

**THEORETICAL AND METHODOLOGICAL BASES OF STUDYING THE HISTORY
OF NAQSHBANDI-MUJADDIDI ORDER**

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Abstract

The article describes the theoretical foundations of the study of the development of the Naqshbandi-Mujaddidi order, studies the process of its spread in Central Asia and analyzes the special research on the the order of the theoretician Ahmad Sirhindi's work "Maktubat".

Key words

Naqshbandi-Mujaddidi order, Maktubat, Central Asia, Sufism, sheikh, letters, tariqah.

The Naqshbandi-Mujaddidi sheikhs had a great influence on the socio-political, religious, and cultural life of Central Asia and India. Among the people of Central Asia, India, Turkey and many other countries, they tried to strengthen the Islamic religion, and the teachings of Sufism, to unite them around a single idea and thereby to end the ideological disunity. Researches had been conducted by Western and Eastern scientists on the origin, formation, history, teachings, theory, and traditions of this order based on a comparative historical, historical-analytical approaches. These methods serve as a scientific-theoretical basis for studying the history of the Naqshbandi-Mujaddidi order and analyzing its features. Researching the history and teachings of the Naqshbandi-Mujaddidi tariqah has provided important results aimed at determining the place of Sufi sheikhs in society.

Ahmad Sirhindi reviewed the teachings of the Naqshbandi order based on Sharia criteria and cleaned it of various wrong beliefs and practices. His main contribution was to adapt Sufism and tariqah to the Sunni matlab, and to purge it of some heresies and superstitions that appeared in the later period. After Ahmad Sirhindi, the Naqshbandi order came to be known as the Naqshbandi-Mujaddidi, that is, "renovator" or "renewed". The scholar always tried to preserve the prestige of the Naqshbandi-Mujaddidi order. During his work in the tariqah, Sirhindi later established madrasahs and khanaqahs to promote his teachings. Sharia, usul, fiqh, kalam, and mysticism were taught in depth in these centers. As a result of such activities, the Naqshbandi-Mujaddidi order spread widely among the Sunni population.

Ahmad Sirhindi expressed his ideas and teachings with the help of his works. The scholar was in close contact with famous public officials, politicians, great scholars and mystics of his time. He wrote letters to them from India and sought to solve complex problems on various topics, newly discovered philosophical, mystical, and ideological problems. Letters addressed to the scholars of Transoxiana, where the Naqshbandi order was formed, have a special place in these correspondences.

The scholar's work "Maktubat" was written in Persian language, and it is considered as a comprehensive work in terms of content. The collection consists of 535 letters and has been translated into Arabic, Turkish, Urdu, English and Turkic languages because of their importance. The volume of the letters of the work varies, some from a few lines, some to more than a few dozen pages depending on the scope and importance of the topic. The work includes issues of aqidah, Sharia, Sufism, tariqah, truth, and enlightenment.

Ahmad Sirhindi's letters have been compiled into a book by his students. Particularly, the first volume of the "Maktubat" was compiled in 1616 by one of the companions of Ahmad Sirhindi, Yormuhammad Jadid Badakhshi at-Talaqani. The second volume of the "Maktubat" was compiled in 1619 by his caliph Mavlana Abdulhay Hisari. The third volume was compiled in 1622 by another caliph, Khwaja Muhammad Hashim Kishmi Burhanpuri [1:229].

The first volume consists of 313 letters, the number which refers to the number of sahabahs that took part in the Battle of Badr. The second volume consists of 99 letters as a reference to the 99 names of Allah. The third volume is called "Ma'rifatul Haqa'iq" (to know the Truth), and it consists of 123 letters.

The disciples also made a great contribution to the spread of Sirhindi's teachings. Particularly, one of the students of the scholar Sheikh Muhammad Hashim Kishmi in his book "Barakat" (Zubdat-ul-Maqamaat) paid special attention to the biography, genealogy, jurisprudence, tafsir, hadith of Ahmad Sirhindi, his great achievements in the study of external sciences, and analyzed his meetings with his teacher Baqi Billah, his caliphs, his disciples, his activities in the order, his letters on the foundations, principles of Islam and the teachings of mysticism and socio-political processes [2:416].

Scholars in India and Pakistan have focused mainly on Sirhindi's political and social activities. Leading Indian scholars Abul Hasan Ali Hasani Nadavi, Muhammad Iqbal, Muhammad Abdulhaq Ansari, and the famous Pakistani scholar Mahmoud Ahmad Ghazi have studied the life and work of the scholar, the state of Islam in the Mongol period during his lifetime, his views on religious and mystical issues, and his reforms from a historical-analytical approach.

A study by the Turkish mystic Ahmet Haksever illustrates that Ahmed Sirhindi trained disciples in the wide geographical area through his letters and was one of the most important figures in Naqshbandi history for critically examining tariqah and renewing and protecting it from outer vices [3:197-205].

Anke von Kügelgen used comparative-historical and historical-systematic methods to study the life and activity of the Naqshbandi-Mujaddidi sheikhs in the late 18th and early 19th centuries, their education system, their madrasah educations that laid the foundation for the unique spread of enlightenment in Central Asia [4:120-177].

Also, in the research devoted to the history of the Naqshbandi-Mujaddidiya order in Central Asia, it is necessary to separately mention the names of Uzbek scholars B. Bobojonov and Kh. Yuldashkhodjayev. During their scientific activities, these scholars conducted research on the life and work of one of the theorists of the Naqshbandi-Mujaddidiya order - Musokhon Dahbidi, and his role in the development of the Naqshbandi-Mujaddidiya order (18th century).

In conclusion, the information presented in the studies of Western and Eastern scholars in studying the formation of the Naqshbandi-Mujaddidiya order allows us to have a clearer picture of the religious, political, and social situation of that time, and is of great importance in studying the history of the Naqshbandi-Mujaddidiya order and scientifically analyzing its characteristics.

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JOURNAL OF MULTIDISCIPLINARY SCIENCES AND INNOVATIONS

VOLUME 5, ISSUE 03
MONTHLY JOURNALS



ISSN NUMBER: 2751-4390

IMPACT FACTOR: 9,08

Muslim Culture in Russia and Central Asia from the 18th to the Early 20th Centuries. Vol. 2:
Inter-Regional and Inter-Ethnic Relations / Ed. by Anke von Kügelgen, M. Kemper, A. J.
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