

EDUCATION OF SOUL IN THE DOCTRINE OF KUBROVIYA

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Annotation

This article discusses the scientific and philosophical foundations of the teachings of Sufism about the human soul, the humanism of Sufism, the ideas of the Kubraviya order associated with self-education, the significance of the ideas of the Kubraviya movement in the spiritual maturity of a person, the idea of Najmuddin Kubro about self-improvement, patriotism and self-love, philosophically analyzes the place of saints, levels of spiritual and the spiritual growth of a person in the Kubrovian teachings, the views of the great mystics about self-improvement.

Annotatsiya: Ushbu maqolada tasavvuf talimotining inson nafsiga oid ilmiy-falsafiy asoslari, tasavvuf g'oyalarining insonparvarligi, kubroviya tariqatining nafs tarbiyasiga bog'liq g'oyalari, inson ma'naviy kamolotida kubroviya g'oyalarining ahamiyati, haqsevarlik, vatanparvarlik hamda nafs tarbiyasida Najmiddin Kubro g'oyalarining o'rni, kubroviya ta'limotida insonning ruhiy-ma'naviy yuksalish darajalari, buyuk tasavvuf namoyondalarining nafs tarbiyasi bilan bog'liq qarashlari falsafiy jihatdan tahlil qilingan.

Аннотация: В данной статье рассматриваются научно-философские основы учения суфизма о душе человека, гуманизм суфизма, идеи ордена кубровии, связанные с самообразованием, значение идей течения Кубравия в духовной зрелости человека, идея Наджмуддина Кубро о самосовершенствовании, патриотизме и самолюбии философски анализируются место святых, уровни духовного и духовного роста человека в кубровианском учении, взгляды великих мистиков о самосовершенствовании.

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INTRODUCTION. One of the main issues of Sufism is self-cultivation, and before a person

reaches the state of perfection, it is realized through self-cultivation. The Holy Qur'an talks about the following levels of the soul: Among them, the soul is Amora, the soul is Lavwoma, and the soul is Mutmainna.

Nafsi ammara (lust that urges evil) is related to the animal desires of a person, and it even encourages him to do evil. If this desire is not cultivated, it will inevitably lead its owner to the point of destruction. There are many examples of this in human history.

Nafsi lavvama (educated nafs) is a nafs that is protected from evils, and through material and spiritual education, a person matures. In particular, in the holy Hadith Sharifs, Muhammad a.s. "I was sent to raise children!" they say. From this, it is understood the meanings of raising feelings and raising morals to perfection.

The highest level of nafs is nafs mutmainna, it is the nafs that is unique to Prophets, guardians, righteous people, and perfect people. In this regard, Allah the Exalted praises His Messenger Muhammad, peace be upon him, in his words: "Verily, you are on a good character." (Surah Qalam verse 4).

In essence, nafs is the identity of a person, its essence and content. His Holiness Imam Ghazali, who received the title of Hujjat ul-Islam, writes: "I am truly a man who desires from the heart, but sometimes they call him a soul." And sometimes they say lust. We do not call the heart a piece of meat, it is placed on the left side of the breast. He has no value or attention. It is also present in carnivorous animals and dead people. He can see it with his own eyes. Everything that can be seen with the naked eye is of this world, and the world of reality is called shahadah. And the truth of the heart is not of this world, and it is a stranger and a stranger in this world" [1]. Therefore, whether we say nafs, soul or heart, they all mean the same thing, and although it is connected to the material world, it is unanimously accepted by the people of Sufism that it is not of this world.

DISCUSSION. It is known that Sheikh Najmiddin Kubro, who founded the Kubrovia sect in Khorezm, created his school of Sufism in order to reach the secrets of truth. According to his teaching, a person is a small universe (microcosm) in his essence, which embodies all the things in the universe, which is a big universe (macrocosm). But since the divine qualities are located one after the other in specific positions in the higher heavenly spheres, seekers of the truth must follow certain mathematical paths in order to rise to such heights and acquire divine qualities, that is, to attain perfection. 'teeth will be necessary [2]. For this, the tax that has entered the path of the tariqat must rely on ten principles (methods) according to the teachings of Kubra. These are: repentance, zuhd, risk, contentment, grace, consideration, tawajjuh, patience, murakaba and consent. Of course, each of these terms is a concept of great philosophical and scientific importance. We will explain them when the time comes. According to the Shaykh, strong-willed people do not go beyond these ten principles. Because these ten original beings are different, and only willing individuals can achieve such a perfect being.

