



## KHOJA AHRAR VALYI - THE CONTINUATOR OF THE TEACHING OF DESIGN

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### **Annotation:**

The article discusses one of the greatest merits of Khoja Ahrar Vali, who took place in the development of eastern philosophical thought of the XY century, a great figure, reformer and successor of the Naqshbandi teachings, his contribution to the transformation of the Naqshbandi teachings. Scientific and theoretical coverage of doctrines in the world doctrine, his efforts to reform and to a certain extent socialize the teachings of Naqshbandi.

**Key words:** Sufism, Naqshbandiyya, Anfosi Nafiysa, Risolai Volidiya, reformer, humanism, Sufism, Ikhtilat, Ikhtilaf.

## ХОЖА АХРОР ВАЛИЙ - НАҚШБАНДИЯ ТАЪЛИМОТИНИНГ ДАВОМЧИСИ

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### **Аннотация**

Мақолада ХУ аср Шарқ фалсафий тафаккурининг ривожига ўз ўрнига эга бўлган, нақшбандия таълимотининг йирик намояндаси, ислохотчиси ва давомчиси Хожа Ахрор Валийнинг нақшбандийлик таълимотини жаҳоний таълимотга айлантиришда қўшган ҳиссаси, Нақшбандия таълимотини маълум даражада ислох этиш ва ижтимоийлаштиришдаги сайъи ҳаракатлари илмий назарий жиҳатдан ёритилган.

**Калит сўзлар:** тасаввуф, Нақшбандия, “Анфоси Нафийса”, “Рисолаи Волидийа”, ислохотчи, инсонийлик, тасаввуф таълимоти, ихтилот, ихтилоф.





## ХОДЖА АХРАР ВАЛИ - ПРОДОЛЖИТЕЛЬ УЧЕНИЯ ДИЗАЙНА

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### Аннотация

В статье рассматривается одна из величайших заслуг Ходжи Ахрара Вали, имевшего место в развитии восточной философской мысли XV века, великого деятеля, реформатора и продолжателя накшбандийского учения, его вклад в преобразование накшбандийского учения. Научно и теоретически освещаются доктрины в мировую доктрину, его усилия по реформированию и до известной степени социализации учения Накшбанди .

**Ключевые слова:** суфизм, накшбандийа, «Анфоси Нафийса», «Рисолаи Волидия», реформатор, гуманизм, учение суфизма, ихтилат, ихтилаф.

Each religion has made a drastic change in people's thinking and turned the principle of fulfilling the desire to live and happiness based on divine blessings in a way of life. However, the role of the Islamic factor is important in the current situation, where inter-state and inter-regional conflicts of interests have escalated. The President of the Republic of Uzbekistan Sh.M., referring to this historical process. Mirziyoyev said at the 72nd session of the UN General Assembly, "We consider it as the most important task to convey the true humanitarian nature of Islam to the entire world community. We cherish our sacred religion as the embodiment of our ancient values. We strongly condemn those who are associate our sacred religion with the violence and bloodshed, and we will never compromise with them. The religion of Islam calls us to be kind and peaceful, to preserve the original human qualities. I would like to note the invaluable contribution of many prominent representatives of the Central Asian renaissance period of Islam and the world civilization", they said. Today, we had the opportunity to study the lives, activities and works of the great saints, scientists and scholars who have flourished in our blessed land, thanks to the fact that we have achieved the happiness of self-realization. Among our great ancestors, Khoja Ahrar Vali's services to humanity were also recognized. Khoja Ahror Vali is a mystic who lived and worked during the Timurid period, had a place in the development of the Eastern philosophical thought of the XY century, was a major representative, reformer and successor of the Naqshbandi doctrine, and made a significant contribution to the transformation of Naqshbandi into a world doctrine.





One of the greatest merits of Khoja Ahror Vali is his contribution to the transformation of Naqshbandi doctrine into a world doctrine. It is impossible to imagine the socio-political, religious-scientific and ideological-ideological scenes of Movarounnahr and Khorasan in the 15th century without the figure of the first-class Naqshbandi priest of the period - Khoja Ubaidullah Ahror Vali. On the one hand, Khwaja Ahror Wali was a leader of Sharia - a religious figure who fought with his whole body for the stability of the Hanafi school, and on the other hand, he was a loyal caliph of the leader of the sect - Khwaja Bahauddin Naqshband at that time. So to speak, in the ideological regions of the Timurid kingdom.

