

Sheikh Najmiddin Kubro - hero of the nation

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Abstract. This article gives a brief account of the life of Ahmad ibn Umar ibn Muhammad Khivaki al-Khwarizmi, better known as Najmiddin Kubro, or more precisely, from childhood to the end of his life. The article also contains important remarks about the nicknames or nicknames given to Najmiddin Kubro, his teachers who helped him grow into such a perfect person, and the students he taught. The article also reflects the work done during the years of independence of the Republic of Uzbekistan for our mystical and wise ancestor.

Keywords: Mongolian state, invasion of Genghis Khan, education, repentance, asceticism, risk, contentment, forgiveness, dhikr, tavajuh, patience, murakaba, consent.

INTRODUCTION

Not many people know that the real name of our ancestor, known to all as Najmiddin Kubro, was Ahmad ibn Umar ibn Muhammad Khivaqi al-Khwarizmi. This article looks at not only the life of our compatriot, who is considered one of the most brilliant mystics in the Muslim world, but also the scientific heritage that we have passed down through the generations.

LITERATURE ANALYSIS AND METHODOLOGY

Turning to the literature on the subject, it is appropriate to include the works of Yevgeny Bertels ¹, M.Yu. Roshin, Yu.Osipov, S.Demidov ².

During the years of independence, a number of scientific works were written and many articles were written about Ahmad ibn Umar ibn Muhammad Khivaqi al-Khwarizmi. Among them are ³works by Khurshid Davron and N. Kamilov ⁴.

Research methods include analysis and synthesis, retrospective analysis, document analysis.

RESULTS

Ahmad ibn Umar ibn Muhammad Khivaqi al-Khwarizmi was born in 1145 in ancient city Khivak, Khorezm. His father Umar and his mother Bibi Hajar did their best to make their children grow up to be mature people in all fields. Seeing his interest and love for science from a young age, his parents sent Ahmad to different countries to study science. At the age of 16-17, he left Khorezm to study in Iran, Egypt, Syria and Iraq ⁵. Abdurahman Jami wrote in his book "Nafahot ul-uns" that Najmiddin went to Egypt as a child in search of knowledge. In Egypt, Ruzbehon studied at the Wazzan al-Misri. He later earned the nickname "*Tammatul Kubaro*", meaning the greatness and

¹Bertels Ye. E., Sufizm i sufiyskaya literatura, M., 1965

²Демидов С. М. Суфизм в Туркмении. Аш.1978

³Xurshid Davron. Shahidlar shohi yohud Shayx Kubro tushlari. Tarixiy-ma'rifiy qissa.I nashri: T."Yangi asr avlodi", 1998

⁴Komilov N., Najmiddin Kubro, T., 1995;

⁵<https://hidoyat.uz/21649>

glory of the scholars. In addition to this, the title "*Najmiddin*" - "star of religion" was added, and Ahmad ibn Umar became known as Najmiddin Kubro, according to Jami's work. Ruzbehon was liked Kubro as his own son and raises him with special affection. Because of his honesty and perfection, he even gave his daughter to him to marry.

Najmiddin Kubro is not content with what he learned in Egypt. Shortly afterwards, he went to Tabriz to study Islamic sciences with a sage named Imam Abu Mansur Hafda. He studied with Abu Mansur Hafdah in the book *Sharhus-Sunnah*, which deals with the science of hadis. After that, Najmiddin finished his studies and began to study mathematics. In Tabriz, Ammar Yasir and Ismail Kasri learned a great deal from the great mystic sages. He reached the level of a mystic in the hands of Sheikh Ismail Qasri and received his blessing. According to Ali Akbar Dehkhudo's famous book "Dictionary", "The reason why he is called *Kubro* is because of his ingenuity and ingenuity, he would solve any problem when asked, and if anyone argued with him, he would win."⁶

Najmiddin Kubro, who devoted more than 25 years of his life to education, returned to Khorezm in 1185 on the advice of his Egyptian teacher and father-in-law Ruzbehon. Here he built a large khanaqah and established his own religious school. He called people to goodness, knowledge, generosity and courage. Hundreds of people who were brought up by him enjoyed enlightenment. Najmiddin Kubro founded the Kubraviya or Zahobiya sect. Fakhruddin al-Safi, the author of "Rashahot ayn ul-hayat", added the following to Mullah Jami in his work: as they wrote, animal respiration occurred due to a natural necessity. People actually breathe out of the same necessity, but in the process of breathing in the same way, a person mentions the blessed name of Allah, may they glorified and exalted ⁷.

