

EXPLORING THE IMPACT OF MALAMATIAN, BEKTASHIAN AND YASSAWI MYSTICISM ON THE SPIRITUAL AND PHILOSOPHICAL REALM OF TURKIC PEOPLE

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ABSTRACT

The article sheds light on the profound influence of the Malamatian, Bektashian and Yassawi tariqats (orders) in shaping the religious and philosophical perspectives of the Turkic peoples. Sufism emerges as a pivotal factor contributing to both the preservation of Turkic identity and the comprehensive Islamization of Central Asian societies. Esteemed Sufi thinkers such as Khoja Akhmet Yassawi, Mevlana, and Haji Bektash Vali played instrumental roles not only in founding creationist, Maulawi, Bektashi, and Sufi tariqats but also in catalyzing advancements in social and economic life, Islamic art, religious education, and enlightenment. The essence of Sufi teachings lies in fostering a profound connection with God, a yearning to emulate His wisdom, and a sense of critical integrity, wherein religious and national roots intertwine as guiding principles in one's life. Consequently, the article extensively explores the imprint of Bektashian, Malamatian and Yassawi cultures, delving into their shared foundations and distinctive features. Through this scholarly examination, a deeper understanding of the spiritual and philosophical underpinnings of the Turkic peoples within the realm of Sufi teachings is achieved, unveiling their profound yearning for spiritual growth and alignment with divine wisdom.

Key words: Sufizm, Bektashian, Malamatian, Yassawi, Tariqat, Tekke, Zikr, Manners.

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Түркі халықтарының діни-философиялық дүниетанымының дамуына маламатилік, бекташилiк және ясауилік тариқаттардың ықпалын зерделеу

Аңдатпа. Мақалада түркі халықтарының діни және философиялық дүниеге көз-қарастарының дамуында маламатилік, бекташилiк және ясауилік тариқаттарының ықпалы көрсетіледі. Орталық Азия халықтарының түркілік болмысын сақтауларына және толық исламдануларына ықпал еткен факторлардың бірі – сопылық. Қожа Ахмет Ясауи, Маулана, Қажы Бекташ Уәли, т.с.с. сопы-ойшылдардың рөлі ясауилік, маулауилік, бекташилiк сопылық тариқаттарды қалыптастыруда ғана емес, әлеуметтік және экономикалық өмір мен ислами өнердің дамуында, діни білім мен ағартуды жүзеге асыруда көрінді. Түркі халықтарының руханияты мен дүниетанымдық мәселелері мен сұрақтарының сопылық ілімі аясында шешіліп келуінің астарында Алла Тағаламен тығыз байланыс сезіледі, Оның даналығына құштар болу мен еліктеу, өмірлік ұстанымдарында діни және ұлттық тамырларды сабақтастыра ұстай білу сынды тұтастылықты сезіну байқалады. Осы орайда бекташилiк, маламатилік пен ясауилік мәдениет іздері зерделеніп, олардың ортақ негіздері мен белгілері түсіндіріледі.

Түйін сөздер: сопылық, бекташилiк, маламатилік, ясауилік, тариқат, текке, зикр, әдеб.

Изучение влияния тариқатов маламитийа, бекташийа и ясавийа на развитие религиозно-философского мировоззрения тюркских народов

Аннотация. В статье раскрывается влияние тариқатов маламатия, бекташийа и ясавия на развитие религиозно-философских воззрений тюркских народов. Суфизм является одним из факторов, способствовавших сохранению тюркской идентичности и полной исламизации народов Средней Азии. Роль суфийских мыслителей, таких как Ходжа Ахмет Ясави, Маулана, Хаджи Бекташ Вали и др. наблюдалась не только в формировании тариқатов ясавия, маулавия, бекташийа и т.д., но и в развитии общественно-экономических отношений, исламского искусства, в осуществлении религиозного образования и просвещения. За решением проблем и вопросов духовности мира и мировоззрения тюркских народов в рамках суфийского учения чувствуется целостность ощущения тесной связи с Аллахом, желании подражания Его мудрости, способности сохранять преемственность религиозных и национальных корней в их жизненных принципах. В связи с этим будет разьяснено изучение следов культур бекташийа, маламатия и ясавия, их общих основ и признаков.

Ключевые слова: суфизм, бекташийа, маламатия, ясавия, тариқа, текка, зикр, адаб.

