

## Life And Activity of Sufi Scholars who Lived In Bukhara during the Reign of the Mangits

Rajabova Rohila Zakirovna

Researcher of the Department of History of Islam and Source Studies, Philosophy at Bukhara State University

**Abstract:** Bukhara has been a center of science and enlightenment since ancient times, and for this reason, foreign nations have longed for this land. Local sources confirm that the science of Sufism, along with all Islamic sciences, flourished in the Emirate of Bukhara during the reign of the Mangits. Many perfect and virtuous children lived during this period, and we are witness that most of them were people of Sufism. These nobles are believed to be the successors of prophets, Companions and followers. Their activity and way of life is a lesson and training school for us. As the spiritual leaders of the people, they tried to continue the activities and good deeds of Prophet Muhammad (S.A.W.). Such great people have existed in every era, they encouraged mankind to be kind, harmonious, patient and honest, and set an example with their behavior.



This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license

### Introduction

The teaching of Sufism developed under the influence of the culture and literature of Bukhara and stimulated the formation of new national ideas. Based on this, it can be said that the place of Sufism in the Islamic culture of Bukhara is incomparable. One can find many theorists of Sufism who grew up in the land of Bukhara and gained a great reputation in the whole Islamic world. Sufism developed in Bukhara during the period of the Mangits, and at the same time, local sufists left an indelible mark on the history and culture of Islam.

### Discussion

Among the famous people of Sufism who lived in the Bukhara Emirate in the 18<sup>th</sup>-19<sup>th</sup> centuries, we can give examples of such Sufis as Khoja Davlat, Khoja Nihal, Sheikh Habibullah Joybari, Sheikh Sayyid Nurmuhammad, Eshoni Imla, Hazrat Musakhanhoja Dahbedi, Hazrat Khanhoja, Sheikh Niyaz Chakmaqi. At the same time, we can mention Sufis such as Sheikh Halloj, Muhammad Amin Dahbedi, Khalifa Muhammad Siddique, Khalifa Khudoidad, Khalifa Niyazkuli, Hazrat Muhammad Sharif, Amir Shahmurad Masum, Hazrat Umarhoja Dahbedi among them [1].

One of the order that is widespread in the Islamic world and played a leading role in the social and political life of Central Asia in the 18<sup>th</sup>-19<sup>th</sup> centuries is the Naqshbandi order founded by

Bahauddin Naqshbandi. The reason for this is that this order is simple, easily accepted by the masses, and is in accordance with the main sources of Islam - the Qur'an and the Sunnah. In addition, it is adapted to a specific jurisprudential sect, that is, the Hanafia sect of Sunnism. In general, Naqshbandi is an order that embodies all the norms of Sunnism and is chosen by those who strictly adhere to religious principles.

The "Naqshbandiya-Mujaddidiya" order, which was formed as a branch of the Naqshbandiya order, and which differs from the previous orders by its direct closeness to life, developed and became widespread in Bukhara and its surroundings during the Mangit period. The order of Naqshbandiyya-Mujaddidiya somewhat softens, moderates and adapts the strict rules of Sufism to everyday life. This ensures that the Naqshbandiyya-Mujaddidiya order penetrates into the broad layers of the population. Because of this, it occupies an important place in the socio-political, spiritual and cultural life of the peoples of Central Asia and the Middle East.

When talking about the development and prosperity of the Naqshbandiyya-Mujaddidiya order, it is impossible to leave out Sheikh Ahmed Sirhindi. He was born in the village of Sirhind between Lahore and Delhi. Sirhindi was a member of the Naqshbandi order that emerged in Bukhara, and his teacher was Samarkand Sufi Baqi Billah, who emigrated to Kabul and North India. Sirhindi was known as "Mujaddid". For his contribution to Islam, he was seen as the reformer of the second millennium, the person who revived the religion of Islam. That is why his followers were called "Mujaddids" [2]. They became the most widespread group of Muslims until the 20th century. Around him he observed the politicization of Sufism and the widespread use of Sufi practices in prayer. This angered him. On the one hand, he criticized the Sufi fraudsters who were trying to gain spiritual prestige, and on the other hand, he criticized the corrupt, greedy and morally backward scholars. Sirhindi developed his revolutionary philosophical-practical system in response to these 2 currents.

