



Article

Strong Will (Himmat) and Courage of Bakhaudhin Naqshband

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Abstract: The article philosophically analyzes the strong will (himmat) and courage of the founder of the teachings of Naqshbandiya Bahaudhin Naqshband on the basis of the work "Makamot" and the new source "Rubayoti Xoja Naqshband", which is unknown to the scientific community. This article analyzes the life and work of the great mystic Bahaudhin Naqshband, as well as the role of his will (himmati) and courage (jijoat) in human perfection. Bahaudhin Naqshband is highlighted not only as the founder of the Naqshbandi order, but also as a person who left a deep mark on the entire Muslim world with his strong will, firm faith and spiritual courage. The article reveals the essence of the ideas that lead a person to hard work, honesty, patience and spiritual purity through the principle of "dil ba yoru, dast ba kor" in his teachings. Also, the manifestation of willpower, patience and courage in the life of Bahaudhin Naqshband, the importance of these qualities in the upbringing of today's youth are analyzed on a scientific basis. During the research, historical sources, mystical works and modern pedagogical approaches are studied, and the role of Naqshbandi teachings in the system of spiritual and moral education is highlighted.

Keywords: Bahaudhin Naqshband, Naqshbandiya, teaching, tariqat, himmat, courage, mard.

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1. Introduction

The great scholar and Sufi saint Bahaudhin Naqshband (1318–1389) was one of the greatest spiritual leaders of his time, and the Naqshbandi order he created has had a profound influence on the spiritual lives of millions of people to this day. Bahaudhin Naqshband stands out not only in the world of Sufism, but also as a symbol of human virtues, the pursuit of perfection, willpower, patience and perseverance. In his teachings, "himmat", that is, strong will, and "courage", that is, bravery, are interpreted as the main qualities that elevate a person not only spiritually, but also in social life.

The main goal of the Naqshbandi teachings is to lead a person to perfection, spiritual purity and closeness to God. The success of this path is closely related to a person's inner strength - himmat, endurance and determination. Bahaudhin Naqshband, with his wise saying "Dil ba yoru, dast ba kor" ("Heart is at your side, hand is at work"), advocated the harmonization of Sufism with life. He demanded that every murid be strong-willed, hardworking, courageous and honest. Because true will and courage lead a person to victory in the fight against lust, laziness and apathy.

Bahaudhin Naqshband dedicated his life to calling people to spiritual purification and establishing spiritual strength. He sees "himmat" as the most important means of bringing a person closer to Allah. A himmat person endures the trials of life, does not give up on his intentions and acts patiently in the face of any difficulties. Also, "courage" occupies a special place in Naqshbandiyyah - it means not only physical bravery, but also spiritual courage, that is, firmness in the path of truth, protection of justice and correctness.

In today's era of globalization, Bahaudhin Naqshband's views on himmat and courage are becoming even more relevant. Because modern man needs spiritual strength, patience, willpower and a positive approach to life. The teachings of Naqshbandiyyah serve as an

invaluable source in the spiritual education of the younger generation, instilling in them a sense of patriotism, hard work, will and courage.

Thus, this article aims to analyze Bahauddin Naqshband's views on strong will ("himmat") and courage, and to shed light on their impact on human perfection, spiritual maturity and social stability on a scientific basis. Studying this topic allows for a deeper understanding not only of the history of Sufism, but also of the psychological and philosophical aspects of human spirituality.

In the period of the globalization, in order to save younger generation from the negative spiritual effects it is important to pay attention to form beautiful humane characteristics in them. The most beautiful humane characteristics are strong will (himmat) and courage. The way of life, strong will and courage of the great people in our history are a school of example for our youth. Bahauddin Naqshband, the founder of the worldwide Naqshbandiya tariqat and teaching, and the information about his strong will (himmat) and bravery in the book "Rubaiyoti Khoja Naqshband" is a spiritual treasure for educating a perfect person [1].

2. Materials and Methods

The main sources written about way of life of Bahauddin Naqshband are "Manoqib", "Maqomot", treatises written by his disciples Muhammad Porso and Yaqubi Charxiy and there is information about his strong will (himmat) [2]. In the works of Abdurahman Jomiy and Alisher Navai Bahauddin Naqshband's qualities are beautifully written. In the sources about Bahauddin Naqshband and other researches his path of life and spiritual heritage has been learned [3]. His rubai's about Bahauddin Naqshband's courage were collected and in the work "Ruboiyoti Khoja Naqshband", which was published in 1997 in Pakistan, city Lahor, information is provided. We philosophically analyzed Bahauddin Naqshband's strong will and courage depending on hermeneutic methodology based on Bahauddin Naqshband rubai number 83 in the source [4].

3. Results and Discussion

The virtue of strong will plays a huge role in the formation of perfect person. In order for a person to reach perfection, he must move towards the goal in front of him with a strong will [5]. Himmat (strong will) plays a big role on this way. "Himmat" – is a word taken from Arabic language, has meanings as will, strong will, azm (commitment), ahd (to decide), qasd (intention), jiddu jahd (diligence) and to strive. A person who entered the path of truth must be in motion with diligence and strong will [6].

