

## NEW VIEWS ON THE ACTIVITY OF KHOJA AHROR VALI

Mirzabakhrom Botirov

Senior teacher at the Department

“The World History” of Andizhan State University, Republic of Uzbekistan

### ABSTRACT:

In the 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. Besides, article has showed such a reaction to the activities of the Naqshbandiyya sect and its leaders was characteristic by historical sources.

**Keywords:** Timurids, Khoja Ahror, Muslim, individual governors, Naqshbandiyya, socio-cultural identity.

### INTRODUCTION

From the first years of independence, new works and researches were carried out on the subject of Khoja Ahror's life and activities, the history, sources, theory and practice of Islam and Sufism in general. During this period, A. Orinboev, B. Akhmedov, R.N. Nabiev, N. Komilov, B. Kazakov, K. Kattaev, B. Valikhojhaev, Z. Qutiboev, M. Khairulloev, O. Boriev, B. Bobojonov, E. E. Karimov, U. Uvatov, O. Osman, M. Kadirova, M. Hasaniy, R. Tillabaev, U. Sultanov, B. Umurzokov, B. Mallabaev, G. Navrozova, Kh. Rakhmatova, etc. analysis of the researches and researches dedicated to the life and work of Khoja Ahror requires the study of aspects of historiography in this direction.

### RESEARCH METHODS

Among the above, K. Kattaev, B. Valiho'jaev, Z. Kutiboev, E. Karimov, B. Bobojonov were among the first to conduct research on the role and place, social status, and Sufism of Movarounnahr Muslim scholars in the 15th century, and based on their results, they defended a dissertation [1].

Including E.E. in his works, shows the role of priests in the political life of Movarounnahr in the 15th century and writes that "in the studied period, Islam was multifaceted and multifaceted, and its functions were different. "Islam is not only a religion, but also a symbol of worldview, socio-cultural identity, and political legitimacy." In fact, some researchers, when 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. Such a reaction to the activities of the Naqshbandiyya sect and its leaders was characteristic of the Shura period as well.

## RESULTS AND DISCUSSIONS

According to E.Karimov, in the XIV-XV centuries, religion became a unifying force in the economic and social life of the society, in the moral-ideological development and improvement of the system. At the same time, Sufism emerged as a religious-philosophical system, ideology, moral and legal theory of society. At the same time, "official Islam" in the form of Samarkand shaykhulislams and other scholars interfered in state affairs and fought to expand the scope of their influence. However, it is known that during the period of Khoja Ahror's activity, they lost their position[2].

The reason why Naqshbandiyyah, one of the Sufi sects, had a great position in the time of Abu Said was that the pir(s) of the sect, including Khwaja Ahror, were very close to the common people on the social scale. The leaders of the sect skillfully used perseverance and entrepreneurship to maintain a relative balance in society. This Sufism doctrine covered wide circles of the population and influenced the development of social ideas of that time. Through the ideas of Sufism, the socio-class conflicts of the society have found their solution. This can be seen in the example of Khoja Ahror's work. Ulugbek used the Mongol-Chingizi system in state administration compared to his father Shokhrukh. This system was further revived during the time of Timur. During Ulugbek's time, the tension of social relations was expressed in the struggle against the same system. However, it is the responsibility of the leaders of the Sufi orders to bring peace between the population and the groups fighting for power in this conflict. Khoja Ahror tried to eliminate injustice and oppression in social relations with his political activism. In the next parts of E.Karimov's study, he mainly analyzes the practices and theories of Sufism (Naqshbandiya) rituals. The second chapter of the dissertation is called "Khoja Ahror and his activities", and in it the author rightly stated that the personality of Khoja Ahror has been evaluated differently. When evaluating Khoja Ahror, it is necessary to proceed from the moral-ethical, legal, and religious norms of that time, not from the norms of the current era and the prevailing norms in the society. E. Karimov divides the sheikh's career into two periods. 1. "Abandoning worldly blessings, entering the path of Sufism, learning the secrets of Sufism with asceticism and piety." 2. A period of "gaining spiritual attention, gaining wealth, respect and power." The researcher analyzed these periods based on the ideological foundations of that period. In the third section, the political activity of Khoja Ahror is studied. It should be said that this study was greatly influenced by the ideas expressed by A.N. Boldirev in his article. Many of the conclusions and considerations put forward by Boldirev are repeated in this work. However, the author of the study concludes that "secular feudal rulers tried to use religious influence and religious spirit in their domestic and foreign policies." However, in our view, the leaders of the sects were also the representatives of official

---

Islam who tried more to influence the secular government and use the rulers for their own interests. It dates back to the reign of Abu Said and his sons after his downfall. As a result of the weakness of the central government, it can be seen that the influence of various classes of society on the Timurids increased. As an example, it is enough to show the influence of Khoja Ahror under Sultan Ahmad in Samarkand [3].

