

## Shrine Of Goyibnazar Miyankoliy

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### Abstract:

The article examines the history of Goyibnazar Miyankoliy, one of the murshids of the Sufi Allahyar branch of the Nakshbandi-Mujaddidid sect of Central Asia in the XVIII-XIX centuries and the history of his shrine. Observations have revealed that the tomb of the caliph Goyibnazar Miyankoliy is located in the Sarimazor shrine in the present-day city of Kattakurgan. The research also revealed that the son of Caliph Goyibnazar Miyankoliy was Caliph Abdul Wahid Mahdum, his son was Caliph Abdullah Mahdum, his son was Mullah Nematullah Mahdum, and his son was Mukhammad Ochildimurod. Mukhammad Ochildimurod (1830-1899) was a poet and calligrapher who wrote under the pseudonym Miri. The tomb of Goyibnazar Miyankoliy, who worked in the Sufi Allahyar network of the Nakshbandi-Mujaddidia series, was identified on the basis of sources, and we were able to obtain valuable information about his life and activities. It can be seen that Goyibnazar Miyankoliy, who worked in Central Asia as a Nakshbandi-Mujaddidi sect, made a worthy contribution to the spread of this sect throughout Central Asia.

**Keywords:** Central Asia, Nakshbandi-Mujaddidia, Sufi Allahyar, Goyibnazar, Miyankol

### INTRODUCTION

It is important to study the history of the shrines in Central Asia, which are named after the representatives of mysticism, their rich spiritual heritage and the direct representatives of the sect. Subsequent research shows that the famous poet Sufi Allahyar and a number of his disciples played an important role in the history of the Nakshbandi-Mujaddid sect in Central Asia.

The life and spiritual heritage of Sufi Allahyar, Goyibnazar Miyankoliy, Mukhammad Islam Sheikh Karrukhi, Nakshbandi-Mujaddidi sects of the XVIII-XIX centuries have not yet been fully studied as a separate research topic. The study of the sources of the Nakshbandi-Mujaddidiya sect helps to clarify a number of ethical, spiritual and theoretical issues that are still unknown.

### MATERIALS AND METHODS

The main purpose of the study is to determine the history of the shrine of Goyibnazar Miyankoliy, one of the murshids of the Nakshbandi-Mujaddidi sect in Central Asia in the XVIII-XIX centuries. Methods such as generalization, systematic, comparative-historical, micro-historical analysis were used in the research process.

### DISCUSSION

Sources report that the disciples of Sufi Allahyar, such as Jon Mukhammad and Goyibnazar [16], continued this series [1, 2, 3, 4, 6, 7, and 8]. In some studies, with the exception of the Sufi Allahyar Jon Muhammad [15: - p. 184] did not keep the caliph. In fact, the great caliph of the Sufi Allahyar was Jon Mukhammad, who rocked the

series after the death of his teacher. Jon Mukhammad is also considered one of the most famous figures in mysticism. Caliph Jon Mukhammad was originally known for the Eshani Kolobi relationship, the main reason for which is that he was born in 1085/1674 in the Kulyab Nasaf region [15: - p. 185]. This sheikh died in Karatag in 1175/1761 [Abdusattar Jumanazar in his work "Vakhshuvor" Mir Hussein. While Makhozin wrote this down on the basis of At-Taqva (Uzbek Academy of Sciences, pp. 51-51), another study states that the year of Sheikh Kulabi's death was 1174 / 1760-1761. See 14: - p. 293]. His students are: Sheikh Otamish, Sheikh Jabborkul, his son Muhammad Ghani [9], Khoja Salih, Muhammad Sadik. Another student of the Sufi Allahyar, Caliph Goyibnazar, lived in the cities of Movarounnakhir in Riyadh, in prayer, continued the series and was one of the most famous Sufis of his time. According to available sources, Caliph Goyibnazar must have lived in the middle of the seventeenth and eighteenth centuries. Khalifa Goyibnazar is also called "Khalifai Zaman". He also got the name "Miyonkolius" because he lived in Miyonkol [page 1: 72b]. In another source, it is also mentioned with the relation "Kasani" [11]. According to some sources, he could be the father of Khojanazar Khuvaiddo [15: -p. 212]. Information about Sufi Goyibnazar Miyankoli can be found in the manakib and tazkir, which reflect the story of his student, the Sufi Islamic sheikh. According to sources, at the direction of the spiritual teacher of the Islamic Sheikh, Khizr, this incident is also mentioned in the book "Manokibi Islamic Sheikh", 6], in 1756 to Sufi Goibnazar ["On the date of Saba'in and Miya instead of alf (1170/1756) there is no instruction in the document" 1: 72b sheet], shakes hands and officially obtains the general permission of the guide.

