

TREATISES BY SEYYID YAHYA BAKUVI IN THE HISTORY AND THE DEVELOPMENT OF THE KHALVATIYA SUFI ORDER**Irada Vezirova**

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Abstract. Islam, although it is the youngest religion among monotheistic religions, as is known, the text of its holy book, the Quran, is replete with allegories and metaphors. Reading the Quran and knowing some surahs by heart was the duty of every Muslim in the Middle Ages. In this regard, there is a need for a living teacher and mentor. The need for spiritual leadership prepared fertile ground for the emergence of Sufi tariqah orders. In the 14th century, Omar Sirajaddin al-Khalwati, using the method of seclusion (in Arabic, “halwat”), laid the foundation of the Khalwati order. However, the tariqa received its true development under Seyyid Yahya Shirvani-Bakuvi. Thanks to the religious and philosophical treatises he wrote, this order went beyond the borders of Azerbaijan and expanded its sphere of influence in the Crimea, Dagestan, the Ottoman Empire, the Balkans, India, and Africa.

The only copy of Sufi treatises by Seyyid Yahya Shirvani-Bakuvi called “Resayel” in Azerbaijan is kept at the Institute of Manuscripts of Azerbaijan Republic. Written in 1672, this handwritten monument contains the religious and philosophical lyrical heritage of the great sheikh and the works of other authors.

Keywords: *Sufi orders, Khalvatiya, Seyyid Yahya Bakuvi, Manuscript Collections, Philosophical Treatises, Spiritual Mentor, Modern Khanakas (Tekkes)*

Introduction: Islam and the Emergence of Sufi Orders

All religions of the world should be considered as equivalent paths to the comprehension of “truth” [Литман, Рыбаков (1983): 217]. Islam arose as a local religious and political movement that grew out of the centuries-old history of the Arabian Peninsula. At the same time, it was a response to the spiritual needs of the entire Middle East during the period of the collapse of the ancient worldview and the formation of medieval society [Пиотровский (1991):5]. As is known, the text of the Holy Quran is replete with complex phrases, allegories and metaphors. Due to the flowery nature of the Arabic language, understanding some surahs and verses created certain difficulties. At the same time, the Quran contained so much pessimism and fear of Allah’s judgment, so many reminders of the vanity of life, that individual ascetics (wearing a specific dress made of wool, “suf” in Arabic), and then entire monasteries soon appeared in Islam [Белявский (1913)): 42]. There are several assumptions among researchers about the time of the appearance of the first Sufi orders. Some of them believe that the first Sufi communities began to appear among Muslims during the time of the Prophet Muhammad. Sufi communities began to emerge that received permission to exist from

Muhammad himself. For example, a community founded in 622 A.D. (37 AH) by Uwais Karani, a native of Karai in Yemen [Позднев (1886): 45]. As is known, Uwais Karani did not have the chance to personally meet the Prophet, but there was a certain mystical connection between them; subsequently, such a spiritual connection in Sufism began to be called by his name “uweisi,” that is, when there is no direct personal mentoring directly, but only a mystical spiritual connection exists.

It should be noted that Uweis Karani in the last years of his life spread Islam on the territory of Azerbaijan, after his death his body was interred in the Zardab region and the place known as “Uweis Baba” is still the most revered place of pilgrimage for local residents (local pronunciation “Veisyal Baba”). There is a belief that the Prophet bequeathed Omar and Imam Ali to convey his *khirka* to Uwais Qarani with a request that he pray for his entire ummah, that is, for all his people, for all Muslims [Şeyx Fəridəddin Əttar (2011): 86]. This *khirka* was kept for centuries by him descendants living in Turkey and was subsequently given to the Ottoman Sultan Osman II in 1618. Years later, Sultan Abdul Mejid built a mosque called “Hirka-i Sharif” in Fatih in Istanbul to store this *khirka*. This *khirka* is still kept in this mosque and is put on public display every year during the month of Ramadan. [Veysəl Qarani, yaxud...].

