

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ

(اور تقرب حاصل کرو اُس کی بارگاہ میں وسیلہ سے) (القرآن)

أَلَا بِذِكْرِ الصّٰلِحِیْنَ تَنْزِلُ الْبَرَکَةُ

(کیا صالحین کے تذکرہ سے برکت نازل نہیں ہوتی) (الحديث)

## Shaikh Khwaja Bahauddin Naqshbandi (ra)

Biography (English Version)



Rendered by

**Syed Mohiuddin Mir Lateefullah Shah Quadri**

MS (ECE), MIETE

Son and Successor of Murshadi wa Waalidi Khaja Abul Khair Mir Momin Ali Shah Quadri [R.A]

سید محی الدین میر لطیف اللہ شاہ قادری خالدی القادیری

سابق مہتمم پولیس حیدرآباد

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Hadhrat Shaikh Khawaja Baha Uddin Naqshband ؒ

(Founder of chain of Naqshbadiyah)

(حضرت شیخ خواجه بہا الدین نقشبندی ؒ)

(بانی سلسلہ نقشبندیہ)

### 1-Name and lineage (نام و نسب)

#### Q1- Describe the Name and lineage of Shaikh Khawaja Baha Uddin Naqshband ؒ?

**Ans- Name and lineage (نام و نسب);** Name: Shaikh Khawaja Baha Uddin. Father's name: Syed Muhammad Bukhari ؒ whose paternal profession (آبائی پیشہ) was Kinkhab bani (کمخواب بانی). They used to do designs (نقش و نگار) over Kinkhab (a type of cloth), therefore they were famous as painters or Naqshband (نقشبند).

Baha Uddin Naqshband ؒ was born on 18 March 1318 CE (14 Muharram, 718 AH) in the village of Qasr-e-Hinduwan (later named Qasr Arifan) near Bukhara in modern day Uzbekistan. He was a Syed, a descendent of Hadhrat Imam Jaffar Sadiq ؒ.

His notable descendants continued through his daughter who married Bahauddin's spiritual student Alauddin Attar. They were Hadhrat Ishaan and his family.

### 2- Knowledge and excellence (فضائل و کمال)

#### Q2- Exemplify Baha Uddin Naqshband's ؒ quality of Knowledge and excellence?

**Ans- Knowledge and excellence (فضائل و کمال);** Hadhrat Baha Uddin Naqshband ؒ was adopted while still an infant, as spiritual progeny by one of khawajagaan (the Masters), Baba Muhammad Sammasi r.a, Sammasi r.a, was his first guide on the path. Then after, his principal Khalifa (successor), Hadhrat Amir Kulaan (حضرت امیر کلاں) guided him and Baha Uddin ؒ became a disciple (مرید) and Khalifa of Hadhrat Amir Kulan ؒ.

Sensing a high potential in Baha Uddin ؒ, Hadhrat Amir Kulaan ؒ ensured that he was benefitted (فیض یاب) from other Shaikhs of time (شیخ وقت), some of them are revered sheikhs (بزرگوں) like Shaikh Fatah (شیخ فتح) r.a, Shaikh Ata (شیخ اتا) r.a, and Hadhrat Abdul Khaliq Ghajaduwani (حضرت عبدالخالق غجدوانی) r.a.

In his youth, Naqshband ؒ was recognized as an exceptional Islamic scholar before he turned 20. He travelled to Makkah for Hajj 3 times. He became a respected scholar in central Asia and received many guests and pupils to Bukhara from other parts of central Asia.

### 3- Simplicity (سادگی)

**Q3- Elucidate the way of Simplicity in the life of Baha Uddin Naqshband ؒ?**

**Ans- Simplicity (سادگی);** Baha- Uddin Naqshband ؒ lived a simple life. For instance!

1. He had a piece of land in his ownership. Whatever produce was grown in the land (پیداوار), he consumed and lived off of it. He had no maid or servant and so, he used to work himself, call people and feed them. Generosity (تواضع), Sympathy (بمدردی), and Hospitality (مہمان نوازی) were his noteworthy qualities. He stood committed to following the Sunnah of Rasool ﷺ, emphasized lawful intake (اکل حلال), and kept himself distant from doubtful stuff.
2. A reliable summery-writer narrated that someone seemed to ask marvels (کرامت) from Baha Uddin Naqshband ؒ he then said, "Is this not a marvel (کرامت) that despite us committing plenty of evil deeds (گناہ), we are still walking over the earth? And the earth doesn't split due to burden (بار) of our evils (برائیاں)."