At that time, Khazrat Goibnazar greeted his disciples, who were exhausted and ill, and told the Islamic sheikh that they had been waiting for a long time, handing over the khirka and a series of masnads. The Islamic sheikh spends some time with his ill-advised teacher, Sufi Goyibnazar. Mirza Junaydullah Khazik writes that his father, the Islamic sheikh, enjoyed the mysteries of the sect for some time in conversations with famous Sufis from Turan, and that he visited Eshani caliph Goyibnazar [5: 38a]. Mirzo Babakhan Eshanbobo, a descendant of the Islamic sheikh's son Mirza Abul Khasan, said about his grandfather: "Hazrat Baba (i.e. Islam Sheikh) spent 12 years in Riyadh and I'tikaf around Ghazgan in the present-day city of Nurata, Navoi region. In the meantime, he was brought up by Hizr and ordered to go to the Caliph Goibnazar. At that time, Hazrat Goibnazar greeted his disciples, who were exhausted and ill, and told the Islamic sheikh that they had been waiting for a long time, handing over the khirqa and a series of masnads. They will soon die" [18, 19: - p. 166]. Caliph Goyibnazar, as mentioned above, traces his origins to Miyankol as a Sufi Allahyar. Based on historical sources and information provided by sources such as Manoqib and Tazkira, it can be said that the Caliph Goyibnazar enjoyed the principles of Shari'a and the etiquette of the Shari'a for more than 20 years in the early 18th century as a piri Sufi Allahyar. Caliph Goyibnazar spent the rest of his life in Miyankol and died there. After that, the Islamic Sheikh Karrukhi, whose name is mentioned in the sources, will continue the activities of this sect.

As mentioned above, the caliph Goyibnazar is the son of Miyankol, like the Sufi Allahyar. It is possible that Goyibnazar became a disciple of the Sufi Allah during his stay in Kattakurgan. However, this hypothesis has not been fully substantiated. According to sources and informants, Caliph Goyibnazar enjoyed the rules of Sharia and the etiquette of the sect in the presence of the piri Sufi Allahyar for more than 20 years in the early 18th century. Caliph Goyibnazar spent the rest of his life in Miyankol and died there [Because the disciple of Goyibnazar, Islam Shaykh, met with his teacher on the instructions of Hizr (a.s.) after I'tikaf (now Ghazgan district in Nurata district)]. During the study tour, during a visit to the Eshon Mozor shrine in Kattakurgan, Samarkand region, information was obtained from local journalists and recorded in the diary [Polat Haji Bobo (now 76 years old) who is renovating the Eshon Mozor shrine, his father Mukhammad Amin ibn Zubaydullah Haji ibn Quadratullah) gave us some information and asked us to record it in our research diary].

V.Vyatkin called this cemetery located in the village of White Gold in Kattakurgan "Eshan mazar" [17: - p. 247], the locals also call it "Eshan tomb". At the top of the cemetery gate there are several shrines called "Sarmozor Cemetery" [Sarmozor, including in Kokand (see: 20: - p. 83-84; 12), in Faizabad district of the Republic of Tajikistan, in Jizzakh region (10), in Dehinav. In the territory of Darikurgan, in the Shargun region of Sarijoi, in the Komi region of Qomat, in the Obigarm, Yahak and Mujaharf regions of Qoratagin, in the Dari Kurgan region of the Khariqani rud, in the Karnaychi region of Boljuvan (13: - p. 13)]. Hence, the Eshan cemetery is again called Sarmozor. At the entrance to the Sarmozor shrine, on the left, is a latrine in the form of a khanaqah, which was built in the late 18th and early 19th centuries.

## RESULTS

Observations have shown that the tomb of Caliph Goyibnazar Miyankoliy is located in the Sarimazor sanctuary in the modern city of Kattakurgan. The study also showed that the son of Caliph Goyibnazar Miyankoliy was Caliph Abdul in 1756 to Sufi Goyibnazar Vahid Mahdum, his son was Caliph Abdullah Mahdum, his son was Mullah Nematulla Mahdum, and his son was Muhammad Ochildimurod. Muhammad Ochildimurod (1830-1899) was a poet and calligrapher who wrote under the pseudonym Miri. There are some errors in the lineage of Caliph Goyibnazar Miyankoli. Some sources speculate that Goyibnazar's father was Khojanazar Khuvaydo. In fact, it is said that Khojanazar Khuvaydo's father, Goyibnazar Chimyoni, worked in the Ofokhoja branch of the Nakshbandi sect. Caliph Goyibnazar, a disciple of the Sufi Allahyar, is given in the sources as the Miyankoliy.

## CONCLUSION

The shrine of Goyibnazar Miyankoliy, who worked in the Allahyar Sufi network of the Nakshbandi-Mujaddidiya series, was identified based on sources, and we were able to obtain valuable information about his life and work. It can be seen that Goyibnazar Miyankoli, who worked in the Nakshbandi-Mujaddidiya sect in Central Asia, made a worthy contribution to the spread of this sect throughout Central Asia.

In general, the realities of the past about such shrines are one of our cultural heritages, which personify the social environment and activities of the sect of that time. In the future, such historical sites will play an important role in defining new directions for pilgrim tourism in our country.

## CONFLICT OF INTERESTS AND CONTRIBUTION OF AUTHORS

The authors declare the absence of obvious and potential conflicts of interest related to the publication of this article and report on the contribution of each author.

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