

## The Doctrine of Kubraviya and the Creation of Alishyer Navoy

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**Abstract:** The article analyzes the close connection between the philosophical thoughts and moral views in the works of Alisher Navoi with the work of Najmuddin Kubro and the ideas of Kubraism. The issue of vision in the Kubravian order is explained on the example of the works of Alisher Navoi.

**Keywords:** Najmuddin Kubro, Alisher Navoi, Kubravianism, nazar, literary tradition, following

### Introduction

Alisher Navoi lived and created during a complicated and conflicting period of the Timurid dynasty. It is necessary to take into account his life path, his creative work, as well as his prolific activity in both politics and literature. No matter how much Alisher Navoi was busy with worldly affairs, he did not retreat from the spiritual life even for a moment. Navoi's nature, which shook his skirt from the worldly desires and desires, as well as his devotion to the Creator, could not escape from the state affairs, such as the peace of the people, the peace of the kingdom, whose fate was predetermined long ago. This was the result not only of his friend Husayn Boygaro's coming to the throne, but also of the requests and spiritual influences of Khwaja Ahrar Vali, the great leader of his time, and Abdurrahman Jami, the elder. "As a result, this sun of the heaven of majesty said, 'Obey Allah, obey the Prophet and obey your leaders!' acting in accordance with the verse and reflecting on the hadith "One hour of justice is better than sixty years of prayer", he adorned the post of emir and the position of minister with his auspicious step" [1]. It is clear that Navoi had a hand in any goodness in Hossein Boykara's kingdom. It is difficult to imagine justice, honesty and peace in the kingdom without the personality of the poet Navoi. The education he received from the life madrasa in the world of politics and the education he received from a priest in spiritual guidance formed a commonality and brought perfection to his priesthood. Mystical life, education and upbringing of the sect were absorbed into Navoi's consciousness from a young age.

Navoi was educated in a madrasa, he was aware of the external science - sharia, as well as the inner science - tariqat. This made Navoi the rule of holding the skirt of a certain piri kamil. In response to this need in his priesthood, in 1476 he became a disciple of Abdurrahman Jami, who is considered one of the most perfect pirs of the Naqshbandi order. Navoiist Yo. Ishakov: "Although Navoi got to know Jami and gave him a hand later, he was familiar with the works of Jami, a great figure of his time, as well as the main features of Naqshbandi, from a young age and became familiar with them. . And giving Jami's hand is the official result of the long evolution of young Alisher's faith," he said [2]. Although Alisher Navoi is a disciple of the Naqshbandi order, he has thoroughly studied the educational methods of Yasaviism and Kubravism, the famous orders in Central Asia. Because during this period, the leaders of the three sects carried out their activities equally. Alisher Navoi also loved to read the fiction of representatives of all three sects, and their exemplary way of life and the peculiarities of their sects were reflected in his works.

Shaykh Valitarosh Najmuddin Kubro and the famous Kubravi order founded by him had a significant influence on Navoi's work, the methods of worshiping God, the symbols and symbols representing the tax situation and status. The influence of Najmuddin Kubro's guardian personality, "at-tariqatuz-zahabiya", i.e. the "Golden Order" of the Kubravian order, is also shown by the following wish of Navoi's friend, the all-round dervish Shah Husayn Boykara: ... Hazrat Sultan made this request to His Highness: Once, from your tongue that speaks of what God has placed in your heart: "When I get tired of this extremely responsible work, such as worldliness, from Sheikh Najmuddin Kubra himself, who is a saint "I will sweep the threshold of the blessed mausoleum of Khwaja Abdullah Ansari (may God bless their graves), who resides in the mausoleum of the radiating light, or who is close to God." However, this dream of yours will not come true, and they will not allow me to go on a trip to Hijaz with full desire and motivation. Accordingly, with the authority of your blessed person, if you allow me to spend the rest of my life sweeping the threshold of Ansonia's blessed mausoleum and to be completely free from the work of the palace officials..." [1] Not only Nawai, but also in the entire enlightenment and the kingdom of the country, Husayn Boykara was one of the personalities who was able to exert his influence. His boundless respect for the "saints' house Najmuddin Kubro" and his desire to be a guest at his mausoleum certainly did not leave those around him indifferent. Also, another Timurid king, Ulughbek Mirza, in his historical work "Tarihi arba' ulus" ("The History of the Four Nations", 1425) describes Sheikh Najmuddin Kubra as "the excellence of all Muslims", which means that The information also indicates the prestige of the sheikh during the rule of the Timurids and the

glory of the governorship. And there is no doubt that Navoi, as an ahl dil, had a dream to live a dervish way of life at the doorstep of such greats as Najmuddin Kubra and Abdullah Ansari.