Najmiddin Kubro had written several scientific works and rubai, which are found in many books. Najmiddin Kubro expressed his views in several treatises written in Arabic stated. The following are the main ones:

- "Favoih aljamol and favatih al-jalal" (meaning "Jamal's fragrances and the discovery of jalal"),
- "Al-usul al-ashara" (meaning "Ten method"),
- "Risola at-turuq" (meaning "Treatise on Sects"),
- "Risalat al-Khaif al-hoim min lavm alloim" (meaning "a pamphlet on the reproach of the accuser")
- and another written by Kubro in Persian "Fi odobus solikin" (meaning "About solik's ethics")

These works have been published in Arab countries and Turkey. His Arabic translation of "Risolatun odob ul-zokirin" (The Treatise on the Etiquette of Zikr Speakers) by Abdul Ghafur Lori, a student of Abdurahman Jami, has reached us and stored at the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan. The original name of this work is Al-Usul al-ashara in Arabic (meaning "ten methods" or "ten principles"). This work has been translated into Turkish

⁶ Ali Akbar Dehkhudo. Dictionary. 104-jidd. Tehran University Press. 1965, B.365.

⁷Voiz Haraviy Husayn ibn Ali Koshifiy. Rashahotu aynil hayot fi manaqibi mashayixit toriyqotin naqshbandiyya va adabuhum an-nabaviyyatu va asroruhum ar-robbaniyya. – Bayrut, "Dorul kutubil ilmiyya", 2008. – P. 570.

and published in Turkey. Our ancestor Najmiddin Kubro was not able to complete the interpretation of the Qur'an from the point of view of the Sufis, and this work was completed by his disciples. Courage and pure morality in Persian rubai ideas are expressed.

The sheikh's scientific legacy includes a number of works, including 25 rubai, believed to belong to Kubro, in the book *Sufism and Sufi Literature*, written by the famous orientalist Ye.E. Bertels.⁸ According to historical sources, the Kubroviyan sect founded by Najmiddin Kubro was also known as the "golden sect". It is known that Najmiddin Kubro himself in his work "Risalatut - turuk" also called it "Tariqush shutto" (the path of lovelessness). This pamphlet briefly mentions the ten methods of the Kubroviyan sect.

1. Repentance is a voluntary turning to God without any instructions. Man must love God of his own free will and renounce his "me." Repentance means that all who turn to God are forgiven of all sins. Sin is an act that draws one away from Allah, whether it consists of worldly or divine stages.

2. Zuhd fi-dunyo is the abstinence from whatever pleasure begins in this world and beyond. To give more or less, to give up, to give up, to give up, to give up, to give up, to give up, to give up, to give up, to give up, to give up, to give up, to give up, to give up.

The essence of Zuhd is to refrain from encouraging the world and the Hereafter. It is the renunciation of such pleasures as inner pleasure, drinking wine, indulging in marital affairs, and longing for a career and high office. It is advisable to engage in good deeds over the years, to engage in earthly activities and other similar activities, and to give more principle and encouragement to the Hereafter than worldly things. Because the world is mortal and the Hereafter is eternal.

3. Risk is the renunciation of all the filth of this life in terms of trust in God. A person's motivation for the world leads him to take the initiative to gain wealth and a career. Risk is a sincere belief in God and acknowledgment of His glory. Risk is paramount when it comes to achieving a goal.

4. Satisfaction is the contentment of the few things that sustain life, and the renunciation of all pleasures and lusts (eating too much, lusting for expensive clothes, entertainment, idleness, etc.).

5. Uzlat - to strengthen the spirit in solitude, to stop interacting with people: not to talk, not to hear, not to look, and to cut off communication from various behaviors. Uzlat's real goal is to control his emotions as he performs in solitude. Going to the khil-wat and uzlat leads to the suppression of emotions.

6. Mulazamat az-zikr (continuous remembrance) is to remember the name of God in one's mind and to fill one's heart with it today. When this is done, hatred, envy, greed, hypocrisy, and hypocrisy will not be tolerated.

⁸Бертельс Шейх Наджм-дина Кубра // *Izbrannie Труды. Суфизм и суфийская литература*. - Москва, 1965. P 324-328.

7. Tavajjuh is to focus one's whole being on God, to love Him infinitely, and not to feel that there is anything else. To lose one's body is to be able to see the eternal and eternal body of Truth with other knowledge.

8. Patience is the voluntary abstinence from selfishness, even if one is suffering. In order to follow the right path that is acceptable, one must extinguish one's inclinations. The purpose of this is for the tongue to be cleansed of its powers, and for the soul to be refined if it is corrupted by lust.

9. Muroqaba (meditation) - to observe as much as possible, to purify the heart from trivial feelings, to achieve purity and peace. The struggle, the path created by the martyrdom of Riyadh, is a truly gifted natural act, which emerges as the victory of the truth of creation, and therefore develops.

10. Consent is the freedom of the individual to enter into the pleasure of God and to accept what he has always believed in. The result of the ten methods is that the memory of the immortal lives in the qualities that have subdued his nafs.

If any state develops as a supporter of goodness, the poor will face a crisis due to the attack of internal and external enemies, even if they do not shed tears, said Najmiddin Kubro. Indeed, as a result of the civil wars, the Khorezmshah's mother, the Turkon Khotun, humiliated those who had served the state, and elevated only Kipchak officials to the skies. Despite the short-lived (1215-1218) embassy relations between Genghis Khan and Muhammad Khorezmshah, these relations eventually ended tragically.

