

**FAZLULLAH NAİMİ (1339-1401): THE
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DOI<https://doi.org/10.59849/2788-9831.2023.6.21>**Daxil oldu****Received:** 27.03.2023**Qəbul olundu****Accepted:** 15.05.2023**Redaktə etdi****Edited by****Dr. Bayram Quliyev****Key words:** Fazlullah Naimi, Hurufism, Islam, Sufism, Nasimi.**Summary**

The peoples who lived in the territories of Azerbaijan and Iran before Islam followed the teachings of Manichaeism (Manichaeism was a Gnostic religious school founded by Mani (216-277)). This teaching, which appeared in Babylon in the III century, spread all over the world and especially in North Africa. Especially Christianity; Mazdakism (Mazdakism- the movement against Sassanid oppression and feudalism in 481-529 under the leadership of Mazdak was one of the most important social and historical events of the early Middle Ages.) has a syncretic feature as it incorporates many elements from Buddhism and Mesopotamian religions.), Mazdakism* and other religions, and from the second half of the Hijri history, some of them began to turn to Sufism despite

being in Islam, according to the information found in a number of written sources

of the Middle Ages. But over time, we witness the penetration and influence of schools of various philosophical views, especially Neoplatonism philosophy, as well as Buddhism, Christianity, Zoroastrianism, Mithraism, etc. on Islamic Sufism. This can be considered as the main factor in the fundamental contradiction between the way of thinking and behavior of Sufis with the basic teachings of Islamic Sharia. The article examines the factors that brought about the emergence of the Hurufism movement, the socio-political situation in this period, the life and activity of the founder of this movement, Fazlullah Naimi, and the written sources related to it.

Açar sözlər: Fəzlullah Nəimi, Hürufilik, İslam, Təsəvvüf, Nəsimi.**Xülasə**

Orta əsrlərə aid bir sıra yazılı mənbələrdə tapılan məlumatlara görə İslamdan əvvəl Azərbaycan və İran ərazilərində yaşayan xalqlar manilik, məzdəkilər hərəkatı və digər təriqətlərə tabe olmuş, hicri tarixinin ikinci yarısından etibarən bəziləri İslam dinini qəbul etməklə yanaşı, təsəvvüfə üz tutmuşlar. Amma zaman keçdikcə müxtəlif fəlsəfi cərəyanları təmsil edən məktəblərin, xüsusilə neoplatonizm fəlsəfəsinin, eləcə də buddizm, xristianlıq, zərdüştilik, mitraizm və s.-nin İslam sufizminə nüfuz etməsinin və təsirinin şahidi oluruq. Bu, sufilərin düşüncə tərzini və davranışlarını İslam şəriətinin əsas təlimləri arasında köklü ziddiyyətin əsas amili hesab oluna bilər. Məqalədə hürufilik hərəkatını yaradan amillər, bu dövrdə olan ictimai-siyasi vəziyyət, bu hərəkatın banisi Fəzlullah Nəiminin həyat və yaradıcılığı və ona aid yazılı qaynaqlar tədqiq edilir.

Ключевые слова: Фазлуллах Наими, хуруфизм, ислам, суфизм, Насими.

Резюме

По сведениям, обнаруженным в ряде письменных источников средневековья, народы, жившие на территориях Азербайджана и Ирана до ислама, следовали маникизму, маздеистскому движению и другим сектам, а со второй половины истории хиджры вместе с принятием ислама, некоторые из них обратились к суфизму. Но с течением времени мы наблюдаем проникновение и влияние на исламский суфизм школ, представляющих различные философские течения, особенно философии неоплатонизма, а также буддизма, христианства, зороастризма, митраизма и др. Это можно рассматривать как основной фактор принципиального противоречия между образом мышления и поведения суфиев и основными учениями исламского права. В статье рассматриваются факторы, создавшие движение хуруфизма, общественно-политическая ситуация в этот период, жизнь и деятельность основателя этого движения Фазлуллаха Наими, а также связанные с ним письменные источники.