As we see, the history of the *tariqats'* emergence in the Islamic world goes back to the birth of Islam, but they began to form into a worldview system only in the 12th century. The main reason for the emergence of Sufi orders was the social needs that had matured by this time. Since the existing Islamic legal orders also could not sufficiently meet the needs of various social strata, at first there was a division into *madhhabs*. After some time, the foundation was ripe for the emergence of *tariqats*. These difficult times of internal political discord and crusades led to a general socio-economic decline among the population. Against this background, the desire for devoted service to Allah and spiritual values simultaneously intensified; in a word, a desire for moral purity appeared, since it was believed that it was precisely the departure from the spiritual foundations of religion that led to fermentation in the minds of Muslim peoples. Along with the spiritual mentoring of Sufi sheikhs, during this period, the belief spread among people that Sufis, due to their closeness to Allah, have the ability to work miracles and prevent disasters, in connection with this, the influence of Sufis on the minds and hearts of people increased significantly. With the development of the mentoring system, *Qibla* turns into a *murshid*, who was the gateway to God [Тримингэм (2002): 248].

We must not forget the fact that in the pre-Islamic period the environs of Mecca and Medina were inhabited by *hanifs* (supporters of monotheism), leading a pious lifestyle and ascetics engaged in spiritual practices, who later transferred their teachings to the soil of Islam. Since ascetic deeds and exercises, causing a weakening of personal consciousness and an ecstatic state of bliss, seem to smooth out in the eyes of the ascetic the difference between him and the objective world, asceticism has always led to mysticism and in its further development to pantheism [Белявский (1913): 42].

The Method of Solitude As the Basis of the Khalwatiya Tariqa

The path of voluntary solitude as a type of spiritual practice was used by ascetics long before the advent of Islam, but at the end of the 14th century this method of improving

one's *nafs* (ego) served as the basis for the emergence of the Khalwatiya Sufi order. The appearance of this tariqa is associated with the name of Omar Khalwati as a person who placed the ascetic lifestyle and the practice of solitude at the basis of self-improvement of the Soul. This is how a mystical school arose, focusing primarily on individual asceticism and solitude. In the form of an already established system, it spread first in Shirvan and among the Tukmen Karakoyunlu in Azerbaijan, penetrating many Sufi communities in Anatolia and further into Syria, Egypt, Hijaz and Yemen following the victorious Ottoman troops [Тримингэм (2002:103)].

Regarding the history of khalwati as a spiritual method, it is believed that the event that laid the foundation for this practice is a case in the life of the Prophet in the cave of Hira, preceding Muhammad's receipt of Divine prophecy. It should be noted that in the practice of asceticism and solitude in Islamic mysticism there is more spirituality than just physical solitude.

The Role of Seyyid Yahya Shirvani-Bakuvi in the Development of the Principles of the Khalwatiya Order

In the Middle Ages, due to religious requirements, reading the Quran and literacy among the Muslim population was widespread. According to Belyaevsky, every village had a school, madrasah [Беляевский (1912): 67]. The author further claims that in these madrasahs, along with extensive theological knowledge, mathematics, economics, logic, philosophy and some other subjects are taught, and each school has a library and a mosque. It was in this cultural environment that Seyyid Yahya Shirvani-Bakuvi was born. The city of Shemakha was also located at the intersection of the Silk Road, which also influenced the well-being of the local population.

We do not have exact information about the date of birth of Seyyid Yahya Shirvani-Bakuvi, but according to rough estimates, Pir-i Sani (Second Pir) of the Khalwatiya order was born at the end of the 14th century into a noble and pious family. His father Bahaaddin Shirvani was “naib-ul-ashraf” at the court of the Shirvanshahs, that is, he was in charge of the affairs of the office confirming the belonging of a particular family, to the Prophet's family. A chance meeting of the young Seyyid Yahya with representatives of the spiritual elite of the city of Shamakhi served as the reason for his entry into the spiritual path. The founder of Azerbaijani historiography Abbasquli Aga Bakikhanov in his work “Gulistan-i Iram” gives the following information about the great Sheikh Khalwatiya: “Seyyid Yahya Bakuvi in the 8th century AH was the main spiritual teacher of this region. His name is known in many mysterious sciences. The cell where he prayed, the school and the grave located at the mosque are named after him, they exist to this day” [Бакиханов (1991): 201].

Further, A.A. Bakikhanov covers in more detail the life and work of Yusif Muskuri, one of the prominent followers of Seyyid Yahya Shirvani-Bakuvi, and provides information about his work “Bayan-al-Asrar”, consisting of 24 chapters. Historical sources indicate that the reason for the departure of the young but spiritually mature Seyyid Yahya from his hometown of Shemakha was a disagreement between the murid followers after the death of the head of the Khalwatiya order, Sheikh Sadraddin Hiyavi in 1420. Most of the murids accepted the older Pirzadeh as the new head of the tariqa, and

the young Seyyid Yahya accepted the invitation of the ruler of the Shirvanshahs-Khalilullah and, with 902 followers, left his hometown and headed to Baku.

