

The Role of "Mir'at Us-Solikiyn" in the Study of the History of Naqshbandiya-Mujaddidiya in Central Asia

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ABSTRACT

In the 18th and 19th centuries, the pattern was studied in Central Asia based on manuscripts and historical sources and historical documents on the doctrine and history of the naqshbandiya-mujaddidiya.

KEYWORDS: *Central Asia, naqshbandiya-mujaddidiya, series, manuscript.*

Introduction

The naqshbandi-mujaddidi doctrine was born in the early seventeenth century in India in connection with the movement to re-establish Islam, which had been weakened as a result of the religious policies and reforms of Shah Akbar (1542-1605). It developed rapidly and began to spread throughout the country. This new form of naqshbandi tariqa was founded by Ahmad Farooqi Sirhindi (1564-1624) and became known in the history of mysticism as the "mujaddid alf-sani", ie "the mujaddid of the second millennium".

Hodja Muhammad Baqibillah Dehlavi (1563-1603), a student of Hodja Abdubaqi Imkanagi (1512-1600), learned from his teacher and after receiving the permission of the tariqa, went to his native India. Ahmad Sirhindi (1564-1624), who lived during this period, entered the service of Khoja Baqibillah and joined a series of tariqas from Central Asia. (He is also said to have obtained permission from another naqshbandi tariqa member, Khoja Ubayd Kabuli. See details: Saiyid Athar Abbas Rizvi, 1992: 198).

Sheikh Ahmad Sirhindi was born in 971/1564 in the city of Sirhind (Badriddin Sirhindiy, 6^b pages). His father, Sheikh Abdullah, was one of the great saints, and in the service of Mawlana Abdul Quddus and his son Mawlana Rukniddin, he studied the etiquette of the chishtiya tariqa. He paid serious attention to the upbringing of his son Ahmad Sirhindi and created conditions for him to acquire Islamic knowledge and learn from many teachers. Sheikh Ahmad Sirhindi first went to Siyolkut and entered the service of Kamal Kashmiri (Saiyid Athar Abbas Rizvi, 1992: 196), and then listened to a lecture on hadith from Yaqub Kashmiri (d. 1003/1595) (Muhammad Hashim Kishimi. *Nasimat ul-quds min hadoiq ul-uns*: 460 s.), a representative of the kubroviya tariqa. He also received the ring of the Qadiriya tariqa from King Alexander (Muhammad Hashim Kishimi, *Nasimat ul-quds min hadoiq ul-uns*: 427).

Sheikh Ahmad Sirhindi will take the place of irshad masnad after the death of his teacher in the naqshbandiya tariqa, Khoja Baqibillah. Imam Rabbani was known as Sheikh Ahmad Sirhindi Farooqi mujaddidi alfi sani [mujaddidi alfiy soniy - means the renewal (support) of the sect in the second millennium], one of the great commentators, hadith scholars and Sufi scholars who served for the development and progress of this tariqa from this period until the end of his life. As a result of continuous research, the naqshbandiya suluk became more developed and began to spread under the name "naqshbandiya-mujaddidiya". Thus, a new direction of the tariqa - "naqshbandiya-

mujaddidiya" appears. From the middle of the seventeenth century, mainly in the late twentieth century, especially in the eighteenth and nineteenth centuries the naqshbandiya-mujaddidiya doctrine spread in Central Asia and became one of the leading tariqas. Muhammad Sodiq Kishimi, Sheikh Tahir Badakhshi, Khoja Muhammad Hashim Kishimi, Badriddin Sirhindi and mainly Khoja Habibullah Bukhari and Musakhanhoja Dahbedi, John Jonan, Miyan and many others sheikhs were the cause.

A number of sources related to the doctrine of naqshbandiya-mujaddidiya and the history of its study are involved in scientific work, including "Lutfi Buzurg", "Tarihi Khumuli", "Mahazin ut-taqwa", "Tuhfat al-ahbab", "Tuhfat ul-ansab". , "Hazarat al-quds", "Tazkirai Majzub Namangani", "Historical Bukhara and tarjimatul ulama", "Nasimat ul-quds min hadaiq ul-uns" and they were mainly created in the 18th-19th centuries. That is, involved in research work within a specific topic. In particular Yuldashkhodjaev X.X. In the research work on "The role of Musakhan Dahbedi in the development of the naqshbandiya-mujaddidiya tariqa " the sources were referred to from the point of view of the subject. Similarly, other researchers have focused on sources as part of their research. (See details: Anke von Kugelgen, 1998; Yuldashkhodjaev, 2008).

Maqsud Bukhari Dahbedi was born in 1229/1814 (Maqsud Dahbedi, n.d.: 1^b). The work consists of 430 pages and was completed in Persian-Tajik in nasta'liq script in Yorkent (China) in the 1850s. The manuscript is considered an autograph (Kattaev, 2015: 31-32). He was an educated, open-minded scholar, traveled in Eastern and Western countries, and met and interacted with leaders of various Sufi tariqa's abroad.