Introduction

As it is known, various Sufi trends has started in the Islamic world since the the Hijri calendar 5th century. But the peak of this process coincides with the Timurid period. The Hurufi movement also began to appear in this period, which is remembered as one of the most tumultuous historical periods of Azerbaijan. Although this sect could not continue for a long time in Azerbaijan, it has been able to maintain its presence in Asia Minor until today.

It should be noted that the life and activity of Fazlullah bin Abi Muhammad Naimi (AH 740-796/M. 1339-1401), the founder of the Hurufi movement, is closely related to the history of this school. Therefore, we considered it appropriate to keep both directions in mind in the article.

Fazlullah Naimi: life and activity

Historical information about the birthplace of Fazlullah bin Abi Muhammad Tabrizi Astarabadi is different. According to the widespread opinion, he was born in 1339 in the city of Astarabad (today called Gorgan), located in the southeast of the Caspian Sea. The name of Fazlullah's father, who was nicknamed "Naimi" and became famous as "Halalkhor" (the word halal khor literally means those who eat halal food), is also mentioned in some sources as Abu Muhammad Abdurrahman Jalaluddin. It is also reflected in the sources that he held the position of gaziyl-guzat (confessor of confessors) in the city of Astarabad. There is

very little information about the life and activities of the Sufi scholar, poet and philosopher who founded the Hurufi sect. The researchers took the truthful information about this mainly from the works of him and his colleagues. In historical sources, Naimi is mostly mentioned as "Astarabadi" (24, p. 292), but some authors also called it "Mashhadi" (30, p. 218 and 220) and "Tabrizi" (22, p. 173-219). In particular, in the book "Kashfuz-zunun" referring to Ibn Hajar Asqalani, M.Tarbiyat mentioned him as Naimi Tabrizi in the book "Danishmandani-Azerbaijan". In some works, the names of both cities are mentioned, first "Tabrizi" and then "Astarabadi" (1, p. 153). The author of "Reyhanatul-adab" wrote that he was originally from Mashad, but lived in Shirvan. Naimi Shah Fazlullah ibn abu Muhammad Astrabadi (Fazl), the founder of Hurufism, a Sufism movement, is one of the greatest Sufis of Azerbaijan and Iran. Hurufi sect was established by Naimi in Azerbaijan at the end of the 14th century, and from there it

spread to Turkey, Iran, Iraq, Syria and other countries of the Muslim East.

Among his special students are Seyyid Imadaddin Nasimi and Sheikh Abulhasan Isfahani, who became famous as Aliyyul-Ala (AH 822). Sources write that Teymur's son, the judge of Azerbaijan, Miranshah, was summoned to Shirvan by order of his father and executed by the fatwa (a ruling on a point of Islamic law given by a recognized authority.) of scholars of that time. It is written in the sources that even after the execution, i.e. in 804 AH, his head and body were burned. After his death, his belief began to spread in all Muslim countries. One of his staunch supporters, Aliyul-Ala took refuge in the Bektashis' house and began to spread Hurufism instead of their beliefs. Sheikh Fazlullah's grave is in Nakhchivan (4; 3).

The written sources

The sources that provide information about the Hurufi movement and the founder of this movement, Fazlullah Naimi, can be divided into two parts. First, the sources written by the authors who believed in Hurufism, and secondly, the first written sources written by authors who lived in those times, but did not believe in Hurufism. In the meantime, we should not forget the scientific works published by research scientists investigating the mentioned topic in the modern era. Different information is given in tazkirahs (collections or summaries that provide information about Sufi murshids, masters and artists in the East, their works and biographies.) related to the name of the works he wrote.

The main works written by Fazlullah Naimi are as follows:

1- "Javidani-kabir" (Great Javidannama) was written under the name of "Javidani-seghir" (Little Javidannama), and sometimes the common name of these two works was presented as "Javidannama". It is written in the

Tazkirahs that he wrote the work "Javidannama" in the Mazandaran dialect while he was in prison in Shirvan in 796 AH. It is also written that his student Aliyyul-Ala composed this work into verse. This book is a commentary written on the Quran using the words of the Prophet (pbuh) and sometimes the words of the Bible. Part of the work was written in Arabic, another part in Persian and some parts in Astarabadi dialect. The book shows how Fazlullah Naimi translated the Quranic verses. This work is accepted as a holy book by the Bektashis (34, 65). Katib Chelebi, an outstanding scholar of the 17th century, noted that the book of "Javidannama" is well known and is still circulating among the Hurufi sect (at-taefa al-horufiyya)". (36, VI-149)

