

## STUDY OF THE NAQSHBANDIYYA ORDER AND THE HERITAGE OF ITS SCHOLARS ABROAD

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### ABSTRACT

*This article analyzes the scholarly research conducted by foreign scholars on Sufism, particularly the Naqshbandiyya order. The study examines the works of prominent Orientalists and Islamic studies scholars such as Reynold Nicholson, Arthur Arberry, Louis Massignon, Annemarie Schimmel, J. S. Trimingham, Jürgen Paul, Devin DeWeese, and Thierry Zarcone. Their studies explore the formation and development of the Naqshbandiyya order as well as its role in the socio-political and spiritual life of Central Asia. The article also highlights the activities of prominent Sufi figures such as Bahauddin Naqshband, Abdulkhaliq Gijduvani, and Khoja Ahrar Vali and their contribution to the development of the order. In addition, the works of authors such as Abdurahman Jami, Muhammad Parsa, and Salahuddin Bukhari are analyzed as important sources for studying the history of Sufism. The results of the research show that the Naqshbandiyya order occupied a significant place in the social, political, and spiritual life of Central Asia and later spread widely to other regions.*

**Keywords:** *Sufism, Naqshbandiyya order, Central Asia, Bahauddin Naqshband, Abdulkhaliq Gijduvani, Khoja Ahrar Vali, Oriental studies, Sufi sources.*

## NAQSHBANDIYA TARIQATI VA UNING ALLOMALARI MEROSINING XORIJDA O‘RGANILISHI

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## ANNOTATSIYA

*Mazkur maqolada tasavvuf ta'limoti, xususan naqshbandiya tariqati bo'yicha xorijiy olimlar tomonidan olib borilgan ilmiy tadqiqotlar tahlil qilinadi. Tadqiqot doirasida Reynold Nikolson, Artur Arberri, Lui Massinon, Anna Mariya Shimmel, J. S. Trimingem, Yurgen Pol, Devin Deves hamda Terri Zarkon kabi sharqshunos va islomshunos olimlarning ilmiy ishlari ko'rib chiqiladi. Ularning tadqiqotlarida naqshbandiya tariqatining shakllanishi, rivojlanish bosqichlari hamda Markaziy Osiyoning ijtimoiy-siyosiy va ma'naviy hayotidagi o'rni yoritilgan. Shuningdek, Bahouddin Naqshband, Abduxoliq G'ijduvoni va Xo'ja Ahror Valiy kabi tasavvuf namoyandalarning faoliyati hamda tariqat rivojiga qo'shgan hissasi tahlil etiladi. Maqolada Abdurahmon Jomiy, Muhammad Porso va Salohiddin Buxoriy kabi mualliflarning asarlari tasavvuf tarixini o'rganishda muhim manba sifatida baholanadi. Tadqiqot natijalari naqshbandiya tariqati Markaziy Osiyo jamiyatining ijtimoiy, siyosiy va ma'naviy hayotida muhim o'rin tutganini hamda keyinchalik boshqa mintaqalarga ham keng tarqalganini ko'rsatadi.*

**Kalit so'zlar:** *tasavvuf, naqshbandiya tariqati, Markaziy Osiyo, Bahouddin Naqshband, Abduxoliq G'ijduvoni, Xo'ja Ahror Valiy, sharqshunoslik, tasavvuf manbalari.*

## ИЗУЧЕНИЕ ТАРИКАТА НАКШБАНДИЯ И НАСЛЕДИЯ ЕГО УЧЕНЫХ ЗА РУБЕЖОМ

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## АННОТАЦИЯ

*В данной статье анализируются научные исследования зарубежных ученых, посвященные суфийскому учению, в частности тарикату накшбандия. В рамках исследования рассматриваются труды таких востоковедов и исламоведов, как Рейнольд Николсон, Артур Арберри, Луи Массиньон, Аннемари Шиммель, Дж. С. Тримингем, Юрген Пауль, Девин Девес и Терри Зарконе. В их работах освещаются процессы формирования тариката накшбандия, этапы его развития, а также его роль в социально-политической и духовной жизни Центральной Азии. Кроме того, анализируется деятельность и вклад в развитие тариката таких представителей суфизма,*

