



## LIFE AND SCIENTIFIC HERITAGE OF SHEIKH NAJMUDDIN KUBRO

**Toshboyev Azamjon Yusupjonovich,**

Basic doctoral student of the International Islamic Academy of Uzbekistan, phone. +998770101377,

**Gaybullayev Saidahmadkhon Samatkhonovich**

Teacher of the department Islamic history and Source studies ISRCICA International Islamic Academy of Uzbekistan,

phone. +998934024200, e-mail. [gaybullayev1989@mail.ru](mailto:gaybullayev1989@mail.ru),

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### Abstract:

This article compares the available information about the life and work of Sheikh Ahmad Najmuddin Kubro, the founder of the sufism doctrine of Kubrowia, the great scholar of Ahl as-Sunnah, and clarifies many contradictions in this regard. In particular, various information about the birth and death of the scholar, his teacher and students, as well as his works were compared, and on the basis of evidence, an attempt was made to reveal the real truth. Valuable information about the great students and scientific heritage of the scientists was also given. The disciples and followers of the scholar played a major role in the development of the teachings of Kubrowia. They brought the scholar's works into book form, commented on them, and wrote new works based on Kubrowia's teachings.

**Keywords:** Kubrowia, Khorezm, text, sufism, hadith, kalam, qadi (judge), comment, usul ashara.

### INTRODUCTION

Sheikh Ahmad ibn Umar Abuljannab Najmiddin al-Kubro al-Khivaqi was born in 540/1145 in Khivaq, Khorezm. His father was Nasiruddin Umar ibn Muhammad ibn Abdullah, who was an intellectual and darveshtab person of his time. His mother, Bibi Hajar, was one of the virtuous women according to Najmuddin Kubro[1]. It is not difficult to imagine that Najmiddin Ahmad ibn Umar, who was born in such an enlightened household, received his first lessons from his parents. According to some commentaries, "On ast, ki dar anfarone shabab ba tahsili hukm wa adob wa istikshofe habayoye asrore kitab wa istila'i taloye'i fasl al-khitab mashgul bud..." [2], his speech, literature, calamity, history, and fiqh it became known that he diligently acquired knowledge in his own country. Sixteen-year-old Kubra, who was thirsty for knowledge, was not satisfied with the demand for knowledge from Khorezm to Khorasan, as it was said in one manoqib, "forty-two perfect elders" [3], but to study the science of hadith. He visited big cities such as Iran, Egypt, Syria and Iraq, which were among the scientific centers of that time, and was able to learn from various scholars.

Kubro's student Ruknid-din Alouddavla mentioned that while his teacher was studying hadith in Hamadan, he heard that there was another famous muhaddith in Alexandria.

### THE METHODS AND LEVEL OF STUDY

Najmuddin Kubro learned from the mature jurists, mutakallim, commentators, muhaddis and mystic sheikhs of his time in the cities of Baghdad, Tabriz, Nishapur, Tus, Dizful and became a great scholar. But when he was worried about not being able to find mental and spiritual health, he met Sheikh Baba Faraj in Tabriz. Talking to Baba Faraj Najmuddin Kubro, he realizes that his knowledge, intelligence and intelligence have reached a high level and tells him that he should practice Sufism and increases his motivation to create inner truths on top of external knowledge. On this path, a teacher - piri murshid orders him to become a disciple. Abdurakhman Jami said in his work "Nafahot ul-uns" that Najmuddin Kubra had a hard time finding a suitable piri murshid because he was a "wise man and did not bow down to anyone"[3].

After learning the sciences of Sharia, Najmuddin Kubro began to study the science of tariqat and was interviewed by a number of sheikhs and dervishes. In the end, he became the murderer of the famous Sufism teacher, Sheikh Rozbihan al-Wazzan al-Misri (d. 1188) in Egypt. Later, he married his teacher's daughter, Rozbihan. After several years of education, Kubro went to Tabriz and became a disciple of a great scholar named Abu Mansur Khafd, but during this period he was more influenced by his mentor Baba Faraj Tabrizi [4].

