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Sufi Order of Kubrovia and Naqshbandi Are an Integral Part of Pilgrimages Tourism In Central Asia

Tarekat Sufi Kubrovia dan Naqshbandi Merupakan Bagian Integral dari Wisata Ziarah Di Asia Tengah

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Abstract

This study aims to reveal the philosophical thought of the Sufi orders of Kubrovia and Naqshbandi, as well as their current state abroad. In recent years, the tourism potential of Uzbekistan has been developing rapidly. According to statistics, in 2019, 6.748 million peoples visited Uzbekistan, which is much more compared to 2018 (5.346 million). Most tourists came from the CIS countries and neighboring countries. It is of great interest to tourists if we are talking about representatives of Muslim countries, both earlier and today, represent the pilgrimage places of our main cities of the republic. It is said that if graceful light descends from heaven to all cities of the world, then in Bukhara it rises from the earth with a pillar to heaven, and the source of this light is a large number of shrines that are on this blessed land. In this article, we will analyze the origins of the Sufi movements that existed in Uzbekistan. Indeed, thanks to them, religious tourism is actively developing in our country, or as it is customary to call it in the East, "ziyorat" literally "visiting holy places".

Introduction

Religious tourism is usually understood as a type of tourism activity when a tourist is sent to a certain place for religious and sightseeing purposes. At present, Sufism is not represented in Uzbekistan, but immediately after independence, Uzbekistan entered the cultural heritage of Oltin Meros, since it was necessary to find a replacement for Soviet ideology. Let us ask ourselves what Sufism was at the time of its inception and in subsequent centuries on the territory of modern Uzbekistan.

There are many interpretations of the concept of Sufism, the researchers themselves do not give an exact definition of this direction, but, in our opinion, this term can most accurately be described as follows:

Sufism is a mystical-ascetic trend in Islam, which appeared in contrast to the wealth and hoarding of the ruling elite. The 8th century is considered to be the time of the occurrence of Sufism. When the Prophet Muhammad was no longer alive, Muhaddis - collectors and interpreters of hadiths, that is, traditions from the life of the Prophet, began to appear more and more often. Muhaddis had great authority among the people, as they were considered experts in Islamic law. And this meant that for any contentious issues, people resorted to their help. But over time, their authority drops significantly, because among the people there are other types of Muhaddis. One of the main conditions that were placed before the Muhaddis was not only the transmission of hadiths, but also their impeccable observance. From this we can consider the beginning of asceticism, avoiding all that is forbidden (haram). As often happens, the concept of Sufi did not exist then, therefore these Muhaddis were called Zahids, that is, hermits. As a rule, the Zahids were ardent opponents of wealth and hoarding, therefore they earned a living by collecting a camel thorn and then sold it in the bazaar as a medicinal herb. Moreover, the Zahids were obliged to get rid of the remaining money at the end of the day, not thinking about tomorrow, as the Almighty would do it [1].

The emergence of Sufism is associated with the name of the Arab theologian Hassan al-Basri, who created the doctrine of "hearts and thoughts" in Iraq. Over time, a large number of Sufi brotherhoods (tariqas) are created in the countries of the Middle East, which have had a huge impact on the mystical Islam of Central Asia. The first representatives of Sufism appeared in Central Asia in the XII - XIII centuries [2].

Discussion

Moving to the main Sufi orders formed on the territory of modern Uzbekistan, which is known to this day around the world. Namely, we turn to the brotherhoods of Kubravia and Naqshbandi.

Perhaps we will start in chronological order with the brotherhood of Kubravia. The founder of the Order of Kubravia is Najm ad-Din al-Kubro (1141-1220), who was born in Khiva and from an early age became addicted to religious activities. In his youth, he went abroad to study, visited the cities of Egypt and Iran, where already at that time there were well-known Sufi brotherhoods of Suhrawardia, Rifaia. Upon returning to his hometown, he created his brotherhood of Kubravia. The name al-Kubro in textbooks on the history of Uzbekistan, local legends, parables is fanned with a halo of courage, courage, patriotism and boundless love for people. According to historical data, in 1220 the army of the Tatar-Mongols led by Genghis Khan, having reached the lands of the state of Khorezmshahs, began a siege of the capital. The residents of Khorezm did not want to surrender the city for nothing, so they put up serious resistance to the invaders. Al-Kubro himself was among the defenders of the city. When Genghis Khan found out that al-Kubro was inside Khorezm, due to the authority of the famous sheikh, he allowed him to leave the city with his associates, but al-Kubro completely rejected this proposal with the words: "We have lived for so many years under the protection of the population of this region, and now we'll suddenly leave the people, is that really in good conscience?" [3]

In his scientific work Ten Laws and Rules, al-Kubro put forward the principles of his teachings, among which the main ones were renunciation of blessings, the path to the deity, the search for perfection, walking in the people and deliverance of the "I" in favor of the Almighty. One of the innovations of the teachings of Kubrov was the denial of asceticism.

