

## THE DEVELOPMENT STAGES OF TEACHING KUBROVIA IN PEDAGOGICAL-PSYCHOLOGICAL INTERPRETATION

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<https://doi.org/10.5281/zenodo.10228709>

**Abstract.** *This article talks about the founder of Kubroviya doctrine, Sheikh Najmuddin Kubro, and the pedagogical and psychological interpretation of the development stages of Kubroviya doctrine.*

**Keywords:** *the teachings of Kubroviya, Sheikh Najmuddin Kubro, stages of development, pedagogical-psychological interpretation.*

Shaykh Najmuddin Kubro, who is the leader of the sheikhs and martyrs, while thinking about divine enlightenment, its essence and ways to achieve it, writes: "Divine enlightenment polishes the mirror of the soul." This enlightenment, of course, should be knowledge born of piety, righteous deeds, and leech. Enlightenment acquired apart from these paths is satanic and unacceptable. It is like the enlightenment of those who are wicked and possessive of istidraj. They claim purity while swimming in impurities. They are afraid of enlightenment. In fact, such Sufis are used to vigilance, continuous silence, and silence, but sometimes they say words that they do not understand, and they chase away karomat. They learn the meaning of their lives and become their slaves, such as conveying messages from the unseen, flying in the air, walking on water, and changing the space. As a result, this activity distracts from the higher goal. Discovering the secrets inside a person, talking with the dead, angels and demons are among such useless things. The truth is that the spiritual beauty of a person is the achievement of purity that shines in the heart as a result of the richness and beauty of the inner world. At this level, some truths between his creation and himself are revealed to man. The true nature of the events that most people cannot perceive becomes clear. A tax collector who has reached this status is called a scholar.

In different sects of Sufism, various stages of the mystical path, called maqamat, of "spiritual perfection" have emerged. Most Sufis have four stages:

1) To live in accordance with the general requirements of Sharia-law, Muslims, ordered to all pious people; for Sufis, this stage is only a leech and preparation for the mystical path;

2) tariqat - voluntary poverty, austerity, renunciation of the world and one's will; a Sufi must become a murid of a murshid (pirga) of his choice, submit himself to his will, control, and guidance, live in the places where dervishes live or in his own house, and practice asceticism and "spiritual life";

3) Enlightenment - divine knowledge, at this stage it is recognized as being able to give up emotional desires and reach "state", frenzy, pleasure, to unite with the one and only God, to achieve "wasil";

4) truth is the absolute truth that a rare Sufi can achieve - communication with God that can be achieved through constant affection - communication; for this, the Sufi must be freed from all illusions, from the external world, and reach the "phano" state. The highest stage is truth. A person who achieves this will feel that all worldly things have disappeared in him, that he has united with God, and that he has renounced himself. His "I" drowns in Allah (fano filla) and reaches Muslim nirvana (Here we mean worldliness and suffering.)

Najmuddin Kubro in his work "Risola ilal haim" emphasizes the following: "O faithful, sincere seeker and murid, purify your image and character! It is not possible to ascend to the presence of God and God until you cleanse yourself of dirt and impurities. Internal and external purity cannot be achieved without fulfilling the ten principles (usuli ashara) and the following conditions." It was noted that the tax will not achieve its purpose if the specified conditions are not fulfilled.

Cleanliness of the body Cleanliness of the body is the requirement of ghusl and cleaning the hadasu dirt from the organs. The Prophet (pbuh) said: "Ablution is the armor of a believer." Repeat without ablution and ablution is light upon light. Because the holy spirit is mixed with dust and soiled," they say. Allah Almighty also said: "Indeed, the one who cleanses it (that is, his soul - his soul with faith and piety) has been saved." And the one who bury the soul (by debauchery) has become unworthy" (Vash-Shams, 91:9-10). The soiling of the soul may have come from morsels eaten for pleasure. And water was created to clean the soil and mud. The water used in regular and complete ablution cleans the traces of dirt on the face of this holy soul. It removes the burdens associated with the soil and relieves it. Only if this purity is continuously performed, the divine rays will begin to shine. Like the mirror of the imagination, these rays are seen only with insight.

2. Khilvat. Khilvat is to pray in a dark place away from sun rays and daylight. A person who enters seclusion restrains his senses and stops them from functioning. This is one of the conditions for the opening of the heart. Watch carefully! You can see many things in your sleep that you did not see when you were awake. Also, if you control your senses while you are awake, the door of your inner feelings will be opened for you. That's why the Messenger of God loved the life of solitude even before he became a prophet. In those years, as a devoted servant of Allah, he used to go to Mount HIRO on certain days and nights and pray, fifteen years before the prophecy, he had the opportunity to see the light of Allah. So why do you need the khilvat itself? Nafs builds unsiyat with entertainment and people. By the method of khilawat, a person keeps his ego away from people, arrests it, and weakens it by abstaining from things that are forbidden in Islam. That is, he begins to control his ego by not fulfilling his wishes. With their drowning and breaking (oppositely) the soul is revealed and shines with the light of the unseen.