Research results Kubro increased his knowledge by traveling a lot. Najmuddin Kubro studied for a while under the shaykh of Hamadan, Ammar ibn Yasir al-Bidlisi (died 1187), received "spiritual permission" and returned to Egypt to his teacher, Shaykh Rozbi Khan. Shaykh Rozbikhan Kubro passed a special examination and sent him to his native land with the task of educating students - students. As a result, in 1185, Kubro returned to Khorezm and built a house in Gurganch, where he founded the Kubrovian sect, a new view of the task of human education, enriched by his personal experiences. "Najmiddin" means "the star of religion", and "Abuljannab" is the kunya of Najmiddin Kubro, that is, "the father of those who are distant from the world and modest in wealth". It is said that Najmuddin Kubro had a dream during his return journey to the city of Alexandria. He saw Muhammad (pbuh) in a dream and asked him to "Give me a kunya".

The Prophet (pbuh) blessed him saying: "May your day be blessed." Kubra's teachers, Sheikh Rozbehan Misri (d. 1189), Sheikh Ammar Yasir (d. 1187) and Sheikh Ismail Qasri (d. 1193) noticed his strong desire for knowledge and enlightenment and supported him wholeheartedly. However, in Sufism, one cannot achieve the goal without attaining a high state and discovering the world of secrets. They should overcome the mood of attachment to external knowledge in Najmiddin Kubra, enrich their spiritual-emotional world by participating in khilavat, murakaba, and zikr meetings, and step into the world of meanings, separating from materiality. they taught.

Najmuddin Kubro's mentors, Rozbekhan Misri, Ammar Yasir and Ismail Qasri, had the ability to be strict in the education of murid-disciples, and to correct the shortcomings in the murid's thoughts and mentality with their inner eye. Sheikh Ammar Yasir "gained fame for improving the poor and educating the murids, interpreting their dreams and thoughts, and eliminating doubts", while Sheikh Rozbehan Misri "was in the position of a superior most of the time", overflowing with divine enlightenment, and this condition spread to the murids as well. After Najmuddin Kubro fully enjoyed the knowledge of enlightenment, he was promoted to the rank of governor, and Sheikh Ismail ordered him to return to Khorezm, putting on the "cloth of will". The people of Khorezm accepted Sheikh Najmuddin Kubra with great enthusiasm and devoted themselves to his education. Najmuddin Kubro built a large palace in Khorezm and began to illuminate the region with the light of beautiful morality. The main purpose of this educational path was to break away from bad morals, inculcate in the heart the ideas of courage, purity, correctness, generosity, bravery, loyalty, faithfulness, and enjoy the light of divine enlightenment. In the lake of Sheikh Najmuddin Kubra, hundreds of murids belonging to different categories were educated and enjoyed Islamic enlightenment. Sheikh Najmiddin Kubro developed his own methods of murid training, in which he described the practical way of going through the stages of training, purification and enlightenment based on ten principles. Shaykh in his works "Risola at-turuq" ("Treatise of Tariqats") and "Al-usul al-ashara" ("Ten principles of Sufism") in the education of murids, repentance, zuhd, tawakkul, contentment, uzlat, zikr, tawajjuh, sabr, murakaba, like Riza, he showed the ten stages of education and the importance of each one [5].

According to the sources, Khorezm Shah Otsiz (1127-1156) invited famous scientists from different countries to his country after his trip to Khurasan in 536 AH in order to raise Khorezm to the same level as Marv, the capital of the Seljuks. In this way, local and foreign scientists contributed to the development of the scientific environment in Khorezm. Najmuddin Kubro, three representatives of Anushtegini: Alauddin Otsiz, Takesh and Qutbuddin, who lived and worked during the Muhammadan era, was also a great figure who had ten thousand murids and admirers. Scholars rely on Khansari's "Rawzat ul-jannat fiy ahwal ul ulama wassaadat" and believe that Najmuddin Kubra became interested in Sufism in Hamadan (around AD 1172-73), when he was attending the classes of Abulfazl Muhammad ibn Sulayman Hamadani. Because it was at this time that he read a work on Sufism, Risolai Qushayri, and made some notes on its first page with his own hand[6].

