



## 'ABD-AL-ḲĀLEQ ĞOJDOVĀNĪ

'ABD-AL-ḲĀLEQ ĞOJDOVĀNĪ, teacher and distinguished saint of the Selsela-ye Ḳvāḡagān (Naqšbandī order), d. 617/1220. His birthplace, the modern Gizhduvan in Uzbekistan, was an important commercial center, according to Sam'ānī [Leiden], fol. 406b). His father, 'Abd-al-Jamīl, had originally lived at Malatya (Melitene). At the age of 22, 'Abd-al-Ḳāleq became the disciple of Ḳvāḡa Abū Ya'qūb Yūsuf Hamadānī (d. 535/1140) and turned to the cultivation of his soul. He died and was buried in Ğojdovān.

'Abd-al-Ḳāleq consolidated and transmitted the thought of the *selsela*. The following eight principles on which the mystic ideology of the Selsela-ye Ḳvāḡagān, and later of the Naqšbandī order, was built were contributed by him: *hūš dar nam* ("awareness in breathing"), *naẓar bar qadam* ("watching over one's steps"), *safar dar vaṭan* ("internal mystical journey"), *ḡalvat dar anjoman* ("solitude in the crowd"), *yād-kard* ("recollection"), *bāz-gard* ("restraining one's thoughts"), *negāh-dāšt* ("watching one's thoughts"), and *yād-dāšt* ("concentration upon God"). According to Jāmī (*Nafaḡāt*, p. 339), the focal point of his activities was to attract people to the path of the Sunna and to dissuade them from indulging in innovations in religion (*beḡ'at*). He left no detailed account of his teachings. A few short texts and a collection of poems have, however, survived: 1. *Resāla-ye ṭarīqat*, 2. *Vaṣīyatnāma* (commentary by Faẓlallāh b. Rūzbehān), and 3. *Resāla-ye ṣāḡebīya* (published with commentary by S. Nafīsī in *Farhang-e Īrān Zamīn* 1/1, 1332 Š./1953, pp. 70-100).



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