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# THE THEORY OF LATOIFS IN THE KUBRAVIAN DOCTRINE

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A B S T R A C T

*This article analyses the meaning of the word Shariat, the similarities and differences between the Kubravian and tasavvuf, as well as other mystical sufizm. The article states that Sayfiddin Boharzi developed the Kubrawia theory both theoretically and practically.*

R T I C L E I N F O
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**Introduction:**

Initially, the Kubravian doctrine spread mainly to Central Asia and partly to Iran. This sect is based on hadith and sharia and has spread to countries such as Khurasan, Movarounnahr, India. Fakhriddin Ali-Safi states this in his book Rashahot ayn-ul-hayat. We find similar ideas in Abdurahman Jami. The Kubravian doctrine, like all mystical doctrines, is the doctrine of anthropology, psychology, psychology, which focuses on the perfection of man. One of the peculiarities of this path is that it paid special attention to the teachings of the latoifs. Although other sects use the concepts of latif and kasif to describe man, Najmiddin Kubro develops the theory of latoif because of his perfect knowledge of man's mental experiences and delicate states. According to the latif theory, the human soul is made up of invisible latif centers. It is an invisible state between the human spirit and body, mind and feeling.

**Discussion**

Najmiddin Kubro substantiates these seven colors with seven concepts. White color means Islam, yellow color means faith, blue color means charity, green color means complete trust, red color means knowledge, and black color means excitement[1].

In all mystical sects, the practice of dhikr is fundamental to human perfection. In the Kubrawi, there is dhikr in the form of jahr, and dhikr in the form of murabba. Osman Turar says that the genesis of this in the history of philosophy dates back to the time of the Prophet Muhammad:

When 'Umar embraced Muhammad when he was a Muslim, he interpreted the word tawhid to' Jahr.

[1]Najmiddin Komilov. Tasavvuf. – Toshkent: Movarounnahr-O‘zbekiston, 2009. – B.419.

However, since Hadrat 'Umar could not stand up, the Kubrawis used to recite it in a state of murabba[2]. There is also dhikr in the sects of Yassaviya and Qadiriya. Sources say that in the Kubravian sect, samo meetings are also held. In the Mawlawi doctrine founded by Jalaliddin Rumi, the meetings of the heavens are peculiar. Professor G.N Navruzova compares Naqshbandi and Kubraviya and writes about the four pillars of Kubravian teaching:

**First column:** Love. Najmiddin Kubro says in his book, Usuli Ashara or Aqrabi Tariqi Illah, that the closest way to the truth is the way of the people of love, because they slip away from the force of love, pleasure and excitement, and strength leaves them. At the beginning of this situation, the path of truth calls itself to the high throne, which has forgotten itself with its captivating charm. From this it is clear that Kubravia chose the path of love, not the path of mysticism. The Naqshbandis were on the way to Orifona.

**The second column.** Privacy, remembrance and obedience. Since Najmiddin Kubro considered the path to truth (jazba and sukr) to be self-sacrifice through self-denial, he also taught in his teachings to be free from loneliness and all worldly worries except Allah, dhikr and silence, to fight against lust, and to be patient in various rites and hardships, promotes a lot of resilience, resilience. In mysticism, there are ways of human perfection, such as the mistake (vigilance) preserved from Junaid Baghdadi and the sukr (ignorance), madness, and death that come from Boyazid Bastami. In the Kubravian sect, sukr is characteristic, while vigilance is characteristic of the Naqshbandis. That is why the Kubravians have a solitude, a chilla, while the Naqshbandi have a "solitude in the assembly."

**The third column.** Clear observance of the rules of Sharia. Although Najmiddin Kubro's mysticism is a romantic mysticism on the way to attaining the guardianship of Allah, and sukr and jazba play an important role in it, in this path, special attention is paid to worship, especially religious customs and rituals. He did not consider it was permissible for a person to abstain from duties and responsibilities in the way of Allah under any circumstances or under any position, position or career. These views apply to the students of Naqshband. It turns out that Kubravian mystical teachings are considered acceptable sects because they followed the Shari'a and Sunnah. Sects that act contrary to the Shari'ah are forbidden and rejected. That is why in the world of mysticism the Kubravian and Naqshbandi sects are known as moderate sects. They have no deviation to the right or left.

**The fourth column.** Attention and service to the people is in Kubravia. Although this sect emphasizes solitude, remembrance, avoidance of worldly worries, and contemplation of the Hereafter, its mysticism is not the mysticism of asceticism, but the most important part of mystical concepts such as attention, love, and service to the people[3].This is consistent with the pattern. In Naqshband, the main condition is to serve the people on the basis of the requirement "Dast ba koru, dil ba yor"[4]. The observance of the motto "Employment and rest" in the teachings of Qadiri also shows that it is in harmony with the Kubravians. In the Kubravian sect, on the basis of ten statuses, the ways of passing through the addresses of the sect and gaining purification and enlightenment are shown. These are: tawba, zuhd, tawakkul, qanaat, uzlat, dhikr, tavajjuh, sabr, muraqqaba, rizo. Thus, the Kubravian sect and doctrine are path of perfection based on Najmiddin Kubro, are based on the theory of mysticism moderate, acceptable, sukr, romantic, latoifs and ten maqams, jahriya dhikr and samo and the practice of solitude, chilla (uzlat). In Kubravia, there was (is) wearing of a hijab. Sufism is a doctrine that deals with the spiritual perfection of man, and in the XII-XIII centuries it was theoretically formed and began to acquire a philosophical essence. The mystical literature on this subject played an important role in the formation of Sayfiddin Bokhari's worldview. The great thinker, mystic, muhaddith, known as Sheikhul Alam, Sayfiddin Bokharzi

[2] Usmon Turar. Tasavvuf tarixi. – Toshkent: Istiqlol, 1999. – B.75.

