

Ismoilov Kahramonjon

Kokand State Pedagogical Institute,  
Senior teacher

[ismoilovqahramon9@gmail.com](mailto:ismoilovqahramon9@gmail.com)

**Key words:** Sufi women, *karomat*, Western scholars, *rabot*, secularism, a burning torch, a bucket of water, Heaven and Hell, narration, Christian world, Ka'batullah, Hajj pilgrimage, Chishtiya.

**Annotation:** In this article, chaste Sufi women who lived in worship with the love of God in the Islamic world are compared with the researches of foreign scientists. It mentions Rabia Adawiya, Fatimah Raziya, Zainab bini Abu-l-Barakat, Fatimah Jahanaro, Zebinisa and Ziynatunnisal.

It is known from history that there are also famous Sufi women who entered Sufism and followed this path, and detailed information about them is given in the sources [1]. The author of "Futuhot" Ibn Arabi (q.s.) wrote the following lines: "Not all of these people whom we mention under the name of "Rijal" are "male Sufis", perhaps some of them are "female Sufis". But male Sufis are the majority." (Therefore the term husband (rijal, mard) is used more often.) Sheikh Abu Abdurrahman al-Sulami, the author of "Tabaqotus-Sufiyyah", wrote a separate work about *arifa* and *obida* women, spoke a lot about the women Sufi conditions and commented on their way of life [2].

There is a lot of information about female Sufis in the works of Western scholars. In particular, the Islamic scholar A.Arberri also mentions the first of such women, the famous Sufi Rabia Adawiya (801 AD), and points out that she spread the doctrine of divine love, confirming the opinions of some scholars [3]. The English Islamic scholar J.Trimingham also points out that Rabia Adawiya was one of the most famous Sufi women [4].

The role of women in Sufism is very incomparable. We witnessed that Western scientists were also very interested in these ideas. According to J.Trimingham, Irbilli says that the khanaqah belongs to the male Sufis, and the rabat belongs to the female Sufis. He applies these two terms to both sexes [5]. There were seven women's rabats in Aleppo alone, all of which were founded between 1150 and 1250 [6]. It is reported that the most famous rabat of Fatimah Raziya (521/1127 CE) operated in Baghdad.

In Cairo (Egypt) this rabat, called Baghdadiyya, was known as Zaynab binni Abu-l-Barakat, the daughter of Malik Zahir Baybars. This rabat was opened in 684/1285 and served a number of Sufi women [7]. J.Trimingham did not provide information about other Sufi women. But the fact that Rabia Adawiya is the first to be mentioned indicates that she is the first of the above-mentioned Sufi women and she is the most gifted. Robia Adawiya is mentioned many times in the works of M.Smith, R.Nicolson, L.Massignon and Annemarie Schimmel [8].

In particular, in the two known works of the famous German scholar A. Schimmel, Rabiya Adawiya is mentioned separately, and even in the work "Forty Sufis", he mentions her name among the first [9]. A.Schimmel describes Rabia as follows: "Rabiya Adawiya is a woman who plays a key, decisive role in the transformation of secularism, which encourages us to renounce all worldly pleasures, into Sufism, which encourages us to live with the love of God" [10].

The actions of the Sufis, their behavior sometimes surprised ordinary people, and the behavior of some of them angered the rest. In a well-known narration by A. Schimmel about the unusual behavior of Robia Adawiya, it is described that Robia ran through the streets of Basra carrying a bucket of water in one hand and a burning torch in the other. He wants to metaphorically explain that he extinguishes Hell with water, and burns Heaven with fire, because those who perform worship for the sake of taste will criticize Muslims harshly in the same way. From the above narration, it can be understood that the Sufis are not shown as people who prayed in fear of Hell or in the hope of going to Heaven, but as seekers of Divine Love. Rabia regretted that the prayers of religious people who are not Sufis and do not know what Divine Love is. A.Schimmel said that this narrative was transferred from language to language and entered the Christian world. Rabia Adawiya was originally from Basra, and her name is also mentioned in the narrations about Hasan Basri. The famous

chroniclers of the Islamic world clearly described the life path of this woman, because she "surpassed many men in moral integrity." Muhammad Zehni in his work "Mashohiru-n-nisa" compares Rabiya to "a golden crown on the head of men". For this reason, even today, women who are known for their godliness and piety are described as "the second Rabia". In the narrations about Rabia, information is also found about her *karama* deeds.

