

## THE VAQF PROPERTIES LEFT TO THE DESCENDANTS OF KHOJA AHRAR WALI AND THE SIGNIFICANCE OF THESE PROPERTIES FOR THE PEOPLE OF TURKEY

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**Annotatsiya:** Xo'ja Ahror Vali, o'z davrida islomiy ta'limot va madaniyatni rivojlantirishda muhim rol o'ynagan shaxs sifatida tanilgan. Uning avlodlari tomonidan tashkil etilgan vaqf mulklari nafaqat diniy, balki ijtimoiy va iqtisodiy hayotda ham muhim ahamiyatga ega bo'lgan. Shuningdek, bu mulklarning bugungi kunda ham o'z ahamiyatini saqlab qolishi, jamiyatda ijtimoiy barqarorlik yaratishga qo'shgan hissasi va Turkiston xalqlari uchun madaniy meros sifatida qadr-qimmatini muhokama qilinadi. Maqola, Xo'ja Ahror Vali avlodlari va ularning mulklarini o'rganish orqali, o'zbek tarixidagi vaqf institutlarining roli va ahamiyatini yana bir bor tasdiqlaydi.

**Kalit so'zlar:** Turkiston xalqlari, madaniy meros, tarixiy ahamiyat, avlodlar merosi, vaqf mulklari.

**Аннотация:** Ходжа Ахрор Вали известен как человек, сыгравший важную роль в развитии исламского учения и культуры в свое время. Созданные его потомками вакфные владения имели важное значение не только в религиозной, но и в общественной и экономической жизни, причем сохранение этих свойств и в наши дни, их вклад в создание социальной стабильности в обществе, культурную ценность для туркестанцев. Обсуждается его ценность как наследия. В статье еще раз подтверждается роль и значение институтов вакфов в истории Узбекистана путем изучения потомков Ходжи Ахрора Вали и их собственности.

**Ключевые слова:** народы Туркестана, культурное наследие, историческое значение, наследие поколений, фундаментальные свойства.

**Abstract:** Khoja Ahror Vali is known as a person who played an important role in the development of Islamic teachings and culture in his time. The waqf properties established by his descendants were important not only in religious, but also in social and economic life. Moreover, the preservation of these properties even today, their contribution to creating social stability in the society, and cultural value for the people of Turkestan its value as a legacy is discussed. The article once again confirms the role and importance of waqf institutions in Uzbek history by studying the descendants of Khoja Ahror Vali and their properties.

**Key words:** peoples of Turkestan, cultural heritage, historical importance, heritage of generations, foundation properties.

Khoja Ahror (pseudonym; original name Khoja Ubaidullah ibn Khoja Mahmud ibn Khoja Shahabuddin Shoshiy) (1404, Bostanliq village, Bostonliq district, Samarkand - 1490, Samarkand) is a Central Asian thinker, one of the leaders of the Naqshbandi sect. His father, Sheikh Khoja Mahmud, was a nobleman of Naqshbandia, engaged in commercial and agricultural work. Sheikh Khovandi Tohur is his maternal grandfather. X.A. spent his childhood and youth in Tashkent. Studied in Tashkent and Samarkand madrasas. He is interested in the science of Sufism, for this purpose he went to Herat and met with such famous Sufis as Sheikh Bahauddin Umar and Sheikh Zainiddin Khawafi. Bahauddin learned the basics of the

