



DAHBIÐIYA

DAHBIÐIYA, a hereditary line of Naqšbandī Sufis centered on the shrine at Dahbīd, a village about 11 km. from Samarqand. The first Dahbīdī Shaikh was [Maḳdūm-e Aʿzam Sayyed Aḥmad Ḳvājagī Kāšānī](#) (d. 949/1542), a native of Kāšān near Farḡāna, who claimed descent from Imam [ʿAlī al-Rezā](#). Maḳdūm-e Aʿzam, was buried in Dahbīd, beneath the tree under which he had enjoyed sitting during his lifetime. Several important Naqšbandī lineages originated with him. They include the Jūybārī shaikhs of Bukhara, whose progenitor, Ḳvāja Moḥammad Eslām Jūybārī (d. 971/1563), was one of Maḳdūm-e Aʿzam’s successors (*kalīfas*), and the White Mountain and Black Mountain Khojas of eastern Turkestan, descended respectively from Īšān Kalān Ḳvāja Moḥammad-Amīn and Ḳvāja Eshāq Walī, two of Maḳdūm-e Aʿzam’s sons (see [chinese turkestan v](#), especially p. 475 table 39); Ḳvāja Eshāq was buried at Dahbīd before being reinterred in the village of Bāḡ-e Boland north of Samarqand. It was with Ḳvāja Moḥammad-Amīn that the Dahbīdī line properly speaking originated.

The shrine at Dahbīd was first constructed in 1028/1619 by Yalangtūš Bī, a disciple of Ḳvāja Moḥammad-Hāšem (d. 1046/1636), Moḥammad-Amīn’s son. He built a mosque and a *kānaqāh* next to the tomb of Maḳdūm-e Aʿzam and also laid out a tree-lined avenue to the nearby shrine of Ḳvāja Aḥrār (q.v.), in order to shield Moḥammad-Hāšem from the sun whenever he visited there. Yalangtūš Bī died in 1066/1655 and was himself buried at Dahbīd (Veselovskii, p 89). The subsequent architectural history of the site is not entirely clear. It appears to have suffered significant damage in the second half of the 17th



century, for Shaikh Awliā', a descendant of Maḳdūm-e A'zam, "noting the decrepitude of the ancestral buildings in Dahbīd," abandoned it for the village of Ūzbak-kīšī, where he began preaching the Naqšbandī doctrine and established "a second Dahbīd" (Bartol'd, p. 386). At a point that cannot be determined a large marble platform (*daḳma*) was laid out around the tomb of Maḳdūm-e A'zam; it also came to incorporate the tombs of some of his descendants. Right of access to this platform was restricted to descendants of Maḳdūm-e A'zam, of whom there were approximately fifty households still living in Dahbīd in 1302/1885 (Veselovskii, p. 88).

The tomb of Maḳdūm-e A'zam enjoyed a sanctity in the region of Samarqand second only to that of K̄vāja Aḥrār, and the Dahbīdī shaikhs—who were also renowned as *sayyeds* (claiming descent from the Prophet Moḥammad)—accordingly enjoyed great influence and prestige. Their fame and power were not limited to Samarqand; they were also active in the affairs of Balḵ and Badaḳšān. Thus, when in the second half of the 17th century the inhabitants of Yaftal in western Badaḳšān began to suffer under the harsh rule of the Qaṭaḡān tribe, they persuaded a certain Amīr Yārī Beg, a devotee of the Dahbīdī shaikhs, to come from Dahbīd with one of the descendants of Maḳdūm-e A'zam and settle among them as their ruler, putting an end, at least temporarily, to Qaṭaḡān domination (Badaḳšī, pp. 2-3). Somewhat later another branch of the Dahbīdī family was established—involuntarily, it seems—at Jawzān, also in Badaḳšān. It is said that three Dahbīdī shaikhs were transporting a cloak that had allegedly belonged to the Prophet from Samarqand to India when they were intercepted along the Badaḳšān-Chitral border by Amīr Yārī Beg. He refused to allow them to proceed and built a shrine in Jawzān to house the cloak, installing them as custodians and "propagators" (*ṣāḥeb al-da'wa*), a term that presumably refers to the further dissemination of the Naqšbandī doctrine. It was thanks to this pious initiative that Jawzān was renamed Fayzābād "the abode of grace" (Badaḳšī, pp. 10-12). In 1182/1768 the cloak was moved by [Aḥmad Shah Dorrānī](#) to its present location in Qandahār (McChesney, p. 224).

The Khojas of eastern Turkestan generally operated separately from the Dahbīdī shaikhs, despite their common ancestry; they had their own shrines and sacred places, especially in Kāšḡar. However, the Qalmāqs, who entered Badaḳšān around the middle of the 18th century and who owed loyalty to the White Mountain Khojas, may have received some assistance from the Dahbīdī shaikhs of Fayzābād (Badaḳšī, pp. 121-23). In addition, the Khojas occasionally



paid extended visits to Dahbīd, as did Dānīāl, ruler of Yārkanḍ (1108-49/1696-1736), and at least one of them, Maḳdūmzāda Ḳvājam, was sent there for burial after his death.

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