

SOME REMARKS ON NAJMUDDIN KUBRA'S LIFE AND HIS SCIENTIFIC ACTIVITIES

Khusanov Fazliddin Musakhodjaevich
Independent Researcher at Tashkent Islamic University,
Republic of Uzbekistan
ff_fazliddin@mail.ru
ID: orcid.org/0000-0002-6215-9549



<http://dx.doi.org/10.26739/2573-5616-2017-6-6-7>

Abstract: This paper devoted to some remarks on Najmuddin Kubra's life and his scientific activities. Najmuddin Kubra visited Egypt at the age of 16-17 in search of education. He studied at the school of scholar Ruzbekhon Vasson Misriy (died in 1189/584 hegira year) who was educated by Sufism scholar Abu Nadjib Sukhravardiy.

Keywords: Najmuddin kubra, Sheikh Akhmad Ibn Umar Ibn Muhammad Khikaviy Khorazmiy.

Sheikh Akhmad Ibn Umar Ibn Muhammad Khikaviy Khorazmiy is one of the famous sheikhs of Sufism, founder of the kubraviah tariqa - the path to spiritual renovation and mystical recognition of the truth. Najmuddin Kubra's name has been retained for several ages in the history of our nation. Akhmad ibn Umar's life belongs to the period of colonization of Khwarazmian state by the Great Seljuq Empire (1038 - 1157), that of emancipation (1157-1193) and that of transformation of the Khwarazmian state into the most powerful Khorezmshah empire (1193-1221)⁸.

⁸ Sheikh Najmuddin Kubra. Articles. Editors Yusuov E., Usmon O., Kayumov A., N.Djabborov. – Tashkent: Writer, 1995. – Б. 80.; Sheikh Najmuddin Kubra. Sharhi risolaye odobul zokirin. Editor docent on philosophy. M.Safarboyev. Social science and humanities Generalization of scientific results

The authors of Najmuddin Kubra were not only limited to writing his biography in short as usual, but highlighted his performance, scholars and his positive series on the tariqa.⁹

Muhammad Doroshukh's "Safinatu-l-avliyo", Rizokulikhon Khidoyat's "Riyozu-l-orifin", Mavlaviy Gulom Sarvar Sokhib Lokhuriy's "Khazinu-l-asfiyo", Abdurahman Jami's "Nafakhotu-l-uns" books depict a lot of information on Najmuddin Kubra's life and sufism but the analysis over philosophic ideas lacked in specific attention.

The orientalist scientist E.E. Bartels studied the autobiography of Najmuddin Kubra, compiled his ruboiys from his works, published them and interpreted the old uzbeknovel.

Najmuddin Kubra was born in the city of Khiva in 1145 (540 b.c.). His real full name was Akhmad Ibn Umar Mukhammad al-Khivakiy al-Khorazmiy but wrote under the pseudonyms, nicknames and titles of "Najmuddin", "Tommatu-l-Kubra", "Abu-l-Jannob". It was a custom to mention and respect such famous people with their titles and pseudonyms in the public, likewise with praiseworthy Akhmad ibn Umar.

As mentioned in the work of Abdurahman Jami's "Nafakhotu-l-uns", Akhmad was a gifted guy. Having learnt quickly the Islamic and shariah sciences he surpassed the scholars of his time and got a nick of "Tommatu-l-Kubra"⁶ - the evil of sciences. Besides he earned an additional title of "Najmuddin" - "The star of a religion" and became famous as Najmudin Kubra⁷.

As cited by Ali Akbar Dehhudo "he earned his pseudonym Kubra due to his quick wits and capabilities to resolve all the issues in the debates"⁸.

Translator, docent on philosophy. M.Kodirov. – Urganch 1997. – B. 6.; sheikh Najmuddin Kubra kutbi dahr. Published by: Gapporov S.M., Sharipov A.J., Ziyoyeva M.T., published under the supervision of academic Ak. A.Kayumov. – T.: 1998. – B. 3.; Komilov N (Tavhid asrori - The road to recognition of Allah, salvation). – Tashkent: G.Gulom, Uzbekistan, 1999. - B.151; Husniddinov Z. The encyclopedia of Islam. – Tashkent: the national encyclopedia of Uzbekistan state science publication, 2004. – B. 138.; Bartels E.E. Sufism and Sufism literature. – Moscow: Science, 1965. - C. 324-334.; Akimushkin O. A. Kubraviyah // Islam. Encyc.vocab.. – M.: Oriental literature, 1998. – Edition. 1.; Ali-zade A. Islamic encyclopedic vocabulary. – Moscow: Ansar, 2007. – C. 392.; Trimmingham J.S. The Sufi Orders in Islam. – Oxford: 1971. – P. 37.; Weese D.De. The Eclipse of the Kubraviyah in Central Asia // Iranian Studies, XXI / 1-2, 1998, - P. .45-83.; Glasse C., Smith H. The new encyclopedia of Islam. – Rowman Altamira: 2003. – P. 270 (p.534).; ² Ismoilov S.T. Nakshbandi's role in sufizm evolution. Nominee in philosophic sciences, dissertation. – T.: UzScience Academy and Law Institute 2008. – B. 11.