как Бахауддин Накибанд, Абдухалик Гиждувани и Ходжа Ахрар Вали. В статье также оцениваются труды Абдурахмана Джамии, Мухаммада Парсо и Салахиддина Бухари как важные источники для изучения истории суфизма. Результаты исследования показывают, что тарикат накибандия занимал значительное место в социально-политической и духовной жизни общества Центральной Азии и впоследствии получил широкое распространение в других регионах.

**Ключевые слова:** суфизм, тарикат накибандия, Центральная Азия, Бахауддин Накибанд, Абдухалик Гиждувани, Ходжа Ахрар Вали, востоковедение, источники по суфизму

## INTRODUCTION

By the twentieth century, Sufism, which had made a significant contribution to the development of the Islamic world and global philosophical thought, and especially its diverse philosophical traditions, attracted the attention of both Eastern and Western Orientalists and scholars of Islamic studies.

Abroad, numerous researchers have conducted studies on the prominent figures of Central Asian Sufi orders and their scholarly heritage. In particular, many Orientalists in the West carried out serious research on the Sufi orders of Central Asia. Among the most notable are the British scholars Reynold A. Nicholson<sup>1</sup> and Arthur J. Arberry<sup>2</sup>, the French scholar Louis Massignon<sup>3</sup>, the German scholar Theodor Nöldeke<sup>4</sup>, and the German scholar Annemarie Schimmel<sup>5</sup>. The works of Orientalists such as M. T. Stepanyants, V. Zhukovsky, Ivanov, and R. Arnold are also of considerable importance, as they produced substantial academic studies based on a correct understanding of Sufism<sup>6</sup>.

In the East, Sufism has been studied by several scholars, including N. Zarrinkub, Inayat Khan, Javad Nurbakhsh, Idries Shah, R. N. Nasirov, Sajjadi Sa'id Ja'far, Selçuk Eroydin, Ahmad al-Naqshbandi al-Khalidi, the Japanese scholar Toshihiko

<sup>1</sup> Nicholson R. A. *The Mystics of Islam*. – London: Routledge & Kegan Paul, 1914. – 180 p.

<sup>2</sup> Arberry A. J. *Sufism: An Account of the Mystics of Islam*. – London: George Allen & Unwin Ltd., 1950. – 141 p.

<sup>3</sup> Massignon L. *Essai sur les origines du lexique technique de la mystique musulmane*. – Paris: Librairie Orientaliste Paul Geuthner, 1922. – 304 p.

<sup>4</sup> Нельдеке, Теодор // Энциклопедический словарь Брокгауза и Ефрона : в 86 т. (82 т. и 4 доп.). — СПб., 1890—1907.

<sup>5</sup> Schimmel A. *Mystical Dimensions of Islam*. – Chapel Hill: University of North Carolina Press, 1975. – 514 p.

<sup>6</sup> Abdurasulov, Shahzod, and Alisher Doniyorov. "MARKAZIY OSIYO TASAVVUF TARIXINING NEMIS OLIMI YURGEN PAUL TOMONIDAN TADQIQI: NAQSHBANDIYYA MISOLIDA." XXI Asr: Fan va ta'lim masalalari (XXI vek: Voprosy nauki i obrazovaniya) 3 (2025): 307-321.

Izutsu, and others<sup>7</sup>. These researchers reflected on the essential nature of Sufism and also paid particular attention to the Sufi orders of Central Asia.

