

THE SPREAD OF THE NAQSHBANDI-MUJADDIDIYA SERIES IN CENTRAL ASIA IN THE XVIII-XIX CENTURIES

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Annotation

Researched on the basis of manuscript and lithographic sources and historical documents on the spread and centers of the Naqshbandi-Mujaddid doctrine in Central Asia in the XVIII-XIX centuries.

Key words: XVIII-XIX centuries, Central Asia, Naqshbandi-Mujaddidiya, series, manuscript.

Introduction

Recently, various questions have been asked about the life and work of the representatives of the Naqshbandi-Mujaddidid sect, as well as their series. This situation, of course, seems to be a reliable and insufficient solution to the problems on this topic to date.

Regarding the Naqshbandi-Mujaddidiya leech, we can see that the series of representatives of the above-mentioned sects, in one way or another, were connected to Muhammad (peace and blessings of Allaah be upon him) through one of the sects.

If we look closely, the fact that there are different views on the citation of series in different literature and correspondence shows the importance of research on the series.

The Main Part

Muhammad (peace and blessings of Allaah be upon him) continued four series at a time. Through Abu Bakr, 'Umar,' Uthman, and 'Ali, the chain of events spread throughout the world.

The first Naqshbandi series through Abu Bakr Siddiq, the Suhrawardiya-Kubroviya series through Umar Farooq, and the Chishtiya-Ishqiya series through Usman Zinnurayn, and the Qadiriya-Jahriya series through Ali Murtaza, have survived to these centuries.

When it comes to sectarianism, this is one of the most reliable aspects of a particular leech.

Silsila is a genealogical (teacher-disciple) genealogy of a certain sect that goes from its sheikh to Muhammad (peace and blessings of Allaah be upon him).

The sheikhs in this series served to convey the principles of the sect from the Messenger of Allaah (peace and blessings of Allaah be upon him) (48: pages. 20).

When the spiritual series of the Prophet (peace and blessings of Allaah be upon him) reached Sheikh Hamadani, the father of the Central Asian mysticism, through Abu Bakr Siddiq, the historians called it the Siddiqi series.

The series from Sheikh Abdulkhaliq Gijduvani to Shah Naqshband was called "Khojagan-Naqshbandiya", and it was named "Naqshbandiya-Ahroriya" because of Khoja Ahrori Wali.

As mentioned above, Imam Ahmad Sirhindi's reason is "Naqshbandi-Mujaddidiya" (Mujaddid - in the sense of re-created, renewed), called

Muhammad Sadiq Kishimi, Sheikh Tahir Badakhshi, Khoja Muhammad Hashim Kishimi, Badriddin Sirhindi in the spread of the Naqshbandi-Mujaddidiya sect in Central Asia (24: pages. 105), Sheikh Qasim Kabuli, Khoja Abdulsamad Kabuli, Sufi Sadullah Kabuli, Khoja Muhammad Hussein Kabuli, Ghulam Muhammad Afghan, Mawlana Abdul Ghafur Samarkandi, Mawlana Muhammad Yusuf Samarkandi, Karimberdi Bukhari, Nuriddin Miyonkali, Haji Muhammad Bukhari, Sheikh Khoja Muhammad Sharif Bukhari, Khoja Abdulatif Bukhari, Mir Muzaffar Husayn Miyonkoli (We were able to find the names of the named sheikhs in our study "History of the Sufi Allahyar and the Islam Sheikh" from sources. See: 38: pages. 137-139) The role of such sects is great.

In the 18th and 19th centuries, the role of Sufi Allahyar, a student of Khoja Habibullah Bukhari and Sheikh Sufi Navruz Shahrisabzi, Mirza John Jonon, Musakhanhoja Dahbedi, another branch of the series, was invaluable.

Sheikh Sufi Navruz Shahrisabzi, Akhund Mullo Boqijon Alam, Mr. Qazi Fakhriddin, Mir Bahauddin Umar, Eshon Khoja Kalon, Muhammad Razzoq Khoja Kalon, Muhammad Razzoq Khoja Khurd, Shahniyaz Khoja, Shukrullah Ayub Khoja, students of Khoja Habibullah Bukhari Akhund Mullah Amin, Mir Jamoliddin, Akhund Mullah Muhammad Zahid, Hafiz Akhund Mullah Ashur, Muhammad Ziya, Akhund Mullah Muhammad Salih, Akhund Nurmuhhammad and Khalifa Kattahoja also continued the series.

The Sufi Allahyar branch of the Naqshbandi-Mujaddidiya series.