³ Bartels E.E. Sufizm and sufizm literature. – Moscow: Science, 1965. - C. 319.; Al-Iskandari ibn Ata Allah. The key to salvation. – London: Palgrave Macmillan, 1995. 269.; Müller Gerhard. Teologische realenzyklopädie. – Auflage: Walter de Gruyer & co, 2003. – S. 820.; Malik Jamal. Sufizm in the west. – Routledge: 2006; Durmuş Tatlılioğlu. Kubrevi tarikatinin Turkmänistandaki etkisi // İlahiyat fakültesi dergisi. – Sivas: 1999. – S. 192-204.; Evliyalar ansiklopedisi. Necmeddin Kubra. IX – cilt. Turkiye gazetesi yayini. – İstanbul: 1992. – S. 312

⁴ Prince Muhammad Dara Shikuh. Safinat al-awliya. Ed. Ali Lutfi. Lahore: Nafis academy, 1961. – P. 272.; Muhammad Dara Shikuh. Safinat al-awliya. Ed. Mr. Beale. Agrah: Madrasai Agrah, 1853. – P. 323.; Hidayat Riza Quli.Riyaz al-arifin. 1937. – P 652.; William M., Muhammad A.P. Islamic culture. Islamic culture board, 2009. – P. 58.; Libera A.D., Lallemand S.Z. Islam and Indian regions. 1993. – P. 670.; Maulana Abdurahman Jami. Nafahat al-uns.

The word “Abu-l-djannob” is derived from the Arabic “kunya’ and is interpreted as “father of the saints who refrain themselves from the comforts of this life”. As Jami mentioned in his works, Najmuddin Kubra while coming back from his religious studies saw prophet Mukhammed (s.a.v.) in his dream and asked him to reward him “kunya”. Prophet in reply “Let your kunya be Abu-l-djannob” - father of all the saints. After such a dream Najmuddin started his life as a sufist and led the life as a divine poor devoted to spirituality and salvation⁹

The nick “Valiytarosh” stands for “Scholar” of the “vali”, derived from Arabic and means holy. His visions were so strong that anyone he felt sympathy for earned the title of vali and became holy. During his life he adopted 12 people as his followers and promoted them to sheikh level. Among them are famous sheik Majiduddin Bagdodiy (died in 1219), father of Fariduddin Attor, Bahouddin Valad, father of Djaloliddin Rumi, Najmuddin Doya Roziy, Saduddin Khamaviy, Sayfuddin Bokharziy¹⁰. Fariduddin Attor clasified the saints in his work “Tazkiratu-l-avliyo” into the categories such as: saints in search of education, communication, love, spirituality, the poor. As noted in the work¹¹ “but there are such great sheikhs that they combine several above-mentioned titles”.

N.Komilov regards Najmuddin Kubra as a sheikh possessing all the features of the holy¹².

Najmuddin Kubra visited Egypt at the age of 16-17 in search of education. He studied at the school of scholar Ruzbekhon Vasson Misriy (died in 1189/584 hegira year) who was educated by Sufism scholar Abu Nadjib Sukhravardiy. Sheikh Ruzbekhon loved Najmuddin Kubra as his son and married him to his daughter¹³.

Therefore the purpose of Najmuddin Kubra’s visits overseas was to get education. Najmuddin Kubra was very keen on learning Sufism – the path to salvation, spiritual renovation and as well as learning sharia he tried to learn tariqa.

Very soon keen on improving his knowledge Najmuddin Kubra visited Tabriz where he learnt Islamic sciences from a scholar Imom Abu Mansoor Khafta. There he learnt Sufism sciences such as zohiriy and botiniy (zohiriy

⁹ Komilov N. Sufizm (Tavhid asrori – The path to recognition of Allah, salvation). – Tashkent: G.Gulom, Uzbekistan, 1999. - B.157

¹⁰ Prince Muhammad Dara Shikuh. Safinat al-awliya. Ed. Ali Lutfi. Lahore: Nafis academy, 1961. – P. 172.

¹¹ Fariduddin Attor. Tazkiratu-l-avliyo. Translated by Mirzo Kenjabek. – Tashkent. The national Encyclopedia of Uzbekistan, State publication, 1997. – B. 5

¹² Komilov N. Sufizm (Tavhid asrori – The path to recognition of Allah, salvation). – Tashkent: G.Gulomo, Uzbekistan, 1999. - B.154.

¹³ Sheikh Najmuddin Kubro. Sharhi risolaye odobul zokirin. – Urganch: Khorezm, 1997. – B. 6

derived from Persian/Arabic stands for world sciences meanwhile botiniy internal intellectual and spiritual enrichment sciences) sciences from Sufism scholars like Sheik Bobo Faraj, Ammor Yosir, Ismoil Kasriy (Kasriy died 1183)¹⁴. Having mastered his knowledge at the school of Ismoil Kasriy, Najmuddin Kubra got blessing from his master and returned to his homeland Khorezm (1185) after consulting with his scholar and father -in-law Ruzbekhon in Egypt. There he built honakokh – a prayers' school where he raised his students. He founded kubraviyah tariqa among which reading of Zikr (reading religious blessings, praying to Allah) in a silent way (hufya, derived from Tadjik/Persian meaning silent, secret) was performed¹⁵. The sources say.