Introduction

The surge in national consciousness and spiritual fervor among the people has prompted a compelling need to reinvigorate our spiritual values, presenting a new challenge for the fields of philosophy and religion. The medieval world's culture, science, and politics were deeply rooted and nurtured by Islam, significantly shaping the mindset of numerous Turkic-speaking communities. Within the framework of Islamic teachings, the Sufi worldview emerged as an influential force in the perspective of thinkers, leaving a lasting impact on the religious and philosophical outlook of the Turkic peoples throughout various societal stages. Consequently, it is essential to acknowledge and explore the contributions of prominent figures such as al-Kusheyri, al-Ghazali, Hasan Basri, Khoja Akhmet Yassawi, Attar, Jami, Jalaladdin Rumi, Nizami, Hamadani, and al-Kalabazi. An in-depth study and evaluation of their works on their own merit hold great significance in comprehending the profound influence of these authors on the spiritual and intellectual development of the Turkic peoples.

Methodology

The research methodology aims to illustrate the seamless and harmonious impact of the Malamatian, Bektashian and Yassawi tariqats on the religious and philosophical worldviews of the Turkic peoples by amalgamating the traditions, principles, etiquette rules, and concepts prevalent in the Sufi milieu. Through a comprehensive analysis, the article delves into the profound significance of the primary principles, laws, and regulations observed

within Sufi orders from both philosophical and theological standpoints. This approach allows for a deeper understanding of how these tariqats have shaped the spiritual and intellectual landscape of the Turkic peoples, creating a cohesive narrative that highlights the enduring influence of Sufi teachings on their cultural and philosophical perspectives.

Main Part

Meaning and Formation of Sufism in Islam

According to Muslim and Western orientalist researchers, the term "Sufism" derives from the Arabic word "suf" which means "wool". It is suggested that even prior to Islam, these individuals traversed the lands on spiritual journeys, empathizing with the people's sorrows. However, it was within the realm of Islam that those treading the path of Sufism comprehended how to gain Allah and the Prophet's love by connecting asceticism, piety, charity, humility, patience, gratitude, and risk-taking with the teachings of the Holy Qur'an and hadith-tafsir. Throughout history, notable Sufi thinkers like Sulami, Kushairi, Tirmizi, and Kalabazi emerged, who delved into the development of hadith and tafsir. These scholars were renowned as tafsir and hadith experts. In essence, each Islamic science, or Qal science, sought the wisdom of Sufism, recognizing that the union of mind and heart was essential to grasp the unseen world in harmony with nature. This unity of intellect and emotion served as the conduit through which spiritual seekers could attain profound knowledge and spiritual enlightenment.

Indeed, the concept of Sufism infused Islam with a heightened sense of spirituality, diverging from theological rationalism

and instilling a distinctive perspective on the relationship between man, nature, and society. Central to Sufism is the belief that a portion of the human soul is inhabited by the divine spirit, emphasizing the intimate connection between individuals and the divine realm. This profound spiritual insight led to a shift in the perception of the human role in the world. Sufism interweaves with moral and ethical ideals such as the pursuit of "purity of heart and hands", the championing of social justice, the recognition of equality among all people before God, the resistance against evil, and the cultivation of kindness, generosity, and brotherhood among humanity. These principles foster a more compassionate and harmonious society, encouraging individuals to elevate their spiritual consciousness and engage in acts of benevolence and solidarity [1, p. 5].

Sufism is a profound teaching that leads individuals to the path of God through allegorical concepts. It is well-known that the intricacy of comprehending and analyzing Sufi texts lies in their unique terminology. As noted by E.E. Bertels in the 13th century, studying Sufi concepts, who had evolved into distinct terms, poses a formidable challenge [2, p. 447]. Sufism transcends beyond a mere philosophical theory; it embodies esoteric wisdom, delving into the realm of the inner heart. Imam Ghazali aptly conveyed that attaining Sufism cannot be accomplished solely through intellectual reasoning. He emphasized that after meticulously engaging in understanding, researching, and testing, and after extensive efforts to apply philosophical knowledge, he recognized that the mind alone is inadequate to fully grasp the profound mysteries of Sufism. He acknowledged that certain aspects of this sacred knowledge remain veiled, beyond the scope of intellectual inquiry. In essence, Sufism extends far beyond conventional philosophical pursuits; it is an inner journey, a realm of spiritual understanding that requires a deeper connection with the heart and a transcendence beyond the limitations of rationality. The allegorical teachings of Sufism open doors to profound insights, guiding seekers towards a deeper understanding of the divine [3, p. 109].