Among Naimi's other works, "Anfus and Afaq" (in Persian), "Urfnama", "Novmnama" (in the Mazandaran-Astrabad dialect), "Mahabbatnama", in the Mazandaran dialect, "Arshnama" in one thousand three hundred and twenty verses, and "Poetry Divan" can be done (4; 3; 34, p. 65).

Thus, the important written sources that provide information on the life and creativity of the Hurufi movement and its founder, Fazlullah Naimi, include the following:

A) First written sources:

1- Sources written by the Hurufis themselves:

- "Javidani-kabir", "Masnavi Arshnama", "Novmnama", "Ashar", "Uns and Afaq" (Persian poem), "Mahabbatnama" - author: Fazlullah Hurufi Naimi.
- "Arshnama" and "Kursinama" - author: Aliyyul-Ala.
- "Ustuvannama" - author: Giyaseddin Mohammad Astarabadi.
- "Khabname" - Nasrullah Nafji.
- "Divan" - Imadeddin Nasimi.

Most of the sources listed above are still kept in manuscript form in the libraries of a number

of foreign countries, especially the Republic of Turkey, which is a brother country. Actually, although these types of sources contain a number of valuable information about the Hurufi school and its founder, we must not forget that they are biased by the Hurufis in scientific research. Therefore, when studying such sources, it is necessary to use the information of sources written by non-literate authors in a comparative manner. Only in this way it is possible to provide more accurate and objective statements about the mentioned Sufi sect and its founder, Fazlullah Naimi.

1- Works written by authors who did not follow the Hurufi faith and lived in the mentioned centuries:

– • "Metalius-sadayn and majmaul-bahrain / مطالع البعدين و مجمع البحرين / Author: Kamaleddin Abdurrazzaq Samarkandi.

– "Anbaul-gumar bienbail-umar / انباء الغمر بابناء الغمر

Author: Ibn Hajar Asqalani.

When examining these types of sources, we should not forget that the authors of those books may have been patrons of Timur or people working in his palace, and due to their bad attitude towards the Hurufis, they included non-objective and untrue information against them in their works. Therefore, it is necessary to study these sources with special attention and a comparative method, so that it is possible to reveal more accurate and extensive information on the subject.

A) Modern literature and studies:

1- Specific research works on the topic:

- "Hurufiyya der tarikh / حروفیه در تاریخ" – Yaqut Ajand.

- "Nevshtehayi-hurufian / نوشته های حروفیان" – Edward Brown.

- "Meqaleyi-hurufiyye / مقاله حروفیه" – Kelman Hivar.

- "Aghazi-ferqeyi-hurufiyye / آغاز نرزه حروفیه" – Helmut Reiter.

These listed studies were mainly written with a critical approach to the Hurufi belief.

1- Literature touching on the subject in one form or another:

- "Tarikhi-adabiyyati-Iran / تاریخ ادبیات ایران" – Zabihullah Sefa.

- "Reyhaneye al-adab / ریحانیه الادب" – Muderris Tabrizi.

- "Nuqteviyya or Pesikhanian / نقطویه و نایا" – Sadeq Kia.

- "Daneshmendani-Azerbaijan / دانشمندان آذربایجان" – Mahammadeli Tarbiyet.

- "Jostoju dar tasavvufi Iran / جستجو در تصوف ایران" – Abdulhuseyn Zarrinkub.

- "Tarikhi-adabiye-Iran / تاریخ ادبی ایران" – Edward Brown.

- "Riyazal-arifin / ریاض العارفین" – Rzagulu khan Hidayet.

Although these listed works are not considered to be purely research on letters, they are works with valuable information on the subject. Eventually, in the meantime, we should not forget the sources written in Turkic about letters. But unfortunately, we do not have these sources at the moment.

