

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

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Naqshband, Kh<sup>v</sup>āja Bahā'  
al-Dīn Muḥammad b.  
Muḥammad

**Kh<sup>v</sup>āja Bahā' al-Dīn Muḥammad b. Muḥammad Naqshband** (718–91/1318–89) was one of the central figures of the Transoxanian Ṣūfī current called the Kh<sup>v</sup>ājagān (lit., masters), later growing into the Naqshbandiyya, named for Bahā' al-Dīn. The name "Naqshband" is explained in different ways; it appears originally to have denoted the profession which Bahā' al-Dīn's father and later he himself practised: printing on cotton cloth with stamps. Later, the name was taken to mean "he who fixes in the heart the imprint of the divine name" (Algar, Bahā'-al-Dīn Naqshband).

## 1. LIFE

Bahā' al-Dīn was born in the village of Qaṣr-i Hinduvān (Indian village), later called Qaṣr-i 'Arifān (village of the men of mystical knowledge) in honour of Bahā' al-Dīn, today known as Bogoudin, about twelve kilometres east of the city of Bukhara. He spent most of his life in his home region, leaving twice for the Hajj.

He died in his native village and was buried in the compound where he lived. A shrine complex developed there over the centuries, sponsored most notably by Shaybānid rulers such as 'Abd al-'Azīz Khān (r. in Bukhara 946–56/1540–50), who also was buried there, together with his father 'Ubaydallāh Khān (r. 940–6/1534–9) (the Shaybānids ruled Transoxania and what is today northern Afghanistan from 906/1500 to 1007/1599).

Bahā' al-Dīn left no theoretical writings. There are two types of sources on him: collections of his sayings made by his foremost disciples, such as Kh<sup>v</sup>āja Pārsā (d. 822/1420), and three interrelated hagiographic accounts (Bashir; DeWeese, *Legitimation*; Khismatulin, Jāmī's statement; and Paul, *Doctrine*). One of these accounts has been edited. These hagiographic accounts are, in turn, the basis for the later compilations by Jāmī and Kāshifī. For the history of the Kh<sup>v</sup>ājagān current before and during Bahā' al-Dīn's lifetime, several sources produced within this current are available, most of which remain in manuscript (DeWeese, *Khōjagānī origins*; DeWeese, *Legitimation*; DeWeese, *Succession*; Paul, *Doctrine*). These sources