

REPUBLIC OF AZERBAIJAN

On the rights of the manuscript

ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**Khalvatiyya: SOURCES OF IDEAS AND MODERNITY
TENDENCIES OF DEVELOPMENT (ON THE EXAMPLE OF
ALGERIA)**

Speciality: 7214.01 - "History and philosophy of religion"

Field of science: Philosophy

Applicant: **Amina Tavakkul Aliyeva**

Baku–2021

The dissertation work was completed in the "History of religion and public opinion" department of the Institute of Oriental Studies named after Z.M. Bunyadov of the Azerbaijan National Academy of Sciences.

Scientific director: Doctor of Philological Sciences, Academician
Vasim Mammadali Mammadaliyev

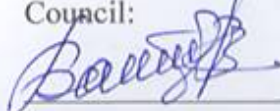
Official opponents: Doctor of Philosophical Sciences, Professor
Ayyub Sevdim Karimov

Doctor of Philosophical Sciences, Professor
Bogdana Todorova

Ph.D in philosophy, Associate Professor
Sholat Alovzat Zeynalov

BFD 4.03 - One-time Dissertation Council of the Supreme Attestation Commission under the President of the Republic of Azerbaijan operating under the Azerbaijan Theological Institute

Chairman of the Dissertation
Council:




Doctor of Philosophy,
Associate Professor
Zakiyya Agababa Abilova

Dissertation Council Science
Secretary:



Doctor of Philosophy in Theology,
Associate Professor
Mammadali Allahverdi Babashli

Chairman of the scientific
seminar:



Doctor of Philosophy, Professor
Asadulla Juji Gurbanov



GENERAL CHARACTERISTICS OF WORK

Relevance and development of topic. It is known that one of the issues of special interest in modern times, attracting the attention of researchers is Sufism and its various denominations. This cannot be considered accidental. His special mission, the ideas of peace, justice, and tolerance on a universal scale make Sufism interesting not It should be noted that Sufism is one of the main sources of the ideas of multiculturalism, humanism and tolerance put forward against the religious conflicts, ethnic conflicts, religious intolerance that characterize our time. only for scholars in Muslim countries, but also for prominent researchers in the Western world. In view of all these factors, Sufism is one of the most interesting currents in Islamic philosophy and has sought to become a reference point for the religion to which it has belonged since its inception. As we know, no ideology or even the perfection of higher education has been able to play the role of Sufism, which has been a bridge between East and West, for centuries in the spirituality of those who worship it and are closely interested in it. Leading orientalists of the modern world are forced to admit this fact. To confirm this, it is enough to get acquainted with the biographies of those who turned to the Sufi way of life. It can be concluded that the reason for this is that the ideas propagated by Sufism, which invites even the most ordinary people, regardless of race or religion, to attain such spiritual purity, moral beauty, and perfection, are only human.

Thus, the human factor is at the heart of the social ideals of Sufism, which embodies high ideological, religious and spiritual-psychological views, and invites its followers to spiritual and moral principles. This human is a superior being whom God has created in the most perfect way and enriched with many spiritual and material feelings. Sufism can be considered a path to human development, ascension, and the attainment of the Supreme Truth.

Just as unprocessed ores are useless, human material and spiritual feelings can be useless or even harmful if they are not used and developed in a positive way. As the great Sufi sheikh Bakuvi explained, "If the heart, which is the strongest emotion, even the

center of the senses, inclines to the spirit direction, which is the right guide in spirituality, and develops according to its purpose, man will reach true human status and happiness in this world and the hereafter. There is also a feeling called the nafs that controls man and if the heart leans towards it will follow animal desires and lead itself to disaster, and will be unhappy in this world and in the Hereafter¹. According to Sufism's theory of the unity of being (unity-being) and its followers, all that we see is a manifestation of God in its diversity. In other words, the real world is the embodiment of God's essence, from small particles to large cosmic spheres, and it is man who reflects this embodiment in the most perfect form.

In Sufism, the object of the way of thinking is God and the subject is the world created by Him. The purpose of the teaching is the understanding of God, the Truth, the self-knowledge of man and the way born of love for God. The path of Sufi cognition begins with the infinite love of all beings for their Creator. With this love, God reveals Himself to the last, perfect manifestation of man. Man is a logical continuation of these stages and includes all their features. The person who carries the essence of these stages is the "Truth" of the Universe in the broadest sense, and the mature (perfect) form of the physical being called man in the concrete sense. The Sufi, who realizes his perfect creation, seeks to attain the essence of Being by turning to the Creator with love, an attraction equal to the love that God has created, and evolving in the opposite direction. One of the leading currents of Sufism, aimed at the spiritual and moral perfection of man, was related to Azerbaijan. In nowadays the Khalvatiyya which unites millions of people in a single organization, is becoming the object of research. The rich written heritage of the Khalvatiyya allows us to obtain extensive information about the basic principles, moral and spiritual teachings of this sect. About the Khalvatiyya that grew up in Azerbaijan and spread to many countries around the world, we learn once again from the book "Secrets of Sufism" that the world, the universe, the perceiving creature was created for the benefit

¹ Onullahi S. XIII-XVII əsrlərdə Təbriz şəhərinin tarixi (sosial-iqtisadi tarixi), Bakı: Elm nəşriyyatı, 1982, s.4.

and enjoyment of man.