It should be noted that the residents of Baku were Sunni Muslims of the Shafii school. However, from the end of the 13th and 14th centuries Shiism began to spread here. This is evidenced by the mosque and mausoleum over the tomb of the Shiite saint Hakima (Ukeima) Khanum, built at the end of the 13th century in Bibi-Heybat, as well as 15th-century inscriptions with the name Ali on the Divankhana and the tomb of the Shirvanshah Palace. There is reason to assume that the representative of the Shirvanshah-Derbendi dynasty, Khalilullah I, was inclined towards Shiism.

As for Sheikh Yusif, mentioned by A.A. Bakikhanov, it is known that he was sent to the northern direction of Azerbaijan, to Quba and until the end of his days he spread the light of the ideas of his sheikh, Seyyid Yahya Shirvani-Bakuvi, among the local population.

As hagiographic sources confirm, the Khalwatiya order was widespread, the number of murids of Seyyid Yahya Shirvani-Bakuvi reached 19 thousand, and the number of caliphs, that is, followers who reached the level of sheikh and received permission to mentor murids, was about 360 [Hulvi (1993): 345].

The Khalwatiya was a popular order due to the cult of a strong sheikh. It was famous for its rigor in training dervishes and at the same time encouraging their individual abilities, which caused the emergence of more and more new branches [Тримингэм (2002): 102].

Most researchers consider Seyyid Yahya Shirvani-Bakuvi to be the main spiritual leader of this order and note the great merit of Piri-Sani (Second Pir) of Seyyid Yahya Shirvani-Bakuvi due to the fact that it was he who systematized the basic principles of the order [Bannerth (1964):10]. One of the famous German orientalist-Turkologists, who devoted several works to representatives of the Khalwati tariqa, also claims that Seyyid Yahya Shirvani-Bakuvi should be considered the true founder of this Sufi order [Kissling, (1994):32]

It is known that the *murshidi-kamil* (mentor who reached the highest level of perfection) of the Khalwatiya order Seyyid Yahya Shirvani-Bakuvi led adepts on the Path of spiritual purification, which is called seiru-suluk, for 40 years. At the same time, by sending his khalifa (followers who received permission to mentor) to different cities, he managed to spread the ideas of this Sufi order in Anatolia, and from there to Bosnia, Herzegovina, Serbia, Kosovo, Macedonia, Crimea, Dagestan, Africa, etc. etc. Hagiographic sources indicate that, at the invitation of the Crimean Khan, the youngest son of Seyyid Yahya-Nasrullah went to Crimea to spread knowledge about the Khalwatiya order. Information about the followers of Pir Nasrullah was traced in Crimea until the 17th century [Rihtim (2005): 64]. A Turkish researcher, confirming these data, provides information that the third son of the sheikh, Nasrullah, was invited to Crimea. The Crimean Khan provided Nasrullah with a specially built khanaqah, where he held the post of sheikh for many years. He also served as “naib-ul-ashraf” in the office of the ruler of the Crimean Khanate. Thanks to Sheikh Nasrullah, the religious and philosophical views and practices of the Khalwatiya order spread to Crimea and the surrounding regions. The family of Sheikh Nasrullah continued in Crimea until the 17th century [Serin, (1984): 176].

In the final part of the treatise “Magamat”, Seyyid Yahya Shirvani-Bakuvi, with the following beit, explained in the best possible way the mission of the prophets and the purpose of the enlightened evliya on Earth (the literal translation of this word is “friends of God”). We can safely say that he himself was one of these evliyas:

که بنمایند ره با سوی وحدت

ز وحدت آمده او با سوی کثرت

[B-6960, (1672): 40].

[zohur-e anbiya-vo-ovliyayi pak barayi marifat avarad bar xak
ze vahdat amade u ba su-yi kasrat ke benamayand rah basu-yi vahdat]

“God sent prophets and pure saints to this Earth for enlightenment.

They came from unity to multitude to show people the way to Unity.”