E. Karimov calls most of Khoja Ahror's thoughts, dreams, and goals utopian. Because Khoja Ahror wanted to reconcile the antagonistic classes in the feudal society, he says. This is true, of course. The difficult economic situation of the people of Movarounnahr at that time, the struggle for the throne in the country, the weakness of the central government, the call of Khoja Ahror to piety and peace in the period of traditional and moral vacuum, the call to the population to be patient, the call to the rulers to do justice, canceling some taxes, the arbitrary actions of the government representatives. The expenses incurred for the prevention and the money offered to them were positively received by the population. "But these ideas, which are essentially utopian and imaginary, led to a dead end, not a real open road. Therefore, after the death of Eshon, mutual struggles intensified, which led to economic destruction and the collapse of the Timurid dynasty," says E. Karimov.

In the collection "From the history of Sufism: sources and social practice" by E. Karimov, there is an article entitled "Some aspects of the political and religious-philosophical practice of the Naqshbandi order in the 15th century Movarounnahr". In it, the author said, "In the 14th and 15th centuries, after a century and a half of Mongol rule, trade, agriculture, and crafts developed during the Timurid dynasty. Due to the revival of economic activity, the activity of spiritual and religious, mystical thinking led to the increase of the influence of their representatives on the life of the state. This period means the rise of Central Asian Sufism, which means the rise of Islamic mysticism.

In order to know the ideology of this sect and its political success, it is necessary to analyze all socio-economic and cultural processes that took place in the 15th century. In this article, the author aims to analyze the practice of the Naqshbandi order, the behavior of the Sufi in the socio-organizational system of the order, personal and collective life. The author describes the founders of the sect and its leaders and states that the ideological foundations of the sect were formed by Bahauddin Naqshband, Aloudin Attar, Muhammad Porso and Yakub Charkhi.

In the 15th century, the sect gained a high position not only in religious life, but also in political and socio-economic life. "The activities of the Naqshbandi order and Sufi sheikhs of that period were a form (power, means) of maintaining social balance in society." The author says that all the information mentioned in the sources "gives the shape of the spirit of that time, its philosophy, life, customs, and thinking." When evaluating the activity of Khoja Ahror, it is necessary to take into account the socio-economic situation that ensured this ideological development.

It should be said that the period in which Khoja Ahror Vali lived was the period of the rise of spirituality and culture in the history of the peoples of Central Asia. The characteristic of this period is that in the period after the Mongols, various cultural and civilizational layers, ideas and various spiritual doctrines, principles, values were united under the centralized, leading Islamic ideas, and ultimately reflected in the Muslim-Sufi culture and the activities of individuals of this period. It should be noted that the formation of this mixed and syncretic layer is often associated with the activities of Amir Temur.

According to B. Bobojanov, with the establishment of Shaybani dynasty rule in Movarounnahr, the region was invaded by a new wave of Turkification. Shaibani Khan relied on Muslim scholars, including the descendants of Khoja Porso, who were neutral to his invasion. However, Shaybani Khan looked at his son Khoja Ahror with great suspicion and even if only indirectly he tried to execute him. At the beginning of the 16th century, during the struggle for the throne, the political influence of the Naqshbandiyya sect also decreased significantly. As a result, the sheikhs of Naqshbandi did not know which side of the sultan to take, and they got into conflicts among themselves (for example, the struggle between the descendants of Khoja Ahror and his followers in Samarkand and Bukhara). However, it should be noted that the leaders of the sect had close relations with the authorities. In the palace of Muhammad Qazi Shaibani Khan and his successors, in the palaces of Makhdumi Azam Jonibek Sultan and Ubaidulo Khan, during the reign of Khoja Islam and Khoja Said Abdullah Khan, representatives of other sects gained great status and position in the presence of other governors and state officials. In turn, there was a fierce struggle for political status and influence in society among different sects and their pirs, B. Bobojanov analyzes in his research. This author compared the political activities of Khoja Ahror with the activities of Makhdumi Azam and showed their similarities and differences [4].

