



## KĀŠĠARI, SA'D-AL-DIN

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**KĀŠĠARI, SA'D-AL-DIN** (d. 860/1456), propagator of the Naqšbandi order in Timurid Herat (qq.v.), noteworthy primarily as the initiator of 'Abd-al-Raḥmān Jāmi into the path.

In a manner typical for many a Sufi, he is said to have displayed a precocious degree of piety as a child. Thus one day, he reacted with a flood of tears to the spectacle of his father, a merchant of Kashghar (q.v.) claiming descent from the Prophet Moḥammad, haggling over the price of some goods for a whole morning. After completing the *madrassa* curriculum, perhaps in his native Kashghar, Sa'dal-Din conceived the aspiration of embarking on the Sufi path and he came to Samarqand, where he joined the following of Neẓām-al-Din Kāmuš (d. circa 853/1449). This sheikh, separated from Bahā'-al-Din Naqšband, eponym of the order, by only one link in the initiatic chain, 'Alā'-al-Din 'Aṭṭār (d. 802/1400), earned the sobriquet Kāmuš (silent) by his frequent immersion in ecstatic states that rendered him incapable of speech; he was far from regarding this as an impediment, for he believed silence to be better than speech, inasmuch as speech is liable to arise from the ego and interrupt the flow of divine grace. Much the same is reported of Kāšġari, although he was somewhat more inclined than his master to active propagation of the Naqšbandi path, and it was appropriate that he should emerge as his principal successor.

After an indeterminate number of years in Samarqand, Sa'd-al-Din set out on the Hajj pilgrimage, but, in accordance with a prediction by Kāmuš, he was unable to proceed beyond Khorasan; precisely why, is unclear. Arriving in



Herat, he went to meet Zayn-al-Din K̄vāfi (d. 838/1435), eponym of the nascent Zayni order (*ṭariqat*), whom K̄āmuš had recommended to him for his expertise in dream interpretation. When, however, Zayn-al-Din sought to draw him into his own following, Sa'd-al-Din demurred, given his prior initiation into the Naqšbandiya. Zayn-al-Din nonetheless recommended that he perform the divinatory prayer known as *esteḳāra* (see [DIVINATION](#)) before making a firm decision. When he complied, he had a vision of his immediate predecessors in the Naqšbandi initiatic chain angrily uprooting trees and demolishing the walls of Herat, and he decided not to accept Zayn-al-Din's invitation. Informed of his decision, Zayn-al-Din still proclaimed himself ready to help Sa'd-al-Din whenever he wished, particularly in the interpretation of his dreams. Among other prominent Sufis gathered in Herat at the time, Sa'd-al-Din also made the acquaintance of Qāsem-e Anwār, Mawlānā Abu Yazid Purāni, and Sheikh Bahā'-al-Din 'Omar. In 844/1440, he was finally able to make the Hajj; this, apart from a few shorter journeys, was the only occasion on which he absented himself from Herat for the rest of his life.

The unwilling beneficiary of his father's mercantile zeal, Sa'd-al-Din was evidently quite wealthy, but in accord with his ascetic preferences, he took up residence in the Madrasa-ye Ġiāṭiya near the Masjed-e Jāme', and it was in that mosque, hyperbolically compared by him with the Masjed-al-Ḥarām in Mecca, that he met and discoursed with his followers. His primary emphases were the necessity for the ceaseless practice of silent *ḍekr* and banishing from the mind all stray thoughts (*naḡ-ye kawāṭer*); the awareness that God is closer to one at all times than any measurable proximity, resulting in the need for meticulous observation of *adab* (q.v.) in all states and conditions; and the knowledge that each breath taken is a divinely bestowed treasure (the Naqšbandi principle of *huš dar dam*). Insofar as an aim can be conceived, it is closeness to God (*qorb*), but closeness does not consist in saying "I have come close to Him," or any similar expression; "it is rather that you are lost in Him, that you do not know where you were or whence you came, and reach a state that you are utterly incapable of describing" (Kāšefi, 1977, I, p. 214). The outward manifestation of that state in Sa'd-al-Din was, to the uninformed observer, indistinguishable from sleep; indeed, he proclaimed, certain dervishes are themselves unaware whether they are awake or asleep, because the nature of their devotional practice (*kayfiyat-e mašḡuli*) is one and the same in both cases (Jāmi, p. 409).