3. Continuous default. Apart from the dhikr of Allah, the Most Gracious, one should remain silent at all times. Our Prophet said: "... What can be the thing that drags people to the fire without their faces but what their tongues sow?" sayings. People get away with hypocrisy and lies by default. Because Allah the Most High said: "...They tell lies what is not in their tongues and hearts...". (Fatq, 48:11) is an act of kindness. Alalkhusus, when Zechariah asked the prophet Yahya, he was satisfied with smelling and was ordered to keep silent. Allah wanted his silence: "...The sign for you is that you will not be able to speak to people for three days when you are sick. So (Zachariah) came out from the mihrab to his people, and instructed them to pray (to God) morning and night" (Maryam, 19:10-11). Thus, silence became both the moral and the sign of the Prophet Yahya's life. That was the secret of Hazrat Yahya's speech as a baby .

4. Continuous fasting. Allah says in a holy hadith: "Fasting is for me. I will also give the award myself," he said. It was also said that "Fasting is a shield (against evil)." This shield is very necessary for a person who is fighting against lust and Satan. Only by means of it can one get rid of the devil's arrows. Fasting affects the reduction of water and earthy things in the body, and cleanses the soul from dust, dirt and confusion. After all, Rasulullah said: "Sometimes I feel a

dusty and gloomy situation in my heart and immediately I repent to Allah seventy times (one hundred times in one narration) and ask for forgiveness." Rain of the heart is characteristic of disbelievers. For example, in one verse: "No, (it is not)!" "Perhaps their hearts have been covered by their own sins" (Mugaffifun, 83:14). Cloudiness of the heart (gaym) concerns the believers. Usayd bin Hudayr came to our Prophet and said: "O Messenger of Allah, last night I was reciting Surah Kahf, and suddenly I saw bright light clouds above my head. When he asked what they were, the Messenger of God said: - They are calmness (in another narration, they are angels). He came to hear the Qur'an being recited they answered. The mystery of the heart (ghayn) is characteristic of the prophets. This is clear from the above hadith.

5. Continuous Zikr. Dhikr is in the presence of the soul, with great strength, without raising the voice too much. At the mention of Satan, Jahri retreats and activates his shield. The most virtuous dhikr is the word "La ilaha illallah". Because when lust conquers the heart, it claims dominion and glory. Hoyu air, lust and Satan bring the army of lust to the field. When the slave says "La ilaqa illallah" (There is no god but Allah), this expression consists of proof and proof, rejection and acceptance - it means the rejection and denial of the gods who claim to be divine and who demand glory due to lust and lust. Because Allah, the Most High, says: "...He who takes his air and desires as a god..." (Furqan, 25:43); "...the lust is indeed a commander of all evil..." (Yusuf, 12:53). "Surely Satan is your enemy, so treat him as an enemy!" Undoubtedly, he invites his sect (that is, those who follow him) to become the owners of hell" (Fatir, 35:6). Zakir slave ends the dreams of his enemies with the Nafi section of the phrase "La ilaha". And the part "Illallah" which represents the proof shows the authority of the heart, knowledge, Qur'an, Sunnah and inspiration, which is at the level of the Truth and His soldiers. When the authority of the soldiers of the Truth comes to the fore, the soul rises from the realm of nature to the space of the proximity of the Truth. He hears the unheard. Zikr is a light. When it invades the heart and takes its judgment, it illuminates both the heart and the eyes of the soul. In this way, even in the dark lands that prevented it from seeing before, they can see things with the same eyes of the soul. Those who are can see things that they have not seen. The Almighty says about this: "...So, We have opened your veil from you. Now this day your eyes are very sharp" (Qaf, 50:22).

