



**XIII ASRDA MOVAROUNNAHRDA MADANIY, SIOSIY HALT
(NAZHMIDDIN KUBRO MISOLIDA)**

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Annotation

The article deals with the political, and socio-economic life of Movarounnahr in the IX-XII centuries: the development of mysticism in this period: the spread of the whole Islamic world, and the founder of the Kubrovian sect Najmiddin Kubro.

Keywords: mysticism, religion, science, enlightenment, futuvvat, generosity, sect, memorandum, education, morality, spirituality, perfection.

Introduction

The political, and socio-economic changes that took place in Movarounnahr in the IX-XII centuries had a strong impact on the cultural life of the country. After the conquest of Movarounnahr, among other conquered countries, not only Islam but also the Arabic language and its orthography were introduced in this country. Because Arabic was the language of both the state and science of the caliphate. As a result, the role and importance of the Arabic language increased, and the desire to master it became stronger.

The Islamic culture and legal values formed in Movarounnahr have entered the way of life of people through local traditions, and traditions in various spheres of public life: judiciary, language, literature, education, religion, morality, and several other areas of life.

Along with secular scholars, the transcendental muhaddith scholars of this period also played an important role in the development of Islamic teaching. A period of awakening began in the cultural life of Movarounnahr. Libraries and bookstores have been built in central cities such as Bukhara, Samarkand, Urgench, Merv, Balkh, and Nishapur. During the Samanid period, political stability and economic growth, and later the rise of Khorezm, allowed for the development of cultural life.

Islam plays an important role in the spiritual life of the IX-XIII centuries. During this period, the religion of Islam and Sharia, which became widespread in the Muslim East and rose to the level of world religion, became the ideology of the Muslim world. The people of Movarounnahr converted to Islam, began to follow the rules of Sharia, and





studied the Arabic language and script. Several mosques and madrassas have been built in central cities.

At the beginning of the 13th century, during the reign of Sultan Muhammad Aloviddin, the ruler of the Khorezmshahs, new territories were conquered and their borders were expanded due to the conquest of Gor in 1203, Herat in 1204, Bukhara in 1207, and Samarkand in 1212. By 1212, the Khorezm king Anushtegin state had become the largest state in the east, including Movarounnahr, Khorasan, Mozandaran, Kerman, Iraqi Ajam, Azerbaijan, Seyistan, Ghazna, Balkh, Kandahar. The wealthy people of Movarounnahr, Khorasan, and Khorezm, the innumerable riches of our country, the magnificent architectural buildings created by our highly cultured ancestors, as well as the beauty of our ancient land have long attracted the Mongols.

By the beginning of the 13th century, the Mongol leader Temuchin [15:39] had subdued many tribes and taken the lead. At the congress in 1206, the title of "Genghis Khan" was elevated to the rank of supreme Mongol ruler - khan, and from then on Genghis Khan's army began a campaign of conquest of nomadic peoples and settled states.

The services of Jaloliddin Manguberdi, the last ruler of the Khorezmshah state, in the people's liberation struggle against the Mongol invasion are worthy of respect. Significant changes in the social life of the country have undoubtedly contributed to its economic recovery. Crafts, trade, and agriculture, which had been destroyed during the Mongol invasions, gradually began to recover. The revival of handicrafts and domestic and foreign trade has undoubtedly led to the revival of ruined cities. Although many cities and provinces are still in ruins and semi-ruins, the cities of Urgench and Bukhara will be rebuilt. A new city will be built near the ruins of ancient Samarkand. Various state, public and educational buildings will be erected in the cities. City markets are crowded. In the 80s of the XIII century, civilization was observed.

In the new system, attitudes towards religion, especially clerics, were also quite different. Before this, in the context of the development of Central Asia, there was an environment of local scholars who had a full, all-around rich form of Islam and were highly trained [1: 118-121].

The jurists and judges of the Islamic world in the X-XIII centuries are the creators of law in the Muslim world, and the main criterion of their creative and practical activities is the legal justification, regulation, and strengthening of property, trade, social and moral relations [4].

At this time in Movarounnahr, majestic buildings were erected in place of the ruins of the city. Some branches of science, literature, enlightenment, and culture are also beginning to recover. In particular, construction and architecture related to urban





planning were established: mosques, madrasas, khanaqahs, mausoleums, minarets, and palaces were erected.

The migration of many local scholars and fuzalas to the Muslim lands of the Middle East as a result of the Mongol conquest of Central Asia led to the spread of the traditions of the spread of knowledge and enlightenment peculiar to Movarounnahr to other lands.

