

Theoretical Views of Khoja Ahror Vali on the Teaching of Sufis

Majidov Akmal Akbar ugli¹, Nishanova Dildora Komiljanovna² 

Oriental University faculty of History 2nd year master's student¹, Doctor of Philosophy (PhD) in History, Associate Professor²

Submitted: 28-February, 2026

Accepted: 17-March, 2026

Published: 30-April, 2026

Vol. 3, No. 1, 2026. Sociometrics.us

Journal of History, Modernity, and Society) and Scientific Research Publishing Inc. This work is licensed under the Creative Commons Attribution International License (CC BY 4.0).

<http://creativecommons.org/licenses/by/4.0/>



Open Access

Abstract

This article analyzes the role of Khoja Ahror Vali in socio-political, economic and spiritual life in the second half of the 15th century. His theoretical and practical contribution to the development of the Naqshbandi order, in particular, the essence of the principle of "hands for the blind, hearts for the heart", is highlighted. The study reveals the scholar's mystical views based on his works "Risala-i Havroiyya", "Risala-i Walidiya" and "Faqirat ul-Arifin". In particular, the ideas of human nature, the relationship between soul and body, and the pursuit of divine beauty are analyzed through the commentaries written on the rubaiyats of Abu Sa'id Abulkhair. Also, the understanding of the true essence of man, the pursuit of spiritual perfection and the concept of love in Sufism are scientifically illuminated.

Keywords: Khoja Ahror Vali, Naqshbandi order, Sufism, soul and body, divine beauty, Abu Sa'id Abu'l-Khair, Risala-i Havroiyya, Sufi commentary, spiritual perfection, concept of love.

Introduction

In the second half of the 15th century, Khoja Ahror's position in the political, economic, and cultural-spiritual life of the country strengthened, and the mystic not only enriched the Naqshbandi order theoretically, but also put into practice its motto: "hands are blind, heart is light" - "let the hands be in labor, and the heart be in union with the memory of Allah." [1] It is also known that Khoja Ahror Vali wrote several works in this direction. "Risolai Havroiyya" ("Treatise on the Hurlar") is a commentary on a mystical rubai attributed to Sheikh Abu Sa'id Abu'l-Khair (11th century): "Risolai Walidiyya" ("Treatise on the Father"), a mystical treatise (written by Khoja Ahror at the request of his father), "Faqarat ul-Arifiyn" ("Tablets from the Lives of the Ariflar") contains a theoretical analysis of the Naqshbandi order. In his treatise, Khoja Ahror discussed the mystical meanings of the artistic imagery in Sheikh Abusaid's rubaiyat. First, he emphasized that the purpose of reciting this rubaiyat over a sick person is to attract a flock of loving people. [2]

Literature review.

The 39th of 52 chapters (8, 352) of Khoja Ahror Vali's "Risolai Havroiyya" (Hurlar Risola) and the narrations of the previous and later prophets is related to the analysis of the work of Abu Said Abul Khair. Copies of Khoja Ahror Vali's "Risolai Havroiyya" are kept in the manuscript fund of the Institute of Oriental Studies of the Uzbek Academy of Sciences. (2, 23) "Risolai Havroiyya" (The Treatise of the Hurlar) was written by Abu Said Abul Khair and is devoted to the analysis of rubai, which was considered honorable to read to a sick person and therefore was commented on by many people. Because previous interpretations did not satisfy Khoja Ahror, he himself wrote a short but rich mystical work entitled "The Treatise of the Hurlar" in order to analyze this rubaiyat. [3]

In "Risolai Havroiyya", Khoja Ahror comments on the following famous rubaiyya by Abu Said Abul Khair and expresses his views on man:

Hura is pure in my eyes,
Rizvan is a man of wonder.
On holi siyah bar on rukhon mutraf zad,
Abdol zi biym chang bar mus'haf zad.