The above-mentioned mystic scholars continued the Naqshbandi-Mujaddidiyya sect in Central Asia and made a worthy contribution to the development of the series.

Hoja Habibullah Bukhari, Sheikh Navruz Shahrisabzi and Sufi Allahyar Miyonkoli, who were brought up by these sheikhs, are also among the representatives of the sect operating in Central Asia.

Miyonkol is divided into two parts in front of the Shepherd's Hill of the Zarafshan River: the right - Aqdarya, the left - Karadarya, which has always been a very prosperous place (36: pages 34-35).

Historical sources about the poet, statesman and one of the great Sufi scholars Sufi Allahyar Otarchi ibn Allahquli Miyankoli (1, 4, 7), documents (21), correspondence of Russian historians and research up to the period of independence (42, 43, 35, 36, 34) and research conducted during independence, dissertations (50, 51, 52, 53) and articles information is available.

He also noted that although Sufi Allahyar was the author of several books on mysticism, he did not have distinctive aspects of social activity, and secondly, Sufi Allahyar's caliphs did not cover such a wide area and social strata as Musakhan Dahbedi (53: pages. 50) there is also the view that this is certainly one of the views expressed in the context of research topics.

Teachers of Sufi Allahyar

Sufi Allahyar Otarchi studied first in Miyonkol and then in Bukhara madrassas. The future murshid will first learn from his teacher Sufi Navruz Shahrisabzi, and later from Haji Habibullah Bukhari. After the death of Haji Habibullah, Sufi Navruz received spiritual completion from Shahrisabzi. However, in some studies, Sufi Allahyar was brought to Bukhara and brought up by the Juybar sheikhs (30: pages. 6, 45: pages. 12), There are confessions that

According to him, Sufi Navruz (real name Sheikh Habibullah) was the former piri murshid who sent him to the sect, taught him the secrets of mysticism and taught him in the form of a spirit. Then the famous Naqshbandi sheikh from Bukhara, Haji Habibullah Eshan, served him and became a sheikh himself (16: pages. 17).

Sheikh Habibullah Shahrissabzi is the spiritual teacher of the Sufi Allahyar and his nicknames are "Khalifa Navruz" (12: 12b) However, many scholars confuse him and his teacher (Haji Habibullah) with the Joybaris (30: pages. 6, 45: pages. 12, 47: pages. 243, 48: pages. 31). In fact, the teachers of Khalifa Navruz were Sheikh Haji Muhammad Habibullah Hisari Bukhari, and they were Sheikh Habibullah Shahrissabzi (28: - pages. 188-189).

The genealogy of Haji Habibullah Bukhari Nosiriddin Bukhari's "Tuhfat uz-zoyirin" and Abdul Qadir ibn Muhammad Amin's "Madjma' al ansab val-shadjar" (2: pages. 254) Hazrat Haji Habibullah ibn Hodja Tabibillah ibn Hodja Abdugani ibn Hodja Muhammad Yahya ibn Hodja Mahmud ibn Hodja Nizamiddin Kalon ibn Hodja Jalaliddin ibn Mawlana Ya'qubi Charkhi ibn Hodja Usman ibn Sheikh Mahmud ibn Sheikh Mas'ud ibn Hodja Nasrullah Abu Bakr Nishapuri ibn Sheikh Abu Said Maikhanagi ibn Sheikh Abul Hasan Basri ibn Sheikh Ahmadi Soni ibn Sheikh Abdullah Makki ibn Abul Hasan Shami ibn Abulbar Qarahani ibn Sheikh Abu Ishaq Baghdadi ibn Sheikh Umar Kashani ibn Sheikh Ismail Hirawi ibn Sheikh Muhammad Musa ibn Harun Sheikh Madani ibn Sheikh Ishaq Bab ibn Sheikh Abdurahman ibn Abdulfattah Sheikh Ibn Abdujabbor ibn Muhammad Hanifa ibn Hazrat Ali (may Allaah have mercy on them all)".

The caliph is the descendant of Sheikh Haji Habibullah Mawlana Yaqubi Charkhi, the teacher of Navruz. The lineage of the representatives of the House of Joybari Hajj is connected to Imam Husayn through Muhammad Islam Joybari and Abu Bakr Sa'd.

