

## Najmiddin Kubra as a Manifestation of the “Golden Sect” in the Doctrine of Mysticism

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### Abstract

This article is devoted to the creative activity of Najmiddin Kubra, the great representative and demonstrator of the doctrine of mysticism. In this article, the idea of the occurrence, development, and progress of mysticism and sect be reflected. It includes the huge activity of Najmiddin Kubra and the analytical material on the way of life.

**Keywords:** mysticism, sect, faith, perfect man, Sufism, purification of the soul, the true path, purity, casket, murid (pupil), intensely.

### Introduction:

The doctrine of Sufism, which has deeply influenced the thinking of the peoples of the East for centuries as nurafshan, the spirituality and enlightenment of our people, began to take shape in the middle of the VIII century and the beginning of the IX century and was later widely reported. From the point of view of our independence, from the point of view of ideological succession, our historical heritage masterpieces such as Imam Bukhari, Imam Termizi, Imam Motrudiy, Burhoniddin Marginani, Abduhalik Ghijduvani, Bahavuddin Naqshband, our saints such as Muhammad Musa Khorezmiy, Ahmad Fergani, Abu Rayhon Beruni, Ibn Sina, Mahmud Zamahshari, Mirzo Ulugbek, our scholars such as Amir Temur, we have rediscovered the names and works of such great figures as jalaliddin manguberdi, Alisher Navoi, Babur Mirzo, Classical Poets and thinkers [1.16].

Mysticism is in the real sense a doctrine that leads people to the right path. The contribution of our compatriots to the development of humanistic doctrines, which are sad for the fullness of Man, spiritual and spiritual growth, can not be overestimated. Sufism (mysticism) can actually be called the doctrine of perfect man and human perfection. And in order to become a perfect person, one must first overcome the need and taste of the body and soul. Loving the world, wealth makes a person a slave to temptation. The one who takes the path of Sufism rejects the soul. Greed is the cause of all selfishness and humiliation, catastrophe and spiritual destruction.

**Literature review:** in this article, historical, philosophical and scientific literature on mysticism was used more productively in the Enlightenment.

**Research Methodology:** in the preparation of this article, methods and principles such as historicity, logic, comparative analysis, analysis and synthesis, valued approach, succession, objectivity were effectively used.

**Analysis and results:** Analyzing social, spiritual and philosophical problems with the help of a reflexive approach gives an opportunity to reveal the qualities of Holocaust, which are absorbed into the minds of people. Hence, the role of critical reflection and scientific thinking in the proper understanding of our spiritual heritage and the philosophical essence of Islam is great [2.140].

The main issue for the people of mysticism was the purification of the soul, the purification of it from the rust of selfishness. They started this business from self-purification. For this, they have developed ways to purify the soul. Mathematics is behind smoking while cleansing the soul and the soul through it. Mathematics smoking, just to be patient is not to endure difficulties. Rather, the truth is the mathematics of consciously pursuing a high goal, overcoming obstacles, a person consciously sets a great goal in front of him and voluntarily undertakes all the difficulties to achieve it. About the doctrine of mysticism, scientists have already described their views.

About the doctrine of mysticism, scientists have already described their views. According to Ibn Khaldun, “mysticism is the science that teaches us to purify the soul from bodily perils, decorate it and follow our Prophet in his attributes”. [3.18] it means that mysticism is the doctrine that encourages man to purity, goodness, only to do good deeds.

One of the greatest features of mysticism is not only the theoretical aspect, but also the application of the principles of mysticism in practical life through sects. In theory, this flow, which is called “mysticism”, means “sect” in practical life, a sect is an Arabic “path”, and in the literature of mysticism means “a path that must be followed in order to approach God and achieve his approval.” The one who walks on this road is "Solik". Solik walks along this path through various addresses and spaces until he knows God. Some taxes will not be able to end this trip and will remain half way. Some go through this difficult path and achieve the goal.

There are several directions of sect in Sufism and one of them is: “the founder of the Golden sect” is Sheikh Najmiddin Kubra. He is one of the famous sheikhs of Sufism, the founder of the sect Kubraviya, about his life, exploits, generosity-there are many legends and legends about his exploits among the people. The same goes for his work, which he carried out even in sources related to mysticism. Sheikh Najmiddin Kubra was a thirst for knowledge from his youth. For this reason, “seek knowledge from the cradle to the grave” Sheikh, who turned the hadiths “get knowledge even if it is true”, received training from several mature teachers in the realization of this goal, which overcame all the hardships in the way of the sincere mastering of all the sciences of his time without being limited by mystical knowledge. “The three Masters Kamil – Rozbehon Misriy, Ammar Yassir and Ismail Qasri, who were the Masters of Najmiddin Kubra, were the owners of dreams of pupil with an inner feeling of being Stern in pupil education along with his soul companions, who were the owners of knowledge capable of spirituality and spiritual influence.” [4.18]

When Najmiddin Kubra fully enjoys the knowledge of enlightenment, the career of perfection increases and reaches a perfect human level. Sheikh Ismail orders him to return to Khorezm and introduce the sect there, wearing the “hirqasi of Will”. Najmiddin Kubro dedicated his life to science for more than twenty-five years, had a hard and hard path of maturity and perfection. This knowledge is not enough for everyone.