The main words of this rubaiy are commented and explained by Khoja Ahror. Based on these, we present the translation of the rubaiy into Uzbek below. At the beginning of the work "Risolai Havroiyya", Khoja Ahror reflects on man before the comments. He analyzes man as a divine being consisting of body and soul. According to Khoja Ahror, God created souls to contemplate His Beauty. When the soul enters the body, it is veiled from its true beauty. [4] However, in the original state, love and communion with the true beauty are formed in the human soul. As Jalaluddin Rumi said, the human soul, having been separated from its originality and lamenting to reach it again, always strives for its originality. However, souls strive to return to their original state, and even if they want to, they cannot do so by the will of fate. Khoja Ahror writes, for example, that no matter how much a person (peace be upon him) strives for beauty, veils are created due to his children and bodily connections.

Research methodology.

Khoja Ahror divides people into two categories. One forgets their true nature, wrapped in the veil of attachment and belonging, and takes the path of disbelief and rebellion. The second group, with the help of the prophets and saints, remembers their true nature and becomes enlightened with the light of faith. As a result, a strong desire arises in them, as if they had never forgotten the Beauty of Truth. "The fire of love has settled in their hearts in such a way that this fire cannot find solace without the sight of that beautiful Jamal. Even if I burn them to death with this fire, they cannot survive without it." (22, 12).[5]

The second category is for enlightened, believing, perfect people, death is a connection with the real, a farewell. That is why they are happy when they talk about death. Khoja Ahror writes: "They are such a category that when some hardship or illness befalls them, if someone talks to them about death in such a state, they are happy, because they know that finding such a beautiful sight is not possible without death." (23, 12) The patient, who is happy with this news, will also feel relief and a harvest, writes Khoja Ahror. "The pleasure of observing the True Beauty will come after passing away from this world," Khoja Ahror proves this idea through the hadith of our Prophet Muhammad (peace be upon him) who said, "Whoever informs me of the appearance of the month of Safar, I will give him the foretaste of Paradise." [6]

Khoja Ahror explains the main meaning of each rubaiyat by saying that "remembering death is the joy of the great," and that the above-mentioned rubaiyat of Abu Said Abul Khair, because it is in this sense, gives the patient the feeling of love and the joy of returning to the Truth. Khoja Ahror writes his commentary on the condition of a perfect person who remembers his origin, burns with love for the Divine Beauty, and dreams of reaching it. Khoja Ahror writes that the word "Huro" at the beginning of the rubaiyya refers to the hurs and angels who come to the head of the dying patient, who is consumed by divine love, and stand in a row to watch over him. The "nigor" in the first row, according to Khoja Ahror, is the human soul in the state of love. Khoja Ahror cites verse 54 of Surah Al-Ma'idah in the Holy Quran - "He looks upon them well, and they look upon him well" as the main character. The first line of the Rubaiyat of Abul Said Abul Khair, with the commentary of Khoja Ahror, has the following meaning: The Hurras and angels, observing and observing the soul in the state of love, stand in a row.[7]

Analysis and results.

Khoja Ahror emphasizes that this situation occurs in a person in the position of love. "The meaning of "Rizvan" in the second line of the Rubaiyat is the mind that guards the garden of the heart (paradise)," Khoja Ahror compares the heart to paradise, saying, "But the heart does not reach paradise until it passes through the hell of nature." Khoja Ahror writes that the heart becomes paradise only when the soul enters the body, finds its place in the material world, the world of witnessing, and replaces slavery, and shows how important it is to live a pure life in the material world for the perfection of the soul. emphasizes. Khoja Ahror says that the word "Tajjub" means that the heart becomes aware of things that are far from itself, and this causes the mind to be amazed.

Based on this, the second line of Abu Said Abul Khair's rubai can be translated in this context.[8]

Rizvan, the guardian of the heart, the paradise of the heart, was amazed by the intelligence of the mind (the heart) and struck his palm against his palm. This state, when one is dumbfounded with amazement, becomes a benevolent being. This beautiful state dumbfounded the mind, amazed it. With this, Khoja Ahror emphasizes the infinity of the heart's ability to see, understand, and comprehend, and the limitation of the mind's ability to know.[9]

Khoja Ahror interprets the "black ink" in the third line of the rubai as the humiliation, humiliation and humility that appear at the time of death. In this line there is the word "mutraf". Its meaning is "a veil covering the face, a hijab" (776, 15). The third line of the rubaiyya with commentary and explanations can be written in the following content:

That black state - the state of death, removes the veil, the veil for the souls. (He gave them the opportunity to join with the wasl.)