The existence of a large political unit centralized in the Middle Ages, and the general growth in economics, science, and culture, in turn, had a positive effect on the development of spiritual culture. In the 13th century, a public library was opened in Bukhara, where rare manuscripts were stored. The works were mainly focused on the educational aspects, the formation, development, and maturity of the individual. The people also used mysticism to fight against oppression and occupation. The mysticism of the intellectuals of the twelfth and thirteenth centuries was the only way for those who could not find a way out of the oppression and depression caused by the Mongol invasion to resort to the struggle. Sufism had also gathered a large following among the general public. In particular, the doctrine of mysticism was widely developed.

The city of Bukhara, in particular, has become a center for the development and expansion of Islamic teachings. Many mature jurists, judges, and imams have emerged from Bukhara madrasas. For this reason, Bukhara became famous in the IX century as "Qubbat ul-Islam" - "Dome of Islam». The opinion of the mystic scientist, professor N. Kamilov is important in this regard. "The beginning of the 13th century was a particularly productive period in the history of mysticism. By this time, mysticism had reached its peak, both in terms of theoretical and scientific activities and in terms of practical action. As a result, mysticism became an event that determined the way of thinking and morality of the Eastern man "[12:15].

One of the great figures of mystical teaching was Najmiddin Kubro (1145-1221). He founded the Kubraviya sect in Khorezm. Unlike the Yassavi sect, the Kubravian sect rejects secularism. In the process of hard work on the path to perfection, the idea of the permissibility of enjoying the pleasures of this world is put forward. The idea of generosity of this sect promotes love for the people and the Motherland, to be with the people in any difficult moments, and to defend the Motherland and the struggle for its independence.

Sheikh Najmiddin Kubro's followers were more than four hundred, including Majididdin Baghdadi, Sa'diddin Hamawi, Ayn uz-zamon Jamoliddin Geyli, Bobo Kamal Jandi, Najmiddin Razi ad-Doya, Radiduddin Ali Lolo [12: 448].

The meanings of colors in Najmiddin Kubro's mystical teachings are radically different from the interpretations of colors described by mystical theorists in later times. He





interpreted the seven qualities of color, that is, their meaning, by the seven concepts. According to him, white color means Islam, yellow color means faith, blue color means charity, green color means trust, blue color means faith, red color means knowledge, and black color means excitement [12: 419].

It should be noted that Najmiddin Kubro's doctrine of color was proved by European philosophers such as Kafka, Schopenhauer, and Freud in the 19th century. That is, they argued that color affects the human spirit, that colors are not just color, but something that arises from human emotion and is seen through his thinking, and at the same time, can affect human feelings and think.

The perfect idea of man, which is the basis of Kubroviya's teaching, also plays an important role in educating today's youth. Hence, the essence of all mystical teachings is human education, human perfection, morality, and the glorification and respect of man. Accordingly, Sheikh Najmiddin Kubro's valuable opinion on patriotism is still very important and relevant.

Kubro defended his homeland and fought against the Mongol invaders in 1221, sacrificing his life for freedom [20:79]. The life of the heroic commander, entrepreneurial commander, buzrukvor Sheikh is a great example. One of Najmiddin Kubro's services in mystical teaching was to introduce the ideas of bravery into the Kubravian sect. In the mystical teachings of the scholar, courage and purity, heroism and devotion, enlightenment and physical and spiritual power are combined, and in the perfection of man, the ideas of moral superiority and patriotism are harmoniously expressed. In his rubai, the idea of educating a perfect man in the spirit of bravery was expressed [20:19].

Najmiddin Kubro's last life in Khorezm was very difficult, intense, and difficult. During this period, the Mongol invasions of Turkestan intensified, and Genghis Khan succeeded in capturing one large city after another in Movarounnahr. On Friday of 1221 (July), the sons of Genghis Khan surrounded Urgench with a large army. The city of Urgench was under siege and the population was in dire straits.

Although Najmiddin Kubro had a high reputation, he lived a modest life. Sometimes Muhammad Khorezmshah himself came to the sheikh and visited him. Najmiddin Kubro was martyred in a fierce battle with his disciples against the Mongol invaders. After the fight, he could not immediately find the man's body because it had been mutilated. We find information about their martyrdom in Rashid al-Din Fazlullah's Jome at-Tawarikh (Collection of Histories), written in 710 AH (1311) [13: 137-138].

Ibn Battuta, a famous Arab traveler who traveled to Khorezm, writes that in 733 AH (1334 AH) he saw the tomb of Najmiddin Kubra and the tomb of another great man in the ditch on the way out of Urgench.





After Najmiddin Kubro's death, his teachings were continued by his disciples and the Kubravian school spread a wide network in the East of the Muslim world.

Thus, Najmiddin Kubro played a major role in the development of mystical teachings and their spread throughout the Muslim East. His name became popular in the Islamic world.

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