



## ROLE OF BAHAUDDIN NAQSHBAND IN THE DEVELOPMENT OF SUFISM

Haqqulov Mehriddin Yunusovich

*Lecturer of the department of Foreign language and Social Sciences at Asia International University*

*Bukhara, Uzbekistan mexriddinhaqqulov@gmail.com*

Sadulloyeva Moxinur Sadullo qizi

*The 2nd year student in majoring English philology at Asia International University Bukhara,*

*Uzbekistan sadullayevamoxi2006@gmail.com*

**Abstract:** This article discusses about the influential role of Bahauddin Naqshband, the founder of the Naqshbandi Sufi order, in shaping the spiritual and cultural development of Sufism in Central Asia. It examines how his teachings emphasized moral perfection, inner purity, and the balance between spiritual devotion and practical life. Naqshband's approach to Sufism distinguished itself from other sects through its simplicity, discipline, and accessibility to ordinary people. The research highlights his lasting impact on Islamic spirituality, education, and ethical conduct, portraying him as one of the most important figures in the religious history of the region.

**Key words:** Bahauddin Naqshband, spiritual and cultural development, Sufism, Central Asia, moral perfection, inner purity, education, religious history.

### INTRODUCTION

In ancient Turan, the scientific, spiritual and spiritual power was so strong that it could not be destroyed by various invasions, aggressions and evils. Even in such conditions, our ancestors preserved the historically formed rich cultural-spiritual and scientific heritage, national values and traditions and enriched it further. If we look at the pages of our past history, the works of our great ancestors, who studied the civilization of not only our people, but also the countries of the whole world and wrote down their relations with their history and culture with respect and reverence have reached us.

Muhammad ibn Muhammad Bahouddin Naqshbandi al-Bukhari (also known as Khoja Bahouddin Balogardon, Khojai Buzruk, Shokhi Naqshband) is a prominent saint (avlie) and the founder of the Naqshbandiya Order. He was born and died in Kasri Khinduvon village near Kagan (1318-1389) which later was re-named for Kasri Orifon in honor of Bahouddin Naqshbandi. He made Hajj to Mecca twice.

Bahauddin Naqshband's real name is Muhammad, Bahauddin is a name given in honor of the status and rank achieved. Bahauddin among the embroidered people Khwaja Bahouddin, Bahauddin Balogardon. Also with the names of Balogardon, Khojayi Buzruk, Shahi Naqshband is famous . In the sources both father and grandfather of Bahauddin Naqshband were named with the name of Muhammad.

He was born in a craftsman's family. His father was a weaver and chaser (Naqshband). But it was his grandfather who played an important role in his life. He was well familiar with Sufis and paid much attention to the religious sciences. Bahouddin Naqshbandi was taught by famous counselors of that time. His first teacher was Muhammad Bobo Samosiy



(1340-1345), the fifth Pir (counselor) of Bukhara. After his death Naqshbandi was taught by one of the famous leaders of the “Hojagon” Order Said Amir Kulola (appr 1288 -1371), the six Pir of Bukhara who familiarized him with the Abdulholik Gijduvani’s teachings (1103-1179). Gijduvani was the founder the “Hojagon” Order, one of the first Pirs of Bukhara; he propagated to obey the rules of the Shariah and prescriptions of Prophet Muhammad. He devoted his life to a true Allah’s path and founded 8 rules in his Order.

Bahouddin Naqshband first learned the lessons from teachers such as Babayi Samosi. Amir Kulol, Mavlono Arif Revgari, Khalil ata, Kusam Sheikh. He lived a strange life and he was engaged in making patterns on copper and kimhob. Bahauddin Naqshband added his three rules and requirements to the eight-point rule of the “Khojagon” series, founded by Abdukholiq Gijduvani, created his doctrine and perfected the Naqshbandi order. The main information about the way of life and teaching of Bahauddin Naqshband is the book “Maqamoti Hazrat Khoja Naqshband” by Muhammad Baqir, “Risolayi Qudsiya” by Muhammad Porso, Yaqub Details in sources such as Charkhi's Risolayi unsiya illuminated.