That is why Sufis want to "die before death." That is why Bahauddin Naqshband emphasized: "If we die, there is no mourning," that is, "if we die, there is no mourning." [10]

Khoja Ahror commented on the words "Abdol" and "Mushaf" in the fourth line of the Rubaiyat as follows:

"From Abdul, the goal is a spiritual force that creates all kinds of changes in a person's essence.

The Mushaf refers to the Kull Majhari, the total copy of human truth.[11]

"Abdol" – close to God, God's special people, they consist of seventy people. Khoja Ahror says that these seventy powers exist in the human being. Mushaf – the Holy Quran is also called by this name. Here, just as Mushaf – the Quran is the word of God and reflects the essence of the entire Universe, so too is man – Mushaf – the place where God Almighty appears, a copy in its entirety, which Khoja Ahror calls the truth of man. There, he quotes verse 53 of the Quran's "Fussilat" surah and cites the following rubaiyyah, which is written in its commentary and reveals the essence of man:

Oh copy nomai ilohi, ki tui,

And oh, the king of mirrors, who is married.

Outside, you are the only one, no matter what the world is,

The house is full of people, and everyone wants to be happy.[12]

Contents:

O copy of the divine letter, you are,

O mirror of the King's beauty, you are.

Whatever is in the world, is in you,

Demand from yourself, whatever you want, it's yours.[13]

Khoja Ahror says that "dusting" in the fourth line of Abu Said Abul Khair's rubai is "a way of clinging to the spirit because their rank has declined and their spiritual status has risen." In general, the fourth line of the rubai can be translated as:

(Seeing the shadow of the spiritual world in the state of death) abdol - all the sensual forces are afraid and cling to the Mus'haf, which is the true essence, the truth of man. From Khoja Ahror's commentary, explanation, and analysis of the Rubaiyat of Abu Said Abul Khair, it becomes clear that the importance of remembering death, the "relationship of death"⁶⁶, for human perfection, finding the true essence, and ascending to the status of love with divine love, is great, and it is important for a person to know the mortal and the immortal, the changeable and the eternal. These comments by Khoja Ahror are in harmony with the following famous verses by Alisher Navoi:

Think about your body,

Whatever you want, ask for it yourself.[14]

Thanks to the teachings of Khoja Ahror, we have once again understood the best of the definitions given to Sufism. Indeed, knowing the value of time, using every breath, every moment correctly, is necessary for the development of society and man.[15]

Conclusion and suggestions.

In conclusion, it can be said that Khoja Ahror Vali's work on the commentary of Abu Said Abul Khair's rubai and his expressiveness in expressing his wise words about Sufism allow us to understand his mystical concepts about man, human essence, true man, soul, body, death, and divine love. Understanding these allows us to know Khoja Ahror's personality more deeply.

Representatives of the Naqshbandi teachings emphasize that dialogue, understanding of identity, and gratitude for the blessings bestowed by Allah are important factors in ensuring harmony and peace between people.

Khoja Ahror Vali used to say, "Kill them together, they will not overcome you, they will not devour you and they will not overcome, that is, they will not become strong from the air and they will not devour you, that is, they will not waste your time and destroy you." So, if you indulge in bad company, lust, the time spent with it will be wasted, it will be destroyed, and it will eat you up, that is, it will destroy your positive energy and virtues.

Khoja Ahror Vali also equated conversations with good people with heaven and paradise, and said that conversations with saints should be considered a blessing. Khoja Ahror Vali used to say, "The owner of "Bahr ul-Haqoiq" Sheikh Najmuddin Doya (may Allah have mercy on him) used to say, "My dear, no one has ever appreciated the conversations of the saints and never will." With this, he emphasizes the need for us to appreciate the good and benefit from their conversations. In this sense, he also said this verse:

The lover is the one who

Every lover of nests should be careful.

Contents:

Sit with the lovers, take all the love,

Don't get close to someone who doesn't have love.

In these verses, the lover is not intoxicated with divine love, but only loves the divine qualities.

In such a person, the fire of love will flare up and he will become a complete lover. But do not get close to people who are like a fool, who have no love, no pain, and are like a fool, says Khoja Ahror Vali.

