



# SHEIKH NAJMIDDIN KUBRO AND KHORAZM

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## ABSTRACT

Old Khorezm has been the cradle of science, culture and enlightenment for centuries, blessed and holy by the saints who lived on this land. The article provides information about Sheikh Najmiddin Kubro (1145-1221), who lived during the reign of Khorezmshah Alovuddin Muhammad (1169-1120) and was the founder of the Kubro sect of Sufism, the teacher and pir of Jalal al-Din Khorezmshah. The great son of Khorezm, who surprised Jahangir, as formidable as Genghis Khan, arousing in him anger and envy, accepted martyrdom in defense of his homeland from enemies, and was buried in the house where he was a teacher, in 1221. The unparalleled courage and human qualities of Najmuddin Qubro and Jalal al-Din Khorezmshah are the fruits of the spiritual milieu of this period. Sheikh Najmuddin Qubro is one of the most notable figures in human history, his name has been a symbol of patriotism in the East for centuries.

**KEY WORDS:** Khorezm, Sheikh, Najmiddin Kubro, Khorezmshah, Sufism, Jalal al-Din Khorezmshah, Jalaluddin Rumi's.

## INTRODUCTIONS

The ancient land of Khorezm has been the cradle of science, culture and enlightenment since ancient times, and it is blessed and holy with the saints who lived on this land. One of such great people is Sheikh Najmiddin Kubro<sup>2</sup> (1145-1221), who lived during the reign of Khorezmshah Alovuddin Muhammad (1169-1120) and was the founder of the Kubro sect of Sufism, Jalaluddin Khorezmshah's mentor and elder.

## MATERIALS AND METHODS

Sheikh Najmuddin Kubro is a great humanitarian and patriot who is glorified as the shining star of the nation and religion, the pole of his time. Najmuddin Kubro fought for human purity and divine enlightenment all his life, combined divinity with worldliness, taught courage and spiritual growth, his life was an example for everyone. That's why his legacy was framed and received the honor and respect of generations. The full name of the sheikh is Ahmad ibn Umar Abuljannab Najmiddin Kubra al-Khawaqi al-Khorazmi. Sheikh was honored as "Kubro", "Tommat ul-Kubro", "Najmiddin", "Abuljannab", "Valiytarosh". Ahmed was a talented person who was interested in science from a young age. He was called "Tammatul-Kubro" because he thoroughly mastered Sharia sciences and always won all the disputes with his equals during his youth. Later, the word "Kubro" became a nickname. Next to it, the title "Najmiddin" "star of religion" was added, and Ahmad ibn Umar became known as Najmiddin Kubra after that. After graduating from madrasa, Najmuddin Kubro studied hadith and fiqh in the countries of Iran, Egypt, Syria and Iraq, which became the center of knowledge at that time. In Egypt, Shaykh Ruzbekhan al-Wazzon al-Misri became a murid and learned the manners of the tariqat. Najmuddin came to Khorezm with his family in 1185 with the advice of Kubro Piri. At that time, he was forty years old, he had devoted more than twenty-five years of his life to the study of science, he had passed the difficult and difficult path of maturity and perfection. The people of Khorezm accept Sheikh Najmuddin Kubra sincerely and believe in the sect. Najmuddin Kubro built a large house in Khorezm and founded a new direction in the order, the Kubrovian chain. Najmuddin Kubro encouraged his students to virtue, knowledge, generosity and courage. Among his murids, such as Sheikh Majiddin Baghdadi, Sheikh Saifuddin Boharzi, Sheikh Sa'diddin Hamavi, Sheikh Rukniddin Alouddavla, who became famous in the Muslim world. According to Alisher Navoi, Maulana Jalaluddin Rumi's father Bahauddin Walad was also his disciple. Although Najmuddin Kubro had a high reputation, he lived a modest life. But some murids of that person had such influence in the country that even the philosopher Fakhridin Razi and Sultan Muhammad Khorezmshakh were worried about their competition. For example, Jalaluddin Rumi's father Bahavuddin Walad, who was nicknamed "Sultanul Ulama", argued with about three hundred philosophers and scholars of Balkh city and accused them of excessive involvement in Greek philosophy. Another disciple of Najmuddin Kubro, Majiddin Baghdadi from Khorezm, who in turn was the murshi of Sheikh Fariddin Attar, was



executed for criticizing the government. But he had thousands of students. Sometimes Sultan Muhammad Khorezmshah himself came to the sheikhs and visited them.

