

Interpretation Of Spiritual And Ethical Values In The Works Of Sufi Olloyor

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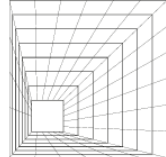
Abstract. This article examines the interpretation of spiritual and ethical values in the works of Sufi Olloyor, one of the prominent representatives of Central Asian Sufi thought. The study analyzes how the poet integrates the principles of sharia, tariqa, ma'rifa, and haqiqa into his writings, presenting them in a form accessible to the broader public. Special attention is given to his approach to moral education, the cultivation of the complete human being, and the reinforcement of Islamic spiritual heritage during a period of social and political instability. By exploring key texts such as *Sabot ul-ojizin*, the article reveals Sufi Olloyor's efforts to restore authentic Sufi teachings, counteract pseudo-mysticism, and shape the moral consciousness of society. The findings highlight the significance of his intellectual legacy for understanding the moral-philosophical foundations of Sufism in the region.

Keywords: Sufi Olloyor; Sufism; spiritual values; ethical teachings; Naqshbandiyya; Islamic spirituality; moral education; *Sabot ul-ojizin*; Central Asian intellectual history; spiritual heritage.

Introduction. Spirituality has long been regarded as one of humanity's greatest achievements—an invaluable gift that transcends all eras and places. In the cultures of the East, spirituality is understood not only as a matter of this world but also as a concern of the hereafter; it is inseparable from the very essence of human existence. Eastern societies traditionally measure progress through spiritual development. This growth begins within the smallest social units—family and neighborhood—and is strengthened through social interaction. It is predominantly through spiritual communication that the Eastern individual is formed, and for such a person, inner elevation occupies the highest priority. Material advancement is expected to remain under spiritual supervision, and the value assigned by spirituality becomes the guiding criterion for all forms of development. Likewise, decline is also defined through spiritual deterioration—an observation consistently confirmed throughout history.

One of the most significant historical events contributing to the development of national spirituality is undoubtedly the state founded by Amir Temur. During his reign, scholars and learned individuals were supported in every possible way, Islamic principles were reinforced, the legal system was grounded in Sharia law, and the educational system was systematically organized. The general standard of living improved, and deep devotion to homeland and nationhood took root. Temur established madrasas, libraries, and schools, fostering an environment in which the sciences flourished so profoundly that the period became known in world history as the "Second Eastern Renaissance." Sufi thinkers—the torchbearers of Islamic spirituality—held an honored place in society. Temur's regulations clearly highlight his special regard for qalandars and dervishes, demonstrating that the great statesman recognized the role of spiritual orders as ideational foundations for societal progress, shaped by the conditions of time and place.

Yet historical accounts consistently describe how the spiritual rise of the Timurid era was followed by a period of decline. Traces of the causes can also be found in works dedicated



to Sufi Olloyor. As these texts emphasize, when individuals fail to live in accordance with divine commandments, societies inevitably fall into crisis and decay—indeed, even powerful empires built on materialist worldviews have vanished into oblivion. Divine guidance not only defines piety but also reminds humanity that its privileged status among creation carries responsibility alongside honor. History functions as a great school, offering lessons that require only remembrance. The post-Timurid decline began precisely when society ceased to draw on the wisdom of the past and allowed base desires to outweigh divine obligation.

The foundations of our national spirituality rest upon faith in the existence and oneness of God, as well as the conviction that His will is absolute—an understanding that ultimately provides the true solution to human confusion. In this regard, Imam Māturīdī's works place strong emphasis on doctrinal clarity, noting that while destiny originates from God, human beings are endowed with the capacity to choose. This, in essence, highlights the centrality of knowledge, for only a person who comprehends tawhīd both outwardly and inwardly is capable of making sound decisions.