We consider it appropriate to present a few sentences to the readers as examples of books written in the Tabari-Gurgani or Astrabadi dialect. By considering these examples, the difference between Tabari-Gurgani and Astrabadi dialects of Persian language will be relatively clear for readers.

The political and social state in Azerbaijan and the emergence of the Hurufi movement

In the second half of the 8th century according to the Hijri calendar, with the recent fall of the Elkhandid dynasty in Azerbaijan,

Amir Teymur began to penetrate these territories. After eliminating his opponents in 782 A.H., he attacked the territories of Azerbaijan and Iran. As a result of these attacks, in addition to Azerbaijani territories, he captured Iran, Mesopotamia, Damascus, Asia Minor and India (20, pp. 36-38).

It is clear from the information provided by the historical sources that most religious sects that appeared in the territories of Azerbaijan and Iran have always taken upon themselves the important issues of satisfying the various wishes and expectations of the main mass of the society. In a broad sense, these expectations could be applied to important topics such as tax issues and solving political and class problems. Hurufism, founded by Fazlullah Naimi, was considered just such a Sufi movement. Because this movement had such a feature, it was able to gather a large number of disciples around it, spreading over a wide area from North Khorasan and the shores of the Caspian Sea to the Persian region, Isfahan, as well as from Azerbaijan to Iraq, Syria and Anatolia (31, pp. 200- 207).

"Hurufi" is from the word "huruf", which is the plural of the Arabic word "harf" (letter). The letters and numbers of the Arabic alphabet and their numerical meanings had a special mystical meaning in the Hurufis and were regarded as symbols of the cyclical movements of the world. They take words as the basis of existence. The Hurufis said that Words were the matter of the world as revelations from God in and through the Quran. The idea of "God manifesting in man through the words of the Quran" belonging to the Hurufis originates from here (2). The initial text of Hurufism, "Javidannama" by Fazlullah, has not yet been published in its fuller version written in the dialect of Astarabad, nor in its synopsis in standard Persian, nor has it been studied in detail. The rest of the voluminous literature of Hurufism in Persian and Turkish

also remains mostly in manuscript (for a complete list of titles in Turkish libraries, see Golpınarlı, 1973, pp. 45-147), with the exception of Fazlullah's poems, written with the pseudonym Naimi; various texts published by Clément Huart (1909) and Sadegh Kia; works by Nasimi; Turkish poems Rafi, Penakhi; and "Ishkname-i Ilahi" by Firishteoglu (1881), a Turkish abstract of the Persian Javidannama.

The elevation of this blessed numeral is closely related to Fazlullah's concept of his identity and status. Given that Adam was taught the thirty-two letters, knowing them was potential in human form from the very beginning of creation; this form was in any case imprinted in a divine way, according to the understanding of Fazlullah "He rested on the throne" (estava ala l-arsh; Koran 7:54 and other verses). However, the actualization of the knowledge given to Adam was gradual. First came the cycle of prophecy (nobowat) extending from Adam to Muhammad, with each prophet possessing a fuller degree of knowledge than his predecessor. Then came the title of holiness (velayat), a rank higher than prophecy, since those who possessed it gradually revealed the inner meaning of prophetic revelation. This cycle began with Ali, the first of the Imams, according to the Twelver Shia faith, and ended with Hasan al-Askari, the eleventh. The culminating cycle is divinity (uluhiyyat), essentially coinciding with the personality and teachings of Fazlullah.

The Hurufi sect that is called as "Ahle-haqq" or "Ahle-haqiqat" ("People of the absolute Truth), is among the sects formed during the time of Amir Teymur. According to the belief of Fazlullah Naimi's father, Abu Muhammad, all "letters" are sacred and each of them has a hidden secret. Therefore, the place where each letter represented in the alphabet appears is the human body. It should be noted that the sanctity of letters is not a new idea in

Islam, and as early as the second century AH, the leader of the Mughayriyyas, who are considered to be extreme Shiites, Mugheyra ibn Said Ajali, considered God to be a being composed of light, and His "organs of the body" is similar to syllabic letters and he said: "Alif" is his two legs and the letter "ayn" is his eye" (1, p. 153; 34, p. 68; 9, p. 10-15).

