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**"Spiritual Practices of the Sufi Tariqah Qadiri in Chechnya: Religious
Analysis and Interpretation"**

Annotation of the dissertation for the degree of Candidate of Philosophical
Sciences

In the specialty 5.7.9. — "Philosophy of Religion and Religious Studies"

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The main results of R.S. Makaev's dissertation

"Spiritual Practices of the Sufi Tariqah Qadiri in Chechnya: Religious Analysis and Interpretation".

The dissertation "Spiritual Practices of the Qadiri Sufi Tariqah in Chechnya: Religious Analysis and Interpretation" prepared by R.S. Makaev is performed at a high scientific level, completed and prepared for defense in the specialty 5.7.9. "Philosophy of Religion and Religious Studies". The practical significance and value of the work is determined by the contribution of the applicant's dissertation to the development of philosophical, interdisciplinary and religious studies.

This study may be of interest to specialists in the fields of philosophy of religion, social philosophy, psychology of religion, religious studies, who focus on religious or social conversion. The materials of the dissertation and the conclusions contained in it can be used in the educational process when reading courses in philosophical, social and religious studies.

Relevance of the research topic.

The Sufi tariqah of Qadiri, being one of the most widespread branches of Sufism, is a unique mystical and ascetic movement in Islam. His spiritual practices, characterized by syncretism of religious, philosophical, and cultural elements, reflect the specifics of the worldview and the search for truth within this tradition.

Religious studies analysis and interpretation of the spiritual practices of the Qadiri tariqah in the context of Chechnya allow for a deeper understanding of the features of religious consciousness, the mechanisms of the formation of religious beliefs and practices, as well as their impact on behavioral models and social processes. This study makes a significant contribution to the development of religious studies, philosophy of religion and intercultural dialogue, contributing to a deeper understanding of religious identity and its role in society.

The special importance of this study is due to its relevance in the context of intercultural interaction. It promotes tolerance, respect and interfaith dialogue, which is a key factor in today's multicultural society.

Despite the significant influence of Sufism on Chechen society, the spiritual practices of the Qadiri tariqah and their relationship with local cultural traditions and customs remain insufficiently studied from the point of view of religious studies. This dissertation is aimed at filling this gap, representing a comprehensive study based on an in-depth analysis of primary sources and modern scientific approaches.

Within the framework of this study, a detailed analysis of the spiritual practices of the Qadiri tariqah, their historical evolution and adaptation to local conditions is carried out. Particular attention is paid to the interaction of the Sufi teaching with traditional Chechen cultural norms and values, as well as its impact on the formation of social and religious identities in Chechnya.

Thus, this study represents a significant contribution to the development of scientific knowledge about Sufism, its role in Islamic culture and its impact on social processes in regions with a Muslim population. It contributes to a deeper understanding of religious and cultural phenomena.

The object of this research is the spiritual practices of the Sufi tariqah Qadiri in Chechnya and their influence on the formation of the religious identity of its adherents.

The subject of this research is the religious analysis and interpretation of the main ritual practices of the Sufi tariqah Qadiri in Chechnya, considering their symbolic meaning and historical evolution.

Based on the relevance of the topic, the following goal was set in this work – to conduct a comprehensive study of the spiritual practices of the Qadiri Sufi tariqah in Chechnya, including their analysis, interpretation, as well as the identification of the main principles and concepts underlying these practices.

To achieve this goal, the following tasks had to be solved in the course of the work:

1. To analyze the historical spread of the Qadiri tariqah in different regions of the world and the role of its key leaders in this process;
2. To systematize the available data on the spiritual practices of the Qadiri tariqah in Chechnya, using various sources of information (literary, ethnographic, field research);
3. To identify the specific features of the spiritual practices of the Qadiri tariqah in Chechnya, conditioned by the local cultural, historical and social context, and to compare them with general Sufi traditions;
4. To analyze the processes of adaptation and syncretism taking place in the spiritual practices of the Qadiri tariqah in Chechnya, and to determine their influence on the formation of the unique spiritual culture of the region;
5. To study the role of spiritual mentors (sheikhs) in the spread and transformation of the Qadiri tariqah in Chechnya. To pay special attention to the contribution of significant leaders to the formation and dissemination of Sufi practices in the region;
6. To determine the role of the spiritual practices of the Qadiri tariqah in the formation and preservation of the Chechen cultural identity, as well as their impact on the social cohesion and socio-political life of Chechen society;
7. To develop a religious interpretation of the spiritual practices of the Qadiri tariqah in Chechnya, considering universal Sufi principles and specific local features.