In the 18th and 19th centuries, the Naqshbandi-Mujaddidiya order experienced its heyday in many areas of the Islamic world. During the period of the Manghits, Dahbed and its surroundings were inhabited by Khojas of the Makhdumi Azam generation and famous guardians. It is unprecedented in the history of Sufism that such a great model of Sufism as the Naqshbandi order was led by several representatives from the same family, that is, from the Makhdumi Azam class. Makhdumi Azam, who moved to Dahbed in the 15th century, later his students contributed to the development of the Naqshbandi-Mujaddidiya order. The Makhdumi Azam class was one of the sheikhs who became famous not only in Bukhara but also in foreign countries during the development of Sufism.

Sufism sheikhs and Sufis were held in high esteem even during the Manghit period. Especially, during the rule of Amir Shahmurad and Amir Haydar, the people of Sufism and order leaders were given great privileges and the amirs supported their activities. One of the followers of Makhdumi Azam, who worked during the Manghit period, was Hazrat Sayyid Nurmuhhammad, who was famous as a vali. As a perfect leader of the people of Sufism, he guided the masses to the right path. It is noted in the sources that Sheikh Sayyid Nurmuhhammad was a leader in the sciences of Sharia and order, and was a scholar in the sciences of sarf, nahw, logic, hadith and tafsir [3].

Hazrat Musa Khanhoja Dahbedi is another one of those who have a special place among Dahbedi Khojas. He was considered respected in the religious and worldly world and received the name "Qutbul-mutaakhirini". In the second half of the 18th century, he led the Naqshbandi order. Hazrat Musa Khanhoja was born in Dahbed in approximately 1708-1709 in the family of Muhammad Isahoja ibn Muhammad Babahoja ibn Muhammad Raziqhoja ibn Muhammad Amin (Kalonhoja) ibn Hazrat Makhdumi Azam. Accompanied by his father, Musa Khan Khoja moved to Hisar during a visit to Hejaz, then visited the Indian city of Jahanabad, where he met his teacher Muhammad Abid Jahanabadi through Mirza Joni Jonan and became his disciple. In 1746, after the

death of Sheikh Muhammad Obid [4], 35-year-old Allama Musakhanhoja Dahbedi became the head of the Naqshbandi-Mujaddidiya Order. Soon after, Musa Khan Khoja, the leader of this order, which was composed of four orders, Naqshbandiyya, Qadiriya, Suhrawardiyya and Chishtiyya, brought the Naqshbandiyya order from India to Dahbed. Abu Tahirkhoja stated the following in his work "Samaria": "During the destruction of Samarkand and its surroundings, Hazrat Musa Khankhoja went to India. There he became a murid of Hazrat Miyan Muhammad Abid Sahib. Hazrat Miyan renewed the "Alfi Sani" order of his ancestors and continued the lineage of his ancestors" [5].

Musa Khankhoja was considered one of the mature theorists of Sufism of his time and wrote works related to Sharia. Among them are the works "Kasirul-favoid", "Jomi jahonnoma", "Aynul-ma'ani", "Darul-asror va sanadul-abror", "Zubdatul haqayik va navadorul-maarif". In addition, his works "Dar fazilati Paygambar", "Daryl maknun", "Muhzanul tarif" also have their place in the teachings of Sufism [6]. In the research of H. Yuldashkhodzhaev, Musokhonhoja Dahbedi's works were analyzed according to the style and coverage of the issues, and it was determined that the main attention was paid to the following issues:

1. Elucidation of the history of Khojagan-Naqshbandiya-Mujaddidiya order;
2. Review of Sufism reforms;
3. The issue of tawhid and zikr;
4. Issues related to pir-murid and shaykh-murid relations;
5. Manuals written for murids.