B. Bobojanov, in his first research on the subject, evaluated Sufi sects and their leaders not only from scientific, but also from political aspects. It should be said that in order to understand the political activity of modern Sufi sects and sects, to assess their activity as a religious-political organization, B. The opinions and conclusions of scientists like Bobojanov are of great practical and theoretical importance. Through such analyses, they put an end to the political activities of "Nursafdaria", Ibrahim Hazrat and other eshans and eshanchas. However, among the various religious and political organizations in the neighboring countries, groups of Sufis are actively engaged in political activity. These same groups have become forces that threaten the peace and security of the region [5].

Emphasizing that the interpretation of him as a political leader occupies a special place in the sources about Khoja Ahror, B. In this article, Bobojanov analyzed and evaluated the work of Khoja Ahror through his letters and works of the genre of poetry. Then, in these sources, Khoja Ahror was shown to appear in two situations. If the authors of the

---

manoqib show Khoja as very strict and cruel with the rulers, then in the letters the sheikh is embodied as a very considerate, kind and courteous person. Khoja is written in a very kind and polite way in historical written sources (for example, in the work of Khondamir). B. In Bobojonov's article, Khoja Ahror's political activity was assessed using expert data and based on their analysis, he made conclusions.

The author notes that Hamid Algar, Jo-Ann Gross, Yu. Paul's works, although they are very popular among world mystics, there was no reaction to the works of these scientists in Uzbekistan and Tajikistan. The scientist explains the reason for this as follows: first, the language barrier. Many local scientists cannot use the work of Western researchers because they do not know foreign languages. Secondly, it is interesting that most of the local scientists are suspicious of the work of Western scientists and do not welcome their work. Thirdly, most of the scholars do not have enough experience and knowledge within the scope of professional skills in studying the religious aspects of our history. The main thing is that many people are not using the new methods and methodologies that have been acquired in world oriental studies and Islamic studies.

It should be said that recently young scholars who have graduated from religious madrasas and Islamic institutes are showing increasing disregard for works written in Russian. In the studies carried out on the history and culture of Islam, Islamic studies, more importance is given to the works written in Arab countries, Iran and Turkey, and there are cases of not taking into account the literature in Western and Russian languages.

B. Bobojonov continues his observation and writes that in the period of the former USSR and at the beginning of the years of independence, local orientalists attached more importance to literature in the Russian language. It was natural, of course. After all, literature in the Russian language was popular and easy to understand. Therefore, A.N. Boldirev's article "Once again about the issue of Khoja Ahror" inspired many people in Uzbekistan to new creative works.

A.N. Boldirev, as mentioned above, analyzed the activities of Khoja Ahror in the literature before 1917 and during the Soviet period, and tried to show the change in attitudes towards him. B. Among the many positive aspects of this article, Bobojonov acknowledges that the author "it was brave that A.N. Boldirev called for a new assessment of the activity of a religious leader in the age of atheistic politics."

In this article, B. Bobojonov evaluated the political activities of Khoja Ahror and showed the stages of Sufi mystic's involvement in state affairs and politics. One of the founders of the Khojagon-Naqshbandiya sect, Abdulkhaliq Gijduvani (d. 1180 or 1120), said "fear sultans as you fear a lion", "do not sit with sultans, this weakens the faith and the sect", later Sufis' calls for social and economic activity brought them to the political arena. caused to come.

Amir Umar ibn Amir Kulol (died 1408) was the first Sufi mystic to call for political activity. B. said that this man called on "Sufi sheikhs to take action against the rulers,

---

to punish those who deviated from Sharia with the sword of punishment." Bobojonov showed through sources. However, the author proves that Khoja Ahror is the person who implemented these ideas, substantiated their theoretical aspects, and "innovated" the order.

In our opinion, Khoja Ahror's active entry into the political arena has its own political, socio-economic and religious reasons. In the time of political disunity and conflict, in the period of internal conflicts, Khoja Ahror wants to strengthen the central government through Sharia and religious unity. An example of this is when he wrote a letter to Navoi through Jami, asking him to stay with the ruler to protect the oppressed. Batiyor Bobojonov claims that the Sufis claim to be a mediator between the people and the government (or mediator - B. Bobojonov emphasizes this term used by Jo-Ann Gross - M.B.). Khoja Ahror's "To destroy Genghis Khan's tyrants" is not only a social program, i.e. canceling taxes that are not in accordance with Sharia, conducting a rational policy with raiyat, etc. means, but it should also include the personal activities of a respected scholar to adjust administrative and legal norms to the principles of Islam. In order to achieve this, according to Khoja Ahror, the ruler needs to know Islamic laws, and the most important thing is to follow them. However, according to the sheikh, the rulers of the time did not follow the principles of Sharia. Khoja Ahror said these thoughts about them: "There is no God and Messenger in the royal palace." The author of the article shows the methods of influence of Khoja Ahror on the rulers on the basis of sources, that is, manoqibs. The main means of this is to influence them from a position of power. Authors of Manoqib cite various narrations and stories to show the strength and power of their sheikhs and the high level they held in the country. It is shown in the manoqibs that Khwaja Ahror came to the middle of several Timurid princes (Umar Sheikh, Sultan Ahmed, Sultan Mahmud) and established peace between them.

