



**THE FORMATION OF THE SCHOOLS OF SUFI TEACHING IN
CENTRAL ASIA IN THE XII-XIII CENTURIES**

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Tokhir A. Khatamov

*International Islamic Academy of Uzbekistan,
Doctor of Philosophy PhD, docent of the Chair for IRCICA
Islamic History and Source Studies.*

A.Kadiri str: 11, 100011, Tashkent, Uzbekistan.

e-mail: t.xatamov@mail.ru

ABSTRACT

In this article, the formation of Sufism in Central Asia is researched, in particular, the formation of schools of Yassaviism, Kubrovism and Naqshbandism, and analytical data on mutual cooperation relations are presented.

Key words

Islam, tasawwuf, Naqshbandiya, tariqah, eleven rules, sheikh, perfect human, sufism, scientific school, scientific research.

The formation process of Sufism in Central Asia has a centuries-old history, in which we can see that Sufi schools have gone through specific stages of formation and development.

The teaching of Sufism passed through several stages in the process of its formation, and three main periods are highlighted in scientific research, including the VIII-IX centuries "Age of Asceticism", IX-XI centuries "Age of Sufi schools and movements", after the XII century "Age of Sufi sects". 1:12]. In Movarounahr, there are mainly three Sufi schools that have passed through these stages, and the process of their formation mainly corresponds to the 12th-13th centuries. We can say Yassaviya, Kubroviya, Naqshbandiya schools of sects as sects formed in these periods, but although they did not spread widely in our region, there were schools of sects such as Hakimiya, Sayyoriya, which had their own theoretical and ideological orientations[1:49]. Also, sects such as Qadiriya, Suhravardiya, Malomatiya, which were respected in our countries and appeared in other regions, also showed their activity.

One of the first sects formed in Central Asia is Yassaviism, the founder of this school of Sufism is Khwaja Ahmed Yassavi. In the Republic of Uzbekistan, 1993 was declared as the "Year of Ahmad Yassavi" as a high tribute to the scientific and educational heritage of Alloma Khoja Ahmad Yassavi[7:1]. Why was the year 1993



named after Khoja Ahmed Yassavi, because during the former Shura regime, our national history was subjected to many slanders and restrictions, including the scientific and educational legacy of our grandfather Khoja Ahmad Yassavi. It was only due to the honor of independence that it was possible to restore, study and convey the heritage of the Allamas to our people.

Was Yassavism a negative doctrine as the Shura system claimed? What kind of sect was it actually? The doctrine of Yassaviism was formed in the 12th century, and it is stated in many historical sources that the founder of this sect, Khoja Ahmed Yassavi, lived between 1105 and 1166/67. After receiving his initial education in Turkestan, Khwaja Ahmed Yassavi came to Bukhara and received education from Khwaja Yusuf Hamadani, even engaged in guidance in Bukhara for some time, then moved to Turkestan and founded the Yassavi order[4:15]. One of the characteristics of the Yassaviya sect is that there are many Turkic-speaking people in this sect, it is known and famous that Khoja Ahmed Yassavi himself wrote poems in the Turkish language - "Hikmat".

The representatives of the Yassaviya sect followed the "jahri" zikr, and there are different opinions about why the "jahri" zikr was chosen. Although in Khwaja Ahmed Yassavi's order, it seems that khilawat and secularism are the priority, in fact, Yassaviism warned people not to be worldly, that is, to waste their lives in amassing worldly wealth with miserliness. Because it is emphasized that the main purpose of a person's birth is not to accumulate wealth, but rather to find the pleasure of Allah, to serve Him, and to gain His love.

Yassawi sect, like other schools of tariqats, has gone through its own stages of formation and development, the fundamental foundations of the tariqat were developed during the time of Khwaja Ahmad Yassawi, and conceptual ideas were developed to a certain extent by subsequent Yassawi sheikhs.

Among them, as the famous students and successors of Khoja Ahmed Yassavi in later centuries, Mansur Ata, Said Ata, Suleiman Bakirgani (Hakim Ata), Sadr Ata, Sufi Muhammad Donishmand Zarnuqi, Baba Mochin, Zangi Ata, Amir Ali Hakim, Luqman Parranda, Imam Margazi, Highlighting such scholars as Hasan Bulg'ari Abdumalik Ata, Haji Bektash Vali, Taj Hoj, Uzun Hassan Ata, Sayyid Ata, Ismail Ata, Ishaq Khoja, Ayman Baba, Sheikh Ali Ata, Mawdud Baba, Badr Ata, Khalil Ata, Qusam Sheikh, Sheikh Khudoidad Vali we can pass. These scholars performed great services in the further improvement of the Yassaviya sect and its spread throughout Central Asia and the world[4:17].

