



Saifiddin Bokharzi - A Thug Who Developed The Teaching Of Kubravia

Norova Malika Fayzulloyevna

Bukhara State University

DOI:

<https://doi.org/10.47134/bai.v2i1.3426>

*Correspondence: Norova Malika

Fayzulloyevna

Email: norova.83@list.ru

Received: 21-11-2024

Accepted: 22-12-2024

Published: 22-01-2025

Abstract: *In this article, the teaching of Najmuddin Kubro, who is the representative of Kubravian teachings of Saifiddin Boharzi, and his relationship with him are highlighted. Also, the article describes the details of chilling in the works of Saifiddin Boharzi "Voqeoti khilvat". it describes what he saw in Khilvat based on the assignments of his teacher Najmuddin Kubro*

Keywords: *Sufism, Tax, Kubravian Teaching, About "Gift", Sufism, Muhaddis, Mutakallim, Spirituality, Enlightenment, Thinking, Society, Education*



Copyright: © 2024 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

Introduction

Saifiddin Boharzi received his first knowledge of Sufism from Sanjom Mutawafi in Iran. After his death, he came to Najmuddin Kubro in 618 AH to study. Najmuddin Kubro was born in Khiva in 1145.

He is a muhaddith (a scholar who collects and interprets hadiths according to their reliability or unreliability) and mutakallim (Muslim theologians).

They founded the Islamic religious and doctrinal teaching-kalam. Nowadays, the term "mutakallim" is not used for Islamic scholars. It begins as a historical concept).

Small pamphlets from Najmuddin Kubro have reached us. Najmuddin Kubra's main views are reflected in three works: "Favoikh al-jamal va favotikh al-jalal", "Al-Usul al-ashara", "Risalat al-khaif al-khaim min lavmat al-laim", there are rubaiy. Saifiddin Boharzi's treatise "Voqeoti khilvat" ("The events of Khilvat") contains a work called "Tuhfa" by Najmuddin Kubro.

In his treatise, Sayfiddin Boharziy provides information about Najmuddin Kubro's work "Tuhfa" about spiritual experiences, dreams that show the spiritual level of tax, the discussion of colors and the rules of chill sitting.

Methodology

He also says that Najmuddin Kubra started writing a book of tafsir in Arabic, and after his death, his student Najmuddin Doya Razi, and then Alaudawla Simnani, continued the tafsir. Sayfiddin Boharziy writes about Najmuddin Kubro in his pamphlet "Voqeoti khilvat" ("The events of Khilvat"), saying that "Khojam was dressed in rough clothing, like dervish wears." Taking a lesson from this, Bokharzi bequeathed to his murids to place himself in the final destination of Najmuddin Kubra with rough clothes worn by dervishes. Alisher Navoi wrote in his work "Nasayimul Muhabbat" that Najmuddin Kubra was the main teacher in the formation of Saifuddin Boharzi's knowledge of Sufism. In this work, Alisher Navoi gives information about Sayfiddin Boharzi and says, "Shaykh Sayfiddin Boharzi is the khulafasi (i.e. disciple) of Sheikh Najmuddin Kubra." After the education and improvement of the external world, he visited the courtship of Hazrat Shaykh and was educated. Sayfiddin Boharziy writes about Najmuddin Kubro in his pamphlet "Voqeoti khilvat" ("The events of Khilvat") that "Khojam was dressed in rough clothing, like dervish wears." Boharzi took a lesson from this and bequeathed to his murids to place himself in the final destination of Najmuddin Kubra with rough clothes worn by dervishes.

Result and Discussion

Alisher Navoi wrote in his work "Nasayimul Muhabbat" that Najmuddin Kubra was the main teacher in the formation of Saifuddin Boharzi's knowledge of Sufism.

In this work, Alisher Navoi gives information about Sayfiddin Boharzi and says, "Shaykh Sayfiddin Boharzi is the khulafasi (i.e. disciple) of Sheikh Najmuddin Kubra." After the education and improvement of the external world, he visited the courtship of Hazrat Shaykh and was educated. Sayfiddin Boharziy described Najmuddin Kubro in his treatise "Voqeoti khilvat" ("The events of Khilvat"), "...the sheikh of all the sheikhs of the world and the imam of the imams of our time and the leader of the scholars who call for guidance, that is, the leader of the path of Sufism, the evidence, the document and the evidence that invites the servants on the path of Sufism, spreading the great name of the Most High, regulating the Sunnah of Mustafa (pbuh), our leader, the great religion and the great star of the nation of Islam, His Holiness Najmuddin Kubro", we find the definition. Sayfiddin Boharzi gives a very high definition to his teacher. Such interaction between teacher and student can be a great example for us.