This doctrine regulates man's relationship not only with himself. According to Sufism's doctrine of the unity of being, the Divine Essence or Divine Being, permeates every being according to the power and intelligence of its absolute ideal., but also with God, through His nature, with other people and therefore with the social world. According to the teaching, the inner world of every human being contains the divine essence of Being as a whole. The person who polishes this world becomes a "Perfect Man". In this case, on the one hand, it acts as a part of a single nature, a summary of all the potential of the real world, the sum of the features of nature, and on the other hand, as a representative of the spiritual divine world. Today, millions of people turn to Khalvatiyya for the sake of this sect, which cleanses people of weak feelings and invites them to human ideas, and directs everyone to the Creator, regardless of race, religion, nationality or gender. Sufis, who have collectively effective ideas of the holy books, are the children of mankind, not of individual nations. Azerbaijan is shown as one of the main historical places where Sufi ideas flourished. True representatives of Sufism in Azerbaijan have been established since the 10th century. Thus, from the 12th century, when Sufism was systematized in these lands, important philosophical currents such as Suhrawardiya, Abhariya, Zahidiliya, Khalvatiyya, Safavidiya, Hurufilik, Ishragilik, Akhilik were born from the formation of the Sufi worldview in these lands. According to researchers, one of the most important currents of Sufism is Khalvatiya, which was formed in the Azerbaijani environment and spread to many countries around the world. Sayyid Yahya Bakuvi, the most famous of the founders of this sect, is the founder of the Khalvatiyya sect - a student of Abu Abdullah Sirajaddin Omar al-Khalvati Shirvani, who is considered the first piri. The most appealing aspect of the sheikh's method of ascending to the Truth, which was often worshiped in the mountains and woods, away from the people, and was in the beginning such a worship. The Khalvatiyya which emerged and formed in Shirvan in the Middle Ages, spread to Azerbaijan, Anatolia, Iran, Turkestan, North Africa, the Middle East, India and the Balkans through its followers. Algeria's Al-Watan

magazine, published in 2009, writes with admiration: "How is it possible that in the absence of any media tools or the Internet, a current from the shores of the Caspian Sea in Baku sent hairdressers to the Balkans, Syria, Egypt, Sudan and Algeria?" It spread so easily to the mountains of Kabul and even began to operate under a new name, Rahmaniyya."²

The main founder of the Khalvatiyya is Piri-sani -Seyyid Yahya Shirvani, known as the second pir. Thus, since the Khalvatiyya sect was re-established and spread by Seyyid Yahya, the beginning of the series begins with Seyyid Yahya in the series of all branches of this current. The reason for the recognition of the owner of this current by the Bakuvi ratio is due to the fact that the Sheikh lived the longest (40 years) and most productive part of his life in Baku.

As-Sayyid Jamaladdin Yahya ibn as Sayyid Bahaddin al-Shirvani al-Bakuvi, a descendant of the Shirvanshahs, received an excellent education and wrote works for the intellectuals of his time in three major languages: Turkish, Arabic and Persian. In these works he created unique examples of the Khalvatiyya and gnosis literature.

It is clear from the essence of his works that Sayyid Yahya introduced man in Sufi philosophy as a being consisting of heart, soul and spirit, in his works "Atvarul-Qalb", "Kashful-Gulub", "Sharhi-Maratibi-Asraril-Gulub", "Shafa al-Asrar" he tried deeping these concepts and explaining their characteristics in detail.

Bakuvi considered the need to study a number of religious sciences for the development of Sufism. These sciences were tafsir, hadith, logic, and jurisprudence (Muslim law). Sheikh spoke about the impossibility of entering Sufism without mastering these sciences. The followers of the currents that do not follow this statement have turned to superstition, become a threat to both religion and society, and have caused unrest. In short Bakuvi's scientific understanding of Sufism paid off and his Sufi school Khalvatiyya despite its widespread popularity over time, was never reflected in historical sources, which led to religious, social and political confusion.

² Djanet-Sixième colloque international sur le soufisme: Elévations sudistes. El Watan, 2009, 12.

However, the Khalvatiyya sect had enough power to exert certain political and social influences. Thus, the sheikh of this sect already had twenty thousand disciples in his lifetime.

Of particular interest are the origins of ideas and directions of development of the Khalvatiya which originated in Shirvan and is considered one of the greatest achievements of Azerbaijani philosophical and religious thought. Distributed far beyond the borders of Azerbaijan, especially one of the leading sources of ideas in North Africa, Khalvatia is attracting the attention of an increasing number of scientists and researchers. Considering all these factors, the study of this current in the context of the modern achievements of Azerbaijani science is relevant.

Since the Middle Ages, the secretive sect and the life of its founders, religious and philosophical ideas, opinions on various events have been in the spotlight of contemporaries. Considering the cultural environment of that period, the scale of the spread of Sufism, it is possible to witness the wider dissemination and study of works expressing Sufi sheikhs and their worldviews compared to other cultural fields. In accordance with the conditions of the time, these written sources were preserved in the libraries of the Ottoman Empire and other countries, thus ensuring the accessibility of written sources.

Speaking about the Khalvatiyya, it is important to note that the basic information about the sect can be obtained from the works of the great thinker and scientist Seyid Yahya Bakuvi. Thanks to the author's numerous works in Turkish, Persian and Arabic, modern researchers have the opportunity to obtain rich information about his religious and philosophical teachings from the original. Attitudes towards religious thought in Azerbaijan during the Soviet era were negatively reflected in the in-depth study of the Khalvatia and Seyid Yahya Bakuvi. It should be noted that Salman Mumtaz, A. Seidzade, Ya.V. Jamanzaminli, Z. Guluzade³, M. Nagisoğlu, A. Musabayli⁴, Z.

³ Закономерности развития восточной философии XIII – XVI вв. и проблема Запад – Восток. Баку, Элм, 1983; Кули-заде З.А. Из истории Азербайджанской философии VII – XVI вв. Баку: Азернешр, 1992.

⁴ Musabeyli A. Dede Ömer Ruşeni ve Külliyyatı I Cilt. Bakü : Bilik, 2014.

