

# The Role Of The Ideas Of Malomatism In The Development Of Islamic Mysticism Tasawwuf

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**Annotation:** This article philosophically analyzes the role of the malomatism (reproof) ideas which arose on the basis of the tariqa of tasawwuf (Sufism), in the development of Islamic Sufism. The cultural development of various tariqas and teachings in interconnection is scientifically substantiated.

**Keywords:** Malomat (blame), nafs, hypocrisy, arrogance, ujb, sufi, tasawwuf (sufism), mutasawwif (mysticism), sidq.

Malomatism (reproof) and qalandarism are mentioned as actions in many sources. Analysis of sources related to malomatism shows that this tariqa appeared in Nishapur in the second half of the 9th century, and its main idea is in restraining of “*nafs*” (temptation) and cold training of the body through the infliction of “*riyazat*”. Malomatism arose in the 9th century in Khorasan under the influence of the Nishapur schools of Sufism, and was considered an ascetic movement; its founder is deemed to be Abu Solih Hamdun ibn Ahmad ibn Ammor Qassor (died in 884).

Despite the fact that the ideas of Malomatism (reproof) take an important place in the history of Islamic Sufism, there are not many sources giving the information about this movement, its ideas, basic principles and representatives. The most famous of these sources is the work of Nishapur inhabitant Abdurrahmon al-Sulami (died in 412/1021) “*Riso la al-malomatiya*”. Abdurrahmon al-Sulami was a disciple of Abu Othman al-Khiri (d. 298/910), one of the famous sheikhs of Malomatism, on the other hand, he was a follower of Abu Amr Ismail ibn Nujaid, who was his maternal grandfather. Most of the scientific research on malomatism took this work as the basis. The sources note that al-Sulami’s work “*Risola al-malomatiya*” was written in order to protect the founder of the malomatism movement, who was his teacher and maternal relative, from the claims of later times. According to Hujwiri's opinion about Abu Osman al-Khiri, described in his work *Kashf al-Mahjub*, “He was one of the ancient and one of the strongest Sufis. The only in its time, its value was high in all hearts. The beginning of his life was in a conversation with Yahya ibn Muaz and Shokh Shuji Kirmani. Before the end of his life he remained in conversation with Abu Hafs. In the work “*Kashf al-Majub*” by al-Hujwiri, who lived half a century after al-Sulami, as well as the famous work “*Awarif al-Maarif*” by Shikhobuddin Abu Hafs Umar al-Suhrawardi (540 631/1145-1234)<sup>1</sup> covered specific features and spiritual and moral aspects of malomatism. In particular, al-Hujwiri in his work “*Kashf al-Mahjub*” writes: “they make people hate themselves, at the same time realizing the guilt. Both of them think about what people’s thoughts are”<sup>2</sup>. Despite this, al-Hujwiri in *Kashf al-Mahjub* mentioned Malomatism among the ten acceptable mystical tariqas and movements that existed in Khorasan in the 9-10 centuries<sup>3</sup>. Al-Hujwiri placed Malomatism in second place in this list compiled by him in terms of the level of confrimity with Sharia. Reliable information about the first tariqas of Sufism and their ideas are widely classified in Hujwiri’s work “*Kashf ul-Mahjub*” about the founders of the sect. Hujwiri reports that there were twelve Sufi tariqas in the early period<sup>4</sup>, approved ten of them and criticized two of them, and explained the basic concepts of these tariqas. In *Kashf ul Mahjoub*, ten sects are mentioned as permissible sects, such as Mukhosibism, Kassoriism-Malomatism, Taifurism, Junaidism, Nurism, Sahlism, Hakimism, Harrozism, Hafifism, Sayorism<sup>5</sup>. Khululism and Hallogism are listed as Mardud (rejected) tariqas. If we look carefully, there is no criticism or rejection of malomatism. The reason for the special study of the first Sufi tariqas of Al-Hujwiri is to develop theoretical conclusions related to the ideas put forward by the first tariqas, the experience gained by the founders of Sufism, spiritual states in

<sup>1</sup>Nephew of the founder of tariqa Sukhrawardiya - Abdulqodir Abu Nazhib as-Sukhrawardiya (died 563/1168)

<sup>2</sup>Schimmel A. The world of Islamic mysticism. – B. 75.

<sup>3</sup>Karamatov K.S. Ascetic and Sufi movements in Khorasan. – P.28-30.

<sup>4</sup>Ali ibn Usman al-Hujwiri. Revealing the hidden things behind the veils. The oldest tractate on Sufism // Translation from English by A. Orlov. M.: Unity, 2004. – P. 170-259.

<sup>5</sup>Abul Hasan Jullabi Ali al-Hujwiri. *Kashf al-Mahjub*. – L.: 1926; Karamatov K.S. Ascetic and Sufi movements in Khorasan. In the book: From the history of Sufism: Sources and Social Practice. – T.: Fan, 1991. – P. 27-47.