Those events depicting the perfection of Najmudding Kubra were highlighted in the works of A.Jami, E.E.Bartels and N.Komilov as follows: Najmudding Kubra left his homeland Khorezm at the age of 16-17 and headed to Iran, Egypt, Iraq in pursuit of improving his education. He became primarily the student of sheikh Ruzbekhon in Egypt. He studied tariqa rules at sheikh Ruzbekhon's school and married his daughter. In Tabriz he continued learning Hadis from the book of "Sharhu-s-sunna" at the school of Abu Mansoor, which became a milestone in his life. Because he met in Tabriz a holy tramp (a person living in seclusion) named Bobo Faraj who had a high influence on his leaving debates with scholars and dedicating fully on learning botiniy sciences (implying internal intellectual and spiritual enrichment) and taught him suluk (a spiritual path in sufism)¹⁶. He started seeking piri murshid (derived from Persian and Arabic meaning a scholar) who could teach internal intellectual and spiritual enrichment.

Therefore Najmuddin Kubra mastered his knowledge of shariah being very eager to learn Hadis. Bobo Faraj influenced him highly on finding a piri murshid – a scholar to teach internal intellectual and spiritual sciences.

Since Najmudding Kubra was arrogant, a keen and a gifted student of shariah sciences Abdurahman Jami found it difficult to find him a proper piri murshid. He served in the house of Sheikh Ammor Yosir (died 1187) in Hamadon town (a town currently located in Tajikistan). But Yosir recommended him Ismoil Kasriy. Ismoil Kasriy had a high influence on his leaving learning world sciences and transforming him into a human of perfection¹⁷. The sources say.

¹⁴ Ismoil Kasriy was used as Najmuddin Kubra's scholar's name in Sufism literature sources and therefore we refer to his name as his scholar in our scientific works

¹⁵ Sheikh Najmuddin Kubra. Sharhi risolaye odobul zokirin. – Urganch: Khorezm, 1997. – B. 7.

¹⁶ Komilov N. Sufizm (Tavhid asrori – The path to recognition of Allah, salvation). – Tashkent: G.Gulom, Uzbekistan, 1999. - B.158; Bertels E.E. Sufism and Sufism literature. – Moscow: Science, 1965. – S. 325

¹⁷ Abdurahman-i Çami. Nefehatül-üns min hadaratil-küds. Lamii Çelebi. – Istanbul: Ma'rifat yayinlari, 1980. – S. 274

It can be inferred that Najmuddin Kubra mastered sharia knowledge and due to his arrogance found it hard to find a proper piri murshid. Jami hereby implied that it was impossible to reach the perfection due to his arrogance. After meeting Bobo Faraj he became a student of sheikh Ammor Yosir.

Having noticed the internal intellectual and spiritual enrichment in Najmuddin Kubra, sheikh Ismoil dressed him in chakmon (known as a cloak, uniform as a sign of deserving a title) and recommended him founding tariqa sciences in Khorezm. Having received the uniform from Ismoil, Najmuddin went to Egypt. Sheikh Ruzbekhon advised him to teach his people in Khorezm the Sufism and tariqa rules since he mastered the specifics of knowledge. After that Najmuddin returned to his homeland Khorezm (1185) with his family where he built up a school to teach kubraviyah or zahabiyah tariqa (Sufism tariqa)¹⁸.

Therefore it can be concluded that Najmuddin Kubra mastered science of perfection not in Tabriz but in Hamadon town, at the school of Sheikh Ismoil Kasriy, which is confirmed in the works of E.E.Bartels, A.Jami and N.Komilov. Three people played a vital role in making Najmuddin a great sufi sheikh – sheikh Ruzbekhon Misriy, sheikh Ammor Yosir and Ismoil Kasriy. Najmuddin was 40 years old when he returned to Khorezm (1185) and founded kubraviyah tariqa.

Sources say that when he returned natural sciences and shariah had been developed in Khorezm but not Sufism and tariqa. Sufism gradually developed in Muslim countries.

Though Najmuddin Kubra's scholars were not particularly mentioned or featured in his works there was a lot in common in the tariqa visions of those three sheikhs. First of all, all of them were the followers of Sheikh Ziyauddin Abu Najib Abdulkakhor Suhravardiy (1037-1168). As Jami wrote, Abu Najib Suhravardiy was a master of world and religious sciences. Having written many books and brochures his Sufi level reached the cross-section of sheikh Abu Homid Gazzoliy. Suhravardiy, according to holy Hadis book of prophet Muhammed (s.a.v.) "a giving hand is more useful than a lending hand¹⁹" stated that the giving hand is a key to opening the door of the poor²⁰.

Therefore, elements of suhravardiyah taraqi are observed in the visions of Najmuddin Kubra. Particularly, the visions such as poverty weakness and

¹⁸ Bertels E.E. Sufism and Sufism literature. – Moscowa: Science, 1965. – P. 319-320.

¹⁹ Muhammad ibn Abdullohal-Hatib al-Tabriziy (in. 737). Mishkatu-l-masobih. – P. 3. – Beirut: Maktabatu-l-asriya, 1985/1405. – B. 415.; www.almeshkat.net.

²⁰ Komilov N. Sufizm (Tavhid asrori – The path to recognition of Allah, salvation). – Tashkent: G.Gulomo, Uzbekistan, 1999. - B.161.

solicitation before God but honesty, justice protection before slaves of God are available in the kubraviyah tariqa. In fact, Abu Najib Sukhravardiy does not condemn wealth but looting, evil, theft and stinginess.