In the source there is following information given about the huge role of strong will in Bahauddin Naqshband's life: Bahauddin Naqshband mentioned a teacher who played a major role in his spiritual development, but did not tell his name [7]. At the beginning of the state jazaba, his teacher, first of all, teaches him how to control his nafs. Then he was advised to find a way to people's heart, to be preoccupied with the condition of the weak and helpless, especially, those who are neglected by the nation, hojatmandlik (helping people without expecting anything from them) and humbleness [8]. After committing these deeds his teacher advised him to be stable in the caring of animals and to be on the path of niyozmandlik. It is recorded in the source that Bahauddin was in this direction for seven years. Then according to the advice of his teacher he served dogs with niyozmandlik. Based on the advise of his teacher, he entered the road service and removed anything that people did not like on the roads, so that they would not be harmed [9]. In the source it is written that Bahauddin said: "During these seven years my sleeves and skirt would never be free of dirt. Whatever action would be ordered by this friend of Truth, I would do it with loyalty, I would observe result of every action in myself and I would feel a complete improvement in my condition" [10]. We imagined that the teacher who advised Bahauddin is Xoja Xizr. Because in the perfection of all the saints Xoja Xizr has his own place. Based on the advises of Xoja Xizr Bahauddin treated people, animals, animate and inanimate beings with love. Bahauddin Naqshband emphasized that on this path denial of vujud, giving up everything, seeing less and absence are among the greatest deeds and these are the science and means of seeing Truth, reaching the state of knowledge and acceptance

[11]. He acknowledged his nafs, reached the state of looking and treating the whole being with the love and generosity, and he puts this notion at the basis of the teaching Naqshbandiya that he created. Therefore, this path of perfection is considered as the cream and conclusion of all the Sufi teachings [12].

Bahauddin Naqshband's following notion about spiritual perfection is given in all the sources about Naqshbandiya: "There were two hundred of us who stepped on the demand of this road. My strong will was to go through all of them. Achieving divine grace, I passed all of this congregation and reached the main goal" [13]. So, the virtue of strong will has a great place in the perfection of Bahauddin Naqshband.

In the source there is a following verse about virtue of strong will:

Himmat turo ba kungirai Kibriyo kashad,
On saqafgohro beh az in nardbon maxoh [14].

Meaning:

Strong will leads you to the throne of glory,
This will is a ladder for you that is ready.

Analysis of verses show that in order for a person to reach state of divinity strong will is needed. Strong will can be a ladder for a person to progress.

Bahauddin Naqshband defines strong will as a divine blessing and cites such a verse:

Mardoni rahash rasidaand az himmat,
Z-on dar rahi o' nishon bepaydo nest.

Meaning:

Brave people came here with strong will,
You will find His mark with the strong will.

Bahauddin Naqshband advised this to his disciples, "I won't forgive you if your strong will for the goal doesn't surpass me by stepping on my head" [15]. These advises of Bahauddin given in the source calls youth to have strong will.

Discussion.

We witnessed that in the source "Ruboiyoti Khoja Naqshband" Bahauddin Naqshband's rubai number 83 was analyzed and in the "Muqaddima" part described as "This is courage and this is strong will".

The meaning of rubai number 83 in the source is as following.

ای آینه ذات تو مرآت همه کس
مرآت صفات تو صفات همه کس
ضامن شده ام از بهر نجات همه کس
بر من نویس سیئات همه کس
Ey oinai zot Tu mir'oti hama kas,
Mir'oti sifoti Tu sifoti hama kas.
Zomin shudaam az bahri najoti hama kas,
Bar man navis, sayyiotti hama kas.

(page 126)

Meaning:

Oh, the mirror of your kind is the mirror of all,
Mirror of your qualities is the qualities of all.
I became guilty for everyone's salvation.
Write to me the sins of all.

The author of "Muqaddima" gave following notions analyzing the rubai': "The work of Sufi is purification, the result of it is getting rid of all sins. He spends his life distributing good qualities to them, he makes himself suffer by creating relief for others. He finds peace by lifting others sufferings. Sometimes this goodness continues until the day of Judgement. This Sufi comes to help others in Judgement-Day. Rasulullah (s.a.v.) wished that the ummah would come to the service. Therefore, prophets and saints all the time think about improving his community so that he (peace be upon him) will be happy".

In the rubai's of Bahauddin Naqshband the following notions and intentions of him will be known: "I have become the guarantor of the salvation of all people", that is, he is taking upon himself the salvation of all mankind. That is why, he is asking to write the sins of all people to his book of deeds. "When the sins of all people are transferred to the

actions of the Hazrat, it will be clear that all those people will be forgiven because they are innocent. This is a huge happiness for hazrat. All the people will go to Jannah. With this action, our Prophet (s.a.v.) is also happy that one of his servants took everyone's burden on himself and took them to paradise. Hazrat Imam Naqshband Quddus's supplication to Allah is **HOW GREAT**. How much courage and how much sacrifice was shown. This is the aspect that people of Islam would be proud of". This is an example for all mankind and requires deep understanding of the words of Hazrat Bahauddin Naqshband Rubaiyat. Because, each rubai' of Shah Naqshband has its own special meaning, each quatrain has a whole set of thoughts and views. These rubai's are currently Islamic philosophy, Sufi theory and moral teachings. Writing these kinds of quatrains was entrusted to very few people. Therefore, describing this rubai', the author equated good intention and action of Bahauddin Naqshband to courage and strong will. It can be known that for Bahauddin Naqshband consent of Allah is main goal and demand.

4. Conclusion

Based on the data from the source analyzed above, the following conclusions can be drawn:

1. Virtue of strong will plays a huge role in Bahauddin Naqshband reaching perfection.
2. Analysis of the rubai' number 83 in the work "Rubaiyoti Khoja Naqshband" proves that Bahauddin Naqshband is the owner of courage and strong will.
3. The promotion of strong will in the Bahauddin Naqshband's life path and essence of courage in his rubai's are very important for educating the younger generation.

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