Khansari, who obtained this rare copy of the treatise, informs you that the work was written in Jurjania under the patronage of Khorezm, and it was edited by Sheikh Najmuddin. The Saudi scholar Syed Mubashshir Khan Kosani stated that when Najmuddin Kubro first returned to his homeland, he saw the rise of the doctrine of the lost Mu'tazili stream in Khorezm[7] and when he realized that it was impossible for them to accept any other than this doctrine, he left for Mecca. Later, he went to Aleppo from Makkah and lived there for a while. When the Sheikh returned to Khorezm for the second time, he lived there until the end of his life. At first, many of these notes were not accepted because the sect of Sufism and Tariqa, which spread widely in different countries of the Muslim world in the twelfth century, was dominated by the Mu'taziliya school of thought in Khorezm.

Also, it can be seen from the fact that when Najmuddin Kubro was born in Khorezm, there was some weakness in the science of hadith studies, from the fact that the scholar traveled to distant regions to study hadith. During the trips, Kubra became very interested in mysticism. The Kubro sect founded by Sheikh Najmuddin Kubro spread not only to Movarounnahr, but also to the territory of Iran, Egypt, India, Iraq and Afghanistan. New sects such as Ferdavsia, Nuria, Ruknia, Hamadonia, Ightishashiya, Nurbakhshiya, Nematullahiyya emerged from the Kubrovian order. Later, the teaching of Najmuddin Kubro was continued by his students [8].

The sheikh himself was martyred in 1121 during the invasion of Gurganch by Genghis Khan's soldiers. In order to protect his native land, the sheikh and his 360 disciples went against the Mongols with weapons in their hands. During the battle, Sheikh Najmuddin Kubro was killed by the Mongols. His grave is near the Kokhna Urganch house in present-day Turkmenistan [9].

In the early period of the development of the Kubroviya sect, it had a strong position in Central Asia. In addition, representatives of this sect were very active politically, economically and socially. Among them, the most famous is Sayfiddin Boharzi (died 659/1261), whose activities greatly influenced the Mongol rulers in Central Asia and

played an important role in stopping the oppression of the population by converting a number of non-Muslim Turkic tribes to Islam. The representatives of the Kubroviyya sect, accepting some aspects of the traditions and religious views of the local population, spread the teachings of Islam among the population of non-Islamic regions, and as a result, they managed to introduce the Mongols who conquered Central Asia to Islam from the second half of the 13th century [10].

In this regard, the work of Kubro's first students has an important place[11]. For example, Berkakhan, the ruler of the Golden Horde, converted to Islam at the hands of Saifiddin Boharzi. Later, the experiences of the Kubroviya order in the spheres of socio-political and economic life were used by other Sufi orders. In this way, Sayfiddin Boharzi and his followers continued the experiences of the Kubroviya sect in this field in the activities of the Naqshbandi sect of the 15th century.

### CONCLUSION

Over the centuries, the information about the life and activities of personalities like Najmuddin Kubro has been mixed with narrations and stories. That is why we rely primarily on his own works to illuminate the life of Najmuddin Kubro and clarify his historical image. It turned out that these works are the basis for a number of narratives described in many tazkirs. Some information about Najmuddin Kubro came through ancient tazkiras, bayozs, historical works and finally, folk books. In the 12th century, Sufism was widely promoted and had its sphere of influence in cities such as Bukhara and Samarkand, but we cannot say the same about Khorezm. That is why the process of Sufism in Khorezm is directly related to the name and activity of Najmuddin Kubro.

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