

# The Current State of Sufism in The Territory of The Northern Caucasus

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**Abstract:** In the article, the author tries to learn about the current state of Sufism in the North Caucasus

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The modern Sufi communities of Dagestan are generally divided into two streams. Both belong to the Naqshbandiyya brotherhood. Supporters of Qadiriya are mainly spread in Ingushetia, Chechnya and adjacent regions of Northern Dagestan. In Dagestan, they do not enjoy much influence. The struggle for influence and power in the last third of the 19th century split the Naqshbandiyya brotherhood into two rival factions. In the polemical writings of the Sufis, the struggle between the two lines is translated into a field of controversy about the validity of various Sufi practices.

The first, earlier branch of the brotherhood, which goes through the famous sheikhs of the 19th century. [1, P.120] Abd-ar-Rahman Sogratlinsky, Jamal ad-Din Kazikumukhsky and Mohammed Yaragsky (died 1838/39) reaches the Mawlana Khalid from Baghdad and named after the last Naqshbandiyya-Khalidiyah, differ in the rules of initiating adepts, the practice of loud dhikr for beginner adherents, the practice of rabita and some other features. Another, more numerous and influential branch of the Naqshbandiya is named after its founder, Sheikh Mahmud Almalinsky (1810-1877), which came from Northern Azerbaijan in the 19th century, is called Khalidiy-Mahmudiya. At the beginning of the 20th century, Sheikh Sayfulla-qadi combined this line with the teachings of the Shaziliya brotherhood, whose mentors he met in the Volga region. Since then, Shazilia was considered by the sheikhs of this line as a preparatory stage for those who want to enter the Naqshbandi brotherhood. The branch itself is often called Mahmudiya-Shaziliya. Its sheikhs reject the performance of loud dhikr in Naqshbandiyah. However, since novice adepts are generally not yet able to perform the quiet

Naqshbandi dhikr, the sheikhs of Mahmudiya instruct them to perform the loud dhikr of Shaziliya, after which they are transferred to Naqshbandiya. Sheikhs of the Mahmudiya line are also Sheikhs of Shaziliya. [2, P.153] In addition, Sheikh Said al-Chirkawi (the mentor of two tariqas) has successors who received from him ijaz only in Shaziliya and who teach only Shaziliya. Among the followers of Mahmudiya-Shaziliya, Said-Afandi himself is one of the first. In addition to him, the sheikhs of both tariqas in Dagestan are Mansuril Muhammad Botlikhsky (born in 1943), Gazi-Muhammad Ramazanov Gimrinsky (born in 1948), Gambulat Tagirov from Mutsala and Mohammed Rabadanov from Novy Kostek. With the exception of the latter, all other representatives of this lineage are Avars by nationality.

Muhammad Rabadanov - Dargin. The Shali sheikhs of this group are the disciple of Said-Afandi Kumyk Arslanali-afandi (Gamzatov) Paralisky (born in 1954),

Dargin Abd al-Wahid Kakamakhinsky (born in 1933). [3, P.121-125] Their rivals, in addition to the aforementioned Muhammad-Mukhtar Babatov, Muhammad-haji Hajiyev and Ilyas-haji, Sheikh Naqshbandiyya-Khelidiya belonged to the Tabasaran siraj addin (Israfilov) Khurik (born in 1954) -avar al-Wahid (Magomedov) Apshinsky (born 1950), Kumyk Muhadzhir (Akaev) and Pata-Muhammad from the village. Durzheli, Rector of the Islamic University. Imam al-Shafi Murtazali (Karachaeu) Tarkinsky (born 1949). The influence of Sufism on the life of modern Dagestan is often exaggerated. Politicians and journalists are trying to find absurd allegations that the Sufi sheikhs, above all Said Afandi, became the uncrowned rulers of Dagestan. They remove and appoint officials in the government, distribute funds of the SAMD, control trade in bazaars. These claims have no real basis. The press has data on the number of Sufi communities: for example, they claim that they unite up to 60% of Muslims in modern Dagestan and, according to various estimates, have from 80-100 to 200 thousand or more murids. According to

the Committee on Religious Affairs, the Naqshbandiyya, Shaziliya and Qadiriyya brotherhoods comprise about 33,000 believers, mainly Avars, Dargins, Kumyks, Lezgins, Laks, Tabasarans. [4, p. 278-305]