In addition to this, Bahouddin Naqshband's lineage goes back to Hazrat Ali on his father's side and Hazrat Abu Bakr Siddiq on his mother's side. Since he was from the generation of Khoja's, it was customary to use the word Khoja before his name. The word “Bahauddin” means “Light of Religion”. This is a proud title given later to Khwaja Naqshbandiy.

Methodology. This research is based on a qualitative and historical-descriptive methodology, focusing on the life, philosophy, and influence of Bahauddin Naqshband within the broader context of Sufism in Central Asia. The study does not rely on statistical data or field experiments but instead draws its conclusions through a careful examination of historical texts, religious manuscripts, and previous scholarly interpretations.

The analytical method used in this paper involves examining how Naqshband's ideas evolved through his interactions with his teachers—such as Babayi Samosi and Amir Kulol—and how his disciples, particularly Yaqub Charkhi, continued to spread and document his philosophy. The article also interprets Naqshband's moral teachings, such as humility, honesty, and devotion to work, in relation to the social and religious environment of medieval Central Asia.

Overall, this methodology aims to reconstruct the historical and spiritual context of Bahauddin Naqshband's life by synthesizing written evidence, analyzing symbolic meanings in Sufi texts, and evaluating his long-term impact on Islamic thought. Through this systematic and interpretive approach, the article provides a clear understanding of how Naqshband's spiritual philosophy contributed to the growth and endurance of Sufism in Central Asia.

Result. The findings of the study reveal that Bahauddin Naqshband played a crucial and transformative role in the spiritual, intellectual, and social development of Sufism across Central Asia. Through his teachings, personal example, and discipleship network, he not only established the Naqshbandi order but also redefined the relationship between faith, work, and moral life in Muslim society. The article presents several important results that highlight the depth and influence of his contributions.



The study also identifies that one of Naqshband's most significant doctrinal contributions is the principle "Dil ba yoru dast ba kor", which translates as "Let the heart be with God and the hands be at work." This motto became the foundation of the Naqshbandi philosophy and a guiding rule for countless followers. It encapsulated the idea that one can remain spiritually devoted while actively participating in worldly activities. Through this teaching, Naqshbandi demonstrated that spirituality should not separate individuals from society but rather make them better members of it. This concept brought a new level of practicality and inclusiveness to Sufi philosophy, allowing it to reach a broader audience beyond the traditional circles of scholars and ascetics.

Analysis. The teachings and legacy of Bahauddin Naqshband represent a turning point in the evolution of Sufism in Central Asia. His philosophy, which emphasized a deep connection with God while remaining active in society, marked a significant departure from the practices of earlier Sufi movements that often encouraged isolation and asceticism. In analyzing Naqshband's ideas, it becomes clear that his main contribution lies in harmonizing spiritual devotion with everyday life. He sought to bring the ideals of Sufism closer to ordinary people by showing that true holiness can be achieved not through withdrawal from the world, but through purity of intention, hard work, and constant remembrance of God.

The analysis of Naqshband's life and works also reveals how he redefined the relationship between the individual and God. He believed that divine love and closeness could be achieved through self-discipline, humility, and sincerity rather than through extreme ascetic practices. His emphasis on inner purity and honest living brought Sufism out of the sphere of mystical elites and made it accessible to the general population. In this way, Naqshband played a crucial role in democratizing spiritual knowledge and spreading ethical awareness throughout Central Asia.

The article further reveals that Naqshband's influence extended through his disciples, especially Yaqub Charkhi, who played a vital role in preserving and spreading his master's doctrines. Charkhi's work "Treatise Unsiya" provided valuable insights into Naqshband's moral and spiritual system, ensuring the continuity of his ideas long after his death. Through this network of followers, the Naqshbandi order became one of the most widespread and respected Sufi orders in the Islamic world, stretching from Central Asia to the Middle East and the Indian subcontinent.

Another important aspect of the analysis involves the social and political implications of Naqshband's philosophy. Unlike many religious leaders of his time, he avoided close relations with rulers and rejected material gifts or positions of power. His independence from political authority reinforced his moral credibility and made him a symbol of integrity. By promoting the idea of self-reliance and devotion to one's work, Naqshband encouraged a more ethical and stable community life. His teachings inspired people to live modestly, earn honestly, and help the poor — values that contributed to the moral revival of Central Asian society.

