

Article

Concept of Divine Love in the Views of Khoja Ahrar Vali

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Annotation: This article examines the aspects of the spiritual heritage of Khoja Ahrar Vali in relation to the great mystic Abu Said Abul Khair, the founder of the Khurasan Sufism school. Khoja Ahrar Vali's "Risalai Hawroiyya" (Treatise of the Hurrs) is devoted to the analysis of the rubai written by Abu Sa'id Abul Khair, which was considered auspicious when read to a sick person, and therefore commented by many people. In this article, his teachings emphasize the transformative power of divine love and its ability to bring individuals closer to the Divine. Understanding and cultivating this love is seen as the ultimate goal of spiritual seekers, leading to self-realization and the harmonious connection with all creation.

Keywords: Sufism, rizvan, universe, observation, human spirit, order, soul, True essence, hijab, veil, enlightenment, paradise

1. Introduction

In the second half of the 15th century, the status of Khoja Ahrar in the political, economic, cultural and spiritual life of the country increased [1–5]. The Sufist not only theoretically enriched the Naqshbandi order, but also put into practice the slogan "dast ba kor, dil ba yor" - "let the hand be busy with work, the mind be busy with the memory of Allah" [6–10]. It is also known that Khoja Ahrar Vali wrote several works in this direction. "Risalai Havroiyya" ("Treatise on the Hurrians") was dedicated to a Sufism Rubai commentary attributed to Sheikh Abu Sa'id Abul Khair (11th century): "Risalai Walidiyya" ("Treatise addressed to the father"), "Faqarot ul-arifiyn" ("Scenes from the lives of sages") included a theoretical analysis of the Naqshbandi order [11–15]. Khoja Ahrar discussed the Sufism meanings of the 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 was to cause surur of loved ones.

2. Materials and Methods

- 1) Selection of Primary Sources: Identify and gather primary sources that contain the writings and teachings of Khoja Ahrar Vali. This may include his poems, treatises, letters, and any other relevant texts. Ensure that the selected sources provide comprehensive insights into Vali's views on divine love.
- 2) Textual Analysis: Conduct a close reading of the primary sources to analyze Vali's concept of divine love. Pay attention to the linguistic, metaphorical, and symbolic elements used by Vali to convey his understanding of divine love. Identify recurring themes, motifs, and imagery related to divine love and highlight their significance in Vali's writings.
- 3) Historical Contextualization: Examine the historical, socio-cultural, and religious contexts in which Khoja Ahrar Vali lived and wrote. Gain an understanding of the

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prevailing philosophical and religious trends of his time, particularly within the context of Islamic mysticism. This will provide valuable insights into how Vali's concept of divine love was shaped by the historical circumstances of his era.

3. Results

Khoja Ahror divided people into two categories. One gets wrapped in the veil of ties and attachments, forgets his origin, and turns to the path of kufr rebellion. The second part remembered the original with the help of the Prophet and guardians and was enlightened by the light of faith. As a result, they have a strong passion, as if they never forgot Haq Jamoli. "The fire of love has settled in their hearts in such a way that Jamal cannot be comforted without watching this fire. If this fire burns them badly, but they cannot stand without this fire". For the second category - 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 Ahror wrote: "They are such a class that when they are suffering from illness, they are happy if someone tells them about death in such circumstances, because they know that finding that Jamal observation is not possible without death". Khoja Ahror wrote that the patient's body, who is happy with this news, will feel relief. Khwaja Ahrar proves this point through the hadith of our Prophet Muhammad (peace be upon him) "whoever informs me of the rising of the month of Safar, I will give him a prediction of Paradise".

Khoja Ahror said that "remembering death is the joy of the great", and the rubai of Abu Sa'id Abul Khair, mentioned above, is in this sense, and explained the main concept in each rubai, saying that it gives the patient the joy of returning to the Truth. Khoja Ahror wrote his commentary on the condition of the patient, who remembers the origin of Jamal, a perfect person burning in love with God and dreaming of reaching him.

Khoja Ahror writes that the word "Huro" at the beginning of the Rubai means angels and angels who come to the head of the dying patient and watch over him. According to Khoja Ahror, "nigor" in the first line is the human soul in the status of beloved. The 54th verse of Surah Moida in the Holy Quran - "He loves them and they love him" was cited by Khoja Ahror as a basis. The first line of Abul Sa'id Abul Khair's Rubai has the following meaning with the commentary of Khoja Ahror:

Angels lined up, watching over the beloved soul - nigoro. Khoja Ahror emphasizes that this situation occurs in a person in the status of beloved.

