

Issues of Coverage of Representatives of The Central Asian Nakshbandi-Mujaddidi Branches in Sources

(Sheikh Muhammad Ma'sum – Sheikh Habibullah – Sufi Allahyar)

Jakhongir Abdupattakhov

Senior Lecturer, Department of Oriental Languages, University of World Economy and Diplomacy, Uzbekistan

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Abstract: In the Middle Ages, works covering mystical and scientific topics are known to have been written mainly in Arabic. This tradition continued in subsequent centuries; especially during the rule of the Shaybanids and Janids (Ashtarhanids), the Arabic language, along with Persian, continued to serve as the primary foundation for works dedicated to the sciences of the field. It should not be overlooked that most of the works widely read among the peoples of the region—particularly the poetic, prose, and specialized scientific works penned by scholars and intellectuals—demonstrate that these authors were able to skillfully express their ideas and objectives in Arabic, Persian, and Turkish languages. Outstanding examples of such classifications include hundreds of works composed by scholars in the Indian subcontinent who founded the Mujaddidi branch of the Naqshbandi order, such as the renewer of the second millennium—Mujaddidi Alfi al-Sani Sheikh Ahmad Al-Faruqi as-Sarhindi, Sheikh Muhammad Miyan Ma'sum ibn Ahmad as-Sarhindi, Muhammad Hisham ibn Muhammad Kasim, Muhammad Hashim Kashmi, and Murad ibn Abdullah al-Kazani.

Keywords: Sheikh Ahmad Al-Faruq as-Sarhindi Mujaddidi Alfi al-Saniy, Sheikh Muhammad Miyan Ma'sum, Sheikh Haji Habibullah, Sheikh Navruz Shahrizabzi, Sufi Allahyar, Sheikh Sayid Haji Nasafi, Mazhar al-Ahval, Florio Beneveni, Khajimyar Mirakhur, Nakshbandi-Mujaddidi order.

Introduction: It is worth noting that a number of works have been carried out by domestic and foreign scholars concerning the study of the personality and life path of Sheikh Habibullah, Sheikh Navruz, and Sufi Allahyar. Among Uzbek scholars, the publications reflecting research and conclusions aimed at reconstructing the biographies of these historical figures by B. Valikhajev, P. Kayumov, M. Hasany, B. Hasanov, S. Sayfullah, I. Hakkul, N. Norkulov, M. Xanjarov, I. Suvonqulov, Sh. Sirojiddinov, R. Zohid, and A. Jumanazar, as well as foreign scholars such as Tajiddin Yalchig'ul ugli, Musa Turkistani, Said Turkistani, Berdi Sarica, Necdet Tosun, R. Maxanova, and G. Ilyasova in Uzbek, Turkish, Persian, Russian, and Tatar languages

are of great significance.

METHODS

Information regarding the studied topic can be found in a number of biographical dictionaries (tazkiras), scientific research works, and treatises published both in our country and abroad. In this work, using data from major Tatar, Turkish, Uzbek, and Russian scholars, as well as a series of sources preserved in the Institute of Oriental Studies named after Abu Rayhan Al-Biruni under the Academy of Sciences of the Republic of Uzbekistan, information dedicated to reconstructing the description and bibliography of certain representatives of the Nakshbandi-Mujaddidi branches was analyzed (Karimova, 1973, p. 219; Jumanazar,

2015, p. 253; Sirojiddinov, 2001, p. 77; Beneveni, Florio, 1718-1725, pp. 65-66). Based on the specific characteristics of the research materials, methods such as historical analysis, systemic approach, and comparative analysis were utilized.

RESULTS

The number of disciples (murids) of Sheikh Muhammad Ma'sum reached ninety thousand, and the number of his deputies (khalfas) was seven thousand. One of Sheikh Ma'sum's closest followers, Haji Habibullah Bukhari, later showed great devotion in spreading the Mujaddidi branch of the Naqshbandi order in Mavaraunnahr and Khorasan. Haji Muhammad Habibullah was born in 1040 AH / 1631 AD in the Halg'atav area of the Hisor province. Both Sheikh Habibullah and Sheikh Navruz lived during the same period and within the same khanate. Sayid Haji Nasafi became a disciple of Sheikh Habibullah. Sufi Allahyar considered Sheikh Sayid Haji Nasafi as his master.