But the work of all life al-Kubro is called "The fragrance of beauty and the disclosure of greatness." Here the scholar-theologian reveals the essence of his doctrine of Kubrov. The mystic attached particular importance to color symbolism, for example, white symbolized Islam, green symbolized tranquility, red symbolized mystical knowledge, and black symbolized incomprehensible divine greatness. And to see all these colors, a real mystic, according to al-Kubro, should not be the physical organ of vision, but the internal one. As in previous fraternities, an integral practical part of kubravia was the repeated mention of the name of Allah (dhikr), entering into a state of trance for the purpose of reunification, and here the murshid also played an important role, that is, a mentor, since if reunion with the Almighty did not take place, then at one of 10 stages murid (student) made a mistake. The whole philosophy of al-Kubro can be summarized as follows: the spiritual state of the murid must go through three components: a circle, a spot and a dot - the center of the universe and this awareness is essentially an understanding of the divine world.

Eventually, the teachings of Kubrov extended beyond the borders of the state of Khorezmshahs and actively developed in Egypt, Iran and other countries. Currently, the al-Kubro mausoleum is located on the territory of Turkmenistan in the city of Kunya-Urgench and since 2007 is included in the UNESCO World Heritage List, being a pilgrimage site mainly among the local population.

Let's move on to one of the most significant and famous orders of the Muslim world under the name Naqshbandiya. The emergence of this Sufi school is associated with the name of the mystic-Islamic scholar Abd al-Halik al-Gijduvani (1103-1179 gg.). It is known that from the age of ten the gifted boy was engaged in dervish rituals and after 10 years became the murid (student) of Sheikh Yusuf al-Hamadani. It is worth noting that together with al-Gijduvani, at the same time, another famous Sufi Ahmad Yasaviy studied, who later became the creator of the Sufi brotherhood of Yasaviya, currently the mausoleum with his name is located in Turkestan (Kazakhstan) and is of great interest as among scholars Orientalists, and among pilgrims [4].

Today, every connoisseur of Islam knows what the phrase "7 feasts of Bukhara" is. There is a pilgrimage tour of the Bukhara region, with a visit to the 7 holy graves of Sufis, and most often pilgrims adhere to a strict sequence of visits:

1. Burial of al-Gijduvani - the first feast and founder of the Khojagon school (later Naqshbandiya)
2. The tomb of Haji Arif Rivgaria - the second feast, a follower of the ideas of Gijduvani
3. The Mausoleum of Mahmud Anjir Fagnavia - the third feast, a preacher of loud dhikr.
4. The tomb of Khoji ali Ramitani - the fourth feast, lived until 126 years.
5. Hajj Muhammad Babai Sammasi - the fifth feast, the premonition of the birth of Naqshbandi
6. A visit to the site of St. Sayyid Amir Kulal - the sixth feast, direct murshid Naqshbandi.
7. Burial of St. Baha'addin Naqshbandi - the seventh feast, the largest representative of Central Asian Sufism of the XIV century.

Let us dwell on it, because thanks to its last name, which means a chaser, the large flow developed in the Sufism of Naqshbandi. Naqshbandi adopted the basic 8 principles from Gijduvani, including remembrance, shyness, vigilance, conscious breathing, loneliness in the crowd. But he also added his 3 principles:

1. Stop at a time in order to control the pastime of the Sufi
2. A certain number of repeated dhikras
3. A pure heart is the imagination of a picture of a heart with God imprinted in it.

In addition, representatives of this fraternity were allowed to spend time traveling, and not be limited to a hermit lifestyle. Naqshbandi set aside 2 days for begging, and the rest of the days the dervishes had to earn their living by doing crafts. Naqshbandi himself was an excellent embosser and embroidered amazing patterns on fabrics. He differed from many Sufi sheikhs in that he never had a servant and always replied to this occasion: "It is incompatible to be a servant of God and a master." He completely denied that the title of the sheikh was transferred from the founder, proving that it was exclusively a "gift of God."

The ideas of the Naqshbandi brotherhood soon spread around the world, in particular India, Turkey, Egypt, Yemen, the Caucasus and others. At present, the Naqshbandi grave, located in the suburbs of Bukhara, is one of the central pilgrimage and tourist places among Sufis of the whole world, and among the local population.

Conclusion

Summing up the research, I would like to note that the mystical movements created by Sufi sheikhs in the Middle Ages, among which Kubravia, Yasaviya and Naqshbandi are distinguished, had a huge impact on the further spread of Islam, both in Southeast Asia and in Asia Minor. Later, memorial complexes built over their graves now play an important role in the tourist potential of the Central Asian region, attracting a huge number of pilgrims from all over the world.

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