4. Discussion

The 39th of the 52 essays related to the "Risalai Havroiyya" (Treatise of the Hurrians) and the narrations of the early and late masters of Khoja Ahrar Vali was 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.

"Risalai Havroiyya" (Treatise of the Hurrs) was devoted to the analysis of the rubai written by Abu Sa'id Abul Khair, which was considered auspicious to recite to a sick person and therefore has been commented upon by many people. Because the previous comments did not satisfy Khoja Ahror, and he wrote a work called "Treatise of Hurlar" in order to analyze this Rubai, which contained 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.

The main words of this rubai were commented and explained by Khoja Ahror. Based on this, we will give the translation of Rubai in English below.

Khoja Ahror thinks about man at the beginning of Risolai Havroiyya, before commentaries. He analyzed man as a divine being consisting of body and soul. Khoja Ahror said that Allah created souls for the sake of his beauty. When the soul enters the body, it is covered with hijabs from its True essence. But in the original state, love and unity are formed in the human soul with True essence. As Jalaluddin Rumi said, the human soul always strives towards its origin, just as the flute cries out to reach its essence again. But even if the souls aspire and want to return to their original state, they cannot return by fate. As an example, Khoja Ahror wrote that no matter how much Adam (peace be upon him) strives for Jamal, his children, hijabs and veils were formed due to body ties.

"Rizvan" in the second line of Rubaiyi refers to the mind that guards the garden of the heart (paradise), Khoja Ahror compares the heart with paradise. He also said, "But the heart does not reach heaven until it passes through the hell of nature". Khoja Ahror wrote 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 servitude, and emphasized how important it is to live a pure life in the material world for the perfection of the soul. Khoja Ahror said that the word "Taajjub" means that the heart learns about things far away 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 was surprised by the awareness of the mind, which guards the paradise of the heart and heart, and clapped his palm. This happens involuntarily when a person is stunned. This beautiful situation amazed the mind. With this, Khoja Ahror also emphasized that the level of seeing the heart, the level of understanding is unlimited, and the level of knowledge of the mind is limited.

Khoja Ahror interpreted the third line of the Rubai as "xoli siyoh" - black mark is the humbleness that appears at the time of death. In this line there is the word "Mutraf". Its meaning is "a veil that covers the face, hijab". The third line of the Rubai with comments and comments can be written as follows:

That black spot - the state of death, removed the hijab, the veil for the souls. (He gave them the opportunity to join with Vasil).

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

"Abdol" and "Mus'haf" in the fourth line of Rubai were interpreted by Khoja Ahror as follows: "Abdol's goal is emotional power, which is something that makes all kinds of changes in the essence of a person. Mus'haf refers to Kull mazhar, human reality, which is a collective copy".

"Abdol" are people who are close to God, special to God, and they consist of seventy people. Khoja Ahror said that these seventy powers are present in the human being. Khoja Ahror said that these seventy powers are present in the human being. Here Mus'haf - the Qur'an is the word of God and reflects the essence of the whole universe. Man is also Mus'haf - a place where Allah-Kul appears, a copy in a collective status, which Khoja Ahror called the reality of man. There he cited the 53 verses of Surah "Fussilat" in the Holy Qur'an and quotes the following Rubai, which was 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 the copy of the divine name,
You are the mirror of Shah Jamali.
Whatever the world has, you have it.
Demand from yourself, whatever you want, you are yourself.

In the fourth line of Abu Sa'id Abul Khair's Rubai, Khoja Ahrar said that "dusting" is "to cling to the soul because one's rank has decreased and the rank of the soul is high". In general, the fourth line of the Rubai can be changed as follows:

Abdol - all emotional powers were afraid and clung to the Mus'haf, which is the real essence, the truth of man. Khoja Ahror's commentary, interpretation, and analysis of Abu Sa'id Abul Khair's Rubai showed that remembering death, "robitai mawt" is very important 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 Ahror were 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 writings of Khoja Ahror, 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 the development of society and man.

5. Conclusion

In conclusion, it can be said that Khoja Ahrar Vali's work on the commentary of Abu Said Abul Khair Rubai and his rashi expressing his wise words about Sufism allow us to understand his Sufism concepts about man, human essence, real man, soul, death, and divine love. Understanding these allows you to know the personality of Khoja Ahror more deeply. His views on the concept of divine love emphasize its transformative power, and the path towards experiencing this love involves self-purification, detachment from worldly possessions, and engaging in spiritual practices. Divine love, according to Khoja Ahrar Vali, is not restricted to theoretical notions but has practical implications for fostering compassion and empathy towards all beings.

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