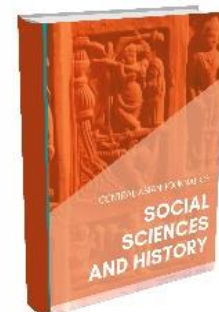




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Three Versions of Siddiqi-Khwaja Family Legitimation in Central Asia

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Abstract:

The problems of Islamic genealogy or Sayyido-Sharifology are studied on the basis of the works of Islamic genealogists and genealogies (nasab-nama). In particular, K. Morimoto, A. Muminov, T. Bernheimer, R. Kilich and others studied the 'Alawi sayyids and partly of the House of Quraysh. But Mongol invasion disrupted not only the economic and cultural life of Central Asia, but also the traditional Sayyid-Sharif subordination. At the same time, the next stage of the selection of houses belonging to "Ahl al-Bayt" in the region took place. This created the conditions for the sacralization and legitimization the origin of the rulers of the families of Siddiqi, 'Umari and 'Alawi, the descendants of the "The first four Caliphs". The most interesting and enigmatic process in the history of these houses was undoubtedly the process of introducing themselves to society and legitimizing their genealogy. This article devoted to history of the descendants of Abu Bakr Siddiq (r.a.) in Central Asia.

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INTRODUCTION

Sayyid-Sharifs in the western part of the Islamic world, let's say North Africa and the Middle East were the only social stratum from the socio-economic privileges granted to respectable families, claiming belonging to the "Ahl al-Bayt". That is, there was no social stratum competing with them. But in Central Asia, the concepts of "Ahl al-Bayt" and "sacred family" go beyond the concept of Sayyid-Sharif. In short, the post-thirteenth-century system of sacred families in Central Asia consisted not only of sayyids/sharifs belonging to the Hashim b. 'Abd al-Mannaf's house [1: 257-258].

In Central Asia after the Mongol invasion, the stratum of sayyids became very sparse, i.e. due to infertility, migration of sayyids, political catastrophes. For example, all the sayyid families formed in the region after the 13th century belonged to the family of Husayn b. ‘Ali (626–680). At the same time, the traditional subordination of the Sayyid-Sharif was disrupted, and the next stage of the selection of houses belonging to the “Ahl al-Bayt” in the region took place. This created the conditions for the sacralization of the rulers of the families of Siddiqi, ‘Umari and ‘Alawi, the descendants of the “The first four Caliphs” and the legalization of their origin. Among them, the genealogy of the unrecognized sons of Muhammad Hanafi (d. 700) is partly well studied by Iraqi genealogists. But we do not say like this about the Siddiqi or ‘Umari khwajas who have left a deep mark on the history of the region. In my research, I would like to highlight three ways or versions of the process of presenting the genealogy of the Siddiqi to the public and the basis for legalizing it. But first let me briefly dwell on the house of Abu Bakr Siddiq (r.a.).

Abd al-Ka’ba, a man from the noble Qurayshi tribe of Mecca, took the name ‘Abd Allah after he converted to Islam. He soon became known as Abu Bakr Siddiq because of his great devotion to the Prophet Muhammad (peace and blessings of Allaah be upon him). Undoubtedly Abu Bakr Siddiq, who was the closest companion, father-in-law of the Prophet and first Chaharyar, became one of the great figures in the history of Islam. This reputation of Abu Bakr Siddiq in Muslim society is the main idea of the legitimacy of the Siddiqi khwajas.

The next important step in legitimizing the Siddiqi bloodline was to establish from which child of Abu Bakr Siddiq they descended. Sources on the history of Islam describe the life and work of the following sons of Abu Bakr Siddiq:

‘Abd al-Rahman (mother Umm Ruman bint Amir);

‘Abd Allah (mother Qutayla bint Abd al-Uzza);

Muhammad (mother Asma bint Umays).

Abu Bakr Siddiqs sons ‘Abd al-Rahman (d. 672 or 674 or 675, Mecca), ‘Abd Allah (d. 633, Taif), Muhammad (d. 658, Cairo) and their children were active participants in the political processes of the Rashidun and the Umayyad period. In the following centuries, the descendants of Abu Bakr Siddiq who received Siddiqi or Bakri nisba were widespread throughout the Islamic world. The Siddiqis are also known with their nisbas such as *Qallu*, *Shekhal*, and *Quraysh* in Ethiopia, Somalia and Bangladesh.