Sufism is currently one of the most widely discussed and debated topics, eliciting various interpretations and viewpoints. When asked about Sufism, diverse responses emerge. Some perceive it as a practice observed in

specific places "*tekkes*" and "*dargahs*", under the guidance of spiritual leaders known as sheikhs. Here, adherents wear special attire, such as "*taj*" and "*khirka*", while engaging in personal traditions and rituals like "*ziikr*" and religious rites performed with windpipes and other instruments. Inner states like "*murakaba*" and "*rabita*", along with the knowledge of their unique conditions, are also considered essential aspects of Sufism. Others view Sufism as an organizational structure, manifested through *tariqats*, which might isolate individuals from society and encourage solitude (*uzlet*) and detachment from worldly affairs (*inzyva*). The core of Sufism lies in the spiritual experience and inner comprehension termed as "mystical experience", a phenomenon shared across various religions and philosophical systems. However, the variations lie in how mystics from different cultures and civilizations interpret the signs and spiritual states arising from their influence. Mysticism aims to elevate the human spirit's morality through practices of piety and the struggle against worldly desires. Some distinguish Sufism from other Islamic sciences, as it delves into "*kashf*" (unveiling of the unseen), miracles, and *tasarruf* (spiritual powers) rather than employing the deductive methods of "*kalam*" and philosophy.

Sufism encompasses a comprehensive system of thought that delves into philosophical issues through critical thinking, particularly exploring concepts like "*wahdat al-ujud*" (unity of existence) and "*wahdat ash-shuhud*" (unity of witnessing) concerning the nature of being and humanity. Notably, within the Malamati and Bektashi schools of thought, advocates of the "unity of existence" doctrine fully embraced Ibn Arabi's conclusions on this matter. However, Sufism is often understood more widely as a system of ethics, incorporating practices like *ziikr* (remembrance of God), personal opinion, piety, asceticism (*riyazat*), the struggle against the ego (*mujahadah*), and the pursuit of piety (*zuhd*). These actions are aimed at realizing the concept of "*ihsan*", which represents a heightened state of spiritual excellence achieved through heartfelt worship.

The Concept of Wahdat-Ujud in Sufi Tariqats

During the XV-XVII centuries, significant transformations took place within the tariqats,

particularly in the dynamics of the “teacher-disciple” relationship. A notable shift occurred as the traditional “teacher-disciple” model was replaced by the concept of “the saint-listener”. The importance of *ziikr* as a distinguishing feature of *tariqats* begins to grow. The *tariqats* of the 15th century were characterized by several key features:

1. Authoritarian Principle: The *tariqats* operated under a strict authoritarian system, where complete obedience to the head of the *tariqat*, known as the *shaykh*, was paramount. The *shaykh* was considered the successor of *baraka* (spiritual blessing) and *wilaya* (spiritual authority).

2. Hierarchical Organization: A well-developed and unified organizational structure was in place, based on the principle of hierarchical subordination. This hierarchical arrangement ensured a clear chain of command and spiritual guidance within the *tariqat*.

3. Two Types of Followers: There were two categories of followers within the *tariqats* – full members and related members. Full members, or *murids*, had a deeper commitment to the *tariqat*, while related members were connected through familial ties.

4. Principle of Acceptance: The process of accepting new members into the *tariqat* involved two stages. The simpler one required taking an oath to the relatives, often obligatory. The more complex stage involved initiation into the *tariqat* as a full *murid*.

5. Spiritual Practices and Methods: *Tariqat* members engaged in various physical, pious, and psychological exercises to enhance their spiritual growth. These practices included personal *ziikr* (remembrance of God), fasting, vigilance, and other disciplines, with a particular emphasis on personalized spiritual development.

6. Collective *Ziikr*: Performing collective *ziikr*, or group remembrance of God, held special significance in the *tariqats*, fostering a sense of communal spiritual connection and devotion.

7. Mausoleum-Related Cults: *Tariqats* held deep reverence for the mausoleums of saints, and cults developed around these sacred sites, serving as important centers of spiritual pilgrimage and veneration.

In the 15th century, terms like *tariqat* and *silsila* (spiritual lineage) were commonly used in Iran, reflecting the widespread presence

and influence of Sufi orders during that period. These orders played a significant role in shaping the spiritual and cultural landscape of the region [4, p. 225].

