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## WAYS OF SUFI IMPROVEMENT IN THE HALVATIAN BROTHERHOOD

In the article perfection, all-round development of man is researched not only in the sphere of trustful, spiritually rich, unselfish men, but also in the high intelligence sphere of men with the definite way (mystic cognitive way), men who devoted themselves to the God, to the being. Looking to the sophism as a movement explaining the inner meanings of invisible sides (esoteric) of visible and implemented (exoteric) religion i.e. the psychology of community religions is right. Cognition of meanings of religions that formed with the birth of human and not leaves during life and cognition of the God Who created the being requires muhhemity (to be in secret). This muhhemity is also a sample of Prophets to those who want to be perfect. With this article from the motherland of xalvatiya we intend to convey to the researchers who gathered around the light of xalvatiyya and in the example of them to the whole mankind, that real tawhid that surrounds all spheres of social life, will be reached in case if all the world, all humanity will come to the same plane of humanity i.e. when a human being will minimize pretensions in order to purify the spirit. Thus our aim is to show that “perfect men” will prove that this is the best way that leads to the Haqiqat (truth – Allah) – coming from our century to the indefinite future, through making humanistic societies, achieving the equality of all nations With this message, after 550 years of his works, we again rebirth the specific philosophy of our spiritual father who perfected his life, who devoted his life live as God wants and we will remember and make the readers to remember the eternal ideas of mankind.

**Key words:** Khalwati dervishes, Sufism, spirituality, the way to Allah.

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### Халват бауырластығындағы сопылық жетілу жолдары

Мақалада кемелдік, адамның жан-жақты дамуы тек сенім, бай руханилық, риясыздық тұрғысынан ғана емес, сонымен қатар өзін Құдайға, болмысқа арнаған, белгілі бір жолы (мистикалық когнитивті жол) бар адамдардың жоғары интеллектісі тұрғысында зерттеледі. Сопылықты көзге көрінетін және жүзеге асырылатын (экзотерикалық) діннің көрінбейтін қырларының (эзотерикалық) ішкі мағыналарын түсіндіретін ағым ретінде, яғни қауымдық діндердің психологиясын қарастыру дұрыс. Адамның өмірге келуімен әрі өмір бойына адаммен бірге болатын діннің мәні туралы таным мен болмысты жаратқан Құдай туралы таным тылсымды (құпиялылықты) талап етеді. Бұл құпиялылыққа кемелдікке ұмтылған пайғамбарлар тұлғасы мысал болады. Зерттеу жұмысында автор Халватия отанынан Халватия ілімінің айналасында жиналған зерттеушілерге және солар арқылы бүкіл адамзатқа қоғамдық өмірдің барлық салаларында көрініс тапқан шынайы таухидке бүкіл әлем, бүкіл адамзат болып рухани тазалыққа жету үшін өзіндік талаптарды азайта келе ортақ пікірге келген жағдайда қол жеткізу мүмкіндігі айқындауды көздейді. Осылайша, алға қойылған мақсат – «кемел адам» бүгінгі күннен бастап мәңгі болашаққа дейін Хаққа (нағыз – Аллаға) жеткізетін ең тура жол гуманистік қоғам құру, барлық ұлттардың теңдігіне қол жеткізу арқылы жүзеге асатынын дәлелдейтін көрсету. Осы қолжазба арқылы өзінің 550 жылдық шығармаларынан кейін өз өмірін кемелдендірген, бар ғұмырын Құдай қалағандай өмір сүруге арнаған рухани тұлғаның адамзаттың мәңгілік идеяларымен ұштасатын философиясын қайта жаңғыртып оқырмандардың жадында қалдырамыз.

**Түйін сөздер:** Халват, сопылар, сопылық, руханият, Аллаға жеткізер жол.

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### Пути суфийского совершенствования в Халватском братстве

В статье исследуется совершенство, всестороннее развитие человека не только в сфере доверчивых, духовно богатых, бескорыстных людей, но и в сфере высокого интеллекта людей с определенным путем (мистическим познавательным путем), людей, посвятивших себя к Богу, бытию. Рассматривать суфизм как движение, объясняющее внутренние смыслы невидимых ступеней (эзотерических) видимой и реализуемой (экзотерической) религии, т.е. правильнее будет рассмотреть психологию общинных религий. Познание смыслов религий, сложившихся с рождением человека и не покидающих его при жизни, и познание Бога, сотворившего сущее, требует мубхемии (быть в тайне). Этой статьей мы намерены донести до исследователей халватии, и на их примере всему человечеству, что настоящий таухид, окружающий все сферы общественной жизни, будет достигнут в том случае, если весь мир, все человечество придет к тому же плану человечества, т.е. когда человек уменьшит притязания, чтобы очистить дух. Таким образом, наша цель – показать, что «совершенные люди» докажут, что это лучший путь, ведущий к Хаккату (истине – Аллаху) – приходу из нашего века в неопределенное будущее, через создание гуманистических обществ, достижение равенства всех наций. Этим посланием, спустя 550 лет после издания его трудов, мы вновь возрождаем специфическую философию нашего духовника, совершившего и посвятившего свою жизнь тому, чтобы жить так, как хочет Бог, и мы будем помнить об этом и напоминать читателям о вечных идеях человечества.

