

Sufism and sects in XVII century Azerbaijan

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Abstract

Azerbaijan has been an integral part of the Islamic civilization region since the early periods of Islam, which shows that, on the one hand, all the processes that took place in this region directly affected the Azerbaijani civilization and thought system, and on the other hand, the ideas of its important scientists entered the treasury of Islamic civilization. The last stage of this tradition coincides with the 17th century. In this respect, it is possible to characterize this period as a transitional period. Considering this, we can say that the study of Sufism in Azerbaijan in the 17th century was of particular importance. The article provides information about the representatives of the Sufi orders of this period, analyzes their views, and thus, in general, learns the general trajectory of Sufi thought characteristic of the period in question.

Keywords: philosophy, sects, Azerbaijan, tasawwuf

The philosophy of the movements, which are a part of the history of Azerbaijani philosophy, has been developing since ancient times, and gained special importance in the 13th-16th centuries, when original and Azerbaijani teachings such as Hurufism, Nuktawi, Kizilbash ideology, which spread widely in the region of Islamic civilization, were created. These teachings and their philosophy were formed on the basis of the rich tradition of the philosophy of the unorthodox movements of the Islamic region civilization, which spread in Azerbaijan in the previous centuries.

In the 16th-15th centuries and later, Sufi orders such as the Halwatiyya and Gulshaniya spread widely in the country. Sufis were more attracted to cities. Here, they would preach their teachings among the social conditions of that period, or rather, among the democratic and revolutionary spirit. The fact that there were many houses of preaching in Shirvan during this

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period shows how extensive the Sufi preaching was. Abu Said's teachings were spread by the Azerbaijani Sufis Haji Nasreddin Shirvani and Abu Omar Nakhchivani. It is not surprising that Sufism spread so widely in the country, since it was the homeland of Sufi theorists and classics such as Mahmud Shabustari.

Research shows that Sufism in Azerbaijan at that time was closely related to both Ismailism and Ehism. [1, p.46-47] After these centuries, in the 17th century, many Sufi orders emerged in Azerbaijan and famous Sufi thinkers emerged.

First of all, it is necessary to mention the name of the thinker-scholar Yusuf Karabakhi. Yusuf Muhammedcan's son Muhammedshahi Karabakhi, whose birth date is unknown, died in Central Asia between 1664-1665. Sources indicate that the thinker's grave is in the village of Sefid Muiy in the south of Bukhara, in the Baba Şevki Castle (now known as the Sallakhane Castle). As we mentioned above, Yusuf Karabakhi also experienced the sufferings that other Sufi thinkers experienced for their struggle. As we see from the sources and researches belonging to Karabakhi in particular, Yusuf Karabakhi, who was born into a religious family, moved from Azerbaijan to Central Asia. He lived his later life in Samarkand and Bukhara. Y. Karabakhi is a scientist with a wide and versatile knowledge. He received religious and secular education, learned several languages perfectly, and confirmed himself as a member of the "Kubraviyya" order in the regional civilization history of the Muslim East.

Yusuf Karabakhi's "Haşiyetun hanegahi" (Annotation to Hanegah), "Tetimmetul-Hevaşifi İzaletul-Ğevaşi" ("Supplementary commentaries aimed at solving unclear issues"), "Şerhu risale fi isbat el-vacib" (Commentary of the treatise on the proof of the necessary), Haşiyetun ala Şevakil el-hür fi Şerhi Heyakil en-nur" ("Annotation to the views of Hur, which are the commentary of the palaces of light"), Haşiyetun ala Şevakil el-hür fi Şerhi Heyakil en-nur" ("Annotation to the views of Hur, which are the commentary of the palaces of light"), Haşiyetun ala Şevakil el-hür fi Şerhi Heyakil en-nur" ("Annotation to the views of Hur, which are the commentary of the palaces of light"), Haşiyetun ala Şevakil el-hür fi Şerhi Heyakil en-nur" ("Annotation to the views of Hur, which are the commentary of the palaces of light"), Haşiyetun ala Şevakil el-hür fi Şerhi Heyakil en-nur" ("Annotation to the views of Hur, which are the commentary of the palaces of light") and other works. The main subject of Karabakhi's works is the unity of existence.

Another Sufi thinker of this period is Saib Tabrizi, who, in addition to his rich spiritual tradition and eloquent speech, has also proven himself in the history of civilization of the Near and Middle Eastern peoples. S. Tabrizi was also a far-sighted philosopher, a magnificent poet and master of words and art, who had great talent. Originally from Tabriz, S. Tabrizi (1601) was born in a merchant family. The fundamental principles of the progressive views of the thinkers are to instill human qualities against ignorance and oppression, and to struggle against injustice, which encompass his social, political and philosophical ideas. Although Saib Tabrizi did not write a work entirely devoted to philosophy, all of his poems and poetic ghazals, in which he wrote his ideas, are philosophical. Like Yusuf Karabakhi, the main theme of S. Tabrizi's activity is the unity of existence.

Another Sufi thinker who lived in Azerbaijan in the 17th century was Zeynal-Abidin Shirvani. The thinker (1779-1838) was born in a religious family in the city of Shamakha. From a young age, the environment he lived in, the people around him and especially his father's interest in science, reading and self-development played a big role. After moving to Karbala with his family, he dedicated his life to reading and deeply learning the issues that made him think in life.

During his lifetime, Z. Shirvani traveled to both Eastern and Western countries and studied science in the places he visited, researching their science, ideas, thoughts and worldviews. In addition to the struggle against fanaticism and superstition in religion, free thought in religion also shows itself in Z. Shirvani's philosophy. In particular, this kind of approach of the thinker incurred the wrath of orthodox religious people and they even called him an atheist and unbeliever and issued a fatwa for his death. [2, p. 170] However, these pursuits could not turn Shirvani from his own creed. He became a member of the "Nimetullahi" order named after Seyid Nureddinşah Nimetullah Veli, who lived in the 14th-15th centuries. After the 17th century, we see that many Sufis emerged again in the following centuries and especially in the late 18th century and early 19th century and they followed each other. They were accused and exiled due to the influence of the socio-political process of their time. From now on, the people of Sufism who lived in these centuries will be examined as a separate research topic.

As a result, we can say that the members of the orders who accepted Sufism in its entirety, were interested in its states and positions, and their numerous followers who followed them, were followed in all periods, subjected to various tortures, and were either exiled from their homelands or executed. From the 7th century onwards, the Sufis who deeply comprehended Islam, accepted the orders and teachings, and wanted to spread their own ideas recommended purity and clean deeds, and set an example for their followers. They were also subjected to persecution for the sake of these ideas. These processes continued until the end of the 18th century and even until the end of the 19th century and the beginning of the 20th century. During these periods, they also squeezed the Sufis who preached Sufism and kept the institution of discipleship alive, saw them as responsible for various socio-political events, and accused them of participating in anti-government events within the state. Or, a policy was pursued to cleanse the government of these people by subjecting them to a life of severe exile. Today, freedom of thought is being restricted in the Islamic religion and in the countries of the Islamic region, and penal measures appropriate to the conditions of the new era are being used.

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