Mamedov⁵, E. Hasanova⁶, Nazrin Aleskerova⁷, A. Alieva⁸ have their own research on this tariqa. Prominent historian, researcher Mashadikhanim Nemat while researching various khanagahs, ribats, tombs, zaviyas and monuments, studied the Sufi sects that existed in Azerbaijan in the Middle Ages and got information about them and about Khalvatiyya.

There are a large number of written sources about Khalvatiya and its different sources. In this connection it is appropriate to mention the work of prominent Ottoman scholars. As is well known, the spread of Sufism in the Anatolia created favorable conditions for the manifestation of the sect of Khalvatia in these regions.

Written sources reflecting the religious, cultural and philosophical landscape of that period provide detailed information about the Khalvatiya sect, especially about its second founder Sheikh Seyyed Yahya Bakuvi. For example, “Translation of Nafahata” by Lami Mahmud Jalabi, “Shagaigi-Numaniya fi ulemayi-The Ottoman Republic” in Tashkopruzade, “Khadaigush-shagayig” by Majdi Muhammad Efendi, “Sharifat-sharif-mandayati Yusuf ibn Paniguli-Yapigi ibn Yagamala” and Lamazati-ulviya», Ali Ali «Tohfatul-mujahidin and Behjatuz-zahidin», Muhammad Nazmi «Hadiyatul-Ikhwan», Hasana Kryma «Makalate-alieyi-tarikati-Jaliziya-

⁵ Məmmədov Z. Azərbaycan fəlsəfəsi tarixi. Bakı, Şərq-Qərb, 2006

⁶ Гасанова Э. Ю. Социология религии и мусульманского мистицизма тасаввуфа в Турции XXв.: идейные истоки, основные проблемы, новые тенденции. Баку, 2006

⁷ Ələsgərova N. Суфизм в Азербайджане. // Журнал социально-политических и экономических исследований «Кавказ и Глобализация». Институт стратегических исследований Кавказа. Том I (5) Швеция, 2007. с. 133 – 134.; Некоторые сведения о суфизме и радикальных исламских сектах в Азербайджане. // Известия Президиума НАНА. История. Философия. Право. № 8, 2007, с. 323 – 332.; Сочинения Саййида Йахья Бакуви, как источники, посвященные мировоззрению и практике средневекового суфийского братства халватийа // Известия Президиума НАНА. № 9, 2008.; Суфийское братство Гюлшанийа. Санкт-Петербург, 2002

⁸ Əliyeva A. Sufism in the Spiritual and Cultural History of Islam // Postmodernism Problems Journal. Bulgarie. Vol 9, №3, 2019, s.457-466; Əliyeva A. Xəlvətlik təriqatı və müasirlik // Dövlət və Din. İctimai fikir toplusu. №04 (57) 2018, s.49-57

Khalidiya» "Tomari-turuki-aliya" by Sadika Vikdani, "Safineyi-auliaii-abrar sharhi-asmara" by Hussein Wassafa, "Osman" by Mohammad Tahira efendi from Bursa, the works of Ismail Pasha from Baghdad by "Khadiyatul-Arifin" serve as the primary source for researchers. Later this theme is found in the works of Turkish researchers. Prominent researchers Mohammad Ali Aini's "History of Sufism", Khojazadeh Ahmad Hilmi's "Seyid Yahya and Pilgrimage-Awliya", Rahmi Sari's "Secrecy and secrecy in Islamic Sufism" are important in terms of studying the Khalvatiya sect. Turkish researcher Ahad Atesh played an important role in the discovery of works related to the Khalvatiya sect, as well as books written by Seyid Yahya Bakuvi, kept in the library of Istanbul University. Well-known Turkish scholars such as Fuad Korpulu, Abdulbagi Golpinarli and Tahsin Yazici are also the authors of valuable research on Khalvatiya.

Today Mehmet Richtim is mentioned as a researcher of the Khalvatia based on the legacy of Seyid Yahya Bakuvi. His works are considered an important source for local and foreign researchers.

Originated in Shirvan and spread throughout the world Khalvatiya The increased attention to religious and spiritual values in the Republic of Azerbaijan in recent years has led to a deeper study and promotion of this sect originated in Shirvan and spread throughout the world. Suffice to say that thanks to the efforts of the President of the Heydar Aliyev Foundation, First Lady and First Vice-President Mehriban Aliyeva, UNESCO declared 2013 the Year of Seyid Yahya Bakuvi, giving new impetus to global study not only of this great figure, but of Khalvatia in general.

Western countries also show great interest in the study of the Khalvatiya sect. Various researches were carried out at different times. Research conducted by orientalist in leading countries such as the United States, Britain and France examines the activities of the Khalvatiya sect, especially the work of Sheikh Seyid Yahya Bakuvi, the distribution and characteristics of the sect in North Africa today. Examples of such scholars can be noted Nathalie Cleyer⁹, Zaim

⁹ Cleyer N. *Mystiques, Etat et société. Les Halvetis dans l'aire balkanique de la fin du XVe siècle à nos jours.* New-York: E.J. Brill, 1994, 59 p.; *Religion et nation chez les Albanais. XIXe-XXe siècles.* Istanbul: Isis, 2003, 449 p. ;

Khenchelaoui¹⁰, Pierre-Jean Luisard¹¹, Paul Balanfat¹², Jean-Jaques Thibon¹³, Denis Gril¹⁴, Thierry Zarcone¹⁵, Rachid Ben Rochd¹⁶, Princesse Rabiadou Njoya¹⁷, Sari Ali Hikmet¹⁸, Rachida Chih¹⁹, Gohayder A.²⁰, Marchi Aless²¹, Ouiza Galleze²², Bogdana Todorova²³, Nelly Amri²⁴, Elyor Karimov²⁵ and others.

