



BOḶĀRĪ, 'ALĀ'-AL-DĪN MOḶAMMAD

BOḶĀRĪ 'ALĀ'-AL-DĪN MOḶAMMAD b. MoḶammad (also known as 'Alā'-al-Dīn 'Aṭṭār), close associate and primary successor of Bahā'-al-Dīn Naqšband (q.v.), the eponym of the Naqšbandī Sufi order. He was the youngest of three sons of a migrant from K̄vārazm who had made his home in Bukhara. When the father died, 'Alā'-al-Dīn renounced his share in the inheritance and took up residence in a *madrassa*, living a severe and ascetic life. It was there that Bahā'-al-Dīn Naqšband first met him. Impressed by the sparseness of the furnishings in 'Alā'-al-Dīn's cell—a worn mat, a brick to serve as a pillow, and a broken water pot—he offered him the hand of his daughter in marriage, without any preliminary, and also adopted him as his spiritual son. The marriage took place the same day; one son was to be born of it, K̄vāja Ḥasan 'Aṭṭār. Bahā'-al-Dīn did not initiate 'Alā'-al-Dīn immediately, but instead told him to spend his days gathering firewood and hawking apples, barefoot, in the markets of Bukhara. This he did joyfully, much to the chagrin of his two brothers who were both respectable shopkeepers. After these pursuits had wrought the necessary purgation in 'Alā'-al-Dīn, he was formally initiated by Bahā'-al-Dīn, and he swiftly advanced to the position of chief disciple. Bahā'-al-Dīn assigned to him the training of numerous less advanced adepts, remarking of him, "he has greatly lessened our burden." When Bahā'-al-Dīn died in 791/1389, 'Alā'-al-Dīn received the *bay'a* (allegiance) of all his other disciples, including even K̄vāja MoḶammad Pārsā, whom Bahā'-al-Dīn had seemed to favor at one point for the succession.



'Alā'-al-Dīn's leadership of the Naqšbandī community lasted for ten years. On 2 Rajab 802/29 February 1400, he fell sick, and predicted he would soon die. He enjoined his followers to follow the *sonna* of the Prophet, to observe the principles of the Naqšbandī path, and not to grieve his passing. He died eighteen days later and was buried in the village of Čaġānīān (or Nowčaġānīān) near Bukhara.

He appointed ten successors, each of whom seems to have had responsibility for a particular region, and it was their dispersion in fact that enabled the Naqšbandī path to spread beyond the immediate environs of Bukhara; K̄vāja 'Abd-Allāh Emāmī Eşfahānī, for example, created a Naqšbandī presence in Shiraz. The best-known of his successors was the celebrated theologian and scholar, Sayyed Šarīf Jorjānī, who is said to have remarked, "until I attained the company of K̄vāja 'Aṭṭār (i.e. BoĶārī), I did not truly know God." The most important of them for the perpetuation of the Naqšbandī order was, however, Mawlānā Neẓām-al-Dīn Kāmūš, the initiator of Sa'd-al-Dīn Kāšġarī (d. 860/1455), who was in turn the preceptor of the poets Jāmī, and 'Alī-Šīr Navā'ī and other luminaries of Timurid Herāt.

'Alā'-al-Dīn BoĶārī was the first person to collect the dicta and biography of Bahā'-al-Dīn Naqšband, and composed a brief work on the subject, *Maqāmāt-e Bahā'-al-Dīn Naqšband*. Many other early accounts of Bahā'-al-Dīn's life (notably Šalāḥ b. Mobārak's *Anīs al-ṭālebīn wa 'oddāt al-sālekīn*) also draw on material supplied orally by 'Alā'-al-Dīn. Numerous of his sayings concerning the principles and terminology of the Naqšbandī path have also been preserved in contemporary or near-contemporary texts.

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(Hamid Algar)