The author mentions his work as a continuation of Abdurahman Jami's book "Nafahat al-uns". There is no doubt that Ravayih al-Quds is second only to examples of mystical literature such as Nafahat al-uns. The narrator is divided into "narrators" and it means that the work is divided into certain "chapters" and "parts". The first information about the work was given by the researcher published by also Kattaev and Salieva (*Kattaev, 19967*). The book, co-authored by the Kattaev (*Kattaev and Salieva, 2007*), provides a brief account of the Ravoyih al-Quds manuscript.

"Mir'at us-solikiyn" is another rare work by Maqsud Dahbedi Bukhari. The author dedicates his work to the history of Muhammad Amin Dahbedi (1152/1739-1229/1814) and his descendants, students and sheikhs of that period, as well as the history of the representatives of the Dahbed school of mysticism. The work was completed in 1264/1848. Maqsud Dahbedi moved to Kokand with his parents in 1821. In 1249/1834 he returned to Dahbed from Kokand.

Then he went to Bukhara and Abdusattor Makhdum, Muhammad Khoja was in the presence of the Kohistanis, in their service. In the meantime, he served for several years in the palace of Amir Nasrullah, and in 1843 he returned to Samarkand. He will travel a long way from Samarkand. It passes through Nasaf, Kesh, Dehinav, Chaghaniyan, Qubadiyan, Balkh, Maymana, Khazara, Herat, Jam, Mashhad, Nishapur, Sabzavor, Bastom, Simnon, Tehran, Azerbaijan, Arzirum, Kara Gissar, Sivas, Bosh, Constantinople and the sea. went to Mecca and performed Hajj there. During this trip, he visited the holy graves of many sheikhs, scholars, and great people of the Islamic world. While in Mashhad, he was forced to stay in the city for about a month after being killed by bandits on the way. The city's governor, Yar Muhammad Asaf al-Dawla, ordered the robbers to be found and punished, and Maqsud Dahbedi was escorted to Tehran with honor. The ruler of Tehran, Muhammad Shah, also received him with dignity and provided protection to the Turkish border. Maqsud Dahbedi came to Turkestan in 1264/1848 to visit the tomb of Ahmad Yassavi and returned to Bukhara via Tashkent. Thus, Maqsud Dahbedi began to write the work "Mir'at us-solikiyn", consisting of 11 chapters, in Bukhara in 1256/1840 and finished it in 1264/1848 in this city (Tagirdjanova, 1962: 355-356).

Information about "Mir'at us-solikiyn" is given in the work of Nosiriddin Bukhari "Tuhfat uz-zoyirin". Maqsd Dahbedi's "Ravayih ul-Quds" also contains evidence of "Mir'at us-solikiyn". "Mir'at us-solikiyn" was used in the research of Tagirdjanova (1962: 355-356) and Omer Yilmaz. Omer Yilmaz (2011:74-93) in the process of describing the books on mysticism in the "Library of Arif Hikmat" in Madinah inv. №1710, description number №261/44) identified the same manuscript under the classification number.

We have been provided with a manuscript copy of Nejdah Tosun's "Mir'at us-solikiyn" from the list quoted by Omar Yilmaz. This manuscript of "Mir'at us-solikiyn" is written in Persian in Nasta'liq script and its dimensions are: 15x27 cm. Each page contains 11 lines of text. The work begins with praise to Allah and blessings on the Prophet (peace and blessings of Allaah be upon him). The text is mostly written in black ink, and the names of celebrities are written using the types of poetic texts in red, blue, and light green (with the addition of yellow). The work was copied on yellow, ripe gravel paper. The text is framed by red, blue, green, and red ink lines. Many pages of the manuscript used golden water with delicate taste.

The author introduced himself as Maqsd Dahbedi, a member of the ahmadiyya-siddiqiya-oliyanaqshbandiya-ahroriya-mujaddidiya-dahbediya tariqa. In his work, he quotes from the writings of Abdurahman Jami "Nafahat ul-uns", Ali ibn Usman Ghaznavi "Kashf ul-mahjub", Abu Tahir Khoja "Risolai tariqai Dahbediya", Jalaliddin Hoqandi "Mukoshafat ul-asror" [*UzR AS manuscript fund. № 2085/I.*], Jumakuli Urguti. Also, on behalf of well-known statesmen and representatives of the naqshbandiya series, the events were described, and detailed information was given about the representatives of this series, their murshids, from Muhammad SAW to Muhammad Amin Dahbedi. Opinions about the ruler and statesmen such as Muhammad Rahimkhan, Amir Shohmurod, Amir Haydar, Amir Nasrullah and Muhammad Safar, Shukurbekbiy inoq. This work provides valuable information about the life and work of Muhammad Amin (Piri Dastgir) Dahbedi, who worked in the network of Musakhanhoja Dahbedi of the naqshbandiya-mujaddidiya tariqa, as well as the history of many murshids of this series.