Sulayman Boqirgani continued the Yassavi tradition of saying "Wisdom" and wrote a work called "Book of Boqirgan" based on Sufi wisdom. Reciting Sufi wisdoms or Khwaja Ahmad Yassavi's "Wisdom" has become a traditional practice among almost all Yassavi scholars. For example, we can see the presence of Sufi



wisdom in the work of the famous saint Sheikh Khudoidad Vali (1461-1532), who lived several centuries after Khoja Ahmed Yassavi.

There are many works written by Khoja Ahmed Yassavi, and new works of the scholar are still being found today. Yassavi scholars have listed more than ten works by Khoja Ahmed Yassavi. For example, "Divoni hikmat", "Risola dar odoobi tariqat", "Faqrnama", "Daftari aval", "Hikoyat me'raj", "Munojotnama", "Qissai No'man ibn Sabit", "Qiyamatnama", "Najotuz-zakirin", such works as "Tanbehu-z-zollin", "Tanzilu-s-salihin" are works identified by science [6:320].

Many modern sources report that the Yassaviya sect spread among the nomads and Turkic peoples. But if we pay attention to the analysis of historical data, we can see that the Yasavi sect spread among the Persian-Tajik-speaking population in Central Asia, Turkey, the Caucasus and the Balkans.

In the Middle Ages, another famous order in Central Asia was Kubrovism, the founder of this order, Sheikh Najmuddin Kubro, lived in 1145-1221, during which the Khorezmshah state reached the peak of its power and declined.

The name of Sheikh Najmuddin Kubro is given in historical sources as "Abuljannab", "Najmuddin", "Kubro", "Valiytarosh" [2:403]. Alloma's entry into the world of Sufism was greatly contributed by three people, the first was Rozbehan Misri, the second was Ammar Yasir, and the third was Ismail Qasri. Also, Majzub (crazy) Baba Faraj's services are considered great in this regard.

Sheikh Najmuddin Kubro returned to Khorezm in 1185 after studying in various cities and regions of the east and founded his sect Kubroviyya. Many students were educated in the tariqat school founded by Allama, including famous people of the East such as Sheikh Majiduddin Baghdadi, Sheikh Fariduddin Attar, Sultanul Ulama Sheikh Bahovuddin Walad, Sheikh Sa'diddin Hamavi, Sheikh Sayfiddin Boharzi, Sheikh Jalaluddin Geili [2:406].

In 1995, the 850th anniversary of the birth of Sheikh Najmuddin Kubro was widely celebrated throughout our country, and a number of pamphlets and articles were published. Allama wrote more than ten works, including "Fi-odobus solikin" ("About the manners of the tax collectors"), "Risala attul khaif ul-khaim an lavmat il-loim" ("About the fearful vagrants and the reprehensible reprobates"), "Fawayihul" jamal" ("Taking Beauty"), "Collection of Rubai", "Favoyihul Jamal wa Fawatihul Jalal" ("The Discovery of Jamal Fragrances and Jalal"), "Al-usul al-ashara" ("Ten Methods"), "Risela at- In his works named Turuk, he described many positive qualities such as knowing God Almighty, acquiring knowledge, honesty and bravery[8:1].

The Kubrov sect has ten principles, and the murids were educated on the basis of these rules. Including: 1. Repentance, 2. Zuhd fi-dunyo, 3. Tawakkal, 4. Contentment, 5. Uzlat, 6. Mulozamat az-zikr (continuous remembrance), 7.



Tawajjuh, 8. Patience, 9. Murokaba (immersed in contemplation to be), 10. Reza gradually reached maturity through these ten rules of spiritual education[2:420-421].

After the invasion of the Mongols, it seems that the Kubrovian sect was in decline, but the followers of Sheikh Najmuddin Kubro continued the activities of the Kubrovian school even during the period of the Chigatai dynasty. In particular, the activity of Sayfiddin Boharzi (1190-1261 years) was very bright in Bukhara, and as a result of the services of this scholar, the Mongolian ruler Berkakhan (1209-1266 years) accepted Islam, and from this period, the name "Sharif" was added to Bukhara due to the respect for the scholar.

Over the years, a number of sub-branches were separated from the Kubroviya order. For example, we can count small sects of sects such as "Firdawsiya" in India, "Nuria" in Baghdad, "Ruknia" in Khorasan, "Hamadoniya" in Kashmir, "Ne'matullahiya" in Iran and some western countries. However, it is necessary to emphasize that some of these sects have also suffered some deviations as a result of mixing with other sects and sects at different times[2:426].

