
REPRESENTATIVES OF THE "KHOJAGON" DIRECTION OF THE NAQSHBANDI SECT

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Annotation:

This article explains the contribution of the Naqshbandi sect "Khojagon", who lived in the Kitab district of Kashkadarya region in the XIV-XV centuries, the life and work of mystical scientists, their scientific heritage, their contribution to the field of mysticism. At the same time, the history of the shrines where they lay is covered.

Keywords:

Pilgrimage, mysticism, "Khojagon", outward, inward, saint.

In the 15th and 16th centuries, dozens of mystical scholars emerged in Central Asia, continuing the golden chain of the sect.

Among them, Mavlono Darvesh Muhammad Vakhshuvari (Emkanagiy) and his son Mavlono Abdulboki Khojagi Emkanagi were mature representatives of the "Khojagon" direction of the Naqshbandi sect. There is no information about the birthplaces of the prophetic saint, the great of the great, the friend of the nobles, Mawlana Darwish Muhammad (1470-1562). His death took place in Desfaror (Aspirosis) in 1562. His grave is in the village of Khoja Isparoz on the banks of the White River, Kitob district, Kashkadarya region¹. This place is now called the White Water Shrine ("Ок сув" зиёратгоҳи).

The name of Darwish Muhammad Vakhshuvari is mentioned in the genealogy as Hoja Mahmud. Darwish is the nickname of Muhammad. His descendants go back to Hadrat 'Umar (ra). His father, Hoja Ofoq Kalon, was one of the Sayyids of Termez. She marries the granddaughter of Sheikh Yaqub Charkhi. From this marriage Darwish Muhammad Vakhshuvari was born. Thus, in addition to the series of sects, his lineage also goes back to the family of the famous Prophet Ya'qub Charkhi. Darwish Muhammad lived mainly in the village of Vakhshuvar in Chaghaniyan and on the sides of Histori Shodmon. Hence the savage ratio.²

Darwish Muhammad (peace be upon him) was of medium height, with a beautiful face, a bushy, white beard, and a handsome and proportionate stature. They were excellent guardians in outward and inward knowledge, and had an extraordinary skill in educating and guiding murids³. He learned the teachings of the sect from his uncle Muhammad Zahid Vakhshuvari and received permission from the irshad. Although Muhammad Zahid Vakhshuvari (ca. 1475-1563) raised many governors, only Darwish Muhammad is known and famous among them. That person is Darwish Muhammad Emkanagi. The name of the village of

¹ A.Obidov, J.Boboxonov. Tariqat silsilasining oltin zanjiri. T: Navro`z, 2018. B. 77.

² Mavlono Abdulboqi Xojagi Emkanagiy. Ilmiy-amaliy konferensiya materiallari to`plami. A.Jumanazarov. Abdulboqi Xojagi Emkanagiy va uning Naqshbandiya ta'limotida tutgan o`rni. To`plamni nashrga tayyorlovchi. A.Berdiev. – Toshkent, 2013. B. 29.

³ A.Obidov, J.Boboxonov. Tariqat silsilasining oltin zanjiri. T: Navro`z, 2018. B. 78.

Imkana first appears in its relation. Mawlana was one of the great saints and mastered the sciences of kal and hal⁴.

It is narrated that Darwish Muhammad again met with the Sheikh of Kubrov Kamoliddin Husayn Khorezmi (died / 1551). Like many scholars, Sheikh Amir Ali Azizon Hirawi (waf / 1601-1602) of Naqshbandi benefited from his conversations.

In works such as "Risola-dar leech", "Risola-khush dar dam" Darwish is attributed to Muhammad. It is reported that Darwish Muhammad was deeply influenced by the mystical and philosophical views of Muhyiddin ibn Arabi, the founder of Wahdat-ul-Wujud, and as a result wrote a treatise on the subject.⁵

Mawlana Darwish Muhammad Vakhshuvari, a great representative of the Khojagan sect, a piri komil famous in Muslim countries, the sultan of the saints of his time, the successor of the sarhalqa series (series factor), was ranked 21st in the gold chain.⁶

The leader of the so-called "Khojagan Sardaftari" Darvesh Muhammad oglu Abdulboki was the head teacher of Khojagi Emkanagi. In addition, Khoja Mirak Gumbaz Sabzi, Khoja Muhammad Rizo, Mawlana Sher Muhammad, Sheikh Solati, Mir Ali Azizon Samarkandi and others⁷.

In his teachings on human perfection and the spirituality of man, Darwish Muhammad emphasizes the following rule: "When it comes time to remain silent, keep silent, and when the time comes to communicate, communicate. When a place is right for you to do something, do it."⁸ There is a 600-year-old mulberry tree in the Ak-Suv shrine. Amir Temur in this place built a madrasah-mosque. Now the foundation of the madrasa is visible. The mosque is still used today.⁹

The water of the Ak-Suv anhor is foaming at a distance of 200-300 meters from the shrine. Every summer, pilgrims bathe in the same water to find a cure for skin ailments. Muslim pilgrims from Turkey, Germany, England, Spain, France, Dagestan and other countries come to the shrine.