In his youth, Fazlullah Astarabadi was called "Halalkhor" (the word halal khor literally means those who eat halal food) because he was very serious about piety and diet. He considered himself one of the Alawite Sayyids, he went on pilgrimage when he was eighteen years old (758 AH) and when he returned from there, he stayed in Khwarazm. Naimi then went to Isfahan and spent his life sewing hats there. He went to Tabriz at the age of forty and, in his own words, "here he acquired the unseen knowledge of the heavenly books, and thus rose to the status of 'prophecy' and 'imamate'." Fazlullah Tabrizi then returned to Isfahan and in 788 A.H. began to openly declare and propagate his beliefs. He wrote his work "Javidannamayi-kabir" while he was in prison in Shirvan and started inviting the emirs and rulers of his time to this sect (1, p. 153).

In the works belonging to the "Bektashi" sect, which came under the influence of the Hurufi sect, it is mentioned that Fazlullah Naimi was born in 740 AH, started preaching openly in 788 AH, and attained martyrdom in 796 AH. One of the oldest written sources that provide information about Fazlullah Naimi is the work "Al-Uqudul-farida fi tarajimil-ayanil-mufida / "العُودُ الفريدة نى تراجم الأيوان المفيدة" written by Taqiyeddin Maghrizi. The author of this work was one of the contemporaries of Fazlullah Tabrizi, and he was thirty years old when Naimi was killed (796 AH) (32, p. 214). This information is also reflected in the work "Addu al-ama liahli-lqarni aj-tasi / الناس الضوء المجمع أهل القرن" written by Shamseddin

Muhammad Sakhavi. The only difference is that the date of Fazlullah Naimi's death is indicated here in the year 804 AH (33, p. 174). Fazlullah chose nine caliphs for himself, and four of them were considered privy to the secrets of their murshids (mahrami-raz). These four persons are the following: "Aliyul-Ala", "Majdaddin Astarabadi", "Kamaleddin Sanayi" and "Mohammed" (1, p.154).

It is said that Fazlullah have foreseen his execution in one of the many dreams that marked his career ten years before its occurrence, so his followers could not have been completely unprepared for this setback. However, opinions differed as to its meaning. Some believed that the vision of Fazlullah was equivalent to the vision of God in a future life, and therefore they were already in Paradise. In this case, all duties of piety fell away: "Heaven consists of knowledge, and Hell consists of ignorance. Since we are aware of the thirty-two letters of our own being and of all things, all things are paradise for us. There is no prayer; no post; there is no ritual purity. There is nothing illegal; everything is legal. All of the above constitute duties, and there are no duties in Paradise. Paradise means life in this world in a state of knowledge of the science of letters and interpretation made by the Master of interpretation" (Esteva-nama). (37, pp. 61-94.)

According to Naimi Hurufi, man's advantage over other beings is his eloquence. He uses the twenty-eight letters of the Arabic alphabet to speak and express his wishes. The declaration of meanings by letters and sounds takes place in two forms and patterns. The first is done through the 28 letters of the Arabic alphabet, which is the language of the Holy Quran and Prophet Muhammad (phub). The second is realized through the 32 letters of the Persian language, and the work "Javidannama" written by Fazlullah Astarabadi was written with these letters. (28, p. 205; 34, p. 67).

The insistence of the Hurufis on the alphabet and numbers of letters indicates that

the people targeted by this sect were mainly the educated class of the city, and perhaps because of this, the main illiterate mass of the society was left out of this propaganda and as a result, they could not achieve their political goals. For example, let's note that, on the contrary, the main goals of the Safavi sect, before seizing the throne and power, were to spread their beliefs among the common people and explain their teachings in simple language (34, p. 67; 7, p. 505- 507). Unlike other dervish schools, there is no *vird** or *zikr* to be recited in Hurufism. But they gathered every morning at the house of the head priest, whom they called "Baba", and he gave each of them a glass of wine, a piece of bread and cheese. The disciples took it politely, rubbed a little on their faces and drank it (1, p. 154).