**Ключевые слова:** Халвати, дервиши, суфизм, духовность, путь к Аллаху.

#### Introduction

Among the numerous medieval Sufi brotherhoods, the most common in Iran and Turkey, was Halvatiya brotherhood that originated in Shirvan (North Azerbaijan).

Therefore, the initial period in the development of the brotherhood, i.e. period in the II half of the XIV century, can be called Shirvan period.

Most prominent representative of the Shirvan period was Sayyid Yahya al-Shirvani al-Bakuvi (a descendant of the Shiite Imam Musa b. Dza'far al-Kazim d.799). According to the tradition, he is considered to be a “second preceptor” (pir-isani – a leader of Sufi brotherhood)).

Sayyid Yahya Bakuvi performed a series of reforms in the ritual and ceremonial practice and he organized the structure of the brotherhood that was moved under his leadership to Baku in the II half of the XV century (after which he took nisba al-Bakuvi). It was after his arrival; Baku became one of the centers of Sufism.

Reform efforts, ideas and teachings of Sayyid Yahya Bakuvi reflected in the 23's, still not studied, works which are stored in 10 libraries and manuscript collections of the Republic of Turkey. One manuscript is kept in the Institute of Manuscripts of the National Academy of Sciences of Azerbaijan under code B-6960. The manuscript in-

cludes 10 scientific and theological works (risala) in Persian.

The writings of Sayyid Yahya Bakuvi were done in especially genre style which is called Sufi writings-i. e. genre of scientific-theological works-Rasa'il (pl. of risala). This genre was born at a very early stage of Sufism, in the IX century, when rasa'il was considered to be a more doctrinal. To this period can be included “Al-Risala fi-t-tasawwuf” by al-Haris al-Musahibi (d.857), “Al-Risala fi-l-hikma” by Zu-n-Nun al-Misri (d.860) and “Al-Risala fi-l-hikmava-t tasawwuf” by Sahl b. Опостроф. Abd Allah at-Tustari” (d.896) (Alikberov, 2003).

Later, during the classical period of Sufism there were appeared didactic, hortatory essays, practical guides in Muslim mysticism, exactly to say in X-XI centuries. According to the scientific tradition, one of the earliest didactic works considered “Kitab at-ta-arruf-li-mazhab ahl-at-tasawwuf” (Introduction to Sufi teachings) by Abu Bakr Muhammad b. Ishaq al-Calabazi (d. 990 or 995)-who was the greatest representative in Mavarranahr school of Sufism (Knysh, 2004: 409). Tropologies of well-known Khorasan Sufi Abu Nasr as-Sarradh at-Tusi (d.988)- “Kitab al-Luma ‘fi’ ilm at-tasawwuf” (The most brilliant in Sufism) and “Kut-al-Kulub” (Food Hearts) famous for Meccan theoretician of Sufism, a mystical received education in Basra and Baghdad, Abu Talib al-Makki (d. 996), already were less doc-

trinal, but more didactic character. Finally, risala as a genre took shape in Sufi literature in the XI century. Researchers attribute this to the “Al-Risala fi-tasawwuf” of Abu Mansur Mu’ammarr al-Isfahani (d.1027). The most significant event in the history of Sufism was written by Abu al-Qasim al-Qushayri (d. 1027) in 1046, “Al-Risala fi-ilm” at-tasawwuf (Epistle of Sufi science), a small Sufi encyclopaedia devoted partly theoretical foundations and most importantly, the practice of Sufism (Alikberov, 2003: 409).

### **Justification of the choice of articles and goals and objectives**

Thus, the central line of the philosophy of sufism is forming its ontology, which major aim is to solve the main issue of “God and nature”. A relationship which is general and fundamental to religious and philosophical ideas relating to it. That’s why, the sufi interpreter theorists were trying to elucidate the problem of creation of nature. It is created either with the God’s will “be” or by the creating of definite form through joining the substance with the God which is immanent.

I think that generally, we need to analyze the ontology of sufism in order to explain the category of existence in movement “Khalvaty” (secrecy) – which constitutes the main aim of this article. Wahdati-wujud – “unity of being” supporters of sufism theory accept positively the second aspect of the problem mentioned above, as many researchers confirm.

### **Scientific research methodology**

In current research work the author used historical-comparative method, classification and descriptive methods trying to achieve the defined goal of the article, to prove that influence to the society is possible through higher spirituality, mystic Sufi way, “perfect man”, to give a rebirth to the spiritual heritage of the whole nation in the sample of the fate.