Moreover, the research highlights that Naqshband's teachings aligned closely with the ethical values of Islam and the Sunnah of the Prophet Muhammad. His life and actions



reflected simplicity, compassion, and generosity. He used his earnings to support orphans and widows, showing that faith must manifest in kindness and social responsibility. This ethical foundation helped make the Naqshbandi order not only a spiritual movement but also a moral and social force that contributed to the unity and development of Central Asian communities.

Discussion. The study's findings open a broader discussion about the spiritual, social, and cultural significance of Bahauddin Naqshband and the order he founded. His philosophy not only redefined the essence of Sufism in Central Asia but also introduced a new model of how religious devotion could coexist with active participation in social life. The Naqshbandi order that emerged from his teachings became a major intellectual and moral force in the Islamic world, shaping the ethical and spiritual outlook of generations of believers.

One of the most important aspects to discuss is how Naqshband transformed Sufism from an exclusive spiritual practice into a socially engaged movement. Many earlier Sufi traditions encouraged seclusion, asceticism, or withdrawal from worldly affairs as a path to divine truth. In contrast, Naqshband emphasized the integration of spiritual awareness into everyday life, arguing that true piety is demonstrated not through isolation but through service, humility, and sincerity in daily work. This shift gave Sufism a more practical and human-centered dimension, making it accessible to common people—farmers, craftsmen, and merchants—who could now see their daily labor as an expression of devotion to God.

Apart from this, the sect of Naqshbandi recommends living on the basis of 4 principles:

- "Hush dar dam" (maintaining one's intellect and consciousness with every breath) – this position reflects the purest Islamic perspective, where the Kur'an, hadith, and sources of Sharia consistently express a negative stance toward ignorance or unconsciousness. Imam Ghazali, in his work "Ihya' Ulum al-Din", also dedicates a chapter to the issue of intellect, listing hadiths related to the virtue of reason.

- "Nazar bar qadam" (look at the feet while walking) - from the point of view of the Sufis of that time, it was said that a person should think about every step, do useful things, strive for goodness with hard work, and not spend time in vain.

- "Safar dar vatan" (to be considered a tourist in one's own country) - from the point of view of the Sufis of that time, it was thought that a person should learn about life, be on a journey, travel, increase his knowledge, and not be driven to grief.

- "Khilwat dar anjumani" (being alone in the crowd) - this principle reflects people always communicating, living together in a community, working, sharing their pain and joy, not striving for wealth and helping the poor people.

Naqshband's emphasis on the unity of heart and action continues to hold deep relevance in modern times. His message encourages believers to live responsibly in society while keeping their hearts connected to God. In today's world, where materialism and moral decline are widespread, his philosophy offers a timeless reminder that spiritual strength and ethical living must go hand in hand. The Naqshbandi path can thus be viewed



as both a spiritual discipline and a social ethic, guiding individuals toward balance, integrity, and inner peace.

Conclusion. In conclusion, this study examines the spiritual, moral, and cultural influence of Bahauddin Naqshband, the founder of the Naqshbandi Sufi order, on the development of Sufism in Central Asia. It explores his life, teachings, and the principles that shaped his doctrine, particularly his belief that spiritual devotion and daily work should exist in harmony. Through analysis of historical and modern sources, the research highlights how Naqshband's philosophy of inner faith and outer responsibility transformed Sufism into a practical way of life. His ideas on humility, honesty, and service to humanity continue to inspire believers and remain a vital part of Islamic spiritual tradition today.

Education in the Naqshbandi sect is a necessary factor for achieving spiritual maturity, benefiting society and personal development. The attention of the sect to education ensures that it has developed over a long history and is still relevant today.