As Erofeeva I.V. wrote «Under the influence of Sufi Islam, the nomadic tribes in the 14th-17th centuries underwent a transformation of many traditional rites, including funeral rites: along with barrow mounds, Muslim necropolises with monumental buildings began to be created in the area of their settlement and large single mausoleums were erected [5, p. 156]. In the realm of Sufism, the internal ethics and principles of the *tariqats* were predominantly documented by the members themselves. One notable work from the period of Sufi orders is “*Awariful-Maarif*”, a comprehensive masterpiece consisting of sixty-three parts. This work expounds on Sufi morals and terms, rooted in the scientific knowledge of its time. Alongside these spiritual aspects, “*Awariful-Maarif*” also addresses topics related to tribal life, internal principles of tribal existence, and the division of labor. Another significant source of information about *tariqats* is the 19th-century work “*Tibyian Wasaili-Khaqaiq*” by Kharifzada Kamaladdin Efendi. This extensive three-volume work can be aptly described as an encyclopedia of the *tariqat*, meticulously presenting over 200 customs, foundations, and distinctive features of various *tariqats*. In “*Muzakkin-Nufus*”, written by Ashrafoglu Rumi, the significance of Sufi education is eloquently expressed from the standpoint of the Sufi worldview, adorned with artistic language. Through poetic verses in the rhythm of Abdi, Sary Abdulla Efendi delves into themes such as creation, the concept of the perfect man, beauty, and spiritual propagation in the explanatory work “*Zawahir Bauahir-i Masnawi*”, written in reference to the renowned “*Masnawi*”. Moreover, Sary Abdulla Efendi’s name is mentioned in the *silsilas* (spiritual lineages) of prominent *tariqats*, including *Naqshibandiya*, *Bayramiya*, *Khaluatiya*, *Maulawiya*, and *Qadiriya*, introducing him as an esteemed Sufi scholar and practitioner. These works, authored by individuals deeply entrenched in the Sufi tradition, offer invaluable insights into the internal workings, ethics, and diverse facets of *tariqats*, illuminating the path for seekers of spiritual knowledge and understanding [6, p. 87-104].

The study of tariqats involves a classification based on various aspects, including the type of ziikr (remembrance of God) practiced within the tariqat and their underlying system of thought and worldviews.

The primary goal of Islamic tariqats is to achieve *wahdat-i ujud*, the pure concept of tawhid or the oneness of God. In the realm of Tariqat, an essential term known as the «secret of secrets» emanates from this core principle of Tawheed. This profound secret of *wahdat-i-ujud* is unveiled to the saliks (seekers) and students progressively, as they undergo deep and rigorous levels of training. Various aspects within the Tariqat, such as *chiles* (spiritual exercises), *beauties* (spiritual experiences), *sama* (spiritual music), *arkan* (spiritual practices), *asma* (spiritual names), and *aurat* (spiritual secrets) are designed to gradually unfold this secret to the disciples. To fully grasp the depths of this secret, disciples undergo education and training, progressing through four main stages:

The Period of Nafi and Isfat: In this initial stage, the focus is on the negation of all else but God, embracing the essence of tawhid akin to the unenlightened state of a beginner.

Makhz Ispat Period: During this phase, the emphasis is on studying the reality of divine existence, moving beyond mere negation, and recognizing the tawhid of the chosen ones.

Fana Fillah Period: This stage signifies the annihilation of self in the divine presence, reaching a state of ultimate truth, which is characteristic of the accomplished scholars.

The Period of Absolute Knowledge: This era is the realm of great scholars and adepts, where the disciple transcends their own individual identity, merging entirely with the truth of the divine, reaching a state of ultimate realization.

In these profound stages of education and training, the seekers progressively uncover the secret essence of *wahdat-i-ujud*, culminating in a transformative spiritual journey of attaining oneness with the divine reality.

While the concept of *wahdat-i-ujud*, the oneness of existence, is a fundamental idea within various Islamic tariqats, its unique significance lies predominantly in the Malami or Malamati, Bektashi, and Yassawi tariqats. These tariqats give prominence to Ibn Arabi's theory of the perfect man, as it aligns with their particular beliefs and practices.

The Malami and Bektashi tariqats place great emphasis on achieving spiritual enlightenment through the performance of *zaug*, which involves experiencing and embodying the stages of "ilmul-yaqin" (knowledge by intellectual evidence), "ainul yakin" (knowledge through direct witnessing), and "haqkul yakin" (knowledge attained through complete union with God). In "ilmul yakin", the seeker gains knowledge through intellectual reasoning and evidence, while "ainul yakin" entails acquiring knowledge through personal experiences and direct revelations. "Haqkul yakin" represents the highest degree of closeness to God, where the individual achieves complete union with the divine essence. In Malamism, the belief is that actions and attributes solely belong to God, who possesses a divine body. God's being is entirely subjective, and the ultimate goal of the spiritual path is to become subjective in God and achieve eternal unity with Him. These unique perspectives and practices within the Malami, Bektashi, and Yassawi tariqats contribute to their distinct understanding of *wahdat-i-ujud* and the pursuit of attaining a deep and profound connection with the divine reality. Through their devotion to the theory of the perfect man and their specific spiritual practices, followers of these tariqats seek to embody the oneness of existence and experience the true essence of divine union.

