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DOCTRINE OF SUFISM IN KARAKALPAK PEOPLE'S CULTURAL LIFE

M.J.Atamuratova

Doctorial student at Nukus State Pedagogical Institute
matamuratova0875@gmail.com

Abstract. The article explores the influence of Sufism on the Karakalpak people's spiritual and cultural lives. The social and cultural history of the Karakalpak people in the 18th-19th centuries is connected with the activities of the sheikhs of the Yasawviya and Naqshbandiya sects. The representatives of Karakalpak literature, Berdaq, Ajiniyaz and other poets, were nourished by Sufism, inspired by its ideas of humanity and justice, and further developed the ideas of Sufism in their works.

Keywords: Islamic Sufism ,Eshan, Tariqat, Karakalpak, Berdaq, and Ajiniyaz

Sufism first appeared as asceticism in the areas of Iran, Iraq, and the Arabian Peninsula around the end of the 8th century and the beginning of the 9th century. It quickly expanded throughout the Islamic world and had a significant impact on the course of his life.

At the moment, Sufism and its role in the social and cultural lives of the peoples of the world are receiving significant attention. The study of sufism has greatly benefited from the contributions of orientalists and Islamic scholars. A thorough examination of Sufism in the Middle Ages offers the chance to more thoroughly and precisely visualize the spiritual evolution of the Central Asian peoples.

The study of the general problems of Sufism, its formation and evolution, influence on the spiritual and socio-cultural life of peoples is given great attention in the works of local and foreign scientists: I. Khakkulov, N. Komilov, A. Mukhammedho' jaev, M. Rahobov, O. Usman, R. Shodiev, E. Karimov, DJ. Trimmingham, E. Bertels, G. Kerimov, A. Knish, P. Petrushevsky, O. Akimushkin, M. Stepanyants, A. Hismatulin, V. Zhukovsky, I. Nosirov, M. Nicolson, L. Massignon, K. Ghani and others.

The history of Sufism among Central Asian people, particularly the Karakalpak, is a subject that has received little attention from a historical, philosophical, and cultural perspective. The history of Sufism in Karakalpakstan is only briefly described in a few textual sources.

The historian M. Karlibaev studied the role Islam that played in peoples' sociopolitical, spiritual, and cultural lives as he conducted scientific research on the growth of Islam in the Aral Sea region.

The manuscript of Urganchli Sufi Allahyar Al-"Riyad-az-zakirin" Mahzun's was discovered by researcher A. Idrisov. This study provides details on the adherents of the Naqshbandi school of thought who resided in the Amudarya's lower reaches.

Scientists estimate that Moverannahr first encountered Islam at the end of the 7th and the beginning of the 8th century. The expansion of Islam in Central Asia was greatly aided by mystic Sufis.

The Yasawviy and Naqshbandi sheikhs' activity during the 18th and 19th centuries had an impact on the sociocultural history of the Karakalpaks. Sufi leaders had a significant impact on the Karakalpaks' social and political life. They not only promoted positive deeds but also significantly boosted our population's spirit.

The importance of Sufi monks increased among the Karakalpaks around the start of the 19th century. The terms "Eshon" can refer to a shaykh, murshid, ustaz, or pir. They have the authority to guide murids because they are Sufi order spiritual leaders. Another



idea claims that this word, which is translated as "them," originates from the Persian language. The leaders and elders of Sufi orders were referred to as "they" during the Middle Ages. The plural pronoun "they" when referring to high-class individuals, was utilized by common people. [1.206].

Karakalpak eshans who were trained in madrasas in Bukhara and Khiva, built their own educational institutions, madrasas based on Islamic science. Karakalpak people were taught Arabic script and alphabet in elementary schools from a young age. Children studied the writings of Eastern intellectuals such as Imam al-Bukhari, Imam al-Tirmizi, Khoja Ahmad Yassavi, Suleiman Bakirghani, Sufi Olloyar, Navai, Fizuli, Maktumqili, and others in school. [5.76.]