It is said that in the dark nights, his fingers shine like a lamp. When she went on a pilgrimage, Ka'batullah was leading her. According to A. Schimmel, when Ka'batullah left its place and came to Rabia, the other Sufis who came for the Hajj were not able to find it and wandered a lot. It is known from history and narrations that Rabiya was an unmarried Sufi woman who physically cut off contact with the world. Rabia is mentioned by Maulana Jalaliddin Rumi in his "Masnavi" [11], and Fariduddin Attar in "Ilahinama" [12].

Qutbuddin Bakhtiyar Koki, the leader of the Chishti dynasty in India, originally from Movarounnahr, wrote about Rabia in 1235: "On the day when unexpected pain and sorrow fell on her, Rabia was overjoyed and sad, saying, "Wow, my friend, God remembered me today, He thought about me." and when it didn't come down, she shed tears and cried: "I did something wrong that God did not remember me today." A.Schimmel, in "Jonon Mening Janimda (The image of Sufi women in the Islamic world)", while thinking about the "True Love" sahibs who lived before and after Rabia, who had many merits, and devoted themselves to God, mentions dozens of Sufi women by name and their merits [ 13]. Among these Sufi women, there are women known and unknown, who lived in different parts of the world. A.Schimmel sees the reflection of Sufism in the kingdom on the example of the representatives of the Baburi dynasty. In the thirties of the 17th century, Fatima Jahanoro, the eldest daughter of Shah Jahan, the ruler of the Babur dynasty (ruled 1628-1658), and her brother, the crown prince Daroshukuh, adopted Sufism. They were inspired to Sufism by a saint named Miyan Mir who lived in Lahore and died in 1635. Princess Fatima Jahanoro became attached to Sufism and remained faithful to it throughout her life.

After the death of her mother (Arjumandbanu - Mumtazmahal), she became the "first lady" in India. Malika belonged to the Qadiriyya order, whose headquarters were first moved to southern India and then to the Punjab region. The biography of the princess, written in Persian, is now kept in manuscript form in the British State Library. Fatima Jahanoro died in 1681 and was buried in the courtyard of Nizamiddin Avliya (1325 BC) mausoleum. As a patron of theological literature, Malika had many works translated and she had commentaries written on them. Two daughters of Aurangzeb, one of Shah Jahan's sons, also showed inclination towards Sufism. It is known from the literature that the poems of Zebinisa (1689 AD) are liked and loved by all readers. There are a lot of thoughts about Sufism in her poems, and we read in A. Schimmel's work that she and her sister Ziynatunnisa had partial connections to Sufism.

In conclusion, we can say that Sufism is not only a practice of men, but there were brave and chaste women like Rabiya Adaviya in Sufi world. Famous English scholars of the last century, A. Arberry and J. Trimmingham, and the famous German scholar Anna Maria Schimmel, who created more than 100 studies on Islamic studies and mysticism, occupy an important place in Western mysticism. Since our scientific work is devoted to foreign mysticism, we observed in our research that their research is valuable with an impartial assessment of reality. Therefore, we took them as a basis for the article. A great deal of research can be done on each of the Sufi women. We will try to do this good work in our forthcoming research.

#### References:

1. Маълумот учун қаранг: Солиха аёллар. Мусанниф: Б.Умрзоқ, ношир: Д.Қўшоқов. -Т.: Мовароуннаҳр. 2003. – 44 б.
2. Ушбу китобнинг электрон шаклига қаранг: 8-бет.
3. Translation by R.A.Nicholson, A literary history of the Arabs (Cambridge, 1941), 234. D.S. Margoliouth, The early development of Mohammedanism (London, 1914), 175.
4. Ж.Тримингэм ушбу маълумотни Smith (Смис)нинг "Rabi'a" асаридан олган. Бу ҳақда қаралсин: Smith M. Rabi'a the Mystic and her Fellow-Saints in Islam. Cambridge, 1928.
5. Ирбилли. Мадарис, 15-16 бетлар. Бу ҳақда қаралсин: Хасан ибн Ахмад Ирбилли. Мадарис. Димишк, изд. Тауфик. Мухаммад Ахмад Дахан. Дамаск, 1366 / 1939.
6. Қаранг: Sauvaget. Les perles, 105-106 бетлар.
7. Макризи. Хитат, IV, 293-294 бетлар.