6. Surrender. This kalima includes the first page of tawakkul along with riza and tafweez. Allah: "Remember: His Lord said to him: 'Obey!' when he said: 'I submit to the Lord of all the worlds' (Baqara, 2:131). While praising Ahzab, he said: "When the believers saw those sects, they said: "This is what Allah and His Messenger promised us (ie, a test). The word of Allah and His Messenger is true" and (the innumerable sects attacking them) only increased their faith and obedience" (Ahzab, 33:22), "Whoever submits himself to Allah while being a good deed, then he held a firm ring..." (Lukman, 31:22), "Is there a religion... more beautiful than the religion of a person who surrenders himself to Allah and follows the religion of Abraham on the right path?!" (Nisa, 4:125) Accepting Allah's predestination and blessed punishment is one of the requirements of submission. The following also applies to delivery. These are: poverty-guilt, sadness-xafv, qabz-bast, uns-haibat, enlightenment, love, destruction-proof, huzur-izhar, shahud-ishhad, bud-ibad, qurb-taqarrub, sahv-sakr, sabr-shukr, mahvuli asar, mahvuli ayn, mahvuli ain, mujohadamushohada, humud-jumud appearance of addresses where spiders have woven a nest, munodamamunohasa, munojot-muhovara, mukoshafa-muhodasa. Because of these, my heart told me about my Lord. If tahalli is the meaning of engraved plates of Ladunian knowledge, then Ubudiyat with Tokholli is freedom, thinking about the past and the future. As for eternal grace and eternal

appearance, the sun of the soul in the world of the unseen (it is muqaddimu-l-ghayb, shayhu-l-ghayb, mesonu-l-ghayb, shamsu-l-qalb and shamsu-l-iqan, shamsu-l-irfan, also called shamsu-rruhaniya) is the birth. It is also called nafsi natika and hall of the soul. The witnesses of all beautiful and glorious qualities, dignity, ahadiyat, anger, victory, honor, perfection and gentle qualities are born in this hall of the soul .

7. Clear memory. This (self-concern) is a very difficult task for those on the path of mujahada. Allah: "Whenever the pious people are tempted by Satan, they remember (Allah) and then they begin to see (the right path). And their (Satans') friends help them (Satans) in misguidance, and then they do not stop (these incitements)" (A'raf, 8:201-202). Also, "Satan threatens you (that you will become poor if you give charity) and orders you to do immoral things. Allah promises you forgiveness and riches from His side" (Baqara, 2:268); For those who turned back (to disbelief) after it became clear, Satan made it look beautiful and made it long for them" (Muhammad, 47:25); Hazrat Ya'qub: "...No ! Your desires made some (bad) deed look beautiful to you..." (Yusuf, 12:18); Hazrat Yusuf: "...I do not justify my ego..." (Yusuf, 12:53); "I will come to the Day of Judgment I swear, and I swear by the blameworthy soul" (Qiyamat, 75:1-2); "When the matter is finished (that is, when the people of Paradise are awarded Paradise and the people of Hell are condemned to Hell), Satan said: "Surely, Allah has promised you the Truth And I deceived you by making (false) promises. (But) I had no authority over you, so you obeyed me as soon as I called you (to the path of disbelief). Now blame yourselves, not me..." (Ibrahim, 14:22); "I swear, now that you have led me astray, I will always wait for them (the children of Adam) on your straight path" (A'raf, 7:16); "...Indeed, the devils tempt their friends to quarrel with you..." (An'am, 6:121); "Also, We have made enemies of the human and jinn devils for every prophet. They tempt each other with beautiful (glittering) words..." (An'am, 6:112); Many verses such as "O you who believe, alcohol (drinking intoxicating liquor), gambling (gambling), idols (i.e. worshiping them) and sticks (i.e. divination with sticks) are evil works of Satan" (Maida, 5:90) He is clearly showing his feelings of lust and Satan's temptations. This is evidenced by authentic hadiths from the Prophet (pbuh) such as "Satan circulates like blood in the veins of a human child, I thought he would throw something at you" or "Satan penetrates the veins of a human child".

The concern we want to convey is five parts, not six.

1. Worry Yes. This first memory gives the meaning of the memory that happened in the heart without any external reason or judgement. This is the memory of the Almighty. There are also two types: one is the opposite of anxiety. But he does not shake, squeeze, torment, drive him. On the contrary, it remains eternally satisfied in the heart. The second one is called inspiration, which is the Truth, the remembrance of the Truth. Allah the Exalted said: "By the soul and the One who made it perfect and taught it both immorality and piety, the one who cleanses it (that is, his soul with faith and piety) has been saved. And the one who buried his soul (by debauchery) has become unworthy" (Shams, 91:7-10) .

2. Worried heart. The following conditions must be met for the prosperity of the heart's memory:

- a) not surrendering the soul to the judgments of the devil;
- b) health from the air of the soul;
- c) beautified with the observation of beauty and beauty;
- g) Avoiding sins that cause ugliness, rude and bad behavior. Because these sins defile the hearts of believers just as they corrupt the hearts of unbelievers. This verse is also related to this

topic: "No, (not like that)!" Perhaps their hearts have been covered by their own sins! (Mutaffifun, 83:4).