Bokharzi called his teacher the sheikh of the world, the leader of all scholars in the path of mysticism, the word of God, our Prophet Muhammad s.a.w. on the basis of his sunnah, he calls everyone to the right path, and describes him with such qualities as the great star of the Islamic nation. Continuing his thoughts, he asks God for refuge to his teacher and writes: "...God Almighty, do not remove the shadow of the Almighty from the heads of Muslims, may he prolong his life, and may his knowledge protect him from the temptation of the

devil." So that at the same time he can distinguish the wrong from the right and there will be peace in the heart of this weak fireplace. May he remove doubts from me. May our Lord make us and all Muslims enjoy the long life of this great person. As long as there are ups and downs in the world, may the noble life continue... Our great, high-spirited Hazrat and leader Sheikh Najmiddin Kubro left us and went to Bukhara, and this trip lasted for about four days. According to Boharzi's work "Voqeoti khilvat" ("Events of Khilvat"), Najmuddin Kubro will stay in Bukhara for four days in order to study the socio-spiritual environment in Bukhara, then he will leave Bukhara and order Saifiddin Boharzi to sit down. The first conclusion from this information is that when Najmuddin Kubro came to Bukhara, he studied the situation in Bukhara and realized that it was necessary to send his intelligent students there. They chose Saifiddin Boharzi as their student and ordered him to sit down a second time to make sure of this. In our opinion, Najmuddin ordered Kubro Boharzi to sit down with the intention of sending him to Bukhara to spread knowledge. In this regard, Boharzi writes, "Because my pilgrim and leader (may God Almighty spread his shadow over all the people of the world) asked me to sit in the desert." Boharzi's chilling process was based on the request of Najmuddin Kubro. "Following Hajam's request, I engaged in I'tikaf (that is, restraint in prayer) and chilla sitting in one room in my house with the permission of His Highness and obedience.

It was Thursday morning, the 24th day of Ramadan. ...Some events became clear to me. "Boharziy writes that these things were seen by my hojam and sarvarim in their days of asceticism and uzlat, and they mentioned them in their book called "Tuhfa".

The requirements for the murids of the Kubraviya sect to sit in the chilla were implemented based on the procedures specified in the book "Tuhfa" by Najmuddin Kubro. Dhikr in Khilvat is characteristic of Kubraviya and Yassaviya tariqas, unlike these, Naqshbandi tariqat promotes the idea of "khilvat dar anjuman", that is, to remember God in the heart while walking in the community.

During Boharzi's chilla sitting, one can see that after each stage, praise and thanksgiving to God was given, which served as a key to move from one stage to a new stage. It is like opening a locked door to move from one room to the next. The order of thanksgiving was performed on the basis of prayer.

One of the most favorite students of Boharzi Najmiddin Kubra can be understood from the information given in the book "Nafohat ul-uns" by Abdurrahman Jami. He told an instructive story. Alisher Navoi later included this incident in "Nasayimul Muhabbat": It is said that one day they brought a concubine from China to Hazrat Najmiddin. He took the concubine in marriage and ordered that all the murids should leave the ritual work and be at rest this night. After this decree, all murids were busy with entertainment. Saifiddin Boharzi took water to the sun, pressed it on his lap, and warmed it with his heart, and stood at the threshold of the Shaykh's cells at night, so that the Shaykh would not suffer in the morning ablution. Sahar Sheikh saw this situation and said: "Why didn't you fulfill my order? We ordered that everyone should be busy with entertainment. Are you busy with math again?!" - they said. Sheikh Sayfiddin said: "For me, there is no greater pleasure than being at the threshold of Hazrat Sheikh." Hearing this answer, Hazrat Najmuddin Kubra

said: "May the prophecy be like yours, and the kings will ride on your horse!" - they predicted.

In fact, one day, while giving a horse to Hazrat Sayfiddin Boharzi, the emir of Bukhara, he said: "If only Hazrat would ride the horse, I would be the bridle!" As soon as Shaykhul Alam got on the horse, the tame horse ran away. The king also runs with the horse without letting go of the reins. After ten to fifteen steps, the horse halts again. Amir is embarrassed by this. Sheikh: "The wisdom of this horse's running is that Sheikh Najmiddin's prayers were answered," they told the story.