One of the other traditions of the Hurufis was that they secretly confessed their sins to "Baba". It seems that their belief was formed under the influence of Christianity. Fazlullah Naimi calls himself "و من عنده علم و الكتاب" in his work "Javidannama" as "a person who knows the science of the book". In other works and also in the books written by his followers, the following nicknames are attributed to Fazlullah Naimi: "Khatamul-ovliya", "Khatamus-sani", "Mazharul-uluhiyat", "Mesih-qaim", "Qaimi Ali Muhammad", "Mahdiyyi-Shahid", "Sahibi-bayan", "Sahibi-tawil", "Mazhari-kalami-gadim", "Zibhi-azim", "Shahidi-ala", "Azzi-fazluh", "Jalla izzuh" etc. (1, p. 154; 34, p. 65).

In the work "Kursinama", Fazlullah Naimi's nickname is mentioned as "Shahabeddin":

نفل را چون شهاب النین لب
احراق جن ز علم او طلب

Philological translation: Since Faz was given the nickname of Shahabaddin, now you should also look for the method of incineration of jinns in his science.

According to sources, the nickname of Fazlullah Naimi's daughter, who was killed in

Tabriz by the king of Karagoyunlu, was "Kalimatul-ulya wa Gurratul-ayn" (1, p.154).

Fazlullah was able to create a unique sect in the form of Alevi Mahdism, which could take the rights of the oppressed from foreign oppressors by combining his letter teachings with various elements of Sami, Alavi and Indian beliefs with beliefs of Iranian origin. Naimi declared that he was against some kind of injustice by claiming to be the "Mahdi". This aspect was the main reason for the disputes between the Hurufis and the ruling power. According to some researchers, Fazl Tabrizi worked to bring Iranians to power instead of Arabs (11, pp. 53-61). But one thing should not be forgotten, that in the period in question, Arabs were not in power in Iran. But if the term Arab means the Sunni sect followed by most Arabs, then Naimi's steps in this direction have found their logical answer (1, p. 154; 34, p. 67).

Fazlullah Hurufi announced in Tabriz in 778 A.H. that the Truth had manifested in his body and the mysterious truths were revealed to him. This event happened when he was forty years old. If we consider the date of his birth as 740 AH, taking into account that he stayed in Tabriz for two years, i.e. from 776 AH to 778 AH, it can be estimated that he was forty years old when he began to propagate Hurufism. Aliyul-Ala, who is considered his caliph, wrote in the poem "Kursinama" that his invitation coincided with 778 AH:

از حروف هفت با سبأ الجانی بیست و یک
کردگار و زبست شک
چون ز فضل ابرار بان فاش گشت
منصرد و هناد و هشت

Philological translation: Sabul-Masani (Surah al-Hamd) is in year twenty-one, and there is no doubt that these are from Khaliq's letters, when the secrets of the Quran were revealed by Fazl, it was the seven hundred and seventy-eighth year of the Hijra (24).

According to the sources, as soon as Miranshah, the son of Amir Teymur, became

aware of the blasphemous words of the Hurufi sect during his rule in Azerbaijan, he sent Fazlullah Naimi from Shirvan to Tabriz and, after receiving a fatwa from the Sharia scholars of the time, had him executed, and his body was carried around the streets of Tabriz. After that, the Hurufis called Miranshah "Maranshah" (King of snakes) or "Dajjal" (an evil figure in Islamic eschatology similar to the Antichrist in Christianity, who will pretend to be the promised Messiah, appearing before the Day of Judgment according to the Islamic eschatological narrative.) in their books. The famous scholar Edward Brown writes that Fazlullah Naimi was executed in Shirvan and buried in the "Alinja" fortress of Nakhchivan (1, p. 154; 22, p. 219). Some sources also mention the Alinja fortress of Tabriz. But despite this, in the letter he wrote in the prison of Shirvan, Fazlullah talks about the "disloyalty" of the people of Shirvan and his situation with two verses, which confirms that he is in the hands of Shirvan:

دوست در همه مردم مرا یک دوست در شروان زبید
کی باشد کجا ای کاش بودی آنرا
روزگارم من جمله عاشورا و شروان
کربل

Philological translation: Throughout my life, I didn't have a single friend in Shirvan, let alone a friend, I didn't even have a single acquaintance, I am the Husseini of my time, and the wicked people are Yezid and Shimr for me, and my period is Ashura from beginning to end, and Shirvan as Karbala (34, p. 64).