### 4-Blessed Demise (وصال مبارک)

**Q4- Describe the event of Blessed Demise of Baha Uddin in Naqshband ؒ?**

**Ans- Blessed Demise (وصال مبارک);** Baha Uddin Naqshband ؒ passed away in Qasr Al-Arifan, near Bukhara, Uzbekistan in 1389 AD (791 AH). He was 74 years old and was laid to rest in his native village, Qasr-Al-Arifan. In 1544 AD, Khan Abd al-Aziz built over his grave a tomb and surrounding buildings. The memorial complex is located 16 km from Bukhara (Uzbekistan) and remains today a place of pilgrimage.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَآخِرُ دَعْوَانَا أَنِ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ



## Sufiya-e-Karaam r.a.

(صوفیائے کرام)

### Conclusion

Though Islam has been the right guidance in every field of human life and a surety (ضامن) for the mental (ذہنی), intellectual (عقلی), social (معاشری), ethical (اخلاقی), physical (جسمانی) and spiritual (روحانی) developments of the human being, its 'actual purpose' is to attain piousness (خدا رسی) and Godliness (خدا شناسی). Hence there had been a group of the Muslims who kept in view this 'actual purpose' and utilized all permissible methods (ذریعے) and sources (وسیلے) to achieve their aim.

In the beginning, this 'group' was called by different names. But later this was known as 'Sufiya' (صوفیہ) and its sect (مسلک) was called 'Tasawwuf' (تصوف). Tasawwuf is not a different system (نظام) or way of life from Deen-e-Islam. Rather, it is the source (ذریعہ) of purifying self (نفس) based on Islamic principles (اسلامی اصول). Therefore, in the past, all those Imams or scholars (بزرگ) of Sufism (تصوف) were strictly adhering to Allah's (ﷻ) directions (احکامات) and the Sunnah of Rasool (ﷺ), representing Islamic conviction. They also followed the Seerat (سیرت) of Rasoolullah (ﷺ) and Sahaba, which made them realize obedience (اطاعت) and worship (عبادت) as their objective of life. Purified the heart from filthiness (گندگی) of worldly linkage (دنوی تعلقات) and appreciated always their soul (نفس) in realizing fear of God. Had been most careful in respect of mutual concerns and dealings (تعلقات و معاملات) and passed the entire life trying to attain both outward and inward (ظاہری و باطنی) purities (پاکی).

Attaining piousness (خدا رسی) and Godliness (خدا شناسی), is also called 'Recognition' or knowledge of God (معرفت) in the terms (اصطلاح) of Sufiya (صوفیہ). There are various forms (صورتیں) and efforts (تدابیر) to attain the state of 'M'arefat' (recognition). Hence to attain the state of 'M'arefat,' Sufiya Karaam has been performing huge mystic exercises (ریاضتیں), Struggling in the way of Allah (مجاہدہ), and prolonged worship. Keeping this in mind, to train Muslims, there are four well-known (معروف), rational (مقبول), and regular orders or chains (سلسلہ) in India. They are!

**1-Silsilah Qaderya** (سلسلہ قادریہ); Syedna Shaikh Abdul Qader Jelani (ﷺ) is the founder of chain of Silsilah Qaderya 'Aalia.

**2- Silsilah Saharwardiya** (سلسلہ سہروردیہ); Hadhrat Shaikh Shahab Uddin Suherwardi (ﷺ) is the founder of chain of Silsilah Saharwardiya.

**3- Silsilah Chistiya** (سلسلہ چشتیہ); Syedna Khawaja Gharib Nawaz Moin Uddin Chistiy Sanjari (ﷺ) is the founder of chain of Silsilah Chistiya.

**4- Silsilah Naqsbandiya** (سلسلہ نقشبندیہ); Shaikh Khwajah Baha Uddin Naqshband (ﷺ) is the founder of chain of Silsilah Naqsbandiya.