Among the Siddiqis of Mawaraunnahr, the majority are those who link their blood line to ‘Abd al-Rahman and Muhammad. The way Central Asian Siddiqis present themselves to the public is also colorful and complex. They also made extensive use of kinship claims to ‘Alawi sayyids and ruling dynasties, as well as genealogical claims to famous historical or mythological figures, in legitimizing their lineage. When analyzing these aspects, there are three ways or versions of the connection between the Siddiqis of Mawaraunnahr and Abu Bakr Siddiqs.

DISCUSSION AND RESULTS

I. *The first version*

This is a version of the Siddiqis scattered in the major cities or settlements of Central Asia linking their lineage to Qasim b. Muhammad b. Abu Bakr Siddiqi. Qasim b. Muhammad is the most famous of the grandchildren of Abu Bakr Siddiq. When Abu Bakr Siddiq died, his youngest son Muhammad was a young boy. On the occasion of his mother Asma's marriage to 'Ali ibn Abu Talib Muhammad was also brought up in the Ali's house. Muhammad later took an active part in 'Ali ibn Abu Talib's military efforts for the caliphate and rose to the rank of governor of Egypt. His son Qasim was also brought up in an environment of followers of Ali ibn Abu Talib's family according to his political views.

Bilateral relations of Qasim b. Muhammad and Husayni sayyids families later became close kinship through many marriages. The introduction to such weddings, as well as the most famous of them, was the marriage of Muhammad b. Ali and Umm Farwa bint Qasim. From this marriage was born Imam Ja'far as-Sadiq, the ancestor of the most famous Husayni Sayyids, who were widespread in Hijaz, Iraq, Iran, Khorasan and Mawaraunnahr. In this respect Qasim b. Muhammad was also the ancestor of many Husain Sayyids. The marriage of Umm Farwa and a number of other Siddiqi women to Husayni Sayyids has become an important ideological symbol of "eternal kinship" in the legitimacy of the Siddiqi's in Central Asia. The Siddiqi khojas also held higher positions receiving double *nisabas* such as Siddiqi-'Alawi and Siddiqi-Husayni thanks to their "Husayni sayyida" mothers.

There are other grounds for using the reputation of Qasim b. Muhammad in the Siddiqi legitimacy. First, he was considered one of the great figures in the Mawaraunnahr Hanafi School of jurisprudence because he was one of the seven prominent Islamic jurists among the Tabi'uns. Second, Qasim b. Muhammad is also known as one of the earlier figures of the Khwajagan-Naqshbandi Sufi tradition. Qasim b. Muhammad is given a special place as the fourth person in this Sufi lineage: Prophet → Abu Bakr Siddiq → Salman Farsi → Qasim b. Muhammad → ... [6: f.3a].

The above-mentioned aspects of the personality of Qasim b. Muhammad and his house were effectively used in the process of forming and legalizing the genealogy of the Siddiqis. We can see this in the genealogies of Burhan al-Din Marginani, Sharaf Ata, Shaykh Zayn al-Din Kuyi-Arifani, Hazrat Mullam, who introduced themselves as the descendants of Qasim b. Muhammad.

II. *The second version*

This version belongs to the Siddiqis who spread from Mawaraunnahr to the northern borders. Its main feature is that the lineage continues after the sons of Abu Bakr Siddiq through such legendary figures as Sultan Ka'b, Sultan Salim, Sultan Abul As. In addition, this version includes historical figures such as Ibrahim Adham, Jalal al-Din Rumi, Hisam al-Din Signaqi, Idika-Bi – famous Manghit amir, as well as characters whose identities require clarity, such as Baba Tuklos, Sulayman Wali, Shaykh Ahmad Qarachuqi. It is appropriate to distinguish the Siddiqi belonging to this version as the families of Baba Tuklas, Hisam al-Din Signaqi, Sulayman Wali, Shaykh Ahmad Qarachuqi. The genealogy of houses using this version is much more complex. I will try to explain this using three different networks.