Research hypothesis.

The spiritual practices of the Qadiri tariqah in Chechnya, in the process of historical development, have adapted to local cultural and religious traditions, demonstrating syncretism with pre-existing beliefs and customs, which has led to the formation of a unique local tradition of Sufism.

Methodological and methodical foundations of the study.

This study is based on the integration of several methodological paradigms, including the principles of determinism, systematicity, historicism and historical and philosophical analysis. These methodological tools make it possible to reconstruct the evolution of spiritual practices of Sufism, to identify key trends and patterns of their development. In addition, philosophical and religious analysis is used, aimed at explicating the philosophical content and religious specifics of Sufi practices. The hermeneutical approach, combined with the phenomenology of Max Scheler, provides an interpretation of texts and other sources of information about Sufism, which makes it possible to examine spiritual practices in the context of their direct experience and subjective experience.

In terms of methodology, the dissertation research used general scientific methods, as well as ethnological methods: participant observation and in-depth interviews. In addition, a qualitative method of document analysis was used, with the help of which a significant number of sources and literature were processed. The study used socio-cultural analysis: the influence of social and cultural factors on the development of the Sufi tradition. This approach helps to better understand the conditions in which the spiritual practices of Sufism were formed and developed. In the study of local Sufi nazmas (religious chants), hermeneutic analysis and the semiotic method were used.

Among other sources, the dissertation research was based on materials collected during several trips to the Chechen Republic in 2021–2025. The informants were residents of the cities of Grozny, Kurchaloi, as well as the

Vedensky, Kurchaloi, Grozny, Shali and Urus-Martan districts of the Chechen Republic. The main methods were participant observation, in-depth semi-structured and unstructured interviews. A total of 16 interviews were conducted with permanent residents of the republic who considered themselves Chechens, followers of the vird brotherhoods of the Qadiri tariqah. All interviews were conducted in Russian. The age of the informants is from twenty-five to sixty years. Fourteen of the informants were men (since the religious practices of these virds are predominantly conducted by men), but two interviews were also conducted with women. The search for informants was carried out as follows: we approached the participants of various religious practices after their completion. Also, some of the informants were received on the principle of snowball: first, the interviewer got acquainted with two informants participating in religious practices, after which he received from them the contacts of other followers of the vird. Among the informants were people with different social statuses: employees of state and commercial organizations, the self-employed, agricultural and trade workers. Among the informants were representatives of several brotherhoods: Kunta-Haji, Bamat-Giray-Haji and Ali Mitaev, Mani-Sheikh Nazirov, Vis-Haji Zagiev, Chimmirza Taumerzaeva.

Scientific novelty of the presented work.

1. It is established that the activities of Sheikh Kunta-Haji Kishiyev influenced the formation of a unique model of interaction of Sufi teachings with the culture and public institutions of Chechnya. This determined the features and vector of development of the Sufi Qadiri tariqa in the North Caucasus in subsequent years.

2. As part of the dissertation research, the religious and philosophical characteristics of the Sufi practices of the Qadiri tariqa, such as dhikr, vird, and ziarat, operating in Chechnya, were analyzed and described in detail. This characteristic allowed for a deeper understanding of their role in the process of forming religious identity and strengthening social ties among the Chechen ethnic group. Special attention is paid to the analysis of methodological aspects and

contextual factors contributing to the integration of the Qadiri tariqa into the socio-cultural fabric of Chechen society.

3. It is proved that the spiritual practices of the Qadiri tariqa in Chechnya are a complex system synthesizing universal Sufi principles with local cultural and historical traditions. This synthesis is the result of a long process of adaptation and transformation, in which the Sufi complex of teachings and ritual practices has undergone significant changes under the influence of the spiritual activities of local sheikhs of the Qadiri tariqa, corresponding to the socio-cultural specifics of Chechnya. As a result of this process, a unique conceptual matrix was formed that integrates both universal Sufi ideals and local traditions and customs, which allows us to consider this phenomenon as an example of successful intercultural synthesis within the framework of the Islamic tradition.

4. As a result of the conducted research, the specifics of the Qadiri tariqa's spiritual practices operating in the Chechen Republic were identified and described in detail. These practices exhibit unique features that differ significantly from similar rituals and methods used in other regions of the world. This difference is due to the peculiarities of Chechen culture, historical development and socio-political conditions that have formed a unique context for the implementation and adaptation of the spiritual traditions of the Qadiri tariqa in Chechnya.