It was impossible for any idea to come into the world without his judgment and permission. On the third hand, one of the great merits of Khwaja Ahror Vali is those who made a worthy contribution in turning Naqshbandi doctrine into a world doctrine.

Hazrat Alisher Navoi, thinking about these services of the mystic in his work "Nasayim - ul Muhabbat", called him a famous sheikh, scholar, teacher, teacher and great Sufi teacher was not only in Movarounnahr, but also in Khurasan, Iraq, Azerbaijan, even in Rome and Egypt, China and India. they glorify his image as a representative. It is said in the work: "Hazrat Khojaga gave a gift of so much money that it is not known whether Mashoyikhdin gave a gift to anyone or not. Ajab isila and salatin to the property and gharib israfu hukm to the property, Movarounnahr salat was ordered by their students and convicts. No, not only Movarounnahr salat, but Khurasan and Iraq and Azerbaijan, and even a part of Rum and Egypt and a part of Khita and Hind, all the estates and salats of their Khwaja's convicts and administrators, and their ruqas were very influential on this salat. Bolmagay and Hazrat Khwaja Zahir society happened more than ever".

Every verse written by Alisher Navoi has a world of meaning. So, Khwaja Ahror's services in spreading the Naqshbandi order to the world is a matter worthy of study. Professor Alexander Knysh in his book "Muslim Mysticism" notes the role of Khoja Ahror in the introduction of Naqshbandism in Iran and Turkey. The Naqshbandi sect spread slowly in the north-west of Iran towards Movarounnahr and Herat. In the city of Qazvin, which is located in the north-west of Iran, the disciple of the preacher of the sect, Khwaja Ahror Vali, was Sheikh Ali Kurdi.

The teaching of Naqshbandism began to spread among the Western Turks from the 15th century, a century after the death of the great founder of the sect, Naqshband. This was a very important step in the departure of Naqshbandism from Movarounnahr. In the Ottoman Empire, the Naqshbandi sect was able to attract a





large number of supporters among the Turkish population due to its adherence to the Sunni direction of Islam and consistent observance of Sharia rules.

The first propagator of Naqshbandi Sufi methods in Turkey was Mulla Abdullah Ilohi Samavi (d. 1490). He studied under Khoja Ubaidullah Ahror in Samarkand. After completing his Tahsil, Mulla Abdullah Ilohi spent several years spreading the Tariqat in his hometown, and later in Istanbul. Zeyrek was one of the first to establish a Naqshbandiyya center in Maschiti and attracted many followers of the sect. Despite this, Mulla Abdullah preferred to live in divine solitude and devoted himself to religious studies. Amir Ahmad Bukhari (d. 1516) was the disciple of Ilohi. From the time of Ilohi's stay in Samarkand, Khoja Ahror was always trying to learn from his murshi.

With the efforts of Amir Ahmad Bukhari, three centers of Naqshbandism were founded in Istanbul, and the ranks of the order were filled with many scholars and writers. One of them was Mahmud Lali Cholabi (died 1532) from the city of Burs. The center founded by Bukhari operated until the beginning of the 20th century. Another disciple of Khoja Ahror in Turkey was Baba Heydar Samarkandi (died 1550y). Because he had the respect of Sultan Suleiman Kanuni, the Sultan built a temple for him in the city of Ayyub. This center was destroyed by fire in 1912. The center was once a place of residence for Sufis from Central Asia. From those times, the names of "Bukhara", "Kashghar", "Uzbeks" are still preserved. Hazini was among the Sufis from Central Asia.

The Naqshbandi sect began to spread in India from the XY century.

Khwaja Ahror achieved a certain degree of reformation and especially socialization of Naqshbandiyya teaching, and he founded his branch called "Ahroriya" within it. Through the mystic and his followers, the teachings of Naqshbandiyya left the Mowarounnahr regions and penetrated to the regions of Khurasan, Caucasus, North Caucasus, Ottoman Turks, India (along with present day Pakistan). In particular, the connection of historical figures such as Jami, Navoi and Husayn Boykara to Khoja Ahror was a great event for Naqshbandiyya doctrine. In a short period of time, the teaching of Naqshbandi gained an international character as a result of the activities of Khwaja Ahror Vali and the leader of Indian Naqshbandi - Imam Rabbani, and became a means of uniting representatives of different countries and nations around a single ideology and faith, it was specially studied in the researches of Sufologist Ja'far Kholmo'minov.