"Manoqibi Islam Sheikh" (2, 40), "Risoi maniqibi Sultan Karrukhiy" (13) and similar manuscript sources state: In many cases, the names of the sheikhs are also mentioned in historical sources with some differences. For example, one of the disciples of the above-mentioned pirs, Islam Sheikh Karrukhi, is mentioned in other sources, Muhammad Islam (4), the polar age of the sheikhs Shahodatpanoh Sheikhulislam (13: pages 9a), and Sufi Islam Karrukhi (17) names. On pages 72a and 72b of the book "History of Bukhara" it is written: "Sufi Allah is the murid of Khalifa Navruz, and Khalifa Navruz is the caliph of Sheikh Haji Habibullah." Also in Shajarai silsilai Naqshbandiya (19: pages 28a): It is said, "Eshani Sufi Allahyar's teacher is Khalifa Navruz, and his teacher is Eshan Haji Habibullah Bukhari." "Madjma' al-ansob val-shadjar" (2) In his work: "... Hazrat Haji Habibullah, his disciple Sufi Navruz, his disciple Sufi Allahyar"

So, Sufi Allahyar Otarchi is a student of Caliph Sufi Navruz Shahrissabzi. This Eshan (Khalifa Navruz) is the caliph of Hazrat Haji Habibullah (15: pages 63), On page 216 of Maqsudi Bukhari's Rawaih ul-Quds: "Sufi Allahyar Otarchi ibn Allahquli Miyankoli is a man of inner knowledge, pious and pious. After working in public affairs for several years, he won the battle and was able to go to Sheikh Sufi Navruz, study the secrets of monotheism and receive guidance from his teacher ..."

From this we know that Sufi Allahyar took his first lessons and teachings of mystical life from Sheikh Sufi Navruz Shahrissabzi and continued his education under the guidance of Haji Habibullah Bukhari under the guidance of his teacher. And the last spiritual completion (as indicated in the sources) was received by the Sufi Navruz from Shahrissabzi.

As we have seen in the sources, the teacher of Sufi Navruz is Sheikh Haji Habibullah Bukhari. In turn, the real name of Sufi Navruz is Hazrat Sheikh Habibullah Shahrissabzi (55). It seems that the Caliph took the day of Navruz.

Some sources have suggested that Sufi Allahyar was on the steps of the masnad after Sheikh Haji Habibullah Bukhari, and that the Khalifa Navruz and Sheikh Haji Habibullah were one person. The author of these lines was also one of the proponents of this idea at first, but after a careful study of the sources, this was proved. Now, it makes sense to classify the lines in the book in this way.

Hazrat Eshan Sufi Allah, his pir is Sheikh Habibullah (and his nickname is Khalifa Navruz) Shahrissabzi → Sheikh Haji Habibullah Bukhari.

Haji Muhammad Habibullah Bukhari died in 1111/1699 (18: pages. 113a) it is the mark of a great being In Bukhara, it is located in the same place as Amir Masum and his mentor Muhammad Safar (15: pages. 96).

Sheikh Sufi Navruz - Sheikh Habibullah Shahrissabzi lived in the XVII-XVIII centuries and was one of the leading mystics of his time. Sufi Allahyar says of his teacher: "Mubarak's names were Navruz, and his words and voices were heartfelt. I can't describe the quality of that saint. The writings of that pious man were in my veins. I immediately fell at his feet, became a slave to them, and set my eyes on them. I knew my situation for a moment. I used to be a stream, maybe worse than a stream. He turned my heart into a blessed wax. The Andak kingdoms brought up a few misguided people like me"

Sufi Navruz lived in Bukhara for many years under the tutelage of his teacher Haji Habibullah, and later came to Samarkand (Arbinjon district). Kat-Ilyos (The tomb of Khalifa Navruz is located in the cemetery in Katlos village of Palangdara district of Kitab district of Kashkadarya region (30 km from the center of the district) and he was called "Sheikh Habibullah" by the people of this area, 54) until the end of his life in the village, in mathematics, engaged in the upbringing of disciples.

At the same time, Sufi Allahyar admits that he was taught jurisprudence by two people: Khoja Mu'min and Muhammad Ghazni. The poet praises them as "perfect teachers, no matter how ignorant I am," and wishes them the career and blessings that Allah bestowed on Junaydu al-Ghazali (16: pages. 14).

Thus, the Naqshbandi-Mujaddidiya series was continued after the Caliph Navruz Shahrissabzi by the great representative of Uzbek literature, poet and murshid Sufi Allahyar. The Naqshbandi-Mujaddidiyya series was named "Naqshbandiyya-Mujaddidiyya-Sufiyya" by Sufi Allahyar and during his career.

