



**THE ESSENCE OF THE THEORY "LATOIF", DISCOVERED BY
NAJMIDDIN KUBRO**

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ABSTRACT

The purpose and the essence of the doctrine of Kubroviya, which is the main link of Sufism, its mystical-philosophical foundations, the theory of colors and forms of Najmuddin Kubro, his views on "Latoif", the importance of this theory in the spiritual development of a person, the role and importance of Kubrovian ideas in the education of today's young generation is analyzed from a scientific and philosophical point of view.

KEY WORDS

latoif, qalb, sir, ruhis-sir, sirrus-sir, hafiy, axfo.

Introduction

It is known that according to Sufi views, one of the main duties of a person is the purification of the soul, and its complete purification from the filth of the world. According to some mystics, the human heart is a battlefield where the merciful and the satanic beliefs fight. In this two towards the heart to himself surrender and subordinate to do wants.

The great mystic Allama Najmiddin Kubro developed the theory of "Latoif" due to his perfect knowledge of the mental states of a person and his inner experiences. According to this theory, the human psyche consists of hidden, subtle, that is, very elegant and subtle centers. According to Sheikh Kubro's opinion, a tax collector who has entered this path should ignite and polish these centers and understand them. Sufi nafsani riyazat imagines different mental states in the process of mujahada in the form of continuous changes of colors and shapes. However, due to the fact that, the divine attributes are located in different levels in the great heavenly circles, those who choose the right path must go through a certain arduous and dangerous path in order to attain such an ascension, it will be necessary.

Sufism is essentially human science. That is, it is a means of discover a person in all aspects, elevate him spiritually, achieve spiritual maturity, and become a source of the Truth. For example, Najmuddin Kubro had created a unique path in Sufism and became famous throughout the Muslim world. "Latoif" is the kind of source interrelationship between mind and emotion, soul and body. It is such a delicate necklace that it is difficult to see it with the eyes. However, the importance of these "Latif" centers in the process of human life is incomparable. This "Latoif" is one of the feelings of the human race related to God according to the teachings of Kubroviya.

DISCUSSION

It is believed that the dot, spot and circle symbolized in the views of Najmuddin Kubro are very important in changing the mental state of the murid (one who has entered this path). First of all, a circle is a circular rotation of the sky, a spot is a symbol of the world, and a dot means unity (unity). The circle is in constant rotation, and it contains the spot. However, these tends toward the center, to the point. By understanding the essence of the point, one can think about the existence of Allah Almighty. So, from a philosophical point of view, the significance of point, spot and circle is incomparable in the progress and elevation of the spirit of human.

The great mystic called the human soul - soul, secret, ruh-is-sir, sirrus-sir, hafi and akhfo, and divided it into "latoifi sitta" (six subtle points). The first mystics divide it into mind, soul, heart, mystery and spirit¹.

In the teachings of Nashbandiya, these "latoif" are five, they are: soul, soul, secret, hafi and akhfo. Representatives of this sect perform daily vird (zikr duties) focusing on these "latoif" located in the human body.

Spirit and Allah between curtains rising, axfo career is enough. There never how curtain won't stay Tax His white intimacy in observation is enough. This is a status, a career kubrovia in his teaching "man perfect" or perfect the concept of "human" with expressed.

According to Najmuddin Kubro: The body, that is, the human body, is dark at first sight. He is a little after being cleansed and purified, yours near you ink cloud to the case will come Body the devil to the throne when spinning while red to color enters A lot after reform made material peace and of pleasures rights if saved if it stabilizes, it becomes clear, white color enters and the rain to the cloud it seems².

It follows that the Sufi spiritual situations related to colors, created towards stages in the rise let me know. Various and alternating colors of tax state, thinking - consciousness of their experiences defining continuity, inner-thinking experience of thoughts different districts, alg'ov - dalg'ov means of the soul from one color to another migration indicates an increase. This is the process of finally, from "talavvun" (color) halos to the world and the world add name. Including the blue color tax to the sect when the step is taken, that is, repentance when he does it, it looks like this in this case it is Sharia within b'lib, logical-evidential from knowing yet not yet redeemed, yet also on the right worldly desire, desires ok is a sign of strength . From him after beginning sect the stages, tax of in the heart tokens of love the lamb begins to cry and now Allah Almighty remembers with lives.This corresponds to the color yellow. The red color is known when the soul of the tax breaks away from the body, approaches enlightenment and begins to understand the secret of spiritual essences. However, such a stage is still far from being achieved. After that, the white color appears, which is a sign of the purification of the heart and the stage of realizing the Truth. The universe becomes aware of the Truth and experiences a state of monotheism. After that comes green. This color is a sign of governorship. It means familiarity with secrets, that is, the world of the unseen, and it can also mean that the color is being visited by true essences. If these colors of the color represent spiritual journeys to God, the sixth color is black, and it

¹ Usman Turar. History of Sufism. - T.: Spirituality, 1999. - B. 138-140.

² Sheikh Najmuddin Kubro. Mystical life. / "Favoyikhul Jamal". - T.: "Movarounnahr". 2004. – B.110.

means the return from God to the people. This color represents possession of a treasure of secrets and wonder. The astonished soul again perceives the wisdom of Shariat and turns into a dark spot. In the end, the soul of the tax will appear before God again. It gets rid of blackness and passes into a state of colorlessness. Solik breed achieves its goal in the state of uniformity, i.e., the same color, by taking the level of ash (the embodiment of all qualities)³. In this way, the water poured into the vessel becomes "calm", i.e. colorless, just like the color of the vessel.