Khoja Ahror's involvement in internal disputes and struggles among the Timurids also shows his embodiment as a political figure. However, after the death of Sultan Abu Said (1469), the policy of Khwaja Ahror was carried out in various ways and means to prevent the struggle for the throne from turning into a bloody conflict. His activity as a peacemaker was reflected in Khoja's letters, B. Bobojonov said.

It is clear from the content of the analyzed article that the activity of Khoja Ahror embodies real reality, regardless of the form and content of the sources. It is necessary to note that these were done to introduce Islamic laws and regulations in the country, not Dasht (Turk-Mongol, or Genghis). In this place, Khoja Ahror stated the interests of the Muslim scholars, who were supported by the general public - merchants, artisans, and farmers. And the scholars worked to introduce the rules of Islamic shari'a in state administration and abandon the Turko-Mongol model of administration. Therefore, in the opinion of B. Bobojonov, any internal conflict and quarrel between the Muslim rulers was considered a violation of Sharia rules and could be the basis for the intervention of Sufi leaders in politics and political conflict. Thus, during the

---

period of Khoja Ahror, a new function, which is not characteristic of a Sufi pir, appears, that is, the function of political leadership. This ensured that the sheikh was opposed to any non-Islamic state system and legal order. It should be said that these conclusions B. It is reflected in many works of Bobojonov[6].

From the period of Khwaja Ahror, it can be seen that sharp changes have appeared in the literature of Naqshbandi, including in the practical activities of the representatives of the order, the researcher said. Although the sources that have reached us mainly cover the political activities of Khoja Ahror, information is also given about the size and abundance of their wealth as a divine blessing and blessing. However, they seem to be indifferent to this wealth. However, on the pages of the same sources, there is information that any aggression and assassination (for example, deprivation of the right to tax exemption) on the shaykh's wealth will end badly. B. concludes that there are dozens of stories about the physical destruction of persons who entered the wealth of Khwaja Ahror, Makhdumi Azam, and Joybori sheikhs and canceled their right not to pay taxes Bobojonov[7].

Authors of manoqbs sometimes go to extremes to justify and prove the "historical missions" of their ancestors, the scientist said. For example, it is rumored that other Naqshbandi sheikhs predicted the future political activity and status of Khoja Ahror! (here is also a reference to the fact that Alauddin Attar's student Nizamuddin Khomushni predicted the birth of Khoja Ahror and said that "the begum sultans of the world will be imprisoned by him").

Thus, the politicization of the Naqshbandi order during the Timurid period, as a result of the violation of Sharia norms in the state administration, and the escalation of mutual struggle within the dynasty, appeared during the reign of Khoja Ahror, and was reflected in his activities. The subsequent history of the leaders of the Naqshbandi sect shows that the Sufi houses were more active in politics than in the spiritual-philosophical direction.

At the end of the article B. Bobojonov recommended not to politicize the groups of Sufis, not to bring them to the political scene as an opposition force, to properly assess the activities of their leaders. In addition, the publication of sources related to the history of Sufism and the activities of its leaders (often carried out by non-specialists) creates not only moral norms, but also moral conditions for Sufi leaders to carry out political activities. Sufism literature can in turn stimulate the political activities of sect leaders on open and legal grounds.

In 2008, S. B. Bobojonov was published in "Dyke-Press" publishing house in Almaty. The work entitled "Sobranie fetv po obosnovaniyu djahr i sama" (Collection of fatwas on the foundation of Zikri jahr and samo), which he prepared together with Muhammadaminov, was published [8]. There is also an introduction by A. Mominov, the editor in charge of the work. Although the work is devoted to the history and ritual practice of Sufism, the scholars mentioned in it have given some important opinions and conclusions on the subject under study. For example, A. Mominov writes that

"mysticism/sufism had a great impact on the religious situation of the regional states, on the spiritual and social life of the local population, and on their moral norms. All researchers unanimously admit that even today some values of Sufism are very valuable for contemporaries. In this introduction, A.Mo'minov opposes B.Bobojanov's opinion that the reawakening of Sufi groups will cause them to engage in political activity (see above) and says that this conclusion is unique to the Naqshbandi order. Secondly, B. Bobojanov's thesis about the "possibility of politicization of Sufi sects" is the least relevant to Central Asia, according to A. Muminov. If we understand the editor-in-chief correctly, he wants to say that sects in Central Asia do not have any power, status or claims as a political force. Thirdly, there is only the Yassawiya sect, which did not engage in political activity during its existence. A. Mominov says that the representatives of this sect criticized the supporters of Naqshbandiya for their involvement in politics. And finally, there are no conditions and reasons for the sects in the region to carry out political activities. According to the editor, the reason for this is the separation of religious institutions from the state and the guarantees in the constitutions of the states.

