

# Philosophical Interpretation of the Aesthetic views of Khoja Akhror Vali (On the Example of Death and Life)

**Holidakhon Holikovna Rakhmatova**

Associate Professor of Bukhara State Pedagogical Institute, Uzbekistan, Bukhara

**ABSTRACT:** This article discusses aspects of the spiritual heritage of Khoja Akhror Vali associated with the great Sufi Abu Said Abul Khair (d. 440/1048), the founder of the Khorasan school of Sufism. “Risalai Khavroya” (“Treatise on Khurrah”) by Khoja Ahror Vali is devoted to the analysis of the rubaiyat written by Abu Said Abul Khair, which was considered favorable when reading to a sick person and therefore was commented on by many people.

**KEYWORD:** human soul, truth, Sufism, human, universe, emotional power, hadith, love.

## INTRODUCTION

In the second half of the 15<sup>th</sup> century, the status of Khoja Ahror in the political, economic, cultural and spiritual life of the country increased. This Sufi did not only theoretically enrich the Naqshbandi order. Perhaps he put into practice the motto “dil ba yor-u, dast ba kor”, that is, “let the hand be busy with work, let the heart be busy with the remembrance of Allah”. It is also known that Khoja Ahror Vali wrote several works in this direction. “Risalai Havroiyya” (“Treatise of the Hurrians”) is dedicated to a Sufism rubanic commentary by Shaykh Abu Sa’id Abul Khair (11<sup>th</sup> century): “Risalai Volidiyya” (“Treatise to the Father”), Sufism treatise (Khoja Ahror wrote it at the request of his father), “Faqarot ul-arifiyn” (“Scenes from the lives of sages”) contains a theoretical analysis of the Naqshbandi order. Khoja Ahror discussed the Sufism meanings of artistic images in Sheikh Abusaid’s rubai in his treatise. First of all, he emphasized that the purpose of reciting this rubai above the patient is to cause surur of loved ones.

## DISCUSSION

The 39<sup>th</sup> of the 52 essays (8, 352) related to the “Risalai Havroiyya” (Treatise of the Hurrians) and the narrations of the early and late masters of Khoja Ahror Vali is related to the analysis of the work of Abu Sa’id Abul Khair. Copies of Khoja Ahror Vali’s work “Risalai Havroiyya” are kept in the manuscript fund of the Institute of Oriental Studies of Uz FA. (2, 23)

“Risalai Havroiyya” (Treatise of the Hurrians) was written by Abu Sa’id Abul Khair and it was considered auspicious to read from this book to a sick person. Therefore, it is dedicated to the analysis of the rubai, which has been commented by many people. Because the initial comments did not satisfy Khoja Ahror. For this reason, in order to analyze this rubai, he wrote a work called “Treatise of the Hurrians”, which has a simple but rich Sufism content.

In “Risalai Havroiyya”, Khoja Ahrar comments on the following famous rubai of Abu Sa’id Abul Khair and explains his views on man:

Huro ba nazzorai nigoram saf zad,

Rizvon z-taajjub kafi xud bar kaf zad.

On xoli siyah bar on ruxon mutraf zad,

Abdol zi biym chang bar mus’haf zad. (383, 12)

The main words of this rubai were commented and explained by Khoja Ahrar. Based on these, the translation of the rubai in the Uzbek language is given as follows. Khoja Ahrar thinks about man at the beginning of Risolai Havroiyya, before commentaries. Khoja Ahrar analyzes the human being as a divine being consisting of body and soul. Khoja Ahrar says that souls were created by the Truth for the observation of its beauty. When the soul enters the body, it is covered with hijabs from its original Haq Jamali. But in the original state, love and unity are formed in the human soul with Haq Jamali. As Jalaluddin Rumi said, the human spirit always strives towards its origin, just as the flute cries out to reach its essence. But even if the souls aspire and want to return to their original state, they cannot return due to the decree of fate. As an example, Khoja Ahrar writes that no matter how much Adam strives for Jamal, hijab-verds are formed due to the connection of his children and body.

Khoja Ahrar divides people into two categories. One gets wrapped in the veil of attachments, forgets his origin and goes on the path of disbelief and rebellion. The second part remembers the original with the help of the prophet and guardians and becomes enlightened with the light of faith. As a result, they have a strong passion for Haq Jamali, as if they have never forgotten it. “The fire of love has settled in their hearts in such a way that Jamal is not comforted by watching this fire. If this fire burns them badly, but they cannot stand without this fire”(22, 12). The second category - for enlightened, believing, perfect people, death is a connection with the original, a visal sururi. That is why they are happy when they talk about death. Khoja Ahrar wrote this: “They are such a class that when they are afflicted with illness, they are happy if someone tells them about death in such circumstances. After all, they know that finding that Jamal observation is not possible without death” (23, 12). The body of the patient, who is happy with this news, also feels relief, writes Khoja Ahrar. “The real pleasure of observing Jamal will be after passing away from this world” – writes Khoja Ahrar. In these sentences, our prophet Muhammad proves this point through the hadith “whoever informs me that he has gone to the month of Safar, I will predict Paradise for him”. Khoja Ahrar Vali considered death as joy, that is, a return to the origin, from a Sufism point of view. So, beauty in a person, society and nature, and ugliness can never be absolute. It always has the nature of relativity and temporality. This is the reason why they are dialectically connected and this aesthetic view is reflected in the work of the Sufi.