### **Results and discussion**

Followers of famous Sufi schools (Khorasan, Baghdad, Nishapur, and Maverranahr) were natives of the Caucasus, also created Sufi treatises in the pe-

riod of classical Sufism. Great work of native Darband Abu Bakr Muhammad b. Musa b. al-Faraj ad-Darbandi-ash-Shafi’i As-Sufi (d.1145) was Rayhan al-hakaikva -Bustan -al- daka’ik “Basil truths and garden of delicacy” written nearly in the late XI early XII centuries. Rayhan al- haqa’iq is a unique encyclopaedia, which includes a wide range of issues of mysticism. Here are revealed doctrines, theoretical and practical (ceremonial, ritual) problems, in the works was given a broad set of general Islamic and mystical terms, moreover, it’s included the biographies of almost all prominent Muslim scholars and Sufis, starting early in the development of Sufism and ending classic, ad-Darbandi developed the concept of mystical knowledge, increased the number of stages and states on the mystical path, improved theosophy. Besides, he laid the foundation of the ethical principles, and had done work on the improvement of the Sufi Code rules. In his work, he was able to demonstrate the fact that the main form of Islam in the Caucasus is Sufism.

The main source for Sayyid Yahya Bakuvi along with the Koran, Hadiths, served al-Rayhan al-hakaik of ad- Darbandi.

Sayyid Yahya Bakuvi managed to organize all that had been written before him by Sufi authors, relying primarily on the work ad-Darbandi, on sections about general Islamic and Sufi, ethical and practical problems.

Thematically, Sayyid Yahya Bakuvi’s works can be divided into two groups. The first (large) group of works by Yahya Bakuvi is included scientific and theological messages on the concept of mystical Sufi knowledge novice (murid), cognition of the sacraments of Genesis, human existence, knowledge of supersensible reality – God, spiritual and moral purification, self-improvement under the tutelage of an experienced Murshid with the aim of communion with God, and mastery of the divine attributes (ma’rifat). This group includes messages devoted to the disclosure of the Sufi mystical concept of "heart" (qalb), the ratio of the carnal soul (nafs) and the spirit (ruh) (breathing coming from the brain (meaning clever soul).

This group consists of the work "Kashf al-Kulub" (Disclosure of hearts), "Atvar – al-Kulub" (Images of behavior of the hearts), "Gulshaniyarar" (The Flower of Garden secrets). Scientific and theological message of "Manazil – al- ashikin" dedicated to stages and states of mysticism as Ways of

perfection. This group also includes the message "Maqamat" which was dedicated to the seven staged space perfection that had been already done in the Sufi works such as "Asrar al-Kulub" (Secrets of hearts), "Sharh-i- samaniya-yi Usama" (Interpretation of eight names), as well as the third, seventh and eighth issues defined by Yahya Bakuvi and his murids and description of the epistle "Gulshaniarar" (The Flower of Garden secrets). Scientific and theological message of "The mystical knowledge" (Dar-Bayan -i 'ilm), written as a series of admonition and "warnings", can also be attributed to the first thematic group works written by Yahya Bakuvi.

In the second thematic group includes messages "Ma labuddabatiniya" (Mandatory concealment), as well as "Tafsir wata'wilahadna al-Sirat al-Mustaqim" (Allegorical interpretation and exposition of the words "Show us the straightway"). The second group of writings devoted to the general Muslim rituals and deep understanding of the meaning of these rites for humble devoted Muslims and for selected friends of God (awliya Allah - perfect mystics).

The basis of the concept of mystical knowledge - the doctrine of "stages" and "states" of the mystical Ways. Epistemological doctrines of Yahya Bakuvi are also considered to be the doctrine of stages and conditions, which are described in the three biggest scientific and theological writings of the Baku's manuscript. These risala are "Manazil-al ashikin" (Dwellings of the lovers), "Maqamat" (Stages) and "Asrar -al- Kulub" (Secrets of hearts). To this subject were devoted all the works of theorists of Sufism, starting from Shakik al-Balkhi (d. 810), who is considered to be the founder of the "science of the mystical path (Ilm-al-Tariq) till Yahya Bakuvi himself (Knysh, 2004). As the stage and condition sometimes seem to be very similar to mystical phenomena (perfection methods), some of the Sufi theorists combined them into a single category of "stages" or "states" (manazil) on the mystical path. Yahya Bakuvi is also related to this group of Sufis. In "Manazil-al- Ashikin" is counted 40 manazils - stages and states of perfection, and the names of the terms Yahya Bakuvi actually borrowed from al-Rayhan al-haqaik of ad-Darbandi. Both authors - Sayyid Yahya Bakuvi and Abu Bakr ad-Darbandi defined two aspects of the meaning of terms. The same term is used by humble devoted Muslims and Muslim mystics. That is, these terms are of vital importance, the faithful are taught to the correct way of life,

and they have theosophical significance when these terms appear as mystical states. Here the author describes the essence of the Sufi mystical science or knowledge (ilm-at-tasawwuf), explains the value of Sufi terms, defining "stages" (maqamat) and the state (Ahval), as well as the ethical basis of mystical halts or stages (manazil). Continuation of the works of "Manazil-al- Ashikin" is risala "Maqamat."