During the formation of the Ottoman Empire, the ruling Daruish (grandfathers) were predominantly Qizilbash-Shiites or Khurufit, with some being Kalans and Abdals. The Bektashi order, on the other hand, emerged from a fusion of diverse Muslim trends, Anatolian Christians, and Turks. Initially, the Bektashi order was not clearly defined, but over time, it evolved into a well-organized and unified tariqat, often associated with the Futuua military tariqat. During the Ottoman era in Turkey, a sense of peace and harmony prevailed, largely due to the tolerant and accepting attitudes towards the three religious factions: the official Sunnis, the Sufi tariqats, and the folk beliefs. This period also witnessed Shiism finding a refuge within the Sufi tariqats and gaining prominence, particularly among the Bektashis. To establish a stable administrative system, the Ottomans relied on a well-organized institution of ulama. The construction of madrasahs, or religious schools,

was one indication of this organizational structure. However, despite the building of madrasahs between 1326 and 1331, the reputation of the Sufi tariqats remained strong in the country. Tekkes and zawiyas, places of Sufi worship, were more widespread than madrasahs. The primary distinction between the two was that madrasahs were tailored to the requirements of Sunnism and were relatively similar, whereas Sufi tekkes were highly diverse, unique in their practices, and catered to various religious needs. In Arab countries, the difference between khanakas (Sufi hospices) and other Sufi institutions was quite evident. Initially established and controlled by the state, the khanakas gradually weakened and integrated with the veneration of local saints. Sufi organizations sought to align themselves with popular beliefs, preserving the core tenets of their religious movements. During the Ottoman Empire, the tariqats played significant roles in religious, social, and even political life. However, with the decline of the empire, these Sufi orders also faced challenges and eventual decline [1, p. 67-68].

Bektashi Order (Tariqat)

Haji Bektash Wali, who lived during 669/1271 AD, was a prominent Sufi master from Khorasan. There are differing accounts of his affiliation, with some sources associating him with the Babai movement in Sufism, while others consider him a healer within the Creationist tariqat. Haji Bektash's significance is commemorated in the settlement of Hadji Bektash near Naushahir in Anatolia, where his tomb is located. The fact that he wrote the work "*Makalat*" in Arabic suggests that he adhered to Sunni beliefs. The reputation of Haji Bektash and the Bektashi order played a significant role in the establishment of the janissary corps. Haji Bektash regarded the Bektashi order as a Sufi branch of the janissary corps. Consequently, with the abolishment of the janissary corps in 1826, the tariqat and tekkes associated with it were also closed down. The central branch of the Bektashi order is situated in Haji Bektash and is widespread in the Balkan Peninsula, particularly in Albania and Macedonia. The largest tekke of the order in the Balkans is the tekke of Kharabati Ali Baba in the city of Kalkandelen. Bektashi encompasses a blend of secret-mystical and shamanic elements. The principles of shariat, tariqat, ma'rifat, truth, and

love for the descendants of Ali (radiyallahu anhu) served as unifying factors, attracting both Sunnis and Shiites to the Bektashi movement. Though the Bektashi tariqat faced restrictions during the Ottoman Caliphate, it remains of interest in modern-day Turkiye, as evidenced by the annual celebrations held in honor of Haji Bektash. This continued interest reflects the enduring influence and appeal of the Bektashi order in the region.

The Bektashi tariqat, established in Anatolia, has its origins linked to Haji Bektash Wali, a figure with limited historical records. After completing his Tasawuf education under Lukpan Perende, a student of Khoja Akhmet Yassawi, he settled in Karabeyik (Hajibektash) following his travels to various places. Haji Bektash Wali's renowned work, "*Makalat*", explaining Sufi morality, was initially written in Arabic and later translated into Turkish. The Bektashi tariqat gained widespread influence in the Islamic world, particularly due to its connection with the creation of the Janissaries during the Ottoman period [6, p. 65].

The emergence of the Bektashi tariqat in Anatolia can be traced back to the end of the 14th century when it gained popularity among the local nomadic and sedentary Turkic communities. Researchers believe that Haji Bektash Wali, who traced his silsila (spiritual lineage) to Khoja Akhmet Yassawi, laid the foundation of the tariqat. He became known for participating in the rebellion of "Turkish volunteers" led by Daruish-Kalandar Baba Ishaq, opposing Sultan Ghiyas ad-Din Kai-Khusrau of Konya, and increasing his influence in Asia Minor. The Bektashi tariqat was shaped by various influences, including Kalans, Malamites, Turkmens (Kozylbash), Shiites, Khurufis, Hevaites, and more. Throughout its history, Bektashism demonstrated flexibility in its doctrines, accommodating partial confrontations and external influences. Bektashi tekkes (lodges) held rituals where salutations were offered to the Prophet in the morning and evening. Women also actively participated in Bektashi rituals alongside men. The tariqat attributed special significance to the numbers four and twelve, representing "four doors" and the organization of rules into twelve branches, respectively, based on the twelve imams in Shiism. The Bektashi order's multifaceted nature and adaptability contributed to its widespread appeal and enduring influence over time [7, p. 10].

