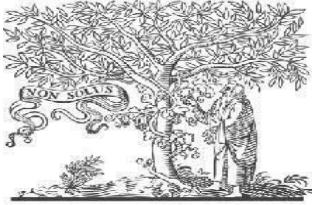




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## ABOUT ODOBUS SUFIYA WORK BY NAJMIDDIN KUBRO

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### 1. INTRODUCTION

Najmiddin Kubro is one of our compatriots who has filled the ranks of Movarounnahr scholars and mystics in the Islamic world and has written books that will be useful for generations to come. He was nicknamed "Abul-Jannob" and "Tomatul Kubro" and probably founded the Kubraviya series of mysticism. [1, 22\111] His full name is Najmiddin Kubra's Ahmad ibn Umar ibn Muhammad Khivaqi al-Khwarizmi. Najmiddin Kubro lived from 1145 to 1221 A.D., 540-618 A.H. Abul-Jannob Najmuddin Kubro was born in the city of Khivak, Khorezm. Abdurahman Jami, in his Nafahot ul-uns, says the following about him: "Najmiddin went to Egypt as a child in search of knowledge. In Egypt, Ruzbehon studied under Wazzan al-Misri (died 584/1188). Ruzbehon, in turn, was educated by the famous Sufi sage Abu Najib as-Suhrawardi. Ruzbehon loved Najmiddin as his son and brought him up with special affection, even marrying his daughter and marrying her. However, Najmiddin Kubro, who was thirsty for knowledge, soon went to Tabriz to study Islamic sciences from a sage named Imam Abu Mansur Hafda, and in Tabriz he also received mystical knowledge from great mystics such as Sheikh Bobo Faraj, Ammar Yasir, and Ismail Kasri. He reached the level of a mystic in the hands of Sheikh Ismail Qasri and received his white blessing. Later, on the advice of his Egyptian teacher and father-in-law Ruzbehon, he returned to his homeland, Khorezm, where he established a khanaqah and paid great attention to the

education of students, founding the Kubraviya or Zahobiya sects. The teachings of this sect are based on hadith and sharia and were widespread among the peoples of Khorasan, Movarounnahr, India, and other Muslim countries. Among the taxes of this sect, the method of performing dhikr silently (secretly) was introduced. [2, 2\574] Fakhruddin al-Safi, the author of Rashahot ayn ul-hayat, adds to Mullah Jami in his work: as they write, animal respiration occurs due to a natural necessity. People breathe out of the same necessity, but in the process of breathing in the same way, a person mentions the blessed name of Allah Almighty in absentia. [3, 570] According to Ali Akbar Dehkhudo's famous Dictionary, "The reason why he is called Kubro is because of his ingenuity and ingenuity, he would solve any problem when asked, and whoever argued with him would win". [4, 365] He was also called Tomatul Kubro, the savior of the great calamities and calamities, and Abul-Jannab, because he was safe and distant from the affairs of the world. He was also known as "Valitarosh" (the guardian of the guardians). During his lifetime, he accepted twelve people as his disciples and raised all of them to the rank of sheikh. Among them are Majididdin Baghdadi (died 1219), father of Farididdin Attar, and Bahovuddin Valad, father of Jalaliddin Rumi, Najmiddin Doya Razi, Sadiddin Hamawi, Sayfiddin Bahorzi, and others. Najmiddin Kubro's later life in Khorezm was very difficult. During this period, due to the incompetence of the rulers of

Khorezm, Shosh, Bukhara, and Samarkand in the Turan region, the Mongol invasions of Turkestan intensified, and Genghis Khan's troops managed to capture large cities in Movarounnahr one by one. Before Jumadul (July) 1221, one of Genghis Khan's generals, Hulagukhan, surrounded the fortress of Urgench with his young son, the Tumonat army. The city of Urgench was under siege, and the population was suffering.