Seyyid Yahya Shirvani-Bakuvi, by virtue of his belonging to the Seyyids, that is, to the family of the Prophet Muhammad through the line of Imam Muse-yi Kazim, and by virtue of his mission to introduce people to the Divine Light through moral purification, is rightfully considered one of the great medieval evliyas. The most common ways to achieve a mystical connection with God were khalwat, a long practice of meditation in solitude and self-blissful listening, a kind of collective meditation, a cult performed using musical means [Иноземцев (1989): 308]. In a short time, Seyyid Yahya Shirvani-Bakuvi was able to spread the religious and philosophical ideas of the Khalwatiya order and show his followers the Path of self-improvement leading to the Divine Light. It is not surprising that in a short time the Order of Halwatiya was able to find a response in the hearts of thousands of people representing the widest circles of society, from ordinary artisans to representatives of the ruling elite.

“This growth in numbers and spread of the Khalwatiya order was not limited to the geography of Anatolia, these ideas continued to cover vast territories, including the Balkans, North African countries and even Yemen and India. However, the fact that the founders of the order were Turks by origin contributed to its further spread, especially in the regions inhabited by the Turks” [Tasavvuf İlmî ve Akademik Araştırma Dergisi, yıl: 6 (2005), sayı: 15]. The Khalwatiya sheikhs were especially strict towards neophytes. The first page of the collection “Resayel” describes the ceremony of joining the order, which is called “talkin”. After finishing the prayers, the sheikh took the newcomer by the hand and quietly said in his ear “la ilaha illa-l-lah” (“There is no deity but God”), the neophyte repeated this 101, 151 or 301 times. day. The above-mentioned article states that one of the most important features of the Khalwatiya order is its division into subsidiary branches, and notes that for this reason it is called a “Tariqah incubator” or “Tariqah factory”. [Aşkar (1999): 535]. It should be noted that this expression was first used by the Turkish researcher Mustafa Ashkar in his study on the Khalwatiya order. And all the authors whose subject of study is Khalwatiya note that in its ranks one can see people of any class. Since the Khalwatiya is an order that includes people from all walks of life, it has influenced government officials, scientists, soldiers, merchants and many other sectors of society [Alptekin (2021), 119]. Tracing the expansion of territories covered by the philosophical ideas of Seyyid Yahya Shirvani-Bakuvi, we can state that this influence gradually increased. “Even if we take into account the ruling circles, there is almost no sultan in the 16th century who did not have some connection with Khalwatiyya.” The

divine poetic gift of Seyyid Yahya Shirvani-Bakuvi inspired a whole galaxy of poets, whose names are inscribed in golden letters in the history of Azerbaijani and Turkish literature: Dede Omar Rovshani, Ibrahim Gulshani, Askari, Mahmud Khudai and others. This wave continues to this day; one of the brightest representatives is Muzaffar Ozak, who signs his inspired poems with the pseudonym Muhibbi. We can safely say that the literary and philosophical creativity of Seyyid Yahya Shirvani-Bakuvi played a positive role in the spread of humanism and stability in society, instilling devotion to the Divine Truth and pure thoughts in the hearts of people.

There is no doubt that the work of this great personality drew inspiration from the Holy Quran and Divine Love, his lines are imbued with the philosophy of Sufism, and the roots of his lyrics must be sought in classical oriental literature, in the motifs of Shams Tabrizi, Jaladdin Rumi, Mansur Hallaj and Imadaddin Nasimi.

Collection of the Institute for Manuscripts of Azerbaijan Republic

The funds of the Institute of Manuscripts named after Muhammad Fizuli of the Azerbaijan National Academy of Sciences contain more than 40 thousand priceless materials, including ancient manuscripts, early printed books, farmans (royal decrees) and personal archives of scientists and artists of Azerbaijan. The thematic range of ancient manuscripts is very diverse: these are historical works and philosophical treatises, poetic works and prose, translations of Greek thinkers and works of Muslim mathematicians, geographers, physicians, philologists, lexicographers, etc. In the Institute's repositories, a special place is occupied by works on Sufi literature or, as some European and Western researchers call it, Muslim mysticism [Кныш (2004)]. Until recently, the theme of Divine love, which is the main motive of Sufi philosophy, for a number of reasons, undeservedly remained unattended by scientists, which led to a huge layer of examples of creativity of Sufi poets falling out of the field of view of researchers.

Religious and Philosophical Treatises of the Great Sheikh

The greatest merit of Seyyid Yahya Shirvani-Bakuvi can be considered the presentation of the philosophical foundations of the Khalwati order in his treatises. It should be noted that a distinctive feature of the Khalwatiya was the encouragement of the murids for both secular and spiritual knowledge. Seyyid Yahya Shirvani-Bakuvi himself was a highly educated person, therefore he attached great importance to science and the education of his murids. It is no coincidence that one of the treatises he wrote is called "Dar Beyan-e Elm," that is, "Explanation of Science." In this treatise, entitled "The Second Instruction," Murshid-i-Kamil notes that "Science is life-giving water, my brother. If you learn this, you will save yourself from the hardships of life. Sage, do not create a barrier for yourself out of ignorance" (B-6960 (1672):96a).

