
The Substantiation Of Spiritual And Moral Education As Per Tasawwufi Views Of Najmiddin Kubra

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Abstract. *This article discusses issues such as humanity, human dignity, the quest for the truth, self-education, singing the love for Allah, calling to the path of truth in Najmiddin Kubra’s rubai. His views on the moral education are analyzed based on his treatises. The contextual analysis of some rubais is conducted based on the books compiled by the sufi scholar.*

Key words. *Sufism, worldview, search for truth, Sufi-dervish, beauty, vision, love, abandonment of love, humanity, upbringing, morality, humanity, dignity, advice, truth.*

1. INTRODUCTION.

Political and economic achievements of Uzbekistan and the Uzbek people did not begin today or yesterday. Uzbekistan can fully express itself as a nation only if its achievements have a solid spiritual foundation inherited from our ancestors “We have a great history worth envying, we have great ancestors worth envying. We have incomparable riches that are worth envying. And, I believe, we will have a great future, a great literature and art.”[1] Although some scientific work has been done in our country regarding the life, teachings and poetry of Najmiddin Kubra, and his treatises and rubai have been brought to the attention of readers, to date there has not been a comprehensive study of his life and works. However, the Kubravi tariqah (a school or order) was a large school that originated in Central Asia and was able to spread to a wide range of countries around the world. He is a person who, with his zeal and patriotism, has served as a great example to all mankind, whose works again and again have been referred to in every century, and who shines a light on every soul who seeks perfection. There are about ten works of Najmiddin Kubra that are known to science presently.

2. LITERATURE REVIEW.

In particular, his works such as “Al-usul al-ashara” (“Ten methods”), “Fawaih ul-jamal and favatih ul-jalal” (“The fragrances of Jamal and the discovery of Jalal”), “Risalat ul-haif ul-haim an lavmat il-laim” (“About fearful distractions and reprehensible accusations”), “Tafsir”, “Sharh us-sunna val-masalik” (“Commentary on Sunnah and virtues”) are famous.

Main part. Kubra wrote his works mainly in Arabic. The book “Fi adab us-salikin” (“On the etiquette of routes”), which was created only as a guide for novice Sufis, was written in Persian. The English orientalist J.S. Trimmingham notes that his work “On the Etiquette of Routes” was an important stage in the Persianization of sufism. Najmiddin Kubra not only propagated the rules of Islam and the requirements of sufism theoretically among the people,

but also demonstrated them in practice with his courageous behavior. The fact is that when the Mongols invaded Khorezm, he did not want his disciples from other countries to die in foreign lands, so he sent them to their native lands, and he took part in the defense of the city. In response to his followers' suggestions to escape with them, he said, "I will die here. I am not allowed to leave Khorezm!" He took a sword in his hand together with some stones, and went out to meet the enemy. He throws stones at them and strikes them down with spears. Enemies shoot him with a bow. One of the bullets pierced the Sheikh's chest. At the time of his death, he snatched the flag from the enemy's hand and held it so tightly that even ten men were forced to cut their fingers when they could not take the flag from his hand. Although some researchers have reported the existence of Kubra's book "Rubaiyat", this unique collection has not yet been found. We have only 25 rubais, which are supposed to have belonged to Kubra's pen by the famous orientalist E.E. Bertels, selected from various tazkiras and bayazs, and quoted in the scholar's book, *Sufism and Sufi Literature*.

The collection "Rubainama" published in Iran also contains 8 rubai of the sheikh-poet, only one of which is not found among the rubai quoted by E.E. Bertels.[2.189-190, 449] That means we only know 26 rubai belonging to the works of our great compatriot. Then, on the occasion of the 850th anniversary of Najmiddin Kubra's birth, Matnazar Abdulhakim conducted a new translation of these rubais.[3] The rubai written by Najmiddin Kubra are mainly devoted to the propagation of the mystical worldview, that is, the search for truth, the singing of love for Allah, the call to the path of truth, the thoughts and experiences of the righteous who followed this way in order to win the love of Allah.