Imam Ishon, Qutlikhoja Ishon, Aimbet Ishon, Nogay Ishon, Suyun Ishon, and other members of the Karakalpak region's Naqshbandi sect made contributions to the growth of Sufism towards the end of the 18th and beginning of the 19th centuries.

In his youth, Imam Ishan, who studied under Khalifa Niyazquli in one of the madrasas of Bukhara, was one of the 4 sheikhs of the Naqshbandi sect who graduated from the madrasas of Bukhara [5.75.]. He returned to his country after finishing his studies, constructed a madrasa, and spent the remainder of his life instructing pupils in science there.

Statistics show that there were over 20 madrasahs in the Chimboy sector of the Amudarya department alone and over 600 Muslim schools overall by the end of the 19th century [4: 84.]

Yassavi's beliefs were popular among the Karakalpak people up until the 18th century. Sulayman Bakirghani (Hakim ata), a disciple of Ahmad Yassavi, and his poems were particularly liked by the public. The poets Sulayman Bakirghani (Hakim ota) and Ahmed Yassavi (representatives of Karakalpak literature), Berdaq, and Ajiniyaz, researched their knowledge and expanded it in their few works.

The great poet of the Karakalpak people, Berdakh (1827-1900), memorized the works of Suleiman Bakirghani, Sheikh Khoja Ahmet Yassavi, famous Islamic scholars, and Sufi Olloyar, as well as the philosophy of the Eastern peoples. It is well known that Berdakh abandoned the pir and adopted the Sufi way of life. Hence, there is no question that the construction and evolution of the poet's worldview were influenced by this concept. Berdakh, a poet, attended Karakum Eshon Madrasa. This is what he says in his book "mirim" (My life):

I begged the God,
To go looking for madrasa
To learn science
My days as a learner [3: 48.].

Many of Berdakh's works have poetry with meanings that are comparable to Khoja Ahmad Yassavi's sage advice. For instance, he thinks that God is the primary creator in the poem "Izler edim". (I was searching)" In the epic "Khorazm" Berdakh underlines that "he produced man from the mud, gave him a body and a soul" in reference to the act of creating him. These ideas are consistent with Sufi philosophy.

The socio-philosophical traditions founded on Ibn Arabi's "Kamil insan" (Perfect man) thesis, which laid the philosophical groundwork for Sufism, made their way into Karakalpak literature.

Nearly all of Berdakh poet's creative works contain his views and experiences regarding the ideal human, particularly the poems "Amangeldi," "Ernazar biy," "Aydos Baba" "Xalq ush?" (For the people) "Ma'an kerek" (I need), "Balam." (My son) and many others. Berdakh believes that the only true God is the one who created the universe and he is "the ummah of Rasul and the servant of God . He typically closes each of his

compositions with the phrase "Berdimurat is a slave of truth."

Ajiniyaz Qosybay-uly (1824-1878) studied at the Shergazi Khan madrasa in Khiva. Ajiniyaz uses the divine love as an example of a symbolic image in his love songs. One of the most popular techniques used in Sufi poetry is this one. We can observe that the poet Ajiniyaz incorporated the Sufi heritage of creative love into his writing "Sh?qt? jan," (Soul left) ""Ey nazalimim," (My dear) "Bir pary" (One angel) "Bir janan," (One beauty) "Sawdigim" (My lover) and other poems. [2: 113.] In his poems, it is not worldly love, but divine love.

In summary, Sufism has played a significant part in the Karakalpak people's sociopolitical, spiritual, and cultural lives for a very long time. He made a good difference in many facets of Karakalpaks' existence during this time. Up until the 20th century, the Karakalpaks were exposed to Islam through the activity of Sufis. The fact that Sufi doctrines preached the importance of an honest life, fairness, equality, and most significantly, a whole layer of moral principles, is actually what led to their widespread adoption by the people.

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