In Sufi Allahyar's thorough acquisition of religious and jurisprudential (fiqh) knowledge, masters named Khaja Mumin and Muhammad Ghazli played an incomparable role. The first spiritual guide (pir) who acted as a master to Sufi Allahyar was the perfect spiritual guide Navruz, a follower of Sheikh Haji Habibullah. Sheikh Habibullah Bukhari passed away on the 15th of Jumada al-Thani, 1111 AH / 1699 AD at the age of seventy-one, and the Khan of Bukhara, Subhankulikhan, attended his funeral prayer. Following the intervention of Sufi Allahyar, the Khan of Bukhara, Abulfayzkhan, released Khajamyor, the son of Farkhadbiy Ataliq, in early 1722. Florio Beneveni lived in the house of Farkhadbiy Ataliq. Sufi Allahyar continued to live even after the year 1721.

DISCUSSION

In the Middle Ages, it is well known that works covering mystical (irfani) and scientific topics were written primarily in Arabic. This tradition continued into the subsequent 16th–18th centuries. In particular, during the rule of the Shaybanids and Janids (Ashtarhanids), the Arabic language, along with Persian, continued to serve as the main foundation for works dedicated to specialized fields of science. Most of the works that were widely read among the peoples of Mavaraunnahr and Khorasan were written in Arabic, Persian, and Turkish languages. The valuable works written in Arabic

by specialized scholars, writers, poets, and religious figures who emerged from a vast territory spanning from the lands of Anatolia to India serve as proof of this opinion.

Among such compositions, vivid examples include:

The works belonging to the pen of the renewer of the second millennium—Mujaddidi Alfi Sany Sheikh Ahmad Al-Faruqi as-Sarhindi, who founded the Mujaddidi branch of the Naqshbandi order in the Indian subcontinent, namely "Maktubat-i Imam-i Rabbani", "Al-Mabda va-l-Ma'ad", "Risala Raddi-l-Ravafiz", "Adab al-Murid", "Isbat al-Nubuvvat", "Isbat al-Vajib", "Ta'liqat al-'Avariz", "Al-Ma'arif al-Laduniya", and "Al-Mukashafat al-Ghaybiya".

The three-volume "Maktubat" work compiled by his son, Sheikh Muhammad Miyan Ma'sum ibn Ahmad as-Sarhindi.

Among the works written in Arabic by their contemporaries and fondly read in madrasas and Sufi lodges (khanaqahs), the tazkira "Nasamat al-Quds min hadaiqi-l-Uns", compiled in 1031 AH / 1622 AD as a supplementary source to Ali Safiy's "Rashahat aynil-hayat" by Muhammad Hisham ibn Muhammad Kasim.

"Zubdat al-Maqamat", compiled by Muhammad Hashim Kashmi and copied in 1078 AH / 1667 AD.

The work "Zayl-i Rashahat" by Murad ibn Abdullah al-Qazani.

In the 16th century, the Naqshbandi order, which had moved to the land of India under the influence of certain geopolitical aspirations occurring in Central Asia, found renewed prosperity among the native Muslim population and Central Asian immigrant scholars. Thousands of powerful representatives of the order emerged in the land of India. In particular, it developed further in the personas of Sheikh Ahmad Al-Faruq as-Sarhindi Mujaddidi Alfi al-Sani and Al-'Urvat al-Vusqa Sheikh Muhammad Ma'sum, leading to the foundation of the Nakshbandi-Mujaddidi branches as a renewed mystical force in Central Asia.

According to Abdulhay al-Hasani al-Hindi's work "Nuzhat al-Khawatir va Bahjat ul-Masami' va-n-Navazir. Al-l'lam bi-man fi Tarikh al-Hind min al-A'lam", Sheikh Ahmad as-Sarhindi Mujaddidi Alfi al-Sani's son, Sheikh Muhammad Ma'sum, was born in the Sarhind region of India in 1006 AH / 1599 AD (according to another

account, on the 11th day of the month of Shawwal, 1009 AH / May 1, 1601 AD). It is recorded that he received education from his elder brother Muhammad Sadiq, as well as from his father Sheikh Ahmad Al-Faruq as-Sarhindi and Sheikh Muhammad Tahir al-Lahuri; he completely memorized the Qur'an within three months; he quickly mastered many jurisprudential and theological books belonging to the Hanafi school; and he became his father's closest follower, remaining at the center of his attention. It is further mentioned that some time after his father's death on 2 Safar 1034 AH / November 13, 1624 AD, he set out for the Hajj pilgrimage and resided for a period in Mecca and Medina.

