

TEACHING OF NAJMIDDIN KUBRO

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In this article, the Kubroviya sect that arose and developed in Khorezm, founded by Sheikh Najmuddin Kubro and its essence, the concepts of Islam, sect and mysticism and their comments, the political situation in Khorezm at the time when the Kubroviya sect was created, the Kubroviya sect and later sects are explained in detail.

Key words and phrases

Sheikh Najmuddin Kubro, Kubrovian sect, Nematullahiyah sect, American scientist Crea McRae, USA, France, Germany, Holland, Australia, Pakistan, Ivory Coast, Hadith Sharif, Holy Quran, Central Asia, Europe, Sheikh Majiduddin Bagh Dodi, Shaykh Sadididdin Hamavi, Baba Kamal Jandiy, Sayfiddin Boharziy, Risolayi Adobi.

*History is the basis of people's spirituality.**Islam Karimov*

Recently, interest in studying Sufism has been growing in Uzbekistan. This is a positive situation, which shows that the national consciousness of the people is growing and the national pride is getting stronger in the first steps of independence. During the Soviet totalitarian system, as a result of the unfair policy towards Islam, Sufism was interpreted as one of the manifestations of superstition. The actions in this regard were only to separate the peoples of Central Asia from their spiritual heritage and values. The fact that many scientists, writers, and great statesmen who lived and created in the Middle Ages also believed in various sects of Sufism is a clear proof of this. Sufism is not only a national, scientific heritage, but also a universal human value. The sect of Sufism is inextricably linked with the philosophical teachings that promote the ideas of humanity. In other words, Sufism is a unique form of philosophical analysis of the essence of man, his place in society, honesty, work, conscience, faith, etc.¹

In Islam, the essence of God is described as the sum of all the highest noble spiritual qualities. The meaning of every name attributed to God is an expression of these qualities. Different interpretations of the essence of Sufism lead to several different views on defining the meaning and purpose of human life. Purifying one's language by attaining the essence of God is the main and only meaning of life.

At that time, the all-round rise of Khorezm attracted Najmuddin Kubro to return to his homeland. Najmuddin Kubro is a great thinker who founded the Kubrovian

direction of Sufism. The teachings of Najmuddin Kubro and the Kubroviya sect he created are known and famous throughout the cultural world. Even today, in Muslim countries, there are many people who believe in Kubrovianism, and in European countries, there are groups and scientific organizations that study and promote this teaching. According to the American scientist Crea McRae, there are now more than a hundred cities of Iran, where there are houses of followers of Nematullahiyyah, a branch of the Kubrovian sect. There are also houses studying Nematullahism in the USA, England, France, Germany, Holland, Australia, Pakistan, Ivory Coast. The Kubroviya sect was also formed based on the teachings of the Holy Qur'an and Hadith Sharif. Educating a perfect person was the main task of this order. The life of Sheikh Najmuddin Kubro is a great lesson, a great school.²

Hazrat Najmuddin Kubra had many students. How many of them were unique in the world and leaders and wise in their time. Among them, Majiduddin Baghdadi, Sheikh Sadiduddin Hamavi, Baba Kamal Jandi, Sheikh Raziduddin Ali Lola, Sheikh Saifuddin Boharzi, Sheikh Najmuddin Razi, Maulana Bahauddin Walad Jalaluddin is the father of Rumi. Due to the upbringing of the pirs of the order, our ancestors had good character and great virtue. Arab traveler Ibn Battuta wrote this in his book "Safarnama". I traveled the world and did not see people with good intentions and good behavior than such brave men. Although the residents of Sheoz and Isfahan pretend to be young people, the young people of Khorezm and Movorounnahr are higher than them in respect and hospitality. They are called Shats in Iraq, Sarbadors in Khurasan, and Sukras in the Maghreb. The picture of justice is developed in the places subject to them. The Kubrovian sect was created as a result of the generalization of the religious and philosophical views formed in many eastern countries in connection with the spiritual potential of the peoples of Central Asia. Only a scientist who is able to connect his national culture with the scientific achievements and values of other nations has a positive effect on the spiritual maturity of many nations. This is the main way of formation of universal values.

There is no doubt that Najmuddin Kubro's knowledge, faith and belief were first formed in Khorezm. But he did not consider the knowledge and faith that existed in his homeland to be the peak of spiritual maturity. His need for scientific perfection was higher than the opportunities available in his homeland. According to historical sources, he first went to Egypt and studied under the Egyptian sage Rozbekhan Wazzon al-Misri. At that time, Egypt was one of the most developed countries in the Muslim world. It is known that Rozbekhan was one of the famous mystics in many eastern countries. The master considered his student worthy of his son-in-law due to his knowledge and ability.

Najmuddin Kubra went to Iran to continue his education and was educated by the great mystics of that time - Abu Mansur Khawfda, Sheikh Baba Faraj, Ammar

Yasir, Ismail Qasri. Shaykh Ismail appreciated the talent of his student and gave him the name "Kubro" which means "great".

The Kubroviya sect differs from the Sufi teachings of its predecessors by paying more attention to human problems. In it, man is interpreted not only as a being who aspires to theology, who has completely forgotten himself, but also as a force with great social and practical possibilities. The main methods and rules of Kubroviya tariqa are explained in his work *Risolayi ul-Turq*. As we said, this treatise was translated into Persian by Abdulgafur Lori and was called *Risolayi Odoobi Zakiriyn*. In this pamphlet, Najmuddin Kubro explains the ten basic rules of his tariqa and emphasizes its superiority and closeness to the truth compared to other ways.³

Sheikh Najmuddin Kubro explains the content and essence of Kubrovia Tariqa as follows. This chosen path is based on the rule "Die of your own free will". The Prophet, peace and blessings be upon him, says that "die before you die", natural death, that is, leave the body of your own free will before the spirit leaves the body, the desires and desires that have been ingrained in you since the day of birth give up the desires brought by ulfat, and put the goal of righteousness in the place of your goal, surely this kind of dying will lead to true life. According to the information given in the Islamic encyclopedia, the Sufi school of Najmuddin Kubro, like the first theorists of Sufism, Najmuddin Kubro often dealt with the practical side of Sufism, its stages on the way, and also metaphysical issues.

There was no single organizational system for members of the Kubroviya sect.⁴ They are united by the spirit and purpose of the teaching. Sayfiddin Boharziy, Kubro's student, founded a monastery named after Najmuddin Kubro in the village of Sokatri near Bukhara. The Kubroviya sect was widespread here until the end of the 18th century. His followers spread Kubro's ideas not only to the cities of Movoroonnahr, but also to Iran, Egypt, Iraq and Afghanistan. In particular, the Kubroviya sect took deep roots in India. Later, several independent branches of Kubrovia were formed. These are Firdausiya, Nuria, Ruknia, Hamadonia, Ightishashiya, Zahabiya, Nurbakhshiya.

Although the Kubroviya order itself, and the shahabchas that separated from it and were listed above, have not reached our time, in their time, Movoroonnahr, Khorasan, India and other Muslim countries were the socio-political, cultural and spiritual of the peoples. important in their lives, had a significant influence on other mystical sects that appeared in the following centuries in these countries. Thanks to the Kubroviya order, the ideas of mystical wisdom, human purity, and divine enlightenment spread throughout the East, and this order added fame to the fame of Islam.