It is well known that the basis of Muslim mysticism is a triad: the shari'at- religious law – Tariqat (the path to God) - hakikat - The Truth (which is often replaced by the term also ma'rifat) - extrasensory mystical cognition. This triad at a certain stage of evolution of mysticism complemented and concretized by the concepts of: 1) sayr-ilaLlah; 2) sayr fi-Llah 3) sayr-bi-Llah 4) sayr 'an Allah bi-llah. 1) Travelling to Allah 2) Travelling in Allah, and 3) Traveling with Allah, 4) Travel from Allah to Allah.

### Conclusion

The essence of these mystical terms is in the fact that human life, according to the Sufis, has meaning through a return to God and His cognition. Sayyid Yahya Bakuvi made a few details of these mystical concepts and describes seven of these stages in risala, "Maqamat".

1) The path to Allah (sayr-ila-llah) - the stage at which begins the first phase of the mystical path, which includes the "stage of Sharia", i.e the fulfillment of all the prescribed religious laws together with the initial Sufi practical exercises. This stage involves the state of asceticism (zuhd) and patience (sabr). Yahya Bakuvi includes this stage to the very early stage of sense. He advises to disrupt relationship with authorities, abandon the property and the high status (social status), to refuse the pleasures of the flesh, from different kinds of food, to be far from pride, to abdicate oneself, to beg in order to be saved from sin, and become worthy of public love, accept with all that the Lord God sends down and treat everyone equally, do not divide people into rich and poor.

2) The Way to Allah (sayr-li-llah). This is a continuation of the first phase, the entry on the mystical path of perception, comprehension of supersensible cognition (irfan) by internal struggles through unceasing remembrance of God (dhikr), achieving an ecstatic state of fana and the transition of this state to baka. Therefore, this stage corresponds to manzals

“dhikr” and “ma’rifat”. At this stage, emerging mystical intuition, direct “illumination” Zauk of divine truths. Here Yahya Bakuvi advises to renounce not only of this world, but also from the world beyond the grave. He advises not to seek God for the salvation in the next world, but for the sake of God. It’s one the basic postulates of Sufism.

3) Makamsayr- ‘ala llahi completes the sense of the first phase. Sayyid Yahya Bakuvi teaches that at this stage a novice mystic “masters the art of” how to become a perfect mystic and to be similar as in Adam’s perfection.

4) The new sensible stage begins on the stage of – sayr ma- ‘llahi (Path with Allah). This step corresponds to the closeness and friendship with God. This phase awarded only by favorite servants of God with His favor of selection. This stage is reached under the tutelage of an experienced sheikh and continues until the end of this stage of life on earth and beyond. This step opens the gates of Divine Powers.

5) Sayr-fi-l-Lah (Path in Allah) – is a continuation of the second phase. The point of this step is in staying in God after merging in it. Sayr-fi-l-Lah is equivalent stage of haqiqat, exactly to say, sair-fi-l-Lah has no end –the process of acquisition of mystical knowledge is infinite, it continues. Describing this mystical stage, the author compares it with the letters of the Arabic alphabet: Alif represents a uniqueness of peace, unity, and existence of God,

the other letters of the Arabic alphabet represent the multiplicity of the world which is generated from the uniqueness.

The third mystical stage finishes with the steps of 6) sayr ‘an-Allahi and 7) sayr-bi-illahi—Travel from Allah with Allah. They contain the essence of all stages of spiritual growth and improvement in the cognition of the divine world, these are the final stages of the mystical ways, overlapping the previous one, in which the mystic while continuing to acquire mystical knowledge, began to teach the next generation of mystics.

In his rasa’il Sayyid Yahya responds to the questions asked by his murids. The answers of Sheikh primarily disclose methods of perfection. In his writings described metaphysics, disclosed ontology and anthropomorphism of teaching fraternity halvatiya. He was able to show the evolutionary path that passed Islamic mysticism, from the period of its origin till the depths of Islam through XV-th century. The main purpose of Sayyid Yahya Bakuvi was to show that Sufism brings together the most zealous and devout Muslims, and its provisions do not contradict either the Koran or the precepts of the Prophet and his companions, as elements of self-devotion and ascetic of self-sacrifice have been an integral part of the normative Islam since its inception. In his works he reveals all the main aspects of “Sufi science” (‘ilm al-tasawwuf).

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