The book "History of Mullozada" describes Sayfiddin Boharzi as follows: "This is the narration from Imam Sain ad-Din. "He was the caliph of Shaykh Kabir, Shaykh ul-Mashayikh Najm ad-Din Kubra in the publication of the Tariqat and the explanation of the truth and the leech of the religious path."

Due to his strong loyalty to his teacher, his gratitude to the riyazats on this path, and the blessings of his teacher Najmuddin Kubra, Sayfiddin Boharzi began to master the science of Sufism and achieve high ranks. Among Najmuddin Kubro's students, Boharzi also contributed to the development of the Kubravian sect and developed the teachings of his teacher. It was on the initiative of Saifiddin Boharzi that the Firdausian direction of the Kubraviya sect was founded. In general, in the second half of the 12th century, in the 13th century, the Kubravian order entered Movarounnahr, Iran, Egypt, Iraq, and Afghanistan, and several independent sects appeared. These are the teachings of Firdausia, Nuria, Ruknia, Hamadonia, Oliya, Ightishashiya, Zahabiya, Nurbakhshiya.

It is fair to say that Sayfiddin Boharziy Najmuddin Kubro played a major role in the spread of the "Kubraviya" sect. English mystic scholar J.S. According to Trimmingham, the above sub-sects separated from the Kubravian sect.

Among them, the Firdausian order was founded by Saifiddin Boharzi, and one of his influential caliphs, who is also related to the name of Badriddin Firdausi, was a disciple of Firdausi, Najibuddin Muhammad (died: 1300), and the Firdausian order spread widely in India.

Saifiddin Boharzi follows the path of his teacher. In the works of Najmuddin Kubro, special attention is paid to the topic of latoif, which is considered to be the organs of spiritual intuition and thoughts that affect the tax, and we can find such an aspect in Boharzi.

Kubra's most famous work "Fawaih al-jamal wa fawatihal jalal" (The beautiful beauty of the truth and the outpouring of the power of the truth) can be considered as a spiritual diary of the author and a source of guidance for newcomers to the path of the tariqat.

In his work "Al-Usul al-Ashara" Najmuddin Kubro described 10 stages of murid training: repentance, penitence, devotion, contentment, uzlat, zikr, tawajjuh, patience, murakaba, reza. Saifiddin Boharziy Najmuddin reached such levels when he was a murid near Kubra. Najmuddin Kubro paid great attention to the discussion of Boharzi's spiritual experiences, dreams, and colors, which show his spiritual level during the second chill sitting.

Sayfiddin Boharziy wrote in his book "Voqeoti Khilvat" ("Khilvat Events"), "There were well-known and famous, revealing signs appearing on the horizon in front of me, I

think there were 10 or more of them." After reaching this level, Najmuddin Kubra saw Boharzi's perfect Sufi signs and told him that he should go to Bukhara. It was not for nothing that Najmuddin Kubro sent Boharzi, one of his favorite students, to Bukhara during the social and spiritual decline of Bukhara after the Mongol invasion.

When the Mongols started marching towards Movarounnahr, Namiddin Kubro ordered his murids to leave these lands to the Khurasan side. Sa'diddin Hamavi was among the murids of that person. Najmuddin Kubro fraternized this man with Boharzi.

Boharzi was told to go towards Movarounnahr. When Sayfiddin Bokharzi came to Bukhara in 1220, Bukhara was completely burnt and there was no place left to live.

When Bokharzi came to Bukhara, the people of Bukhara were confused after looting. Sayfiddin Bokharzi came to Bukhara, gathered people to calm the people and read to them the works of Imam al-Bukhari "Sahih Bukhari". At this time, the number of supporters of Sayfiddin Boharzi was constantly increasing. Boharzi's activities play an important role in the religious and social-political life of Movarounnahr and Khorasan. Sayfiddin Boharzi had a high position among the Mongol rulers and was the main reason for the Islamization of a number of Turkic tribes. During this period, the traditions of Sufism were formed, Boharziy made a great contribution to the formation of people's attitudes towards religion in the society with his lectures explaining the basics of Sufism. The main purpose of each of Boharzi's lectures to his murids was to show that the theory and practice of Sufism are fully compatible with the teachings of Islam, and to classify the heritage of Sufism that came down orally.

Sayfiddin Boharzi shared the knowledge of Sufism in his rooms, explained Sufism to his students and showed that Sufism is fully compatible with Islamic teachings.