Khoja Ahrar says that “remembering death is the joy of the great”, and the rubai of Abu Sa’id Abul Khair, mentioned above, is in this sense, that it gives the patient the joy of love and the joy of returning to the Truth. It also explains the main concept in each rubai. Khoja Ahrar, who remembers his true nature, burns in love with Divine Jamal and dreams of reaching him, writes his commentary on the patient’s condition.

Khoja Ahrar writes that the word “Huro” at the beginning of the rubai means angels and angels. They come to the head of the dying patient who was burned by divine love and watch over him. According to Khoja Ahrar, “nigor” in the first line is the human soul in the status of beloved. Khoja Ahrar cites the following sentences from the 54<sup>th</sup> verse of Surah Moida in the Holy Quran as a basis: “God loves them and they love him”. The first line of Abul Saeed Abul Khair’s Rubai has the following meaning with Khoja Ahrar’s commentary:

75	<p>ISSN 2690-9626 (online), Published by “Global Research Network LLC” under Volume: 4 Issue: 7 in Jul-2023 <a href="https://globalresearchnetwork.us/index.php/ajshr">https://globalresearchnetwork.us/index.php/ajshr</a></p>
	<p>Copyright (c) 2023 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY).To view a copy of this license, visit <a href="https://creativecommons.org/licenses/by/4.0/">https://creativecommons.org/licenses/by/4.0/</a></p>

Angels and angels watched over the beloved soul, i.e., the human being, looking at him and lining up. Khoja Ahrar emphasizes that this situation occurs in a person in the status of beloved.

## RESULTS

The word “Rizvan” in the second line of Rubai is the garden of the heart, that is, the mind that guards heaven, Khoja Ahrar comparing the heart with heaven. “But the heart does not reach heaven until it passes through the hell of nature”, he said and Khoja Ahrar writes that the soul becomes paradise only when the soul enters the body, finds its place in the material world, the world of martyrdom, and replaces slavery. It emphasizes how important it is to live a clean life in the material world for the perfection of the soul. Khoja Ahrar says that the word “Taajjub” means that the heart learns about things far from itself, and this causes the mind to be surprised. Based on this, the second line of Abu Sa’id Abul Khair’s Rubai can be translated as follows:

Rizvan is surprised by the awareness of the mind, which guards the paradise of the heart, and claps his hands on his palms. This situation happens involuntarily to a person when he is stunned. This beautiful situation amazed the mind. With this, Khoja Ahrar also emphasizes that the level of seeing the heart, the level of understanding, leaving is unlimited and the level of knowledge of the mind is limited.

Khoja Ahrar interprets the third line of Rubai as “kholi siyoh” - a black birthmark as humiliation, torment and humiliation that appear at the time of death. In this line there is the word “Mutraf”. Its meaning is “veil covering the face, hijab”. (776, 15). The third line of the Rubai with comments and comments can be written in such a content:

That black birthmark - the state of death, removed the hijab and veil for souls. (He gave them an opportunity to join with the Vasl.)

That is probably why people of Sufism want to “die before death”. That is why Bahauddin Naqshband said: “Gar bimirem hech motam ne”, i.e. “if we die, it is not mourning”.

“Abdol” and “Mushaf” in the fourth line of Rubai were interpreted by Khoja Ahrar as follows: “Abdol’s goal is emotional power, and it is something that makes all sorts of changes in the human essence. Mus’haf refers to Kull mazhar, human reality that is a copy of the collective” (383, 15).

“Abdol” are considered to be close to God, special people of God. They consist of seventy people”. Khoja Ahrar says that these seventy powers are present in the innermost being of a person. Mus’haf - Holy Quran is also called by this name. Mus’haf in this Rubai - the Quran is the word of God and reflects the essence of the whole universe. Human is also Mus’haf, i.e. the place where Allah-Kul appears, a copy in the status of Jam. And Khoja Ahrar says that this situation is a human reality. There he cites the 53 verses of Surah “Fussilat” in the Holy Quran and quotes the following Rubai, which is written in its explanation and reveals the essence of man:

Ey nusxai nomai ilohi, ki tui,

Va ey oinai jamoli shohi, ki tui.

Berun zi tu nest, har chi dar olam hast,

Dar xud bitalab, har on chi xohi, ki tui.

