

## Scientific and Philosophical Heritage of Abulkasim Qushayri

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**Abstract:** The article analyzes the scientific and philosophical heritage of the thinker Abulkasim Kushayri, who systematized the terms of the Sufi teaching. Also, the article reveals the classification of sources in the study of Qushayri's life, the period in which he lived, and his scientific and philosophical heritage.

**Keywords:** Renaissance, Sufism, Ash'arism, Shafi'ism, heritage, philosophy, thinking, mysticism, esoteric knowledge.

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### 1. INTRODUCTION

Studying the scientific and philosophical legacy of Abulqasim Qusayri, one of the great representatives of Sufism, who lived in the beginning of the XI century, during the most flourishing period of the Eastern Renaissance, helps to form a general idea about the history of Sufism and its development. Because of this, it is appropriate to distinguish the sources in Western and Eastern languages regarding Islamic thought, especially Sufism philosophy.

Due to the lack of specific research on the life and legacy of the thinker, it is necessary to use the works of Qushayri themselves and the comments, articles and information written on them for the historical-philosophical analysis.

### 2. MAIN PART

Therefore, it is important to study Qushayri's life, the period in which he lived, and his scientific-philosophical heritage by dividing the sources into three parts.

#### 1. Glossary:

Information and articles about Abul Qasim Qushayri are available mainly in special encyclopedias devoted to Islam, which provide very shallow information.

There is no separate article about Qushayri in the Russian religious dictionary ("Entsiklopediya po religii") under the editorship of M. Eliade. Russian researchers A. Ali-zadeh, A. D. Knish's Islamic encyclopedias, as well as French and English encyclopedias edited by S. Schmidke, A. R. Badavi, and N. Sims-Williams contain little information about Qushayri [1: 445]

Most of these sources have short articles on Abul Qasim Qushayri, and the list of his works includes the Qur'anic Commentaries "Subtle Reflections on the Qur'an" and "Risalai Qushayriyya". In Western encyclopedias, Qushayri is shown not only as a theoretician of Sufism, but also as the author of the concept of the science of truth, which is certainly an achievement of European orientalists.

In the description of his work on the commentary of the Qur'an, four levels of understanding of the holy book are distinguished:

1. A phrase is a rational interpretation, which is considered knowledge intended for public reading;

2. Sign - a symbolic interpretation intended for the intellectual elite (characters);
3. Latoif (subtle aspects) - the meanings of the Qur'an were understood only by the saints;
4. Haqaiq - Qur'anic knowledge intended for prophets.

Qushayri is also said to be a famous Sufi who tried to harmonize the teachings of Sufism with the basic principles of Ash'ari theology in the "Treatise". The most complete information about him is given in "The Encyclopaedia of Islam", in which Qushayri is described as a great theologian of Ash'ari and a jurist of the Shafi'i school, then a famous mystic and the author of a famous treatise on Sufism. The article contains biographical information about the main stages of Qushayri's life and work, as well as a detailed bibliography containing the published works of the thinker, the works of his contemporaries and followers.

Another Islamic encyclopedia, E.J. Brill's First Encyclopaedia of Islam 1913-1936, has a shorter article on Qushayri than the Encyclopaedia of Islam. [2:105]. It provides brief biographical information about Abul Qasim Qushayri and also highlights his main services as Sufism theoretician and theological scholar. At the same time, two works of the thinker - "Risala fit-Tasawwuf" and "Shikayat ahli-s-Sunna" (complaint about the misfortune that befell the Sunnis) were mentioned as the main works of the thinker. However, the second work was not a specific religious work, but a treatise expressing the views of the Khorasan Ash'ari who fought against the existing authorities of that time. This treatise was written in 1045 to defend the views of the Ash'arites and was sent to Muslim scholars in different regions of the caliphate.

## 2. Sources on the history of mystical philosophy:

### a) Western studies

According to many orientalists, Qushayri's main contribution was his "Treatise", which entered Sufism philosophy as a textbook with the most scientific approach to Sufism.