Based on the evidence cited by Abdulhay al-Hasany al-Hindi relying on another source-namely, the sections allocated to Sheikh Ahmad Al-Faruq as-Sarhindi and Al-'Urvat al-Vusqa Sheikh Muhammad Ma'sum in Sheikh Murad ibn Abdullah al-Qazani's work "Zayl-i Rashahat"—it can be stated that Sheikh Muhammad Ma'sum, like his father, became one of Allah's living signs on earth. He showed great devotion in promoting the teachings of Islam, achieved high spiritual stations (maqamat), and the number of disciples who pledged allegiance (bay'ah) to him reached ninety thousand, while his deputies numbered seven thousand. Among them, Haji Habibullah Bukhari – who later demonstrated great devotion in spreading the Mujaddidi branch of the Naqshbandi order across extensive territories in Mavaraunnahr and Khorasan – was one of the closest followers of his spiritual master, Sheikh Ma'sum. Therefore, there remains no room for doubt regarding the incomparable service of Sheikh Habibullah Bukhari in the widespread dissemination of the Nakshbandi-Mujaddidi branches in the lands of Khorasan and Mavaraunnahr. This view is also supported by relevant treatises published abroad.

In the manuscript "Burhan az-Zakirin", preserved under the number №5481 in the Unique Manuscripts Fund of the Institute of Oriental Studies named after Abu Rayhan Al-Biruni under the Academy of Sciences of the Republic of Uzbekistan, it is recorded that the lineage (silsila) of Sheikh Habibullah connects back to Nakshband Balogardon. According to it, the lineage coming from Hazrat Bahauddin Nakshband connects to Sheikh Ya'kub Charkhi, Khaja Ahrar Vali, Mavlana Zahid, Mavlana Darvish, Khaja Imkanagy, Hazrat Baqyibillah,

Sheikh Ahmad Al-Faruq as-Sarhindi Mujaddidi Alfi al-Sani, and Khaja Muhammad Miyan Muhammad Ma'sum, through whom it links to Sheikh Habibullah. It then continues after him down to the Kutb al-Aktab Khaja Eshan Sheikh Qurbon Boqiy, Kutb al-Aktab Hazrat Khaja Muhammad Amin, and Kutb al-Aktab Hazrat Khaja Muhammad Nizamuddin, who was entitled Eshan Bag'dar.

It is known that Sheikh Habibullah Bukhari returned to his homeland after receiving permission for spiritual guidance (irshad) and deputy status (khilafah) from his spiritual master Sheikh Muhammad Ma'sum shortly before the latter's death in 1079 AH / 1668 AD. He participated in a council organized by the decree of the Khan of Bukhara, Abdulazizkhan, and after satisfying the expectations of the Khan during a question-and-answer session held with the scholars, he was granted the Validaykhan madrasa and a Khanakah, along with two additional villages given as a fiefdom (suyurghol).

In the manuscript "Tuhfat al-Abrar", preserved under the number №4400 in the Unique Manuscripts Fund of the Institute of Oriental Studies named after Abu Rayhan Al-Biruni under the Academy of Sciences of the Republic of Uzbekistan, it is recorded that Haji Muhammad Habibullah was born in 1040 AH (1630/1631 AD) in the household of the descendants of Kutb al-Aktab Mavlana Ya'kub Charkhi in the Halg'atav area of Hisor province. According to the findings of the source-study scholar A. Jumanazar, who conducted research on this source, his father Haji Muhammad Tayyibullah was one of the mature individuals of his time, and the work indicates that he was from the lineage of Ya'kub Charkhi:

- > Mavlidi u ki Halg'atavash,
- > Nur sote' z-har dar-u bomash.
- > Meaning: (Translation by J. Abdupattakhov)
- > Halgata'v is his place of birth,
- > From its every door and roof, light radiates.

The source-study scholar A. Jumanazar interprets the word mavlid, which signifies time and place in the verse, in the form of the passive participle mavlud, meaning "a newborn baby".

