

**PHILOSOPHICAL ESSENCE OF THE WORK "ORIPHNOMA"**

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**Abstract:** In this article Bukhara Sharif's second Elder Khoja Arif "Orifnoma" work by Revhari and in it ideas philosophical analysis In particular, it is based on ideas about time, human maturity, stages of evolution, and enlightenment.

**Key words:** "Arifnama" work, Arif Revhari, enlightenment, time, sharia, wandering, vigilance.

**Introduction.** In accordance with the Decree of the President of the Republic of Uzbekistan dated April 21, 2025 "On measures to further strengthen the guarantees of citizens' right to freedom of conscience and bring reforms in the religious and educational sphere to a new stage", the proposals of the Committee for Religious Affairs and the Office of Muslims of Uzbekistan and the Bukhara regional administration to establish the Bahauddin Naqshband Scientific and Research Center at the Bahauddin Naqshband Memorial Complex were approved. According to the Decree, a number of tasks of the Bahauddin Naqshband Scientific and Research Center were established. In particular, to conduct scientific research on the high humanitarian ideas of our great ancestor Bahauddin Naqshband and the scholars of the Naqshbandi order, to conduct propaganda work in order to educate the younger generation in a spirit of tolerance and mutual respect, to conduct scientific research on the history of Sufi teachings and its significance today, to widely promote the rich scientific and spiritual heritage of the "Seven Pir" scholars and dear saints in the international arena, to organize conferences, exhibitions, seminars, trainings, competitions and other cultural and educational events dedicated to scientific, theoretical and methodological issues in order to study the noble ideas of the Naqshbandi teachings, to promote scientifically based ideas of the Sufi teachings, and to develop recommendations to prevent false sectarianism. The adoption of this decree is of great importance in studying the life and spiritual heritage of the second of the Seven Pirs of Bukhara, Khoja Arif Revhari, and promoting it to the general public, as well as in educating the younger generation in the spirit of honesty, purity, and tolerance.

The rise and sustainable development of the spirituality of any people depends, first of all, on its educational and philosophical heritage. The history of the mystical-enlightenment teachings of the Uzbek people goes back a long way, and an important part of this historical and cultural heritage is made up of works created by prominent representatives of the Khojagon teachings. One of them is the work "Arifnoma" by Khoja Orif Revhari. This work is an important source not only for the history of Sufism, but also for the history of philosophy in general.

Now let's talk about the direct study of the work "Arifnoma". In the treatises and collections of scholars such as Narzulla Yuldashev, Orif Usmon, Sadridin Salim Bukhariy and Sayfiddin Saifullo, as well as groups of authors, devoted to Sufism in general, including the Khojagon-Naqshbandi order, general information about Khoja Orif Revhari, including his work "Arifnoma". Among the Uzbek Sufi scholars, Ibrohim Hakkul, in his essay "Khoja Orif Mohitobon" and Gulchekhra Navruzova's treatise "Arif Revhari", were among the first to begin a special study of this work, and thereby the teachings of Khoja Orif Revhari. In addition to these, Saifiddin Sayfullah's work "Etti pir" dedicated to researching the life and activities of the pirs of the Khojagon-Naqshbandiya sect, also describes the results of the author's research on the life, activities and views of Khoja Arif Revhari, as well as his work "Orifnama".

The work "Orifnama" was first prepared for publication in 1993 under the editorship of Ghulam Mustafakhon and was published in Karachi, Pakistan.

The work covers such complex issues as human spiritual growth, moral perfection, struggle with the ego, will, patience, and spiritual education. These ideas are of particular importance not only from the point of view of Islamic philosophy, but also from the point of view of universal human ideas. As a result, the "Arifnoma" is worthy of study not only as a religious and educational, but also as a philosophical source.

According to Sadridin Salim Bukhari and Samad Azimov, until the period of independence, the scientific community of Uzbekistan did not have information about the work "Arifnoma" and its manuscripts. In 1993, the Pakistani scholar and Sufi Sheikh Zulfikar Ahmad Naqshbandi, who came to Bukhara to participate in the anniversary events of Bahaiddin Naqshband, reported that a manuscript copy of this work existed in Pakistan and later sent a copy to Uzbekistan. The above authors' work "The Great Gijduvanilar" tells the following story in this regard: "Khoja Arif Revgari, while continuing to educate his disciples in accordance with the foundations and rules of the Khojagan-Naqshbandi order formed by Khoja Abdulkhalik Gijduvani and to propagate the teachings of his teacher, also introduced some innovations and additions to this teaching. Revgari, in his "Arifnoma" and in his practice as a sheikh, mentions the following foundations of Sufism:

Sharia. Khoja Arif Revgari, while calling on his followers to follow the Sharia of Muhammad (pbuh) in all cases, first of all, and showing the place of Sharia as the first condition of Sufism, emphasizes that in order for a person to enter the path of Sufism, he must go through the following stages in a strict sequence: 1) strict adherence to Sharia; 2) being content with whatever fate Allah has decreed for him; 3) giving up his own will and will and being content with whatever will Allah has decreed for him. After a person has walked this path, which begins with Sharia, he enters the stages of Sa'yru Suluk.

