The dissemination of the silsila of the naqshbandiya – mujaddidiya in the 18-19 centuries of Central Asia

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Abstract

Annotation: In the following article the dissemination of the naqshbandiya-mujaddidiya in Central Asia in 18-19th centuries and its history based on the manuscripts and lithographical sources and historical documents is revealed based on the comparative study of the sources of that period.

Keywords: 18-19th centuries, Central Asia, naqshbandiya-mujaddidiya silsila, manuscript

Introduction

Let’s discuss on the dissemination of the naqshbandiya-mujaddidiya silsila into the Central Asia in the 18-19th centuries through the net of the Musakhankhoja Dakhbedi. Based on the historical data it is well established fact after that the spiritual silsila of the prophet salalahu aleihi wassalam by means of Abu Bakr Siddiq razialllahu anhu has been linked to the sheikh Hamadani who is the father of the sufism of Central Asia, while they started to refer to him as the “silsilai Siddiqiya” by the historians, the silsila reaching to Bahauddin Naqshband from Abdulkhaliq Gijduvani was called “Khojagan-Naqshbandiya” and by means of Khoja Ahrari Vali was called “Naqshbandiya Ahrariya.”

Main part: It is called “Naqshbandi-mujaddidiya” [Mujaddid – means nestly formed, renovated] because of Alfi Sani (Ahmad Sirhindi (1564-1624). Also, Musakhanhoja Dahbedi [For further details on Musakhonkhoja Dakhbedi see: 4:10.] (1708-1776) came to the famous branch of the sect called “Aliya-Siddiqiya-Naqshbandi-Ahrariya-Mujaddidiya-Dahbediya”.

Disciples of Musakhanhoja Dahbedi

He had disciples such as Mir Ahmad, Khalifa Muhammad Amin, Khalifa Muhammad Siddiq, Khalifa Abdul Quyyum, Khalifa Khudoyar, Khalifa Khaji, Abulalo Hajja, Mahmud Balkhi, and Khanhoja.

When Khanhoja ibn Musahanhoja Dahbedi’s father Musahanhoja died, the disciples elected him as a deputy. Having survived a short time after his father, Darul-Irshad managed the Dahbed Khanaqah enterprise for a while. In his youth, Amir Haydar considered Khankhoja to be one of the pir and appointed him the naqib of Samarkand region [Naqib – head of the region, was considered equal to the governor of it, was the chairman of the all Sayyid dynasties]. When Khankhojai Naqeeb died in 1199/1784, he was buried in the tomb of Mahdumi Azam, at the feet of his father Musakhankhoja. Khalifa Mawlana Muhammad Siddiq. He is originally from India. Among the people, Mullo Khoja Wali Eshan was revered. The first Khalifa of Musakhan. After the death of his master, he ruled the chain (Dahbed khanaqah enterprise), that is, the Naqshbandi sect, and died here. His tomb is said to be in the tomb of Hoja Abu Hafs Kabir.

His sons (and disciples) were Sayyid Alouddin (d. 1298/1881), Sultan Khoja (d. 1319/1901) and Sayyid Qamariddin (d. 1319/1901)[8:80-84].

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Abulbarakot Khalifa Muhammad Amin

Muhammad Amin was born in 1152/1739 and died in 1229/1814. Mirza Magsoodi Dahbedi Bukhari has written the book "Mirat us-solikiyun" (Mirror of solikiyun) dedicated to the Muhammed Amin Dahbedi. Although he was originally from Baghad, which received the ratio “Dahbedi”, he was the Khalifa of Musanhoja. He was nicknamed “Eshon piri dastgir” (Hand-picking piri) because he was the piri of Amir Haydar. Amir Haydar shook his hand and invited him to Bukhara. Before moving to Bukhara, Eshoni Piri Dastgir divided the scope of activities into two: that is, he handed over the affairs of the Dahbed khanaqah to Khalifa Abdurrahman Mahdumi ibn Khalifa Muhammad Siddiq and Mallahaoja Dahbedi, and the leadership of the regional sect to Khalifa Muhammad Husayn. After his death, Dahbed is buried in the khanaqah.