Sheikh al-shuyukh Seyyid Yahya Shirvani-Bakuvi attached great importance to science and considered it necessary for the sheikh to be a scientist [Shafa-ul-asrar, (2010): 155, 229]. This idea is based on three basic concepts found in science itself. Science consists of three letters: ein - the highest degree, lam - divine grace, mim - all-powerful (possessing everything). The eternal attribute of God is knowledge. True

science directs a person to the Truth and protects him from deviations on the path of truth [Геюшов (2001): 70-71].

Perhaps it was precisely the attitude towards science that was the basis for the fact that on the occasion of the 550th anniversary of the Bakuvi's death, 2013 was declared by UNESCO as the year of Seyyid Yahya Bakuvi. As part of the anniversary year, a number of events and international symposiums were held both in Azerbaijan and Turkey. As many researchers note, with new fundamental doctrines he ensured the formation and further development of the Khalwatiya doctrine as an independent tariqah [Кочарли (2008): 389].

Seyyid Yahya Shirvani-Bakuvi gained great fame from his collection of morning prayers called "Vird-i Sattar," written in Arabic. This collection can also be found under the heading "Ovrad-i Yahya", "Vird-i Yahya" or "Vird-i Khalvatiya", which was very popular.

On the title page of the Baku manuscript, the copyist indicated in red ink the names of the works of Seyyid Yahya Shirvani-Bakuvi collected in this collection: "Risale-yi keshf-ul-gulub" ("Treatise on the revelation of hearts"), "Risale-yi ma la Buddha batini" ("Treatise on the rules of ablution", in Turkish manuscripts this treatise is entitled "Asrar-al-wudu", "Adab-ul wudu was-salat", "Asrar-al-wudu-was-salat"), "Risale-yi tafsir ve tawil "Ihdina-sirat-al-mustagim" ("Treatise on the explanation of verse 5 of Surah "Fatihah"), "Risale-yi menazil-ul-ashigin" ("Treatise on the steps-station of those who are in search of Divine love"), "Magamat" ("On the levels on the Path of Truth"), "Risale-yi asrar-al-gulub" ("Treatise on the secrets of the soul"), "Risale-yi atvar al-gulub" ("Treatise on the states of the soul"), "Risale-yi keshf-e asrar" ("Treatise on mysterious revelations"), "Risale dar beyan-e elm" ("Treatise on the explanation of science"), "Risale-yi sharkh-i samaniyat-i esma" ("Treatise on the explanation of the 7 Beautiful Names of God").

Unfortunately, all the rich lyrical heritage of the great sheikh has not reached us; there is an assumption that he was the author of an anthology of poetic works, that is, "Divan". In addition to the treatises indicated on the title page, the compiler included in the collection 18 ghazals and 2 rubaiyat, written by Sheikh Khalwatiya, who, with the grace characteristic of oriental poetry, glorifies Divine love and calls the reader to a mystical journey on the path of improving one's own ego.

Manuscript "Resayel" in the Collection of the Institute of Manuscripts in Azerbaijan Republic

Medieval book production was a sort of home-made compilation of handwritten books. Each mosque, Sufi monastery and madrasah had a special staff of specialists in the preparation of paper and ink, leather stamping, bookbinders, calligraphers and scribes. The tradition of medieval book culture in Azerbaijan has always attracted the attention of researchers. A handwritten book created in Arabic script not only served as a means of transmitting various knowledge; it was a kind of art that amazed the mind and imagination of the reader. Therefore, in the creation of a handwritten book, a special role belonged to calligraphers-scribes, who were respectfully called katibs, nassahs, khattats [Халидов (1985): 132].

In the rich collection of ancient handwritten monuments and early printed books of the Institute of Manuscripts named after Fuzuli of the National Academy of Sciences of Azerbaijan, among the rare elegance of medieval manuscripts, an outwardly inconspicuous manuscript is kept. The author of this handwritten monument is indicated as “Seyyid Yahya bin Bahaadin Badkuhi”. *Nisba* Seyyid Yahya is indicated in most European and Turkish sources as Shirvani, in some local sources one can find the spelling “Bakuvi” or “Shirvani”. The *nisba* “Badkuhi” in the name of Seyyid Yahya is found for the first time; it is known that in the Middle Ages the city of Baku was also called “Badikuba”, hence this *nisba* came from.