L'Albanie, pays des derviches. Les ordres mystiques musulmans en Albanie à l'époque post-ottomane (1912-1967). Berlin: Wiesbaden, 1990, 505 p.

¹⁰ Khenchelaoui Z. Algérie terre d'accueil et siège de la foi. Alger: CNRPAN, 2004, 98 p.; L'imagerie mystique dans le folklore algérien. Alger: CNRPAN, 2005, 113 p.

¹¹ Luisard P.J. Comment est né l'Irak moderne. Paris : CNRS Editions, 2009, 566 p. ; La formation de l'Irak contemporain. Paris: CNRS Editions, 1991, 557 p.; Laïcités autoritaires en terres d'Islam. Paris: Fayard, 2008, 284 p.; Le piège Daech. L'État islamique ou le retour de l'histoire. Paris: La Découverte, 2015, 192 p.

¹² Balanfat P. Messianisme et sainteté: les poèmes du mystique ottoman Niyâzî Mîsrî. Paris: Editions L'Harmattan, 2012, 458 p.

¹³ Thibon J.-J. L'œuvre d'Abû 'Abd al-Rahmân al-Sulamî (325/937 – 412/1021) et la formation du soufisme. Damas: Institut Français du Proche-Orient, 2009, 650 p.

¹⁴ Gril Denis. Saint et sainteté dans le christianisme et l'Islam. Le regard des sciences de l'homme. Paris: Maisonneuve et Larose-MMSH, 2007, 372 p

¹⁵ Zarcon Th. Le soufisme. Paris: Gallimard, 2009, 128 p.

¹⁶ Rachid B.R. Le Soufisme entre le livre sacré et la tradition prophétique, Paris, 2002.

¹⁷ Njoya R. Les voix religieuses comme phénomène social total. Alger: CNRPAN, 2013.

¹⁸ Hikmet S.A. Le statut de Sid Ahmed et Tidjani dans le mémoire de Tlemcen. CNRPAN. Le sceau de la sainteté. Alger, 2013.

¹⁹ Chih R. Le soufisme à l'époque ottomane. XVI-XVIII siècle. Institut français d'archéologie orientale. Cahier des Annales islamologiques. Caire: IFAO, 2010, 442 p.

²⁰ Gohayder A. La vie intellectuelle dans les provinces arabes à l'époque Ottoman. Revue d'histoire magrebine. 1999, tome 3, p. 59-60.

²¹ Marchi A. Les ordres soufis en Italie: développement et défis. Alger: CNRPAN, 2009

²² Ouiza Galleze. La tariqa Tidjaniya, Libyca, XXXVI, CNRPAN, Alger 2020.

²³ Todorova, B. (2019) Sufism between war and peace on the Balkans – A border gnoseology In: V. Uluslararası Felsefe Kongresi, Savaş ve Barış – Bildiri Kitabı, War and Peace – Proceedings Book, Istanbul, Turkey, ISBN: 978-605-9922-84-5, pp.95-106

Object and subject of research. The object of the research is the origins of the ideas of the Khalvatiya sect, its development within the framework of the Azerbaijani school of Sufism, as well as the development of this sect in North Africa in our time. The subject of this research is the study of the phenomenon of Sufism in Islamic culture, as well as the emergence of the Khalvatiya the socio-political and cultural conditions that existed at that time. Sufism is also concerned with the study of secrecy. Another important issue is the role that Seyyid Yahya Bakuvi plays in Islamic culture, especially in the Khalvatiya system, and his contribution to the development of his sect. The historical and philosophical development of the Halwatiya sect, various branches of the sect, especially its branches in the Maghreb (North Africa), the influence of modern religious and philosophical ideas on Sufism in general and the future direction of the sect in the context of modern trends in the development of sectarianism were determined.

Purposes and objectives of the study. View the origins of the ideas of the sect and its role in the system of Islamic culture. Given its popularity in modern North African countries, it is important to examine the factors that led to the global acceptance of this system of religious and philosophical thought formed in the territory of Shivan and to look at the changes in modern conditions. The current changes in the Islamic system of thought and the impact of these changes on the mystical way of thinking of Sufis are among the main areas of research. For this purpose, the following issues are to be investigated:

- The concept of Sufism in the system of Islamic culture, general and brief consideration of Islamic Sufism;
- The socio-political climate of the period of the emergence of the

²⁴ Amri (Nelly), « *Khalwa et bayt al-khalwa* dans le soufisme ifrîqiyen du IV^e/X^e siècle au X^e/XVI^e siècle. Quelques remarques sur la pratique, ses lieux et sa diffusion », *al-Sabil, revue d'Histoire, d'Archéologie et d'Architecture maghrébines* [en ligne], 4/2017.

²⁵ Elyor Karimov. *Sufi Brotherhoods in the 15th Century Central Asia* // Bamberger Zentralasiestudien: Konferenzakten / ESCAS IV, Bamberg 8–12 October 1991, Ingeborg Baldauf; Michael Friederich (Hrsg.), Berlin: Schwarz, 1994, pp. 241–248

Khalvatiya sect, the factors influencing the religious worldview and the significance of these factors in the conditions of the formation of the Khalvatiya sect;

- The concept of Khalvatiyya in Islamic and Sufi thought, the meaning of secrecy and the study of its historical and cultural roots;
- The emergence of the Khalvatiya sect, the study of the existing chain within the sect, in general, the place of the Khalvatiya sect in the Sufi worldview, its significance as a religious and philosophical doctrine;
- The activity of Seyid Yahya Shirvani (Bakuvin) as a decisive factor in the formation and development of his sect, traces of his life and activities in the future and the spread of the sect;
- To study the most widespread branches of the Khalvatiyya sect, to provide information about the Ahmadiyya, Jamaliyya, Rovshaniyya and Shamsiyya branches, to clarify their common and different features;
- To look at the role of the Khalvatiyya sect in the history of Sufism in the Maghreb (North African countries), to reveal the influence of Khalvatiyya in the socio-political, cultural and religious life of these countries;
- Conducting research on Tijania and Rahmania, the main offshoots of Halvatia in the Maghreb countries;
- Consider the factors that characterize the development of Halvatia in the context of the global changes of our time, identify the negative and positive effects of the confrontation between the religious, philosophical and moral worldview with modern trends;
- Study of the influence of modern religious and philosophical ideas on the mystical system of thought in Khalvatia.