8. Smith M. Robi'a...; R.Nicholson. *Studies in Islamic Mysticism*. Cambridge, 1921. Massignon L.Essai sur les origins du lexique technique de la mystique musulmane, 2-d.ed.P., 1954.
9. Annemari Schimmel. *Garten der Erkenntnis. Das Buch der vierzig sufi:~Meister. Die derichs gelbe. Reihe.*
10. Аннемарие Шиммел. Жонон менинг жонимда (Ислом оламида сўфий аёллар сиймоси, Тошкент «Шарк»,– 1999, 44 - 45 бетлар.
11. Жалолоддин Румий. Маснавий. IV. 1518.
12. Фаридуддин Аттор. Илоҳийнома. Насрий таржима, талқин, тафсир. Амалга оширувчи: Н.Комилов. Т.: “Ёзувчи”, 1994.
13. Аннемарие Шиммел. Жонон менинг жонимда (Ислом оламида сўфий аёллар сиймоси). 47-63 бетлар.
14. Алиева, Дилафруз Джамилкызы. "Литературная игра как эффективное средство активизации познавательной деятельности учащихся на уроках литературы." *Студенческий форум* 39-1 (2019): 88-92.
15. Ахмедов, Умиджон Усубович. "Номинасия жараёнинг ҳозирги тилшуносликдаги талқини масаласи." *Международный журнал искусство слова* 4.2 (2021).
16. Ахмедова Хикматхон Турсуновна. "Взгляды Алишер Навои на культуру речи и ораторскую духовность." *Ученый XXI века* (2017): 46.
17. Жуманов, А., and М. Йигиталиева. "Таълим тизимида инновацион технологиялардан интегратив мақсадларда фойдаланиш." *Современное образование (Узбекистан)* 1 (2014): 18-21.
18. Йигиталиева М.А. Фейл замонларининг лингвокултурологик ифодаланиши. *Научная дискуссия: инновации в современном мире*. 2017. № 7 (66). С. 133-136.
19. Исакова, Шоҳидахон Икрамовна, and Мукаддам Ахмедовна Курбанова. "К проблеме передачи национального своеобразия пословиц, поговорок и других единиц в художественном переводе." *Вестник науки и образования* 5-2 (83) (2020): 12-14.
20. Исматова, Нодира Махмудовна, and Мухлиса Ахадовна Йигиталиева. "Предложения в языке и речи." *Молодой ученый* 11 (2016): 1696-1698.
21. Олимов Х.Ю., Худойназарова Г. What is ESP? *Молодой ученый*. 2017. № 32 (166). С. 101-102.
22. Олимов, Хуршид Юнусалиевич, and Ойбек Абдубаннонович Насирдинов. "The role of Information technology in teaching English." *Молодой ученый* 12 (2016): 904-905.
23. Пармонов, Алишер Абдупаттоевич, and Хуршид Юнусалиевич Олимов. "Lingvo-Stylistic Features of Irony (in the Works of OHenry)." *Молодой ученый* 13 (2016): 701-703.
24. Тиляходжаева, Фазиля Мухамеджановна. "Задания для работы с кинофильмами в преподавании иностранных языков." *Молодой исследователь: вызовы и перспективы*. 2019.
25. У. Ахмедов, Н. Каримова *Kasb-hunar kollejarida ingliz tili o'qitishning hozirgi ahvoli*. - Молодой ученый, 2017. С.9-10.
26. Эрназарова, Хилола Эргашевна, and Муяссар Иномовна Абдуллаева. "История развития периодов социальной педагогики." *Исследование инновационного потенциала общества и формирование направлений его стратегического развития*. 2014.
27. Эрназарова, Хилола Эргашевна. "Touch subordinates management of industrial robots improving the positional accuracy of the mathematical model." *Молодой ученый* 13 (2016): 292-295.
28. Эрназарова, Хилола Эргашевна. "Исходно-теоретические положения к проблеме классификации по частям речи в английском языке." *Молодой ученый* 13 (2016): 728-730.
29. Хамракулов, З. Й. (2022). Хуқуқшунослик фанларини ўқитишда замонавий таълим технологияларидан фойдаланиш. *Pedagog*, 1(3), 314-318.
30. Хамракулов, З. Й. (2022). Хуқуқшунослик фанларини ўқитишда замонавий таълим технологияларидан фойдаланиш. *Pedagog*, 1(3), 314-318.
31. Khamrakulov, Z. (2022). PROBLEMS OF INCREASING LEGAL INFORMATION AND LEGAL LITERACY OF YOUTH. *Models and methods in modern science*, 1(16), 4-7.
32. Egamberdiyeva, T. U. A., & Qurbonov, J. A. (2020). Diagnostics of formation and development of intellectual culture among students. *Scientific Bulletin of Namangan State University*, 2(4), 512-519.