Najmiddin Kubro goes on a pilgrimage and builds his way after returning to Khorezm. It is worth noting that Najmiddin Kubra is one of the sheikhs who took the path of broad Felicity if it is permissible to interpret as mysticism. Because in the room of that breed, along with artificial sectarians, Shiite mocking pupils were also trained. Although the Sheikh himself was a man who put his ethic to artistry, but he also looked with respect to the House of Hazrati Ali ibn Talib roziollahu anhu and did not allow hostility and war Origins between the people of Shia and the Sunnites. The people of Khorezm accept Sheikh Najmiddin Kubra with sincerity and put his way.

“Najmiddin Kubro built a large chamber in Khorezm and founded a new sect of kubravism, a new direction known as At-tariqat uz-zahabiya (the Golden sect)”[5.22]. This sect is not only for

Khorezm, it is one of the sects that spread throughout the territory of Central Asia. The main purpose of the sect was to squeeze the passion of the soul ammora (greed provoking evil) from the hearts of men, to call for spiritual perfection, to absorb such ideas as courage, purity, self-sacrifice, to enjoy the light of divine enlightenment. The peculiarities of the sect, founded by Najmiddin Kubra, are reflected both in his worldview and in his practical work.

The fact that the purity of the soul in the sect of the sheikh is inherent only in the Saints that the soul of the prophet is alive, that, no matter how much one is sought, peace and pleasure are nothing more than the destruction of the world and the abandonment of it being in the Friendships with Allah is only separated from people, Sheikh Najmiddin Kubra compared the mind and soul to each other and compared the mind and soul to the two age-old enemies, that is, each of them wanted to catch a sword in his own hands and scrape the other, and for a moment he could not keep an eye on each other. Whoever ignores one, he immediately finds a defeat. It can be seen from these thoughts that a person who has not been able to restrain his ego is most likely to face various obstacles and difficulties and unpleasant events in life.

In addition, to be aware of the situation of friends, to help them as much as possible, such as a lot of meaning's words, that is, his following sentence also proves this that is "Dil bayor-u dast ba kor". as noted by the Islam Abduganievich Karimov (that is, let your heart be in Allah's hand in the work), he confessed that "the sense of moral courage of Najmiddin Kubra, who held a flag in defense of the Urgench serving in the name of motherland's freedom from enemies, was of great and paramount importance". [6.163]

The Sheikh, above all, puts the state's interests above everything, did not spare his soul if it was necessary on the way. It is worth reiterating that at that time he fought against the tyranny and tyranny of the Mongols and became a martyr in one of those battles. As already mentioned above, the sect of Sheikh reflects courage, love for the motherland, courage, generosity, the morality of mysticism. To devote his life to the service of friends, to share with others the breakdown of not getting tired of doing good only thinking good, to take the need out of the needy, master he is a teacher, a friend-he was a person who embodied such qualities as protecting the honor of the honor of the dignity of the humans, walking.

The purpose of man's survival is not only to pay material wealth, but also spiritual wealth is incredibly necessary for the state and society that remains for Man because the state of the spiritual impoverished people and society are also deprived of error. For this reason, on the initiative of the distinguished President of our country Shavkat Miramonovich Mirziyoyev, work is being carried out to increase the level of reading of the population in our country, which helps to enrich the spiritual world of the young generation and people. These things must first be learned through the immortal works written by our ancestors, whom the world once recognized.

### **Conclusion:**

**First of all**, everyone feels the love of the motherland to hang it in the dark of his eyes and to sacrifice his soul even on this path.

**Secondly**, this sect teaches that greed, which have a special reputation in the upbringing of a perfect person in life, and its polishing, are not slaves to Greed, but rather to become a halo from it, in the pursuit of human perfection.

**From the third**, the importance of Nakshbandiya and other denominations in the Present Tense is that in recent times, in order to poison the Islamic niece, it is necessary to form different groups, to

mask sect and fight against people who carry out their shameful deeds, to strengthen faith in the purity of the soul, and to educate.

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