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**SUFI-SCIENTIFIC ESSENCE OF HUMANITARIAN IDEAS OF
KHOJA AHRAR VALI**

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Abstract: This article analyzes the Sufi views of Khoja Ahror Vali, a thinker who had a place in the development of 15th century Eastern philosophical thought, a major representative, reformer and successor of Naqshbandi doctrine, who made a significant contribution to turning Naqshbandi teaching into a world doctrine.

Keywords: doctrine, justice, patriotism, religion, peace, conversation, “nombardar”, humanity, goodness, intellectuals

Nowadays, when valuing a person, knowing him as dear and honorable has risen to the level of state policy, Khoja Ahror Vali's ideas about man, humanity, and social protection testify to the humanistic nature of the teaching of Naqshbandi. Khoja Ahror Vali (1404-1490) is a Sufi who lived and worked during the Timurid period, had his place in the development of Eastern philosophical thought of the 15th century, was a major figure, reformer and successor of the Naqshbandi doctrine, and made a significant contribution to the transformation of Naqshbandi into a world doctrine.

Khoja Ahror Vali, who grew up in the spirit of humanitarian teachings of Naqshbandia, always lived with the sorrow of the poor, one of the noble goals he set before himself was to invite them to justice and civility by communicating with the king and statesmen. Sufi's reconciliation with the kings created a real opportunity to realize this goal. Khoja Ahror Vali was in contact with the rulers, trying to influence them, awaken a sense of patriotism in their hearts, and encourage them to treat citizens with fairness and justice. It is known that the main task he set before himself was to encourage the kings to the path of justice, and that he focused all his thoughts

and activities on this goal. Therefore, his goal in communicating with the kings was the development of religion and Shariat, as well as the prosperity of the world.

The most noble goal of Khoja Ahror Vali was to guide the rulers in the management of the country based on the interests of the people, to eliminate conflicts between the ruling group and the citizens and the king, and to establish peace and stability in the country.

Khoja Ahror Vali's meeting with the kings was intended not only to promote cooperation between the sect and the state, but also to ensure peace and stability in the society as a whole. The cooperation of Khoja Ahror Vali and subsequent Naqshbandi leaders with the kings opened the way for the rulers to use the intelligence, initiative, and inner knowledge of the leaders of the sect for the benefit of the country and the people. Therefore, the new policy of relations with the kings, which was the product of the intelligence of Khoja Ahror Vali, served both the development of the order and the interests of the country and the people.

The path of revolution with the kings revealed by Khoja Ahror Vali led to the development and prestige of the order and opened up an opportunity to exert a positive influence on the rulers and control their state activities based on the criterion of justice towards the citizens. This event gave a social tone to the religious-mystical activity of Khoja Ahror Vali, turned the religious figure into a great public figure. Tariqat became a great social and political force, connected with society and secular life. The event of meeting with the kings originated from the motto of Naqshbandi “way of conversation”, developed it, raised it to the level of active participation in social and political life, participation in state affairs [1].

In the 15th century, Khoja Ahror Vali expressed the political activity of the Naqshbandi sect more clearly, and importantly, he put it into practice. In the sources, the following opinion of Khoja Ahror Vali is given: “Sheikhs before us did not turn to emirs and kings regarding the concerns of the people. And we are constantly engaged in this... We consider it a necessity” [2].

Khoja Ahror Vali attributes his involvement in politics to the “deterioration of the times”. Therefore, in order to help the people, it is better to be in the ruler's palace, it is necessary to raise the religion of the prophets to a high level and thus go to the ruler, because he knows that his throne should look insignificant in front of the glory of faith and belief. Peace and tranquility of the community are at the core of such considerations.