There is a shrine of Mavlono Abdulboki Khojagi Emkanagi in the mining village of Khoja Ilm, 12 kilometers from the city of Kitab.¹⁰

Azim Pir Mawlana Abdulboki Khojagi Emkanagi ibn Mawlana Darvesh Muhammad, a mature propagandist of mysticism in the direction of Khojagan Naqbandi, a scholar of jurisprudence, hadith, the science of time, condition and life, was born in Khojaimkanagi village of Vakhsh district of Kitab district, reached His children Mawlana Haja Abdul Qasim ibn Mawlana Khojagi (d. 1022/1613) are also buried here.¹¹

Muhammad Emkanagi (q.s.) was pale, his face was radiant, his beard was sparse, and he was full of grace like the sea.¹²

⁴ Mirzo Kenjabek. Termiz taskiroi. Buyuk Termiziylar. – Toshkent: O‘zbekiston Milliy ensiklopediyasi, 2017. B. 443.

⁵ A.Obidov, J.Boboxonov. Tariqat silsilasining oltin zanjiri. T: Navro‘z, 2018. B. 78-79.

⁶ Mavlono Abdulboqi Xojagi Emkanagi. Ilmiy-amaliy konferensiya materiallari to‘plami. A.Berdiev. Oq-suv ziyoratgohi haqida. To‘plamni nashrga tayyorlovchi. A.Berdiev. – Toshkent, 2013. Shayx Muhammad Sodiq Muhammad Yusuf. Tasavvuf haqida tasavvur. – T: Hilol-nashr, 2016. B. 91, 128.

⁷ Mavlono Abdulboqi Xojagi Emkanagi. Ilmiy-amaliy konferensiya materiallari to‘plami. A.Jumanazarov. Abdulboqi Xojagi Emkanagi va uning Naqshbandiya ta’limotida tutgan o‘rni. To‘plamni nashrga tayyorlovchi. A.Berdiev. – Toshkent, 2013. B. 34-35.

⁸ Idris Shoh. Naqshbandiya tariqati. – Toshkent: O‘zbekiston, 1993. B. 16.

⁹ Qashqadaryo viloyati Kitob tumani Xo‘ja Isfaroq qishlog‘ida yashovchi, 1970 yilda tug‘ilgan Quدراتov Ayobxon bilan bo‘lgan suhbat. Ziyoratgoh mutavallisi. 2019 yil 21 avgust, 4-daftar.

¹⁰ Dala tadqiqotlari. Qashqadaryo viloyati Kitob tumani. 2019 yil 21 avgust, 4-daftar.

¹¹ Mavlono Abdulboqi Xojash Emkanagi. Ilmiy-amaliy konferensiya materiallari to‘plami. U.Uvvvatov, Movlono Abdulboqi Xojagi Emkanagi ibn Mavlono Darvesh Muhammad Voxshuvoriy hazratlari haqida. To‘plab nashrga tayyorlovchi. A.Berdiev. – Toshkent, 2013. B. 11.

¹² A.Obidov, J.Boboxonov. Tariqat silsilasining oltin zanjiri. T: Navro‘z, 2018. B. 79.

Hazrat Khojagi Muhammad Emkanagi, may God bless him and grant him peace, was the caliph of his father, Darwish Muhammad. Zahir and Botin inherited knowledge and methods of upbringing from their fathers. He used to hide his condition from people.¹³

Having received his first education from his father, Mavlono Emkanagi studied at the madrasas of Bukhara and Samarkand and learned from the great sages and mystics of his time. Jacob learned the secrets of his sect from Charkhi. Mahdumi Azam took part in the conversation with Kasani. He has attained perfection in the science of zahir and botin. A propagandist of the Naqshbandi sect, he gained fame as a great sage¹⁴.

All available sources confirm that Hazrat Hodjagi ibn Darwish Muhammad Emkanagi was in the twenty-second rank of the Naqshbandi sect.¹⁵ According to the Book of Manuscripts of the Naqshbandi Order, Hazrat Khojagi Muhammad Emkanagi ibn Darwish Muhammad was the author of the book "Intihob az kitabi Nasama" (selection from the book of Shaboda). Currently, 5 pages of this work are kept in the manuscript fund of the Institute of Oriental Studies under the number № 500 XVII. The work was copied in 1275/1859 and contains pages 194-198 of the work.

