

THE SCHOOLS OF MYSTICISM AND TYPES OF SECTS

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Abstract.

Just as there are different opinions about the lexical meanings of the words "Sufi" and "mysticism", there are also different opinions about their semantic meaning. As it is mentioned in the book "Kavoidut Sufism" by famous Sufism sheikh Admad Zarruq (r.a.), there were given about two thousand definitions. All of them mean as the "faithful devotion to Allah"⁹². Because there are many manifestations of tavajjuh. Therefore, the mysticism of each person was his true meditation. In Sufism, it is necessary to follow Islam. There is no mysticism without jurisprudence. Because apparent judgments of Allah are known only through jurisprudence. Also, there is no jurisprudence without Sufism. Indeed, the deed cannot be accepted without exact devotion. One cannot be authentic without the other.

Early Schools of Sufism

There have been several schools or sects throughout the history of Eastern Sufism. An attempt was made to summarize their essence as the following:

Mukhosibiya (Accounting). Mukhosibiya (Accounting). The founder of this movement was Haris ibn As'ad Muhasibi. He believed in Riza. Riza means status and has two types: one is God's approval of people, and the other is people's approval of God. The meaning of God's approval of people is that people should always strive to do good deeds out of love for God; if people are pleased with God, it is their submission to God and their constant service to Him. That is why there is an inextricable connection between the will of man and the will of God. For this reason, satisfaction is a divine love which is based on patience and endurance. The possessor of this love perceives the heaviness and lightness, pleasantness and unpleasantness in life as divine grace, and therefore accepts and endures all difficulties in life calmly. Reza is superior to Zukhd or self-denial. Because the emanation of consent is love for God. Muhasibi explains that satisfaction is closely related to status and status in Sufism. Muhasibi also considered self-control, and

⁹² Sheikh Muhammad Sadiq Muhammad Yusuf. A vision of mysticism. - Tashkent: "Sharq", 2012. - P 31

self-accountability (his nickname is based on this) to be an important virtue of the righteous⁹³.

Malomatia. The history of the emergence of this movement is related to the early days of the emergence of Islam. Its center was the city of Nishapur. Abu Hafis Nishapuri, Hamdun Qassar, and Abu Usman Hiri⁹⁴, among the great mashayikhs, founded this doctrine. Therefore, in those times, it was customary to call this sect "Hamduniya" or "Kassariya". According to the main theory of the founders of this sect, every Sufi should hide his virtues and the good deeds that he has done to people and pretend as a guilty and sinful. Let the wise men look for any fault or strangeness in them. That is, every blame should not be given to selfishness and pride due to his high quality and service⁹⁵.

According to their belief, Allah sees all the good deeds of a person. Therefore, these qualities do not need to be visible to others or, if not, displayed to the public. The Malomatians were against the believers who were being at enmity with each other as well as sectarian disputes and conflicts. Therefore, even if the people find fault with them, humiliate them and "blame" them, representatives of this sect do not argue with anyone, they are not afraid of "blame makers" at all⁹⁶.

They believed that prayer is the bond that binds the servant and God. Therefore, they relied on the belief that the more blame you have, the more pride and fraud you will be. They did not express their inner feelings, and they considered it as ignorance and hypocrisy to express asceticism, riyazat and doings. Most of the researchers described the Malamatites as the most humane, just, enlightened people, close to God.

Typhuria. One of the most widespread Sufi doctrines in the East is Typhuria. Its founder is Bayazid Bistami who was a teacher of dozens of Shaykhs, a strong-willed person, a great sheikh, "sultanul-orifin". There are different opinions about years of study of Bayazid Bistomi: some say that he did not study in any school or under any teacher, all knowledge was given to him by God, while a group of orientalisks say that "Bayazid studied with three hundred sages." Nevertheless, he traveled to Nishapur, Ray, Hamadan, Iraq, Syria and Arabia. Ahmad Khazraviya, Abuhafz, Yahb Maoz, and Shaqiqi Badhi were in close contact with sages. He enjoyed their conversations. He died in his homeland in 867 at the age of 103. His

⁹³ Hamidjon Hamidi. Scholars of Sufism. - Tashkent: "Sharq", 2009. P - 6-7

⁹⁴ Therefore, in those times, it was customary to call this sect as "Hamduniya" or "Kassariya".