#### REFERENCES:

1. Haqqulov, M. (2025). FAYZULLA XO 'JAYEVNING DAVLATCHILIK QARASHLARI. Modern Science and Research, 4(6), 498-503.
2. Haqqulov, M., & Sadulloyeva, M. (2025). SPIRITUAL AND ETHICAL VIEWS OF IMAM ABU HAMID GHAZALI. Modern Science and Research, 4(6), 284-289.
3. Haqqulov, M., & Qosimov, U. (2025). XIVA XONLIGI TASHKIL TOPISHINING TARIXIY AHAMIYATI. Modern Science and Research, 4(6), 867-873.
4. Haqqulov, M., & Sadulloyeva, M. (2025). THE DOCTRINE OF SUFISM IN THE EYES OF THE SCHOLARS OF THE EAST. Modern Science and Research, 4(5).
5. Haqqulov, M. (2025). ZAHIRIDDIN MUHAMMAD BOBURNING HAYOT VA IJOD YO 'LI. Modern Science and Research, 4(5).
6. Yarashova, M., Haqqulov, M., & Muyiddinov, B. (2025). TARIX TA'LIMIDA RAQAMLASHTIRISHNING AHAMIYATI. Modern Science and Research, 4(5), 665-673.
7. Yarashova, M., Haqqulov, M., & Muyiddinov, B. (2025). BUXORO QO'RBOZHILAR TARIXIDA O'CHMAS NOM QOLDIRGAN, BUXORO QAHRAMONI IBROHIMBEK. Modern Science and Research, 4(4), 388-397.
8. Haqqulov, M. (2025). NARSHAXIYNING" BUXORO TARIXI" ASARI TAHLILI. Modern Science and Research, 4(4), 969-978.
9. Haqqulov, M. (2025). THE DEVELOPMENT OF THE SCIENCE OF HADITH IN HISTORICAL ANALYSIS. Modern Science and Research, 4(4), 467-474.
10. Gulyamov, A., Srojeva, G., & Haqqulov, M. (2025). BUXORO MUZEYINING II JAHON URUSHIGACHA BO 'LGAN DAVRDAGI FAOLIYATI. Modern Science and Research, 4(2), 92-99.
11. Srojeva, G., Haqqulov, M., & Gulyamov, A. (2025). KUDZULA KADFIZ BOSHCHILIGIDA KUSHON IMPERIYASIGA ASOS SOLINISHI VA BU IMPERIYANING RAVNAQI. Modern Science and Research, 4(2), 109-117.



12. Haqqulov, M. (2025). AMIR TEMUR VA TEMURIYLAR DAVRI TARIXIY GEOGRAFIYASI. Modern Science and Research, 4(3), 584-593.
13. Haqqulov, M., & Sadulloyeva, M. (2025). THE TEACHER-STUDENT RELATIONSHIP BETWEEN IMAM AL-BUKHARI AND IMAM AT-TIRMIDHI. Modern Science and Research, 4(3), 440-447.
14. Haqqulov, M., Yarashova, M., & Muyiddinov, B. (2025). SHARAFIDDIN ALI YAZDINING “ZAFARNOMA” ASARI TAHLILI. Modern Science and Research, 4(4), 398-408.
15. Haqqulov, M., Gulyamov, A., & Srojeva, G. (2025). JADIDLARNING 1916 YILDAGI XALQ QO'ZG'OLONIDA TUTGAN O'RNI. MILLIY HUKUMAT-TURKISTON MUXTORIYATI VA UNING FAOLIYATI. Modern Science and Research, 4(2), 100-108.
16. Haqqulov, M. (2025). YANGI DAVRDA AVSTRIYA (GABSBURGLAR) IMPERIYASINING IJTIMOIY-SIYOSIY HAYOTI (XVI-XVIII ASRLAR). Modern Science and Research, 4(2), 834-842.
17. Haqqulov, M., & Sadulloyeva, M. (2025). IMOM BUXORIYNING “AL-JOME'AS SAHIH” ILMIY AHAMIYATI. Modern Science and Research, 4(2), 472-476.
18. Xakkulov, M., & Kosimov, U. (2025). HISTORY OF MILITARY WORK IN THE EMIRATE OF BUKHARA. Journal of universal science research, 3(1 (Special issue)), 319-325.
19. Yuldasheva, F., Haqqulov, M., & Yarashova, M. (2025). QADIMGI TURKIY XALQLARDA “QUT” MAROSIMI XUSUSIDA. Modern Science and Research, 4(3), 132-136.
20. Srojeva, G., Gulyamov, A., & Haqqulov, M. (2025). XVII ASRDA BUXORODA ABDULAZIZXON MADRASASINING QURILISHI VA UNING TARIXIY AHAMIYATI. Modern Science and Research, 4(1), 471-478.
21. Haqqulov, M. (2025). USMONIYLAR IMPERIYASINING TASHKIL TOPISH TARIXI. Modern Science and Research, 4(1), 663-672.
22. Gulyamov, A., Srojeva, G., & Haqqulov, M. (2025). BUXORO OCHILGAN MUZEYLARNING TASHKIL TOPISH TARIXI. Modern Science and Research, 4(1), 248-256.
23. Haqqulov, M. (2024). TURKISTON OZODLIGINING JARCHILARI. Medicine, pedagogy and technology: theory and practice, 2(11), 154-159.
24. Gulyamov, A., Srojeva, G., & Haqqulov, M. (2025). O 'RTA OSIYO OLIMLARINING KARTOGRAFIK MEROsi. Modern Science and Research, 4(1), 221-227.
25. Yarashova, M., Yuldasheva, F., & Haqqulov, M. (2025). TA'LIM OLISH TARTIBI: YANGILANISH VA O'ZGARISHLAR. MASOFAVIY, DUAL VA INKLYUZIV TA'LIM. Modern Science and Research, 4(2), 73-80.
26. Haqqulov, M. (2024). O 'RTA OSIYO XALQLARINING OZODLIK ORZUSI BO 'LGAN “TURKISTON MUXTORIYATI”. Modern Science and Research, 3(12), 609-613.
27. Haqqulov, M., Yarashova, M., & Yuldasheva, F. (2025). TARIXIY KARTOGRAFIYANING ASOSIY YO 'NALISHLARI, SHAKLLANISHI VA TARAQQIYOTI. Modern Science and Research, 4(2), 81-91.