Disciples of the Sufi Allahyar

It is said that after Sufi Allah, the rank of murshid was continued by mystics such as John Muhammad and Goyibnazar, who raised him, although in some studies there are many Sufi Allahyar murids, he is different from John Muhammad himself (24: pages. 184) In another correspondence, Sufi Allahyar raises two Sufi disciples (48: pages. 32), reported.

The great caliph of the Sufi Allahyar was John Muhammad, one of the most famous mystics who shook the series after the death of his master.

Caliph John Muhammad - Sheikh (Eshoni) is known as Kolya Kunya, who in 1085/1674 in the district of Nasaf called Kulob (24: pages. 185) was born and died in Karatag in 1175/1761 (24).

Disciples: Sheikh Otamish, Sheikh Jabborqul, son (22) Muhammad Ghani, Khoja Salih, Muhammad Sadiq.

Another disciple of the Sufi Allahyar, the Caliph Goyibnazar, is considered one of the most famous Sufis, who lived in the cities of Movarounnahr, in riyaaat, in prayer, and continued the series.

Although we have not seen any complete historical source about the Caliph Ghoibnazar (for now he is right), based on the events in the available sources, we can say that he lived in the middle of the seventeenth and eighteenth centuries.

Caliph Goyibnazar was once recognized as the "Caliph of the Age" and grew up in the presence of the Sufi Allahyar. He also lived in the land of the famous Miyonkoli and wrote "Miyonkoli" (1: pages. 72b) ratio. In another source, "Kasani" (3), elsewhere it may be mentioned that Khojanazar may have been the father of Huwayda (24: pages. 212) said.

Information about Sufi Goyibnazar Miyankoli can be found in the manaqib and tazkira, which reflect the history of his student Sufi Islam sheikh.

According to the instructions of the Islam sheikh's spiritual teacher Hizr (This incident is also mentioned in the work "Manoqibi Islam Sheikh", 12), To the Sufi Goyibnazar (in 1756) ("Dar sanai saba'in va miya badal alf (1170/1756) dar sanad irshad nashastand", 1: pages. 72b) giving his hand, the guide officially receives all the permission.

At that time, Hazrat Ghoibnazar greeted his disciples, who were exhausted and ill, and told the Islam sheikh that they had been waiting for a long time and handed him the khirqa and a series of masnads.

Caliph Goyibnazar, as we have said, is the son of Miyankol. Sufi Allahyar is also one of the murshids who brought up this sacred place.

So far, based on historical sources and information provided by respondents, such as Manoqib and Tazkira, we can say that Khalifa Ghoibnazar enjoyed the principles of Sharia and sectarian etiquette in the early 18th century for more than 20 years as a piri Sufi Allahyar.

Caliph Goyibnazar spent the rest of his life in Miyankol and died there.

After the khalifa Sufi Ghoibnazar (mentioned in irshadnama, manaqib, tazkira, silsila), Sheikh Karrukhi continued this series of sects.

His name is Muhammad Islam ibn Khudoiberdi, his religious nickname is Shahodatpanah, Sufi Islam, and his name is Sheikh Shahid Hiroti (14: pages. 26a) which was. His full name was Muhammad Islam ibn KHudoiberdi Hirawi Bukhari Karrukhi, known to history as Islam Sheikh Karrukhi.

Although the Islam sheikh received guidance from the khalifa Goyibnazar, the Sufi shrine was taught by modern Sufi scholars, such as the Sufi Muhammad Riza (9: pages. 33 a-b, 36b), Musakhon Dahbediy (10: pages. 38a), caliph Ashur (25: pages. 300), The Sufi may have worn from Sufis like the Peasant.

At the same time, he was a Uwaisiy (non-physically met, priestly-spiritual), first from Hizr, then from the Prophet (peace and blessings of Allaah be upon him), Jalaliddin Rumi, Bahauddin Naqshband, Babarrahim Mashrab.

The Islam sheikh, who wore the hirqai mubarak and received all the permission, is now known among the people as the Sufi Islam, the Islam sheikh (the martyrdom of the martyr of Eshani after his death).

Modern historians sometimes refer to the Islam sheikh as a representative of the Jahriya leech, while others refer to him as a representative of the secret, Mawlawi or Qadiri leech. In particular, the Islam sheikh is the kubar of the Jahriya mashayiks, Qutb ul-Zaman (5: pages. 223b), Sheikh-ul-Islam, one of the murshids of the Qadiriya-Jahriya series (31: pages. 256-258), often in a set of instruments such as the changu nay, doirayu rubab, (Kubrovij) in the circle of Sufi conversation (4: 398a) According to the report, the Islam sheikh testified that almost all the murshids of the sect in his time were educated and blessed, and that he had a high potential.