## RESEARCH METHODOLOGY

Scholars who have specifically studied the teachings of the Naqshbandiyya include the Swiss Orientalists Fritz Meier<sup>8</sup> and Anke von Kügelgen<sup>9</sup>; Jürgen Paul<sup>10</sup> from Germany; Devin DeWeese<sup>11</sup>, Juan R.G<sup>12</sup>, and Hisham Kabbani from the United States; M. Molé and Thierry Zarcone<sup>13</sup> from France; Hamid Algar from Albania; S. K. Gupta from India; and Abd al-Rahman Naqshbandi al-Pakistani from the Arab world. These scholars have carried out important research on the Naqshbandiyya order and its intellectual tradition.

While conducting research on the Naqshbandiyya, the scholar directly refers to primary sources related to the order. Among them are Salah al-Din ibn Mubarak al-Bukhari's "*Anīs al-ṭālibīn wa 'uddat al-sālikīn*"<sup>14</sup>, Abdurahman Jami's "*Nafahāt al-uns wa ḥaḍarāt al-quḍs*"<sup>15</sup>, Muhammad Parsa's "*Quddusiyya*"<sup>16</sup>—a disciple of Bahauddin Naqshband and Sayf al-Din Ali Safi's "*Rashahāt 'ayn al-ḥayāt*"<sup>17</sup>.

The later development of the Naqshbandiyya order was examined by the Swiss scholar Anke von Kügelgen. One of her articles included in the collection is titled: "Die Entfaltung der Naqšbandīya Muğaddidīya im mittleren Transoxanien vom 18. bis zum Beginn des 19. Jahrhunderts: Ein Stück Detektivarbeit,"<sup>18</sup> which can be

<sup>7</sup> Abdurasulov, Shahzod. "Markaziy Osiyo tasavvuf tariqati allomasi Bahouddin Naqshband va uning ilmiy merosi to 'g 'risida ma'lumot beruvchi manbalar tahlili." *Oriental renaissance: Innovative, educational, natural and social sciences* 4.5 (2024): 46-51.

<sup>8</sup> Meier F. *Najmuddin al-Kubra: Die Fawātih al-ğamāl wa fawātih al-ğalāl des Nağm ad-Dīn al-Kubrā*. – Wiesbaden: Franz Steiner Verlag, 1957. – 262 S.

<sup>9</sup> Von Kügelgen, Anke. 1998. Die Entfaltung der Naqšbandīya Muğaddidīya im mittleren Transoxanien vom 18. bis zum Beginn des 19. Jahrhunderts: Ein Stück Detektivarbeit. In *Muslim Culture in Russia and Central Asia from the 18th to the Early 20th Centuries*, vol. 2: Inter-Regional and Inter-Ethnic Relations, ed. Anke von Kügelgen, Michael Kemper, and Allen J. Frank. Berlin: Klaus Schwarz Verlag; *Islamkundliche Untersuchungen*, Bd. 216: Pp. 101-151.

<sup>10</sup> Paul J. *Doctrine and Organization: The Khwajagan-Naqshbandiyya in the First Generation after Bahauddin*. – Berlin: Das Arabische Buch, 1998. – 378 p.

<sup>11</sup> DeWeese D. *Islamization and Native Religion in the Golden Horde: Baba Tükles and Conversion to Islam in Historical and Epic Tradition*. – University Park: Pennsylvania State University Press, 1994. – 638 p.

<sup>12</sup> Gross Joann. 2007. The Naqshbandīya Connection: From Central Asia to India and Back (16th-19th Centuries). In *India and Central Asia: Commerce and Culture, 1500-1800*, ed. Scott C. Levi. New Delhi: Oxford University Press: Pp. 232-259.

<sup>13</sup> Zarcone T. *Turkish Sufism in India: The Case of the Yassawiya // Confluence of Cultures: French Contributions to Indo-Persian Studies*. – New Delhi: Manohar Publishers, 1994. – P. 71–90.

<sup>14</sup> Salohiddin ibn Muborak al-Buxoriyning "Anisul-tolibin va uddatus-solikin. O'zRFA SHI Qo'lyozmalar fondida 2520/I raqami ostida saqlanadi.

