



NAJMIDDIN KUBRO'S WORKS AND THEIR IMPORTANCE

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Annotation

The article is about Najmiddin Kubro, a great mystic scholar of the 13th century, the founder of the Kubrovian sect, and his works.

Keywords: mysticism, kubraviya, science, enlightenment, generosity, sect, education, morality, spirituality, perfection.

Introduction

The development of mysticism in the XIII century is primarily associated with the name of the great Khorezmian mystic Najmiddin Kubro (1145-1221). Sheikh Najmiddin Kubro - Ahmad ibn Umar Abuljanab Najmiddin al-Kubro al-Khewaki, the founder of the Kubraviya sect, was born in the fortress of Khiva. From a young age, he was constantly engaged in religious and secular sciences.

Sheikh Najmiddin Kubro's followers are 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], Fariduddin Attar, Bahauddin Valad (Jaloliddin Rumi's father) Safiddin Sa'id al-Bokharzi, Badriddin Firdausi as-Samarkandi, Ahmad al-Gurpani, Nuriddin Abdurahman al-Isfarani, Rukniddin Alouddawla, As-Simnani, Ali Hamadoni, ibn Shahabiddin, and other great mystical poets and preachers studied. Thus, with the fame of his school, he became famous throughout the East as a "Sheikh valitarosh" - a respected teacher of saints [19:54]

As for the life and work of Sheikh Najmiddin Kubro, Doroshukuh's "Safinat ul-Awliyya", Rizakulikhan Hidayat's "Riyaz ul-Arifin", Mawlavi Ghulam Sarwar Sahib Lohuri's "Khazinat ul-Asfiyo", Haji Khalifa's "Tuhfat ul- Jami's "Nafohat ul-uns", Davlatshah Samarkandi's "Tazkirat ush-shuaro", Hamdullah Qazvini's "Tarihi Guzida", Hussein Bayqara's "Majlis ul-ushshaq", Mawlana Minhajiddin's "Tabaqati Nasiri" [12: 403], Ibn Yaqut's "Mu'jam", Alisher Navoi's "Nasayim ul-muhabbat" contains a lot of valuable information about the life and biography of the great thinker. In almost five chapters of Haji Khalifa's (1658) commentary on Tuhfat ul-Azamat, Hazrat Najmiddin Kubro is mentioned with respect and states that the number of works in Arabic is eight.





Najmiddin Kubro's "Favatihul-Jamal and favatih ul-jalal", "Al-usul al-ashara", "Fi odob as-solikin", "Risala at-turuq" [12: 406], "Risalah about the poor" [19:48] The commentary on the interpretation of the Qur'an, Ayn al-Hayat, and the Fil-adab (Rules of Etiquette), which contain advice for his disciples, are mentioned.

It is noteworthy that the rubai (only 25) written by the scholar is also the works of various authors such as "Riyaz and al-Arifin", "Seven climates", "Otashkada", "Majlis ul-ushshaq", "Tarihi guzida", "Tazkirat ash-" shuaro ", " Muntahabi ", " Mirsad al-Ibad ", " Kharobati ziyo "and other works.

Sheikh Najmiddin Kubro's pamphlet "Fil-adab" ("Rules of etiquette") reflects the essence of the Kubrovian sect and the moral rules of the tax (members of the sect). The rules of etiquette, conduct, and beliefs of the tax collectors are strictly obligatory for the members of the sect.

In the work of the sheikh "Al-usul al-ashara" the rules of the Kubravian sect, ie 10 methods of human education are given:

