



E-ISSN: 2706-9117  
 P-ISSN: 2706-9109  
 IJH 2020; 2(1): 22-24  
 Received: 09-11-2019  
 Accepted: 12-12-2019

**Amanov Mekhrojiddin**  
 Uzbekovich, Scientific Fellow  
 of the Imam Bukhari  
 International Scientific  
 Research Center, Bukhara,  
 Uzbekistan

**Corresponding Author:**  
**Amanov Mekhrojiddin**  
 Uzbekovich, Scientific Fellow  
 of the Imam Bukhari  
 International Scientific  
 Research Center, Bukhara,  
 Uzbekistan

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

**Amanov Mekhrojiddin**

### Abstract

**Annotation:** In the following article the dissemination of the naqshbandiya-mujaddidiya in Central Asia in 18-19<sup>th</sup> centuries and its history based on the manuscripts and lithographical sources and historical documents is revealed based on the comparative study of the sources of that period.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:** 18-19<sup>th</sup> centuries, Central Asia, naqshbandiyya-mujaddidiya silsila, manuscript

### Introduction

Let's discuss on the dissemination of the naqshbandiya-mujaddidiya silsila into the Central Asia in the 18-19<sup>th</sup> 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 salallahu aleihi wassalam by means of Abu Bakr Siddiq raziallahu 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 newly formed, renovated*] because of Alfi Sani (Ahmad Sirhindi (1564-1624).

Also, Musakhankhoja Dahbedi [For further details on Musakhankhoja Dakhbedi see: 4:10.] (1708-1776) came to the famous branch of the sect called "Aliya-Siddiqiya-Naqshbandi-Ahrariya-Mujaddidiya-Dahbediya".

### Disciples of Musakhankhoja Dahbedi

He had disciples such as Mir Ahmad, Khalifa Muhammad Amin, Khalifa Muhammad Siddiq, Khalifa Abdul Qayyum, Khalifa Khudoyar, Khalifa Khaji, Abulalo Hajja, Mahmud Balkhi<sup>[9]</sup>, Khanhoja.

When Khanhoja ibn Musakhankhoja Dahbedi's father Musakhankhoja 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<sup>[11]</sup>. Among the people, Mullo Khoja Wali Eshan was revered. The first Khalifa of Musakhankhoja. After the death of his master, he ruled the chain (Dahbed khanaqahi enterprise), that is, the Naqshbandi sect, and died here. His tomb is buried in his garden in the ancient Beshtut district of Dahbed. One of his disciples is Nuriddin Hisari [On this regard there are detailed information provided in the treatise of Nasiruddin Bukhari "Tookhfat aza-zoyirin" 8:144], his disciple is Amir Zakariya Khoja and his disciple is Sayyid Amir Alim. Another disciple of Amir Zakariya Khoja was the Khalifa Ashur Muhammad Tavani, and his disciple was Sayyid Jamaliddin Muhammad Husseini alavi Bukhari. Sayyid Jamaliddin died in 1286/1869. 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].

### Abulbarakot Khalifa Muhammad Amin

Muhammad Amin was born in 1152/1739 and died in 1229/1814 [Mirza Maqsoodi Dahbedi Bukhari has written the book "Mirat us-solikiyn" (Mirror of solikiyn) dedicated to the Muhammad Amin Dahbedi]. Although he was originally from Baghdad, which received the ratio "Dahbedi", he was the Khalifa of Musanhoja. He was nicknamed "Eshoni piri dastgir" (Hand-picking pir) 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 Mahdum ibn Khalifa Muhammad Siddiq and Mallahoja Dahbedi, and the leadership of the regional sect to Khalifa Muhammad Husayn. After his death, Dahbed is buried in the khanaqah.

### His disciples

Abdurahman Mahdum, Malla khoja Dahbedi, Abdulgaffor khoja Dahbedi, Eshan khoja Dahbedi, Muhammad Tahir khoja Dahbedi, Eshon Oykhoya Dahbedi, Sultan khoja Mir Asad, khoja Abdurasul, Ishaq khoja ibn Ibrahimkhoja Dahbedi, Muhammad Zokir khoja Shaykhis xoja shayxulislam [Being Sarmavji, from that person his spiritual origins reached to Khoja Yakhya, from that person, to Jalaluddin khoja, from that person to Goyibnazar makhzoom son of the Muhammad Sabir. See: 6:101], Niyaz khoja Kashmiri, khoja Abdulkarim, Abdurahim 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, Abdulkholiq khoja and Abdunabi khoja. See: 2:330-331], Sunatullah khoja Sugonchi [According to Nasiruddin Bukhari: "Khalifa Sunnatullah Khoja while praying with piety, in his "treatise" (probably "Samariya", but we couldn't find these data in it) Qozizoda 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 Mukhliskhan, was living in the Sugonchi village of the Ofarinkent and passed away in the age of 70 and was buried in the cemetery of Mukhliskhan Azizon". 8:141], Aziz khoja Mullo Khojagi, Atoullah khoja Hisari, Niyaz Balkhi, Abdurahim Balkhi, Muhammad Aziz Namangani, Avaz Boboyi Marghinoni, Abdulmumin Samarkandi.