There were over four hundred followers of Najmuddin Kubra. Only few of them could reach the level of sheikh. There were such valiyys (famous holy scholars) as sheikh Majdiddin Bagdodiy (died 1210/607), sheikh Sayfiddin Boharziy (died 1259/658), sheikh Sadiddin Hamafiy (died 1252/650), sheikh Rukniddin Alou-d-davla (died 1260/659), sheikh Aynu-z-zamon Jamoliddin Jiyli (died 1258/657), sheikh Bobo Kamol Jandiy (died 1261/660), sheikh Najmuddin Roziy Doya (died 1255/654), sheikh Roziddin Ali Lolo (died 1242/642), sheikh Jamoliddin Ahmad Jurfoniy (died 1259/658), in the Muslim world²¹.

Therefore the followers of Najmuddin Kubra followed the Kubraviyah tariqa after his death and led the humanity into kind-heartedness and cognition.

Najmuddin Kubra was killed in a battle as hero against Chingizhan warriors in 1221. When the enemy approached Khorezm, the ruler Muhammad Kharezmshah fled. Then the sheikh gathered all his followers and said "this evil from the east will destroy the east and the west, therefore return to your homeland and save your lives", in response to which his followers said pleadingly "all the provisions are ready it would be better if you joined us and we would retreat", to which sheikh Najmuddin Kubra replied " I will die here as a hero, I won't leave Khorezm²²". Sheikh Najmuddin Kubra sacrificed his life for the sake of his country and called it shahid, someone who sacrifices his life for his country. He thought that fleeing the homeland when it is under siege is cowardice.

When Mongolian warriors entered Gurganch (present Urganch, the capital of Khorezm region – 1221 A.D) sheikh resumed the battle with the rest of his followers. Having fastened his hip with a kerchief, filled his chest with stones, gripping his bows and arrows attacked the enemy, killed some of the enemies with his armour. But kafirs flooded several arrows on him and one of them hit his chest and heavily injured him, a 75-year-old Najmuddin Kubra gripping tightly the enemy flag died instantly. After his death tens of people hardly managed to take the flag off his fingers. This evidence once more shows his love to his country.

²¹ That novel. - B.185.; Sheikh Najmuddin Kubra kutbi dahr. Edited by: S.M.Gapporov, A.J.Sharipov, M.T.Ziyayeva, under the edition of academic A.Kayumov. – Tashkent: 1998. – B. 32

²² Abdurahman-i Çami. Nefehatül-üns min hadaratil-küds. Lamii Çelebi. – Istanbul: Ma'rifat yayinlari, 1980. – S. 269.; Қаранг: Джами. Нафахат ал-унс. – The Nafahatal-ons min hadharat at-qods, or the lives of the soofis. By Mawlana Noor al-Din 'Abd al-Rahman Jami. Ed. by Mawlawis Gholam 'Jisa, 'Abd al-Hamid and Kabir al-Din A'ninad, with a biographical sketch of the author by W. Nassau-Lees. – Calcutta: Lees' Persian Series, 1859.

Unexpected events following his death started to happen in Movarounnahr; Mongolian invasion destroyed the lives of all the nations, Najmuddin Kubra defended Urganch city and died as a shahid in 618 Hegira year, the tenth day prior to the Jumodul month (one of the months according to the Islamic calendar).

Ibn Battuta on his visit to Khorezm in 1334 (733 hegira year) noted on his travelbook as follows: "There is a mausoleum on the exit from Khorezm, this is the mausoleum of one of the great holy people – Najmuddin Kubra's mausoleum, food is prepared for the visitors and one of the noble scholars Sayfuddin ibn Asaba serves as a sheikh of this mausoleum²³".

There is an architectural monument dating back to 20-30s of XIV century built in honor of Najmuddin Kubra in the old part of Urganch. This monument is associated with the name of a founder in the sufism kubraviy trend, poet, scientist and sheikh – Najmuddin Kubra. This mausoleum consists of three rooms (a large room where Najmuddin Kubra's grave is located, a small room with several graves and a visitors' room). Miyonsaroy (a palace) and arc roofed rooms are connected with each other. The front part is deeply carved, with a domed corridor, its mosaic carved with embroidery, with the inscription of built dates²⁴. We can conclude that this information reflects the basic grounds of the notes of ibn Battuta's travelbook. Najmuddin Kubra's mausoleum has been retained so far.

The material and intellectual heritage of our ancestors has been revived due to the Independence including the mausoleum of Najmuddin Kubra. Due to the initiative of the first president Islam Karimov, 850th anniversary of Najmuddin Kubra was celebrated in 1995.

Najmuddin Kubra wrote several scientific novels and rubaiy. His workpiece "Risolaru odobu-z-zokirin" (The moral values of zikr sayers) written in Arabic, 912 Hegira year was translated into Persian by Abudrahman Jami's student Abdulgofur Loriy (died 912/1505) and has been delivered to us so far²⁵. The lyrics of that workpiece were written in Arabic by Najmuddin Kubra and the interpretation was done by Abdulgofur Loriy. The title of the workpiece is rendered differently in sources, "Risolatu odobu-z-zokirin" and "Usuku-l-ashara". The beginning of the workpiece conveys expressions as to overcome your greed to find the path to Allah and zikr rules whereas the end contains ten rules leading to reaching the perfection in kubraviyah tariqa.

²³ Ibragimov N. Ibn Battuta and his travel round Central Asia. – Moscow: Science, 1988. – C. 74.

²⁴ The encyclopedia of Islam. Under the edition of Z.Husniddinov. – Tashkent: The national encyclopedia of Uzbekistan, State publication, 2004. – B. 181.

