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Sayfiddin Bokharzi on Ways to Bring up Young People as Harmoniously Developed People

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Abstract:

This article analyses the meaning of the word Shariat, the similarities and differences between the Kubravian and tasavvuf, as well as other mystical sufizm. The article states that Sayfiddin Boharzi developed the Kubrawia theory both theoretically and practically.

Keywords: Shariat, fiqh, shariat rules, usulashara, akrabitarikiillallah, jazba and sukr, fano, mardudtarikat, acceptable sects

Initially, the Kubravian doctrine spread mainly to Central Asia and partly to Iran. This sect is based on hadith and sharia and has spread to countries such as Khurasan, Movarounnahr, India. Fakhridin Ali-Safi states this in his book *Rashahotayn-ul-hayat*. We find similar ideas in Abdurahman Jami. The Kubravian doctrine, like all mystical doctrines, is the doctrine of anthropology, psychology, which focuses on the perfection of man. One of the peculiarities of this path is that it paid special attention to the teachings of the latoifs. Although other sects use the concepts of latif and kasif to describe man, Najmiddin Kubro develops the theory of latoif because of his perfect knowledge of man's mental experiences and delicate states. According to the latif theory, the human soul is made up of invisible latif centers. It is an invisible state between the human spirit and body, mind and feeling.

Najmiddin Kubro substantiates these seven colors with seven concepts. White color means Islam, yellow color means faith, blue color means charity, green color means trust, blue color means complete trust, red color means knowledge, and black color means excitement¹.

In all mystical sects, the practice of dhikr is fundamental to human perfection. In the Kubrawi, there was dhikr in the form of jahr, and dhikr in the form of murabba. Osman Turar says that the genesis of this in the history of philosophy dates back to the time of the Prophet Muhammad:

When 'Umar embraced Muhammad when he was a Muslim, he interpreted the word tawhid to 'Jahr. However, since Hadrat 'Umar could not stand up, the Kubrawis used to recite it in a state of murabba². There is also dhikr in the sects of Yassaviya and Qadiriya. Sources say that in the Kubravian sect, samo meetings are also held. In the Mawlawi doctrine founded by Jalaliddin Rumi, the meetings of the heavens are peculiar. Professor G.N Navruzova compares Naqshbandi and Kubraviya and writes about the four pillars of Kubravian teaching:

First column: Love. Najmiddin Kubro says in his book, *Usuli Ashara or Aqrabi Tariqi Illah*, that the closest way to the truth is the way of the people of love, because they slip away from the force of love, pleasure and excitement, and strength leaves them. At the beginning of this situation, the path of truth calls itself to the high throne, which has forgotten itself with its captivating charm. From this it is clear that Kubrawia chose the path of love, not the path of mysticism. The Naqshbandis were on the way to Orifona.

The second column. Privacy, remembrance and obedience. Since Najmiddin Kubro considered the path to truth (jazba and sukr) to be self-sacrifice through self-denial, he also taught in his teachings to be free from loneliness and all worldly worries except Allah, dhikr and silence, to fight against lust, and to be patient in various rites and hardships, promotes a lot of resilience, resilience. In mysticism, there are ways of human perfection, such as the mistake (vigilance) preserved from Junaid Baghdadi and the sukr

¹Najmiddin Komilov. *Tasavvuf*. – Toshkent: Movarounnahr-O'zbekiston, 2009. – B.419.

²Usmon Turar. *Tasavvuf tarixi*. – Toshkent: Istiqlol, 1999. – B.75.

(ignorance), madness, and death that come from BoyazidBastami. In the Kubravian sect, sukr, that is, nonsense, is characteristic, while vigilance is characteristic of the Naqshbandis. That is why the Kubravians have a solitude, a chilla, while the Naqshbandi have a "solitude in the assembly."

The third column. Clear observance of the rules of Sharia. Although NajmiddinKubro's mysticism is a romantic mysticism on the way to attaining the guardianship of Allah, and sukr and jazba play an important role in it, in this path, special attention is paid to worship, especially religious customs and rituals. He did not consider it permissible for a person to abstain from duties and responsibilities in the way of Allah under any circumstances or under any position, position or career. These views apply to the students of Naqshband. It turns out that Kubravian mystical teachings were considered acceptable sects because they followed the Shari'a and Sunnah. Sects that act contrary to the Shari'ah are forbidden and rejected. That is why in the world of mysticism the Kubravian and Naqshbandi sects were known as moderate sects. They had no deviation to the right or left.

The fourth column. Attention and service to the people is in Kubravia. Although this sect emphasizes solitude, remembrance, avoidance of worldly worries, and contemplation of the Hereafter, its mysticism is not the mysticism of asceticism, but the most important part of mystical concepts such as attention, love, and service to the people³. This is consistent with the pattern. In Naqshband, the main condition is to serve the people on the basis of the requirement "Dastba koru, dilbayer"⁴. The observance of the motto "Employment and rest" in the teachings of Qadiri also shows that it is in harmony with the Kubravians. In the Kubravian sect, on the basis of ten statuses, the ways of passing through the addresses of the sect and gaining purification and enlightenment are shown. These are: tawba, zuhd, tawakkul, qanaat, uzlat, zikr, tavajjuh, sabr, muraqqaba, rizo. Thus, the Kubravian sect and doctrine is a path of perfection based on NajmiddinKubro, based on the theory of mysticism moderate, acceptable, sukr, romantic, latoifs and ten maqams, jahriya dhikr and samo and the practice of solitude, chilla (uzlat). In Kubravia, there was a wearing of a hijab. Sufism is a doctrine that deals with the spiritual perfection of man, and in the XII-XIII centuries it was theoretically formed and began to acquire a philosophical essence. He had been to many scientific centers for the purpose of acquiring knowledge. During the reign of Bokhari, the classical sects of mysticism were Yassaviya, Qadiriya, Suhravardiya, Khojagon, Kubraviya. Bokharzi became a murid of NajmiddinKubro and studied the theoretical and practical aspects of Kubravian teaching perfectly. NajmiddinKubro, seeing the maturity of SayfiddinBokharzi, allowed him to teach independently and sent him to Bukhara. SayfiddinBokharzi lived in Bukhara from 1220 to 1261, until the last days of his 41-year life, opened a khanaqah and educated many people. His blessed tombs are also in the Fathabad district of Bukhara, which is still a very prosperous place of pilgrimage. SayfiddinBokharzi is a great saint, a great educator, a mature teacher of his time, one of the famous sheikhs of mysticism. He made a worthy contribution to the development of the Kubravian sect, founded a new branch called Ferdowsi, and made a great contribution to the spiritual uplift of the people of Bukhara.

The above information testifies to the fact that the doctrine founded by NajmiddinKubro was widespread throughout the Muslim East and its manifestations can still be found today. SayfiddinBokharzi, a student of Kubro, played a major role in the spread of this mystical teaching throughout the Muslim East. His name became famous in the Islamic world.

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