A. J. Arberry in his "Sufism. In his work "Islamic Mystics", he emphasizes the classification of statuses described by Abulqasim Qushayri and their explanation. According to him, the most valuable aspect of the "Treatise" is that the author clearly answers questions about the meaning of each mystical term. According to Arberry, Qushayri's analysis is "clear and lucid, perhaps the highest level of Sufism theory on this matter." [3:126-127]

R. Nicolson in his work "Islamic Mystics" cites Qushayri's thoughts on the essence of guardianship and exemplifies the thinker's point of view that the saint shows grace consciously.[4:126]

A. M. Schimmel also mentions Qushayri in his work on Sufism, showing him as a famous scholar who systematized Sufism, the author of a great treatise on Sufism, and also points out that he defined a number of Sufism terms in his work.[5:75]

A.D. Knish in his work "Muslim Mysticism" provides some information from the biography of the mystic, and also shows that he was a teacher of Khurasan Sufis and the main stages of his creative activity.[6:149]

### b) Arabic and Persian sources:

One of the main sources of information on the biography of Abulqasim Qushayri is Tajiddin Subki's work "The Greatest Degrees of the Shafi'is".

Also, in studying the complete biography of the thinker, Jamal al-Din Asnavi's "Levels of the Shafi'is" and Abu Bakr al-Baghdadi's "History of Baghdad or the Prosperous City" are of great importance. Khatib al-Baghdadi speaks highly of Qushayri, although he is not typical of Sufis as a scholar of traditional Sunni theology.

Among the sources containing information about the life and work of Abul Qasim Qushayri, Nuriddin Abdurrahman Jami's work "Nafahot ul-uns min hazarot il-quds" (Breeze of friendship from the people of His Holiness) should be noted. Also, Abulhasan Hujwiri's work "Kashf ul-

mahjub li-arbab qulub" (Revealing of hidden things behind the veil for those who know the secrets of the heart) also expressed thoughts about allama.

The modern Iranian researcher Mohammad Istilami made a great contribution to the study of Qusayri's scientific heritage, he published Fariduddin Attar Nishopuri's Tazkirat ul-Avliya (Lives of the Saints), and also studied the Persian sources mentioned in the famous Kufi. He relied mainly on the researches of the Iranian scholar Badiuzzamon Faruzanfar (1906-1970), as well as on much earlier Persian sources.

In 1972, the Egyptian researcher Ibrahim Basyouni wrote a monograph dedicated to Qushayri, "Imam al-Qushayri", his biography, the main stages of his activity and his unique qualities as a mystic sheikh, as well as his path and views as a prominent theological scholar [8:3]. ]

Based on this work, the Egyptian researcher al-Jundi writes a significant commentary containing historical and biographical information on the treatise "Nahv ul-Qulub al-Saghir" (The Rule of Little Hearts), published in 1977, and analyzes Qushayri's scientific method in it.

v) Articles and comments on translations of Qushayri's works:

Abulqasim Qushayri's work "Risola fit-tasawuf" (Treatise on Sufism) was completely translated into English in 2007 by Professor A.D. Knish of the University of Michigan [7:149]. This work is distinguished by its highly scientific character. Apart from the translation of the work, A.D. Knish also comments on the complex mystical terms used by Qushayri. This translation includes a thirty-page commentary and a brief summary of Qushayri's life and scientific work. At the same time, he also provides biographical information about the representatives of Sufism and theological scholars mentioned in the treatise. Taking into account that Qushayri often refers to *isnad*, which is widespread in the literary traditions of Sufism, in the treatise, the thinker mentions all the representatives of Sufism, jurists and theologians who lived before him, as well as his contemporaries. Although most of them did not leave important works, they played an important role in the development of Islamic thought. At the same time, he was the treasurer and keeper of the thoughts of the great predecessors, which were passed down from generation to generation.

It is known that *isnad* is considered an important basis of the Muslim educational system, according to which it is assumed that religious knowledge will be transmitted personally from a teacher to a student over centuries. *Isnad* also plays an important role in Sufism, that is, the shaykh transmits his spiritual knowledge to the murid. In this sense, this method is the strongest factor of traditionalism in Islamic culture.

One of the scientists who worked on this research and made a great contribution is R. Hartmann, who translated a part of the "Treatise" into German in 1914 [9:149]. His translation included chapters on maqams, status, and detailed terms used by Sufis. According to the researcher, he translated only the most important chapters of the treatise and provided the text with many historical and philosophical comments.

