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## THE WORLD IMPORTANCE OF THE TEACHINGS OF KHOJA AHROR VALI

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### ABSTRACT

*Each religion in its time made a sharp change in the thinking of people, turning the principle of the realization of the desire and happiness of living on the basis of divine blessings into a way of life. However, the role of the Islamic factor in the current situation, which has escalated the conflict of interests between the states and the regions, is significant.*

**KEYWORDS:** Religion, Humanism, Khoja Ahror Vali, Value, Spiritual Heritage.

### INTRODUCTION

Referring to this historical process, the president of the Republic of Uzbekistan Sh.M.Mirziyoev said at the 72nd session of the UN General Assembly “we consider it the most important task to convey the true humanitarian essence of Islam to the world community. We value our sacred religion as an expression of the incarnation of our age-old values. We strongly condemn those who put our holy religion in a row with violence and bloodshed, and we will never be able to reconcile with them. The religion of Islam encourages us to peace with kindness, to preserve the original human qualities. I would like to emphasize the invaluable contribution of many bright figures of the period of Central Asia to Islam and world civilization”, he said.

Today, thanks to the happiness of self-awareness, we have been eager to study the life, activities and creations of the great saints, who have grown up on the ground. Among such great leaders, Khoja Ahror Vali's services before humanity were also recognized. Khoja Ahror was a scholar who lived and worked in the time of the crown prince - Temurids, had his place in the development of the Eastern philosophical thought of the XV century, was a great representative, reformer and follower of the doctrine of naqshbandia, made a worthy contribution to the transformation of naqshbandia into a world doctrine.

One of the greatest services of Khoja Ahror Vali is his contribution to the transformation of the doctrine of naqshbandia into the world doctrine. It is impossible to imagine the socio-political, religious - scientific and ideological scenes of Movarounnahr and Khorasan in the XV century without the image of the first-class naqshbandi pir-Khoja Ubaydullah Ahror Vali. On the one hand, Khoja Ahror Vali was the leader of the sect – Khoja Bahouddin Naqshband's faithful caliph of that time, on the other hand, if he was a religious figure who fought for the stability of the hanafi sect with all his body. If it is permissible to interpret, in the ideological regions of the Timurids' principality it is the commandment of the coming into the world of an idea without judgment and permission. On the third hand, one of the great services of Khoja Ahror Vali – those who made a worthy contribution to the transformation of the doctrine of naqshbandia into a world doctrine.

On these services of the teacher, Alisher Navoi thought in the work “Nasayim – ul muhabbat”, glorifying the person not only in Movarounnahr, but also in Khorasan, Iraq, Azerbaijan, even Rum and Egypt, China and India as a great representative of the famous sheikh, orif, coach, teacher and mysticism teachings. In the game it is called: “Ҳазрат Хожаға онча мукнат даст бердики, маълум эмаски, машойихдин ҳеч кимга ул даст берибдур, ё йўқ. Мулкка ажаб исило ва салотин ва мулукка ғариб исрофу хукм, Мовароуннаҳр салотини ўзларин аларнинг муридзодалари ва маҳкуми хукми тугорлар эрди. Йўкки, ёлғиз Мовароуннаҳр салотини, балки Хуросон ва Ироқ ва Озарбайжон, ҳаттоки бир соридин Рум ва Мисрғача ва бир соридин Хито ва Ҳиндғача барча мулук ва салотин ўзларин Хожанинг маҳкуми хукми ва маъмури фармони тугорлар эрди ва руқбалари бу салотинга онча муассир эрдиким, аларнинг аҳкоми ўз худдомиға бўлмағай ва Ҳазрат Хожага зоҳир жамияти барча абнои замондин кўпрак воқеъ эрди”.

In every Egypt written by Alisher Navoi, there is a sense of world. This means that Khoja Ahror's services in spreading the world of the sect of pattern making are matter of study. Professor Alexander Knish in his book “Musulmanky misticism” separately notes the role of Khoja Ahror in the penetration of non-materialism in Iran and Turkey. In the north west of Iran, the pattern of knitting is slowly spreading in relation to Movarounnahr and Herat. In the city of Kazvin, located in the north west of Iran, the disciple of the sect was sheikh Ali Kurdiy, the disciple of Khoja Ahror Vali.

The teaching of knitting began to spread among the Western Turks a century after the death of the Great founder of the sect, naqshband. This pattern has been a very important step in the way that the banditry deviates from the Movarounnahr circle. In the kingdom of the Usmons, the naqshbandian sect was able to attract a large number of supporters among the Turkish population in the short term, which led to the loyalty of Islam to the direction of sunnism, consistent adherence to sharia traditions.

In Turkey, the first propagandist of the sufism methods of naqshbandia was Mullah Abdullah Ilohi Samovi (death 1490). He studied in the Khoja Ubaydullah Ahror in Samarkand. At the end of his education, Mullah Abdullahi Ilahi spread the sect in the city where he was born for several years, and then in the Istanbul. Zeyrek was one of the first in mosque and established the center of naqshbandiya and attracted many supporters of the sect. Nevertheless, Mullah Abdullah had the choice to live in the divine and preferred to devote himself to the religious sciences. The

disciple of the divine Amir Ahmad Bukhari(v.1516). Since the time of the divine presence in Samarkand, Khoja sought to take Ahror lessons from Murshid.