According to the narration, one day Ibn Mansur asked Ibrahim Khawas: to what extent do you order riyazat in order to control the lust? He said: In order to reach the status of tawakkul (putting hope in God), I order the soul to undergo riyazat for thirty years. Ibn Mansur said: (in that case) you have spent your life in its inner building and you have moved away from being mortal in God[3]. Because of this, you spent your life subjecting your ego to hardships and hardships, and you forgot that your ego is mortal (transient) in front of the eternity and eternity of Allah Ta'ala.

The step to restraining the lust is to overcome the natural lust like the spirit of the holy saints of Allah Ta'ala by enduring strong physical hardships. Sheikh Muhyiddin q.s. as they say, going beyond the natural lust is not the right thing to do. Because it causes the desire to not remain at all.[4] In other words, the main goal of riyazat is to completely purify morals from bad qualities and decorate it with noble and noble qualities. Here, it is worth noting that Sheikh Najmuiddin Kubro assigned various tasks to his murids based on their abilities and

took them through the stages of riyazat, thereby educating them spiritually and spiritually. It is stated in one of the holy hadith: "Die before you die!" That is, leaving the soul without dying naturally is one of the obligatory deeds. The human soul certainly does not like death. However, according to religious-mystical teachings, death is defined as joining the Supreme Being, attaining salvation. But while alive, living in the material world, it is not possible for everyone to break their desires and completely renounce them, just like a dead person. At this point, if we refer to one more hadith: "Wayyidun lam anba hu ba'd al-mawt!", that is, "Woe to the one who is conscious after death!", [5] our Prophet says. Muhammad a.s. The great mystic Ahmed Yassavi writes in his "Hikmat":

My lust has led me astray,

Making me beg people .

Forced me not to say Zeekr, the devil turned around.

Now I'm dying of lust for You.[6]

In fact, the first enemy of the tax that entered the path of the tariqat is its ego. One of the main ideas of the Kubrovian doctrine is that if he can break through this limit, then the door of spiritual and spiritual advancement will open for him.

It should be emphasized that it is well-known and well-known that one cannot achieve the goal without the guidance of a murshid, a spiritual leader. Shaykh Kubro writes about this: "This happens when a person is in the service of a deserving shaykh and he mentors him. The sheikh is like the guardian of the dead, and it is worth it that the person is in his possession like a corpse in front of him. He can do what he wants, that is, he begins to wash the body with holy water from dirty events and extraneous crimes. Such pollution and other crimes arise from the union of the soul and the ego, which prevents prayer and makes it permissible to move to permanent blessings. [7]

So, all the hardships of educating the soul of the murid (disciple) falls on the teacher. And the murid, without any hesitation, must submit all his faith and will to the murshid, who is his spiritual teacher, and obey his teacher's orders without a word.

Najmuddin Kubro writes the following rubai describing the nafs ammara:

There is a giant inside me, it cannot be hidden.

It will not be easy for him to bow his head.

Even if I mean a thousand words of faith,

He is an ardent infidel, he will never become a Muslim. [8]

Of course, the ego is such an insubordinate and ardent disbeliever. He cannot be subdued easily. To make the nafs obedient, skillful politics and strong will and education of a perfect sheikh are as necessary as water and air.

RESULTS. Najmuddin Kubro wrote several scientific works and rubai. The main ones are "Fawayih al-Jamal wa favotih al-Jalal", "Al-usul al-ashara", "Risalat al-Khaif al-Haim min-Laumon al-Laim" and others.

The murids from different places of Iran, Central Asia, Egypt, Caucasus, Sham, Iraq came to Sheikh Najmiddim Kubro, received education, benefited from the enlightenment of the sheikh, and reached great positions.

CONCLUSION. Najmuddin Kubro fought for human purity and divine enlightenment all his life, combined divinity with worldliness, taught courage and spiritual growth, his life was a lesson for everyone. That's why his heritage was valued and earned the honor and respect of generations. In the education of today's young generation, it would be appropriate if we use the ideas of the Kubrovian doctrine to educate a perfect person for the society.

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