<sup>15</sup> Жомий А. Нафахотул-унс / таржима қўлэзма маини Қўлэзма ЎзРФА ШИ Қўлэзмалар фондида 7286 рақами остида сақланади.

<sup>16</sup> Muhammad Porso. *Quḍsiya*. O'zbekiston FA Abu Rayhon Beruniy nomidagi Sharqshunoslik institutida 6546\2 raqami ostida saqlanmoqda.

<sup>17</sup> Фахруддин Али Сафий. Рашахоту айнил-хаёт ( / راسخات عاين الحيات). Форс тилидан Худойберган ибн Бекмухаммад таржимаси / Нашрга тайёрловчилар: М. Ҳасаний ва Б. Умрзоқ. – Тошкент, 2004. – 536 б.

<sup>18</sup> Kügelgen, A. von. Die Entfaltung der Naqšbandīya muğaddidīya im mittleren Transoxanien vom 18. bis zum Beginn des 19. Jahrhunderts: Ein Stück Detektivarbeit. – In: *Muslim Culture in Russia and Central Asia from the 18th to the Early 20th Centuries*. – Vol. 2. –

translated as “The Development of the Naqshbandiyya-Mujaddidiyya in Central Transoxiana from the Eighteenth to the Early Nineteenth Century: An Exercise in Detective Research.”

The well-known British Orientalist J. S. Trimingham, in his study “The Sufi Orders in Islam,<sup>19</sup>” also gives particular attention to the Naqshbandiyya order. In this work, considerable space is devoted to the life path and scholarly activity of Bahauddin Naqshband. According to J. S. Trimingham, Bahauddin received instruction from two teachers. The first was Muhammad Baba Samasi, and the second was Amir Sayyid Kulal Bukhari.

J. S. Trimingham traces the spiritual lineage of the Naqshbandiyya order to Abu Ya‘qub Yusuf al-Hamadani, relying on Fariddin Ali ibn Husayn’s work *Rashahat ‘Ayn al-Hayat*, a well-known historical account of Sufi orders. In fact, it can be said that Yusuf al-Hamadani’s spiritual successor, Abd al-Khaliq al-Ghijduwani, was the founder of the new practical principles that later became distinctive features of this teaching. Abd al-Khaliq al-Ghijduwani formulated the eight *rashhas* (principles or rules) of the Naqshbandiyya order. His teachings and these eight principles subsequently formed the ideological foundation of the Naqshbandiyya tradition. On this matter, J. S. Trimingham writes that many well-known Sufis trace their spiritual lineage back to Yusuf al-Hamadani. In particular, two major Sufi paths originate from two of his disciples: the Persian path through Abd al-Khaliq al-Ghijduwani and the Turkic path through Ahmad al-Yasavi.

The genealogical information on the followers of the Naqshbandiyya order presented in the work is particularly noteworthy. The scholar identifies the prominent figure of Khoja Ahrar Vali, revered as “Harrati Eshon,” as the most significant representative of the order after Bahauddin Naqshband. He also emphasizes that Abdurahman Jami and Alisher Navoi were among the followers of the Naqshbandiyya tradition.

J. S. Trimingham also notes the geographical spread of this order. According to him, the Naqshbandiyya has been widely disseminated in the East, including Central Asia, India, Pakistan, the Arab countries, Turkiye, Malaysia, and Indonesia. In modern times, the teachings of the order have also spread to several European countries, including France, Germany, England, and Italy, as well as to the American continent. He particularly emphasizes that the Naqshbandiyya order spread widely in the Indian region during the Mughal period.

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Eds. A. von K ugelgen, M. Kemper, A. J. Frank. – Berlin: Schwarz, 1998. – S. 101-151.

<sup>19</sup> Trimingham J. S. *The Sufi Orders in Islam*. – Oxford: Oxford University Press, 1971. – 358 p.

