



## BĀQĪBELLĀH NAQŠBANDĪ

**BĀQĪBELLĀH NAQŠBANDĪ**, K̲VĀJA ABU'L-MO'AYYAD RAŽĪ-AL-DĪN OWAYSĪ, born in Kabul in 971/1563-64 or 972/1564-65 as a son of the *qāẓī* of that city, 'Abd-al-Salām; studied the traditional theological sciences under Šādeq Ḥalwā'ī whom he followed to Transoxiana. Already at an early age he seems to have mastered very thoroughly these sciences, but at the same time he felt attracted toward the mystical life. His passionate search for a suitable *pīr* (elder) brought him to many *kānaqqāhs* in Transoxiana where he received a first introduction to the Naqšbandī order, but unable to find a satisfying fulfillment of his spiritual need he turned to India (Lahore) and afterward to Kashmir, where he stayed with Shaikh Bābā Wālī. After Bābā Wālī's death in 1000/1591-92 he returned to Transoxiana, where he was formally initiated into the Naqšbandī order by Mawlānā K̲VĀJAGĪ Moḥammad Amkanagī (son and disciple of Mawlānā Darvīš, who was a *kalīfa* of Mawlānā Moḥammad Zāhed Vaḳšī, one of the principal *kalīfas* [successors] of K̲VĀJA 'Obayd-Allāh Aḥrār). Besides Bāqībellāh claims to have received a spiritual initiation from K̲VĀJA Bahā'-al-Dīn Naqšband. Sent as a *kalīfa* to India in order to propagate the Naqšbandī order there he first stayed for a year in Lahore and in 1007/1598-99 settled down permanently in Delhi's Fīrūzābād, where he died 25 Jomādā II 1012/30 November 1603. He had two sons, K̲VĀJA 'Obayd-Allāh (K̲VĀJA-ye Kalān) and K̲VĀJA Moḥammad 'Abd-Allāh (K̲VĀJA-ye K̲VORD), both born (of different mothers) in 1010/1601-02.

He wrote several short treatises (*rasā'el*) on the exegesis of certain chapters of verses of the Qur'ān, on certain traditions, and on mystical subjects (e.g., *Nūr-e*



*waḥdat*, on monism); they are cited rather extensively in the *Zobdat al-maqāmāt* and have been published in the *Ḥayāt-e bāqīa*. His poetical writings (*matnawīs*, chronograms, a *sāqī-nāma*, quatrains, and separate verses) have been published in the *ʿErfānīyat-e bāqī*, and, together with his letters to devotees and disciples, in his *Kollīyāt*. He is perhaps best known for his *Selselat al-aḥrār*, which contains quatrains accompanied by his own commentary; this work, in which he upholds the doctrine of the *waḥdat-e wojud*, was later commented upon by his disciple Aḥmad Serhendī in the latter's *Šarḥ-e robāʿīyāt*, upon which a supercommentary was written by Shah Walī-Allāh Dehlavī. One of his disciples, Mīr Moḥammad Jān, wrote down Bāqībellāh's sayings (*malfūzāt*) uttered during sessions (*majāles*) held in Delhi. They have been published in the *Ḥayāt-e bāqīa*. Finally A. A. Rizvi mentions a *Kalemāt-e ṭayyebāt*, discourses of Bāqībellāh.

As a Naqšbandī, Bāqībellāh represents the sober type of Sufi, meticulously adhering to the Islamic law (*šarīʿa*) and averse to ecstatic mystical experiences, but on the other hand his sympathetic attitude toward Ebn al-ʿArabī shows that he was not rigid and dogmatic in his ideas. This, together with his warm personality, accounts for his high reputation in Delhi, with the common man and the noble alike. Despite his bad health and early death he contributed much to the propagation of the Naqšbandī order in India. His type of mysticism, which seems to have found its purest continuation in his two sons, breathes a spirit different from that of his well-known disciple Aḥmad Serhendī, whose Naqšbandī-Mojaddedī line, however, came more to the fore in India.

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