²⁵ Uzbekistan Science Academy, The Institute of Oriental studies named after Abu Raykhon Beruniy, the manuscript retained under the number of № 503-X

Our research works indicate that “Usulu-l-ashara” bore various titles by different authors. For example, “Rislatu odobu-z-zokirin”, “Rislotu odobu-s-solikin”, “Rislatu-t-turuq”, “Aqrabu topiq ila-l-loh”, “Odobu-s-suluq”, “Odobu-l-muridin”, “Vusul ila-l-loh”, the workpiece was published in Istanbul in 1868 by an anonymous editor and a translator²⁶.

The workpiece “Favoihu-l-jamol and favotihu-l-jalol” was published in German in 1957 in Germany by F.Mayer. in 1997 the workpiece was republished²⁷. In 1968 the workpiece “Usulu-l-ashara” was published in Arabic by K.Samarro in Egypt²⁸. The workpiece was released without comments and interpretations but with lyrics.

In 1980 the workpieces “Usulu-l-ashara” (“Ten methods”), “Risala ila-l-hoimi-l-hoif min lavmati-l-lom” (“love scared of the reprehension of a condemning person”), “Favoihu-l-jamol and favotihu-l-jalol” (“The charms of Jamol and discoveries of Jalol”) were published in Istanbul by M.Kara into which the comments were made by I.Bursavi and remarks by M.Kara²⁹.

What is peculiar in the workpiece is its ground interpretation with views based on hadis and ayats of Koran. The lyrics were interpreted by Ismoil Hakki and remarks were made by M.Kara. The following workpiece was published in Uzbek in 2004³⁰.

Najmuddin Kubra resumes his scientific activities in books “Usulu-l-ashara”, “Favoihu-l-jamol and favotihu-l-jalol”, “Risala ila-l-hoimi-l-hoif min lavmati-l-laim”.

A.Sh.Juzjoniy in his book “Sufism and humanity” revealed that Najmuddin Kubra wrote 15 workpieces³¹. A.Sh.Juzjoniy stated that the above-mentioned workpieces “Istilohu-s-sufiya”, “Sakinatu-s-solihin” do not belong to Najmuddin Kubra. The author indicated that the workpieces “Hidayatu-t-tolibin”, “Minhoju-s-solikin”, “Odobu-l-muridin”, “Vusul ila-l-loh”, “Odobu-s-suluk” were separate ones and indeed they were the titles of “Usulu-l-ashara” bore by different authors.

²⁶ Usül-i aşerenin ihtisar terğümesi. – Istanbul: 1868/1285.

²⁷ Meier Fritz. Die fawaih al-ğamal wa fawatih al-ğalal des Nağm ad-din al-Kubra. – Weisbaden Steiner: 1957. – S. 299.; Meier Fritz. Die fawaih al-ğamal wa fawatih al-ğalal des Nağm ad-din al-Kubra. – Steiner Franz Verlag: 1997. – S. 304

²⁸ Samarra Kosim. Usulu-l-ashara fi-t-turuq – Egypt: Matba’atu-l-hukuma, 1968

²⁹ Kara M. Necmeddin Kubra: Tasavvufi hayat (Usülu aşere, Risale ila-l-haim, Favaihu-l-çemal). – Istanbul: Dergan yayinlari, 1980.; Батафсил маълумот учун қаранг: Ballafant Paul. Les eclosions de la beaute et les parfums de la majeste, Nağm al-din Kubra. – Paris: Editions de l’ecolat, 2001. – S. 244.; Nağm-ad-Din Ahmad ibn-Umar Kubra. Adab as-suluk: Der adab der weggefährten. – Auflage: Bildungs-und Sozialwerk des Kubrevi-Mevlevi-Sufiordens, 2009. – S. 76.; Lambert M.S., Tennoe M.T., Henssonow S.F. Najmuddin Kubra (Kubrawiyya, Shahab al-Din Suhrawardi). – Auflage: Betascript publishing, 2009. – S. 124.

³⁰ Sheik Najmuddin Kubra. Sufistic life. (UzScience Academy The Institute of Language and Literature named after A.Navoiy). Translated by: I.Haqqul, A.Bektosh. - Tashkent: Movarounnahr, 2004. – B. 261

³¹ Juzjoniy A.Sh. Sufism and literature. – Tashkent: Adolat/Justice, 2001. – B. 65

The research results confirm that the number of Najmuddin Kubra's workpieces reached six. They are - "Usul ashara", "Favoihu-l-jamol and favotihu-l-jalol", "Risala ila-l-hoimi-l-hoif min lavmati-l-laim", "Sirru-l-hadis" (The secrets of Hadis), "Tavoliu-t-tanvir" (The sources of interpretation), "Aynu-l-hayat" (The source of life, 12 volumes)³².

A.Sh.Juzjoniy said that the interpretation of the first volume of Najmuddin Kubra's "Aynu-l-hayat" was being kept in Saint Petersburg, Russian Federation³³. It is also reported that the interpretation of "Aynu-l-hayat" being retained under inventory #153 in the library of Damad Ibrohim, Istanbul belongs to Najmuddin Kubra³⁴. The same interpretation is being preserved in other libraries under the title of "Bahru-l-hakoik"³⁵.