Amir Ahmed Bukhari's movement laid the foundation for three centers of knitting and the ranks of the sect were filled with many scholars and writers. One of them was Mahmoud Lali Chulobi (death 1532y) from the city of Burs. The center, founded by Buhari, operated until the beginning of the twentieth century. Another disciple of Khoja Ahror in Turkey was grandfather Heydar Samarkand (death 1550y). Since he had the honor of Sultan Suleiman Kanuni, the Sultan gave the man a tekka in Ayyub. This center was destroyed by fire in 1912 year. The center was in its time a settlement where the Sufis from Central Asia settled. From those times, the names of tekkas "Bukhara", "Qashgar", "Uzbeks" were still preserved. Among the sufis from Central Asia, there was also a treasury. In India, the pattern of knitting began to spread from the XV century.

Khoja Ahror achieved a certain degree of reformation and especially socialization of the teaching of naqshbandiya, and in its composition also established its branch named "ahroriya". Through the mutasavvif and his followers, the doctrine of naqshbandia came out of the Movarounnahr territories and penetrated into the territories of Khorasan, the Caucasus, the North Caucasus, the Usmon Turks, India (along with present Pakistan). In particular, the connection of historical figures such as Jami, Navoi and Hussein Boyqaro to Khoja Ahror was a great event for the teaching of naqshbandi. In a short period of time, the teaching of naqshbandiya was studied separately in the studies of the Sufi scientist Jafar Holmominov, who as a result of the activities of Ahmad Sarhindi, famous for the name of Khoja Ahror Vali and the bishop of the Indian naqshbandiy – Imam Rabbani, became a means of unification of representatives of different states and nationalities around a single ideology.

The spread of naqshbandi in India is associated with the name of Muhammad Zahiriddin Babur. Mirzo Babur calls the person "Mullo Bobo", hide the incomparable kindness in this word, which is said to be naive. In their memoirs, Mirzo Bobur writes about the fact that their father, Umarshayh Mirzo naqshbandiya, was the disciple of Khoja Ahror, the bishop of the sect, and they themselves recognized Khoja Ahror as a spiritual pir and received spiritual support from ul-zot.

Khoja Ahror's work "Anfosi Nafisa" is devoted to the statement of the issues that the people of the sect should follow. This treatise was also published in India along with the works of other thinkers. About the work "Risolai Validiya", the Afghan scientist Shafiqa Bright wrote: "the theme of the prose work" Risolai Validiya "of Khoja Ahror consists in the purification of human appearance and botini and Abul Fazl Allomi considers it "the pearl of the sea of enlightenment". The author of the work "Masmuot" Mir Abdulavval came from Nishopur and for seven years they will be in the service of Khoja Ahror and will study the science of tariqat. Mir Abdulavval managed to promote the world doctrine in Nishopur(Iran)with the direct help of Khoja Ahror.

Another Services of Khoja Ahror Vali – that man is famous as a reformer of the doctrine of knitting. Until the XV century, the people of mysticism did not go with the statesmen, each other. It is worth to say that the guard of honor is a strategic turn in the pattern, closely connected with the idea of reconciliation with the statesmen, the way of reconciliation, the transition from conflict to conflict, the active participation of the sufi in society. The way of conflict with the kings, revealed by Khoja Ahror Vali, led to an increase in sectarianism and prestige, and created

an opportunity for the rulers to have a positive influence, to control their statehood activities on the basis of the criterion of justice for the citizens.

This event gave a social tone to the activities of Khoja Ahror Vali, turned the sectarian into a great public figure. And the sect connected with society and secular life, becoming a great socio-political force. Such a look was a reform in the pattern. The event of disagreement with the kings came from the motto of naqshbandi "dialogue", Khoja Ahror Vali developed it and raised it to the level of active participation in socio-political life, participation in public affairs.

Above we have mentioned Khoja Ahror Vali as a continuation of the doctrine of knitting. It is in this place to recognize the great services of Khoja Abdulkhalik Ghijduvani in the history of sufism, who laid the foundation stone for the doctrine of khodjagon. By means of the sect of khodjagon, he generally coordinated the sect with the sunnah of the Prophet Muhammad, cleansing it from various heretics and superstitions. The observance of the sharia turned the abstinence from it into the main rule. Abdication world having rejected nook, made it obligatory to be with the church.

Allah has called on not to give up the world as love. The honesty of the bite is defined as the main desire of the sect that everyone should see the day with his own efforts. This sect does not approve of extremes as fear. The issue of morality has been firmly established. All this became important in the development of mysticism. Bahouddin Naqshband is famous for giving a ratio "Dil ba yoru dast ba kor!" Let your hand be at work with a heartfelt heart felt. It is also not surprising that the slogan as an idea was originally put forward by Abdulkhalik Ghijduvani. Khoja Bahouddin Naqshbandi, who was brought up from Abdulkhalik Ghijduvani spirit and founded the naqshbandiya sets band this slogan was adopted as the main rule of his sect (the story is that Naqshbandi himself grew up from the khodjagon sets and is referred to as khodjagon-naqshbandi, and Abdulkhalik Ghijduvani is considered his initiator (Sarhalkai silsila). The real-life conditions of khodjagon-naqshbandi, the fact that it is based on the existing capabilities of a person, indicate that it is a solid sect with a floor that meets the demand of all times and all strata. The fact that Abdulkhalik, who has been subjected to sharia and without superstitions and defects, has been recognized as an acceptable document for centuries and in all groups, and the reasons why the khodjagon-naqshbandi sect, which is widely spread in Turkestan, Iran, Afghanistan, India, Turkey, Iraq and even in North Africa, is now functioning in many countries of the world.

The services of the outstanding Abdulkhalik Ghijduvani and Khoja Ahror in front of our people are very friendly to our history, today the philosophical and social views of the outstanding, the advice of great importance in the integration of ideas that inspire kindness and spiritual perfection in the hearts and minds of the younger generation. At present, recognizing the services of our great ancestors and thinkers directly in respect of the doctrine of knitting in different parts of the continent as a progressive spiritual doctrine is a symbol of boundless respect for them.

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