The fact that Sheikh Habibullah Bukhari passed away on the 15th of Jumada al-Thani, 1111 AH / 1699 AD at the age of seventy-one, and that the Khan of Bukhara,

Subhankulikhan, attended the Sheikh's funeral prayer, is reflected in Sayyid Muhammad ibn Akhund Qazi Kamal's "Tuhfat al-Ahbab" and Muhammad Tahir Kharazmi's "Tazkirai Nakshbandiya".

In foreign publications, it is noted that the death of Sheikh Muhammad Ma'sum occurred in the city of Sirhind on the 9th of Rabi' al-Avval, 1079 AH / September 4, 1668 AD.

In the work "So'fi Olloyor Manzumai Sabot ul-'Ajizin" from the pen of Musa Efendi, the birth date of Al-'Urvat al-Vusqa Sheikh Muhammad Ma'sum in the provided Nakshbandi lineage is shown as 1007 AH / 1598-99 AD, and his death is indicated as 1099 AH / 1687-88 AD. The difference between the two timelines shows twenty years. In that same work, the death date of Sheikh Ahmad as-Sarhindi is shown as Tuesday, 17 Safar, 1034 AH / November 29, 1624 AD. In our view, Musa Efendicommitted an error in compiling the lineage chart of Sufi Allahyar; it appears he even forgot to write the birth and death dates of Sheikh Habibullah.

What is known from historical sources about the followers of the Sheikh who revitalized the Naqshbandi order in the territories of Central Asia and Khorasan during the second half of the 17th century? It can be said that in the works of contemporary chroniclers who witnessed the events of the period when Sheikh Haji Muhammad Bukhari actively lived, two individuals are mentioned among the disciples of Sheikh Habibullah. They are Khaja Nihal and Khaja Davlat. The court chronicler Abdurahman Tole' (Davlat) speaks in "Tarixi Abulfayzkhan" about Khaja Nihal being a disciple of Sheikh Habibullah. Another court chronicler, Mir Muhammad Amin Bukhari, who was considered one of the enlightened people of his era, states in his work "Ubaydullanama" that Khaja Davlat and Khaja Nihal, the two disciples of the protector of sainthood, Knower of Truth, and guiding master Sheikh Habibullah, were his closest disciples in performing the duties of the Sufi path. It speaks in detail about how, once signs of maturity appeared, he granted the permission for spiritual guidance (irshad) to his disciple Khaja Davlat.

As this historical source testifies, the two loyal disciples of the Sheikh stood in the status of irshad as trusted, reliable, and noble state figures within the harem of the Bukhara Khan, Ubaydullakhan. At the same time, three months after Ubaydullakhan was martyred in 1123 AH

/ 1711 AD, Khaja Davlat and Khaja Nihal were sent to forge a peace agreement with certain amirs who covetously eyed the state treasury. Once they completed their diplomatic mission, under the pretext of being sent to Hajj, they were treacherously executed in the month of Rabi' al-Sani by Ibrohim Devonbegi.

As a result of studying certain manuscripts dedicated to the history of the period and the research conducted on them, we succeeded in identifying the names of new disciples of Haji Muhammad Bukhari. In particular, the scholar M. Karimova, who studied the manuscript work "Mazhar al-Ahval" by the chronicler Muhammad Amin ibn Mulla Nur Muhammad as a historical source for the period of Bukhara, interprets the translation of a minor but important biographical detail in the section "Regarding the location of the Eshan" as follows: "In the beginning, he was the master of Haji Habibullah in the Khajagan path, may Allah sanctify their graves. After the death of Eshan Haji, with the permission of his father Padishah-khadja, he showed diligence in [mastering] the vocal remembrance (dhikr-i jahr)." During the study of the manuscript facsimile, the Russian translation text was compared with the original text. The original text reads:

ونسبت إرادة ایشان أولا مرتبه بمرشد بلا اشباه ایشان حاجی حبیب الله >
> در طریقه خواجهگان بود

"And his aspiration (irada) was initially connected with the mentor who has no equal—Haji Habibullah, who was in the Khajagan path." (MA. 108a-114a.)

