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**Title: Jalwatiyya in the history of tasawwuf**

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**Abstract**

Many tariqas, due to their methodological differences, developed branches, on the basis of which new tariqas were created, with new names. One of such tariqas is jalwatiyya, which was created as a result of a branch from the tariqa khalwatiyya.

**Key words:** jalwatiyya, tarikat, tasavvuf, Islamic Philosophy

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**Introduction**

The word “jalwat”, derived from the root “jala” in Arabic, means “to appear, to show up”, as a term of tasawwuf “it conveys the following meaning – the exit from concealment, and the introduction to life among people of a person purified from the personal properties of salik<sup>1</sup>, and adorned with divine properties” (1).

Jalwat- this is a complete isolation of oneself from the outside world by a salik for a certain period of time, during which he does nothing else except trying to get rid of all the bad and negative qualities and acquire positive and good qualities, after which he returns to society. Since the personality of a slave in a state of jalwat disappears, his actions begin to be attributed to the Truth, and they refer to the verse (2) “...and it was not you who threw when you threw, but Allah who threw...” (3).

Researcher S. Eraydin notes that, in fact, jalwatiyya is the common basis for all tariqats (4). A Sufi who needs to create good relationships with the people, that is, in jalwat, must have a strong connection with the Truth (haqq). Only on this basis can his jalwat exist under the guardianship of khalwat. In the external (zahir) he is with the people, and in the internal (batyn) he is with the Truth. Being in jalwat, he is in khalwat, and being in khalwat, he is in khalwat. His jalwat is not an obstacle to his khalwat, and

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khalwat is not an obstacle to his jalwat. This state, which the early Sufis called "kyovn-byovn", was later reflected in the expression jalwat-khalwat. The expression "khalwat-dar-anjuman" (to be with the Truth while being among the people) related to the Naqshbandi tariqa was also used in this sense (5).

Jalwatiyya is a general name that belongs to all who belong to jalwat. Jalwat means to come out of khalwat (concealment). In this sense, it means to take off all the clothes and put on the dress of Truth. There is no difference between khalwat and jalwat, neither in writing nor in meaning, except for one point. Jalwat is a branch of khalwatiyya (6).

The words jalwat and khalwat, which originally expressed a common position, a state, were later transformed into the names of two separate tariqats. The names of different individuals are named as the first founders of the jalwatiyya tariqat. The Khalwati sheikh Ismail Hakki Bursavi, who noted the different nature of these traditions, says: "The jalwatiyya tariqat during the time of Ibrahim Zahid Gilani (d. 700/1300) was in the state of a crescent moon; during the time of Uftad (d. 988/1580) – in the state of half a moon; and during the time of Khuda (d. 1038/1628) – in the state of a full moon" (7).

According to Muhyiddin Ibn Arabi, wherever a person is, due to the presence of human eyes everywhere, "khalwat" in the full sense of the word is impossible. In khalwat, concealment is the main condition. True khalwat consists in the slave, who has realized that his body belongs to Allah, must purify his own self and realize that everything visible and open in the world is Allah. Since a person who has achieved such awareness, in everything and always sees the manifestation of Allah, then being in jalwat, he is still in khalwat. In addition, Ibn Arabi emphasizes that jalwat is a higher (than khalwat – editor's note) state (8).

Since jalwatiyya, through Hidir Dede, who was after Uftada, and after them, through Agbyig Sultan, ascends to Haji Bayram Veli, it is considered a branch of bayramiyya. In this sense, there is a certain closeness between the chain of spiritual succession (silsila) of bayramiyya and jalwatiyya. Along with this, due to the relationship of the chain of bayramiyya with naqshbandiyya, jalwatiyya has adopted some features from it. For example, a number of such concepts of naqshbandiyya as "nazar-ber-gadam", "khalwat dar anjuman", and "hafisi dhikr" are also present in jalwatiyya<sup>2</sup> (9).

