

## THE HISTORIOGRAPHY OF KHOJA AHROR VALI

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**ABSTRACT:** *Given article has been analyzed new views on the activity of Khoja Ahror Vali and studying the period of the Timurids, give a high assessment to the role and position of individual governors in the life of the country, and describe the activities of religious leaders and entire social groups one-sidedly.*

**KEY WORDS:** *Khoja Ahror, Muslim, individual governors, Naqshbandiyya, socio-cultural identity.*

### INTRODUCTION

It should also be said that during the period under study, the Naqshbandi sect and its representatives spread widely among different layers of the population, and its ideas covered the entire society. People from ordinary people to nobles and rulers joined this order, and its slogans such as equality, earning a living from hard work, following Sharia, promoting social justice, etc. It causes the influence of other sects to decrease in the region. The Yassaviya and Qubraviya sects did not have the same prestige and influence as the Naqshbandiyya.

### RESEARCH METHODS

E. Karimov rightly stated that a figure like Khoja Ahror will appear on the waves of these historical processes. "Islamic history of this period of Central Asia is connected with the name of this person." In the first years of independence, one of the more serious and sincere works written about Khoja Ahror belongs to the academician, philologist Batirkhan Valikhojhaev [1]. In 1992, Boturkhan Valikhojhaev wrote a work entitled "Khoja Ahrori Vali (Khamsat ul-qatarot dar zikri hazrati bobarakot)"[2] in the Tajik language, and it is known that he wrote another maqamat or manoqib in it, similar to the writers of the Middle Ages. However, in this work, unlike the medieval authors, B. Valikhojhaev's scientific style prevails. Many issues and problems are studied and interpreted based on the

sources. The main thing is that the author does not promote Khoja Ahror as an absolutely exceptional person. Maybe he tries to be objective about his life and work.

## **RESULTS AND DISCUSSIONS**

The translation of the title of the work is "Khoja Ahror Vali - five drops in the remembrance of His Holiness Babarakot". In the first part of it, the author devotes the life of Khoja Ahror to the history of learning; in the second paragraph, he analyzed the relationship between Muhammad Qazi and Khoja Ahror; in the third section, the life of Khoja Ahror was covered; in the fourth section, the character, works and words of Khoja are given, and in the fifth section, there is a discussion about the murids and descendants of Khoja. The main content of this work B. It was also reflected in Valikho'jaev's later works written in Uzbek.

In 1993, this scientist wrote a documentary essay "Khoja Ahror Vali" summarizing the articles and information published in Uzbek and Tajik languages in periodicals [3]. It can be seen that the spirit of the work was influenced by new feelings, such as the independence of Uzbekistan, the departure from previous narrow frameworks in science and science, special attitudes to religious and national values, and in general, the new interpretation of problems and issues that were forbidden to be studied during the time of the Soviets.

Satisfied with the new opportunities opened for studying the history of Sufism and their representatives, the scientist in the introduction of his work justified the place of the Naqshbandi order in the history of Central Asia, and in it "reflects on Khoja Ubaidullah - Khoja Ahror Vali, one of the prominent figures of the Naqshbandi order, his life, activities, works, "It is appropriate to discuss famous fans and later representatives of the Ahroriya family."

The first chapter of the work is called "Trying to understand Khoja Ahror Vali". It should be said that B. Valihojaev was one of the first to widely use Muhamad Qazis "Silsilat ul-arifin" and Ali Safi's "Rashahot", "Manoqib" and Sayyid Raqim's "Tarihi Kasira" in his work. In this chapter, the author describes Khojani's relationship with his enemies, those who are not sympathetic to him, and

the fate of his enemies. It turns out that Khoja's enemies were ultimately defeated in their dealings with Eshan, and some of them perished. Those who repented and repented received the mercy and forgiveness of Khoja. B. Valikhodzhaev and N.I. Veselovsky, N.G. Malitsky, V.I. Vyatkin, A.N. Boldirevni gave his thoughts and opinions about Khoja.

B. concluded that the articles of M.Mahmudov, H.Bahromov, K.Kattaev published in the press of the republic in the 90s of the last century "contain an objective evaluation of Khoja Ahror". Valikhojhaev. The next chapter of the work is called "The era and biography of Khoja Ahror Vali" and it contains the biography of Khoja Ahror based on "Silsilat ul-orifin". In this chapter, B. Valikhozhaev retells the narrations about Khoja Ahror, given by Mohammad Qazi. In the next part B. Valihojaev "Qualities, heritage and beliefs of Khoja Ahror", "Words and wisdom of Khoja Ahror", "Famous admirers of Khoja Ahror" and "Pride of the Ahrorites" (Sultanhoja "Ado" Shaykhulislam, a descendant of Khoja Ahror who lived here in the middle of the 19th century, and at the beginning of the 20th century poet Naqibkhan Tugral, who lived and worked) talked about such topics. The author's conclusion is that in the study of the social, political, economic, ideological, literary-scientific and cultural environment of the second half of the 15th century and the first half of the 16th century, if the activity and legacy of the Naqshbandiyya sect and its famous murshids, including Khoja Ubaydullah, is considered, then it is possible to comprehensively cover history. Occurs [4].