Well-trained Mongol troops marched on the Khorezm state and soon occupied it. Khorezmshah Muhammad, who fell into the traps set by the Mongols several times and separated from a large part of his military forces (60,000 in Otrar, 10,000 in Khojand, 110,000 in Samarkand, 50,000 in Bukhara), returned to his homeland, the capital Gurganch. leaves the city. The inhabitants of the city will be left defenseless, without a leader to lead them. In such a difficult situation, 76-year-old Najmiddin Kubro takes it upon himself to defend the city. The sheikh summoned his disciples and said to them: "This calamity from the East will destroy the East and the West and burn it to ashes. Each of you go to your own country and try to save your life. " The murids begged the sheikh and said, "The horses are ready. It would be better if the sheikh wanted to accompany us." In response, Sheikh Najmiddin Kubro said: "I will be a martyr here, I am not allowed to leave Khorezm."

The sheikh not only organized the defense of the city, but also fought with a sword in his hand. Before attacking Khorezm, Genghis Khan had heard from Sheikh Najmid about Kubro's fame, so he sent a message to him, saying, "I want to massacre Khorezm, so I ask a glorious person like you to leave and join us." However, the sheikh replied: "For seventy years of my life, I have shared the bitterness of marriage with the Khorezmians. Now, if I run away when they are in trouble, it will not be a mercy ⁹." For a long time, the Mongols could not overcome the resistance of the city defenders. Najmiddin Kubro addressed the city defenders with the words "O Motherland, O honorable death!" he shouts. The Mongols had never encountered so much resistance

⁹Mevlana Jaloliddin Rumi. Masnaviye ma'naviy: Muqaddima. Kobul,1982, page 8 (in persian).

anywhere, and nowhere had so many Mongol soldiers been massacred. The horrific Gurganch tragedy lasts for seven months. The enemy, who is superior in number, wins at the cost of hardship and countless sacrifices. The Gurgans, unable to hold a weapon in their hands, surrender out of desperation. The wounded Sheikh Najmiddin Kubro was thrown at a Mongol soldier who had just given birth, holding the end of a Mongol flag that was killing him with one hand. In the end, about a dozen people grabbed the flag¹⁰. When Gurganch surrenders, he is burned, all the living are killed by the sword, and the riches are plundered. According to Juwayni, 100,000 artisans, craftsmen and artists were captured and sent to Mongolia. The Mongols used all available methods of savagery.

Thus, the great son of Khorezm died an honorable death while defending his homeland from enemies. Najmiddin Kubro was buried in 1221 in the khanaqah where he taught. Later, in the 14th century, a mausoleum named after the great scholar, one of the founders of mysticism, patriot Sheikh Najmiddin Kubro was built in Urgench by the ruler of the Golden Horde, Kutlug Temur. Ibn Battu, a famous Arab traveler who traveled to Khorezm in 733 AH (1334), writes that he saw the tomb of Najmiddin Kubro and the tombs of other great men on the way out of Urgench.

After the martyrdom of Najmiddin Kubro, his students continued his teachings and established the Central Asian Kubravian School. What united the members of this fraternity was not the formal organization, but the spirit and purpose of the doctrine. A number of branches later separated from the Kubroviya sect and became one of the most widespread ways of mysticism all over the world. These were distributed by the disciples of Najmiddin Kubro and to this day operate in various forms in some countries. Examples include Ferdowsi in India, Nuria in Baghdad, Ruknia in Khorasan, Hamadonia in Kashmir, Iran and the United States in some Western countries, Nematullahiya in Britain, and others.

Organized in the Kubravian khanates, it was a free, self-governing assembly headed by a caliph. One such khanaqah, founded by Sayfiddin Bahorzi, a student of Najmiddin Kubro, who died in 1221, in the village of Suktari near Bukhara, was called Najmiddin Kubro. The Kubravian community was active until the end of the 18th century, when its members spread Kubro's ideas to the western borders of China. Another of Kubro's students, Sa'diddin Hamawi, who died in 1252, established a khanaqah in a place called Bahrabad in Khorasan and formed a circle around it. The Kubravian school led to the creation of a number of independent branches, which established a wide network in the East of the Muslim world.

CONCLUSION

Thus, Najmiddin Kubro played a major role in the development of mysticism and its spread throughout the Muslim East. His name became famous in the Islamic world. Najmiddin Kubro called people to goodness, knowledge, generosity and courage. He set an example for others along the way. The way of life of our great ancestors is a

¹⁰<https://hidoyat.uz/21649>

¹¹Н.Ибрагимов. Ибн Баттута и его путешествия по Средней Азии. - Москва, «Наука», 1988. - р. 74.

beautiful example for us generations . Thanks to our independence, in 1995, the 850th anniversary of the great scholar Najmiddin Kubro was widely celebrated in the Republic and a number of his treatises were published.

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