R. Hartmann divides the translated material into sections according to his analysis and places them in the following order:

- basics of Sufism;
- the practice of Sufis;
- the purpose of Sufi practice;
- the theory of Islamic mysticism;
- spiritual path;
- mystical psychology.

Commentaries and comments in R. Hartmann's translation constitute his research on the history and theoretical foundations of Sufism.

Qusayri's treatise was also translated into German by the Swiss scholar Richard Gramlich, who had manuscript copies of the treatise at his disposal, which makes his translation even more significant and valuable, especially for further research. This work became the basis for the above-mentioned research of A.D. Knish, who in the preface of his work gives special thanks to the Swiss scientist for the accuracy of the translation. This will undoubtedly make the work of the next researchers who want to work on this issue much easier.

This treatise was translated into Persian in 1967 by the Iranian scholar Badiuzzamon Faruzanfar, who used earlier Persian translations of the work to correct and systematize it.

A large part of the "Treatise" was translated into English by the researcher B.R. Von Schlegel. According to the translator, he focused on the mystical terms - maqam and khal - which he considered to be the most important. At the same time, his translation does not contain a biographical chapter devoted to the figures of Sufism mentioned in the treatise, or chapters describing the rules of mutual relations between the murshids and their disciples of the sect.

Kushayri's "Risola" has not been fully translated into Russian, except for some chapters: time, status, situation, kabd (compression) and bast (expansion), haybat (excitement) and uns (dreadfulness), tawajjud (ecstatic behavior), only the chapters on existence and existence (ecstatic existence) have been translated.

A.D. Knish does not comment on the translated chapters, but provides detailed biographical information about the Sufis mentioned in the translated passages.

Along with the above translations of the treatise, the contribution of Arab thinkers should also be noted. Egyptian researcher Abu Yahya Zakariyya ibn Muhammad al-Ansari (1520 CE) wrote a commentary on Qusayri's "Risalah" in the 16th century called "Ihkom ud-dalala ala tahrir ar-Risola" (A reliable guide to what is stated in the treatise). This commentary was so popular that in the 19th century, the Egyptian scholar Mustafa al-Arusi (1876 AD) called Ansari's commentary "Natoij ul-afkor ul-qudsiya fi bayan ma'ani sharh ar-Risola al-Qushayriyya" (Commentary on Qushayri's treatise he wrote a commentary entitled "Inferences from Pure Thoughts in Explaining Their Meanings". A.D. Knish refers to these reviews as unscientific and monotonous research in his work.

In the 15th century, Sheikh Abu al-Fath Bandenawu (1422 AD) of the Chishtiyya sect wrote a commentary on the "Treatise" in Persian.

The research of V. A. Drozdov, a Russian orientalist dealing with the problems of Sufism, is particularly noteworthy. In his article entitled "Abul-Qasim al-Qushayri and his treatise on Sufism", along with the life of the scholar, he describes in detail the historical situation of that time and the influence of representatives of various Islamic movements on Qushayri's worldview [11]. In the article, he pays close attention to his predecessors who studied the legacy of Qusayri, and also provides a comprehensive list of Sufi works based on a series of bibliographies compiled earlier. The researcher mainly uses the sources of the Shafi'i sect to which Qusayri, the leader of the Shafi'i-Ash'ari community in Nishapur, belonged.

Qushayri's status and reputation were very high among the Shafi'i-Ash'ari scholars, that's why he is often mentioned in the works of representatives of the mentioned sect and school. In addition to the Shafi'i and Ash'ari communities, Qushayri was popular among representatives of Sufism, especially Iraqi Sufism. This network is based on the Prophet s.a.w. It was continued by the successors of his companions and goes back to the famous Junayd Baghdadi, the founder of the largest Sufism school of that time.

The manuscript of Qushayri's work "Latoif ul-isharot bi-tafsari-l-Qur'an" (Subtle hints in the interpretation of the Qur'an) is in the manuscript fund of Imam Bukhari International Scientific Research Center No. inv. It is stored under MR number 227 [16:101].

### 3. CONCLUSION

In conclusion, despite the fact that the scholar is very popular among Sufis and Sufism researchers, there are no separate monographs dedicated to Qushayri in foreign and local literature. At the same time, the partial or complete translation of the "Treatise" into different languages and its repeated publication indicate the great popularity of the work among researchers.

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