[3] Doktor Tohira Xushhol Dastjerdiy. Najmiddin kubro tasavvufining ijtimoiy ahamiyati. Sino. 2001. 6 son. – B.28-29.

[4] Navro‘zova G.N. Naqshbandiya kamolot yo‘li. – Toshkent: Fan, 2007. – B.40-41.

(1190-1261), with his creative heritage, made a great contribution to the enlightenment of his time. In his youth, Bokhari thirsted for knowledge, studied at the madrasas of Herat and Nishapur, and studied the Qur'an, hadith, and jurisprudence from the most advanced scholars of his time. He was in many scientific centers for the purpose of acquiring knowledge. During the reign of Bokhari, the classical sects of mysticism were Yassaviya, Qadiriya, Suhravardiya, Khojagon, Kubraviya. Bokharzi became a murid of Najmiddin Kubro and studied the theoretical and practical aspects of Kubravian teaching perfectly. Najmiddin Kubro, seeing the maturity of Sayfiddin Bokharzi, allowed him to teach independently and sent him to Bukhara. Sayfiddin Bokharzi lived in Bukhara from 1220 to 1261, until the last days of his 41-year life, opened a khanaqah and educated many people. His blessed tombs are also in the Fathabad district of Bukhara, which is still a very prosperous place of pilgrimage. Sayfiddin Bokharzi is a great saint, a great educator, a mature teacher of his time, one of the famous sheikhs of mysticism. He made a worthy contribution to the development of the Kubravian sect, founded a new branch called Ferdowsi, and made a great contribution to the spiritual uplift of the people of Bukhara. A rich spiritual heritage has been preserved from Sayfiddin Bokharzi to the present day. His "Book of Fatwa and Events Irfaniy Bokharzi" ("Book of Bokhari's Fatwas and Gnostic Events"), "Risalai Wasiyyi Bokharzi" ("Risale-i Bokharzi's Testaments"), Concepts such as being, man, the universe and man, science, scientist, morality, nafs, heart are widely covered in his works such as “The events of solitude” and are still useful for the process of educating a perfect human being. Sayfiddin Bokharzi's works are written in Arabic, their translations into Persian and Turkish are stored in world libraries, their translation into Uzbek, publication, inclusion in the educational process is one of the most pressing issues.

**Results**

Sayfiddin Bokharzi is a famous Sufi who developed Kubravi doctrine both theoretically and practically.

a) While Kubraviya as a moderate sect has a humane, patriotic character, Sayfiddin Bokharzi developed these ideas theoretically and practically through his example, the possibilities of waqf lands.The basis for this is a reprinted copy of the 47-meter foundation document written in 1326 in the XVIII century, kept in the Bukhara State Museum-Reserve "Documents" under the number INV № 31937/11 (1-2);

b) While Kubraviya was an acceptable sect because of its adherence to the rules of Sharia and Sunnah, Sayf al-Din al-Bokharzi succeeded in spreading Islam. Even as a result of the Mongols ’conversion to this religion, this man became an example among the sects. The basis for this is Sayfiddin Bokharzi's letter to the Emir of Chigatay Habash Amid, which is kept in the Oxford library, and Berkahon's conversion to Islam, Sayfiddin Bokharzi was given the title of Sheikhul Alam and Bukhara was given the name "Sharif".

c) Sayfiddin Bukhari paid more attention to the gatherings of the heavens and used jahriya dhikr to lift the spirits of the people and help them to become enlightened. In this way he developed the essence of sukr in kubraviya in a positive way.

d) Sayfiddin Bokharzi introduced the theme of “love” to the theory of mysticism, in contrast to the classical mysticism described by Kalobodi (d. 990 or 995) in Movarounnahr. Evidence of this is his work "Kitabi risolai ishq", "Kitabi sharhi asmo al husna" which describes the rubais and dhikr meetings. With these works, he theoretically developed the existing ideas of love in Kubravia, turning this sect into a truly romantic path.

e) Sayfiddin Bokharzi developed the theory of latoifs based on Najmiddin Kubro and wrote that they were not seven, but ten or more in his book “Voqeoti xilvat”.

f) “The Desolation” is one of the few works that describes the situation in the desert. It states that the soul has not only eyes, but also ears and tongue. In the works "The Book's Guardian Sayfiddin

Bokharzi" and "Voqeoti xilvat" he developed the concept of a perfect man and Kubraviya's ideas on anthropology.

g) Along with the development of the Bokhari Kubravian sect, he founded a new network of Ferdowsi.

**Conclusion**

The above information testifies to the fact that the doctrine founded by Najmiddin Kubro was widespread throughout the Muslim East and its manifestations can still be found today. Sayfiddin Bokharzi, a student of Kubro, played a major role in the spread of this mystical teaching throughout the Muslim East. His name became famous in the Islamic world.

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