Research methods. From the point of view of the role of Sufism in the system of Islamic culture the sources of the historical ideas of Halvatia and their significance in the life of the Maghreb countries are the subject of important research. In the course of the study, first of all, attention was paid to the sources of ideas and scientific interpretations of the role of the sect in the Islamic

worldview, as well as the leading role of Azerbaijan in the formation of Khalvatia. A wide range of scientific studies and problems related to the role of the sect in the history of Islamic culture and the life of the Maghreb countries was collected and summarized by using methods like abstraction, logical and historical connection, regular and casual relationships between them revealed, analyzed and criticized the characteristic connections, made scientific considerations and conclusions.

The main provisions of the defense:

- Studied the concept of Sufism in the system of Islamic culture, as well as the historical point of view of Islamic Sufism;
- Have been studied the socio-political climate of the period of the emergence of the Halvatiya sect, the factors influencing the religious worldview and the role and significance of these factors in the formation of the Khalvatiya;
- Have been studied the concept of secrecy, the meaning of secrecy and its historical and cultural roots in Islamic and Sufi thought;
- Was studied the Activity of Sayyid Yahya Shirvani (Bakuvin) in various directions as a decisive factor in the formation and development, traces of his life and the spread of the sect;
- Research was carried out in Tijaniya and Rahmaniya, the main branches of Halvatia in the Maghreb countries;
- Has been studied the influence of modern religious and philosophical ideas on the mystical system of thought in Khalvatia.

Scientific novelty of the research. The scientific novelty of the dissertation is determined, first of all, by the formulation of the problem.

In the following provisions have been studied the role of the sect of Khalvatia in the Islamic cultural system and Sufi thought, the emergence and spread of the sects of Khalvatia in Islamic geography, the activities of the founder of the sect Seid Yahya Bakuvi, the main branches of sect in different regions of the world, social and cultural world and the factors affecting the Khalvatiya sect comprehensively with the application of the systemic approach:

- The progressive role played by the establishment of the Halwatiya sect in the development of Islamic Sufism;
- Contribution of Sheikh Sayyid Yahya Bakuvi to the Islamic culture of the Khalvatiya sect;
- The significance of the Khalvatiya sect as one of the leading factors shaping the socio-political and cultural life of the Maghreb countries;
- Classification of factors influencing the thinking system of Khalvatia in modern conditions.

Theoretical and practical significance of the research. The main result of the research, its scientific-theoretical and practical significance is it can be used in the following areas:

- In conducting future research on the problem;
- Conducting scientific-practical seminars, conferences, symposiums, writing textbooks and teaching aids related to the role of Khalvatiya, Seyid Yahya Bakuvi and Khalvatiya in the social, political and cultural life of the Maghreb countries;
- In the media, in the preparation of articles and documentaries; (UNESCO declared 2013 the Year of the Great Personality of Azerbaijan Seyid Yahya Bakuvi, and with the support of the Ministry of Culture and Tourism, the documentary "The hidden wise man" received a private award from the municipalities of the Turkic world at the XVI International Golden Saffron Festival in Safranbolu, Turkey.
- In promoting the cultural and spiritual heritage of Azerbaijan in the world.

Approbation and application of the research: The dissertation work was prepared, discussed and defended in the department of "History of religion and public opinion" of the Institute of Oriental Studies named after Z.M.Bunyadov of ANAS. The main provisions and results of the dissertation are reflected in the scientific articles of the applicant published in Azerbaijan and abroad.

Name of the organization where the dissertation work is carried out: "History of religion and public opinion" department of the Institute of Oriental Studies named after Z.M.Bunyadov of ANAS.

The total volume of the dissertation, indicating the volume of the structural units of the dissertation separately: The research work consists of introduction (36725), four chapters divided into eleven half-chapters (I - 40985, II - 60502, III - 41898, IV - 25099), result (10747) and a list of used literature. The total volume of the dissertation is 200139 symbols.

MAIN CONTENT OF THE DISSERTATION

The "**Introduction**" section of the dissertation discusses the relevance of the topic, goals and objectives, research object and topic, practical significance of the work, scientific innovations, theoretical and methodological bases and approbation. The first chapter of the research is entitled "The Concept of Secrecy in Sufism." The first half of this chapter "The Place and Role of Sufism in the History of Islamic Spiritual Culture" explores the role of Islamic culture in enriching the cultural and spiritual heritage of humankind. Especially since the Islamic Renaissance, Islamic culture, which has spread around the world, has laid the foundation for many new directions of development with its diversity, various scientific, cultural, philosophical and spiritual trends. From this point of view, Sufism, which attracts the attention of researchers and scholars, especially in European countries has a great importance. In Islamic culture, Sufism is also called Tasavvuf, which is explained by the fact that words in Arabic have the same root. It should be noted that there are different opinions about the meaning and root of the words Sufism and Tasavvuf. Some foreign scholars note that the term Sufism is used to mean "to enter." Thus, according to Rene Genon, "tasavvuf" is translated as "initiation", "entry". It means "al-haqqa," meaning life, "inner truth," and allows us to understand the depths of al-Shari'ah (the "great way"). Sufis were united in brotherhood. The twelfth and thirteenth centuries were a period of transition to structuring and more formal organization for Sufism.²⁶