According to the meaning of the translation understood from the original text, the spiritual affiliation (nisbah) of the said Eshan was directed toward Haji Habibullah, the spiritual master in the Khajagon order, and not the other way around. After the death of his master, with the permission of his father Pashsha Khaja, he engaged in vocal remembrance (dhikr-i jahry). At this point, the text refers to Sayid Haji Nasafi, an enlightened scholar and poet of his time, who patronized the author of the work in the direction of science. In the work, the author describes him through the eyes of his contemporaries, such as the poet Mulla Sayido Nasafi (d. 1707-1711) whom the master interacted with, and his students and disciples who followed his just path in state administration, such as Ma'sumbiy Haji Sarayi. He is described as a mature spiritual guide of the era, a highly

enlightened scholar, and a patron of learning. He is depicted as a noble person embodying rare virtues—in a word, noble character (makarim al-akhlaq) – who served as a judge (qazi) in the city of Nasaf in the position of a'lam, while simultaneously heading educational affairs in two madrasas for many years.

The scholar appears as a mature mystic, a master calligrapher who perfectly mastered 24 rare types of Arabic script such as tarassul and tавvam, and a skilled paper-maker. Sufi Allahyar is mentioned in two places in the work. The first is the arrival of Sufi Allahyar into the presence of Khan Abulfayzkhan, and the next is the meeting of Eshan Sayid Haji Nasafi with Sufi Allahyar. In this meeting, which took place in the presence of the city governor, Sufi Allahyar considers Eshan Sayid Haji Nasafi as his master, stating that he learned several pillars of creed from his eminence, thereby expressing his respect to his master.

As a continuation of a centuries-old tradition, Sufi Allahyar entered the literary and artistic environment of Central Asia with his poetic works "Maslak al-Muttaqin" and "Sabot ulAjizin" written in Persian and Turkish, as well as "Makhzan al-Muti'in" and "Murad al-'Arifin" written in Arabic and Persian, leaving an indelible mark on the spiritual life of the region's peoples.

Perspectives regarding the life of Sufi Allahyar, his activities related to the Sufi order, his lifespan, and the places and years of his birth and death have been included in a number of studies, treatises, and articles. In particular, the scientific conclusions reached on this matter by Professor Sh. Sirojiddinov, Doctors of Philological Sciences I. Suvonqulov and R.Zohidov, as well as the source-study scholar A. Jumanazar, are noteworthy.

It is worth noting that a number of works have been carried out by domestic and foreign scholars concerning the research and publication of Sufi Allahyar's works "Maslak al-Muttaqin", "Sabot al-'Ajizin", and "Murad al-'Ajizin".

According to the genealogy of its writing, the poem "Maslak al-Muttaqin", which was composed first, was created in the Persian language. In this work, Allahyar provides praises for his spiritual masters, Khalifa Navruz Shahrisabzi (Keshi) and Haji Muhammad Habibullah Bukhari.

Based on the tasks set in the research, the question of who caused Allahyar to thoroughly acquire religious knowledge and enter the path of Sufism, and who his spiritual master was, was studied comparatively against the conclusions of recent research and new source data.

As is known to scholars, a student usually receives lessons from several teachers during his lifetime, whereas a disciple passes through the stages of mystical knowledge in the lodges of spiritual guides. Sufi Allahyar admits in his work "Maslak al-Muttaqin" that two individuals acted as his masters in the science of jurisprudence (fiqh): one was Khaja Mumin, and another was Muhammad Ghazly.

The poet described their characteristics with high artistic skill:

- > Agarchi in banda ast xom-u om,
- > Lek ustodemo ast marde tamom.
- > Bahre ilm-u garona-ye vaqt ast,
- > Dar fuqahoy yagona-ye vaqt ast.
- > Onki nomash Muhammad Ghazliy ast,
- > Shafqate-o' bomo khafiy-yu jaliy ast.
- > Khaja Mumin ki, a'lame xos ast,
- > Dar bahore ulum ghavvos ast.
- > Yo ilahiy, tu lutf kon holiy,
- > Ghazliro misole Ghazzoliy.

Meaning: (Translation by J.Abdupattakhov)

- > Even though this servant is raw and common,
- > Yet, our master is a complete man.
- > He is an ocean of knowledge, esteemed in his time,
- > He is unique among the jurists of the era.
- > The one whose name is Muhammad Ghazliy,
- > His compassion upon my head is both hidden and manifest.
- > Khaja Mumin, who is a special scholar, > Is a diver in the spring of sciences.
- > O Lord, bestow Your grace in these days
- > Upon Ghazliy, like Your grace upon Ghazzaliy.

(MM. 20b,15-17. 20a,1-2.)