In the table of contents of the Baku list, the copyist indicated the names of 10 treatises included in this handwritten monument, however, in addition to these works, the collection also includes the lyrical works of Seyyid Yahya Shirvani-Bakuvi, signed with the pseudonym “Seyyid”. The Baku list “Resayel” is compiled on the principle of a collection, that is, the manuscript also includes treatises of sheikhs and other Sufi orders. For a long time, researchers believed that these treatises of other sheikhs ended up in the manuscript due to the mistake of the bookbinder, who accidentally added them to this manuscript while stitching the binding. It should be noted that the order of the last pages in the manuscript was violated [Алексєрова (2015): 254]. It can be assumed that the violation of the sequence of pages occurred during the restoration of the manuscript monument. The only copy of the works of the great sheikh of the Khalwatiya order came into the collection of the Institute of Manuscripts in the 1980s and, due to its paleographic condition, was immediately sent to the department of “Hygiene and Restoration”, where the manuscript was subject to disinfection. The missing cover was also restored. A prominent researcher of Sufi texts, N. Mammadli, also notes that the khatima (ending) was written not at the end of the book, but in the middle of the collection, as a result of incorrect gluing of the book’s pages during “restoration” work [Məmmədli (2016): 181]. Upon careful study of those works, we for the first time established that these works are also of Sufi content, and their authors are representatives of the Naqshbandi and Nematullahi orders. We believe that the Resayel manuscript was originally intended as a collection, which indicates a tolerant attitude towards all tariqats in the Khalwati tradition. After the correspondence of the treatises and lyrical poems of the great sheikh, there is a note in the margins with the following content: “The owner, that is, the compiler is Sheikh-ul-arefin billah Seyyid Yahya bin Seyyid Bahaaddin. May God be pleased with them” [رسالة B-6960,(1672):105-b]. This entry gives reason to assume that the only copy of the works of Seyyid Yahya Shirvani-Bakuvi in Azerbaijan was copied from the autograph and compiled in this format at the request of the customer. Most likely, the scribe copied this entry in the margins as it was. There is reason to believe that this collection was prepared for the library of the Khalwati khanaka. A characteristic feature of the Resayel manuscript is that this monument was copied by several Khattats, scribes. Besides the treatises of Seyyid Yahya Shirvani-Bakuvi, the collection includes several works that researchers have long considered anonymous.

The result of our research was that we were able to attribute these works, that is, we identified the names and authors of the works included in the collection. For example, on pages 106-111 the text of a Sufi treatise entitled “Risale-yi maash-al-salekin hazrat-e imam” is rewritten. Having turned to world catalogues, we were able to establish that the

author of this work is the founder of the Nimatullahi Order, Seyyid Muhammad Nurbakhsh. This work describes in detail the concepts of “halal” and “haram”, that is, about permitted and unlawful ways of earning money. The inclusion of this treatise in the collection indicates their belonging to the Khalwatian tradition. Next, the treatise of the founder of the Naqshbandiya order, Bahaaddin Muhammad bin Mahmud Naqshband Bukhari [ب-6960, (1672): 111] is rewritten. This treatise pays special attention to such mystical techniques as “contemplation and introspection”, “journey to the Motherland” (meaning the path that the soul takes during the period of its evolution), “solitude in the crowd”, i.e. “halwat-dar-anjoman.” It should be noted that the Khalwatiya and Naqshbandiya orders go back to the teachings of Suhreverdi, which was also reflected in the spiritual practices used.

The next new work begins with the words “In the name of Allah, the Most Gracious and Most Merciful,” but the title of the work is not indicated. This work is replete with historical data on the origins of religions and their chronology, here special attention is paid to the Islamic religion, many statements are given by such classics of Sufi literature as Gijduvani, Abdul-Qadir Geylani, Faridaddin Attar, Muhammad ibn Muhammad al-Hafezi al-Bukhari, who is better known like Muhammad Parsa, as well as other authors [B-6960,(1672):114].

The presence of these works in the collection testifies to the wide education of the great sheikh and the presence of a rich library of Sufi literature. We consider it important to note that in the Khalwatiyya order, great importance was attached to science, and the murids’ interest in education was encouraged.

