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TITLE: The paradigm of sects in Ukrainian philosophical discourse

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Abstract. The article reflects the history of the emergence and spread of Sufi sects in the historical and philosophical discourse in Ukraine. The sources of the research base are summarized, the names of Ukrainian philosophers and historians who are engaged in the study of the mentioned problematic are given. The essence of the religious and philosophical views of the main sects - Mawlawiyya and Khalvatiya - is shown and analyzed. Ukraine (reporting, copying the face of books) is investigated, the Sufi worldview is studied. Al-Krychi notes that the basis of human consciousness, first of all, is connected with moral qualities. The Crimean peninsula was under the political and ideological protectorate of the Ottoman Empire for 500 years, and played the role of one of the main centers of Sufism. Sufis played an important role in the religious and political life of the Crimean Khanate. One of the indicators of the influence of the Sufis is that the population of the Khanate, along with the officials and rulers of the Khanate, also turned to "Sufi sheikhs".

Keywords : sects , Mevleviyya , Khalvatiya , Kolechli , Chuyunchuli

Introduction. Ukraine is one of the countries where peoples whose main religious beliefs have been Islam since ancient times have lived. Ukraine began.

The emergence and spread of Sufism in Ukraine is associated with the emergence of Islam on the Crimean peninsula and dates back to the second half of the 13th century. The process of Islamization of Crimea took place mainly with the active participation of individuals who played a leading role in the history of Sufism (4, p.192). The Crimean peninsula was under the political and ideological leadership of the Ottoman Empire for 500 years and became one of the important centers of Sufism.

The following philosophers and historians have conducted research on the history of the activities of the sects, the emergence and spread of Sufism in Ukraine: N. Abdulvapova, Z. Abdullayev, E. Bakhrevsky, D. Brileva, A. Vasileva, O. Goyvoronsky, I. Izmaylov, L. Izzetov, D. Iskhakov, A. Popov, V. Smirnov, T. Huseynov, R. Emirov, K. El Quessab, M, Yakubovich.

Speaking about this, the work of the English scholar CS Trimmingham “Sufi Orders in Islam” is particularly noteworthy. The author for the first time attempted to study and analyze a rather important social institution - the mystical (Sufi) brotherhood, which arose at the end of the 12th century - in historical-chronological and diachronic aspects. This study is devoted to studying the

specific and characteristic aspects of Sufism (pragmatic or reflective) implemented through the brotherhood, but is not devoted to studying the specific intellectuality of Sufism, that is, its religious-philosophical and ethical-moral doctrines and conditions.

When speaking of Sufism, they do not mean any specific, ideologically unified views, ideas, doctrines and postulates, but rather a whole spectrum of ideas and concepts related to the mystical Path, many currents, schools, thoughts, connected only with the ultimate goal (mystical goal). The methods and means of achieving this goal (psychotechnics, auto-training, physical exercises, etc.) have been the most diverse. Please contact us has spread. The understanding of the numerous variants of psychological practice has led to the emergence of many new types of mysticism. (12)

CS Treming believes that: “The concept of Sufism is as follows: The main goal of mystical life is spiritual connection with the Divine, the concept of the “perfect man” and the self-perfection associated with this concept, moral perfection through asceticism and contentment with little, the claim that Divine mercy applies to everyone equally, not only to the prophets and imams, the esoteric interpretation of the verses of the Quran, and so on. These claims were never accepted by Islam, because they contradicted its theological dogmas, but it was also forced to tolerate them. However, it did not reconcile itself to the parallel existence of Sufism, and constant polemics were conducted with the Sufis, and in some cases these polemics ended tragically for its participants” (12).

Sufism's incredible social plasticity also played a role in its survival. Like a cloth that absorbs moisture, it absorbed the beliefs of traditional folk cults and, in a purely Muslim manner, returned these beliefs to the masses of the common people. Following R. Nicholson, many Islamic scholars began to see Sufism not only as a religious philosophy, but also as the "mass religion of Islam" (12).

