



SPECIFIC ASPECTS OF THE ACTIVITY OF REPRESENTATIVES OF THE QADIRIYA SECT EXISTING TODAY

Bekzodbek Muxtarov

PhD in Historical Sciences Chair of the Department of Center for Advanced Training
Under the International Islamic Academy of Uzbekistan, Tashkent, Uzbekistan
abdulbosit.2014@mail.ru

ABSTRACT

This article analyzes the modern form and characteristics of Qadiriya sect, one of the global sects whose activities are being observed today.

KEYWORDS

Sufism, tariqa (order), Qadiriya, leech, pir, teacher, leader, region, silsila, shahabcha.

INTRODUCTION

At a time when the current globalization processes are actively continuing, one of the main manifestations of religious globalization is the activity of sects on a global scale. As an example of such a sect, we mentioned above such sects as Qadiriya, Naqshbandiyya, Tijaniya, Chishtiyya, Shazilyya and Nematullahiya. Now we will try to research the specific aspects of the activities of the representatives of the Qadiriya sect. What are the peculiarities of their activities? we will try to find an answer to the question.

The uniqueness of the activities of the representatives of the existing Qadiriya sect is manifested in their distribution areas, practices, clothes, specific aspects of performing zikr practice, lineages and lineages, their position in the area where they operate, scope, and other circumstances. According to these aspects, they are similar to each other and have their own characteristics.

The representatives of the sect wore felt caps on their heads. The name of this cap is "arakiya" and it has the emblem of qadiriya, a green rose with three rows of leaves (5-6-7: the five pillars of Islam, the six words of faith and the seven words in the zikr formula of the tariqat). Although they love green, they also wear clothes of other colors: black and white (in the 19th century in Egypt, the "arakiya" - the crown was white), they wear a wide and thick belt (belt) decorated with leather, woven from wool, and they carry a cane in their hands. . Groups of sect members in Kurdistan grow their hair long, but shave their beards and moustaches. These are specific to some regions, and the clothes of the representatives of the current order in Central Asia, Turkey, Africa, South-East Asian countries are adapted to local customs and conditions. Some sects do not require special clothing. In fact, the clothing required of members of the tariqat is specific to the process of zikr practice, and is not required in places outside of that time. Nevertheless, the clothes of the representatives of the sect differ from each other due to the influence of the socio-cultural environment of the distribution places.

Among the representatives of sects in Central Asia, it is not obligatory to wear a certain dress. But it was observed that the representatives of the sect wear national and religious costumes.

The practice of zikr is performed publicly in all branches of the religion. But in some regions (Africa region, Turkey, Pakistan, India) it is performed with the accompaniment of musical instruments, in other regions it is performed with the melody created as a result of joint zikr of members. It can be seen that their rhythms (movements) in the process of dhikr are adapted to the popular folk dance traditions. No special place is assigned for Zikr. It can be performed in any holy place where you can pray.

The activities of modern sectarian networks are also somewhat different. Their communication, virids, zikrs, lessons, conversations, and the use of mass media are very similar to each other. But there are also differences.

One of the branches of the Tariqat currently operating in Turkey is the "International Qadiriyya Foundation", whose head and leader of the Tariqat is Sayyid Muhammad Efandi. Being a member of this organization, that is, the connection of the murid to the murshid is by "Robita" (hands-off), so it is understood that the murid has to receive the light coming from Rasulullah (pbuh) through his murshid. Communication is carried out in the following order:

1. "Istighfar" is said 100 times and at the end the word "Astaghfirullah al-Aziym al-Kariym allazi Laa Ilaha Illa Hu al-Hayy al-Qayyum wa Atubu ilayh" is read.
2. 11 times Salawoti Sharif (Allahumma salli ala Muhammad wa ala Alihi wa Sahbihi sallam)
3. 20 times Basmala (Bismillahir rahmanir rohiym)
4. Surah "Fatiha" 1 time
5. Surah "Ikhlos" is read 3 times.

After that, he says "Dastur ya Sheikh Sayyid Hazrat" and closes his eyes. Then he feels that he is losing himself in the divine light of the sheikh. The murid, who wants to leave Robita, says "Dastur ya Sheikh Sayyid Hazrat", opens his eyes and greets first to the right, then to the left saying "As-salamu alaykum wa rahmatullah". Then he concludes by reciting Surahs "Fatiha" and "Ikhlos" three times with "Basmala" and the last three verses of Surah "Saffat". After that, he is considered a member of the sect. The murshid teaches him virids, which are performed at certain times. Virids are the practical part of the tariqah, which consists mostly of dhikr.

Zikr is led by the murshid or his representative or someone with their permission. If murids do not have such opportunities, then one of those sitting in the circle of dhikr is chosen to lead the dhikr. No place or time is fixed for Zikr. It is necessary to organize a square in the footsteps of Sayyid Effendi. These gatherings (zikrs) are sitting in a circle with worshipers and hushu'huzu'. When sitting, all faces should be right (opposite) to each other. However, it is better to sit in a circle. If there are people who do not fit in the circle of dhikr or who have not entered the path of the tariqat, they can sit at the back of the circle of dhikr.