F.Mayer expressed the following views on the workpiece of "Aynu-l-hayat": Najmuddin Kubra interprets till the 17-18 ayats of 51st Zariyat surah of Koran. At that time he died. Kubra's student Najmuddin Doya resumes the interpretation from 53th Najm surah. Several interpretations were written on Zariyat, Tur, Najm (51-52-53) surahs by several authors which led to confusion. Later Alou-d-davla Simnoniy wrote interpretations from 17th ayat of Najm surah till the end. The workpiece written by Kubra and Doya bore the title of "Bahru-l-hakoik va-l-manani fi tafsiri-s-sabil masani"³⁶.

Abdullo Zahabi said that the interpretation of "Aynu-l-hayat" was written from Fatiha surah till 17th ayat of Zariyat surah by Najmuddin Doya, from 17th ayat of Zariyat surah till the end of Koran by Alou-d-davla Simnoniy. Also he said that the title of the workpiece was "Taviloti najmiyya" not "Aynu-l-hayat". Zahabi based his idea on the workpiece kept in the library of "Doru-l-kutubu-l-amriyya" in Cairo, Egypt³⁷.

The research results reveal that the manuscript copy "Aynu-l-hayat" kept under the inventory # 153 in the library of Damad Ibrohim, Istanbul belongs to Najmuddin Kubra. The penman discovered that the interpretation had not been completed fully in addition to demonstrating the biography of Najmuddin Kubra on the first page. The interpretation contains the sayings that scholar Najmuddin Kuba died at the point of interpreting Zariyat surah 18th ayat, which is resumed by Najmuddin Doya³⁸.

³² Ateş S. Üç müfessir bir tefsir. İslam ansiklopedisi. – Cilt. XVIII. – Ankara: 1970. – S. 86

³³ Juzjoniy A.Sh. Sufizm and humanity. – Tashkent: Adolat/Justice, 2001. – B. 65.

³⁴ Ateş S. Üç müfessir bir tefsir. İslam ansiklopedisi. – Cilt. XVIII. – Ankara: 1970. – S. 86

³⁵ Halet Efendi kütüphanesi № 18, Kiliç Ali kütüphanesi № 92, Süleymaniye Kütüphanesi № 12, Hasan Hüsnü kütüphanesi № 37 инвентарь рақамли қўлёзмалар

³⁶ Meier F. Der Islam, Essays on Islamic piety and mysticism: Islamic history and civilization. – Leiden-Brill: Brill academic pub., 1999. – S. 752.; www.iranicaonline.org; www.books.google.ru

³⁷ Zehebi M. Hüseyin. al-Tefsir va-l-müfessirün. – Kahire: 1962, C. III. – S. 18;

³⁸ İstanbul. Damad İbrahim Paşa kutüphanesi № 153.

Therefore it has been revealed that Kubra's interpretations made up 8 volumes which were supplemented with 1 volume of interpretations later by his student Najmuddin Doya.

Based on the results of the analysis we have come to the following conclusions:

- Najmuddin Kubra's real name was Akhmad ibn Umar Mukhammad al -Hivaqiy al-Khorazmiy and "Najmuddin", "Tommatu-l-kubra", "Abu-l-jannob", "Valiytarosh" were his nick, title and kunya.;

- as our research shows Najmuddin Kubra was born in 1145 (540 higer year) in Khiva, died in 1221 (618 higer year) in a battle against Mongolian invaders as a shahid;

- Najmuddin Kubra is one of the sheikhs possessing the features of perfection;

- Najmuddin Kubra's purpose to travel overseas was to get education and learn sufism;

- Najmuddin Kubra mastered hadis sciences as well as shariah, he had high eagerness to learn Hadis sciences;

- Due to his high eagerness to reach the level of perfection, spiritual and intellectual enrichment, he learnt and mastered the science of Sufism as well as shariah;

- Najmuddin Kubra mastered the perfection at Sheikh Ismoil Kasriy in the town of Hamadon.

- Due to his arrogance he could not find piri murshid later grasped that he could not reach the level of perfection;

- three people contributed vastly to his becoming high sufi sheikh - Sheikh Ruzbekhon Misriy, Sheikh Ammor Yosir and Ismoil Kasriy.

- He was 40 years old when he returned to Khorezm (1185). Based on the advice of his father in law Ruzbekhon he returned to Khorezm and founded the new trend - kubraviyah tariqa and implemented hufiya zikr in that tariqa;

- When he returned to Khorezm natural shariah sciences had been developed but not tariqa and sufism. Sufism gradually became developed as a trend in Muslim countries.

- Since his masters were the sheikhs of sukhavardiyah tariqa there are elements of sukhavardiyah tariqa in his visions of sufism. Particularly, the visions such as poverty weakness and solicitation before God but honesty, justice protection before slaves of God are available in the kubraviyah tariqa;

- There were over four hundred followers of Najmuddin Kubra. Only few of them could reach the level of sheikh. There were such valiys (famous holy scholars) as sheikh Majdiddin Bagdodiy, sheikh Sayfiddin Boharziy,

sheikh Sadiddin Hamafiy, sheikh Rukniddin Alou-d-davla, sheikh Aynu-z-zamon Jamoliddin Jiyli, sheikh Bobo Kamol Jandiy, sheikh Najmuddin Roziy Doya, sheikh Roziddin Ali Lolo, sheikh Jamoliddin Ahmad Jurfoniy in the Muslim world;

- The followers of Najmuddin Kubra followed the Kubraviyah tariqa after his death and led the humanity into kind-heartedness and cognition;

- He thought that sacrificing himself for the sake of your country is a shahid and fleeing the homeland when it is under siege is cowardice;