Thus, in order to determine the paradigm of sects in Ukrainian philosophical discourse, it is necessary to first analyze the sources, proceeding from the requirements of the culture of scientific research. The following sources played a role in studying the problematic of the emergence and spread of sects on the Crimean peninsula: Ottoman and Crimean historical chronicles - works written in the genres of "history" and "chronicles". Only in chronicles of Crimean origin of the XIV-XIX centuries, 10 names have been identified (9, pp. 12-17).

Many travelers, for example, Evliya Çelebi, shared many important notes. He visited the peninsula in 1666-1667. In his book (“Sayahatname”) (14), he writes: “...there are 3 monasteries belonging to the Jalawiyya and Khalvatiyya sects. Among them, the monastery where the most people are is the monastery of Khalijden Ahmed Efendi”, the monastery where the most people are was the tekke in “Odun-bazar”.

Traveling through the cities of Crimea, he provides extensive information about the Sufis, showing the various brotherhoods to which they belonged. According to Çelebi, one of the most powerful sects in Crimea at that time was the Mawlawiyya sect, known as the “Whirling Dervishes” (6). Sufi themes occupy a special place in his “Book”, since Evliya Çelebi himself was a member of the Mawlawiyya sect, and moreover, his genealogy goes back to Ahmad Yasawi himself (2, pp. 395-402).

In Gozlev (now Yevpatoria), Evliya Çelebi mentions 3 tekkes, the best of which, in his opinion, belonged to Ahmed Effendi in the village of Kolech (Kolechli). In the village of Kachi, Evliya visited the tekke of the saint Khizr Shah Effendi, who, according to Evliya, had 40,000 followers. In the suburbs near the Inkerman fortress, Evliya visited the tomb of Yaqub Effendi, who was said to

have attained the rank of Qutb. According to Evliya Çelebi, Yaqub Effendi belonged to the Khalvatiya sect (2, pp. 395-402). The founder of the Khalvatiya sect was Zahiriddin Omar al-Khelvati, who, in his opinion, focused on individual asceticism (zûhd) and solitude (khalvat).

In Kafe (Feodosia) Evliya counted 7 Sufi tekkes---Khalvatiye, Jovlatiye, Qadiriyeye, Gulshaniye, Yasawiye. In Akmesjit (Simferopol) Evliya mentions 3 tekkes---Khalvatiye, Kolechli, Chunshili sects existed (2, p. 395-402).

The Moroccan traveler Ibn Battuta is also famous for his observations, he visited the peninsula in 1332 (11, pp. 278-314). His notes are very rich in economic, ethnographic and cultural-domestic notes. In the home corpus---in the "kadiasker books" notarial documents called sicali are shown (13, p. 181).

One of the main methods of spreading Islam during this period was the support given by the khan's administration to Sufi preachers, who not only built tekkes (Sufi shelters), but also were the creators of waqf complexes (such complexes were given by the state or private individuals for religious or charitable purposes according to Islamic law) and laid the foundation for new Muslim settlements. For example, during the time of Kara Alp, not only tekkes were built for Sufis, but also buildings serving them were created, such as mills, shops and other buildings (5, p.9).

Therefore, it is not surprising that Sufis played an important role in the political and religious life of the Crimean Khanate. The influence of Muslim believers (mainly representatives of various sects) on the Crimean Khanate is best indicated by the fact that the Kalga in the Divan was usually a famous theologian-dervish. As an indicator of the influence of Sufis, we can also point to the fact that the population of the khanate, along with officials and those who governed the khanate, turned to "sheikhs and Sufis" (10, p. 179).

Sufi brotherhoods operated in all the cities of Crimea, were located in many areas. Most of the adherents lived in Baghchasaray, Kafe (now Feodosia), Karasubazar (now Belogorsk). Both Turkish sects (Mawlawiyya) and local forms of Sufism (Kolechli, Chunchili) were widespread (2, p.399).