5. For the first time, a dissertation study examines in detail Chechen religious chants — Nazmas. Their substantive characteristics and axiological assessment are given. This allowed us to see the regional peculiarities of the interpretation of the Qadiri tariqa and to trace how the Sufi doctrine was able to adapt to the local cultural context.

Provisions to be defended.

1. The activities of Sheikh Kunta-Haji Kishiyev contributed to the formation of a specific model of interaction between the Sufi tradition and the local culture and social structures of Chechnya, which determined the nature and direction of the

development of the vird brotherhoods of the Qadiri tariqah in the North Caucasus in the subsequent period.

2. The study of Sufi practices, such as dhikr, vird, nazmas, ziarats, murakba and others, characteristic of the Qadiri tariqah in Chechnya, demonstrates their importance in the process of forming religious self-identification and strengthening social ties among the Chechen people.

3. The spiritual practices of the Qadiri tariqah in Chechnya are a complex system that synthesizes universal Sufi principles with local cultural and historical traditions.

4. The specifics of the spiritual practices of the Qadiri tariqah in Chechnya differ from the practices of this tariqah in other regions of the world, reflecting the unique features of Chechen culture and history.

5. Chechen nazmas, dhikrs and ziarats demonstrate regional features of the interpretation of the Qadiri tariqah, reflecting the adaptation of Sufi doctrine to the local cultural context.

Approbation of research results.

The main results of the dissertation research were discussed and approved at the Department of State-Confessional Relations of the Institute of Public Administration and Civil Service of the Russian Presidential Academy of National Economy and Public Administration (RANEPA).

The main provisions and conclusions of the study are presented by the author in scientific publications, namely in 7 articles, including 6 articles in journals included in the list of publications recommended by the Higher Attestation Commission of the Ministry of Education and Science of the Russian Federation for candidate and doctoral dissertations.

1. *Makaev R.S.* The Islamic Factor in the System of National Priorities of Russia / RSUH Proceedings of the International Scientific and Practical Conference

History and Culture of Islam. Russia and the Islamic World 2019 – 2019. – RSUH, 2019, pp. 142–149.

2. *Makaev R.S. / Kozhevnikov S.B.* (2021). The Problem of Justice in the Social Doctrine of Islam. Bulletin of the Moscow State Pedagogical University. Series "Philosophical Sciences". 2021. №1 (37). Pp. 58–66.

3. *Makaev R.S. / Kozhevnikov S.B.* (2022). The Interpretation of Freedom in Existentialism and Sufi Islam. Bulletin of the Moscow State Pedagogical University. Series "Philosophical Sciences". 2022. №2 (42). Pp. 20–29.

4. *Makaev R.S. / Kozhevnikov S.B.* (2023). The problem of methodology for studying the history of Sufism. Bulletin of the Moscow State Pedagogical University. Series "Philosophical Sciences". 2023. №2 (46). Pp. 32–46.

5. *Makaev R.S.* Philosophical analysis of personality formation in the Sufi tradition of the Qadiri tariqah. Bulletin of the Moscow State Pedagogical University. Series "Philosophical Sciences". 2025. № 1 (53). Pp. 101–111.

6. *Makaev R.S. / Sitnikov A.V.* Possibilities and Limits of Comparative Analysis of Religious Practices (on the Example of Hesychasm and Sufism) // Theology: Theory and Practice. 2025. T.4. № 1. Pp. 32–45.

7. *Makaev R.S.* Transcendence of Knowledge: Sufi practices of dhikr and meditation in search of spiritual unity. International Scientific Journal "Bulletin of Science". № 1. (82) Volume 4. 2025. Pp. 1367–1377.

Some of the results of the study were presented at the following scientific and practical conferences:

— International Scientific and Practical Conference "History and Culture of Islam. Russia and the Islamic World" (Moscow, Russian State University for the Humanities, 2019);

— International Scientific and Practical Conference "Lomonosov 2022, Section on Social Philosophy" (Moscow, Moscow State University, 2022);

— International Scientific and Practical Conference "Lomonosov 2023, Section on Philosophy of Religion and Religious Studies" (Moscow, Moscow State University, 2023);

— Round table "Codes of Consumer Culture: Ideology, Design, Advertising" (Moscow, Moscow State Pedagogical University, 2022);

— IV International Scientific and Practical Conference: "Personality in Control Systems" (Online format, 2023);

— "Public Administration and Development of Russia: Civilizational Challenges and National Interests" (Moscow, RANEPa, 2023).

The structure of the thesis is determined by the purpose and objectives of the study. The thesis consists of an introduction, three chapters (six paragraphs), a conclusion, a list of references, including 246 titles and two annexes. The total volume of the work is 237 pages.