Foremost among Sa'd-al-Din's disciples was, of course, 'Abd-al-Raḥmān Jāmi, the great poet, mystic, and polymath. Seeing him pass in front of the Madrasa-



ye Ġiātiya, he declared himself enchanted by him and desirous of “ensnaring him.” The opportunity arose when he insinuated himself into the dreams of Jāmi, tormented at the time by the pangs of separation from an object of his affections, and instructed him to take God as his sole, indispensable companion. (see [JĀMI II. AND SUFISM](#)). Jāmi’s closeness to Kāšġari was reinforced by marriage to one of his granddaughters, but taking into account his aversion to assuming the burdens of preceptorship, Kāšġari advised his followers to gather instead around Mawlānā Šams-al-Din Moħammad Ruji (d. circa 960/1553) after his passing. He died suddenly, while performing the midday prayer on Jomādā’l-oḡrā 7, 860/12 May 1456, and was buried in the Ķiābān suburb of Herat. His grave became the nucleus of a cemetery where other luminaries of late Timurid Herat came to be buried: ‘Abd-al-Raħmān Jāmi and his brother, Mawlāna Moħammad (d. 872/1467); Mawlānā ‘Abd-al-Ġafur Lāri, a student of Jāmi (d. 912/1506); and Jāmi’s nephew, the poet Hātefi (927/1521). Kāšġari’s original tombstone was lost in the wars over Herat that attended the rise of the Safavids (perhaps at the same time that the tomb of Jāmi, viewed as a convinced adversary of Shi’ism, was desecrated). Handsomely calligraphed stones were installed at the head and foot of his tomb by Aħmad Shah Dorrāni in the eighteenth century, and further improvements to the site were made in the late 1950s by Moħammad-Zāher Shah; these appear to have survived more recent vicissitudes in Afghan history.

A pious man in attendance on Kāšġari as he lay dying had a vision of the Prophet proclaiming that Kāšġari had advanced thirty-two people to the rank of saintship (*welāyat*). His recorded initiatic descendants are, however, far fewer in number. In addition to Mawlānā Šamsal-Din Ruji, they include Kāšġari’s own two sons, Ķvāja Moħammad Akbar (d. 914/1508), also known as Ķvāja Kalān, and Ķvāja Moħammad Ašġar (d. 906/1500), also known as Ķvāja Ķord; Jāmi, who despite his reluctance to act as preceptor passed the *ṭariqat* on to perhaps six people; Jāmi’s brother, Mawlāna Moħammad; Mawlānā Aħmad Kārizi; Esmā’il Ruji; Mawlānā Moħammad Šalāħ Heravi; Mawlāna Šehāb-al-Din Aħmad (d. 857/1453); Mawlānā ‘Alā’-al-Din Kermāni, who migrated to Mecca and spent the rest of his life there as a *mojāwer*; and Ķvāja ‘Abd-al-‘Aziz Jāmi, a descendant of the celebrated Aħmad Nāmeqi Jāmi (d. 536/1141). The activity of all these successors was limited to Herat and its immediate environs, and in the case of Mawlānā Šams-al-Din Ruji, Kāšġari’s nominee as his principal successor, it was cut short by the Safavid conquest of Khorasan; he fled to Bukhara and sought refuge with ‘Obayd-Allāh Khan the



Uzbek.

The sole long-term and long-distance transmission of Kāšġari's initiatic line passed through Mawlānā 'Alā' al-Din Abizi Maktabdār (d. 892/1487). A man of high accomplishment in all branches of religious learning, his profession as supervisor of an elementary school (*maktab*) served for him, it is said, as a veil behind which he concealed his lofty spiritual rank (Qazvini, fol. 18a). One of his four successors was Mawlānā Ṣon'-Allāh Kuzakonāni (d. 929/1523) from Orunāq near Tabriz. Despite the difficulties posed by the rise of the Safavids, he was able to initiate in turn two successors, from one of whom a line of transmission went forth first to the rural hinterland of Tabriz, next to Urmia, and then on to Diyarbekir, Bursa, Van, and Erzurum (Algar, pp. 13-21). Another successor (*kalifa*) active in Anatolia was Ṣon'-Allāh Boḡari, to whom is attributed the foundation, in 857/1453, of the Yavedūd Tekke (Yā Wadud Takiya) in the Anatolian city of Amasya (Hüsameddin, I, pp. 253-54). A number of treatises have been attributed to Kāšġari. To date, only the *Resāla-ye dekriya* (ed. Sayyed 'Ali l-e Dāwud, in *Ma'āref* 14/3, 1988) has been published. Others include *Resāla dar tawajjoh* (ms. Millet Kütüphanesi, 'Ali Emiri Efendi, Fârsî, no. 1028), and *Resāla dar kalemāt-e qodsiya* (ms. Süleymaniye Kütüphanesi, Şehid Ali Paşa, no. 1387). It is probable that these were not formal compositions, but the record of his teachings as drawn up by his students. In addition, a representative selection of his dicta was included by Faḡr-al-Din Kāšefi (d. 939/1532) in the *Rašahāt-e 'Ayn al-ḡayāt*, a principal source on the early Naqšbandiya; like Jāmi, Kāšefi was married to a daughter of Ḳvāja Kalān.

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