In the section titled "About the Work" of "Maslak al-Muttaqin", prepared for publication by Sayfiddin

Sayfullah and Akram Dehqan, the final line of this excerpt is given as "Har duro, chun Junaydu Ghazzoliy", meaning "to both of them, like Your grace upon Junayd and Ghazzaliy." Although we currently do not know more about these two scholars who manifested as historical figures, relying on these couplets, it can be concluded that the personas of Khaja Mumin and Muhammad Ghazliy played a primary role in shaping Allahyar's jurisprudential and theological worldview and his thorough mastery of practical matters during his student years at the higher madrasas of Bukhara.

What role did specific mentors play in the formation of Allahyar ibn Allahquli as a Sufi, his attainment of the rank of an Eshan, a guide of righteousness, a master of truth, and a patron of saints? What is known to subsequent generations from the works left behind by Sufi Allahyar on this matter?

The person who served as the first spiritual guide and master to Sufi Allahyar is mentioned in the work "Maslak al-Muttaqin", where he refers to him as the perfect master Navruz, a follower of Hazrat Habibullah. Professor Sh. Sirojiddinov and I. Suvonqulov cited this poetic excerpt in their treatises and research works:

- > Xidmati shohi asr mekardam,
- > Noni zaqqumu zahr mexo'rdam...
- > Nogahon az inoyati Boriy,
- > Dod sultoni baxti man yoriy.
- > Toki gashtam muhibbi Eshan,
- > Yoftam suhbatu khushi Eshan. > Ya'ni, on murshidi biloashboh, > Payravi hazrati Habibullah.
- > Nomi poki muborakash Navruz,
- > Poy to sar tamom dardu so'z.
- > Vasfi Eshan gar sozam,
- > Nest mumkin bayoni on sozam.
- > Jazbi on muttaqi furu bigift,
- > Rag ba raft, mo' ba mo' bigift.
- > Betavaqquf ba poyash uftodam,
- > Dasti bay'at ba dastashon dodam.

Meaning: (Translation by J. Abdupattakhov)

- > I was in the service of the king of the age,
- > The bread I ate was zaqqum and poison...
- > Suddenly, by the grace of the Creator,

- > The sultan of my fortune became my helper.
- > Until I too became a lover of that Eshan,
- > And attained the pleasant company of that Eshan.
- > That is, that peerless master,
- > Is a follower of Hazrat Habibullah.
- > His pure, blessed name is Navruz,
- > From head to toe, filled entirely with pain and burning.
- > If I attempt to praise him,
- > It is impossible for my statement to express it.
- > The attraction of that pious one gripped me completely,
- > It ran through my veins, capturing every hair.
- > Without delay, I fell at his feet,
- > And stretched forth my hand to pledge allegiance into his hand.

I. Suvonqulov also cited this excerpt, interpreting the continuation of the line starting with "xidmati shohi asr mekardam" as "non zi qavmi zi har mexo'rdam", meaning "I have eaten the bread of various tribes."

It is known from biographical dictionaries that the Sheikhs named Habibullah and Navruz, whose names appear in this couplet, were contemporaries of Allahyar. It has already been noted that sources record both Sheikh Habibullah and Sheikh Navruz as having lived during the same period and within the same khanate.

In the works of Turkish researchers, information from Nasiruddin ibn Amir Muzaffar Bukhari's hagiography "Tuhfat uz-Zairin" is also noted—namely, that after reaching the rank of Sheikh, Sufi Allahyar's deputies, Ghoiybnazar followed by Sufi Islam Kerukhy, sequentially held the status of irshad.

Foreign and domestic researchers have indicated the year 1721 as the date of Sufi Allahyar's death. However, the vibrant activity of Sufi Allahyar as a mystical poet and spiritual guide continued even after 1721. This is known from the chronicler Abdurahman Tole's narration of events related to the assassination attempt carried out against Farkhadbiy Ataliq on Saturday, 1134 AH / 1721-22 AD, as well as from the notes of Florio Beneveni, who visited the Bukhara Khanate as an ambassador on the instructions of Peter

I between 1718 and 1725, stating that Farkhadbiy Ataliq was killed on Saturday, January 3, 1722.

Relying on evidence gathered from mutually independent sources, it is possible to conclude that Farkhadbiy's death occurred at the beginning of January 1722, that he had two sons, and that the youngest son, who worked in the position of mirakhur (master of the horse), was named Khajamyar.