The Khojagan–Naqshbandiyya order has remained one of the most widespread and influential Sufi orders for several centuries. During the period of the Ottoman Empire, the Naqshbandiyya order spread extensively across the territories that formed part of the empire. It should also be noted that even today, there are many followers of the Naqshbandiyya order in present-day Turkiye, where several prominent scholars of the order reside<sup>20</sup>.

## DISCUSSION

At present, this order has thousands of followers throughout the world, including in the United States of America. They are guided by Shaykh Muhammad Nazim Haqqani and his disciple Shaykh Hisham Kabbani. Today, the followers of this order are actively spreading Islam and the Naqshbandiyya tradition in countries where Christianity historically developed. Their efforts have influenced not only the United States but also many other parts of the world.

The German scholar of Islamic studies and historian Jürgen Paul studied sources related to Central Asia, particularly conducting in-depth research on Sufi materials. In his studies, he paid special attention to Islam in Central Asia and Eastern Iran during the medieval and early modern periods. The scholar carried out numerous studies on the history of Central Asia and, among many issues, also examined Sufi orders. He analyzed Sufi manuscripts from Central Asia as historical sources<sup>21</sup>.

In 1989, Jürgen Paul obtained his doctoral degree with the dissertation titled *“Die politische und soziale Bedeutung der Naqshbandiyya in Mittelasien im 15. Jahrhundert”* (“The Political and Social Significance of the Naqshbandiyya in Central Asia in the Fifteenth Century”), which received high academic recognition. His work, published in 1998, *“Doctrine and Organization: The Khwajagan-Naqshbandiyya in the First Generation after Bahauddin,<sup>22</sup>”* is also considered an important study on the Naqshbandiyya order.

Jürgen Paul’s doctoral dissertation, defended in 1989 and titled *“Die politische und soziale Bedeutung der Naqshbandiyya in Mittelasien im 15. Jahrhundert”<sup>23</sup>* (“The Political and Social Significance of the Naqshbandiyya in Central Asia in the Fifteenth Century”), is considered an important study on this subject. In this research, the scholar attempts to illuminate the life and Sufi activity of the Central Asian Sufi master Bahauddin Naqshband on the basis of detailed historical sources. In particular,

<sup>20</sup> Trimmingham J. S. *The Sufi Orders in Islam*. – Oxford: Oxford University Press, 1971. – 358 p. Pp. 83-84.

<sup>21</sup> Abdurasulov, Shahzod, and Alisher Doniyorov. "Markaziy Osiyo tasavvuf tarixining nemis olimi yurgen paul tomonidan tadqiqi: naqshbandiyya misolida." XXI asr: fan va ta'lim masalalari (XXI век: вопросы науки и образования) 3 (2025): 307-321.

<sup>22</sup> Paul J. *Doctrine and Organization: The Khwajagan-Naqshbandiyya in the First Generation after Bahauddin*. – Berlin: Das Arabische Buch, 1998. – 378 p.

<sup>23</sup> Jürgen Paul. *Die politische und soziale Bedeutung der Naqshbandiyya in Mittelasien im 15. Jahrhundert*. – Berlin. 1991. – 265 p.

Jürgen Paul aims to reveal the significance of the Naqshbandiyya order in the social, political, and cultural life of Central Asia in the fifteenth century.

In this work, Jürgen Paul was assisted by several scholars in locating and obtaining the texts of these sources, including the Russian Orientalist O. F. Akimushkin, as well as the Uzbek scholars Buriboy Ahmedov and Sabohat Azimjanova. His collaboration with local specialists in manuscript studies and source criticism significantly enhanced the quality and reliability of his research on Sufism<sup>24</sup>.