Since the time when jalwatiyya and khalwatiyya were united by Ibrahim Zahid Gilani after their emergence, a certain closeness can also be observed in their further chain of succession. The fact that jalwatiyya and khalwatiyya were internally accepted as one and the same is evidenced by the words of Hudayi that "Our path is both khalwatiyya and jalwatiyya". It is also noticeable that the closeness of the khalwatiyya tariqa with the jalwatiyya tariqa existed not only in the context of the chain of spiritual succession, but also in terms of goals and objectives. An example of this is the dhikrs of "tawhid and asma" (asma – names, names of God – R.N.) accepted by both tariqas (10).

Seljuk Eraydin in his work "Tasawwuf and Tariqats" presents the chain of spiritual succession (silsila) of the Jalwatiyya Tariqa, up to the link of Aziz Mahmud Khudaiya, as follows: "His Excellency Muhammad Mustafa (peace and blessings of Allah be upon him) 11/632; His Excellency Ali Murtaza (48/668); Hasan Basri 110/728; Habib Nashi 150/767; Davud Ta'i 184/800-801; Maruf Karkhi 200/815; Sariyyi Shikast 253/867; Juneyd Baghdadi 297/909; Mimshad Dinawari 367/977; Muhammad Dinawari 367/977; Muhammad al-Bakr 400/1009; Gazi Vahyaddin, or, Vahyaddin 452/1060; Umar al-Bakri 487/1094; Abun Najib Ziyaaddin as-Suhrawardi 563/1167; Qutbuddin Abhari 623/1226; Shihabaddin at-Tabrizi 638/1240; Sayyid Jamaladdin at-Tabrizi al-Azhari 672/1273; Ibrahim Zahid Gilani 700/1300; Safiaddin Ardabili 735/1334; Sadraddin Ardabili; 794/1392; Aladdin Ali Ardabili 833/1429; Hamduddin Aqsaryi 815/1412; Haji Bayram Veli 833/1429; Agbyyig Majzub 860/1455; Khydyr Dede 918/1512; Muhammad Muhyiddin Uftada 988/1580 27; Aziz Mahmud Khudayi 1038/ 1628" (11).

The one who has entered the Jalwatiyya tariqa has a pressing need for thirst and hunger, for initiation into the mystical spiritual path (suluk) (12), into secret solitude (14). Jalwatiyya is, in the full sense, a Sunni tariqa. Suluk in this tariqa is carried out in collective zeal (sema). The functions of a murid in the Jalwatiyya tariqa are as follows: 1) The murid must perform 100 istighfars (forgiveness) daily, 700 times after the five-time prayer, perform salawat through kalmeyi Tawhid; 2) Perform two rak'ahs of the Isra prayer; 3) Six rak'ahs of the Duha prayer, and 12 rak'ahs of the Tajahhud prayer; 4) Spend free time reading the Quran; 5) To spend the months of Rajab-Sha'ban and Ramadan fasting (oru); 6) To fast 6 days in the month of Shawwal; 7) To fast 1 day in the months of Muharram, Rabi-ul-Awwal, and Dhul-Hijjah; 8) To fast twice a week (on Monday and Thursday) (14).

As in all tariqas, in order to quickly join the Truth, there is a need to be under some perfect murshid. After the murid has joined the murshid, he begins dhikr and spiritual struggle on the path of perfection, under the guidance of the murshid. The first and most significant dhikr is Kalmeyi Tawhid, that is, the formula "La ilaha ill-Allah". This is called the dhikr of tawhid (monotheism). At first, when performing the dhikr of tawhid, the murid must mean the meaning of "La mabuda (object of worship) ill-Allah" (There is no object of worship except Allah). At the second stage, he must perform dhikr with the meaning of "La maksum ill-Allah" of Kalmeyi Tawhid. At the third stage, dhikr should be performed with the words "La mawjuda ill-Allah" (there is no being except Allah). The murid should perform his dhikr until the light (nur) of tawhid appears in him. The second most important dhikr in the jalwatiyya tariqah is the dhikr "Asmai-i saba", that is, the seven names (ismi-sharifi) of Allah. These are the following dhikrs: "La ilaha ill-Allah", Allah, Hu, Haqq, Qayyum, Kahhar. These seven names indicate the seven states of the nafs.