The Bektashi tariqat is primarily rooted in Turkish culture, language, and literature, making it a distinctly Turkish-speaking tariqat. Within the tariqat, there is a syncretization of various religious elements, including shamanism, Brahmanism, Buddhism, Judaism, and other teachings and beliefs. Bektashis are divided into two main branches: the Anatolian Bektashis (Celebi branch) and the Rum Bektashis (Babagan branch). While there are no mystical and Sufi cult-related works in the Celebi branch, the Babagan branch, influenced by His Holiness Balym Sultan, adopted the true name of the Bektashi tariqat.

The customs of the Babagan branch are aligned with the Ahl-i Sunnah and the community, and their tariqat does not include certain practices found in other tariqats. Instead, it emphasizes concepts like *inaba*, confession, and *ain-i jam*, which promote the essence of love and the need for union (*wahdat*). The core principle of Bektashis revolves around the absence of the ego or "I". They belong to the Jafari tariqat, also known as Alawi or Jafari.

Bektashi represents the journey of Tasawwuf from *wahdat-i ujudt* (unity of existence) to *nafi ujudt* (denial of existence). This path entails aligning one's language, actions, and thoughts to achieve harmony. Having one's language means speaking with moral integrity and keeping secrets. Having one's hand refers to abstaining from taking what doesn't belong to oneself and respecting others' rights. Having self-esteem involves caring for others' needs and honor. Ultimately, falling in love for the sake of union is considered an essential aspect of this spiritual journey [7, p. 9-12].

Malamati Order (Tariqat)

The Malamati Sufi movement emerged in the 11th century in Khorasan, particularly within the Nishapur school. Its main principles were laid down by Hamdun al-Kassar, who was influenced by al-Muhasibi, as well as other prominent Sufi figures such as Abu Hafis 'Amr, Abu Yazid al-Bistami, and Sahl al-Tusteri. The Malamati movement lacked a unified organizational system and mainly thrived within local circles. From its origins in Nishapur, it spread to regions like Iraq, Syria in the west, and Maurannahr and Turkestan in the east. At the core of Malamatian was the belief in the complete helplessness of

the human being before God and the principles of sincerity (*ikhlas*) and integrity (*sidh*) of actions. Malamati followers opposed the outward display of devotion and worship, advocating instead for sincerity and selflessness in one's actions. They believed that a person on the path to spiritual perfection must be free from worldly desires and wholly devoted to God's will. Malamatian kept their spiritual experiences and achievements hidden, sharing them only with their spiritual teachers.

Malamatian did not fully rely on divine mercy (*Tawakkul*) for their livelihoods but engaged in honest labor to sustain themselves and their families. However, their minds were constantly focused on God, and they strived to conquer their inner pride and ego. The ultimate aim of Malamatian was to attain closeness to God, without concerning themselves with societal perceptions of the means to achieve this goal [4, p. 155]. The Malamati movement did not impose specific worldview restrictions, allowing its adherents to join various tariqats and groups. One of the distinguishing characteristics of Malamatian was its subtle and reserved approach to opposition, distinguishing it from other Sufi movements that openly challenged religious rituals. This made it challenging for society to perceive the potential dangers of the Malamatian doctrine. Nevertheless, its influence paved the way for later developments in Sufi thought and practices.

Indeed, "Malamat" is derived from the Arabic word "laum", meaning to accuse or to blame. The Malami order is divided into three main branches:

Malamiyya Qassariya (Tariqat-y Ali Siddiqiya), founded by Hamdun Kassar in Nishapur during the 3rd century of the Islamic calendar.

Malamiya Bayramiya (Tariqat-y Ali Bayramiya), established by Amir Sikkin in Bolu during the 9th century of the Islamic calendar.

Malamiya Nuriya (Tariqat-y Ali Naqshibandiya), founded by Said Muhammad Nur al-Arabi in Uskib during the 13th century of the Islamic calendar [6, p. 73].

The way of life in Malamatian is more closely related to the concept of "malamat" than the traditional understanding of a "tariqat". The Sufi path is often considered a path of symbols, leading individuals towards the Absolute Being. It involves listening to the heart and expressing

its feelings through art and love, often through poems. Therefore, Sufi literature, including poems, plays a significant role in the Sufi tradition [7, p. 12-13].

The three fundamental principles of Malamatian are as follows:

Adherence to God's commandments, the Prophet's teachings, and the general principles of the Sunnah. Listening to the guidance of the heart, a central aspect of spiritual development.