Stages of the journey of the sage. According to Khoja Arif Revgari, the beginning of the path of the sage is repentance, and the condition for achieving the stages of the sage is being a follower. In his opinion, through himmat (effort), tawajjuh (attention), riyazat (hard work) and mujahadat (struggle), a follower gets rid of his bad qualities and acquires good qualities, and ultimately attains the honor of wisal (reaching God). However, for this, a follower must pass through the following stages of the valley of the sage: wajd (losing himself) - kashf (discovery) - ma'rifat (knowledge of God) - mushahadat (seeing the unseen). Only after the sage reaches the stage of mushahadat, the veils that prevent him from seeing the unseen world are lifted, and the secrets of this world become clear to him. Revgari imaginary visa mother from that will happen later.

Walking on the water derivatives. Khoja Arif Revgari is a leech from derivatives happened enlightenment, enlightenment and governorship events describing passes.

Enlightenment. Revgari in my opinion of enlightenment the essence of the heart Allah unity confirmation, enlightenment the base and To God was honest and belief education organization is enough Enlightenment fruit and your servant in a nutshell From turning to God consists of " <sup>1</sup>.

Above thoughts under observation will do We are human. Allah gave agreeing to fate is a given of your life every one from the second productive use, enlightenment good to have actions is always grateful to live necessary witness we will be

" Orifnama " Sufism ideas and spiritual and moral as a work rich in values philosophical to analysis need Researchers in the work enlightenment, human perfection and divine love like topics Sufism teachings, in particular, Ibn Arabi and Rumi traditions point from the point of view seeing they come out. This method works spiritual layers at the opening important is, and its

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<sup>1</sup>Rahimov Kamiljon About the manuscripts of Khoja Orif Revgari and his work "Arifnoma". INFOLIB information and library magazine, - 2024. - No. 1.. p. 4

modern in literary studies instead to mark help gives. Arif Revgary own in their wisdom human patient, grateful, pure hearty to be, conceit, arrogance to not give in is called, from Allah no one taste, benefit without looking, it absolute love human spiritual of life essence being is emphasized. Orif Revgary they emphasize that "Zero is alert let it be already storm That is, firmly ! time sword like sharp ! Turfatul the same both in vain with g' aflat don't show and Right Glory be to Allah. from the Almighty other breed happy with his imagination don't be." In <sup>2</sup>this wisdom Arif Revgary the time care to the issue big attention God bless you gift did blessing, opportunity that is life in vain not to pass, har one per minute noble to be busy with work They call. And this wisdom Naqshbandi Comparable to the principle of " Khus dar dam" of the doctrine " Hush dar dam" demand is from Yusuf Hamadoni The rest. Abdulkhalik Gijduvani Khojagon to the path principle as received It was. It was idea developed. Abdul Khaliq Gijduvani to be vigilant calling, every one breath last and life investment because knew. Philosophy sciences doctor, professor Gulchekhra Navro'zova's " Naqshbandiya - vigilance " road " to the monograph application when doing following to thoughts witness we will be : " T mystic scientists Naqshbandi method Junaidiya alertness of the road the most consistent successors because body they get Indeed, it is sect perfect human to the level increase for in the doctrine ten one requirements between the most necessary and the most important is " Hush dar dam" - " every one at the moment vigilance demand those who put That's why for Naqshbandi path very wide in the world spread out and about him " scorpion" "turmeric " - the most close the way, said definition exists. That is, this sect world the essence understanding and perfect human to the level of the rise the most close the way those who say it shows. " Hush dar dam" - from the words " hush " and "dam". taken is, every one human of your life every one at the moment, at that moment alert, intelligent, alert to be means. The phrase "Dam" this on the ground moment, opportunity, moment, breath in the sense of is coming " Consciousness" in research sometimes saying " hush ". write, every now happy transfer meaning means said interpretations It happens. But In Naqshbandi he is awake in the sense of came Vigilance negligence to the understanding opposite being, human own of your life any breath, given any time both carelessly, sleepily in the case of to transfer right absence it is said. <sup>3</sup> Embroidery in his teachings human of your life every one at the moment alert to be, heedless absence highlighted if yes, Arif Revgary's time about in wisdom the time in vain from transfer alert to be, every one per minute noble Being busy with work, always praying to Allah in memory of to be is emphasized and also every both in wisdom both about time, human life talk it goes, time, life to us given divine wasted opportunity held every one our minute for answer we give inevitable " Hush dar dam" principle formation deep to the root have All mystical in teachings both negligence condemned and out of carelessness of salvation various style and their ways Those who found. About Sufism In Bukhara written by Abu Bakr Muhammad ibn Abu Ishaq Kalabadi's " at-Ta'arruf " madhhab ahlit -tasawwuf" (" The people of Sufism way snake introduction ») to the work written Colonial Bukhari's in the comment highlighted "One moment both Of course. unaware " Not to be " condition of " Hush dar dam" rash root as is considered of this principle in the formation Saadi Shirazi their views have an effect. About this Ibrahim Muminov both own thoughts stated were. Our in our opinion, Sa'di's from the famous work " Gulistan ". following ideas to this basis was: " The breath that truck goes hopeful life under and as long as it turns out Farahi breed yes, then to each breath du ne'mate exists under and to everyone