It was from such procedures and methods that sects began to form around the shrines established by Sufis in the middle of the 12th century and the beginning of the 13th century, especially in the cities.

Ibn Battuta narrates that when he came to Bukhara, he went down to the zawiya near the mausoleum of Sheikh Sayfiddin Boharzi in Bukhara. This shows that the zawiya has a lot of waqf properties and that the shaykh of the zawiya is a descendant of Saifiddin Boharzi. The authenticity of this information is that, in some documents, Sayfiddin Boharzi's waqf properties, mausoleums and houses, were given to his grandson Abulmufakhir Yahya ibn Ahmad ibn Said al-Boharzi. According to the 16th century writer Muhammad's son Ahmed, Yahya Boharzi came to Bukhara from Karmana in 717/1312-13 and lived in Bukhara until 736/1335-36 and died there. According to Ahmed bin Muhammad, "he provided clothing and accommodation to the poor in Fathabad district and organized funeral ceremonies.

Shaykhul Olam Bukhara died on the 20th day of the month of Zulqada 659 AH, 1261 AD, in the subject of Fathabad. Similar information is given in Tarikhi Mullozoda. The source says that the death of the sheikh took place on November 20, 659/1260, in the month of Zulqada, twenty-fourth.

The following verse is a proof of this.

- Dar shissad-u panjoh-u noh az hukm Wadud,
- Dar bistu chahor-i mohi zu-l-qa'da ki bud
- On murg-i humoyi olami himmatro,
- The world is full of dust.
- Contents:
- From the judgment of Wadud in six hundred and fifty nine,
- It was the twenty-fourth of the month of Zu-l-qa'da.
- The most beautiful bird of the world of courage,
- Ajal snatched the falcon from the clutches of the world.

According to the translators Sh. Vahidov, B. Aminov in the explanation of the work, the date of Boharzi's death was 24 Zu-l-Qada 659/October 20, 1261. Page 47 of Abd al-Qadir ibn Muhammad-Amin's "Majma' al-Ansab wa-l-Ashjar" is cited as the source of this evidence. During the Mongol invasion, the local population in Movarounnahr and Khurasan regions suffered economic, cultural, and social decline. The Mongols tried to rule the people through violence. Sayfiddin Boharzi did great things for the unification of the people, the revival of science in the country, and the wide spread of the Islamic religion. Today, scientists are widely studying the works of Alloma, the path of the sect, and mystical views. Sayfiddin Boharzi mausoleum is now of great importance as a tourism object. The courage shown by the great sage, the seed of love for knowledge planted by him lives in the hearts.

As a result, the Mongol khans began to count on Bokharzi. Many lands were given to Boharzi as a foundation, and he used these lands only for the social protection of the people. With the efforts of Saifiddin Boharzi, representatives of other religions who entered Movarounnahr by way of invasion accepted Islam.

Salahuddin Tashkandi's work "Temurnoma" covers the story of Saifiddin Boharzi, known as Sheikhul Olam, during the birth of Amir Temur's father Taragay Bahadir and mother Teginabegim Mohlar, and the birth of Amir Temur.

If we take into account that the years of Sayfiddin Boharzi's death were long before the birth of Amir Temur, these events indicate that Sheikhul Olam's spirit was very strong.

Conclusion

In short, Sayfiddin Boharzi lived at the end of the 12th century and the first half of the 13th century and was formed as a thinker under the influence of the environment of that time, he is a great person who influenced many people through his spiritual legacy. Sayfiddin Boharzi (1190-1261) lived in Movarounnahr during the Mongol invasion, when the Islamic religion, science, culture, enlightenment, and economy declined. He protected the people in a difficult situation both mentally and emotionally, financially and socially. Historical evidence shows that mostly conquerors instilled their own religion and culture in the colonized areas, but the ideal man was. With the efforts and wise policy of Saifiddin Boharzi, Mongols accepted Islam and spread Islam in large areas from the North Caucasus to Siberia. That is why this blessed person was given the proud title of Sheikhul Alam. On

the recommendation of Ustazi "Shaykh Valytarosh", that is, Najmuddin Kubro, he lived in Bukhara until the end of his life (41 years) in 1220, and with the honor of this blessed person, Bukhara became one of the seven noble cities.