Dervishes practiced medicine, interpreted dreams, predicted the future, copied the pages of books, and sold magical amulets. But at the same time, they lived by their own laws, trying to live independently of worldly affairs and social hierarchy. In the Crimea and the eastern countries, they were especially respected, considered almost sacred. Wandering from city to city and country to country, dervishes told people about events taking place in foreign lands (15).

Near the Odun-bazar there is a dervish lodge, founded by followers of the Mevlana sect from the Turkish city of Konya. The founder of this sect was the great thinker and humanist of Persian origin, Jalaluddin Muhammad Rumi, nicknamed Mevlana (in Persian - our master). He was born in the city of Balkh near Khorasan, which is now located in Afghanistan. Sultan Alauddin Keygubad I invited Jalaluddin Rumi to Konya.

Legends circulated throughout Europe about the dervishes' singing and ritual practices. No European could have witnessed these rituals with their own eyes, as outsiders were not allowed there (15).

Rumi's teachings are based on music and dance: "Rumi said that in musical cadences there is a secret, which if I were to reveal it, would shake the world." Music awakens the soul, forces it to think about its true nature, reminds it of its ultimate goal. "We are all connected to the body of Adam," Rumi wrote, "we heard this music in paradise. Even if water and clay make us doubt, we still remember something." This dance symbolizes the rotation of the Universe for the followers of

Rumi's school. The structure around which the dervishes spin while dancing is a symbol of the cosmos, "the planets revolve around the sun and on their own axes. The drums remind us of the Day of Judgment. The circle of the dancers is divided into two parts, one of which resembles a low arch, reflecting the soul's entry into matter, and the other reflecting the soul's union with God. "... This dance speaks of the soul's rotation around a certain cycle in order to comprehend mysteries and receive revelations. The rotation shows the connection between God and the soul. The jumps speak of the necessity of passing from the human state to the state of union with God (6).

Some of the Sufis of Kafa (Theodosia) were mentioned in the 16th century by the famous biographer Sulayman al-Kafauwi (d. 1582), for example, in the last part of his work *Kataib al-Allam al-Akhyar*, this Crimean author mentions his meeting with Mahmud al-Krimi, calling him "the sheikh of the Naqshbandi order," and speaks of his great fame both in the capital Istanbul and in his native Kafa (1).

Works by Crimean authors have been preserved in Sufi sources, and they have been attributed to the more elite strata of Sufism, moving beyond the traditional educational works. One work that fully deserves such an assessment is the fundamental Arabic work *Mawahib al-Rahman fi Taṭṭīr marātibil akvān* ("The Gifts of the Most Gracious and the Explanation of the Degrees of Existence"), which is kept in the Public Library in Kastamonu, Turkey (7). As indicated in the catalogue and in the manuscript, the author of the work is Ibrahim bin Haqq Muhammad al-Krīmī, "also known as Aqā Krīmī" (8).

In this work, the Crimean mystic reveals the essence of his religious and philosophical views. Ibrahim al-Kirmi also understands nature as "darkening", believing that this occurs between the spiritual and material worlds: "nature 3 " is the removal of "secretness" from nature, "the attainment of the foundations of eternal light..." Al-Kirmi notes that the components of human consciousness are, first of all, moral virtues. "Know, first of all, that just as the human body cannot be complete without the four primary elements, so the human soul cannot be complete without the four parts — justice, truthfulness, modesty and courage... The duty of man is jihad against his own soul, against Satan, and then against the hypocrites and the enemies of faith, as Allah Almighty has commanded" (8).

Analyzing the current situation of the spread of sects in Ukraine, we can say that there is a high activity of traditional Sufi groups in Ukraine. First of all, the activity of the Naqshbandiyya, Qadiriyya and Rifaiyya sects attracts attention. Their representatives closely cooperate with the Spiritual Administration of Muslims of Ukraine (UMDI---Spiritual Administration of Muslims of Ukraine ---DUMU). In addition, the chairman of UMDI, the mufti of Ukraine, Sheikh Ahmed Tamim, is himself a sheikh of the above sects (representing at least two branches of the Naqshbandiyya sect) and has the right to issue fatwas (permission) there (3, p.96).

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