It is worth noting that Sufism is based on striving for God, realizing oneself, using the undiscovered potential of the human heart and at the same time enjoying the light of God's blessing. For example, in the teachings of Kubroviya, a person can bring his soul closer to God Almighty, and just as a drop of water sinks into the sea and disappears, so the spirit of the taxpayer becomes nonexistent in the infinite power of the Great Creator.

In the mystical teachings of Najmuddin Kubro, the human factor occupies the main place. Appreciating the human thinking, he gives the following definition: - "Guardianship of a human child is a destiny from the beginning, because mankind is the beloved creature of God, God gave mankind consciousness and inner light and created him as the best of all creatures⁴. Verily, the whole human being is also honored among other creatures for being characterized by the above qualities by the grace of the Creator.

Philosophy has always emphasized the importance of freedom of spirit, meaning, and thought in the spiritual development of every person. We know from the past that our great thinkers put spiritual and spiritual maturity above physical and psychological desires. That's it in place Sheikh Kubro: "Qudsiy" soul Latif and is heavenly. He was an effort power with overflowing time to the sky graduate and sky in it drown will be in fact soul with sky the same one is something. This is the spirit my face respectively flight enough, raised, strengthened, educated and perfect, sky higher than honor one to honor to achieve for this case continue enough Finally sky ch'axis occupation months⁵ they say. Here spiritual rise, maturity non-stop happened to give about word goes.

Sheikh Najmuddin Kubro admitted that one of the important characteristics of a human being is that if he is relentlessly sought after, he will acquire all the mysteries of the theological and human world. Because the human world is inextricably linked with the great divine world, without knowing the characteristics of the human world it cannot be said to be full. However, the human race cannot see the secrets of the divine world with its eyes and hear with its ears, but it becomes enlightened by vigilantly analyzing the changes that occur in its psyche with the help of its intelligence⁶. This is why Najmuddin Kubro emphasized the intuitive way of knowing the cosmic and divine world.

In the view of the harmony of the soul and the body, the human soul controls the material body, if the soul obeys the desires of the body, it leads to various vices, obedience to the desires of the soul, and as a result, the desires of the material body pull the soul down, that

³ Komilov N. Najmuddin Kubro (pamphlet). - T. : Abdullah Qadiri in the name of people legacy edition i, 1995. – B.22.

⁴ Komilov N. Najmuddin Kubro (pamphlet). - T.: Public heritage publishing house named after Abdulla Qadiri, 1995. - P.47.

⁵ Sheikh Najmuddin Kubro. Mystical life "Movarounnahr" Tashkent, 2004 p. 34

⁶ Otabek Safarboev . Tomb of Sheikhs and Martyrs. T.: "JEWELRY-ILM-NASHR", 2024. - B.94.

is, it leads to a return from the rise to a fall. For example, the human soul is like a bird bound to the body according to the definition of Socrates.

A real person defined by Shaykh Najmuddin is a person whose body and soul are in harmony, enlightened, pure of heart, high spiritual power, free from any taste, possessor of theological and spiritual sciences. That's why for, identity understanding a person memory with strong is a dependent process. He is a person own body , soul , essence , soul , life the meaning of life his place set is to get Self of understanding of ideas basically first the ancient Indian as well antique period in philosophy appearing in mysticism this to the matter separately attention directed. In Sufism: "Khudshunosi - God- scientist."ast⁷, i.e. "self understanding - the Creator The wise saying "understanding" is a human being own ego body , soul get to know help will give.

RESULTS

Sheikh Najmuddin Kubro is one of the mystics who introduced the theory of colors and forms into Sufism for the first time. Later, this theory was developed by Sufis of the period after him. It even stimulated the emergence of the views of representatives of parapsychology, which emerged at the turn of the 20th century. In particular, trends such as "consciousness of vanity" or "consciousness of unconsciousness" appeared, and it was proved that there is a force beyond human emotions and intelligence, and it can be captured by a single inspiration in the moments of a person's vanity.

Also, in all the teachings of Sufism, the human soul is not from this material world, but from the world of malakut (the world of spirits). This world, the world of existence, is like a prison for the priesthood. An example of this is that a person spends his life searching for the place where the umbilical cord blood was spilled. Therefore, the scholar of God dreams of reaching the priestly world, which is his original homeland, throughout his life. Only until the promised death does he live in this world out of necessity. He attained spiritual and spiritual perfection by persevering and agreeing to all the oppression and sufferings that come to him.

CONCLUSION

To sum up, Kubrowian doctrine and its philosophy, which is undoubtedly a branch of Sufism, are still used today in raising human spirituality, educating the young generation, and making them love the country and look at life with a deep outlook. It is of incomparable importance in the development of people. In particular, the essence of Sheikh Najmuddin Kubro's work is, in short, a human being. Because in almost all of his works, this issue is at the forefront. At the same time, it should be emphasized that the attitude towards people, that is, noble feelings such as humanity, are formed from it.

Najmuddin Kubro fought for human purity and divine enlightenment throughout his life, combined divinity with worldliness, taught courage and spiritual growth, his life was a lesson for everyone. That's why his heritage was valued and earned the honor and respect of generations. We hope that if we rationally use Kubrovian teachings and his philosophical

⁷ Yunusova G. Philosophical analysis of human essence in the spiritual heritage of Abdul Qadir Gilani. Dr. Dissert. abstract. Samarkand, 2019. - B.27.

ideas, if we scientifically research them, it will be appropriate to educate perfect people for today's New Uzbek society.

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