3. The concern is valid. It is calm. This is the commandment of Allah Almighty: "He (Allah) is the one who calms down the hearts of the believers so that they may have faith in their faith..." (Fath; 48:4). They say that calmness is a rain cloud. They also say that silence is a thing with a cat's head. Also, this name was given to a category of skills. Although this memory is fundamentally similar to the memory of the heart, there is a subtle difference between them. This is determined by Sharia. Among the Companions, Ibn Abbas said: "The Messenger of God (pbuh) was the most generous and generous of people in terms of charity. And the most generous time was the month of Ramadan. Gabriel came to him every night and discussed the Qur'an. That is why Rasulallah (s.a.w.) was like a wind, the generosity of which is never hindered

4. Worry is the devil. This memory causes the slave to go astray. Mujahada encourages the owner to sin, and if he turns away from this call, he starts to commit another sin. Worrying Satan has wonderful graces and strange games. He misleads everyone with his own tricks and games. He misleads the ignorant with their ignorance, and the learned and ascetic in another way. For example, when a scientist wants to act according to his knowledge, he approaches him and says: "Have you mastered all the sciences and want to engage in practice?" he whispers. What if you follow the words of the Prophet (pbuh): "One jurist is more pleasing to the devil than a thousand obeds"... Anxiety comes to a person who is busy like a flood of Eram (Saba', 34:16). From him what is required is to show no favor to any of these, and to forget them all. And in the final period of maturity, it is to distinguish between what is right and what is not right, and follow what is right.

5. Anxiety is lust. This memory is like a foolish child. For example, if you give thousands of gold (and nice things) to a kid who wants to play nuts with his peers, you won't be able to satisfy him. This is the most intense and intense anxiety that comes to the murids. Because the ego is like the sultan of the inner world of man. His army consists of lust, air, lust, human and animal spirit. At this time, the student is blind and does not see the dangers and cannot distinguish between good and bad. This situation will continue until Allah's understanding shines with his wisdom, beautiful treatment and wide mercy. Only then does the murid distinguish between friend and foe. At this time, lust in human form overflows with the greed of a boar, the enmity of a tiger, the intrigue of a wolf, the cunning of a fox, the passion of a monkey, the lust of a donkey, the desire of an ox, the machinations of the devil and the fire of jealousy. He blames himself for putting up with this situation and allowing them to survive. And he sets traps to eliminate them from his body, with the help of which he cleans the house of the body. Then it also cleanses from the complications of vice. In this way, he is adorned with more than sixty branches of faith (according to one tradition, seventy). Only then will the desire be beautiful and satisfied. Because Allah also said: "O peaceful soul, return to your Lord, pleased (with the blessings bestowed by Allah) (and pleased with your deeds by Allah the Exalted)!" (Fajr, 89:27-28) The nafs mentioned in this verse is nothing but the heart. Nafs has three states:

1. Nafs commands evil (nafs ammara).

2. Nafs blames (nafsi lavvoma).

3. Achieves a state of calmness and stability (nafs mutmainna). Thus, the near sun shines and the soul is named "soul". We have instructed the murid in the initial state to be free from all anxiety. After all, he has just entered the sect and does not have enough knowledge. He does not distinguish between what is right and what is wrong. In order to be saved, it is necessary to leave

both of them. If the memory is related to the skill and the heart, it will remain fixed, even the murid's determination cannot dislodge it. If it is a concern about lust and Satan, it will disappear. God Almighty also said: "Surely, God will not change the minds of any people until they change themselves..." (Ra'd, 13:11) .

8. Sheikh Robitai. The sheikh is a brother of the sect and the path. Allah: "O you who believe, fear Allah and be with those who are true in their faith!" (Tawba, 9:119) The Prophet said: "My companions are like the stars." No matter which one you follow, you will find the right path", "Follow the path of two people after me: They are Abu Bakr and Umar (r.a.)", "The intelligence of the stars is a guarantee of psalms. The things threatened with their disappearance will happen to those on earth." Narrating the conversation between Hazrat Musa and his guardian, Hazrat Khizr, the Prophet of Allah said: Musa said to him: May I follow you so that you can teach me the right path from the knowledge you have been given? said. He (Khizir) said: "Surely, you will not be able to endure (the hardships of knowledge) with me" (Qaqf, 18:66-67). Shaykh Haq is a person who has followed the path, knows well the harmful, dangerous and dangerous aspects of this path, guides his followers by teaching them about time, destination, status, and informs them of useful and harmful things. A person whose conversation is less useful than the conversation of the righteous cannot be a sheikh. After all, it is said in a hadith: "The assembly of the righteous is like a shop selling perfumes." If you can't buy it, you can enjoy it. And the assembly of the wicked is like a forge. Even if you don't burn, you won't get rid of the disaster of smoke and smell.