Baba Tuklas network is better known as a contemporary of the ruler of Golden Horde Uzbek-Khan (r. 1313–1341) and a Yassawi shaykh who converted him to Islam. Baba Tuklas personality and relationship with Uzbek-Khan is quite controversial [2: 101-106]. Baba Tuklas had three sons, the youngest called Terme, who lived in the Golden Horde. The name Terme occurs in the local sources of Transoxiana in the form of Turum-Bi. The main figures in the genealogy of his descendants are Idika-

Bi, who left a deep mark on the history of the Golden Horde, and his descendants, Waqqas-Bi and Musa-Bi.

Turum-Bi's descendants are also spread in Khorezm, Bukhara and Samarqand. They even established close kinship relations with the Hussayni sayyids and Genghisids. Such kinship ties of Turum-Bi's descendants can be seen in the example of Ahraris and Juybari khwajas. For example, the mother of Taj al-Din Hasan Juybari, Moh-Sultanim bint Sayyid Hashim-khwaja, was one of the Sayyids of Nishapur on the father's side, and his mother was the daughter of Musa-Bi. Moh Sultanim's grandmother Mihr-Nigar khanum is also as Siddiqi related to Turum-Bi on the paternal side and as descent from Genghis-Khan to Shayban ibn Jochi on the maternal side. Zaynab khanum bint Aq-Muhammad Mirza, the mother of another Juybari Abd al-Rahim-khwaja, also belonged to the Idiki-Bi family [7: ff. 36b-37a, 38a-39b].

Hisam al-Din Signaqi network. Hisam al-Din Signaqi known as the author of “Nihaya” – the commentary on Hidaya. In the genealogies, the nickname Signaq Ata is also mentioned. But these genealogies date back to a few hundred years after the historical figure Signaqi. For example, in one of the genealogies of the 19th century, the genealogy of the Signaq Ata was connected to Abu Bakr Siddiq by 13 means. The descendants of the Signaq Ata were descended from his son Abu Sulayman Wali or Sulayman Wali. The third pupil of Ahmad Yassawi Sulayman Baqirgani (or Hakim Sulayman Ata) had name Sulayman too. But the relationship of Hakim Ata with the Signaq Ata's son Sulayman Wali is still unknown to us [4: 88]. Sulayman Wali married the daughter of his teacher Ahmad Yassawi, Jamila Hushtaj. He had three sons from this woman named Abd al-‘Aziz-khwaja Mawlawi Signaqi, Mawlana Ziya al-Din-khwaja Signaqi and Ahmad Qarachuqi. They are the ancestors of the Siddiqis scattered in the Sir-Darya region.

Ahmad Qarachuqi network. The most famous among the sons of Sulayman Wali was Shaykh Ahmad Qarachuqi, the ancestor of the Ahmad Yassawi's daughters' descendants in Turkestan [11: 79]. There are Turkestan, Margilan [5: 192-214] and Khoqand [8: 27] editions (*tahrir*) of genealogies belonging to this network. Their content is close to the content of the genealogies of Hisam al-Din Signaqi's network. But Ahmad Yassawi and Yassawi tradition are at the forefront of the genealogy legitimacy of the Qarachuqi descendants. In all genealogies relating to these two networks, it is recognized that Sulayman Wali was a Siddiqi. But these masters used a method called the *matriclan* of legalizing their lineage and introducing it to the public. That is, they preferred to introduce themselves as descendants of Ahmad Yassawi, while being Siddiqi on the paternal side. The legalization of this network based the personality of Muhammad Hanafi – son of ‘Ali ibn Abu Talib, Is’haq Bab - the propagandist of Islam in the region, Ahmad Yassawi – Saint of Turks and Yassawiya Sufi lineage.

III. The third version.

This is a very simple version of the oral history of Abu Bakr Siddiq, a descendant of the Siddiqis, based on various narrations. This version is also distinguished by the fact that it is more legally unconfirmed and is found in sacred texts in draft form [9: 360b-361b]. There are not many genealogies pertaining to this version. We have two or three of them. They were prepared by people who did not have the skills to create genealogies and were “amateur” copied texts and arrived in draft form. One such genealogy is a three-page genealogy written in Turkish kept in the fund of the Institute of Oriental Studies. According to it, Abu Bakr Siddiq had three sons named Muhammad Abu Bakr, Abdulkarim and Abdulrahim. The lineage of the owners of the genealogy is connected to Muhammad

Abu Bakr through his son named Qamar-khwaja (!). From him to the last Rahmanbirdi-khwaja in the lineage, a total of 42 generations are named.