His disciples
Abdulagaffor khoja Dahbedi, Malla khoja Dahbedi, Abdulagaffor khoja Dahbedi, Eshan khoja Dahbedi, Muhammad Tahir khoja Dahbedi, Eshon Oykhoja Dahbedi, Sultan khoja Mir Asad, khoja Abdulrasul, Ishaq khoja ibn Ibrahimkhoja Dahbedi, Muhammad Zokir khoja Shaykh isho shayxusilam [Being Sarmavji, from that person his spiritual origins reached to Khoja Yakhya, from that person, to Jalaluddin khoja, from that person to Goyibnazar makhzoon son of the Muhammed Sabir. See: 6:101], Niyaz khoja Kashmiri, khoja Abdulkarim, Abdulrahim khoja, Mullo khojagi, Abdulhay khoja Sudur [Abdulkhay khoja was one of the scholars of the region of Samarqand reaching being the level of sudur of the region(sudur- is the superior religious and scientific degree, official who controlled the madrassas and the waqf properties). Died in the Hegira 1256/1839. His sons were Abdullah Khoja, Abdukholiq khoja and Abdulnabi khoja. See: 330-331], Sunntullah khoja Sugenochi [Accoding to Nasiruddin Bukhari: “Khalifa Sunntullah Khoja while praying with piety, in his “treatise” (probably “Samariya”, but we couldn’t find these data in it) Qoziyoza Samarqandi (Abu Takhir Khoja- M.M.) says that, when he was 40 he was engaged in the zikr of Allah with pleasure, was mixed with the ground, was falling to the ground, even then he was continuing, he never stopped it. He was from the family of Mulkhlishkan, was living in the Sugenochi village of the Ofarinkent and passed away in the age of 70 and was buried in the cemetery of Mulkhlishkan Azzion”. 8:141], Aziz khoja Mullo Khojagi, Atullahoja khoja Hisari, Niyaz Balkhi, Abdulrahim Balkhi, Muhammad Aziz Namangani, Avaz Bobooyi Marghinoni, Abdulmumin Samarkindi.

Muhammad Sharif Bukhari master Muhammad Amin Dahbedi in Gijduvan, while Abdulkhaliq Gijduvani was in his khanaqah he brought grace and entered the service and leadership of the Naqshbandi sect in Bukhara, where he died at the age of 82 [4:98]. In another source narrated that “... vafoti vay (Khalifa Hussain) dar sanai hamsin miyatan wa alf” [Passed away in 1250/1834, at 82. His holy shrine is in the south of the shaheed Sufiyan tom. See: 7:3 b], but it is noteworthy that the following lines of this source give the following date: “... Raft qub jahon ba sadr jinon” [1:73-b]. This date is formed 1249/1833 year according to the abjad account.

Nasiruddin Bukhari’s classification also states that he died in 1249/1833 and that his blessed tomb was near the Qavola Gate outside the city of Bukhara [8:104].

Thus, the Khalifa Muhammad Hussain was born in Miyankal in 1167/1753 and died in 1249/1833 and settled near the Qavola Gate of Bukhara, on the south (underfoot) side of the tomb of the shaheed Sufiyan.

Results
After Muhammad Husain, various branches of the chain continued, and several branches became known to us. Including, Khalifa Muhammad Hussain → eshon Jalolidin khoja → Giyosiddin khoja → mullo Yormuhammad domullo.

Khalifa Muhammad Hussain → eshan Sayyid Muhammad Dawud → Sayyid Sulayman khoja eshan shayxusilam.

Khalifa Muhammad Hussain → Abdulaziz Majzooob Namangani → Khalifa Hakim Khoqandi → Shah Anjuman khoja Khalifa → Khaliq khoja Eshan.

Khalifa Muhammad Hussain → Muhammad Nizamiddin khoja → Eshon Nabira khoja.

Khalifa Muhammad Hussain → Eshon khoja ibn Nabira khoja.

Khalifa Muhammad Hussain → Eshan Musak hoja ibn Abdusalih khoja → Eshan Baba khoja and his son [For further details on these irshadnamas see: 5].

Research has shown that Muhammad Hussain also had followers of the Khalifa Shirin, Safa, Turahan and Gadoy [9].

Khalifa Abdurrahman Makhoodom
He is the son of Khalifa Muhammad Siddiq, the Khalifa of Muhammad Amin (piri dastgir) Dahbedi. In Dahbed, Mahdumi headed the Azam Khanaqah enterprise. When the ruler of Bukhara, Amir Haydar, asked his master, Muhammad Amin, to send Khalifa Abdurrahman to Bukhara to lead the sect, he was sent to Bukhara. He died in 1262/1845 in Bukhara.

Khalifa Abdusattar Mahdumi Samarkindi
His father was the khalifa ul-khalifa of the Khalifa Muhammad Husain Bukhari. In his time, he ran the Dahbed khonakoh. Later, the leadership of the Samarkind region
sect was left to his father’s second Khalifa, Khalifa Mir Muhammad Ibrahim khoja Samarqandi. After the death of Khalifa Abdusattar Mahdum in Dahbed, Mahdumi will be buried near the tomb of Azam.

Conclusion
One of his disciples Sayyod Abulqaseemkhan Alavi had continued his activities in the modern day district of Taylaq [7:174-178].
During the period of this silsila Mavlana Mir Muhammad Ibrahim Khoja Samarqandi in this manner was linked to the tariqat of naqshbandiya-mujaddidiya obtaining the right of irshad.

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