In the letters of Khoja Ahror Vali, it is reflected that he is a supporter of peace, harmony, and just kings. As we become aware of the content of the letter No. 500 (506) in the “Majmuayi Murosalot”, we can see that it is aimed at exempting the population from the “nombardor” tax: “After the statement of Niyozmandlik, it is reported that this fakir, who delivers the ruqah of this Niyozmandlik, turned to your lordship and asked me to ask you to relieve him from the extraordinary “nombardarlik” (tax). I urgently request that if your memory is focused on this, they will release from it. I believe that you will not fail to intercede for it” [3]. “Nombardar” or “Madad-i nombardar” were people who were recruited to march around the king during military campaigns in the 15th century. Later, this method became an emergency money tax, which was recorded in a special book and collected from the population every year. In this letter, Khoja Ahror Vali asks the rulers to exempt the victim from the tax called “nombardar”.

Apart from that, we also find some information about the activities of Khoja Ahror Vali in the work “Tarihi Jadidai Tashkand”. For example, according to the author, the land between the east of the Kokaldosh madrasa and Katta Kocha was understood as the birthplace of Khoja Ahror Vali, and it was called “Khoja Ahror Vali Square”. In 1274/1857, the governor of Tashkent, Ahmad Kushbegi, built a separate dome and madrasa at the birthplace of Khoja Ahror Vali. This madrasah was called Muiy Mubarak. According to Muhammad Salihkhoja, the madrasa built by Khoja Ahror Vali in 1451 consisted of 20 rooms, a classroom and a mosque [4]. According to “Tarihi Jadidai Tashkand”, Khoja Ahror Vali, apart from this madrasa,

built a dome in the chapel of Sheikh Khavand Tahir mausoleum and placed a stone slab in the middle of it.

According to the sources, representatives of different classes belonging to all strata of the population unanimously announced that they have chosen Khoja Ahrar Vali as their leader. Undoubtedly, the citizens saw in him a person who could unite different layers of society - and a real leader in dealing damage to the enemy. The fact that in the middle ages in Movarounnahr, all layers of the population felt the need for Khoja Ahrar Vali in the most difficult moments and recognized him as their spiritual leader, it is evidence that he really had high leadership qualities.

About the fact that Khwaja Ahrar Vali was the leader of the development of enlightenment, Abu Tahirkhoja's work "Samaria" says: Khoja Ahrar Vali loved people of knowledge and his meeting was always full of scholars. For this reason, a higher madrasa was built there for the people of knowledge". Batirkhan Valikhajhaev, a scientist who has conducted careful research on Khoja Ahrar Vali, states that this madrasa is "Madrasayi Safed" in Samarkand.

Khoja Ahrar Vali, who managed to change the fate and destiny of several thousand people to the direction of hope and happiness, is worthy of being called a perfect human being, who has taken a place in history as a person who was burned with high humanity, goodness, and pain. The Sufi scholar, while gaining fame as the murshid of Naqshbandi teachings, still shines with the light of his civic ideals.

Khoja Ahrar Vali followed the instruction of Naqshbandiyyig, which is to give pleasure and joy to people socially, and nobility is a beautiful moral. He also emphasized that to be a Muslim is to live for the benefit of the citizens, and he consistently followed it.

According to the sources, this great person not only encouraged goodness, but also was a unique symbol of the peace, tranquility and kindness of the people. "Sufism says that whatever you have in your head, you put it in and whatever you have in your hands, you give it. Courage prevails, so that whoever does evil to you, do good instead. If anyone is in despair, donate to him!" [5].

Khoja Ahror Vali considered alleviating the grief and hardships of widows and the poor, fighting for justice, and helping Muslims as the highest human virtues. This is the reason why his status was very high among the people, and the people considered him as the safe haven of citizens and nobles. In Hafiz Tanish Al-Bukhari's work "Abdullanama", Khwaja Ahrar Wali is described as the pole of the poles and the Qiblah of the intellectuals, the Qiblah of the guides [6].

Alisher Navoi wrote the following verses in the work "Hayratul-Abror":

*He is a farmer of the world estate,
Perhaps he is the guardian of the world's wealth [7].*

Summarizing the views of Khoja Ahrar Vali regarding peace, harmony and social protection, the following can be noted:

- In Naqshband teaching, Khoja Ahror Vali started a reform to actively participate in social and political life;
- Khoja Ahror Vali showed for the first time the place of the leader of the sect as a public figure in Naqshbandi teachings and expanded his scope of action as an active person.

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