Musakhan Dahbedi is a Sufi who made a great contribution to the theoretical development of the Naqshbandiyya-Mujaddidiya order. He cleansed the Naqshbandi order from various superstitions in terms of belief and practice, and re-elaborated the doctrine of the order based on the Qur'an and Sunnah in his works. Musa Khan Dahbedi's role in the widespread development of the Naqshbandi order is incomparable. There are also many works about Musokhonhoja. Urgut writer and historian Jumaqli Urguti's work "Manoqibi Hazrat Musa" is valuable for its wealth of information. Hazrat Qutbul-Aqtab Mohammad Musakhanhoja Dahbedi led the Naqshbandi order for 18 years and died in 1776 [7].

Khalifa Muhammad Siddiq, one of Musa Khan Khoja's caliphs, was also one of the saints of Sufism, and for many years he studied and taught the science of order in India and Pakistan. In 1746, after the death of Piri Hazrat Sheikh Muhammad Abid, the leadership of the order was transferred to Muhammad Siddiq. After working in those countries for 12 years, he again moved the center of the Naqshbandi order to Dahbed. Sufism scholar K. Kattayev also confirms the above opinions: "Musa Khanhoja Dahbedi returns from India with the caliph and his staff. Khalifa Muhammad Siddique, Khalifa Khudoyar, Khalifa Mahmoud, Khalifa Abdul Qayyum and Khalifa Haji Muhammad Yusuf, who took care of that person and served him, and their servants came to Dahbed with the cooperation of Miraj Sahib. With this, the center of the Naqshbandi order returns to Dahbed. These followers of Hazrat Musa Khankhoja took the right to guide and led the people to the right path of guidance" [8].

Another one of Musa Khanhoja's caliphs was Muhammad Amin, who, although originally from Bagibaland, received the name "Dahbedi". He was named "Eshoni piri dastgir" because he was a pir of Amir Haydar. When he was young, he went to India, became a disciple of Musa Khan Khoja, and returned to Dahbed with his family. According to sources, Amir Haydar invited his teacher to Bukhara after becoming his disciple. Before moving to Bukhara, Eshoni Piri Dastgir divided his activities into two: Abdurrahman Makhdom bin Muhammad Siddiq and Mallahoja entrusted the work of Dahbed to Dahbedis, and the leadership of the Province order was entrusted to Muhammad Husayn. After his death, he was buried in Dahbed. Muhammad Husayn ibn

Taghai, a disciple and follower of Muhammad Amin, was born in 1754 in Miyanqal. He studied under Safar Akhund in Bukhara and then came to the service of Muhammad Siddiq. Emir of Bukhara Nasrullah became his disciple and invited him to Bukhara. He worked as one of the pirs who contributed to the development of the Naqshbandi order in Bukhara.

Another one of the leaders of Sufism who worked in the Bukhara Emirate, Khalifa Khudoidad, was known as a mature murshid of the Order, a saint and scholar. His real name was Sheikh Khudoidad ibn Mulla Tashmuhammad Azizan al-Bukhari, and he was also called Khalifa Khudoidad. He mastered the sciences of Sharia and order and was among the pirs who initiated people towards perfection. He was originally from the sheikhzadas of Khorezm and studied at the Mir Arab madrasa of Bukhara. After thoroughly mastering the external sciences, he became a disciple of Hazrat Azizon Lutfullah. When Amir Shahmurad came to power, he began to gather scholars in Bukhara. Including, Caliph Khudoidad was also invited to the capital. According to the work "Tuhfat uz-zairin", Khalifa Khudoidad came to the city of Bukhara in the last quarter of the 18th century, during the reign of Amir Shahmurad. He bought twelve acres of land here and built a stone house. Next to it, he built a forty-room madrasah, a reservoir and an ablution room [9]. Some of these monuments have been preserved to this day.