When directly studying the collection, we also came to the conclusion that over time, some part of the text was either damaged due to improper storage, or lost, because in 2-3 places the copyist's handwriting changes, but the custodes and pagination show that the sequence of the text is not interrupted. This is confirmed by the fact that the closest attention was paid to the library at the disposal of the monastery, and over time the text of the works was restored by another copyist. Upon careful study of the manuscript, it was possible to establish that editorial and restoration work was carried out on the text of the manuscript of the Baku list “Resayel”. Thus, on some pages of the collection, a piece of paper was glued to the lower right corner of the sheet and the lost part of the text was restored [ب-6960, (1672): 112-b; 164b]. Damage to the edges of the page occurs because it is at this area of the sheet that the reader turns the page; over time, the paper loses moisture and becomes brittle.

The glosses in the margins of the manuscript, attributed by the hand of the copyist and explaining the text, deserve special attention; prayers from the Quran are given. Thus, on page 121a, the first sura of the Quran “Fatiha” is rewritten in beautiful nastaliq with vowels. Of interest is the comment left in the margins with the following content: “The soul of the Quran is Surah Yasin, the core of this surah is Salamun Gawlan min Rabbi Rahim - “Peace be upon you, a word from the Merciful Lord” [ب-6960, (1672): 138].

Also of interest is a note in the margin with the following content: “I ask everyone who reads this book to pray for me, because I am a sinful slave.” Let us be clear that this traditional formulation is often found in the margins of Medieval manuscripts, which indicates the modest nature of the authors and copyists of that time.

From page 151, the 10th and 11th verses of Surah at-Talaq (“...and on that day they will have neither strength nor help...”) are rewritten in red ink and a short interpretation of these verses is given in Arabic. Further on the same page, the work “Min kitab nasim-ul-rabi” (The Book of the Spring Breeze) is rewritten, which, as we were able to establish, is a translation of the work of al-Zamakhshari (1075-1143) “Rabi-ul-abrar” (“Spring of the Saints”).

I would like to especially touch on the paper on which the text of the Baku Resayel List was copied. For a long time it was believed that it was copied on plain paper. As we indicated above, the sequence of some leaves of the collection was disrupted. For the purpose of restoring the manuscript, we transferred this handwritten monument to the “Department of Hygiene and Restoration of Manuscripts.” When the spine of the binding was opened, and it became possible to examine the paper through a special apparatus, we were faced with a pleasant discovery, for the first time, we discovered watermarks on polished paper; there were about 70 such filigrees. An interesting fact is that there were no such watermarks in any one of the filigree catalogs. It should be noted that the study of filigree is of interest to historians from the point of view of determining the ways in which European paper and trade routes entered the country.

Khalwatiya After Seyyid Yahya Shirvani-Bakuvi and to the Present Day

As mentioned above, the Order of Khalwatiya had about 40 independent subsidiary branches, and name of new branch started with the name of its founder, following necessarily with the word “Khalwatiya”.

Regarding the division into various madhhabs and movements in Islamic history, there are different views and opinions based on hadiths, they confirm that many sects actually arose within the Islamic Ummah. This division continues today and is expected to continue in the future. Because Islam is a religion that provides freedom of thought. In conditions of such freedom, the emergence of differences in moral and political beliefs is a natural process [Islam Mezhebleri Tarihi (2014): 73].

All new branches treated the personality and spiritual heritage of Seyyid Yahya Shirvani-Bakuvi with great respect. For example, for each murid it was considered a daily duty to read during the morning prayer “Vird-i Sattar”, a collection of prayers and invocations to the Almighty, compiled by the great sheikh at the request of the followers of the order. Currently, there is information about the functioning of tekke, that is, Sufi abodes of various branches of this tariqa in the territory of many countries. This topic, of course, requires special research; we can only state the existence of only a few of them. In Istanbul there is a tekke of followers of Shabaniye-Khalwati, whose founder was Shabani-Veli (d.1569), an Ottoman Sufi saint from Kastamonu and founder of the Shabani branch of the Khalwati order. He studied with Hayreddin Tokadi of Bolu and was his murid [Shaban Veli].