The description of the beauty of the beloved who is the reflection of the Haq, sometimes it is dedicated to the description of the status of the loving person's hope for visal, sometimes the pain of the departure. In the rubai there are also verses which describe the desire for the departing of love, desire for church, the desire to be shahid, poverty and fana and other tasawwufi feelings.

In our opinion, it is necessary to know that Sheikh Najmiddin Kubra's humanity is first and foremost related to self-education. He may have blamed humanity and human dignity without praising himself at all. He says in one place:

"I wrote the following about myself to explain my situation:

-Brothers, I want to admonish you all not to pay attention to the clothes I wear that hide the truth.

"Do not call me a pious person, do not listen to my words, and do not turn a blind eye to my sins.

-My pocket and cup are equal to my sins. Don't go near my pocket and cup.

"Have you not heard that I am a "monk" (religious scholar)?" Underneath the hijab I wear, my mind is my rope.

"The flowers of the tree of ignorance that I planted are nothing but sins.

-Do not accept what I plant and what I grow.

-My heart is also a teacher. He is also my goddess. I commit many sins that Allah will forgive.

-My temptation is a devil, I have tested it a lot. Seek refuge from the evil..." [4.96]

Of course, a person who is in control of his own self and who knows his every condition can call him a "devil" and blame himself so much. On the contrary, a person who is proud of himself and content with all his work will never blame himself. In particular, one does not criticize himself or herself so openly. This means that Kubra's humanity is first and foremost his ability to educate himself.

It is known that Najmiddin Kubra, in addition to his scientific heritage, has some pedagogical works - rubai. Even in these rubai we can see that he interpreted and propagated high humanistic ideas. For example, he writes in a rubai:

It is essential to follow the route to Haq every instant,
It is necessary to say farewell to the world,
Treat your glances, thus The World – He,
It is necessary to see Him – need to reach its secrets.[5.174]

If we pay attention to the content, salih murid (disciple) should not deviate from the path of Truth, even if it is for a moment. To do this, it is necessary to step away from the world and move away from it. He must heal his eye (the eye of the heart), because if attention is paid, the whole world around him is from Him (Allah). But to see Him, one must also reach into the content of some mystery.

Kubra embodied such a deep and intense content in one rubai. If we pay attention, many of the ideas expressed in it have been emphasized in other scientific works as well, and we have considered some of them in the above.

Or, tells one more of its splendid rubai:

The Benefactor of snakes and ants, ravens and swallows,
All became soil, those who were slaves to him,
You are the man which has given motive to the pawn of the dog
That tartar and Mongol are the descended from you.[6.75]

Results. It is emphasized, “Oh Allah, Who provides for all, even the serpent, the ant, and the nightingale, all those whom You (created and enslaved) will be buried (one day).” You yourself (the guard to ward off a wolf) have given the dog’s paw power. You (for one reason or another) created the Mongol Tatars. The wisdom in this poem is very meaningful, and the scope of the idea is extremely wide. Hazrat Kubra first of all acknowledges that Allah is the Almighty and the Provider. Then, He emphasizes that whatever He has created (for better or for worse) will one day surely perish. Then, he sets an example that is very exemplary. For example, if a wolf attacks a herd, the dog can jump on it to protect the sheep and damage it with its paws. Allah also gave strength to that dog’s paw and gave the dog an excuse to chase the wolf. The citation of this example was a reference to the Mongol armies approaching the country. It is said that Hazrat Kubra provided those savage and evil Mongols by Allah Himself with some wisdom and destined them to come to these lands for a certain and important reason.

3. CONCLUSION.

Of course, such welcoming ideas come only from individuals with high potential and far-sightedness. After all, Najmiddin Kubra had a high sense of patriotism. But even so, he may have finished the above rubai from the point of view of human love and humanity, that not every deed is in vain. So, the Mongol is also a servant of Allah, and he was created for some reason, for better or worse. His only duty is to destroy. Wise people, on the other hand, need to draw appropriate conclusions from this and take action accordingly. Sheikh Najmiddin Kubra called for truthfulness, honesty, protest against oppression, purity and honesty, generosity and kindness, enlightenment, profession, struggle for justice, faith, hard work, condemned vices. These aspects of the Kubravi school are valuable in the education of today’s youth.

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