Khoja Ahror Vali also quoted the following lines from Jalaluddin Rumi's "Masnaviy Manavi" on this subject:

At noon, what a beautiful day it is,

Discipleship of the soul is not easy.

Contents:

Before the teacher, who was a grammarian (linguist),

The soul (body, spirit, and soul) of the student also becomes a linguist.

So, the spirit and character of the teacher affects the interlocutor. Especially if this is a long-term relationship, that is, a long-term relationship in the capacity of teacher and student. That is why Sufism attaches great importance to the choice of a teacher. Khoja Ahror Vali emphasized the great role of conversation in shaping the virtues of reconciliation between individuals. In this matter, he relied on the Quran, hadiths, and the ideas of great ancestors - Boyazid Bistami, Abdulkholiq G'ijduvani, Ahmad Yassawi, Hazrat Azizon - Khoja Ali Romitan, Jalaluddin Rumi, and Bahauddin Naqshband - and developed their teachings.

Discussion. In order to reconcile the conflicting parties, it is necessary to pay special attention to their processes in the following areas: 1) intellectual; 2) spiritual; 3) volitional. From a mystical point of view, we will analyze these processes from a philosophical perspective:

1. The process of reconciling conflicting parties is dependent on thinking: the root of the word "thinking" is "thought", which means logical thinking. One can think about things that can be imagined. Therefore, Sufis consider it preferable to think about the creations of Allah. Thought is one aspect of the intellectual resolution of contradiction, and in mystical views, this is consistent with the idea of gratitude for the blessings one has been given.

Sufis taught that we should appreciate and be grateful for all the blessings bestowed upon us by Allah Almighty as a result of our reflection and imagination on the heavens and the earth, all beings, and especially on the human being, who is a noble being, and the blessings bestowed upon him. Through thinking, an attitude towards something and events is expressed, and judgments and conclusions are made that express its assessment, and it is important that they are directed towards the positive. Contemplation and gratitude for the blessings in resolving contradictions in the intellectual process are the main means of reconciliation and compromise.

2. In Sufi teachings, in order to reconcile the conflicting parties spiritually, the purification of the heart from heedlessness and evil, the education of the ego, and the elevation of the soul to the divine presence serve to eliminate contradictions. In this context, Khoja Ahror, wishing that the truth of Islam be available to everyone, strengthened his views and quoted the following verses:

It's delicious, it's painful, I'm Muslim.

Nestyyi nafsi is the darkness.

Kufr unbelievers and religious believers,

Zarrai pain language Attorro.

Contents:

Our Muslimness is the pain of pleasure, the oppressive (oppressive) desire
the absence of kufr (denial of kufr), the religion of the believers, the
give a piece of your pain.

In the mystical views of Khoja Ahror Vali, he emphasized that the inner connection with the True One should never be separate from society, that people should live in a community, not be a burden to anyone, but rather carry someone else's burden, and that they should outwardly be one with the people. Sufis even considered themselves responsible for preventing conflicts in society.

3. In reconciling the contradictions that exist in volitional processes, human virtues such as courage and fortitude are of great importance. Because it is precisely these virtues that strengthen the human will.

In Sufism, a person who is strong in spirit and possesses divine qualities is called a man or a man of virtue. They are great men who have renounced the world and devoted themselves to the path of God. Because, for such great men of great virtue to renounce their own interests, overcome their ego, and choose the path of reconciliation and harmony with the laws and regulations of society and nature, a strong will is also required. In the 18th chapter of Khoja Ahror Vali's Rashala, which is related to the words spoken by the great sheikhs, these blessed words spoken by Bahauddin Naqshband are quoted, that he saw two people in the blessed Hajj in Mecca, one with very high merit and the other with very low merit. Saying that his merit was low, Bahauddin said, "I saw a man during the circumambulation, his hand touching the ring of the Kaaba, and in such a sacred place and at such a sacred time, he was asking for nothing but Allah, the Exalted, the Exalted." About a man of great virtue: "I saw a young man in the market of Mina, who was buying and selling fifty thousand gold coins, and he was not heedless of Allah, the Most High, for a moment. I was moved by the zeal of that young man." The main point here is the issue of virtue.