For a murid who enters the jalwatiyya tariqa, the Sheikh gives the following recommendations and carries out suggestions, beyond which the murid does not go (15). Say "Astaghfirullah al-Azim" 100 times

daily. Say salawat and remember the Prophet Effendi (that is, the Prophet Muhammad /peace be upon him/) 100 times daily. Say "La ilaha ill-Allah" 700 times daily, and for every 20th or 30th time say "Muhammad Rasulullah". After the morning prayer, until the moment the sun rises above the horizon at a height equal to the length of two darts, engage in dhikr and reflection. From night until sunset, perform 4-6 rakat prayer (ghushlug namaz). After the sunnah of the evening prayer, perform the "Ewwab" prayer of 6 rakats. One-third of the night time, get up and perform the "Tahajutt" prayer of 2-12 rakats. Fast (oru) for 10 days of the months of Dhulhijah and Muharram, as well as all Mondays and Thursdays, and the entire months of Rajab and Shaban. Perform ablution regularly. After ablution, perform the "Shukri Wudu" prayer of 2 rakats. After this, the murid should pay attention to the following actions: turn to repentance (tauba) and pray for forgiveness (inaba), follow the sunnah, do not succumb to the temptation of worldly goods, eat little, speak little, constantly perform dhikr, be sincerely attached to the sheikh, renounce disobedience to the sheikh, and, having believed in him, completely trust (16).

The followers of jalwatiyya perform dhikr while kneeling. This is called "mazfi qiyam" or "qiyam of Khidir". According to one tradition, at one of the ghud dhikr majlises, while performing dhikr, Sheikh Aziz Mahmud Khuda'i, sitting in his seat, "with his inner vision saw the Prophet Muhammad (peace and blessings of Allah be upon him) visiting the majlis (according to other sources, it was Hazrati Khidir (peace be upon him)), and he wanted to stand up as a sign of respect. However, That Person gave him a sign to continue his dhikr without getting up, and he continued his dhikr while kneeling. Since then, dhikr in this position has become part of the ritual of jalwatiyya dhikr" (17).

In jalwatiyya there are four stages of the spiritual path (suluk): nature (tabi'ah), soul (nafs), spirit (ruh), and secret (sirr). At the stage of nature, the salik must try to distance himself through spiritual mobilization (mujahid) from the natural essential needs of food, drink, and sexual relations. He takes food and water in limited quantities, and does not have family relations for a certain period of time.

At the stage of nafs, he leaves behind the bad qualities and character that arise from personal characteristics. There are two types of negative actions inherent in nafs. One group is sins committed by one's own will; the second group is ingrained bad character and habits. And both of these groups can be eradicated only through asceticism (riyazat) and spiritual mobilization (mujahid).

As the nafs in various forms is tamed and brought under control, the path to the stages of ruh and sirr opens. It is believed that at the stage of ruh, the salik has entered into a connection with the saving spirit, having gotten rid of the evil of the negative qualities of the nafs. The corrupted side of the soul became such as a result of depriving it of divine perception. Therefore, the education of the spirit is realized only through sacred divine knowledge.

As sacred divine knowledge (ilmi ladunni) begins to manifest itself at the level of ruh, the salik begins to "discover" it. There is no discovery at the levels of tabiat and nafs. After acquiring knowledge (marifat)

and divine love at the level of ruh on Tuesday, there follows an ascent to the level of mystery (sirr). At this level, the slave must break ties with everything else and give his heart to the Truth (18).

Aziz Mahmud Khudai, speaking about the fact that khalwat and jalwat are two paths leading to the Truth, and recalling that all those who travel by different paths and roads to Hajj, as a result, are reunited in Mecca, expresses the idea that the path of khalwat begins with the dhikr of names, which has 12 ways (usuli asma), but it has few followers, and that the followers of jalwat, who in their time achieved the perfection of the seven names, and vicegerency (khilafat), passed their spiritual path (suluk) through tawhid, riyazat, and mujahid (19).