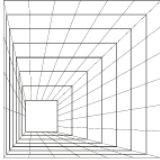
History shows that the intellectual flourishing achieved during the reign of Amir Temur gradually gave way to stagnation under his successors. According to R. Shamsutdinov and H. Muminov in their work *The History of Uzbekistan*, the power struggles among Timur's descendants after his death were among the main forces leading to the disintegration of the mighty empire. The achievements of Shahrukh Mirzo and Ulughbek Mirzo were overshadowed by the struggle for the throne. Although historical literature refers to this process as political fragmentation, it would be equally justified to interpret the disunity of the post-Timurid era as rooted in divergent spiritual worldviews.

Islamic territories encompassed both nomadic and sedentary modes of life, each shaped by distinct economic structures. As highlighted by M. Rahimov and A. Zamonov in *The History of Uzbekistan*, various Uzbek tribes—Manghit, Saroy, Qong'iro, Jabghu, Qarluq, Qalmoq, Nayman, Qipchoq, Ming, and Yuz—inhabited the region in the second half of the seventeenth century. Their coexistence required significant spiritual compromise, and Islam, viewed through its universal principles, attempted to harmonize these groups. Under the Prophet Muhammad (peace be upon him) and the early caliphs, this challenge was met through firm ideology and decisive governance. However, the weakening of authority under the Timurids adversely affected not only the state but also the shared moral consciousness of society. Tribal groups privileging hereditary claims emerged as contenders for political leadership, resulting in the dominance of the interests of a few over the will of the majority.

Human beings are shaped by their time and environment, and Sufi Olloyor was likewise a product of the milieu that nurtured him. The social and political conditions of his era profoundly influenced the formation of his spiritual worldview. Frequent dynastic changes were characteristic of the ruling elite, and governance lacked stability and reliability. This inevitably undermined the development of a unifying, absolute idea capable of consolidating society. Although Islam remained the dominant ideology, its spiritual values were not fully appreciated, and the interests of landholding elites prevailed.

Amid such a complex environment, Sufi Olloyor set aside personal interests and sought pathways out of decline. He dedicated himself to strengthening the moral climate of society, resisting destructive groups entering the region, and reinforcing the steadfastness of faith.

Central Asia had long been characterized by both nomadic and settled socioeconomic systems, and competition for political dominance between these groups was commonplace. When inter-tribal conflicts were added to this equation, the political landscape became even more unstable. Human history demonstrates that such turbulence can be overcome either through force or through a strong, cohesive ideology. Drawing on the example of the Prophet Muhammad (peace be upon him) uniting the Arabs, one may conclude that Islamic spirituality



possessed the intellectual and moral capacity to address these challenges. Recognizing this, Sufi Olloyor sought to influence the political elite indirectly—by elevating the spiritual consciousness of the people, a method whose effectiveness had been proven many times throughout history.

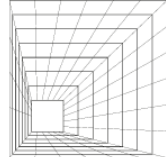
In the history of Sufism, we encounter several figures who sought proximity to political authority in order to promote societal progress. Among them, the Naqshbandiyya master Khwāja Ahror Vali stands out for his strategy of reconciliation-based advocacy. Sources describe this shift as a transition from opposition to conciliation: beginning with Khwāja Ahror Vali, the tariqa abandoned its earlier antagonistic stance toward rulers, setting aside entrenched conflicts between spiritual orders and the state, and instead pursued constructive relations in the interests of both the tariqa and, more broadly, the people. Given the social influence enjoyed by the Sufi community at the time, and considering the moral authority of Sufi spirituality, such efforts held the potential to unite diverse layers of society.

However, these developments also carried considerable risks. The rapid politicization of the tariqa undermined the spiritual integrity that had long legitimized Sufi teachings. Ambitions for office intensified, displacing the traditional Sufi mission of public moral education. Many Sufis of the period sought to validate their false claims through fabricated miracles, distancing themselves from the authentic path. The attempts of self-proclaimed qalandars—whose sincerity lay only in name—to seek political power deepened public distrust and eroded communal cohesion. A growing need for authentic spiritual leadership emerged. Taking advantage of the situation, impostor pirs, lacking both knowledge and genuine practice, inflicted severe damage on the Sufi heritage that had developed over centuries. The rise of pseudo-mystics, their distortion of established doctrinal interpretations, and the disruption of the classical sharia–tariqa–ma‘rifat–haqiqat hierarchy constitute the core concern reflected in Sufi Olloyor’s works.