Earning a living through honest labor and self-sufficiency, not relying on others for one's needs. Similar to Bektashi tariqats, the Malamatian tariqat also recognizes different levels of spiritual attainment: shari'ah (Islamic law), tariqat (the path), marifat (enlightenment), and haqiqat (ultimate truth and pleasure). These levels are compared to a tree, its flowers, its fruits, and their meaning and fulfillment, respectively [7, p. 19].

Many tariqats, including those with a Malamatian viewpoint, tended to reject almsgiving as they associated it with a show of outward piety and worldly attachments. Instead, they emphasized the importance of true austerity and sincerity in one's actions. However, it is essential to note that various Sufi organizations, even those with strict views on austerity, still engaged in acts of charity and taking care of their members and the needy. While the Darwish, who shared a close connection with the Malamatian perspective, might have practiced self-restraint and simplicity in their lifestyles, they did not completely forgo the act of giving to those in need [1, p. 240]. Freely given alms and acts of charity were considered acceptable means of helping others and expressing compassion, even within their ascetic practices.

Yassawi Order (Tariqat)

Modern Turkish researchers indicate that the foundation of the Yassawi Tariqat was built by Akhmed Yassawi (562/1166 AD) of Turkic descent, who is the successor of Yusuf Hamadani (525/1130 AD) [6]. The development and spread of Sufism and the formation of Sufi orders in the region were influenced by the teachings and spiritual legacies of these early Sufi scholars. Their impact on the spiritual and cultural landscape of the Turkic peoples played a crucial role in shaping the Sufi tradition in

the region. It is essential to continue studying and appreciating the contributions of these scholars and the various branches of Sufi orders that have emerged over time. Their teachings and spiritual practices continue to resonate with people, providing profound insights into the human quest for spiritual fulfillment and closeness to the divine [8, p. 135].

Z. Zhandarbek, studying historical facts in his book "Versions of Nasab-nama and Turkic History", denies the possibility of Yusuf Hamadani and Khoja Akhmet Yassawi meeting [9, p. 135-137]. In his book, the researcher substantiates the fact that many creationists view the source of creationism in connection with the Naqshbandi doctrine, and that this was invented by the Naqshbandi representatives.

Khoja Akhmet Yassawi is considered the leader of all Turkic Sufis. Haji Bektash, who was the symbol of hundreds of Turkic preachers (babas) was the follower Khoja Akhmet Yassawi. The Yassawi tradition has only Turkish foundations; Khoja Akhmet Yassawi is the beginning of the *silsila* of Turkic *shaykhs* (sar-i silsila-iy-mashai-khturk).

Most of Khoja Ahmet Yassawi's life is made up of legends. Khoja Akhmet Yassawi was born in Sayram and began to study Sufism by coming to Turkestan. After getting permission from Shaykh, he set foot in Yasy. Khoja Akhmet Yassawi had a great influence in spreading Islam and Sufism among the Turkic peoples of North Asia. His collection of poems "Diwan-i Hikmet" which has reached the present day was written in the form of a will. Khoja Akhmet Yassawi, who belonged to the Hanafi madhhab, played a great role in strengthening the Shari'ah with the Tariqat. He sent his murids (followers) to Anatolia and the Balkans and contributed to the development of these lands. Suleiman Hakim Ata was one of the famous murids among Turkic peoples. And the first heir was Mansur Ata. The Yassawi tariqat first spread to Tashkent, Khorezm and Maverannahr, then to the Caucasus, Anatolia and the Balkans. The Bektashiya order is also considered a branch of creationism [6].

The fact that the cult of Hazrat-i Turkestan was influential can be seen from the fact that Temir built two domed buildings on the banks of the Syrdarya. According to J. Trimmingham, due to the special importance given to pious individuation (halua) in the Khuviya tariqat, it can be called the Western Turkic branch of

the Khaluatiya tariqat, which was formed in Azerbaijan and spread widely to Asia Minor. "Diwani Hikmet" by Khoja Akhmet Yassawi can be compared with Imam Maturidi's "Kitabu-t Tawhid" in terms of its popularity among Turks. "Khoja Akhmet Yassawi, along with the path of Abu Hanifa, fully accepted the creed of Imam Maturidi, his way of knowing God, and, developing it, was able to infuse it into the people's consciousness. There is reason to say that Khoja Akhmet Yassawi also repeated all the knowledge in the work "Kitabu-t Tawheed", which revealed the secret of God's wisdom, using the intellect of Imam Maturidi as a tool" [10, p. 26]. If you add to this the popular phrase "Muhammad in Medina, Khoja Akhmet in Turkestan", the place and importance of Khoja Akhmet Yassawi in the Turkic spiritual culture and worldview is clear. In the work "Miratul-Qulub" written about Khoja Akhmet Yassawi known as Risala, he says about Yassawi "the sultan of scholars, the qutb al-aktab of the earth" [11, p. 4].