Sufism, divine revelations and discussions exposed in the status of their lives and experience, and the implementation of these conclusions on practice. Based on the teachings of the above-mentioned tariqas, a four-stage theoretical and practical basis of Sufism related to personality improvement was created. These include external purification based on Sharia, internal purification and the creation of closeness to God with the help of tariqa, perception of God through enlightenment, and ultimately the achievement of truth and ascension to the level of perfection. The comprehensive study and analysis of the early tariqas, their methods of observation and reflection, which was carried out by Al-Hujwiri, served as an important factor in the development of the theory of Sufism. Since the above-mentioned tariqas of Sufism had a strong influence on the formation and development of the ideas of classical tariqas that arose in the 12th-15th centuries.

As is known, in the 9th-10th centuries, malomatism and karrromism were one of the main Sufi movements in this region. These movements had many supporters in the region, and they were able to captivate many people. But the principles of these two movements also had contradictory aspects. In particular, the proponents of Malomatism were completely opposed to the Karramiyah idea of “spreading their teachings by publicly displaying themselves.” Solim Borusi, the teacher of Hamdun al-Kassor, the spiritual founder of Malomatism, sharply criticized the Karramiyahs and believed that “behind the pious faces of Ibn Karrom’s followers are hidden the aspirations for the glory of their hearts<sup>6</sup>.” Al-Hakim at-Termizi criticizes these two movements, which were leading in his country, shows the wrong sides of their ideas and puts forward his own teaching.

The peculiar teaching put forward by Al-Hakim at-Termizi in the 9th-10th centuries is also important because unlike karrromism, it relies on the rational thinking *tawakkul*, and unlike malomatism, on the ideas aimed at slightly higher positions, in *suluk*.

Thoughts about malomatism and malomatits can also be seen in the legacy of the great Sufism scientist of the 14th century Khoja Muhammad Porso. In his opinion, the sunnah of God has spread so much that whoever begins to fulfill his words, the whole world will turn him into a reprobative (malomatchi). He protects his secret from those who are engaged in reproaching him (malomat). This is the zeal of the Right (Lord, Hak) to protect his friends from the opinions of others. So that all eyes do not fall on them with love. He gives them refuge from the exposition by others. Let them not see their beauty and be surprised by their state. Do not fall into the calamities of “surprise” (*Ujb*) and “arrogance” (*kibr*). People should not use their long tongues to criticize them. Those who reprove make temptation the supreme means for them, and with the help of it they do any business. They reprove if someone does bad deeds – then with bad deeds, if someone does good deeds – then with shortcomings. Allah the Almighty with His mercy will close the path of surprise and arrogance from their friends. If they communicate politely, people will respect them without seeing the truth. In reality, “*ujb*” comes from people’s reputation and their praise. Even if there will be much endeavors of friends, they did not think that it was due to their strength. They did not respect themselves, they were protected from *ujb*. In fact, it is a force in the path of Allah, for which there is neither calamity nor veil. The most difficult thing on this path is when a human is surprised at himself (*ujb* is formed), if the deeds of a servant (of God) are liked by the people and he is praised for this work, and he considers himself deserving it, then it becomes possible. If a human is satisfied with the truth of God (*Hak subkhonahu*), if the people do not recognize him, then this will be his choice. *Hak subkhonahu* does not choose him. The devil was accepted by the angels. He respected himself and did not become someone who pleases the Almighty (*Haq*). The respect of the angels brought him a curse. The angels despised Adam and said: “Do you want to make caliph someone who does evil and sheds blood?”<sup>7</sup>, but Adam did not spare himself and said: “Our Lord, we have harmed our soul.”<sup>8</sup> The Almighty said: “Truly, We previously commanded Adam (not to approach the tree in the Paradise), but he forgot (the command) and We did not find perseverance in him<sup>9</sup>. That he did not expose himself and that the angels despised him, brought him favor. Thus, there will be one who is thrown in the world. What is approved by the people will be abandoned for us. There is no doubt that the reproach of the people is the food of the friends of the Almighty (*Haq*). That is, the reproach of the people is food for those who love Allah. Because

<sup>6</sup> Knysh A. Muslim mysticism. – P. 108.