Muhammad Sharif Bukhari master Muhammad Amin Dahbedi in Gijduvan, while Abdulkhalik Gijduvani was in his khanaqah he brought grace and enters the service and comes to Samarkand with his teacher. After studying sufism for some time, the murshid returned to Bukhara with perfect guidance and permission. In Bukhara, he studied Islamic sciences and wrote a book on the science of grammar, the science of belief, entitled "Bar nasikhi havoshiyi takmila". He died in 1261/1844 [8:97-98].

### Khalifa Muhammad Hussain Bukhari

Disciple Muhammad Hussain Bukhari was born in the house of the Sufi Taghoy [6:100], originally from Miyanqal. First, Musakhankhoja and all his disciples managed to get the conversation. Then, the first disciple of Musakhanhoja,

Mawlana Muhammad Siddiq, gave his hand and became his successor (khalaful-khulafa) [4:98]. Piri Khalifa Siddiq died in 1210/1795 and was buried in Dahbed.

After his death, Khalifa Muhammad Hussain continued his sect living in Samarkand and Dahbed khonaqoh.

The ruler of Bukhara, Amir Nasrullo, made a will for him, became a murid and invited him to Bukhara. In 1249/1833, Khalifa Muhammad Hussain sent a letter to the murshids of the Naqshbandi sect of Samarkand region, informing them that he had handed over all his murids to his first disciple, his son, Khalifa Abdusattar Makhdoom, and moved to Bukhara. Khalifa Muhammad Hussain was the first leader 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: 1:73-b ], but it is noteworthy that the following lines of this source give the following date: "... Raft qutb jahon ba sadr jinon" [1:73-b]. This date is formed 1249/1833 year according to the abjad account.

Nasiriddin 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 Jaloliddin khoja → Giyosiddin khoja → mullo Yormuhammad domullo.

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

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<sup>[9]</sup>.

### Khalifa Abdurahman Makhdoom

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

### Khalifa Abdusattar Mahdumi Samarkandi

His father was the khala ul-khulafa of the Khalifa Muhammad Husain Bukhari. In his time, he ran the Dahbed khonakoh. Later, the leadership of the Samarkand regional

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.

### References

1. Abdulaziz Xoja Amir Kuloliy. Tazkirai Mashoyixi mutaaxxirini Buxoro Forscha-arabcha Qo'lyozma, y. O'zbekiston Respublikasi Fanlar Akademiyasi Abu Rayhon Beruniy nomidagi Sharqshunoslik Instituti qo'lyozmalar fondi inv/79/V, 1863.
2. Bahodirov IA. Sayyid Bahodirxon va Safoxo'ja qishlog'i - Tashkent: Nurfayz nashriyoti, 2019.
3. Irshodnoma. XIX asr Qo'lyozma Forscha Toyloqliq Hayotxon G'ulomov xonadonida saqlanmoqda.
4. Kattaev K. Maxdumi A'zam tarixi va mukammal Dahbediyar tariqati (1994 yilda chop etilgan "Maxdumi A'zam va Dahbed tarixi" kitobining to'ldirilgani) Samarqand, 2011;
5. Kawahara Yayoi. On private archives related to the development of the naqshbandiya-mujaddidiya in the Fergana valley // History and Culture of Central Asia Tokio, 2012.
6. Mirzo Me'rojiddin (Amonov M). So'fi Oллоhyor va Islom shayx tarixi - Tashkent: Mashhur-press, 2017.
7. Mirzo Me'rojiddin (Amonov M.). Shovdornoma. Toyloq ziyoratgohlari tarixi - Tashkent: Oltin meros press, 2020.
8. Nosiriddin Buxoriy. Tuhfat uz-zoyirin Toshbosma Bukhara, 1328/1909.
9. Shajarai silsilai Naqshbandiya. Qo'lyozma, fors tilida O'zbekiston Respublikasi Fanlar Akademiyasi Abu Rayhon Beruniy nomidagi Sharqshunoslik Instituti qo'lyozmalar fondi inv, 5810.
10. Yuldashodjaev X. Musoxon Dahbediyning naqshbandiya-mujaddidiya tariqati rivojida tutgan o'rni (XVIII asr) Tar fan nomzod...dissertasiyasi – Tashkent, 2008.
11. Yuldashodjaev X. Xalifa Muhammad Siddiqning zikr o'ziga xos uslubi // <http://mirarab.uz/ruknlar/61>. 12.03.2018.