Sufi Olloyor consistently condemned the corruption of spiritual insight, false sainthood, and miracle-mongering. He wrote: “If a person ignorant of the meaning of sharia swallows fire, breathes out flames, or appears to ride a cloud in mid-air, does this bring him nearer to divine proximity? Certainly not. Such a person remains far from the station that draws one closer to God, for mere spectacles deceive the eye but never convey the fragrance of true love. Do not mistake these ‘scentless musk-pods’ for saints.” Indeed, the display of miracles is not the aim of Sufism; even prophets did so only when circumstances demanded it.

Social discord, coercive governance, hostility toward rational knowledge, and an economy entrenched in feudal relations collectively drove society into crisis, plunging ordinary people into hardship. The population sought deliverance and found solace in Islamic spirituality—a condition exploited by pretentious miracle-workers for material gain. At the heart of Sufi Olloyor’s mission was the effort to illuminate the worldview of common people through an Islamic lens: to refine moral character through the principles of tawhīd, fanā’, and baqā’, and to articulate the ideal of the complete human being in a manner befitting the Muslim East. Devoting the greater part of his life to truth, to the dissemination of mystical knowledge, and to embedding Sufi teachings among the masses, he forcefully condemned tyranny, arrogance, usury, treachery, apathy, greed, idleness, obsession with rank and wealth, and the futile wastage of life in worldly pursuits.

In Sufi Olloyor’s writings, we witness a persistent endeavor to revive the Islamic spiritual ethos characteristic of the land of Māwarā’unnahr. He lived at a time when the theoretical foundations of Sufism were well-established, yet its practical vitality was fading. Although the manners and ethics of the tariqa had become deeply woven into national spirituality, outside pressures had temporarily unsettled the tradition. According to Abdurahmon Tole’ in *The History of Abulfayz Khan*, political authority had slipped from the



hands of local rulers. Following the decline of the Shaybanid administration, the system collapsed, and succession struggles among the dynasty—once the protectors of Islam—reduced religion to mere ritual, intensifying bigotry. It was precisely for this reason that Sufi Olloyor dedicated all his works to religious instruction. Despite Islam's theoretical foundations already being well articulated, and despite the Qur'an defining human nature and Sufi orders developing their own distinctive methods, the need to reiterate these principles indicated how far Islamic and Sufi teachings had faded from public consciousness.

His *Sabot ul-ojizin* illustrates this clearly. In this work, doctrinal issues are concisely presented through moral parables. Written in an admonitory tone, *Sabot ul-ojizin* is regarded as a priceless text—one that enlightens the heart with the light of faith, guiding individuals from ignorance and moral baseness toward knowledge, virtue, and perfection, and leading them from darkness into spiritual illumination.

Conclusions. Sufi Olloyor masterfully conveyed the principles of *kalām* through artistic expression and played a significant role in integrating the moral and ethical ideals of Naqshbandi teaching into the educational systems of schools and madrasas. In doing so, he contributed substantially to the intellectual and practical development of the *tariqa*. As a theologian, exceptional poet, and eminent Sufi, he stood in contrast to Mashrab, whose entire life was devoted to celebrating the essential themes of his nature—love and spiritual longing. Yet the core mission of both figures was aligned: the pursuit of spiritual elevation and attentiveness to the sufferings of ordinary people.

In conclusion, despite the difficulties of his era, Sufi Olloyor succeeded in leaving behind a spiritual legacy that strengthened the principles of Islamic law and Sufi doctrine. Today, this heritage continues to be studied with respect by new generations. The way a people engage with their spiritual inheritance plays a crucial role in understanding and appreciating their history, culture, and values. Such engagement encompasses the preservation, study, promotion, and transmission of this heritage to future generations.

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