- He always loved his country and never forgot his motherland Khorezm. His patriotism to live with his nation and to deliver the good deeds to his people made him return to his homeland and die as a shahid;

- the information provided by ibn Battuta is reliable and his mausoleum has been retained since XIV century;

- our research revealed that "Rislatu odobu-z-zokirin", "Rislatu odobu-s-soliqin", "Rislatu-t-turuq", "Aqrabu toriq ila-l-loh", "Odobu-s-suluq", "Odobu-l-muridin", "Vusul ila-l-loh" workpieces are one workpiece titled - "Usulu-l-ashara";

- we think that the number of Najmuddin Kubra's workpieces reached six. They are - "Usul ashara", "Favoihu-l-jamol and favotihu-l-jalol", "Risala ila-l-hoimi-l-hoif min lavmati-l-laim", "Sirru-l-hadis" (The secrets of Hadis), "Tavoliu-t-tanvir" (The sources of interpretation), "Aynu-l-hayat" (The source of life, 9 volumes)

References

1. Sheikh Najmuddin Kubra. Articles. Editors Yusuov E., Usmon O., Kayumov A., N.Djabborov. – Tashkent: Writer, 1995. – B. 80.; Sheikh Najmuddin Kubra. Sharhi risolaye odobul zokirin. Editor docent on philosophy. M.Safarboyev. Translator, docent on philosophy. M.Kodirov. – Urganch 1997. – B. 6.; sheikh Najmuddin Kubra kutbi dahr. Published by: Gapporov S.M., Sharipov A.J., Ziyoyeva M.T., published under the supervision of academic Ak. A.Kayumov. – T.: 1998. – B. 3.; Komilov N (Tavhid asrori - The road to recognition of Allah, salvation). – Tashkent: G.Gulom, Uzbekistan, 1999. – B.151; Husniddinov Z. The encyclopedia of Islam. – Tashkent: the national encyclopedia of Uzbekistan state science publication, 2004. – B. 138.; Bartels E.E. Sufism and Sufism literature. – Moscow: Science, 1965. – C. 324-334.; Akimushkin O. A. Kubraviyah // Islam. Encyc.vocab.. – M.: Oriental literature, 1998. – Edition. 1.; Ali-zade A. Islamic encyclopedic vocabulary. – Moscow: Ansar, 2007. – C. 392.; Trimmingham J.S. The Sufi Orders in Islam. – Oxford: 1971. – P. 37.; Weese D.De. The Eclipse of the Kubraviyah in Central Asia // Iranian Studies, XXI / 1-2, 1998, - P. .45-83.; Glasse C., Smith H. The new encyclopedia of Islam. – Rowman Altamira: 2003. – P. 270 (p.534).;

2 Ismoilov S.T. Nakshbandi's role in sufizm evolution. Nominee in philosophic sciences, dissertation. – T.: UzScience Academy and Law Institute 2008. – B. 11.

3 Bartels E.E. Sufizm and sufizm literature. – Moscow: Science, 1965. – C. 319.; Al-Iskandari ibn Ata Allah. The key to salvation. – London: Palgrave Macmillan, 1995. 269.; Müller Gerhard. Teologische realenzyklopädie. – Auflage: Walter de Gruyter & co, 2003. – S. 820.; Malik Jamal. Sufizm in the west. – Routledge: 2006; Durmuş Tatlılioğlu. Kubrevi tarikatinin Turkmanistandaki etkisi // İlahiyat fakültesi dergisi. – Sivas: 1999. – S. 192-204.; Evliyalar ansiklopedisi. Necmeddin Kubra. IX – cilt. Turkiye gazetesi yayini. – İstanbul: 1992. – S. 312

4 Prince Muhammad Dara Shikuh. Safinat al-awliya. Ed. Ali Lutfi. Lahore: Nafis academy, 1961. – P. 272.; Muhammad Dara Shikuh. Safinat al-awliya. Ed. Mr. Beale. Agrah: Madrasai Agrah, 1853. – P. 323.; Hidayat Riza Quli.Riyaz al-arifin. 1937. – P 652.; William M., Muhammad A.P. Islamic culture. Islamic culture board, 2009. – P. 58.; Libera A.D., Lallemant S.Z. Islam and Indian regions. 1993. – P. 670.; Maulana Abdurahman Jami. Nafahat al-uns.