By the fifteenth century, Transoxiana and Khurasan were under the rule of the Timurid dynasty. It was precisely during this period that the Naqshbandiyya gained great prominence in these regions. This can be explained by the fact that the Naqshbandiyya order possessed a socially oriented and people-centered character. During the Timurid's period, the followers of the Naqshbandiyya order even began to acquire political influence. This process continued to a certain extent during the period of the khanates as well. Jürgen Paul notes that by the sixteenth century, the Naqshbandiyya order had become significant not only in Central Asia but also in the spiritual life of Turkiye and India. The scholar also provides a detailed discussion of the activities of Khoja Ahrar Vali, who played an important role in the Naqshbandiyya order. According to Jürgen Paul, Khoja Ahrar Vali made a substantial contribution to the further development of the Naqshbandiyya tradition. An examination of Jürgen Paul's works clearly shows that the Naqshbandiyya order occupied an important place in the social, political, and spiritual life of society during its time<sup>25</sup>.

The American scholar of Sufism Devin DeWeese has also conducted research on the Naqshbandiyya order. An examination of his studies on Sufism and the Naqshbandiyya reveals an important observation: at a certain stage in its history, the Yasaviyya order entered into a competitive relationship with the Naqshbandiyya. According to DeWeese, the Naqshbandiyya ultimately gained the upper hand in this rivalry. He also notes that Naqshbandi communities sometimes rejected the idea that certain elements of their tradition had emerged from within the Yasavi environment<sup>26</sup>.

The genealogical connection between the Yasaviyya and the Naqshbandiyya traditions is reflected in many historical sources. However, some scholars emphasize the independent significance of the Naqshbandiyya and do not sufficiently

<sup>24</sup> Abdurasulov, Shahzod. "Markaziy Osiyo tasavvuf tariqati allomasi Bahouddin Naqshband va uning ilmiy merosi to 'g 'risida ma'lumot beruvchi manbalar tahlili." *Oriental renaissance: Innovative, educational, natural and social sciences* 4.5 (2024): 46-51.

<sup>25</sup> Abdurasulov Sh, and Doniyorov A. "Markaziy Osiyo tasavvuf tarixining nemis olimi yurgen paul tomonidan tadqiqi: naqshbandiyya misolida." *XXI Asr: Fan va ta'lim masalalari (XXI век: Вопросы науки и образования)* 3 (2025): 307-321.

<sup>26</sup> DeWeese D. *Islamization and Native Religion in the Golden Horde: Baba Tükles and Conversion to Islam in Historical and Epic Tradition*. – University Park: Pennsylvania State University Press, 1994. – 638 p.

acknowledge the role of the Yasavi tradition in its formation. One reason for this is that Sufi shaykhs emerging from the Yasavi school often focused on outward ritual practices and the spirit of vocal remembrance (*jahrī dhikr*) when guiding their disciples, adapting their teachings to the needs of their time.

As a result, by the fifteenth century, the Naqshbandiyya developed on a wide scale and, through its renewed teachings, contributed to the emergence of many Sufi figures. These ideas are confirmed in DeWeese's article "*The Mashaikh-i Turk and the Khojagan: Rethinking the Links between the Yassavi and Naqshbandi Sufi Traditions*"<sup>27</sup>. Devin DeWeese continues to conduct research on the Sufi orders of Central Asia. The results of his work, based on the study of manuscript sources, are regularly published in academic works.

### ANALYSIS AND RESULTS

The French scholar Thierry Zarcone, who works on the subject of Sufism, has conducted serious research on the Naqshbandiyya order. Zarcone has a good command of the Turkish language, which enables him to study the history of Sufi orders among Turkic peoples in depth. In connection with his research, he has also made several research visits to Tashkent.

In 1994, in the collection *Confluence of Cultures*, Thierry Zarcone published an article titled "*Turkish Sufism in India: The Case of the Yassawiya*"<sup>28</sup>. In this study, he presents new perspectives on the relationship between the Naqshbandiyya and the Yasaviyya orders. The article also provides information about the spread of the Naqshbandiyya order in India and the contemporary activities of this tradition.