The process of systematic formation of the Khojagon-Naqshbandiya school of mysticism, which went through the stages of formation at the same time as the Yassaviya sect, began in the 12th-13th centuries. It is emphasized in a number of historical sources that this doctrine was founded by Abdukhaliq G'ijduvani (1103-1179). At this point, when talking about the Khojagon-Naqshbandi sect, the name of Alloma Abdukhaliq Gijduvani or Alloma's teacher Khoja Yusuf Hamadoni (1048-1140 years) is also emphasized as the first founder of this sect. we see that Khoja Yusuf Hamadani founded the rule. To these four established rules, Abdukhaliq Ghijduvani added four rules, Khoja Bakhouddin Naqshband (1318-1389) added three rules, and laid the foundation of the famous eleven rule-based Khojagon-Naqshbandiya order[3:37]. In conclusion, we can say that Khoja Yusuf Hamadoni is the theoretical founder of this sect.

Why this order was first called "Khojagon-Naqshbandiya" and then "Naqshbandiya", if we pay attention to the stages of development of the order, we will see that this school was called by several names. Including:

Bayazid operated under the name "Siddiqiya" until Bistomi;

"Tayfuriya" from Bayazid Bistomi to Khoja Abdukhaliq Ghijduvani;

From Khoja Abdukhaliq Gijduvani to Khoja Bakhouddin Naqshband - "Khojagonia";

From Khwaja Bakhouddin Naqshband to Khwaja Ahror Vali - "Naqshbandiya";

"Naqshbandiya - Ahroriya" from Khwaja Ahror Vali to Imam Rabbani;

"Naqshbandiya - Mujaddidiya" from Imam Rabbani to Shamsuddin Mazhar;



"Naqshbandiya - Mazhariya" from Shamsuddin Mazhar to Maulana Khalid;

"Naqshbandiya - Khalidiya" after Maulana Khalid;

Now it is called "Naqshbandiya" [5:147].

We can say that the Naqshbandi order is one of the most influential and influential Sufi schools among the world's orders in the 21st century. In particular, this order reached Central Asia, India, China, Afghanistan, Pakistan, Bangladesh, Indonesia, Malaysia, Iran, Turkey, Caucasus, Russia, Middle East, Africa and Arab countries [3:147].

The schools of the above-mentioned sects have been known and famous for many centuries. There is a lot of collaboration, mentor-student relationships, and ideological similarities between these schools. For example, Khwaja Bakhouddin Naqshband Yassavi shaykh studied with Qusam shaykh for some time. The representative of the Yassavi sect Sheikh Khudoidad Vali and Naqshbandi Sheikh Makhdumi A'zam established mutual relations of brotherhood and cooperation, Khwaja Ahmed Yassavi and Khwaja Abdulkholiq G'ijduvani took the lessons of the sect from one teacher - Khwaja Yusuf Hamadani. If we pay attention to the chain of these sects, we will see that they all met in the Prophet Muhammad, peace and blessings be upon him, and from this we can conclude that the original schools of Sufism founded their sects in accordance with the Islamic Sharia, Ahl al-Sunnah wa al-Jama's creed and gave education to people [3:145] .

In the concluding part of the article, it is necessary to mention some analyzes against those who have a one-sided approach to Sufism and criticize the sect as being against Islamic Sharia. The original representatives of Sufism were never far from Islam, on the contrary, they performed many tasks such as promoting religion among people, urging them to live according to Islamic beliefs, and serving the people. In particular, Khoja Yusuf Hamadani memorized and taught 700 books on Islamic law. Khoja Ahror Vali made a great contribution to the peace of the people by trying to resolve various conflicts between the Timurids. In his letters, Imam Rabbani fought against the wrong religious ideas entering the creed of the people of Sunnah. Sheikh Najmuddin Kubro fought with his students against the Mongol invaders and was martyred in defense of the motherland, such examples can be continued a lot. It is true that some uneducated people seeking wealth and fame promoted various claims and ideas in the name of Sufism and succeeded to some extent, and as a result of this and other factors, Sufism experienced periods of stagnation, decline and persecution.

However, today there is a renaissance in the teachings of Sufism, humanity recognizes Islam as one of the most acceptable ways against one of the biggest problems of the 21st century, "mass culture" - that is, moral evolution, and Sufism is formed on the basis of Islamic ethics, which makes a person spiritually contributing



to the elimination of this problem on the world stage as a mystical path leading to perfection.

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