

# THE HARMONY OF SCIENCE AND PRACTICE IN THE TEACHING OF KUBROVIA

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## Abstract

the emergence of Sufi teaching, its philosophical foundations, the upbringing of various sects, the orientation of Sufi ideas for the good, the classification of sciences in the Middle Ages, the importance of Sufi ideas in the spiritual maturity of man, the Sufi views of today's young generation. Scientific and philosophical analysis of the role, stages, ways and means of achieving truth in the spiritual, spiritual and ideological growth of a person in Kubrovi'es teaching, the state of Kubrovi'es teaching today throughout the world and in Uzbekistan

Аннотация: возникновение суфийского учения, его философские основы, воспитание различных сект, ориентация суфийских идей на благо, классификация наук в Средние века, значение суфийских идей в духовной зрелости человека, суфийские взгляды сегодняшнего молодого поколения. Научно-философский анализ роли, этапов, путей и способов достижения истины в духовном и идеологическом росте человека в учении кубровия, состояние учения кубровия сегодня во всем мире и в Узбекистане.

Annotatsiya: Tasavvuf talimotining vujudga kelishi, uning falsafiy asoslari, turli tariqatlarning shakllanishi, tasavvuf g'oyalarining ezgulikka yo'g'rilganligi, o'rta asrlarda ilmlar klassifikatsiyasi, inson ma'naviy kamolotida tasavvuf g'oyalarining ahamiyati, bugungi yosh avlodni tarbiyalashda tasavvufiy qarashlarning o'rni, kubroviya ta'limotida insonning ma'naviy, ruhiy, g'oyaviy yuksalish bosqichlari, Haqqa yetish usullari va yo'llarining ilmiy-falsafiy tahlili, kubroviya ta'limotining bugungi kunda butun Jahonda hamda O'zbekitondagi ahvoli

**Keywords:** Sufism, Sharia, Tariqa, enlightenment, truth, or kal, or xal, Mutakallim, Sufi, sayr, leech, tax.

Kalit so'zlar: tasavvuf, shariat, tariqat, ma'rifat, haqiqat, ilmi qol, ilmi hol, mutasavvuf, mutakallim, so'fiy, sayr, suluk, solik

Ключевые слова: суфизм, шариат, тарикат, просветление, истина, илми кал, илми Хал, Мутасаввиф, Мутакаллим, суфий, сайр, сулук, салик.

## INTRODUCTION

As in all streams of Sufism, in Kubroviya Tariqah, man and his spiritual, moral and moral perfection occupy a leading place. Sufism teachings have always called people to goodness, humanity, and enlightenment. In particular, only a person with open eyes of enlightenment knows the Supreme Truth, feels His power from the heart and obeys His commandments wholeheartedly.

Of course, if people benefit from books that reveal the secrets of sharia, tariqat, enlightenment, truth, or love and perfection, they will see that they will not be harmed. That is why in the Middle Ages in the East, there were two different directions of science, one of which was called "the science of remaining" and the other "the science of becoming". For example, Sharia sciences, secular sciences or natural sciences are called "ilmi kal", while religious-mystical sciences related to the human psyche are called "ilmi hal" (condition, situation). Both fields of science served human perfection.

In fact, studying man not only as a material being, but also as a spiritual-divine being is the main theme of Sufism philosophy. The great sheikh, mystic and thinker scholar Aziziddin Nasafi said: "The whole creation worships humanity because there is a perfect person among people. Therefore, the sum man is honorable because of the perfect man. There is no greater, nobler, or wiser being than the perfect man, for the perfect man is the sum and cream of existence from the lowest to the highest ranks, and the angels, the spiritual beings, and the throne, the samavotu kavokib, are all at the service of the perfect man, and are always the perfect man. His famous words of wisdom, "they circumambulate the tegra and perform the works of a perfect human being" are proof of our opinion. Sheikh Najmuddin Kubro was one of those who achieved such perfection. The scientific and spiritual heritage of his breed, Barakat, left to future generations is of incomparable importance in the education of a perfect person in today's era of reforms.

Sheikh Najmuddin Kubro, both a scholar and a scientist, deeply studied the psyche of people. Man is "Olami sugru" i.e. a small world, in which "Olami kubro" i.e. all the features of the big world are embodied. When a person progresses, he acquires all the attributes of Allah except the attributes of "Rahim" and "Rahman". After all, one of the famous attributes of Allah Ta'ala is "Scientist". He is the Knower of all things, the hidden and the revealed, even the secrets of the hearts.

"Man," says Umar al-Faruq, "is in the sea." Death is a harbor. We all go from birth to death, so the life in between is very important. If water does not enter the ship during this period, he will achieve happiness. In the same way, the real goal of living in the interpretation of Kubroviya is to achieve eternal happiness, to be a guest of the beauty and wealth of the Most High.