According to some sources, Fazlullah Naimi even invited Teymur himself to the hurufism, and Teymur was enraged by his courage and ordered his murder. Perhaps, Teymur could not accept this invitation because he was slandered by Samarkand jurisprudents and they incited him to kill Naimi (34, p. 64). Fazlullah Naimi wrote a will before his death, in prison or when he was taken to prison, and he expressed that he was

too worried about his children in this writing (13, p. 55; 34, p. 64).

At the end of that chapter, taking into account the political and social situation of that period and the prevailing religious conditions in the society, we present several concrete factors that led to the rapid spread of the Hurufi sect promoted by Fazlullah Naimi in the country:

- 1) - Fazlullah Tabrizi was a descendant of Astarabadi's Sayyid earned him great respect.
- 2) - His inclination towards Sufism created the impression of sharing the pain of the societies living at that time and sharing the same ideas with them.
- 3) - Fazlullah Naimi's skill in the field of dream interpretation caused him to be met with great respect and sympathy by many influential people.

But despite all this, the people belonging to the ruling forces and the influential scientists of the time determined that his ideas and thoughts were dangerous from a political and religious point of view, and they did their best to eliminate him and they succeeded in it (34, p. 64).

Students of Fazlullah Naimi

In the information provided by

Izzeddin Fereshte, one of the followers of Fazlullah Tabrizi, it is reflected that he chose nine caliphs and four of them were "Mahrami-raz" (confident to secrets) and even some of them married his daughters (34, p. 65; 8, p. 387).

محرّم خلوت سرای همدمی مجد و
محمود و کمال هاشمی بوالحسن دان
چار او را بازتاب چون وصیت کرد
گفت اینک کتاب

Philological translation: Those privy to the secret of the Hamdam palace, Majd, Mahmud, Kamal Hashimi, and Bul-Hasan, know that they are four people, as if he made a will and said, now the book (29, p. 53; 34, p. 65).

Muinaddin Abulhasan Isfahani, nicknamed Aliyyul-Ala, was one of Naimi's main disciples and his successor. He met Naimi in Isfahan and he was 24 years old when Fazlullah was executed. Before going to Anatolia, Aliyyul-Ala first visited Syria and Palestine, and then he sent his manuscripts related to Hurufism and the book "Kalamul-Haqq" to Istanbul. As you know, one of Fazlullah Naimi's other well-known students was Imadaddin Nasimi. It was mentioned that he was executed in Aleppo in 828 AH (34, p. 65).

Izzeddin Abdulmajid ibn Fereshte was one of the supporters of Hurufi belief in Anatolia. He is mainly known as the person who translated Fazlullah Naimi's works, including "Javidannama" into Turkic. The execution of Fazlullah Naimi was a great blow to his disciples, but they did not lose heart and were engaged in spreading Hurufism in all Islamic countries. They wrote laments to Naimi, read *rovza* (elegy about the death of Moslem apostles) and cursed Miranshah (19, p. 174; 34, p. 66). Although Firishteoglu has been described as "one of the companions of Fazlullah," the chronological record makes it much more likely that he was initiated into the Hurufi doctrine by one Shams-ad-Din, or one of Shams-ad-Din's successors, Bayezid. It is not clear whether Firishteoglu himself taught any successors, his role as a propagandist consisted mainly of translating Fazlullah's three works into Turkish. The most significant of these was *Ishkname-i Ilahi*, presented by him as a translation of *Javidannama*. Due to its brevity (164 pages in the Istanbul edition of 1288/1871), this work cannot be a complete translation of the Persian synopsis, which covers about 250 folios of Ali Emir's *Fars*, 1000 manuscripts, not to mention the voluminous text written in the Astarabad dialect, which in any case, Firishteoglu would presumably be incomprehensible. The *Ishkname* was apparently meant to be secretly

distributed, as the translator invokes God's curses on whoever reveals it to the uninitiated.