The second genealogy of the descendants of Jush ota (now there is a cemetery named after Jush Ata in Samarqand region) is written in the form of a book, on folded factory paper, in Turkish with many errors [3: 9-10]. A total of 18 sheets. In it, the genealogy of a person named Husayn-shaykh is linked to Abu Bakr Siddiq. Interestingly, the customer of lineage linked his genealogy to Abu Bakr Siddiq through the famous Yassawi shaykh Hakim Ata. For this reason, the rest of the genealogy contains stories about the lives of Ahmad Yassawi, Hakim Ata, Anbar Ana. It is very concisely written and continued along the main parent line of the household.

Recently, a person living in the Pskent district of Tashkent presented me with another genealogy of the third version. It is the genealogy of the descendants of a person nicknamed Sachilgan-bab (his name given as *Bujum Malik*). In it, the lineage of Bujum Malik is connected with Abu Bakr Siddiq through his son Muhammad Aba Bakr. The author of the genealogy wanted to compose a sacred text in a mixture of the two styles, as the name of the main figure in the genealogy was Bujum Malik, which is typical for the Siddiqi, and his nickname was "Sachilgan-bab", which is typical for the followers of Is'haq bab [10]. This idea is also felt in the transmission of stories in the genealogical text.

CONCLUSION

So, summarizing the above comments, the following conclusions can be made:

1. As a result of the Mongol invasion, the stratum of sayyids in Movarounnahr and its environs became thinner and traditional subordination disappeared. In this situation, the next stage of the selection of families belonging to the Ahl al-Bayt in the region took place. This created the conditions for the sacralization of the rulers of the families of Siddiqi, 'Umari and 'Alawi (Muhammad Hanafiya lineage), the descendants of the "Rashidun" and the legalization of their origin. Therefore, there was a dichotomy of sayyids and khojas arose in the exercise of religious leadership and the adoption of privileges.
2. The Siddiqis sought and succeeded in introducing themselves to the community, first as Quraysh as the Sayyids, and then as a class belonging to the Ahl al-Bayt as a descendants of Abu Bakr Siddiq. As a result, the Siddiqi developed genealogies in various variants based on oral memories of their ancestors who came from Hijaz to Mawaraunnahr and the nature of the regions in which they lived. They introduced themselves to the society through these genealogies and sacred texts.
3. As we study the sacred texts pertaining to the Siddiqi's, we come to three main versions of how the representatives of the Siddiqi lineages introduced themselves to the society and legitimized their lineage. The first version belongs to the Siddiqi scattered in central and major cities of Mawaraunnahr. It can be conditionally called a version of the *'ulama* because of its uniqueness more for the houses of Islamic scholars, sufis etc. The second belongs to the Siddiqis, who are widespread on the northern frontiers of Mawaraunnahr. In this version, the legitimacy of the Siddiqis can be called a kind of "symbiosis" version, developed in a mixture of ideas of Yassawi Sufi lineage, Turkism and Genghisids. The third version is very simple and based on oral stories.
4. The versions regarding the legitimacy of the Siddiqi do not differ only in terms of through whom the households were connected to Abu Bakr Siddiq. On the contrary, their content, legitimacy, and general idea also play an important role in distinguishing versions. For example, the lineage of the Sunaq khwajas and descendants of Baba Tuklas in Sir-Darya region are connected to Abu Bakr Siddiq

through his grandson Qasim b. Muhammad, as in version 1. But the main idea and genealogy in their genealogy was worked out in a second version template. The sacred texts of the Hafizi and Ahrari networks of the Siddiqs do not specify through whom their lineage is connected to Abu Bakr Siddiq. However, in their legitimacy, the common plots, such as the inheritance of faqih and the arrival of the founder of the house, a scholar from Baghdad, show that they are also close to the house of Qasim b. Muhammad, that is, they belong to the 1st version. In addition, each version has its own unique names and terms. For example, *faqih*, *mawlana*, *shaykh* in first version or *sultan*, *malik*, *ata*, *bab* in versions second and third.

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