

Sufism Sources Written in Samarkand

D. V. Musinova

Doctoral student, International Islamic Academy of Uzbekistan

ABSTRACT

The article describes the life and work of Muhammad Musakhankhoja Dahbedi, who worked in Samarkand in the XVII-XIX centuries in the naqshbandiya tariqa of sufism, and his rich scientific heritage.

KEYWORDS: *Samarkand, Naqshbandiya, series, manuscript.*

In the XVII-XIX centuries in Samarkand the tariqa of sufism such as ishqiya, naqshbandiya, yassaviya, nematullahiya were widespread.

In the second half of the 18th century, one of the murshids of the Naqshbandiya tariqa, Muhammad Musakhankhoja, a well-known representative of the Dahbedi khojas, was born in 1708 in Dahbed. His father was Muhammad Isahoja Dahbedi ibn Muhammad Bobokhoja ibn Muhammad Raziqkhoja ibn Abdulmuminkhoja ibn Khoja Hashim ibn Muhammad Amin (Khoja Kalon) ibn Hazrat Mahdumi Azam.

Accompanied by his father, Musakhankhoja landed in Gissar during the Hijaz pilgrimage, paid homage to his uncle Rizokhoja. At the signal of his uncle, he visited Jahanabad, India (now Pakistan) and met his teacher Muhammad Obid Jahanabadi through a famous sectarian Mirza Jahonnamoi (Mirza Joni Jonon) and shook his hand and became a disciple.

After the death of Hazrat Sheikh Muhammad Obid in 1160/1746¹, the 35-year-old scholar Musakhankhoja Dahbedi became the leader of the naqshbandiya-mujaddidiya tariqa. Soon, Musakhankhoja, the leader of this tariqa, which consisted of four tariqa s, such as the naqshbandiya, kadiriya, suhravardiya, and chishtiya, brought the naqshbandiya series from India to Dahbed.

Abu Tahirkhoja in his book "Samaria" writes: "During the devastation and destruction of Samarkand and its environs, Hazrat Musa Khan came to India, where he became a disciple of Hazrat Miyan Muhammad Obid, renewed the "Alfi Sani" tariqa of Hazrat Miyan's ancestors, and continued the succession of 'sharif' ancestors"².

Musakhankhoja Dahbedi was famous in the time of many works such as "Kasir ul-favoid", "Jami Jahon namoi", "Ayn ul-ma'oni", "Badr ul-asror wa sanad ul-abror", "Zubdat ul-haqoiq", "Navodir ul-maarif", "Dar fazilati Paygambar", "Durr ul-maknun", "Mahzan ut-taaruf", "Kanz ul-favoid".

Hazrat Muhammad Musakhankhoja Dahbedi died in 1190/1776 and was buried in the center of the mausoleum of Mahdumi Azam.

His work, "Zubdat ul-Haqoiq" (The Cream of Truths) – زبدة الحقائق consists of three chapters and twenty-one parts. Each chapter consists of seven parts.

¹ Kattaev K. Maxdumi A'zam tarixi va mukammal dahbediyalar tariqati. – T.: Mashhur-press, 2016. – B. 85; Amonov M.U. XVIII-XIX asrlarda Markaziy Osiyoda naqshbandiya-mujaddidiya ta'limoti va tarixiga oid manbalar hamda ularning tasnifi // Imom Buxoriy saboqlari. – Samarqand. 2020 yil 2-soni. – B. 43-46.

² Abu Tohirxoja. Samariya // Meros. T.: Kamalak, 1991. – B. 56-57.

The first chapter is on the remembrance of the provinces, and it consists of seven chapters. The first chapter describes a series of high patterns; The second chapter deals with the statement of the will and the words spoken by Hazrat Khojagon; The method of the third chapter is the dhikr of latayifi ashara; The word of the fourth chapter is dhikr; The journey of the fifth chapter is the remembrance of apostasy; The journey of the sixth chapter is a dhikr of kinship; The seventh chapter deals with the remembrance of love.