⁹⁵ Komilov N. Sufism. - Tashkent: "Movarounnahr", 2009. P - 39

⁹⁶ They consider the origin to be the enlightenment of their own souls, and they consider enlightenment to be the means of God's enlightenment, and they follow it.

grave is in Abu Musi Khadim grave yard. The basis of this teaching is sukr, that is, working away from the people, working in seclusion and solitude. So, the supporters of Typhuria preached to retreat to the uzlat, to remember and to live with the memory of the truth. This doctrine is essentially contrary to the theory of the flow of junaidia. According to Bayazid Bistomi's belief, sukr (drunkenness) is superior to sobriety (sahw). Because of the patience, the quality of humanity rises and divinity wins, that is, the death of the soul approaches God. But most Sufi scholars such as Zahiriddin Murash, approached this teaching from a critical point of view.⁹⁷

Junaidiya. The founder of this sect was the famous Sheikh Junayd Baghdadi. In Sufism, Junaidiya prioritized drunkenness and sobriety over the state of sukr and stated that soberness is a natural state and drunkenness is an unnatural state of mind. Scholars call Junayd al-Baghdadi as the founder of the teaching of moderation in Sufism, because the adherents of this sect are close to Islamic beliefs and follow a moderate path. Famous people such as Abu Nasr Sarraj, Abu Ali Daqqoq, Abul Qasim Qashiri were the supporters of the Junaydiya sect. The demands of Junaydiya teachings were also applied to representatives of a number of sects, such as Qadiriya and Naqshbandiya, who did not want to distance themselves from the Islamic rules through the following centuries⁹⁸.

Nuria school. One of the more widespread and active sophist schools or sects in the East is the Nuria school. Its founder was Sheikh Husayn Ahmed Nuri from Khurasan. According to the belief of the supporters of this sect, every scholar should live his life thinking only about the interests and peace of others. Because to protect others, to serve them and encourage them to live in poverty protects a person from arrogance and creates an opportunity to limit the ego⁹⁹.

Qadiriya sect. This sect was founded by the famous Sheikh Abdul Qadir Jilani (Ghavsul Azam, Qutbul Azam). Khoja Abdulkhaliq Ghijduvani, the founder of the Khojagon-Naqshbandiya dynasty, famous in the Muslim East, was born in 1103 in Ghijduvan district of Bukhara region¹⁰⁰. The basis of Qadiriya's teaching is the soulful poetry. Many aspects of this doctrine are close to the worldview of the Shafi'i and Hanbali sects. Abdul Qadir Jilani was a Hanbali Sunni, also known as "Sheikh Mashriq". There was a serious conflict between their views and Shia theory. That is why the Qadiriya emigrated to Baghdad during the Safavid period. They

⁹⁷ Hamidjon Hamidi. Scholars of Sufism. - Tashkent: "Sharq", 2009. P - 7

⁹⁸ <http://islom.ziyouz.com/ibrat/hikmat-muallif>

⁹⁹ http://www.nursafardiyya.uz/books/book_1

¹⁰⁰ Komilov N. Sufism. - Tashkent: "Movarounnahr", 2009. P- 45

always wore green clothes, that is, the symbol of this order was green. Supporters of Qadiriya were in Movarounnahr, Turkestan and Iran¹⁰¹.

Suhrawardia. The founder of this sect was Shahabeddin Abuhafs Umar Suhrawardy. Its foundation is worship, asceticism, and mujahadat, and in general, mystical enlightenment. Suhrawardiya series was developed in India by Bahauddin Zakariya Moltani. Even now there are followers of Suhrawardia's teachings in Pakistan, India and Afghanistan¹⁰².

Mawlaviya. Jalaluddin Muhammad Balkhi (Rumi) was the founder of the Mawlaviya sect, which is very popular and widespread in the East. Its basis is the sky, a symbol of heavenly bodies. Maulavis dance, sing and recite songs around their teachers with joy. That's why, they were called "circulating" dervishes. They considered the moment of realization to leave oneself in the process of intense movement and dance. Mawlaviya flourished mainly in Ottoman Turkey. They are used to wearing a hood. Even now, a melody is heard from the Maulawi mausoleum in Kune, Turkey¹⁰³.

Kubroviya. This sect appeared in Central Asia and was founded by Sheikh Najmuddin Kubro Khorezmi. His full name was Ahmad ibn Umar ibn Muhammad Hewaqi Khorazmi who was born in Khiva in 1145¹⁰⁴. The basis of this teaching is the hufya zikr. They were in favor of learning the Qur'an by reading it secretly. As in other Sufism sects, the Kubroviyas preached peace, harmony, and secularism. They played a significant role in the spiritual, social and political life of the peoples of Central Asia. Majiduddin Baghdadi, Sa'duddin Hamavi, Baba Kamoli Chandi, Sayfiddin Boharzi, Najmuddin Razi are considered to be famous sheikhs of Kubroviya. It should also be noted that the supporters of Kubroviya considered youthfulness to be one of their important qualities.