²⁶ Guenon R. *Aperçus sur l'ésotérisme islamique et le taoïsme*. Gallimard: Les Essais, 1973, 157 p

The second half of the first chapter is entitled “The emergence of secrecy. A brief look at the socio-political landscape of the period. Khalvat based on secrecy and silent memory is just one of dozens of Sufi movements of that period, shaped by a social climate reflecting the strong political influence of the time of Amir Teymur. In the world of science, the events caused by Amir Teymour are usually described negatively. However, it should be noted that Amir Teimour was a representative of the great socio-economic collapse left after the collapse of the Mongolian national system and the social, military and political regime based on the prohibitions of Genghis Khan, which quickly became Islamized and the process was incomplete. Long military travels and the traces of Teymur also led to the emergence of the so-called architecture and culture of the "Teymur Renaissance", which lasted until the 19th century. The Safavids were the most accomplished followers of this concept of architecture and literature.²⁷ The period of Omar al-Khalwati and Sayyid Yahya al-Bakuvi politically covers the period of the Jalayirs, Timurids and Garagoyunlus. This period, which covers a period of 100-110 years until the fall of the Elkhanid state (1359/60) and the conquest of Tabriz by the Aghguyunlus (1467/8), is in the center of attention due to the richness of political events and the diversity of cultural and social events. The invasion of Teymur, which took place during the decline of the Jalayir state, and the political conditions that changed after the death of Amir Teymur (1405) did not cause great changes in the social and cultural life of the region, preserved the vitality of trade. Even during the reigns of Amir Teymur and Mirza Shah Rukh (1408-1447), trade opportunities increased, and both rulers made great political efforts to protect trade and merchants. According to Nizameddin Shami, the importance given to trade during the reign of Amir Teymur was so great that "women and children were engaged in such trade, and no one would dare to touch them."²⁸ The third subsection, entitled "**Main Sources of Ideas of Sufi Mystery**,"

²⁷ Roemer H. R. Timurlular. MEB İslam Ansiklopedisi, Cilt. XII/ I, İstanbul, 1974, s. 346-370

²⁸ Alan H. Bozkırdan Cennet Bahçesine Timurlular (1360-1506), İstanbul: Ötüken Yay. 2007, 340 s

explains the meaning of the term "secrecy." Thus, the word "secrecy", which literally means "to be alone," in the broadest sense, "to be alone in a secluded place", "to be completely alone", "to be alone", to spend time in worship, memories and math to enter solitary confinement.²⁹ In Arabic, secrecy, which means "to be alone and retreat", in Sufism means "to focus the mind and completely keep the disciple away from the dark and outside world for a certain period of time in order to perform rituals with some of them. At this stage, the Sufis "go into secrecy in order to speak secretly with God, to purify and save the heart from negative feelings and evil feelings." According to Kashani, at this stage, "the slave gives himself to God with all his senses, and turns away from everything other than Him." As a Sufi term, it is considered a condition to live in secluded places and to stay away from people in order to avoid secret sins and to worship better. The reason for this is that the Prophet Muhammad spent most of his time in the Hira cave near Mecca before receiving the revelation. Professor Thierry Zarcon, Director of the National Research Center of the Sorbonne University, in his article "The Secret Sufi Order: An Anthropological Approach" explores the various ways and means of loneliness and secrecy to get rid of selfishness. The study focuses on the branches that existed during the Ottoman Empire (Shabani in Kastamonu, Sunbul Sinan and Central Efendi in Istanbul, and Hilalia in Aleppo, Demirdashia in Ibrahim and Ibrahim Gulshani in Cairo).³⁰ (30The second chapter is entitled "**The emergence and development of the sect of Khalvatiya.**" It discusses the emergence of a secret sect, the chain of sects and other issues.

In the subsection entitled "**The Sufi Sources of the Khalvatiya Sect,**" we can clearly see how these sources formed the spiritual and religious foundations of the sect in the person of Omar Halvati, the founder of the sect. As mentioned above Omar Khalvati loved to dive in khalvat and for this reason the sect he founded was named after him. During his khalvat, he pronounced the seven names of Allah (La ilaha illallah, Allah, Hu, Haqq, Hai, Qayyum, Kahhar).

²⁹ Sami Ş. Kamus-u Türki, Beyrut 1989, 1602 s.

³⁰ Alan H. Bozkırdan Cennet Bahçesine Timurlular (1360-1506), İstanbul: Ötüken Yay. 2007, 340 s

This tradition of remembrance has since been adopted by some other sects. He advised his disciples to be secretive, covert, and silent, and explained the basis of the sect based on the four types of death mentioned by the famous Sufi Hatim al-Asam. Therefore, a person who enters the path of wandering must always struggle with his ego. He expressed this with the term "mawti-ahmar (golden death)". Second salik must endure all kinds of adversity. This is explained by the term "mawti-aswad (black death)." Third, he should be content with what he has and not complain. This principle is "mawti-ahzar (green death)." The last principle is that Salik should eat less and do zikr regularly. Omar Khalvati expressed this with the term "mawti-abyaz (white death)."³¹ Sources show that he was born in the village of Avakhil, Shamakhi region. From the point of view of genealogy, it is worth noting that he was a bearer of a religious worldview. Thus, his father was a descendant of the seventh imam of the Shiites, Musayi-Kazim.³²The role of the eminent scholar and philosopher, whose full name is as-Sayyid Jamaladdin Yahya ibn as-Sayyid Bahaddin al-Shirvani al-Shamakhi al-Bakuvi, in the development of the Khalvatiyya sect is unparalleled. It is no coincidence that the mausoleum of the sheikh, who died in 1463/64, is located in the "Palace of Shirvanshahs" in Baku. This fact can be considered an indication that the great thinker had considerable weight not only in the scientific and religious life of that period, but also in the political and social life. Born in Shamakhi, the main part of the life of Seyid Yahya was connected with Baku, which is why he took the name Bakuvi. The great thinker moved here from Shamakhi at the age of 20, during the reign of Shirvanshah Khalilullah (1417-1465), who, according to Abdurrahman Jami, the guardian of the Order of Khalvati, was even a disciple of Seyyid Yahya Bakuvi.