"O my son, I have made you Sheikh-ul-Islam ... and you should be the guardians of Islam, and all the people should enjoy the Majlis and the observation and the communication and the conversations, and there are few sects left in the world. Take the unworthy and the people by the hand and guide them. May they enjoy and benefit from you" (12: pages. 16b-17a), as stated in his manaqib.

Manoqib and some sources refer to the Islam sheikh's series "Silsilai oliyai Naqshbandiyai-Islamiya" (3), it is said. We write this according to tradition as "Naqshbandi-Mujaddidiya-Sufiya-Islamiya".

Disciples of Muhammad Islam Sheikh.

During our scientific research, we were able to find the names of about a hundred students of the Islam sheikh. Although it is said that he actually had 1,001 disciples-caliphs, according to the tradition of the sect, there were four caliphs-disciples and one of them was Mawlana Nematullah Mahvi, a deputy who deserved to sit on the masnad.

Mawlana Nematullah's teacher was the son-in-law of Islam Sheikh and he married his two daughters.

Mawlana Nematullah "Mahvi" (Muhammad Amin Bukhari (author of Ash'ari Mukhtalifa), who lived in the late 19th century, also wrote under the pseudonym Mahvi) He inherited a 1,500-byte work entitled "Devoni Sheikh Nematullah Mahvi" which consists of ghazals, masnavi and mustazad.

Mawlana Mahvi is a poet, sage and murshid, Mir Sayyid Karrukhi, Mirza (Bahauddin) Tayyib, Mirza Junaydullah is a contemporary of Haziqs, Mawlana Tangriberdi Ibrati is one of his mature students.

His disciple Tangriberdi wrote the following verses about his Master:

byte:

Shahid ul-Ghazi Hazrat Shaykh al-Islam,

Alardin's noodle jam.

Blessed name of Sheikh Nematullah,

Edi Mahvi Jamoli La Ma'allah (38).

Mirza Junaydullah Haziq, in his treatise, described Sheikh Nematullah reside. After the death of Mr. Eshan (Sheikh of Islam), he became the qaimmaqom, sat on the irshad masnad, and became the owner of the chain, to whom all the caliphs pledged allegiance. His possessions were plentiful, and every day a thousand poor and needy people were provided with food" (9: pages. 10a), provides information.

Mawlana Sheikh Nematullah Khalifa Mir Mahmud Hisari, Otash Muhammad Khokandi, Muhammad Amin Qaratakini, Ismail Badakhshi, Sayyid Akbar Khoja Maymanaki, Muhammad Rahim Khoja, Shakir Khoja Samarkandiy, Mullo Nur Muhammad Bukhari,

Mirzo Aburahim Andhui (11) brought up the mature scribes of his time, such as, ruled this leech for more than twenty years, and (approximately) died in 1830.

After that, Irshad Masnad was performed by Sheikh Dorulomon (Omoniddin), a student of the Islam Sheikh (10: pages. 15 a-b) continued and died in 1270/1853 in Balkh (Mazar-i-Sharif). The caliph Sheikh Dorulomon, like his teacher, paid special attention to the education of the caliph-disciples (11) educated dozens of students such as.

After Sheikh Duruloman, another student of Sheikh Muhammad Islam, Azizi Ghuzari, presented this series (We published two articles on this topic: 27, 28) (1181/1767-1280/1863) known as - Caliph Qamariddin continued.

The main branches of the Naqshbandi-Mujaddidiya-Sufism-Islam series thus reach Sheikh Mirza Abul Hasan (son of the Islam Sheikh) (1801-1863) through his disciple Doruloman, and Abul Hay (d. 1868), Abul Fath Karruhi (d. 1888), continued by Abul Turab (d. 1918), while another branch operated in this series through the caliph Allahberdi (the youngest son of the Islam sheikh), a disciple of Azizi Guzari.

In conclusion, it is possible to understand that in Central Asia in the XVIII-XIX centuries the spread of the Naqshbandi-Mujaddidi series (despite the very difficult situation) continued uninterrupted.

Also, the murshidu disciples who have worked in the series are distinguished by the fact that they are from different strata or from different regions.

One of the notable aspects is that the "Naqshbandi-Mujaddidiya" series brings together many kings and poets, the descendants of Sayyids and Khojas, as well as many scholars and scholars.

It is also reflected in the fact that in these centuries the Naqshbandi-Mujaddidiyya series covered a wider area than in previous periods and had a large number of supporters, devotees, as well as piru murshids and disciples.

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