysticism, he uses the term sairisuluk, which combines the

meanings of both *kalmia*, instead of the terms *leech* or *sair*. The Sufi uses the words *as-sayri ilallah* and *as-sayri filallah* to guide Allah.

I – *as-Sayri ilallah*: Salik realizes that the universe is one and that there is no being other than Allah, which is only possible with *fan owa fano ul-feno*.

II – *as-Sayri fillah*: It is a journey that begins after recognizing the lord of the tax and has no end. In this journey, the tax realizes that the attributes, names, and wisdom of Allah are infinite.

The state of perdition and immortality achieved as a result of spiritual upbringing is that the tax is taken out of one's self and immersed in the divine manifestations, and that one is immortal by watching the divine manifestations. By interpreting verses 8-20 of Surat al-Baqara, which speak of hypocrites, he points out that people have fallen into this state because they have not been able to separate themselves from their selves, and that they have become ignorant of the truth.

Written copies of the work: In Turkish libraries alone, it is stated that “there are thirty copies of Mullah Jami’s commentary. Copies of the book are also kept in libraries in Russia, Iran and Uzbekistan. Not all of these copies are complete, and some are just Surat al-Fatiha. Abdurahman Jami begins his commentary by saying: “For a long time, I have been planning to write a book that interprets the word of God and contains the words and meanings of the verses, as well as the experiences of mature people who do not overlook everything, big or small. As I got older, my bones became brittle and my hair turned white. In the end, I decided to pursue this goal, albeit with some mistakes and shortcomings”. Although incomplete, this commentary has remained a valuable source for several Islamic scholars. If the question arises as to what would be the finished state of this work of Mulla Jami, it can be said that it would be a medium-sized commentary. Although incomplete, the work provides an overview of itself.

CONCLUSION

This work, written by Abdurahman Jami in the last years of his life, is interpreted from Surat al-Fatihah to the fortieth verse of Surat al-Baqara. Although there are many scholars’ views on it, its conformity to the idea expressed in the author’s preface is related to its vocabulary, maturity, and mystical aspects. He used Zamakhshari's style in his commentaries on the language (dictionary) and enriched it. As for the signs in mysticism and verses, he followed Ibn Arabshah and Kanivi. It is clear that Mulla Jami attached great importance to the word in explaining the meanings of the verses.

This does not mean that he was involved in the analysis of *nahu* and *puberty* in interpreting the meaning of the verses. On the contrary, he explains that it is the will of Allah to understand all the meanings of the verse. According to him, it is the will of Allah Almighty to reveal from the word all the meanings that are not contrary to the Shari'ah, reason and discovery.

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