Nasriddin Hanafi's book "Tukhfat uz-zoirin" contains interesting stories about Emkanagi's spiritual power and prophecies, about the sheikh's call to the rulers of the time for justice, peace and security¹⁶. Hojagi Muhammad Irshad, known as "Purkaram", was taken from his father Darwish Muhammad, followed by Hoja Muhammad Baqi (Baqibillah), Hoja Abdul Qasim (or children of Muhammad Qasim) and also Muhammad Sabor, Hoja Ahmad, Muhammad Sayyid, Hoja Abdulaziz, Hoja Hayriddin Rumi, Mowlana Sufi, Aliabadiy, Khoja Latif Kandibodomi, Muhammad Fazil Badakhshi, Yaqub Sarfi, and other Kashmiri caliphs were given guidance and permission to become sheikhs.¹⁷

In their time, the peoples of Central Asia, India, Khorasan and Turkey received their mystical education on the path of "Khojagon" Naqshbandi from the school of Mavlono Khojagi Emkanagi. In addition to jurisprudence and hadith, secular sciences were studied in the madrasa founded by him. Abdul Qasim Khoja Emkanagi, the son and disciple of Hazrat Khojagi Muhammad Emkanagi, built a khanaqah in the village of Khoja-Ilmkon in the 16th century¹⁸.

In front of the inn he builds a hut for his father. From 1601 to 1602, the Sufi order was formed along with the shrine around the mausoleum and tomb of Mawlana Khojagi Emkanagi. The shrine was renovated in 2013 by the district administration¹⁹.

Today, the shrine is visited by Muslim pilgrims from Turkey, Germany, the United States and other countries of the Naqshbandi sect.

During the years of independence, the preservation of material and spiritual monuments, the restoration of religious and national values have risen to the level of state policy. PF-4947 of the President of the Republic of Uzbekistan dated February 7, 2017 "On the strategy of actions for further development of the Republic of Uzbekistan" On the basis of the Decree of the Cabinet of Ministers of the Republic of

¹³ Shayx Muhammad Sodik Muhammad Yusuf. Tasavvuf haqida tasavvur. – T: Hilol-nashr, 2016. B. 129.

¹⁴ X.Xomidiy. Tasavvuf allomalari. T: O'zbekiston, 2016. B. 347.

¹⁵ Sadriddin Salim Buxoriy. Bohouddin Naqshband yoki yetti pir. – Toshkent: Yozuvchi, 1993. Shayx Muhammad Sodik Muhammad Yusuf. Tasavvuf haqida tasavvur. – T: Hilol-nashr, 2016. B. 5,6,129.

¹⁶ X.Xomidiy. Tasavvuf allomalari. T: O'zbekiston, 2016. B. 11.

¹⁷ Mavlono Abdulboqi Xojash Emkanagiy. Ilmiy-amaliy konferensiya materiallari to'plami. U.Uvvvatov, Movlono Abdulboqi Xojagi Emkanagiy ibn Mavlono Darvesh Muhammad Voxshuvoriy hazratlari haqida. To'plab nashrga tayyorlovchi. A.Berdiev. – Toshkent, 2013. B. 348.

¹⁸ L.Yu.Man'kovskaya. Qashqadaryo vohasining arxitektura yodgorliklari (Yo'l ko'rsatkich). T: O'zbekiston, 1979. B. 61.

¹⁹ Qashqadaryo viloyati Kitob tumani Xo'ja-Ilmkon qishlog'ida yashovchi, 1979 yilda tug'ilgan Jalilov Lochin bilan qilingan suhbat. Ziyoratgoh mutavallisi. 2019 yil 21 avgust, 4-daftar.

Uzbekistan No. 709 of April 16, 2018 "On measures to radically improve the activities of the field of religious enlightenment" No. PF-5416.

According to him, the public charity fund "Vaqf" was established. At present, 189 shrines and shrines across the country are attached to the charity foundation "Vaqf" on the basis of a contract of free use.

In conclusion, it can be said that in the Middle Ages, the shrines associated with the names of mystical scholars in southern Uzbekistan, the study of the scientific heritage of great personalities are among the spiritual, national and religious values. Representatives of the Khojagon sect of the Naqshbandi sect, who lived in the Kitab district of Kashkadarya region in the XV-XVI centuries, mystical scholars: Mavlono Darvesh Muhammad Vakhshuvari (Emkanagiy) and Mavlono Abdulboki Khojagi Emkanagiy made a great contribution to the field of Islamic mysticism.

Many pilgrims come from Muslim countries such as Central Asia, Turkey, India, Dagestan, as well as European countries such as Germany, Spain, England and France, where the Naqshbandi sect "Khojagon" is widespread.

To study the life of Islamic scholars, the history of shrines, to pass them on to the younger generation as a spiritual and material monument, to form a healthy faith in the minds of young people, to raise the status of shrines in the regional, republican and Muslim world. Attracting foreign pilgrims, developing pilgrimage tourism is one of the important tasks before us.

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