Khoja Abdulkhaliq Gijduvani trained many famous students in the world of Sufism. After his death, the Khojagan sect was continued by the famous sheikhs of his time, such as Khoja Arif Revhari (Mohitoban), Khoja Mahmud Anjir Fagnavi, Khoja Ali Romitani, Khoja Muhammad Babayi Samosi, Khoja Sayyid Mir Kulol Bukhari, Khoja Bahauddin Naqshband and gained wide fame.

Abdulkhaliq G'ijduvani did not stop with propagating his teachings through his sermons, he also wrote a number of treatises. Among these are the works "Odobitariqat" ("Tariqat Etiquette"), "Risolai Sahibiya" ("Treatise of Friendship"), "Az guftori Khoja Abdulkhaliq Ghijduvani" ("Some words of Khoja Abdulkhaliq

¹⁰¹ http://www.shahina.uz/tasavvuf_allomalari

¹⁰² Hamidjon Hamidi. Scholars of Sufism. - Tashkent: "Sharq", 2009. P - 8

¹⁰³ Hamidjon Hamidi. Scholars of Sufism. - Tashkent: "Sharq", 2009. P - 8

¹⁰⁴ Ibrahim Haqqul. Mystical life. - Tashkent. "Movarounnahr", 2004. B - 3

Ghijduvani"), "Risolai shaykh us-shuyukh Hazrati Yusuf Hamadoni" ("The treatise of Sheikh Hazrat Yusuf Hamadoni")¹⁰⁵.

Shaziliya sect. This sect is attributed to Abul Hasan al-Shazili, may God bless him and grant him peace. That person did not see happiness and a life of deprivation. They mingled with people and lived enjoying the blessings of the world.

Rifaiya sect. The founder of this sect, Ahmad ibn Ali ibn Ahmad al-Rifa'i, may God bless him and grant him peace, was born in Iraq in 512 AH. First, they studied jurisprudence according to the Shafi'i sect. Then he learned Sufism from their uncles and succeeded him as the sheikh of the sect¹⁰⁶.

Chishtia. In the literature on Sufism, it is taught that Ibrahim Adham and Muyniddin Chishti were the early founders of this doctrine. This sect originally appeared in the vicinity of Herat, and then spread widely in India. According to the teachings of the Chishtiyyas, because God created everyone equal, His servants must live equally. Therefore, it is a noble human virtue to be a medicine for the sick and to feed the hungry.¹⁰⁷ The leader of this movement, Muyniddin Chishti (12th century), was born near Herat and studied in Bukhara and Samarkand madrasas. After migrating to Baghdad, he served for 20 years under the famous sheikh Khoja Usman Haruni and wore a kirqa from his hand. After that, he went to India and created his own school in Sufism.

Bektoshiya. Haji Bektash Vali (XII century), who grew up in Asia Minor, founded this sect. The Bektashis loved Ali, honored the 12 imams of the Shiites, ate only Sharia food and wine, and adhered to the covenant. Although the Bektashi lived in special dervish settlements, they had a lot of property. A murshid controlled and managed the Bektashi shrines and monasteries. Until the 19th century, the Bektashis had a strong influence in Turkish politics. Because they supported the main political trend in the country, the Janissaries. In 1826, after the janissary corps was crushed, the activity of the Bektashis was banned by the government. As a result, supporters of this sect move their headquarters to Albania. But the Bektashis were still operating secretly. After the Second World War, Bektashi people revived in the country.

Naqshbandi sect. This sect, which is attributed to Muhammad ibn Muhammad Bahauddin Bukhari, may Allah bless him and grant him peace, was distinguished by its moderation in leech, adherence to Sharia, and quietness. He

¹⁰⁵ http://shaxina.uz/tasavvuf_allomalari

¹⁰⁶ Sheikh Muhammad Sadiq Muhammad Yusuf. A vision of mysticism. - Tashkent: "Sharq", 2012. - P 8

¹⁰⁷ The Chishtis were widely followed by ordinary working people because of their promotion of equality and humanism.

was born in Qasri Orifon village near Bukhara in 717 AH. He received spiritual education from Shaykh Sammasi and Amir Kulol¹⁰⁸.