Another work of B. Valiykhozhaev is called "History of Khoja Ahror" (Tashkent: Yozuvchi, 1994. - 96 p.), but it consists of historical and popular works, and only one work is dedicated to Khoja Ahror. It will be known that this chapter is written mainly on the basis of information from the work of Muhammad Qazi. In this work, B. Valykhozhaev is interpreted as "a high status, a scholar and a place of divine secrets, an honor of the state and religion, a refuge of citizens and nobles" Khoja Ahror, first of all, as a priest of the sect. However, in this tradition, he developed the following program and wanted to follow it. Khoja Ahror interpreted

his program as follows: "If we were to take the sheikhship, not a single sheikh would be able to find a murid." But we have another responsibility, that is, to protect Muslims from the tyranny of oppressors. In order to realize this and protect the interests of Muslims, it is necessary to communicate with the kings and win their trust. If the citizens spared their time and did not pay attention to this matter, we will not spare our time for the citizen. Citing this quote, the author concludes that "This ceremony of words and actions shows that Khoja Ubaidullah discovered for himself the meaning of the wise words that his grandfather, Sheikh Khavandi Tahur, said to the son of Sheikh Umar Bogistani, that is, to be a Muslim is to live for the interests of the citizen." Many issues in his work should be understood and interpreted from this point of view.

The author thinks about Khoja Ahror's waqf properties and its formation, including the properties transferred to Khoja by offering, and concludes that as a result, "they would get rid of excessive taxes." In fact, it is known that the land, other movable and immovable property that became the property of Khoja Ahror was transferred to the account of Khoja, and although the previous owners sometimes stayed and worked in their lands, shops and offices, there was no legal guarantee for them. When Shaibani Khan Khoja Ahror accused his son of rebellion and punished him, confiscated all his property, the land and property that he had given as a gift were transferred to others. Then the owners of these properties could not prove that they are the original owners of their property. Later, when a part of the confiscated property was returned to the descendants of Khoja, the whole property was given to the new owners as waqf property. However, they used these properties only as tenants. We would like to say that Khoja Ahror's generosity and open-mindedness later caused great concern to the common people. Thousands of households were deprived of their wealth and became serfs without ordinary rights. The owner, who voluntarily separated from the Molu property, lived safely only during the lifetime of Khoja Ahror. After his death, many were left vulnerable within the framework of land-water tenure relations.

B. Valiyhojaev also saw in Khoja Ahror the qualities of a prophet, "using the method of dreaming in analyzing events and phenomena, drawing conclusions and explaining their results." That is why he is given the title of Vali and is praised as Khoja Ahror Vali. Another of B. Valiyho'jaev's works attributed to Khoja Ahror is an article entitled "Khoja Ahror Vali" together with B. Boyqabilov, O. Usman and Z. Kutiboev. This work was published in the "Voice of Uzbekistan" newspaper on the eve of Khoja Ahror's jubilee [5]. (April 6, 10, 13, 2004).

The article is written in a spirit full of passions. The article consists of parts "Khoja Ahror Vali and the Timurids", "Bliss of Two Worlds" and "Breezes of Love". It should be said that in this article, Khoja Ahror is described as a saint, a gifted person, a skilled politician, in short, a genius. In fact, in Uzbekistan, this was the official attitude towards Khoja Ahror [6]. Along with such articles and speeches, fiction, short stories and novels were also written in the periodical press. However, since the study of the image of Khoja Ahror in works of art is a separate topic, we will not dwell on them[7]. Within the subject B.M. Bobojonov and M. Kadyrova's works should be emphasized. In fact, the opinions and conclusions of these two scholars are new not only in economics, but also in the study and evaluation of the history of Sufism.

In 1996, Bakhtiyor Bobojonov covered the political activities of the sheikhs of the Naqshbandi sect who lived in Movarounnahr in the first half of the 16th century in his candidacy thesis and separate articles, and was one of the first to analyze the main reasons and results of the Naqshbandi sheikhs' involvement in politics. Then this author explained the formation of the tariqat in the history of Naqshbandi and its evolution in the next period through the political activities of the sheikhs of the same tariqat. "In the primitive stages of Sufism, its mahfils were quite free and not very stable. With the emergence of organized organizations (khanaqa, rabat, zawiya, langar) and their rules were strictly defined, unconditional obedience of the murid to the murshid became one of the main conditions[8].

## CONCLUSION



The assumption of political and social functions by the sheikhs of Naqshbandi caused great changes in the structure of the order. The first changes concerned the status of the pir, in which not only the murid was required to obey his pir, but also the sheikhs of the tariqat in the tariqat and in life. The political activity of Naqshbandia gave the tariqat the characteristics of a religio-political organization, in which leadership could be exercised on the basis of the sole authority of the sheikh. However, the monopoly of the structure is the result of internal crisis and disintegration, i.e. the struggle for leadership among the main followers, the suppression of any internal opposition, the transformation of Sufi ethics, the inheritance of the leadership of the order, etc. caused"

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