## DISCUSSION

One of the great characteristics of Hazrat Najmuddin Kubro, who became an example and example, is that he spoke about what he experienced in his journey as a traveler of the Truth. He explained what his mental, spiritual, and spiritual strength had reached.

Philosophy has always emphasized the importance of freedom of spirit, meaning, and thought in the spiritual maturity of every person. It is known to us from the past that our great thinkers put spiritual and spiritual maturity above physical and psychological desires. At this place, His Holiness Sheikh Kubra said: "The Holy Spirit is gentle and heavenly. When he is filled with the power of effort, he reaches the sky and the sky is drowned in him. In fact, the soul and the sky are

the same thing. This spirit is constantly flying, rising, strengthening, training and perfecting, and this state continues to achieve a higher honor than the honor of the sky. They say that he will finally occupy the top of the sky. Here it is said that spiritual growth and perfection will take place without stopping

According to the teachings of Kubroviya, the spiritual and mental development of a person creates the ground for his ascension towards the Truth. However, in the holy Hadith Sharifs, it is said to be blessed with the beautiful attributes of Allah. That is, one of the beautiful qualities of God is His wisdom. In another Hadith, it is stated that "Allah created man in His own image." Of course, this does not mean a person's physical appearance, but a free spiritual and intellectual being.

In the history of Sufism, Sufi scholars expressed many such ideas in their works. For example, the views of great Sufi scholars such as Hazrat Ahmad Yasavi, Abdul Qadir Jiyani, Maulana Jalaluddin Rumi, Ibn Arabi, Ibn Rushd, and Imam Ghazali are unanimous in this regard.

Views on the spiritual and spiritual maturity of a person are also reflected in ancient religions or philosophical teachings. In particular, many religious-mystical, scientific-philosophical ideas have been expressed in ancient Indian and Chinese philosophy or Buddhism and Zoroastrian teachings. However, unlike them, Sufism differs from all others in that it is imbued with the teachings and ideas of the holy Islamic religion.

We know this from history that Sheikh Najmuddin Kubro was an expert in occult sciences and did not pay much attention to scientists. But his mentors (Rozbehan al-Misri, Ammar Yasir, Ismail Kasri) also fight against the same wisdom in Najmuddin and strive to prove that the method of "inner knowledge" and mastering the secrets of the unseen is better than external knowledge. This is one of the main pillars of Sufism. That is, Sharia sciences, which are considered to be external knowledge, are only a step towards understanding the enlightenment of the Most High and reaching God. Until the heart of the Sufi is purified and becomes transparent like crystal, then Allah will not be pleased and it will not be possible to know the secrets of the unseen. That is why Sufism sheikhs focused all their attention on sharpening their intuition and developing ecstatic-inspirational abilities. Najmuddin Kubro also wanted to have such abilities and talents, but this level did not come easily to him. Because his knowledge and intellect prevented him from accepting practical enlightenment, sense and reason would interact, logic and knowledge coming through mysterious circumstances would collide.

In fact, Sufism invites humanity to knowledge, good and righteous deeds. In particular, we can clearly witness this when we get acquainted with the works of Najmuddin Kubro. Of course, just as there is no thinking without knowledge, there is no knowledge without thinking. Imam Ghazali says: "The common product of thought is knowledge, state and action. The special result is knowledge. When knowledge appears in the heart, the condition of the soul changes, that is, action depends on condition, condition depends on knowledge, and knowledge depends on thinking.

At this point, it is worth mentioning one more thing, His Holiness Najmuddin Kubro says: "Knowledge and action go hand in hand, but the foolish scientist is doomed."

As for "Fawaiikh-ul-Jamal", Imam Ghazali in "Kimyoi saadat" talks about the embodiment of evil, satanic, and animal qualities in human nature: "If you are a human being with the qualities of evil, act with all your heart, please show me. So that the path leading to the truth will be opened

for you. As a result, through this means, you will become a source of His beauty. Just don't forget to look at the world with the eyes of wisdom and example."

## **RESULTS**

The mental and spiritual improvement of a person causes the formation of human qualities in him. That is, when a person matures both mentally and spiritually, positive, human qualities begin to take the place of negative moral qualities in him. In the end, it becomes perfect. Perfect people always lead the society to goodness. The great saints, siddiqs, and righteous people are those who have attained such perfection, and they are the heirs of the Prophets. They are those who have dedicated their whole lives to good deeds, human spiritual and spiritual perfection, knowledge and enlightenment. That is why Sheikh Najmuddin Kubro says: "I saw that the best friend is knowledge."

## **CONCLUSION**

Undoubtedly a branch of Sufism, the Kubrovian doctrine and its philosophy are incomparable even today in raising human spirituality, in educating the young generation, in making them into people who love the country and look at life with a wide outlook. is important. Therefore, striving for knowledge and enlightenment, as well as being devoted to science and being steadfast in practice, are one of the most important ideas of Kubroviya tariqa. We are sure that in the future such patriotic, loyal and enlightened people will emerge from our country with its great history and great ancestors.

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