- 9 Komilov N. Sufizm (Tavhid asrori – The path to recognition of Allah, salvation). – Tashkent: G.Gulom, Uzbekistan, 1999. - B.157
- 10 Prince Muhammad Dara Shikuh. Safinat al-awliya. Ed. Ali Lutfi. Lahore: Nafis academy, 1961. – P. 172.
- 11 Fariduddin Attor. Tazkiratu-l-avliyo. Translated by Mirzo Kenjabek. – Tashkent. The national Encyclopedia of Uzbekistan, State publication, 1997. – B. 5
- 12 Komilov N. Sufizm (Tavhid asrori – The path to recognition of Allah, salvation). – Tashkent: G.Gulomo, Uzbekistan, 1999. - B.154.
- 13 Sheikh Najmuddin Kubro. Sharhi risolaye odobul zokirin. – Urganch: Khorezm, 1997. – B. 6
- 14 Ismoil Kasriy was used as Najmuddin Kubra’s scholar’s name in Sufism literature sources and therefore we refer to his name as his scholar in our scientific works
- 15 Sheikh Najmuddin Kubra. Sharhi risolaye odobul zokirin. – Urganch: Khorezm, 1997. – B. 7.
- 16 Komilov N. Sufizm (Tavhid asrori – The path to recognition of Allah, salvation). – Tashkent: G.Gulom, Uzbekistan, 1999. - B.158; Bertels E.E. Sufism and Sufism literature. – Moscow: Science, 1965. – S. 325
- 17 Abdurahman-i Çami. Nefehatül-üns min hadaratil-küds. Lamii Çelebi. – Istanbul: Ma’rifat yayinlari, 1980. – S. 274
- 18 Bertels E.E. Sufism and Sufism literature. – Moscowa: Science, 1965. – P. 319-320.
- 19 Muhammad ibn Abdullohal-Hatib al-Tabriziy (in. 737 .). Mishkatu-l-masobih. – P. 3. – Beirut: Maktabatu-l-asriya, 1985/1405. – B. 415.; www.almeshkat.net.
- 20 Komilov N. Sufizm (Tavhid asrori – The path to recognition of Allah, salvation). – Tashkent: G.Gulomo, Uzbekistan, 1999. - B.161.
- 21 That novel. - B.185.; Sheikh Najmuddin Kubra kutbi dahr. Edited by: S.M.Gapporov, A.J.Sharipov, M.T.Ziyayeva, under the edition of academic A.Kayumov. – Tashkent: 1998. – B. 32
- 22 Abdurahman-i Çami. Nefehatül-üns min hadaratil-küds. Lamii Çelebi. – Istanbul: Ma’rifat yayinlari, 1980. – S. 269.; Қаранг: Джамии. Нафахат ал-унс. – The Nafahatal-ons min hadharat at-qods, or the lives of the soofis. By Mawlana Noor al-Din 'Abd al-Rahman Jami. Ed. by Mawlawis Gholam 'Jisa, 'Abd al-Hamid and Kabir al-Din A'ninad, with a biographical sketch of the author by W. Nassau-Lees. – Calcutta: Lees' Persian Series, 1859.
- 23 Ibragimov N. Ibn Battuta and his travel round Central Asia. – Moscow: Science, 1988. – C. 74.

24 The encyclopedia of Islam. Under the edition of Z.Husniddinov. – Tashkent: The national encyclopedia of Uzbekistan, State publication, 2004. – B. 181.

25 Uzbekistan Science Academy, The Institute of Oriental studies named after Abu Raykhon Beruniy, the manuscript retained under the number of № 503-X

26 Usül-i aşerenin ihtisar terğümesi. – Istanbul: 1868/1285.

27 Meier Fritz. Die fawaih al-ğamal wa fawatih al-ğalal des Nağm ad-din al-Kubra. – Weisbaden Steiner: 1957. – S. 299.; Meier Fritz. Die fawaih al-ğamal wa fawatih al-ğalal des Nağm ad-din al-Kubra. – Steiner Franz Verlag: 1997. – S. 304

28 Samarra Kosim. Usulu-l-ashara fi-t-turuq – Egypt: Matba’atu-l-hukuma, 1968

29 Kara M. Necmeddin Kubra: Tasavvufi hayat (Usülu aşere, Risale ila-l-haim, Fevaihu-l-çemal). – Istanbul: Dergan yayinlari, 1980.; Батафсил маълумот учун қаранг: Ballafant Paul. Les eclosions de la beaute et les parfums de la majeste, Nağm al-din Kubra. – Paris: Editions de l’ecolat, 2001. – S. 244.; Nağm-ad-Din Ahmad ibn-Umar Kubra. Adab as-suluk: Der adab der weggeführten. – Auflage: Bildungs-und Sozialwerk des Kubrevi-Mevlevi-Sufiordens, 2009. – S. 76.; Lambert M.S., Tennoe M.T., Henssonow S.F. Najmuddin Kubra (Kubrawiyya, Shahab al-Din Suhrawardi). – Auflage: Betascript publishing, 2009. – S. 124.

30 Sheik Najmuddin Kubra. Sufistic life. (UzScience Academy The Institute of Language and Literature named after A.Navoiy). Translated by: I.Haqqul, A.Bektosh. – Tashkent: Movarounnahr, 2004. – B. 261

31 Juzjoniy A.Sh. Sufism and literature. – Tashkent: Adolat/Justice, 2001. – B. 65

32 Ateş S. Üç müfessir bir tefsir. İslam ansiklopedisi. – Cilt. XVIII. – Ankara: 1970. – S. 86

33 Juzjoniy A.Sh. Sufizm and humanity. – Tashkent: Adolat/Justice, 2001. – B. 65.

34 Ateş S. Üç müfessir bir tefsir. İslam ansiklopedisi. – Cilt. XVIII. – Ankara: 1970. – S. 86

35 Halet Efendi kütüphanesi № 18, Kiliç Ali kütüphanesi № 92, Süleymaniye Kütüphanesi № 12, Hasan Hüsnü kütüphanesi № 37 инвентарь рақамли қўлғезмалар

36 Meier F. Der Islam, Essays on Islamic piety and mysticism: Islamic history and civilization. – Leiden-Brill: Brill academic pub., 1999. – S. 752.; www.iranicaonline.org.; www.books.google.ru

- 37 Zehebî M. Hüseyin. al-Tefsîr va-l-müfessirûn. – Kahire: 1962, C. III. – S. 18;
- 38 İstanbul. Damad İbrahim Paşa kutuphanesi № 153.