Khaja Seyyid Ishaq, Darvish Husameddin, Darvish Amirali Keyvan, Darvish Sadr Zia are among the people who spread his ideas and beliefs after the execution of Fazlullah Naimi. Some of the mentioned people even had to go abroad from Azerbaijan and Iran in order to promote Hurufism. Apart from these, Naimi's own family was also involved in spreading Hurufism (35, p. 143; 34, p. 66). As known, Imadaddin Nasimi was one of the well-known personalities among the disciples of Fazlullah Naimi. When he was still young, he visited Fazlullah Tabrizi Astarabadi and was with him in all his trips. In addition to being a disciple of Fazlullah Naimi, Nasimi was also his son-in-law. Nasimi declared his thoughts and beliefs in his poems written in Turkish and Persian languages (34, p. 71; 5, p. 116).

Edward Brown mentioned Aleppo and 820 AH as the place and date of Nasimi's execution. According to the sources, he lost a lot of blood during the execution, and when the executioner asked why his color turned yellow, he replied:

آن دم که اجل موکل مرد شود آم چو دم
سحر گهی برد شود
خورشید که بردایتر از آن چیزی نیست در
وایت نرو شدن رخس زرد شود

Philological translation: When doom becomes a man's attorney a man is sometimes cold in the morning, even a being in the world who does not have a heart like the sun, the color of his face turns yellow when it sets (17, 11-21; 34, p. 71).

Here, it would be appropriate to mention the names of two other literary poets, one of them is Rafii and the other is Tammannai. Rafii, one of Imadaddin Nasimi's students, wrote his book "*Besharatnama*" in Turkish. This work was inspired by Fazlullah Naimi's book "*Javidani-kabir*". The second poet was sentenced to death during the reign of

the first Ottoman Sultan Bayazid (34, p. 72; 26, p. 193). It is reflected in some sources that women also took an active part in promoting the Hurufi movement. Giyaseddin Muhammad wrote in his "Ustuvannama" about Naimi's children that he had two sons named Amir Salamullah and Amir Kalamullah, and two daughters named Bibi Fatihatul-kitab and Bibi Ummul-kitab (34, p. 72; 6, p. 27).

Yaqub Ajand writes that he had four daughters named Fatima Khatun, Bibi Khatun, Ummui-kitab and Fatihatul-kitab, and two sons named Salamullah and Nurullah (5, p. 99; 34, p. 72). Seyyid Ishaq also mentioned the name of his daughter Kalimatullah Hiya Ulya, who was appointed as Fazlullah Naimi's successor in his work "Mahramnama" (12, p. 19; 34, p. 72). In his will, Fazlullah Tabrizi Astarabadi appointed her as the representative and successor of his children. It is assumed that this daughter of Naimi was engaged in spreading Hurufism in Tabriz during the period of Karagoyunlu Jahanshah (839-872) and 500 other Hurufis who were involved in this work were killed together with her (34, p. 72).

Conclusion

As can be seen from the article, the period when the Hurufi sect was propagated by Fazlullah Naimi can be evaluated as a kind of transition period for Azerbaijan and Eastern

Islamic countries in general. So, from a political point of view, after the collapse of the Elkhanid dynasty, several small states that emerged in the territories of Azerbaijan and Iran had to give way to the great Safavid empire, ending their short lives. In the mentioned period, from the point of view of Azerbaijan and Iran, in terms of culture, the state and people of the Shiite sect, mainly from the Sunni sect, and from the social point of view, the turbulent Teymuri and Turkmans entered the relatively stable Safavid period. From the international point of view, this period is also considered a period of transition, as the Safavid state considered itself a part of the Islamic world, and was constantly engaged in protecting and even expanding its territory from a geographical and ideological point of view.

In conclusion, it should be noted that the cultural, political, social and economic factors that led to the creation of the Hurufi sect began to change their form after a while, and after the Safavids strengthened their position in Azerbaijan and Iran and faced the Ottomans, this sect began to appear in the territories of Azerbaijan and Iran. Until the 11th century, they were able to continue their existence under the name of Nuqtavis, and in the territories of the Ottoman Empire, until today, in the form of Bektashis.

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