In the culture of the Turkic peoples, "Diwans" played an important role in understanding the Sufi thought. Most of the Sufis who lived in the era of Ottoman Empire sang poems in this branch of art, and some of them were able to write independent diwans. It should not be forgotten that Akhmet Yassawi and Yunus Emre in Asia Minor were at the head of the Sufis who sang the atmosphere of Tekke.

Conclusion

Indeed, Sufi tariqats have had a profound impact on the world view of the Turkic peoples, contributing to the development of various fields and institutions. The establishment of mosques, tekkes, zaviyas, caravanserais, baths, clinics, mausoleums, and other religious buildings in different parts of the Islamic region reflects the close connection between Sufism and the spiritual development of the Turkic countries.

These religious establishments have not only served as places of spiritual enrichment but also as sanctuaries where people find peace and unity with God. Sufi teachings have influenced the Turkic societies at various levels, from household beliefs to more profound philosophical and scientific perspectives. Throughout history, Sufi orders have played a significant role in deepening the understanding

of Islam and shaping the cultural and social fabric of the Turkic peoples. The teachings and practices of Sufi saints and scholars have inspired generations, fostering a sense of spiritual connectedness and promoting values such as love, tolerance, and compassion. The ongoing study and exploration of Sufism and its influence on Turkic cultures and societies contribute to a greater understanding of the rich spiritual heritage of the region and its enduring impact on the world at large. These traditions continue to be cherished and celebrated, keeping the spirit of Sufi teachings alive in the hearts and minds of people who seek spiritual enlightenment and inner peace.

Education and enlightenment are indeed crucial aspects of human development and growth, and they have a significant relationship with Tasawwuf, which is considered the education of the soul in Islam. Understanding how individuals with diverse spiritual structures are educated according to their circumstances can provide valuable insights into Tasawwuf and shed light on the educational aspects of Islam. Sufi education emphasizes the family system as a model and seeks to provide an environment similar to family education. In this context, the sheikh is regarded as the father, the wife as the mother, and the murids (disciples) as siblings born from the same parents. This family-like structure fosters a sense of belonging, unity, and support among the members of the tariqat. Tekkes and tariqats have played a vital role in the lives of Muslims, providing spaces for spiritual growth, guidance, and community support. Prominent figures like Akhmet Yassawi have had a profound impact on the Turkic peoples, leading many to find the right path and receive nurturing in the nurturing embrace of Tasawwuf. Tasawwuf's approach to education encompasses not only intellectual and theoretical knowledge but also practical, experiential learning. It aims to cultivate the inner self, purify the heart, and develop virtues such as compassion, humility, and sincerity. This holistic approach to education contributes to the well-being and happiness of individuals and society as a whole. Overall, exploring the educational aspects of Tasawwuf offers valuable insights into the broader teachings of Islam and the ways in which spiritual development can lead to personal growth, positive contributions to society, and a deep connection with the divine [12].

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Overall, exploring the educational aspects of Tasawwuf offers valuable insights into the broader teachings of Islam and the ways in which spiritual development can lead to personal growth, positive contributions to society, and a deep connect. Indeed, tekkes and tariqats have played a significant role in educating Muslims religiously, morally, and aesthetically for centuries. These Sufi institutions provided a conducive environment for individuals to improve their personal abilities, develop their spiritual understanding, and deepen their connection with the divine. The Malamatian, Bektashian and Yassawi tariqats, among others, have influenced the religious-philosophical worldview of the Turkic peoples through their teachings and practices. When the internal order of the tariqat is mentioned, the subject of deeds and worship is often mentioned, but if we look at the network of legends about Khoja Ahmet Yasawi and his followers, it becomes clear that the way of the tariqat is the Sunnah of the Prophet. Starting from the food and clothing of the Muslim Turkic peoples, their spiritual existence, traditions and beliefs are completely connected with the internal order of the tariqat. "There are six deeds within the tariqat: to welcome a guest who has come to the house with an open soul. As people say, the guest is satisfied not with food, but with attention. Secondly, serving clean food to guests. Thirdly, the creation of a sincere conversation with the guest. Fourthly, inquire about the needs of the guest. Fifth, polite farewell to the guest. Sixth, to help believers" [13, p. 77-78]. Through theological and philosophical perspectives, these Sufi issues were studied and explained, leading to a deeper understanding of spirituality and the nature of existence. In the context of tekkes and tariqats, Sufi education goes beyond the mere transmission of religious knowledge. It

emphasizes personal transformation, inner purification, and the cultivation of virtues. Through spiritual practices, such as *zikr* (remembrance of God), meditation, and self-reflection, individuals are guided to develop a strong moral character and a heightened sense of aesthetics and art.

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