The spread of Naqshbandi in India is associated with the name of Muhammad Zahiruddin Babur. Mirza Babur calls him "Mulla Baba", and this simple word hides an incomparable love. In his memoirs, Mirza Babur writes that his father, Umarshaikh







Mirza, was a disciple of Khwaja Ahror, the leader of the Naqshbandi order, and that he considered Khwaja Ahror to be a spiritual leader, and received spiritual help from him.

Khoja Ahror's work "Anfosi Nafiysa" is dedicated to the explanation of the issues that people in the path of tariqat need to follow. This treatise was also published in India along with the works of other mystics. Afghan scientist Shafiqa Yorqin wrote about the work "Risolai Validiya" as follows: "The theme of Khoja Ahror's prose work "Risolai Validiya" is the purification of the human exterior and interior, and Abul Fazl Allami considers it the "jewel of the sea of enlightenment". Mir Abdulavval, the author of the work "Masmu'ot", came from Nishapur and spent seven years in the service of Khoja Ahror and learned the science of tariqat from him. With the direct help of Mir Abdulavwal Khoja Ahror, he succeeded in propagating worldly teachings in Nishapur (Iran).

Another merit of Khoja Ahror Vali is that he is famous as a reformer of Naqshbandi doctrine. Until the XY century, the people of Sufism did not go back and forth with the statesmen, but had disagreements with each other. It is worth saying that it is a strategic turn in Naqshbandi, which is closely related to the Sufi's idea of reconciliation with the rulers, taking the path of agreement, transitioning from discord to discord. The path of revolution with the kings revealed by Khoja Ahror Vali led to the development and prestige of the order and created 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 activity of Khoja Ahror Vali, turned the leader of the sect into a great public figure. Tariqat became a great socio-political force, connected with society and worldly life. Such a view was a reform in design. The event of meeting with the kings originated from the motto of Naqshbandi "way of conversation", Khwaja Ahror Vali developed it and raised it to the level of active participation in social and political life, participation in state affairs.

We have mentioned above that Khwaja Ahror Vali is the successor of Naqshbandi teachings. In this place, it was appropriate to acknowledge the great merits of Khwaja Abdulkhaliq Gijduvani, who laid the foundation stone for the teachings of the Khwajagan, in the history of Sufism. Through the Khojagan sect, he aligned the sect as a whole with the Sunnah of the Prophet Muhammad, cleansed it of various heresies and superstitions. Adherence to the Sharia has made it a fundamental rule not to deviate from it. Tarkidunyochilik, rejecting khilavat, made it a condition to be with the community. He urged not to leave the world because of the love of God. Luqma halal - the need for everyone to make a living with his own work - was defined as the





main requirement of the tariqa. This sect does not approve of excesses in the name of piety. The question of morality was firmly established. All this became important in the development of Sufism. "Dil ba yoru dast ba kor!", famously attributed to Bahauddin Naqshband. - "Let your heart and hand be at work!" It is no coincidence that the slogan was originally proposed by Abdulkhaliq G'ijduvani as an idea. Khwaja Bahauddin Naqshband, who was educated by the spirit of Abdulkhaliq Ghijduvani and founded the Naqshbandiyya silsila, took this slogan as the main rule of his order (in fact, Naqshbandiyya itself grew out of the Khojagan silsila, it is called Khojagon-Naqshbandiya, and Abdulkhaliq Ghijduvani is considered its leader (sarhalqai silsila)). Khojagon-naqshbandi is based on real life conditions and existing capabilities of a person. The way of Abdulkhaliq Gijduvani, which is modeled on Sharia, free from heresies and defects, has been recognized as a document in the tariqa for centuries and is acceptable in all groups, and the Khojagan-Naqshbandiya tariqa, which is widespread in Turkestan, Iran, Afghanistan, India, Turkey, Iraq, and even North Africa, is still popular in the world today. That is the reason why it is active in many countries.

The services of the mystics Abdulkhaliq Gijduvani and Khoja Ahror to our people are extremely honorable for our history, today the philosophical and social views of the mystics, Pandu's advices are of great importance in instilling in the hearts and minds of the young generation the ideas that call for goodness and spiritual perfection. At the present time, in different parts of our continent, the teaching of Naqshbandiyyah is respected as an advanced spiritual teaching, and it is a symbol of unlimited respect for our great ancestors and thinkers.

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