Closer to the truth, assessments of the orientalist D.V. Makarov. But they should also be treated with caution. After all, no one keeps the statistics of the Sufi brotherhoods. The Sufi community is closed to the uninitiated, and the sheikhs exaggerate the number of their adherents. Sufi adherents are mainly concentrated in the center and north of Dagestan. The centers of Sufism in the south of the republic are Derbent and Tabasaran districts. among the modern Dagestani sheikhs and their murids, most of the republic's peoples are represented, including converts who converted to Islam. Along with the communities headed by living sheikhs, many Dagestanis are considered the mentors of the late sheikhs of the mid-19th-20th centuries. - Naqshbandis Ali-Khadzhi Akushinsky (1847-1930), Muhammad Balakhuninsky (died in 1925), Amaya Khidirlezova (died at the end of the 1930s), Qadirit Kunta-Khadzhi (died in 1867), Vis-Haji Zangieva (died 1969), etc. The veneration of the dead Sufis is considered a characteristic feature of post-Soviet Sufism. One should not think that the ritual practice of Sufism in every virtual one has its own. There are differences between the communities of the same branch of the brotherhood, but they are not as significant as it sometimes seems to outside observers. As already mentioned, the Naqshbandiyya-Khalidiyya and Mahmudiyya-Shaziliyya lineages differ from each other in the peculiarities of performing the main individual and collective Sufi rituals. In addition to the aforementioned practices of teaching a scientist, remembering dhikr, establishing a spiritual connection of hearts between a disciple and a mentor (rabita), the differences between wurd are related to the performance of collective dhikr. The duties of the head of the Sufi community today are close to those of the head of a Muslim mosque. It is not surprising that many Sufis, in particular Ilyas-Khadzhi Ilyasov, simultaneously act as imams of mosques. But, unlike the mullah, the sheikh sheikh not only directs the spiritual life of the community, but also trains his murids. This goal, with the exception of collective practices, is the individual tasks that the sheikh gives to the students. At the same time, the sheikhs of Shazili send students who graduated from Shazili dhikr to their mentor, Seyd al-Chirkawi, who teaches them using the Naqshbandiyya method. In the Naqshbandiyya-Khalidiyya virdas, they mainly study the works of al-Ghazali, and the followers of Mahmudiyya focus on the works of the Dagestani Sufism-Shuayba al-Bagini (1857 / 58-1911 / 12), Sayfulla - qadi, Hasan from Kahib, Said al Chirkawi ... [5, C.174] Their books are part of the compulsory program of Islamic universities, supervised by the sheikh Mahmoudi. And one more last remark about the attitude of modern sheikhs to politics. Much has been written about the role of Sufism in the Muslim resistance to Russia in the Caucasus. Ethnographic Review No. 2, 2006 (for example, Bennigsen, Wimbysh 1985, North Caucasus, 1992). All of this is true, but not for the modern era. In the 19th century. Many Dagestani Sufis supported Shamil's movement. Today, even such a politically active sheikh as Ilyas-Khadzhi, who is also in opposition to the government, does not even think about any political resistance to the authorities. Kak showed Michael Kemper among the Sufis in the 19th century. there was no unity on the issue of participation in an armed jihad, and then the position of the sheikhs of the Mahmudiyya and Qadiriya line prevailed in the Caucasus .

Despite various national and political transformations, the Dagestani Sufis retained this position even after the fall of Soviet power. The heroization of the leaders of the Muslim uprisings of the 19th and 20th centuries, who have become national heroes and Sufi sheikhs in the historical memory of Dagestan, does not prevent the majority of Muslims from remaining loyal.

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