One of the influential dergakhs in the Middle Ages was a branch formed by Ibrahim Gulshani, who was a pupil of Dede Omar Rovshani, one of the first caliphs of Seyyid Yahya Shirvani-Bakuvi. He moved from Tabriz to Cairo due to persecution for his political beliefs. In Cairo, he was warmly received by the ruling circles and all conditions were created for him to spread the Khalwati teachings. Ibrahim Gulshani is one of the

talented poets who follow the poetic school of Seyyid Yahya Shirvani-Bakuvi. Information about the activities of representatives of this branch can be traced to the present day. Researchers of the cult-ritual practice of Sufi brotherhoods in Egypt in the 19th and early 20th centuries argue that magical and astrological activities were one of the essential areas of activity of Sufi brotherhoods, for example, khalwati [Кириллина C.A. (1989): 87].

Muhammad ibn Muhammad ibn Ahmad Abu Abdullah Badraddin (1689-1768), an active follower of the Khalwatiya sect, a Shafi'i school lawyer and Gnostic scholar, was appointed head of one of the most prestigious positions in Cairo. Al-Azhar University, 1758 - [Hāshīyat al-Ḥifnī 'alá al-Yāsamīniyah]. There is no doubt that this man is one of the companions of Ibrahim Gulshani, the caliph of Dede Omar Rovshani, who is considered the owner of the dargah in Cairo.

One of the major branches of the Khalwatiya order was the Jalwatiyya direction. There are several points of view about their interpenetration. The names of various persons are given who are considered to be the first founder of the Jalwati order. One of the followers of the Khalwati order, Ismail Hakki Bursali, who describes various traditions, gives a poetic interpretation of this issue: Jalwati was a newly risen month in the time of Ibrahim Zahid Gilani (d. 700/1300), a crescent in the time of Uftade Baba (d. 988/1580) and became the full moon during the time of Hudayya (d. 1038/1628) [Mehmet Unal, (2014):46].

The Jalwati Order was founded by Aziz Mahmud Khudayi and began to develop rapidly within a very short time. In particular, in the 18th century, this tariqa was very widespread in Istanbul, Bursa, Balikesir, Edirne and the Balkans. As a result of this dissemination, his authority increased significantly. In the 18th century, poets belonging to this tariqa appeared, and the bulk of their works were of Sufi content. Currently, their poetic works are published in print, studied by researchers and introduced into scientific circulation [Mehmet Unal, (2014): 46].

It should be noted that within the Jalwatiya order, daughter branches were also formed, here are the names of some of them: a) Hakkiyya, b) Salamiyya, c) Fanaiyya, d) Hashimiyya.

In America, the Khalwati-Jerrahi branch has been functioning for many years, which, after the death of its founder Muzaffar Ozak, is headed by Robert Frager (born 1940). Robert Frager received his PhD in social psychology from Harvard University. In addition to teaching at such a famous university as Harvard, he worked as an assistant to the world famous psychologist Erik Erikson. He was the founder and first president of the first Institute of Transpersonal Psychology in America. He is the author of multi-volume books, textbooks and numerous articles. He teaches the master's course in Islamic Wisdom at the Holmes Institute's Graduate School of Consciousness Studies. Robert Frager has been trained in martial arts for over 50 years, and has been practicing Aikido since 1964. He trained personally with the Founder of Aikido, Morihei Ueshiba, while living in Tokyo, Japan in the mid-sixties, and currently holds the rank of 7th Dan. Gaku Homma. [Robert Frager]. Dr. Frager is also a Sufi teacher or sheikh in the Khalweti-Jerrahi Order, in which he was initiated by Muzaffer Ozak. He currently leads the Dergah in Redwood City, California, as Sheikh Raghip al-Jerrahi.

There is information that there are also followers of the Khalvatiya order in Israel. In the homeland of the great sheikh, there are also several branches of Khalvatiya, united by the ideas of Seyyid Yahya Shirvani-Bakuvi. They can often be found in the mausoleum of the great sheikh in Icheri-Shekher in Baku, as well as in Shamakhi in the town of Avakhyl, where, according to legend, there is a centuries-old tree in the hollow of which the founder of the order, Omar Khalwati, retired.

CONCLUSION

In the philosophical aspect, the undeniable merit of Seyyid Yahya Shirvani-Bakuvi is the presentation in his treatises of the principles of the moral purification of the Soul (seir-u-suluk) on the path of knowledge of the divine truth.

Regarding the manuscript, it should be noted that when writing the Resayel, the scribes used the following styles of handwriting: Nastaliq, Shikeste and Tahriri. The handwritten monument "Resayel" describes in poetic form the mystical stations (menazel) on the Path to the Almighty, expounds the secrets (asarar) of self-knowledge, explains the revelations received from above (mukashefat), reveals the secrets of performing ablution and indicates the hidden meaning of performing namaz.

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