The zikr performed while sitting is called "zikr qu'udi". In this case, the general zikr and virids of the tariqat are performed in a sitting position. "Zikri Qu'udi" is performed while kneeling or kneeling, sometimes swaying to the right and left, and sometimes moving the head back and forth (oscillating movement). The zikr performed while standing is called "zikr qiyami". In "Zikri al-Qiyami" mainly kalimai tawhid, the names of Allah, al-Jalal, al-Hayy and Hu are mentioned. This zikr practice is done with feet together (making a chordon) or hands together and swaying to the right and left. Sometimes the members of the zikr move right and left at the same time, putting the right hand on the right

shoulder of the partner on the right side and the left hand on the left shoulder of the partner on the left side. Such zikrs are called "zikri davaroni". Joining hand to hand, feet to feet, or right hand to partner's right shoulder and left hand to partner's left shoulder around the "samakhana" (as a heavenly ring) chanting "Allah", "Hayy, Hayy", "Hu, Hu", "Ya Allah Hayy" and several other beautiful names of Allah Ta'ala are mentioned. They (the participants of the zikr) move to the right and left in a rhythmic manner. During this position, they move the right leg forward and the left leg slightly back, carefully chanting in a moderate (not too loud) voice, like a dance. The chanting of a divine song (i.e. chants to tune) during the dhikr and the orchestral accompaniment of musical instruments such as the tatbur, kudum, flute and halila give the dhikr a divine tone.

It is important to perform the practice of zikr in accordance with its method and order. It is not allowed to break the tone of the dhikr, leave the dhikr ring or engage in other work without the permission of the leader of the dhikr. It is necessary to perform zikr from the heart, with sincerity and piety (with fear of Allah), avoiding hypocrisy and lies, and bad words and actions that cause unpleasant consequences during zikr.

Currently, the sheikhs of all branches of the Qadiriya tariqat have their own tariqat silsila. Some of them mention their family trees that reach back to Muhammad (pbuh). There are differences between the series. This difference mainly increases in the sequence of series after Abdul Qadir Jilani. The series are mainly attributed to Ali (r.a.). But some chains reached Hazrat Abu Bakr (r.a.). This is due to the mention of the Qadiriya silsila together with the Naqshbandiya silsila. To the series of the tariqat, we will mention the series of Sayyid Muhammad Efandi, which is called the "golden series" of the tariqat and started with Abdul Qadir Jilani:

1. Sheikh Sayyid Abdul Qadir Jilani (Baghdad) (Founder of the Qadiriya Sect. Died 561/1166);
2. His son Sheikh Sayyid Tajuddin Abdur Razzaq (Baghdad. Died 603h / 1207y);
3. Sheikh Sharafuddin al-Gital
4. Sheikh Sayyid Abdulwahab
5. Sheikh Sayyid Bahauddin
6. Sheikh Shah Ukail
7. Sheikh Shamsiddin al-Sahrai
8. Sheikh Kudai Rahman al-Awwal
9. Sheikh Abul Hasan Shamsiddin Arif
10. Sheikh Shah Kuday Rahman al-Sani
11. Sheikh Shah Fuzayl
12. Sheikh Shah Kamal Arif al-Kohtenli
13. Dessen Enkel Sheikh Shah Iskandar Kohtenli
14. Sheikh Imam Rabbani Ahmed Faruqi Serhandi (Serhand) (founder of the Mujadiya sect. Died 1034/1624);
15. Dessen then Sheikh Muhammad al-Ma'sum al-Faruqi (Serhand) (founder of the Masumiyya sect. Died 1098/1686);
16. His son Sheikh Saifuddin Arif
17. Sheikh Sayyid Muhammad Nur Bedvani (died 1135/1722);
18. Sheikh Sayyid Mazhar Joni-janon (Delhi) (d. 1195/1780);
19. Sheikh Shah Abdullah Dehlavi Hindii (Delhi) (the founder of the Dehlaviyya sect, died in 1240h / 1824);

20. Mirzada Sheikh Hafiz Abu Said Muhammad Dehlavi (Delhi) (founder of the Saidiyya sect, died 1250/1835);
21. His son Sheikh Ahmed Said Dehlavi (Madina) (priest of Saidiyya sect, died 1278h / 1861);
22. His son Sheikh Abdurrashid Sahib Faruqi (Makkah) (founder of the Rashidiya sect, died 1287h / 1870);
23. Sheikh Sayyid Ahmed (died 1311/1893);
24. Sheikh Sayyid Muhammad (died 1341/1922);
25. Sheikh Sayyid Abdussalam (died 1365/1944);
26. Sheikh Sayyid Hojazada Usman Efandi (Qizilo'ren, died 1392/1972);
27. His son Sayyid Muhammad Hoja Effendi.

The use of modern media plays an important role in the activities of today's representatives of the Qadiriya sect. Currently, there are many sites related to the Qadiriya sect around the world. They contain information about Sufism, tariqat concepts, the founder of the tariqat, the teachings and foundations of the tariqat, the sheikhs of the tariqat, conversations, lessons, and question-and-answer sections. It is possible to get information and works about the sect in English, Russian, German, French, Arabic, Persian, Urdu, Malay, Spanish, Uyghur, Turkish and other languages. This is one of the things that sect networks are doing on the internet.

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