Copies of Musakhankhoja Dahbedi's "Zubdat ul-Haqoiq" are more numerous than copies of other works. Kh.Yuldoshkhodjaev informs³ that more than 15 manuscripts of this work are kept in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. The oldest of them (under the number 6576/I) is said to have been copied in 1231/1815.

As a result of the research, we were able to find the pamphlet "Zubdat ul-haqoiq" by Musakhankhoja Dahbedi, which was in the third order of the "Majmua" under the number №15/K020, among the ancient and rare books of the International Golden Heritage Charitable Public Fund.

This copy of "Zubdat ul-Haqoiq" is part of the Majmu'a, which also includes works by Shah Abdulhaq ibn Sayfiddin Dehlavi, Muhammad Mukarram ibn Sulayman, Mirza John Jonan, Muhammad Zahid ibn Aslam Hirawi, Qutbiddin Razi and Eshan Hadi Khoja.

The fourth manuscript in the collection contains a pamphlet, "Muxtasar dar tasavvuf (A Brief Narrative of Sufism)"⁴ – مختصر رد تصوف. The pamphlet mentions the advantages of the naqshbandiya tariqa, its comprehensive compliance with the Sharia of Muhammad (saw), the success of the tariqa to Abu Bakr Siddiq, the attainment of Siddiq, the convenience and benefits of the tariqa. In the pamphlet, the author cites a series of naqshbandiya in the following order:

"Sayyidul mursaliyn va xotam ul-nabiyyin Nabi Mustafo va Rasuli mujtabo sollallohu alayhi vasallam → Abu Bakr Siddiq → Salmon Forsiy → Imom Qosim ibn Muhammad Abu Bakr Siddiq → Imom Ja'fari Sodiq → Abu Yazid Tayfuriy Bastomiy → sheikh Abul Hasan Xaraqoniy (→ Xoja Gurgoniy Tusiy) → Abu Ali Farmadiy → sheikh KHOja Yusuf Hamadoniy → KHOja Abdulxoliq G'ijduvoniyy → KHOja Orif Revgariy → KHOja Mahmud Anjir Fag'naviy → KHOja Ali Romitaniy → Xoja Muhammad Boboyi Sammosiy → Sayyid Amir Kulol → Bahouddin khoja Naqshband → Mavloni Ya'qub Charxiy → KHOja Ahror → Mavloni Muhammad Zohid → Mavloni Darvesh Imkanagiy → Mavloni Xojagi Imkanagiy → KHOja Muhammad Boqibilloh → Imom Rabboniy → sheikh Muhammad Sa'id → sheikh Abdulahad → it became clear that sheikh Muhammad Obid Musakhankhoja Dahbedi had been allowed to operate in the tariqa and had been linked to the chain in the above order.

These two pamphlets are beautifully written in nasta'liq script. The written language is Persian, however, some Arabic words can also be found.

Although the year of copying the treatises "Zubdat ul-Haqoiq" and "Mukhtasar dar Tasawwuf" is not specified, the dates of copying the other treatises in the collection are different: 1260/1843, 1269/1852, 1278/1861. Accordingly, these two pamphlets may have been copied in one of these specified years or in a year close to it.

Musakhankhoja Dahbedi and his scientific heritage, who worked in the direction of the naqshbandiya tariqa of sufism in Samarkand in the XVII-XIX centuries, played an important role in this period.

³ Yuldashxodjaev X.X. Musaxon Dahbidiyning naqshbandiya-mujaddidiya tariqati rivojida tutgan o'rni (XVIII asr). Tar. fan. nom. ... dis. – T.: 2008. – 47 b.

⁴ Another copy of this work is kept in the Manuscripts Fund Institute of oriental studies named after Abu Rayhan Beruni Academy of Sciences of the Republic of Uzbekistan under number 6132 / VI.

It became clear that all the works of Musakhankhoja Dahbedi were written in a logical sequence, as a result of a comparative analysis of his treatises such as "Zubdat ul-haqoiq" and "Mukhtasar dar tasawwuf".

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