Maqsd Dahbedi said about the spread and development of the naqshbandiya series in Central Asia: "While Khoja Imkanagi spread the light of the tariqa to India while in Turkestan [*Maqsd Dahbedi. Mir'at us-solikiyn. 122^a pages*], Musakhanhoja brought it back from India to his homeland and enlightened the land of Turan. "Mir'at us-solikiyn" also mentions several letters. In particular, Dahbed received two letters from India. One of them is the content of the letters sent by the murshid of the "naqshbandiya-mujaddidiya" series John Jonon to Musakhanhoja Dahbedi and the other from Miyon Ali Shah Sahib to Muhammad Amin Dahbedi. The author mentions that he started writing this work in 1256/1839 [*Maqsd Dahbedi. Mir'at us-solikiyn.: 6^o pages*] and called it "Mir'at us-solikiyn". On pages 283^b-284^a, it is stated that "this treatise was completed on Friday evening (Thursday) of the 15th of Muharram 1259/1841 by the author of these letters (Maqsd Dahbedi)". Accordingly, it is possible to know whether this copy of "Mir'at us-solikiyn" was written or copied by the author himself. The manuscript also states that some corrections were made to the text in the margins of pages 284^a, 283^b, 275^b-276^a, 182^b-183^a, 105^a, 39^b, 3^b, and that these corrections and the text (by a single calligrapher) were written in the same letter. The purpose indicates that it was copied by Dahbedi.

It is said that "Mir'at us-solikiyn" was written in 1256/1840-1264/1848 (Tagirdjanova, 1962: 335-356). However, it is acknowledged that the work was completed in 1259/1841, as stated in this copy of the manuscript. At the end of the first copy, which is presented by the author, it is mentioned that it was presented to Muhammad Ali Darbandi ibn Kozimbek "hazoru du sadu shastu panj", ie in 1265/1849. Accordingly, this copy of the work also indicates that it was copied during the author's lifetime. As a result of our research so far, three copies of "Mir'at us-solikiyn" have been published.

It is known how the first copy got to St. Petersburg, but a natural question arises as to how the second copy got to the fund of the Arif Hikmat Library in Madinah. According to the description of the book, based on the fact that the copy was carefully crafted, the author traveled to many cities in the meantime, and this copy of the manuscript was copied by the author, it is assumed that the book was a gift from the author Maqsd Dahbedi. Again on pages 1^a, 284^{a-b} of the book, a total of four seals are affixed. The date of 1266/1849 is indicated on the relatively large circular seal stamped on pages 1^a and 284^b (the inscriptions could not be read due to blurring). The two seals struck on sheets 1^a and 284^a are the same. A rectangular seal with the words "Shukrullah tolei mas'ud, Hoki Muhammad bayti maksud" was struck.

The fourth seal on page 284^a reads: "Allahumma avsalno ila maksudano. 1257 "that is" May Allah bring us to our goal, 1257"/1840. Two of these seals the fact that the work belongs to the author Maqsd Dahbedi also confirms that this (second) copy of the manuscript was donated by the author to the library fund. It turned out that the work "Mir'at us-solikiyn", which is a collection of information given to us by Maqsd Dahbedi, is one of the rare manuscripts on the history and source studies of the naqshbandiya-mujaddidiya tariqa. In the future, the study of the work "Mir'at us-solikiyn" will be continued, and research will be conducted on its content, the events that took place in the play, the names of geographical places and the lives and activities of famous historical figures.

Conclusion

The article pays more attention to the works of Maqsd Dahbedi, such as "Ravayih ul-Quds" and "Mir'at us-solikiyn". They are Among them, the works "Ravayih ul-Quds" and "Mir'at us-solikin" were introduced into scientific circulation for the first time.

Concluding the section on the description of the sources of the spread and centers of naqshbandiya-mujaddidiya doctrine in Central Asia, the rare sources and historical documents on the naqshbandiya-mujaddidiya tariqa and its history in Central Asia in the XVIII-XIX centuries provided the basis for coverage. In particular, the manuscripts of Maqsd Dahbedi "Ravoyih ul-quds" and "Mir'at us-solikiyn" were involved in scientific research for the first time.

As can be seen from the above sources and documents, the spread of the Naqshbandi-Mujaddidiyya tariqa in Central Asia in the 18th-19th centuries, the large number of devoted disciples and murshids, and the high level of spiritual maturity in terms of the period. Numerous rare manuscripts and lithographs on the teachings and history of the naqshbandiya-mujaddidiya tariqa in Central Asia in the 18th and 19th centuries show that the tariqa was widespread.

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