Then, in the sub-chapter entitled **“The main branches of the**

³¹ Tayşi M. S. Ömer Halveti. DİA İslam Ansiklopedisi. Cilt. 34, İstanbul: 2007, s. 65.

³² Nathalie Clever. *Mystiques, Etat et société. Les Halvetis dans l'aire balkanique de la fin du XV^e siècle à nos jours*, Leiden-New York-Köln, E.J. Brill, 1994 (= *Islamic History and Civilization. Studies and Texts* edited by Ulrich Haarmann, vol. 9), III + 424 + 29 p.

Khalvatiyya sect", were studied the branches of the sect developed in different regions and were analyzed the activity, main principles, similarities and differences of these branches.

The third chapter of the dissertation is entitled "**History of the origin and development of Khalvatiyya in Algeria.**" The first half of this chapter is related to "Khalvatiyya in the socio-political and cultural life of the Maghreb countries." As a result of the spread of the Khalvatiyya sect in Islamic geography, it soon became the leading Sufi sect in North Africa. Of course, there are sociological, ideological and historical reasons for the classification and popularity of Sufi thought in the Far West, in Azerbaijan, in Shirvan. First of all, it should be noted that Khalvatiyya spread mainly within the Ottoman Empire, in the territories conquered by this empire, and served as a kind of ideological wing of the Ottoman government.³³ The Khalvats found social support in countries such as Egypt and Syria, which were part of the Ottoman Empire at the time. Egypt served as a gateway for the spread of the Khalvatiyya sect to the Maghreb. Later, Khalvatiyya spread from Egypt to North Africa, as well as to the central regions of Africa and even Cameroon.³⁴ In the second half of this chapter, entitled "**Branches of Halvatiyya in Algeria,**" it is said that, despite the large number of branches of the sect Khalvatiyya in the Maghreb, two branches are more widespread: Rahmaniyya and Tijaniyya. The first was named after its creator, Muhammad bin Abdurrahman al-Gashtuli al-Azhari. It is known that the Rahmania branch also played an important role in the socio-political and cultural life of modern Algeria. As mentioned above the Khalvatiyya sect was widespread in the Caucasus and Turkey, reached Egypt and the Middle East in the 15th century. At the end of the 18th century, one of the successors of Khalvatiyya established the Order of Tijani in northwestern Africa. Ahmed Tijani was born in 1737 in southern Algeria. His family was of poor berber origin and belonged to the Tijan tribe. Tijaniyya, the spiritual path of Islam, was founded in 1781-1782 by Sheikh Abu al-Abbas Ahmad Tijani in Ana Almadi, Algeria. He died in 1815 and

³³ Sühreverdi Şihabuddin. Avarifu'l-Maarif. İstanbul: Semerkand, 2004, 710 s.

³⁴ Perry C. The civilian Elite of Cairo in the Latter Middle Ages. Princeto, 1981, p.69-72.

was buried in Fes, Morocco. Ahmed Tijani had an extraordinary ability to comprehend spiritual paths in his early childhood. By the age of 15, he already knew the Qur'an by heart and was familiar with Islamic philosophy and law.³⁵ The fourth chapter is **entitled "Modern development trends in the Khalvatiya sect."** The first half of this chapter, entitled **"The Influence of Modern Religious and Philosophical Thoughts on Sufism"**, shows that the founders and prominent representatives of Sufism have always been distinguished by their knowledge, tolerance and deep knowledge of Islam, and have given the world great culture and humanism. However, at present, Sufism itself is under the influence of world processes. In this regard, the international meeting of Sufis from the Qadriya and Buddhist sects, which took place on December 21, 2015 in Madagascar, Morocco, was of great importance. The topic of the meeting was "Sufism and the search for meaning: adaptation, common denominator and the role of intellectuals in spreading the values of beauty." The point is that the reduction of the place and role of Sufism in society does not coincide with the wonderful ideas expressed at this conference. After completing its political and socio-federalist role, Sufism fell to the level of a circle and had no effect on society. This tendency can be applied not only to the Maghreb countries, but also to the countries where Sufism has deep historical roots and influence, such as Turkey, Iran and Syria.

The last and the second half of the fourth chapter, is called **"Study and dissemination of the mystical essence of the khalvat from the point of view of modern Islamic philosophy."** It notes that modern religious and philosophical ideas, as well as other events in the world, affect Khalvatiya and other Sufi sects. From a logical point of view we might think that Khalvatiya's main principles are the isolation of a person from society, his solitude and spiritual reunification with God, is more susceptible to the influence of current processes. Since the mysterious mystical system of thought is more sensitive to external influences the changes are more pronounced. An

³⁵ Triaud J.-L. La Tidjaniya, une confrerie musulmane transnationale // Politique etrangere, № 4, 2010, 180 p

example of such cases is the use of Sufi teachings in Algeria to fight radical Islamists. Seeing the futility of armed struggle, this state is trying to show a Sufi approach to radical insurgents. In this country, the government has established television and radio channels for the propaganda of Sufism, which are aimed at making radical religious ideologies inconsistent with the nature of the Algerian people and for them to return to traditional Islam.³⁶ In the ideological struggle against radical Islam and terrorist organizations the branches of the Khalvatiya mainly the Tijaniyya began to be used and playing the role of the ruling Sufi sect in the Maghreb region. The armed struggle waged by the secular government against radical Islamists in the country since the 1990s has claimed the lives of more than 200,000 people. In such conditions the Khalvatiya sect uses calls for peace and humanism, adapts its mystical system of thinking to the conditions of our time.³⁷ However, when using the peace-loving principles contained in Khalvatiyya, it is possible to observe that they are not always sincere and that certain forces actually use them in accordance with their own purposes making minor changes in the mystical system of mystical thought. While Western think tanks are developing plans to use Sufi sects against radical Islam some changes are being made to the thinking system of Khalvatia and plans to change the thinking of the sect through various Islamic channels.