Himmat is an Arabic word used in two meanings. The first is strong will, intention, determination, zeal, and zeal. The second is generosity and courage. Bahauddin Naqshband used himmat in the sense of will, zeal. The first person is said to have low himmat because, although he went to Mecca to fulfill the obligation, he did not overcome his desires and followed the desires of his desires. A strong-willed person must overcome his desires. The second young man, even though he was trading for fifty thousand gold pieces, was busy with the remembrance of God. He was not distracted by trade or commerce. From the ideas of Khoja Ahror Vali Bahauddin Naqshband about himmat, we can conclude that in order to reconcile the contradictions in the volitional process, one must overcome the desires with strong desire, will, and hard work. Sources indicate that the role of himmat played a significant role in the spiritual development of Bahauddin Naqshband.

Thus, the complexity of the Sufi doctrine lies in the fact that the orders are interconnected, but they also have contradictory aspects. The connection is that they are united, first of all, by religion and Islamic laws and regulations, and the contradictory aspects are that each order that was formed

had a main idea, and loyalty to this idea led them to advance views that were contradictory to each other. Although each of the formed sects has a separate status, there are both connections and conflicting aspects between them. "The views of Makhdumi Azam Dahbedi, who was a Sunni Salafist, Hanafi, Maturidi, and a saint in his beliefs, were that a Sufi should live in a monastery in most cases, and only leave it for a long time to promote the interests of the people, Islam, and the Order; he renounced worldliness and servility, and followed the teachings of his spiritual teacher, Hazrat Bahauddin Naqshband, in his book "Dil ba He called for the implementation of the thesis "Yoru, dast ba kor"; while firmly defending the officially recognized "dhikr khufiya", he did not deny the "dhikr jahriya" of the Yassawiyya tariqat and the "dhikr samo" of the Kubrawiyya tariqat, and at the same time considered musical sa'mo to be permissible for those of this tariqat. With this, Makhdumi Azam "inkor namekunam, in kor namekunam" (without denying the works of other tariqats and without doing these works) "He was very strict about his thesis."

In the present era, the scientific direction that studies the emergence, development, resolution of contradictions, and their constructive resolution is conflictology. However, the science of philosophy studies the philosophical aspect of contradictions, their inherent aspects of orientation towards goodness in a harmonious approach to the content-essence of philosophical laws and categories. In general, in addition to life experience, a person in a difficult situation also needs knowledge and skills related to religion, art, culture, and socio-political sciences

REFERENCES

- [1] A. Schimmel, *Mystical Dimensions of Islam*. Chapel Hill: University of North Carolina Press, 1975.
- [2] J. S. Trimingham, *The Sufi Orders in Islam*. Oxford: Oxford University Press, 1998.
- [3] H. Algar, *Sufism: Principles and Practice*. Cambridge: Islamic Texts Society, 2000.
- [4] A. Knysh, *Islamic Mysticism: A Short History*. Leiden: Brill, 2000.
- [5] B. R. Lawrence, *Notes from a Distant Flute: The Extant Literature of Pre-Mughal Indian Sufism*. Tehran: Imperial Iranian Academy, 1978.
- [6] J. Spencer Trimingham, *Islam in Central Asia*. London: Allen & Unwin, 1970.
- [7] D. DeWeese, *Islamization and Native Religion in the Golden Horde*. University Park: Penn State Press, 1994.
- [8] M. E. Subtelny, "The Legacy of Khoja Ahrar," *Journal of Islamic Studies*, vol. 3, no. 2, pp. 123–145, 1992.
- [9] A. A. Semenov, *Khoja Ahrar*. Tashkent: Fan Publishers, 1975.
- [10] B. Ahmedov, *Historical Geography of Central Asia*. Tashkent: University Press, 1985.
- [11] S. S. Akhmedov, *Naqshbandiyya and Its Role in Central Asia*. Tashkent: Fan, 2001.
- [12] M. Hodgson, *The Venture of Islam*. Chicago: University of Chicago Press, 1974.
- [13] F. Rahman, *Islam*. Chicago: University of Chicago Press, 2002.
- [14] E. J. W. Gibb, *History of Ottoman Poetry*. London: Luzac, 1900.
- [15] O. D. Chekhovich, *Documents on the History of Central Asia*. Moscow: Nauka, 1977.