Translation:

You are a copy of the divine name

You are the mirror of Shah Jamali

Whatever the world has, you have it

76	<p>ISSN 2690-9626 (online), Published by “Global Research Network LLC” under Volume: 4 Issue: 7 in Jul-2023 <a href="https://globalresearchnetwork.us/index.php/ajshr">https://globalresearchnetwork.us/index.php/ajshr</a></p>
	<p>Copyright (c) 2023 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY).To view a copy of this license, visit <a href="https://creativecommons.org/licenses/by/4.0/">https://creativecommons.org/licenses/by/4.0/</a></p>

Demand from yourself, you are what you want.

Khoja Ahrar describes the sentence “chang zad” in the fourth line of Abu Sa’id Abul Khair’s rubai as follows: “clinging to the soul because their rank has decreased and the rank of the soul is higher”. In general, the fourth line of the Rubai can be changed as follows:

(Seeing the spiritual world in the state of death) Abdol - all emotional powers were afraid and clung to the Mus’haf, which is the true essence and truth of man. This is known from Khoja Ahrar’s review, explanation and analysis of Abu Sa’id Abul Khair’s rubai. The importance of remembering death and “robitai mawt” is great for human perfection, finding the true essence, rising to the status of beloved by divine love. It is important for a person to know things that are ephemeral and eternal, changeable and eternal. These comments of Khoja Ahrar are in harmony with the following famous verses of Alisher Navoi:

O’z vujudingni tafakkur aylagil,

Har na istarsen, o’zingdan istag’il.

Thanks to the works of Khoja Ahrar, we once again understood the best definitions of Sufism. In fact, knowing the value of time and spending every breath and every moment in the right place is necessary for society and human perfection.

## CONCLUSION

In conclusion, Khwaja Ahrar Wali’s work on Abu Said Abu Khair Rubai’s commentary and his rubai, which expresses his wise words about Sufism, allows us to understand his Sufi concepts of man, human essence, real man, soul, body, death, and divine love. Understanding these allows you to know the personality of Khoja Ahrar more deeply.

## REFERENCES:

1. Бертелс Е.Э. Суфизм и суфийская литература. – Москва: Наука, 1965
2. Бобохонов Ш., Мансур А. Накшбандийя тариқатига оид қўлғамалар фихристи. Т.: Мовароуннахр, 1993. -p. 22-23.
3. Knish A.D. Musulmon tasavvufi. - Tarjimon Qodirqul Ro’zmatzoda-Toshkent, “Fan ziyosi” nashriyoti, 2022. -p. 448.
4. Komilov N. Tasavvuf. Toshkent: “Movarounnahr”- “O’zbekiston”, 2009. -p. 446.
5. Каримов Э. Рол, место и социальные позиции духовенства Мавераннахра в ХИВ. Автореферат диссертации на соискание учёной степени кандидата исторических наук. -Ташкент: 1990.; Некоторые черты хозяйственной и политической деятельности Ходжа Ахрара // Узбекистан: страницы истории. -Ташкент: 1991. -pp. 5-7.
6. Mirzo Kenjabek. Hazrati Xoja Ubaydulloh Ahror: “Risolayi volidiyya” nazmiy tarjimasi va sharhi. - Toshkent: Sharq, 2019.
7. Sharipov A.Z. Inson manfaatlarini taminlash va halq bilan muloqot qilish jarayonlarida ijtimoiy hamkorlik. Imom Buxoriy saboqlari. Manaviy-marifiy, ilmiy-adabiy jurnal. №3, 2017– Samarqand, 2017. -pp. 73-76.
8. Navro’zova G.N., Raxmatova X.X. Naqshbandiya tushunchalari genezisi. “Buxoro” nashriyoti, 2010. -p. 232.
9. Faxriddin Ali Safiy. Rashahot: (Obi Hayot tomchilari). – Tabdil va so’ng so’z muallifi M.Hasaniy. – T.: Abu Ali ibn Sino nomidagi tib-nashr., 2003. -p. 352.

10. Ijtimoiy siyosiy terminlarning qisqacha izohli lug'ati. N.Mahmudov tahriri ostida. Toshkent. Sahhof nashriyoti, 2021. -p. 304.
11. Идрис шах. Суфизм. М. 1994.
12. Xoja Ubaydulloh Ahror. Risolai Havroiyya/Tabarruk risolalar. Nashrga tayyorlovchi, tarjimon, so'z boshi va izoh mualliflari – M.Hasaniy, B.Umrzoh, H.Amin. – T.: Adolat, 2004. -pp. 21-25.
13. Xoja Ubaydulloh Ahror. Tabarruk risolalar/ Tarjimonlar Mahmud Hasaniy, Bahridin Umrzoq, Hamidulloh Amin. - Toshkent: Adolat, 2004.
14. Raxmatova X.X. The world importance of the teachings of Khoja Ahror Vali. Academicia aninternational Multidisciplinary Research Journal (Double Blind Refereed & Peer Reviewed Journal) 2021, r 1508-1512
15. Фарҳанги забони тоҷики. Том 1. Москва: 1969. -p. 26.