The fundamental principles of the tariqa are limited to the following three concepts:

1. Tazkiya: a concept associated with the dhikr “La maqsum illallah”, it expresses the purification of the nafs from everything around it, through the renunciation of worldly life.
2. Purity: This concept, expressed in the dhikr “La mahbub illallah”, requires cleansing the heart from any negative manifestations.
3. Taljiyah: Finally, this concept, expressed by the dhikr “La movjuda illallah”, indicates the stage of mastering the ability to unite with Allah (20).

**Branches of the Jalwatiyya tariqa:** As in many other tariqas, branches have formed from the jalwatiyya tariqa due to differences in methods and techniques. Let us briefly get acquainted with them.

- a. **Haqqiyya.** It is a branch of Jalwatiyya, related to Sheikh Ismail Hakkī Bursavi. Silsila of Ismail Hakkī Bursavi goes back to Hazrat Khudayi in the following form: Muqad Ahmad Efendi (d. 1049/1639), Zakir-zade Abdullah Efendi (d. 1068/1657), Osman Efendi (d. 1102/1690), Ismail Hakkī Bursavi (d. 1137/1725). Hakkīyya, which no longer had the opportunity to expand and spread, was represented in Bursa from the 18th century (21).
- b. **Salamiyya.** Salamiyya is a wing of jalwatiyya belonging to Ali Efendi, the mentor of Zakir-zade Abdullah Efendi. Its silsila, going back to Hudayi Salami Efendi, is continued by the following persons: Muqad Ahmad Efendi, Zakir-zade Abdullah Efendi, Salami Ali Efendi. A characteristic feature of salamiyya, which is associated with the name of Salami Ali Efendi, is the increase in the number of salavat (blessings) from 13 to 17 times (22).
- c. **Fana'iyya.** Refers to Ali Efendi of Kutahya, the mentor of the founder of the Salamiyya, Salami Ali Efendi. For this reason, the silsila of both these branches is common. Ali Efendi, who wrote poetry under the pen name of Fana, underwent his training in jalwatiyya, and the wing he founded was called Fana'iyya in connection with his pen name. The headdress that distinguishes the followers of Fana consists of 19 tiers. The crown of the headdress of the children of Sheikh Khanegah Fana was reddish-orange, and that of all the others was green (23).

d. Hashimiyya. Hashimiyya is a branch of Jalwatiyya, related to Bandirmala-zade Mustafa Hashim Ata. Due to his inclination towards esotericism (batiniyya), Hashim Baba was subjected to sharp criticism from Jalwatiyya. Up to the point that he was excluded from the Tariqa by the Jalwati sheikhs. The Silsila of the Tariqa comes from two branches, ascending to Khudayya.

These branches are:

1. Mamed Fanai Efendi (1075/1664)  
Valiyuddin Muzhahid Efendi (1108/1696)  
Sayyid Hamid al-Morawi (1139/1726)  
Yusuf Nizamaddin b. Hamid al-Bandirmawi (1161/1748)  
Mustafa Hashim Baba (1197/1782)
2. Muqad Ahmad Efendi (1049/1639)  
Dawati Mustafa Efendi (1060/1650)  
Mustafa Arzinjani (1123/1711)  
Yusuf Nizamaddin b. Hamid al-Bandirmawi (1161/1748)  
Mustafa Hashim Baba (1197/1782)" (24)

**Influences of the tariqa:** Along with the existence of many murids of Aziz Mahmud Hudayi in Istanbul, and also thanks to the teachers sent by him to various regions, it is known that jalwatiyya began to spread widely in Anatolia and the Balkans, especially in Istanbul, Izmir, Balikesir, Central Anatolia, and the Balkans. After Hudayi, and subsequently, Istanbul remained the most famous place where the tariqa was presented, strengthened again, and continued its influence. Both during the Hudayi period and in subsequent times, represented in the Balkans by such selected sheikhs as Filibeli Ismail Efendi, Sachli Ibrahim Efendi, Osman Fazl Efendi, jalwatiyya was one of the most famous tariqats in the Balkans, with a second center in Bursa, where it existed until recent times, through such sheikhs as Uftada, his grandsons, Ismail Hakki Bursavi.