On October 13–14, 1999, Thierry Zarcone participated in the international conference "*Islam and Politics in Russia and Central Asia (Early 17th Century – Late 20th Century)*" held in Japan. There, he presented a paper titled "*The Sufi Networks in Southern Xinjiang During the Republican Regime (1911–1949)*." The paper reflects the results of interviews conducted between 1994 and 1998 with various Uyghur Naqshbandi shaykhs in Urumchi, Kashgar, Yarkand, and Khotan. It also includes interesting information about several Sufi shaykhs who traveled from the Fergana Valley to Xinjiang and contributed to the spread of the Yasaviyya and Naqshbandiyya orders. According to the scholar, the efforts of Naqshbandi shaykhs led to the emergence of several new branches, including the Naqshbandi-Khafiyya, Naqshbandi-Taqibiyya, and Naqshbandi-Jahriyya lineages. In addition, the scholar is

<sup>27</sup> DeWeese D. *The Mashaikh-i Turk and the Khojagan: Rethinking the Links between the Yasavi and Naqshbandi Sufi Traditions* // *Journal of Islamic Studies*. – 1996. – Vol. 7, No. 2. – P. 180–207.

<sup>28</sup> Zarcone T. *Turkish Sufism in India: The Case of the Yassawiya*. In, *Confluence of Cultures. French Contributions to Indo-Persian Studies*. Pp.82-92. Monohar. Centre for Human Sciences. – New Delhi. 1995.

currently conducting research on the Iskenderpaşa khanaqah in Istanbul, which serves as an important center of the Naqshbandiyya order<sup>29</sup>.

Research on the Naqshbandiyya order continues to be actively pursued abroad today.

## CONCLUSION

The findings of this study demonstrate that, since the twentieth century, Central Asian Sufi orders—particularly the Naqshbandiyya—have been extensively and systematically examined by foreign Orientalists and scholars of Islamic studies. Research conducted by both Western and Eastern scholars has contributed to a comprehensive understanding of the theoretical foundations of Sufism, its historical formation, stages of development, and its role in social, political, and spiritual life. The analysis reveals that the origins, genealogical chain (*silsila*), and core principles of the Naqshbandiyya order, as well as its wide geographical diffusion beyond Central Asia, have been substantiated through rigorous scholarly investigation. In particular, the works of J. S. Trimingham, Anke von Kügelgen, Jürgen Paul, Devin DeWeese, and Thierry Zarcone have played a significant role in elucidating the religious, social, and political dimensions of the Naqshbandiyya tradition.

Moreover, the study shows that from the Timurid period onward, the Naqshbandiyya attained a prominent position in Transoxiana and Khurasan. Its widespread acceptance can be explained by its socially engaged character and practical orientation, which enabled it to gain influence among broad segments of society. Over time, the order extended its presence beyond Central Asia and became an integral component of the spiritual life in regions such as Turkey, India, and beyond.

In addition, the historical and conceptual relationship between the Yassawiyya and Naqshbandiyya orders has been reexamined in contemporary scholarship. Their mutual interaction and developmental trajectories have been interpreted through new methodological approaches, highlighting the continuity and transformation within Sufi traditions. Consequently, the Naqshbandiyya is now understood not only as a religious doctrine but also as a phenomenon closely interconnected with broader historical, cultural, and civilizational processes.

Overall, the body of research produced by foreign scholars provides a solid theoretical and methodological foundation for a deeper understanding of Central Asian Sufi heritage, its global significance, and the ongoing development of Sufi studies within modern academic frameworks.

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<sup>29</sup> Abdurasulov Sh. "Markaziy Osiyo tasavvuf tariqati allomasi Bahouddin Naqshband va uning ilmiy merosi to 'g 'risida ma'lumot beruvchi manbalar tahlili." *Oriental renaissance: Innovative, educational, natural and social sciences* 4.5 (2024): 46-51.

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