1. Repentance. Repentance knowing one's sin;
2. Zuhd. To renounce all evil and filthiness and to follow the path of goodness and honesty;
3. Risk. Relying on Allah alone in all matters. Relying solely on Allah in life, destiny, and sustenance, deeds, and actions;
4. Satisfaction. To be content with one's self, to be content with one's self;
5. Uzlat. Nurturing oneself, one's inner self;
6. Tavajjuh. Kurash. Self-struggle;
7. Patience. To be resilient in all things. Overcome all weights with patience;
8. Interview. Thinking, observing, understanding the right secret;
9. Zikr. The tax should not separate Allah from tongue and heart everywhere, always repeating the name of Allah in tongue and heart;
10. Rizo. Realizing that all deeds, all destinies, destinies, and deaths are by the will of Allah, accepting the work of Truth [19:50] Najmiddin Kubro came to the fore by creating a new sect with these ten rules. With these profound wisdom, Sheikh Kubro was further advanced and exalted in his knowledge of the mysteries of the mysterious world begun by Imam al-Ghazali. It seems that the meanings of colors in Najmiddin Kubro's mystical teachings are radically different from the interpretations of colors that have been described by mystical theorists in recent 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.

Najmiddin Kubro's treatise on the poor is a model book for educating people. The sheikh writes, "I have traveled a part of the world, experienced many things, encountered difficulties, talked to people, set foot on great deeds, and tasted the bitterness of life. I turned to books, I was in the service of scientists, I did not waste my life searching for the world, I saw miracles. I have seen that there is nothing more beautiful than life, which disappears faster than the world, death is closer than the hereafter, farther than a dream, more beautiful than peace. ... I saw success in action, failure in indifference and laziness, balloon in language, pleasure in silence ... I saw that the most unique blessing is honesty and heroism, and the heaviest pain is bad and hypocritical friends. I saw that only the one whom Allah has freed from the bondage of the world is truly free." [19:51] 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. Sheikh's "Martyrdom in defense of the homeland - is to achieve the glory of God!" [19:79] is in line with the hadith of the Prophet Muhammad (saas): "Loving one's country is a matter of faith."

Kubro defended his homeland and fought against the Mongol invaders in 1221, sacrificing his life for freedom [19:79]. The life of the heroic commander, entrepreneurial commander, buzrukvor Sheikh is a great example.

The rubai of Sheikh Najmiddin Kubro is a shining example of education. The mystical idea in his rabbis is to bring up a perfect man, to get rid of sins such as lust, enmity, suspicion, taste, hypocrisy, hypocrisy, immorality, etc., which lead to destruction, and to call people to good morals and spiritual purity [16: 3].

According to the poet's mystical conception, the first source of all existence is God, who, in the process of being polished, causes the existence of all things in the material world. In particular, the man was created from his radiance. Therefore, only when a person always feels the Truth from the heart does he protect him from all sins and evil intentions, open the way to his spiritual purity and elevate him to the heights of the Throne.



The more a person understands the power of the Truth, that is, the power of God, the more he will love it, rejoice in the blessings of life, and attain the integrity of faith and belief.

The mirror that illuminates the beauty of the light of truth is the Heart. It is through this Language that man strives for eternal love and truth.

He who desires purity of heart and eternal love, who enjoys the truth, who enjoys true love, should not for a moment abandon the oil of love.

When a person strives for eternal love and truth, he should be patient, but humble in its place, and not succumb to the temptations of the devil. Otherwise, man loses his faith.

From the analysis of the rabbis of Sheikh Najmiddin Kubro, it can be concluded that the mystical poet calls man to physical and spiritual purity. In his rubai, the spiritual and moral upbringing of a great man, the experiences and generalizations of his energetic and hard life, the dreams and aspirations of the human soul, which aspires to eternal love and truth.

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 heroism is expressed [16:19].

Sheikh Najmiddin Kubro, based on his life experience as a coach, concludes that if a person shows signs of evil, he can be endowed with the best manners and beautiful qualities if he acquires knowledge and wisdom and uses his intellect: "I have seen that self-discipline He who is able and able to abstain from lusts is the strongest person "[19:51].

Thus, the above-mentioned Purmano thoughts of the fiery mystic poet Sheikh Najmiddin Kubro help our youth to improve morals, and friendly relations, to decide and strengthen such universal qualities as honesty, purity, truthfulness, justice, as well as hatred, arrogance, enmity, hatred, enmity. it has an important educational value in cultivating a sense of hatred for vices such as lying, oppression, fisq-u fasod.





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