Sheikh Najmuddin Kubro is also the author of dozens of works. In particular, his "Fiidobus solikin" ("About the manners of the tax collectors"), "Risola attul khaif ul khaim an lavmat il loim" ("About the fearful hustlers and the reprehensible reprobates"), "Favoyikhul Jamal" ("The acquisition of beauty"), "Collection of Ruba'i", "Fawayihul Jamal wa Fawatihul Jalal" ("The Discovery of the Fragrances of Jamal and Jalal"), "Al-usul al Ashara" ("The Ten Ways"), "Risala at-Turuk" in his works "Knowing Allah, glorifying honesty and bravery", the idea that the reward of learning and imparting knowledge is the duty of all Muslims. Another merit in the history of Sufism was the introduction of the ideals of courage and purity, heroism and selflessness, and moral excellence in human development. , patriotic ideas expressed together". Najmuddin Kubro was very worried about the internal conflicts in the state of Khorezmshahs, he expressed the following opinion in this regard: "Any state that develops as a supporter of goodness, even if there are no tears in the quarrels, it will face a crisis due to the attack of internal and external enemies." In fact, as a result of mutual wars, the Caliph of Baghdad promoted his policy of "Serve only Allah and me, our friends (Mongols, Ismailis, Ghurians, and Christians)" in the lands dependent on Khorezmshah, and Khorezmshah's mother, Turkon Khatun, humiliated those who served the state. As a result of the elevation of officials from the Kipchaks to the blue and a number of causes and effects, the powerful kingdom began to face a crisis. Although diplomatic relations between Genghis Khan and Muhammad Khorezmshah continued for a short time (1215-1218), these relations ended tragically. The Mongol troops, who were well prepared militarily, marched to the Khorezmshah state and conquered the territory of this state in a short period of time (1218-1221). Genghis Khan heard from Sheikh Najmid about Kubro's fame, before attacking Khorezm, he sent him a messenger and said, "I am going to massacre Khorezm, so I ask a great person like you to leave there and join us." I shared the bitterness of life with Khorezms. "Now when calamities are falling on them, it will not be a blessing if I run away." and it is also found in "Rawzat ul-Safa", "Habib us-siyar" and other famous historical books and reviews. When Khorezm was in the fire, one of the murids of the Shaykh said to him, "Well, if His Holiness the Shaykh prays, maybe this trouble will be lifted from the heads of the Muslims?" When asked, the Shaykh replied, "This is an unchangeable punishment, which cannot be repelled by prayer. It is the punishment of God's zeal sent to his sinful servants. Khorezmshah Muhammad, who fell into the traps built by the Mongols several times and his military forces were divided, left his country, the capital city of Gurganch. The townspeople are left defenseless, without a leader to lead them. In such a difficult situation, 76-year-old Najmuddin Kubro undertakes the protection of the city. The sheikh gathers his murids and looks at them and says: "This evil Mashrik from the East will destroy the Maghrib and burn it to ashes. Each of you go to your own country and save your life." It would be nice if they wanted to go with us." In response, Sheikh Najmuddin Kubro says: "I will be a martyr here, I am not allowed to leave Khorezm." The sheikh does not limit himself to organizing the defense of the city, but fights with a sword in his hand. For a long time, the Mongols could not overcome the resistance of the city's defenders, Najmuddin Kubro fought fiercely with his murids against the Mongol invaders and was martyred. After the battle, he could not immediately find the man's body. Because he was stripped of his clothes. We can find information about their martyrdom in the work "Jomeat ul-tawarikh" ("Collection of Histories") by Rashiddiddin Fazlillah, written in 710 (1311) AH. In the works of medieval writers, poets, travelers and historians, there is a lot of information about Najmuddin Kubro and his bravery. For example, Abdurahman Jami's work "Nafahot ul-uns" describes how he called some of the Sheikh's murids to fight against the enemy for the freedom of the Motherland 12,

Tourist and historian Hamdullah Qazvini, in his book "Tarihi guzide 13" about the state of Khorezmshahs and the invasion of the Mongols, touched on Najmuddin Kubro (1145-1221). The heroic fight of Najmuddin Kubro against the Mongols was also written in Turkish language in the fourteenth century by Mirzo Ulugbek. , sacrificed his life for the country and received the title of "Shahidar shahidar" (martyr's horn) 14. In order not to leave a trace of Gurganj, the Mongols, along with scattering the ashes of the city, broke the dam on the Amudarya and diverted the water to the city. All huge historical monuments, sources of knowledge will be submerged. As a result, life in this huge ancient cultural and administrative center, established over a long period of time, ceases. In the words of Juvaini, "Gurganj has become a desolate place, and the owl and the eagle roost here. " The Mongols committed unheard of atrocities in Khorezm and other prosperous cities, the monuments of enlightenment and culture were razed, burned, and destroyed. Nevertheless, the Mongols assimilated with the local people and accepted Islam. Escaped from the swamp of barbarism, they rose to the Islamic light, and some of them even later appeared as patrons of Islamic enlightenment. Sheikh Najmuddin and his people were not relieved, the Mongol army was defeated and disappeared. The great son of Khorezm, who surprised Jahangir, who was as terrible as Genghis Khan, aroused his anger and envy, was martyred defending his motherland from enemies and was buried in the house where he was a teacher in 1221. Later, in the 14th century, a mausoleum was rebuilt in the name of Urganch



patriot Sheikh Najmiddin Kubro by the ruler of the land subject to the Golden Horde, Qutlugh Temur, and today his grave is in Kokhna Urganch, Tashkhovuz region of the Republic of Turkmenistan.

## CONCLUSION

Thanks to our independence, in 1995, the 850th anniversary of the great Alloma Najmiddin Kubro was widely celebrated in our Republic, and several of his treatises were published. The fact that Sheikh Najmid Kubro sacrificed his life for the homeland has been a friend in many languages for centuries, turned into legends, and has come down to us. Sheikh Najmiddin Kubra's sacrifice for the country what he did became a friend in the languages of the centuries, turned into legends, and is still with us arrived, and his name has been symbol of patriotism in the East for centuries. The unparalleled bravery and human virtues of Najmiddin Kubro and Jalal al-Din are the fruits of the spiritual environment of that time.

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