However, these conclusions require some clarifications. In the 90s of the last century, the Naqshbandiyya and Qadiriyya, and the Yassaviya sects and values in Kazakhstan were revived and turned into large and influential social movements. According to the researchers, the reaction to the works and heritage of the representatives of Sufism orders, their translations and publications, and the wide promotion of Sufism created conditions for the arrival of other religious groups along with various orders. Nowadays, there is an interest in the heritage of Sufism in Uzbekistan, but it is not widely promoted. After all, in the shadow of the previous pirs and murshids, new sheikhs and hazrats, taqsirs and eshans began to enter the political arena. Among them, haji, khoja and sayyids also started their activities to fill the "spiritual void". A new movement such as "Nursafdaria" attracted to its roof from representatives of ordinary people to state, political and cultural figures. Sufi medicine, Sufi gymnastics, Sufi hand-to-hand combat, Sufi poetry, Sufi cosmetics and ... h. Even these Sufis wrote and published the book "History of Uzbekistan". The leader of this "sect" praised that he had 25,000 murids under his command. It is now known that the leaders of this sect are on the run in foreign countries. These examples show that B. Bobojanov's thoughts about Sufi orders, which he said in 1996 and emphasized in his later works, are proving true. A. Mominov seems to have been unaware of the activities of the Torajanzoda brothers, who belong to the Qadiriya order in Tajikistan. Today, these Eshans, who have become big businessmen and property owners, influence the internal life of Tajikistan and threaten the peace of the country with their thousands of murids.



---

## CONCLUSION

It can be concluded from the above that the interest in the history of Sufism and sects in Uzbekistan, including the reaction to the activities of Khoja Ahror, has led to different results. Now many scholars study not only Khwaja Ahror, but also other Tariqat pirs only by way of praise, which in turn leads to revival of old values. There are many factors affecting spiritual, cultural and religious life today. Along with Sufism, various religious values, pop culture, moral and aesthetic values are also coming from foreign countries. Modern means of information transport are opening a big way for this. Therefore, it is clear that different groups are raising their heads in the process of restoration of old values in pursuit of their own interests. Cultural, religious and scientific principles in the society can be observed and studied only through the relationship with Khoja Ahror.

## REFERENCES:

1. Karimov E.E. The role, place and social positions of the clergy of Maverannah in the 15th century. Abstract of diss. Candidate of Sciences - Tashkent, 1990. - 21 p.
2. Boturkhon Khilatpuri Valikhozha. Khozha Ahrori Vali (Khamsat ul-katarot dar zikri hazrati bobarakot). - Samarkand: Sughdiyov, 1992. - 64 p.
3. Valikhojhaev B. Khoja Ahror Vali (Documentary Essay). - Samarkand: Zarafshan, 1993. - 152 p.
4. Komilov O. Land reclamation and irrigation measures of virgin lands in Karshi Steppe // Frontline Social Sciences and History Journal 2 (01), 2022. p.37.
5. Komilov O.K (2022). From the history of irrigation and land reclamation in Uzbekistan (1950-1990)// American Journal of Interdisciplinary Research and Development.10, P.416-417.
6. Gross Jo-Ann. Multiple Roles and Perceptions of a Sufi Shaykh: Symbolic Statements of Political and Religious Authority // Nagshbandis – Cheminement et situation actuelle, p. 24-31.
7. Babadjanov B.M. Biographys of Makhdum-I A'zam Khvadjagi al-Kasani ad-Dahbidi, Shaykh of the Sixteen-Century Naqshbandiya // Manuscripta Orientalia (Internationale journal for Manuscript Research). Vol.5.Nº 2. – St.-Petersburg-Helsinki, 1999. – P.3-9.
8. Collection of fatwas on the substantiation of dhikr jahr and sama' / Introduction, preparation of the original text, appendices and indexes: B.M. Babadzhonov, S.A. Muhammadaminov. Rep. Ed. A.K. Muminov. - Almaty: Dike-Press, 2008. - 284 p.