This conclusion is further reinforced through the personas of historical figures whose names are recorded in the narration of events related to this incident in the work "Mazhar al-Ahval" by the chronicler Muhammad Amin ibn Mulla Nur Muhammad, where the events of this period are consistently covered. After the execution of Farkhadbiy Ataliq, upon learning that his son Khajamyar Mirakhur was being held in custody along with his other son, Sufi Allahyar – who was a guide of righteousness, a master of truth, and a protector of saints– acted according to the core axis of the Islamic religion which he promoted to Turkish and Persian-speaking Muslim peoples in both verse and prose: "ad-din ul-khalis". This principle means relying on and trusting Allah in all matters, backing oneself with His help, accepting His decree and judgment, and counting upon His wisdom and power.

Witnessing the growing injustice and inequality in the activities of the officials who ruled the khanate, Sufi Allahyar did not choose the path of provoking enmity, hatred, and partisanship; instead, he prioritized mercy, reform, and tolerance. In a meeting that took place on a Friday, upon hearing words from His Highness the Khan to the effect of, "We were kind to your brother, but this incident occurred unexpectedly as a result of the intrigue of officials," we witness Sufi Allahyar calmly replying: "We are pleased with you; you brought us to greatness both in this fleeting life and in the afterlife. In this world, you raised him to the rank of Ataliq.

There is no higher rank in the world than Ataliq. You granted him the rank of martyrdom; in the afterlife, there is no better death than a martyr's death. You raised us to high stations in the afterlife and in this world." Only a wise person intent on finding a solution rather than complicating a problem would act in this manner. It is known from this source that these words of Hazrat Eshan Sufi Allahyar pleased His Highness the Khan, who consequently "bestowed a horse and robes

of honor upon the Eshan, and released both prisoners, handing them over to the Eshan."

CONCLUSION

In the process of re-examining the manuscript work "Mazhar al-Ahval", we succeeded in clarifying two facts. First, by this time, Sufi Allahyar – who was known as a guide of righteousness, a master of truth, a protector of saints, a rising point of lights (matlai anvor), a treasury of secrets (makhzani asror), and an Eshan–considered Eshan Sayid Haji Nasafi as his master. Second, Eshan Sayid Haji Nasafi remained a disciple of Haji Habibullah Bukhari until his death.

It is confirmed that the enlightened followers and disciples of Sheikh Haji Habibullah – who was considered one of the active promoters of the Nakshbandi-Mujaddidi order in Central Asia, such as Khaja Nihal, Khaja Davlat, and Haji Sayid Nasafi – actively participated in the positive resolution of political, legal, and social issues facing the state of Bukhara.

As the author of "Mazhar al-Ahval" testifies, after the death of the master Sheikh Haji Habibullah, Haji Sayid Nasafi engaged in vocal remembrance, and his father Khaja Pashsha showed goodwill toward this. Similarly, based on real-life events recorded in historical sources and sections dedicated to the virtuous people of the era, it is understood that the practice of both silent (makhfi) and vocal (jahri) remembrance continued harmoniously among the scholars and citizens in the land of Mavaraunnahr during the 16th–18th centuries.

Sufi Allahyar, who entered the literary and artistic environment of the peoples of Central Asia and the Volga region with his works written in Persian, Arabic, and Turkish, immortalized his name as a Sufi poet, an figure of the Sufi path, and a Hanafi jurist who left an eternal, indelible mark on the spiritual life of the region's peoples.

In the persona of Sufi Allahyar, it becomes clearer that the Nakshbandi-Mujaddidi teaching is a humanitarian doctrine that emphasizes the education of the soul and the ego (nafs), alongside illuminating the essence of the pillars of the Islamic religion, concepts of creed, and secondary rulings (furu') consisting of the lawful and prohibited.

In his time, amid an environment of injustice and inequality that increasingly grew within the khanate as

a consequence of throne struggles among Bukhara officials, Sufi Allahyar did not follow the path of animosity, hatred, and factionalism; instead, he promoted the ideas of mercy, reform, and tolerance. It is not for nothing that matters dedicated to the commentary on the teachings of the Naqshbandi order, saturated with the ideas of monotheism (tawhid), unity, justice, truthfulness, and humanity that form the basis of Islam, found skillful expression in the works "Maslak al-Muttaqin", "Sabat al-'Ajizin", "Makhzan al-Muti'in", and "Murad al-'Arifin".

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