In the section "**conclusion**" of the dissertation, are summed up the results of the research, summarized the main conclusions and given some important proposals and recommendations on the topic.

³⁶ Ouiza Galleze. *Vivre ensemble en un espace local et un temps universel*, ouvrages collectifs, collections Izuran, HCA, Alger, 2020

³⁷ Rahman F. *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago, IL: University of Chicago Press, 1982, 172 p.

The main provisions of the dissertation are reflected in the following articles of the doctoral student:

1. Avropa maarifçilərinin əsərlərində islam mədəniyyətinə istinadlar // Geostrategiya, Bakı, 2012, s.40-43
2. Le soufisme comme facteur de dialogue interreligieux. Actes de la sixieme editions du colloque international. CNRPAH // Les Routes de la foi. Soufisme et Théologie de la Libération. Colloque international, Alger , 2012, s.24-25
3. Azərbaycanın mənəvi həyatında xəlvətiyyə təriqəti // Müasir Mədəniyyətşünaslıq, Bakı, 2013, №1 (13), s.23-27
4. Azərbaycanın manəvi həyatında Halvatiya. // Uluslararası İstanbul tarixi yarımada sempozyumu. İstanbul, 2013 s.356-363.
5. Evolution historique de la notion la tolerance // Nice-4 juillet 2016, s.9-18 <http://sites.unice.fr/site/vallar/cerdacff/Colloques/>
6. Ortaçağ Türk halklarının oluşmasında sufuzmin rolü // “Müasir Türkoloji Tədqiqatlar: problemlər və perspektivlər” mövzusunda Beynəlxalq Elmi Konfrans, Bakı, 2016
7. Tolerantlıq anlayışının tarixi inkişafı // Azərbaycan multikulturalizmi: din və dil siyasətinin inkişaf perspektivləri, Bakı, sentyabr 2016. s.381-385
8. Şərq ənənələrində həmrəylik konsepsiya // Azərbaycan Respublikasının Prezidenti İlham Əliyevin sərəncamı ilə 2017-ci ilin Azərbaycanda “İslam Həmrəyliyi ili” elan olunması ilə əlaqədar keçirilmiş “İslam Həmrəyliyi_Azərbaycan nümunəsi” adlı müsabiqənin Materiallar toplusu. 01 dekabr, 2017, s. 82-87
9. Le concept de la solidarite dans la tradition orientale. Bakou, 29 mars, 2017 // <http://sites.unice.fr/site/vallar/cerdacff/colloque-azerbaidjan-28-29 mars/2017>
10. Müasir dini-fəlsəfi fikirlərin sufizmə təsirləri // Dövlət və din. İçtimai fikir toplusu. № 04(57) 2018, s.49-57
11. Xəlvətlik təriqəti və müasirlik // Dövlət və Din. İçtimai fikir toplusu. №04 (57) 2018, s.49-57
12. Xəlvətiyyə təriqətinin yaranması və inkişafı haqqında // Elmi

- əsərlər. Beynəlxalq elmi-nəzəri jurnal. №1 (32) 2019, səh.123-132
13. Место и роль суфизма в духовно-культурной истории ислама // Сборник докладов Всероссийского исламоведческого форума. 27-28 сентября Махачкала, 2019 г.с.164-169
 14. Şimali Afrika ölkələrində xəlvətlik // Dövlət və Din. №01 (60) 2019, s.38-47
 15. К вопросу о женском достоинстве в исламском обществе. Вестник Серия Религиоведение. Казахский Национальный Университет им.Аль Фараби. 4 (16) 2018. с.57-63
 16. Sufism in the Spiritual and Cultural History of Islam // Postmodernism Problems Journal. Bulgarie. Vol 9, №3, 2019, s.457-466 <https://pmpjournal.org/index.php/pmp/issue/view/27>
 17. Khalvatiyya as a universal phenomenon of intercultural and intercivilization dialogue // Geopolitics in the Black Sea region –tendencies and challenges. Belgrade, 2019, p.185-193.
 18. Роль суфизма в распространении исламских ценностей // Из истории культуры народов среднего Поволжья. Казань, 2020. Том 1, № 10, 2020. стр.5-14. <https://www.elibrary.ru/contents.asp?id=43078013>
 19. Концепция солидарности в Исламском мире // _Nota Bene 2021, N 51, Sofia, <https://www.notabene-bg.org>

The defense of the dissertation will be held at the meeting of BFD 4.03 - One-time Dissertation Council operating under the Azerbaijan Theological Institute on "07" 12 2021 at 14 00.

Address: AZ 1141, Baku, Ahmad Jamil street 41 A. Azerbaijan Theological Institute

The dissertation is available in the library of the Azerbaijan Theological Institute.

Electronic versions of the dissertation and abstract are posted on the official website of the Azerbaijan Theological Institute.

The abstract was sent to the necessary addresses on "05" 11 2021.

Signed for print: 05.11.2021

Paper format: A5

Volume: 31102

Number of hard copies: 20