28. Haqqulov, M. Y. (2024). The Formation, Development and Role of the High Seljuk Empire Founded by the Turkic Peoples in the Islamic World. *Miasto Przyszłości*, 53, 956-959.

29. Haqqulov, M. Y. O. G. L. (2022). Markaziy Osiyoda ilk diplomatik munosabatlar tarixi. *Science and Education*, 3(10), 385-389.

30. Yunusovich, H. M. (2024). Experiences Related to the Fine Fiber Cotton of Uzbekistan during the Years of Soviet Authority. *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION*, 4(9), 129-132.

31. Yunusovich, H. M. (2025). THE IMPORTANCE OF ISLAM IN CHILD UPBRINGING. *ILG'OR PEDAGOG*, 2(3), 71-75.

32. Yunusovich, H. M. (2025). YUSUF HAMADONI IS THE FOUNDER OF THE CENTRAL ASIAN SCHOOL OF SUFISM. *ILG'OR PEDAGOG*, 2(3), 66-70.

33. Sadulloyeva, M. (2024). The Impact of Technology on Modern Education in Terms of English Language. *Information Horizons: American Journal of Library and Information Science Innovation* (2993-2777), 2(12), 32-35.

34. Sadulloyeva, M. (2025). USING MODERN TECHNOLOGIES IN TEACHING AND LEARNING ENGLISH. *ILG'OR PEDAGOG*, 2(3), 76-80.

35. Sadulloyeva, M. (2025). THE IMPORTANCE OF ENGLISH AS A SECOND LANGUAGE FOR STUDENTS. *ILG'OR PEDAGOG*, 2(4), 19-24.

36. Tairova, F. ., & Sadulloyeva, M. (2025). KITOBOXONLIK MADANIYATINI OSHIRISHDA KUTUBXONANING O'RNI. *Modern Science and Research*, 4(9), 204-208.

37. Tairova, F. ., & Sadulloyeva, M. (2025). UMUMTA'LIM MAKTABI O 'QUVCHILARI O 'RTASIDA KITOBOXONLIKKA OID LOYIHALARNI AMALGA OSHIRISHDA XALQARO TAJRIBALAR. *ILG'OR PEDAGOG*, 2(4), 6-12.