Before the closure of the tekke, which occurred after the death of Hudayi, there were twenty-three sheikhs of the dergahdar in the central dergah of jalwatiyya in Uskudar. The last sheikh of the dergah was Sheikh Abdulkadir Abid Efendi<sup>3</sup> (d. 1946).

- Social activities. Food rations. Every month, more than 1,500 needy families living in different areas of Istanbul and identified by the Waqf employees systematically received food rations. Up to 200 families, in addition to food rations, also received financial assistance.

- Food services: According to the records in the accounting documents of the Hudayi Waqf, since its foundation, in accordance with the Waqf of Hazrat Huda, up to 500 people dined free of charge every day in the dining room at the mosque. In the month of Ramadan, on holy days and nights, the number of people receiving free food here reached a thousand people.

- **Health:** Hospital services and medicines for those listed as low-income families and the poor were paid for by the waqf. Some doctors in the area around the waqf examined patients referred by the waqf free of charge, and their medicines were provided by the waqf. There was a special hospital where, within its capabilities, patients referred by the waqf were diagnosed and treated.

- **Gifts of clothing and household items:** The donated items served as a kind of point of contact between the donors and the needy. Thousands of pairs of shoes, various clothes, large quantities of fuel, and other items of material and household support were brought to this charity point. There was a huge initiative to further disseminate this service, carried out with the united work and help of the people.

- **Construction of mosques:** The Waqf provided contacts between those with the means and the desire to build a mosque and the people of the area that needed a mosque, and often supervised the construction and repair work itself. In addition to these services, as a voluntary initiative, a special place for washing carpets and carpet coverings of mosques was built in order to ensure cleanliness in the prayer areas of the densely populated mosques of Istanbul and jamaats. This place, which provided constant washing of carpets of the surrounding mosques, served approximately 115 mosques annually. In addition, various products and handicrafts were sold in the Waqf, and thus, material support was provided to their owners. Special entertainment events were organized on holidays, significant assistance was provided to the poor and disadvantaged.

In addition to all of the above, the waqf organized courses similar to madrasahs where those who wished could study the Koran. Students who were homeless were provided with a place to live and a stipend was awarded. For those who wished to continue and expand their knowledge in the fields of science and irfan, conditions were created and a center similar to a research center was formed.

**Conclusion.** Although the tariqas in the Islamic world have their roots in a more ancient history, they began to become noticeable only from the 12th century. The main reason for this is the social and public needs that had formed by that time. Since the existing Islamic orders could not sufficiently meet the needs of various social strata, madhhabs began to appear in public life at first, and after some time, tariqas.

The Jalwatiyya tariqa was founded by Aziz Mahmud Hudayi and developed in a very short time. The development process was especially rapid in the 18th century, in Istanbul, Bursa, Balikesir, Edirne and the Balkans. As a result of this development, the tariqa significantly expanded its influence. In the 18th century, many poets appeared who belonged to this tariqa, whose works were written in the genre of tasawwuf literature. Until today, these works are studied and published by scholars, being an invaluable gift to science.

The state of jalwat was directly related to the Prophet Muhammad (peace and blessings of Allah be upon him). Hazrat Muhammad (peace be upon him) was in the state of "khalwat" on Mount Hira before he

received the revelation. With the advent of the revelation and the advent of the prophetic mission, he came out to the people and began to be among them, that is, he entered the state of "jalwat". For this reason, jalwat is a higher level than khalwat. Jalwat implies being among the people, being with them. Jalwatiyya is, in the full sense, a Sunni tariqa. Jalwatiyya rose during the period of Uftada, and reached the peak of its prosperity during the period of Khudayi. During the life of His Eminence Mahmud Khudayi, he had tens of thousands of murids, and hundreds of thousands, including followers in Istanbul. (Emphasis added - Ed.)

In Bursa, the second center of Jalwatiyya, the tariqa continued its age-old influence through the grandsons of Uftada and such sheikhs as Ismail Hakki Bursavi. However, the Jalwatiyya tariqa is not widely known outside of Anatolia and Rumelia.

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