<sup>7</sup> Qur'oni Azim muxtasar tafsiri I. Shayx Alouddin Attor Nansur. “Movarounnahr”, 2020.-B.78

<sup>8</sup> Qur'oni Azim muxtasar tafsiri I. Shayx Alouddin Attor Nansur. “Movarounnahr”, 2020.-B.395

<sup>9</sup> Qur'oni Azim muxtasar tafsiri I. Shayx Alouddin Attor Nansur. “Movarounnahr”, 2020.-B.375

in this there is a sign of closeness to Allah and friendship with him. If people are glad to be exalted among the people, then the Malomatites (reproached) are glad to be rejected. For a malomatite, reproof is a sign of acceptance by the Almighty (*Haq*). Some storytellers chose the path of reproof. But there are three types of reproof: First, the right way. The second is the intent, the third is the refusal (from the world). According to the mystic of Sufism, the correct way in reproof is that a person follows the accepted treatment in religion, and people reprove him, this is the way of the people in this. He is free from everything. Secondly, the intent of reproof is to create a person's reputation among the people. It becomes a symbol between them. His heart inclines to reputation. His nature is inclined towards this. He wants his soul to be occupied from the people by the Almighty (*Xaq subhonahu*). He performs *takalluf*, which does not harm the Sharia, and people despise him, and this will be his path. He will be free from the people, and the people will get rid of him. The external side of refusal from reproof is that one man's unbelief and delusion told him that he would not follow the Sharia. He said that this is the way of reproof. This will be his path. Then this person will clearly be misled, and outside the framework of visible Islam there will be a disaster. But if one who follows the right path is in a state where there is no hypocrisy in him, then there is no harm in reproof of the people. In all cases, he will find his way and his will will be in his hands. Thus, the people of this tariqa kept their spiritual experiences in secret. Malomatites attracted the attention of people with their external features, clothes and actions. It was assumed that this would awaken in people respect for people who perform actions in the name of God (*savob*).

Malomatites do not differ from believers in anything more than theirs. They walk around the markets with them, talk to people. No one saw them standing apart from the crowd, from the people. In other words, they were not distinguished by obligatory ritual or *sunnah* which is common to the entire people. They were distinguished by being strong towards Allah. They do not know how to strive for statehood, due to the fact that the *rububiyat* won their hearts, and because under it they understate themselves. God knows them in all countries, and knows which of their actions and situations deserve God. In every country they behave as they should. These are the highest people who have walked and seen all the places. In this world, God is hidden from the people. But they belong to him. They are in hijab from the people, covered with a hijab of their *sayyids* (leaders). They are behind a veil, none of the people see them, except their *sayyid*. With the end of the world coming, Allah (*Haq subhanah*) will make "tajalli" (The Light of Allah will destroy all the existence) and they will become visible, and their *sayyid* will become visible. Sufis are distinguished from the rest of the people by their prayers, unusual habits, alarming words and the fact that what they ask for is given to them. In their hypotheses, they believe that all this is only from Allah. At the same time, they are rarely free from tricks, conspiracies and intrigues. Those who reprove are not separated from any people, and the entire Shariah is the state of those who reprove. So, Malomatites are the owners of true knowledge. They are the highest stratum. As a conclusion, we can say that Malomatites are characterized by self-blaming and dissatisfaction with themselves. However, this is characteristic only of murids and not characteristic of sheikhs. They believed that, having reached certain levels, they would unite with Allah (*Haq*). They differed from the Sufis in their actions. Some have described the Malomatites as follows: "Reproving is the one who does not reveal his good deeds and does not hide his bad deeds." This can be explained this way: Malomatite is a person who has absorbed sincerity with his entire being to the last vein, and has achieved the honesty. He doesn't want anyone to know about his state and deeds."<sup>10</sup>

Conclusion: A comprehensive study of the basics of Malomatism and Qalandarism allows for in-depth scientific study of the ideas and principles of these tariqas in the cultural processes of Central Asia, which led to the spiritual life of the local population, stability of society, and strengthening of faith. "*Risolai Malomatiyya*" by Sulamiy, "*Qalandar-noma*" by Abdullah Ansoriy and "*Sayohatnoma*" by Ibn Battuta are of great methodological importance in the study of these tariqas.

Malomatism and Qalandarism, not only as a practical movement, but also as a tariqa, since their ideas took a place in the heritage of Abdurrahman Jami, Alisher Navoi, are considered to have moral significance due to the fact that they enrich the artistic thinking of the peoples of Central Asia, reflect the unique aspects of the desire for perfection.

<sup>10</sup> Sühreverdi, Ebû Hafs Şehabeddîn Ömer, Gerçek Tasavvuf (Avârifü'l-Meârif), trc. Dr. Dilaver Selvi, Semerkand Yayınevi, İstanbul, 2014, s. 108. Sühreverdi, Ebû Hafs Şehabeddîn Ömer, Gerçek Tasavvuf (Avârifü'l-Meârif), trc. Dr. Dilaver Selvi, Semerkand Yayınevi, İstanbul, 2014, s. 108.

Malomatism and Qalandarism were studied more from the view point of history, or as one of the problems of the classical field of literature studies. In the history of philosophy, the study of Malomatism and Qalandarism remained outside the attention of local and foreign scientists. The fact that their spiritual and moral principles, approaches to the world and to human relationships, the features in the spiritual life of society were partially studied by the scientists of their time and the subsequent period, currently enriches the methodological aspects of research in this direction.

#### List of used literature

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