Naqshbandi sect from Sheikh Yakub Charkhi (1447 CE), a student of Naqshbandi. After he received the right of guidance from Yaqub Charkhi and reached the status of perfect murshidi, he began to gain fame around Tashkent and Turkestan. As a follower of the teachings of Naqshbandiyyah, he gained a great reputation among scholars and was known as "wali" ("saint") and received the name "Ahror" ("Hur", "Free"). In Sufism, this name is freed from 3 types of captivity: overcoming animal feelings; renounced all his desires and submitted only to the will of God; It is applied to a person who is free from all customs and traditions of living and is immersed in the divine light. At the same time, Khoja Ahror is engaged in farming and commercial activities. He had a lot of land and property under his control. Therefore, it has unparalleled economic and political power in Central Asia and occupies a leading position in the country's internal and external political life. He started trade not only in Movarounnahr, but also in Khurasan and India. Throughout his life, he did many meritorious deeds for the benefit of the country and the people. He used most of the income from his economic activities to pay the taxes that the population had to pay, for religious works, and for the implementation of cultural constructions. He constantly helped people and families in need and did not spare his love and kindness. He used his high position in society to peacefully resolve disputes between princes who fought for the throne. Khoja Ahror Amir Timur lived in a time when the great kingdom was falling apart, dangerous and very complicated. In such conditions, he was forced to take part in political events for the benefit of citizens and the country. Although tax collectors preferred to stay away from politics, Khoja Ahror broke this tradition. Khwaja Ahror's communication with sultans and kings was necessary not only to pursue a high rank, personal interest and fame, but also to protect the interests of ordinary citizens. He thus became the patron of the oppressed. Jami, Navoi, Babur Khoja considered Ahror to be their spiritual paradise. In 1427-1428, his uncle Ibrahim, who communicated with the famous scholars of his time at the Ediku Temur madrasa in Samarkand, wanted the 24-25-year-old Khoja Ahror to be in this environment and to improve his education in 1427-1428. They brought him from Shosh to Samarkand."During this period, in the scientific and literary environment established by Mirza Ulugbek in Samarkand, poets and writers such as Qazizada Rumi, Ghiyaziddin Jamshid, Fazlullah ibn Abdulvahid Abulais, Sa'diddin Kashghari, Mavlano Sakkoki, Bisoti, Amir Sayyid Qasim Anvar, etc. - were active in various fields of science. Khwaja Ubaidullah Ahrori Vali lives in one of the rooms of Maulana Qutbiddin sadr madrasa in the city and starts studying. Sa'diddin Kashgari, one of the prominent figures of the Naqshbandi order, was in Samarkand at that time, in the household of Fazlullah Abulais. Ubaydullah participated in his conversations about the Naqshbandi sect and clarified many issues, while his meetings with Qasim Anwar in Samarkand left their mark on the personality of Khoja Ahrori Vali. The features of Sayyid Qasim Anwar's free-thinking, openly stating his beliefs - the fight for justice and truth - were later manifested in the efforts made by Khoja Ahror for the interests of the raiyat, the country's prospects, and peace. Bahavuddin lends his hand to Naqshbandi's student Ya'qub Charkhi and learns the basics of Naqshbandi from him. Khoja Ahrori Vali's life was once again connected with Tashkent. He returned to Tashkent between 1431 and 1432 and became known as the follower of the teachings of Bahovuddin Naqshband, a great leader of the Naqshbandi order, and at the same time continued his father's agricultural and commercial activities. In 1452, Timurid Abu Said mirza was in Tashkent and considered Khoja Ahror to be his spiritual peer, and in the same year Ulug'bek mirza's son-in-law, Ibrahim mirza's son - Mirza Abdullah came with a raised hand in the battle Takes Samarkand. Sultan Abu Said, who sat on the Samarkand throne, liked Mirza Khoja Ubaidullah to be near him and moved him from Tashkent to Samarkand. Maulana Dervish Saripuli, one of

Khoja Ahror's murids, wrote down that Khoja Ubaidullah moved his Holiness from Tashkent to Samarkand, and that he was the first person to visit him in Samarkand. After that, Khoja Ubaidullah was connected with Samarkand until the end of his life. During the rule of Khwaja Ubaidullah Sultan Abu Said and then his son Sultan Ahmed in Samarkand, he gained fame not only among the Timurid princes, but also among the raiyats, merchants, craftsmen, science, literature, mysticism and other fields, many goods became the owner of property, land and wealth. many wrote down that this part of the property was spent on paying excessive taxes imposed on the people, building madrasas, houses, mosques and other buildings. One of the virtues of Hazrat Khwaja was to build madrasas, mosques, houses, and make citizens enjoy them. For this purpose, Hazrat Khoja built such buildings in Samarkand, Tashkent, and Kabul and provided them with endowments. , that Khoja Ahror loved people of knowledge, that his meeting was always filled with learned people, and there was a higher madrasa for the people of knowledge. informed that the madrasa is inside the city, on the south side, at the sunset of the main road leading to the gate of Sozangaran. This madrasa is called "Madrasayi Safed". In Samarkand, there is a madrasa called "Madrasai Safed" and the guzar boru under that name, but the madrasa itself has not been preserved. "Uthman's Qur'an" was kept in the Khoja Ahror madrasa in the middle of the 19th century. One of the preserved buildings in Samarkand is the summer mosque built in the area where his grave is now located.

The main purpose of waqf properties is to serve society, attract people to education and improve their social life. These estates, created by the descendants of Khoja Ahror Validan, have not lost their importance even today. Madrasahs and educational institutions opened by the descendants of Khoja Ahror were centers of science and enlightenment for the people of Turkestan. Not only religious, but also worldly knowledge was taught in these places. As a result, thousands of students have graduated from these institutions. Waqf properties were also used for the purpose of providing social assistance. Assistance, food supply and other social services have been implemented for the widows, the elderly and the needy. Through this, it was achieved to ensure social unity and solidarity in the society. Waqf properties were an integral part of religious life for Muslims. Mosques and places of worship played an important role not only for worship, but also for the unity of society and the preservation of religious values. The waqf properties left to the descendants of Khoja Ahror Validan include cultural heritage. Historical, cultural and religious traditions of the Uzbek people have been preserved through these properties. Endowment properties also have an economic value. Through them, land, gardens and other resources were used to meet the needs of society. This helped to ensure economic stability. The waqf properties left to the descendants of Khoja Ahror Validan were of great importance for the people of Turkestan. They have played an important role in the fields of education, social welfare, religious life, cultural heritage and economic development. The preservation and development of these properties is not only of historical importance, but also should find its place in modern society. Also, realizing the importance of these properties and preserving them is a great responsibility for future generations.

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