Sheikh Khudoidad wrote many works such as "Boston al-muhibbin", "Pisand-i zikr-i jahr", "Bahr al-ulum". He strongly protested that the murids of the Yassawiya order were transferred to the Mujaddidiya sheikhs. His main objection was not against the teaching of Naqshbandiyya-Mujaddidiya. Perhaps, the representatives of this order directed against the interference in the political life of the contemporary mujaddid sheikhs, who managed to bring the ruling circles under their influence by using the denial of zikr jahr as a tool.

## Results

The works written by Sheikh Khudoidad stand out from other works due to their scientific nature and the fact that they are based on reliable sources. It is clear from the sources related to the life and activities of Caliph Khudoidad that during this period representatives of the Naqshbandi distribution were active in Bukhara and its surroundings. They had great influence in the social and political life of the state. This had a serious impact on the activities of the Yassawiya order representatives and caused some conflicts between the orders. According to the researches of M. Ismailov, the work "Bahr ul-Ulum" by Khalifa Khudoidad was created because of this and the advantages of the Yassawiya order were described in it [10]. He died in 1800. His grave is near the madrasa he built, which has now become a shrine. This place is located on Khalifa Khudoidad Street in Bukhara.

Another Sufist scholar who came to Bukhara during the reign of Amir Shahmurad was Hazrat Khalifa Niyazkuli, who received high attention as a forerunner of Sharia and order sciences. He learned from Hazrat Musa Khan Dahbedi. Sufism scholar Bakhtiyor Bobojonov states that Niyozkuli caliph Musakhan Dahbedi was one of the murids [11]. During the reign of the Manghits, his respect and position was high and he was given the name "Pir-i dastgir". Caliph Niyazkulini had many opponents and enemies as well as many disciples. The German scientist Anke von Kügelgen made the following comments about this: "There were also many people against Khalifa Nuyozkuli. But he believed that Amir Shahmurad and his son Amir Haydar would support him" [12]. Amir Shahmurad appointed Niyazkuli as imam-khatib of "Masjidi Kalon". He was in this position for 30 years, that is, during the time of Amir Haydar. Amir Shahmurad went to Niyazkuli early in the morning and in the evening and studied the Qur'an and other sciences.

Hazrat Khalifa Niyazkulikhan, who reached the level of a mature piri murshidi of the Naqshbandi order, built a house and educated many murids. According to the sources, Niyozkuli built a madrasa in front of the house and a pond in front of it. After the Caliph's death, the house was inherited by his son Abulfath, who was a madrasa teacher. Even now, only four minarets have

survived from this blessed place, known as “Chor Minar”, which is considered one of the attractions of Bukhara. It can be seen from the deed of endowment, which has been preserved to this day, that this house was built at the personal expense of Khalifa Niyazkuli during Shahmurad’s reign. The book “Nafaisul Kalim min Mawahibil Ilm” written by Khalifa Niyazkuli is considered to be a reliable book. Khalifa Niyazkuli died in 1824.

The role and services of Lutfullah in the spread of the Naqshbandiyya-Mujaddidiya Order were incomparable. He was born in Maymana region around 1750-1751. Lutfullah was 6-7 years old when the first ruler of the Mangit dynasty, Muhammad Rahim Khan, came to power and started attacking neighboring countries to expand his territory. Lutfullah and his family suffered a lot due to the continuous battles between Uzbeks and Afghans. Because of this, he was forced to move from Maimana first to Zarmiton and then to the village of Boston near Gijduvan. Lutfullah first studied at a school in Boston and then studied under his teacher Boymuhammad. Later, it is reported that he studied in the famous madrasas of Bukhara, in particular, Nadir Devonbegi, Kokaldosh, Fathullah Kushbegi madrasas and mastered the lessons. Later, he studied under Niyazkuli, who was one of Musa Khan Dahbedi’s students. With the permission of his teacher, he began to teach students. According to the sources, his teaching is the same as that of Niyazkuli [13]. Niyozkuli advised Amir Shahmurad to appoint his student as an imam in one of the mosques of Bukhara. However, Lutfullah remained in the post of imam for only seven weeks and then submitted his resignation. The reason for this is that he was 73 years old at that time and preferred to teach his students rather than become an imam.