Although Najmiddin Kubro had a high reputation, he lived a modest life. However, some of his followers were so influential in the country that even philosophers and sultans such as Fakhriddin Razi and Muhammad Khorezmshah were concerned about their competition. For example, Bahauddin Valad, the father of Jalaliddin Rumi, nicknamed "Sultanul Ulama," argued with about three hundred philosophers in Balkh and overemphasized Greek philosophy. accused. Another of Najmiddin Kubro's students, Majiddin Baghdadi of Khorezm, who was a mentor to Sheikh Farididdin Attar, was executed for criticizing the government. But he had thousands of disciples. Sometimes the Sultan Muhammad Khorezmshah himself came to the sheikhs and visited them. Najmiddin Kubro was martyred in a fierce battle with his disciples against the Mongol invaders. After the fight, he could not find the man's body immediately. Because he was thrown to pieces. Information about their martyrdom can be found in Rashid al-Din Fazlillah's Jomeat ul-Tawarikh (Collection of Histories), written in 710 AH (1311). 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 you to leave there and join us." However, the sheikh replied: "For seventy

years of my life, I have shared the bitterness of marriage with the Khorezmians. I will not be merciful if I run away when they are in trouble. " [5, 8] This event took place in 618 AH (1221). Information about this can be found in Tarihi Guzida (Selected History), Abdurahman Jami's Nafahot ul-uns, and later in Ravzat ul-Safa, Habib us-siyar, and other famous historical books and commentaries. [2, 2 \ 574] Ibn Battu, a famous Arab traveler who traveled to Khorezm in 733 AH (1334), wrote that he had seen the tomb of Najmiddin Kubra and the tombs of other great men on the way out of Urgench. [6, 74] 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. Organized in the Kubravian khanates, it was a free, self-governing assembly headed by a caliph. Such a 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 several independent branches, which established a wide network in the East of the Muslim world. 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. The Kubroviya sect is based on the teachings of the Qur'an and Hadith. The

main task of this sect is to bring up a perfect person, and the life of Sheikh Najmiddin Kubro is a great lesson, a great school. The Kubroviya sect emphasizes the importance of demand, devotion, love, affection, and love. He says in poetic language: *Ishq dardi g'arib tanimdagi jon bo'lg'ay*. When a person is in pain, He becomes a human being. Hell in love is a fire for me, For others, it may be winter. [7, 19] Najmiddin Kubro puts the human factor first in his teachings. He praised the power of human thinking and said: "Guardianship has always been the destiny of the human being because man is a creature loved by Allah, the Creator, who gave man intelligence, inner light, and created him above all other beings. To walk, one must reach the path of Truth, You have to close your eyes to someone else, Heal the wind, open the hungry eyes The world is a hama-ul, you have to look at it. [7, 19] The Kubroviya sect later split into several branches, becoming one of the most widespread forms of mysticism in the world. They were distributed by Najmiddin Kubro's disciples and have been used in various forms in some countries to this day. Examples include Firdaus in India, Nuria in Baghdad, Ruknia in Khorasan, Hamadonia in Kashmir, Iran, and in some Western countries the United States, Ne'matullahiya in Britain, and others Najmiddin Kubro has worked in various fields of science. "Tavoli ut-tanvir", "Ar-Rubaiyat", "Sirrul hadas", "Risola min muallafoti Najmiddin Kubro", Al-usulul asharo (ten principles of mysticism), "Risola ilal xoim il-hafif min lavmatil loim" (A pamphlet of a lover who fears the reproach of the accuser), "Hidoyatut Talibin" (Guide to the Learners), "Adabul Muridin" (Etiquette of the Murids), "Sakiynatus Salihin" (Silence of the Righteous, Oromi), "Minhojus solikin" (The

bright and clear path of the tax collectors), "Istilohus sufiyya" (mystical terms), "Odobus sufiyya" (Sufi etiquette). Of particular note is *Odobus Sufiyya*, one of the most important works of the Sufi. The work consists of seven chapters, each of which details the nature of the real tax, the creator, the murshid, and the behavior of the people. 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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