9. Sleep only if you have to. The measure of sleep when it is necessary is not to confuse the dhikr during sleeplessness. Murid rests in the same state. He sleeps until he knows what to say, then (repeatedly) continues the dhikr. For example, Allah the Exalted said about pious people: "They used to close their eyes a little at night (occasionally). And in the mornings, they used to ask God for forgiveness (for their mistakes)" (Zoriyat, 51:17-18); "...Stand up (awake and pray) at night! Only a little - half of it (sleep and rest) or reduce (sleep) a little more than half of the night, or add (a little) to it (i.e. sleep and rest more than half of the night) and recite the Qur'an with tartil (i.e. -reciting one by one)! (Muzzammil, 73:2-4); "And worship Him in part of the night, and pray to Him long into the night." (Man, 76: 26); "(Allah) is the pure One who took His servant (Muhammad) one night from Masjid al-Haram (in Makkah) to Masjid al-Ahsa, the surroundings of which We have made blessed, in order to show him from Our signs.;" (Al-Isra, 17:1); "We made a promise with Moses for thirty nights. Then We filled it with ten more (nights). Therefore, the time of his Lord (appointed for him) was forty nights..." (A'raf, 7:142). The fact that these verses are mentioned at night and not during the day is due to the fact that they are related to sleep. For he who waits for what is promised, waits awake. Allah the Almighty refers to this in another verse: "Their sides will be far from their seats (that is, they spend their nights in prayer and sleep little...)" (Sajdah, 32:16). It is also said in a hadith: "Pay attention to standing up and praying at night when people are sleeping." Because mujahada and riyazat exhaust the body, and sleep, on the contrary, gives pleasure. Accordingly, sleep and mathematics are mutually exclusive. In fact, the reality of sleep is to close the external and external feelings so that the organs of feeling in the heart are opened, that is, due to the closure of the organs of feeling in the outside, the opening of the organs of feeling in the heart is achieved. We interpret the wisdom in sleep as follows: A pure soul, an eloquent soul, and a rabbinic anecdote are in a strange state in our body. He shows zeal to moisten our body, to acquire what is useful, and to repel what is harmful. When a person is awake, the soul is trapped in the body. As soon as a person sleeps, the holy spirit also flies to its original

homeland - the heavenly and divine source. It spreads the world of the unseen and meaning from the familiar, from the presence given by the communication with the spirits. When he reaches the kingdom of heaven, he sees it with examples in the world of shahadah. The secret of dream interpretation is the same. When a person from the people of Mujahada abandons rest and sleep, the power of the four elements of earth, water, fire and air dissolves and disappears. As soon as the heart is cleansed from these veils and becomes pure, a person with a good mind will see the world of the kingdom with the eyes of insight and will feel the desire of the Lord.

10. Choose the middle way in eating and drinking. The way is not to be too hungry, but not too full. Therefore, God Almighty says: "...eat and drink, but do not waste" (A'raf, 7:31); "When they spend, they are neither wasteful nor greedy, (perhaps their donations) are moderate" (Furqan, 25:67). It is also said in the hadith: "The best of deeds is moderation." Both sides of the middle (extreme and tafrit) are bad. Our Prophet (pbuh) said: "A believer eats with one stomach, and an unbeliever eats with seven stomachs." Allah the Exalted said, "Eat for a little while and make use of it!" Surely you are criminals!" (Mursalat, 77:46) Our Prophet (pbuh) also said: "One day I am full, one day I am hungry." There is also such a narration related to the topic: "What is near?" from Shibli (r.a.). they asked. He replied: "Hunger, hunger, hunger." And one of the Sufis said: "All spiritual calamities and troubles are embodied in satiety. Khairu Barakat is on an empty stomach. The hadith of our Prophet, "The worst bag filled by a human child is the belly" also testifies to the correctness of the above words. It is said that a passenger asked a shepherd for water. When he said that he had no water, the passenger said: "At least give me milk." The herdsman immediately milked a sheep into a bowl and quenched the stranger's thirst. But a little milk remained. The passenger asked the shepherd, "Don't you drink?" When asked, he replied: "I was fasting." So How are you fasting on a hot summer day?' When he was surprised, the shepherd said: "I see that my days are passing in vain. I wanted to appreciate them in this way. May Allah bless you with good and sharp insight. May he be blessed with success in obedience. We all need His mercy," he answered.

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