## Conclusion

In conclusion, we can say that the sheikhs of the order have been confirmed based on the sources that they played a special role not only in the formation and development of the order circle, but also in the socio-political processes of the period. At the same time, in the process of our scientific research, we can see that the rulers of the Mangits had a great contribution to Sufism and its development. Another factor in the prosperity of Sufism and the Naqshbandiyya-Mujaddidiya order is that the sheikhs and Sufis were strong patrons and they were supported by the emirs. Mangit emirs created many opportunities for the work of Sufism scholars and order leaders and supported them. Therefore, their respect was high, and at the same time, a wide path was opened for Sufism and order.

## REFERENCES:

1. Mullo Jumaquli Urgutiy as-Samarqandiy. Tarixi Xumuliy. O‘zRFA SHI qo‘lyozmasi, inv. № 37/1. – 174 p.
2. Usmonov I. Tasavvuf. -T.: Toshkent islom universiteti nashriyot-matbaa birlashmasi, 2012. – p. 76.
3. Suyundik Mustafo Nurotoiy. Turonzamin aziz avliyolari va ulamolari tazkirasi. – T.: Sano-standart nashriyoti, 2015. –p. 540.
4. Kattaev K. Catalog of ancient and rare books inherited from Makhdumi Azam Dahbedi and his famous descendants. Colorful, photo-illustrated scientific album-edition. The first book. – T.: Tafakkur Bostoni, 2015. –p. 85.
5. Abu Tohirxoja Samarqandiy. Samariya. –T.: Yangi asr avlodi, 2009. –p. 149.
6. Suyundik Mustafo Nurotoiy. Turonzamin aziz avliyolari va ulamolari tazkirasi. – T.: Sano-standart nashriyoti, 2015. –p. 543.
7. Suyundik Mustafo Nurotoiy. Turonzamin aziz avliyolari va ulamolari tazkirasi. – T.: Sano-standart nashriyoti, 2015. –p. 543.



8. Rajabova R.Z. Religious and worldly science in the XVIII-XIX centuries: emirate of Bukhara// *Academicia: An International Multidisciplinary Research Journal*. ISSN: 2249-7137 Vol. 10, Issue 12, December 2020. Impact Factor: SJIF 2020 = 7.13. Pages-1517-21.
9. Tuxfat az-zairin. Muxammad Nasriddin al-Xanafi al-Xasani al-Buxari. Tarjima- Turayev X. T.: 2003.
10. Yana Qarang: Sadriddin Salim Buxoriy, Ikki yuz yetmish yetti pir. Buxoro. 2006. -p. 276.
11. Qarang: Ismoilov M. Shayx Xudoydodning “Bahr al-ulum” asari Markaziy Osiyoda tasavvuf tarixiga oid muhim manba (XVIII asrning ikkinchi yarmi). T.: 2006. –p.19.
12. Бобожонов Б. Возрождение деятельности суфийских братств в Узбекистане. Суфизм в Центральной Азии. Сборник статей памяти Фритца Майера. Филологический факультет Санкт-Петербургского Государственного Университета. Санкт-Петербург, 2001. –p. 287.
13. Rajabova R.Z. Specific Characteristics of Manuscripts Written in Bukhara Emirate. *Central Asian journal of social sciences and history*. Volume: 04 ISSUE: 12 Dec 2023 (ISSN: 2660-6836). –P. 245-250.
14. Анке фон Кюгельген. Расцвет Накшбандийа-Муджаддидийа. Суфизм в Центральной Азии. Сборник статей памяти Фритца Майера. Филологический факультет Санкт-Петербургского Государственного Университета. Санкт-Петербург, 2001. –p. 317.