Sheikh Abdullah Dehlavi wrote the following about the Naqshbandi sect: "This sect is a constant presence in the presence of the Almighty, strengthening the faith of Islam, the faith of the Ahl al-Sunnah wal jamaat, and following the Sunnah of the Prophet, may God bless him and grant him peace"¹⁰⁹.

Taking into account that this tariqa is the most popular and widespread of the tariqats that were spread throughout the Islamic world, especially in our country, we will discuss it in detail in the fourth part of our thesis.

In addition, in the past, various Sufism schools and sects, such as "Shotiriya", "Ahroriya", "Hakimiya", "Kharroziya", "Hafifiya", "Sayyoriya", "Rofe'iyah", "Haydariya", "Shaziliya", "Ne'matullahiya", "Nurbakhshiya" have been operating in different regions and cities of the Middle East, contributing to the development of mystical enlightenment to one degree or another. For example, followers and successors of the "Nematullahiyya" order, which appeared in Iran in the 19th century, still exist in the country¹¹⁰.

CONCLUSION

Sufism arose on the ground of Islam and in the bosom of Islamic truths. For centuries, Sufism has encouraged people to healthy faith, high spirituality, thinking, enlightenment and manners, and contributed to the formation of humanity as a perfect person. As we mentioned above, the sheikhs who came out of Movarounnahr and Khurasan and the priceless works they wrote down played a special role in the development of Sufi views into a unified doctrine, spreading widely in Islamic countries and becoming an integral part of human life.

Today, it is important to research the historical formation processes of Sufism, to objectively study Sufism literature, and to show its place in people's lives in the conditions of today's globalization. After all, if the correct interpretation of the teachings of Sufism, which is a combination of religious and secular views, serves to oppose various bigoted extremist ideas, its incorrect interpretation creates the basis for various sectarian movements.

One of the important tasks facing Islamic scholars is to research and reveal the works that reflect the original ideas of Sufism. Because now the biased interpretation of Sufism is supporting the spread of the evil of "cultism" among our compatriots. Modern sects in the territory of Uzbekistan, although they show

¹⁰⁸ Yoldosh Eshbek. Bahauddin Naqshband Bukhari. "Nasaf" publishing house, 2010. – P 6

¹⁰⁹ Sheikh Muhammad Sadiq Muhammad Yusuf. A vision of mysticism. -Tashkent, Movarounnahr. 2004. P 7

¹¹⁰ Hamidi H. Scholars of Sufism. Responsible editor: Komilov N. - Tashkent: "Sharq". – 2004. P- 11

spiritual values, traditions and rituals, and loyalty to national culture, are somewhat different from their previous appearance. Although some have expressed positive and some negative opinions about the leaders of this sect, we are unable to give a unanimous opinion about them. It would be too long to talk about their services to the Muslims of our country. Scholars who have seen and interacted with these people admit that they have reached high levels of knowledge and piety. Because Allah's friends are everywhere, and speaking slanderous, false, suspicious words about them is equivalent to declaring war on Allah.

From this point of view, we should recognize that some people who are deviating from pure Sunni Sufism have strayed away from the goals and ideas of the original Sufism in matters of science, education, education, philanthropy, and engaging in socially useful work, and we should protect citizens from such misguided sects.

Nowadays, all the great Islamic figures and leaders of the Sunni order promote the study of modern science, the acquisition of knowledge that is beneficial for the society and eases the burden of people. This activity fully complies with the instructions of the Qur'an and the Sunnah. It is a pity that the representatives of certain sects do not engage in socially useful work or any profession, they remain dependent and mute on others, and as if they are separated from society, they leave their families and children without support and education.

The following can be said as the conclusion of this completed qualification graduation work and the result of our discussion:

- Extensive information was collected and deeply studied about the role and importance of Sufism teachings in Islam;
- Information about the sects that emerged in the later periods of Islam was collected and the differences between them were briefly explained;
- The concept of silsila in Sufism and its importance in Sufism were deeply studied;
- The lives of the sheikhs listed in the series of the Naqshbandiyya sect were widely studied and research was conducted on the current situation of this sect.

In general, although this scientific work is a small research, we believe that in the future Sufism is an important factor in the cultural development of our country, and we consider it appropriate to increase the financial resources of the state for the study of this field, to attract foreign investors and entrepreneurs of our country.

We believe that one of the means of ideological struggle against the current evils is the study of mystical ideas, the life and legacy of great mystics, their

worldly thoughts on virtue, justice, self-awareness and patriotism, at a time when the current ideological attacks are intensifying.

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