References

- Buxoriy, A. i. M., al-Fuqaro, M. & Mullozoda, T. (Buxoro mozorlari zikri). –Toshkent: YAngi asr avlodi, 2009. – B.53.
- Muhaddis/Islom ensiklopediyasi. – Toshkent: Davlat ilmiy nashriyoti, 2017. – B. 264.
- Navoiy, A., ul-muhabbat, N., & Mukammal asarlar to'plami, 17-tom, –Toshkent: Fan, 2001. – B.295-296.
- Navoiy, A., ul-muhabbat, N. & Mukammal asarlar to'plami, 17-tom. –Toshkent: Fan, 2001. – B.295.
- SHayx Najmiddin Kubro. Jamoling menga bas: Ruboiylar. Forsiydan M.Abdulhakim tarjimasi. –Toshkent: Adabiyot va san'at nashriyoti, 1994. – 64 b; SHayx Najmiddin Kubro.
- SHayx Najmiddin Kubro. Tasavvufiy hayot. – Toshkent: Movarounnahr, 2004. – B. 207.
- SHaripova O.T. Xo'ja Abduxoliq G'ijduvoni tasavvufiy ta'limotida axloqiy qadriyatlar. Fal.fan.nomz. dis. – Toshkent: 2002. – B. 57.
- Sobirovich, T. B. (2024). Renewal of Societal Ideosphere: An Analytical Study of Medieval Philosophical Thought. *Philosophy*, 8(3), 12-18.
- Sobirovich, T. B. (2024). The National Idea as a Driving Force behind Ideospheric Transformation in Uzbekistan: Exploring its Implications and Impact. *Asian Journal of Applied Science and Technology (AJAST)*, 8(3), 170-176.
- Sobirovich, T. B. (2020). The development of democratic society and spiritual renewal in the views of Eastern and Western thinkers. *International journal of advanced research and review*, 5(10), 60-65.
- Sobirovich, T. B. (2024). The Dynamics of Ancient Thought: How Philosophies Shaped Changing Societal Ideospheres. *Dynamics*, 8(3), 19-24.
- Sobirovich, T. B. (2024). Exploring the Ideosphere: A Comprehensive Examination of Eastern Philosophical Perspectives and Their Societal Reflections.
- Tasavvufiy hayot. –Toshkent: Movarounnahr, 2004. – 208 b.
- Trimingem. Dj.S. Sufiyskie ordeny v islame. Per.sangl. A.A.Staviskoy pod redaksiy i s predisl. O.F.Akimushkina. – Moskva: Nauka, Glavnaya redaksiya vostochnoy literatury, 1989. – 328 s.
- Turdiyev, B. S. (2024). Balancing national and universal perspectives: the dialectical dynamics in society's ideosphere. *Asian Journal of Basic Science & Research*, 6(3), 59-65.
- Turdiyev, B. S. (2021). Cultural and educational development of society in the scientific heritage of world philosophers. *Academic research in educational sciences*, 2(4), 443-451.
- Turdiyev, B. S., & Wekke, I. S. (2024). Illuminating the Legacy of Al-Farabi, Ibn Sina, and Al-Biruni: Exploring Political and Legal Philosophies in Transoxiana. *Asian Journal of Basic Science & Research*, 6(2), 159-166.

- شيخ العالم سيفالدين باخرزي . وقايع الخلوه.نشر ديبياية ترجمه: مولانا غلام نبى توكلى پشته ئى. تهران: 1396 ص.30
- شيخ العالم سيفالدين باخرزي . وقايع الخلوه.نشر ديبياية ترجمه: مولانا غلام نبى توكلى پشته ئى. تهران: 1396 ص . 29.
- شيخ العالم سيفالدين باخرزي . وقايع الخلوه.نشر ديبياية ترجمه: مولانا غلام نبى توكلى پشته ئى. تهران: 1396 ص .. 29.
- شيخ العالم سيفالدين باخرزي . وقايع الخلوه.نشر ديبياية ترجمه: مولانا غلام نبى توكلى پشته ئى. تهران: 1396 ص .. 33.
- شيخ العالم سيفالدين باخرزي . وقايع الخلوه.نشر ديبياية ترجمه: مولانا غلام نبى توكلى پشته ئى. تهران: 1396 ص .. 33.
- شيخ العالم سيفالدين باخرزي . وقايع الخلوه.نشر ديبياية ترجمه: مولانا غلام نبى توكلى پشته ئى. تهران: 1396 ص .. 34.
- شيخ العالم سيفالدين باخرزي 1 . وقايع الخلوه.نشر ديبياية ترجمه: مولانا غلام نبى توكلى پشته ئى. تهران: 1396 ص. 38