Najmuddin Kubro was highly trusted by Navoi as a great personality. Najmuddin Kubra is one of the few sheikhs who has been given a lot of space in the "Nasayim ul-Muhabbat" tazkirah about the sheikhs. Information Kuniyatli Abuljannab, names Ahmad b. Beginning with the news about Umar Khawaqi and his famous nicknames, this personifies the sheikh in front of us as an unparalleled scholar of his time in external and internal knowledge: Ermish, I know everyone, if they discuss and discuss, Ermish - ul person will win. That is why they gave him the nickname "Tommat ul-Kubra". ... Later they began to call it "Kubro" [3]. Najmuddin Kubro has another nickname, which is often mentioned among Sufism. This sheikh is Valitarosh, that is, the one who brings up guardians. People used to get blessings from that person's conversation and even his eyes. Zamira Ishakova substantiates the shaykh's sharp vision and his thoughts about the person who has attained clairvoyance, as well as the creatures, through the sources cited in "Nasoyim": has been A merchant, who entered the house to watch, saw the sheikh in a state of ecstasy. When the blessed eyes of Najmuddin Kubro fall on the merchant, the merchant's condition changes, the light of guardianship appears in his heart, and he gives up his profession and enters the suluk. According to the sheikh's prediction, he finds a fortune in the tariqat and goes to his country to speak about the tariqat..." [4] Because the people of Sufism also understand the thoughts and experiences of the people around the great sheikhs with the light of clairvoyance and grace. Najmuddin Kubro and his case of a dog whose eyesight has changed prove the truth of understanding, that sharpness of sight is a level of valyyy. Navoi also used it in all his works about the journey of the soul and the leech. He dwells in detail in his works such as "Lisao ut-tayr", "Nasayim ul-muhabbat", "Sittai zauriya", and in various genres of his lyrics, he refers to this event through the art of talmeh and tamsil. In his Tazkir "Nasayim" he briefly describes this incident as follows: "One day, in the meeting of Hazrat, there was a review and investigation of the condition of Ashabi kahf. Sheikh Sa'iddin Humavi q. s., who is a companion of Hazrat Shaykh, I remember him, oh, I will be the only person in this community, let his conversation make a mark on a dog? Hazrat Shaykh informed him with the light of blessing and went to the door of the room. Suddenly a dog caught up and its tail was wagging. Their auspicious glances fell on him. When he found forgiveness, he was ashamed and vain, turned away from the city, and went to the cemetery in mourning and rubbed his head on the ground" [3]. While this is a great rank for guardians, it is a necessary status for murshids. A piri komil murid should be aware of every thought that passes through his heart. Only then can one step forward in the order. In this sense, Sheikh was an incomparable leader, an incomparable leader.

Navoi did not ignore this from the point of view of enlightenment. He deeply analyzed this in the sense of an evidential example for those who are suffering from heart failure: "And they are also called Sheikh Valitarosh. Because in the victory of the situation, anyone whose blessed eyes fall on him, he will reach the rank of governor" [3]. People's situations have changed due to the influence of governors. Evil has turned into goodness, envy into lust, arrogance into humility. That's why people have always hoped for their spiritual zeal and blessings in their conversations. Because by being in the irfan gatherings of the guardians, the soul gained enlightenment and got rid of the selfishness, reached the self, and came back to the world in the sense. This effect was even more impressive not only in humans, but also in animals:

*Sukr vaqti soldi chun bir kun nazar,  
Ul nazardin bo'ldi bir it bahravar.*

*Oshnolig'din yetishti choshni,  
Tortib itlik siyratidin boshni.*

*Yuz qo'yub shayx ollida qildi niyoz,  
Barcha itlar uzra bo'ldi sarfaro.*

*Har qayon shahr ichra qilsa erdi mayl,  
Itlar erdi girdida andoqki xayl. [3]*

With the blessing of the sheikh, the dog became the best among all dogs. Karomats with such influence are certainly rare in all times. One of the information that attracts the reader in "Lison ut-Tayr" is that Alisher Navoi gave the narration about Najmuddin Kubra, who looked at a dog, in order to emphasize the situation in the Huhud priesthood. In the epic "Lison ut-Tair", one of the birds asks Hudhud, who knows about "hidden secrets" in the matter of positions and statuses:

*"... Tengdurur chun borimizg'a bolu par,  
Sen nedinsen boxabar, biz – bexabar?"*

*Bu tafovutni sarosar sharh qil,  
Kim nedindur, bizga ravshan aylag'il..."*

Then at the beginning of Hudhud's answer to the bird's question:

*O'truda bu bo'ldi Hudhudning so'zi:  
"Kim manga tushmish Sulaymonning ko'zi..."*

*Kinga-kim aylar nazar ahli safo,*

*Ul nazar tufrog 'ni aylar kimyo' [3],–*

and through this we can witness that Navoi emphasized the issue of gaze in Sufism in many places in his works.

In the special chapter of "Lisaon ut-Tair" "About the words of Sheikh Najmuddin Kubro and his eyes on the dog", this incident is described:

*Yetkurur itga natija ul nazar,*

*Zotig 'a solur kishilikdin asar,*

*Itgakim yetgay validin tarbiyat,*

*Qushqa ham tong yo 'q nabidan tarbiyat... [5]*

Since "status" was created in a dog and a bird due to the sight of a guardian breed, there is no doubt that Hudhud, which was seen by the Prophet Sulaiman, will be the leader of other birds. In this chapter of the work, Navoi refers to two events related to the sight of Najmuddin Kubra: the bird and the dog that changed after the Shaykh's sight fell.

The story about Kubro's dog is an innovation that Navoi introduced into the system of traditional events in classical literature.

Najmuddin Kubro's vision is expressed realistically in tazkira and manoqib, in epics, as it is one of the main issues in Sufism, while in lyrics, it is indicated through talmeh, which is a beautiful example of artistic art. In the ode "Ain ul-hayat" ("The Spring of Life") in the ode "Sittai zaruriyyah" of Navoi's six odes, the poet draws the reader's attention by referring to the story of Kubro and the dog in the gardener:

*Hast mashhur in, ki Nachmiddinvashoni ummatat,*

*Chazba baxshand az yaqin bar sag nazar to afganand.*

Meaning: it is well known that the saints of Najmiddin (Kubro) quality of your ummah, if they look at a dog, they will undoubtedly attract it. [6] The thinker remembers the supervision of Shaykh Navoi and once again refers to the guardians who have achieved a high rank in self-discipline.

The mystic Alisher Navoi's love for the personality of Najmyddin Kubro and the manners of the Kubra sect was boundless. This situation is clearly manifested not only in the repeated

mention of the name of Najmuddin Kubro in his works or in the citation of information about his teacher and caliphs, but also in the combination of mystical ideas and images in his works.

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