<sup>2</sup>Navro'zova G.N, Akobirova D.J. Arif Revgari. -Tashkent: "Paradigma", - 2018. p. 11

<sup>3</sup>Gulchekhra Navruzova NAKSHBANDIYA - THE WAY OF VIGILANCE. "FAN" PUBLISHING HOUSE TASHKENT.- 2024. 4-p.

blessing thanks obligatory under ". **Content :** " Har one edible breath human life is an extension, when it comes out to the person happiness gift It does. for every one in the breath two blessing exists and every one blessing for thank you It is obligatory ". Again Sa'di's in this context following poetic There are fragments :

Always live                breath,  
As long as Mikuni It doesn't matter.  
O ki, panchoh rafta dar hoby,  
Maybe in five days.  
Khijil on kas, ki raftu kor advice,  
Most rest zadandu bor nasokht.

**Contents:**

Every at the moment forever breaths go away,  
Looking if you stand, they are at all finished will remain.  
Hey, you're fifty. entered, unaware the rest,  
You are five. the day both you can't find it yourself.  
Life in vain to spend It is funny,  
Departure time it happened, but it is for the hereafter food no.<sup>4</sup>

This is meaningful. in verses Saadi Shirazi both of your life one at the moment passing by to leave about speaking, the hereafter for good actions to do that it is necessary, Haq Glory be to God. to the presence to go with a bright face evidence does.

Also, in the monograph philosophy sciences doctor Gulchekhra Navro'zova " Bahauddin Naqshband Accounting and Knowledge contemporary the concept one in the sense uses. Time important philosophical is a concept. Time philosophical concept world attribute all objects of existence duration and situations of exchange consistency characterizes. From long ago current to date this problem of philosophers debate topic was and is happening Cicero « Philosophy From Thales begins, he is the first " was," he said. said This person, that is, Fales: " From everyone more intelligent thing "What ? " to the question, " Time " answer " Because " alone just for a while everyone the thing clarifies," he said. Ancient In Greece seven leader philosopher's one Prienai Biant : "The best " Who is the advisor ?" when asked, he said <sup>5</sup>" Time ". From this apparently as it is time human of your life size as the most the main criterion and opportunity is priceless wealth and It is a test.

When we read the work "Arifnama", we are convinced that the wisdom contained in it is of great importance in the spiritual and spiritual development of a person.

Arif Rewgari's work "Arifnama" contains a narration about the great Sufi woman Rabia Adawiya: "Rabia Adawiya was a contemporary of Hasan Basri. She sent Hasan Basri three things : a candle, a needle, and a strand of hair. The people of wisdom explain this event as follows: Be soft like wax and light up the world by burning yourself! Be like a needle, even if you are naked and hungry, clothe others and connect them to each other! The path that leads to Allah is as thin and delicate as a strand of hair, so be careful not to slip and fall ! " In this narration, Rabi' Adawiya calls us to be gentle and harmless like wax, to be open-minded, to be a light and a source of light, and to be as youthful as a candle, and to be a light in the house of our hearts. May you benefit

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<sup>4</sup>Gulchekhra Navruzova NAKSHBANDIYA - THE WAY OF VIGILANCE. "FAN" PUBLISHING HOUSE TASHKENT.- 2024. 5-6-p.

<sup>5</sup>Gulchekhra Navruzova NAKSHBANDIYA - THE WAY OF VIGILANCE. "FAN" PUBLISHING HOUSE TASHKENT.- 2024 7-p.



from tying the bonds of love and fate among people like a needle, and those who say that this work will not bring any benefit, let us compare the state of the needle in this wisdom with the following verses of Hazrat Alisher Navoi:

If Nafing is a cradle for the people,  
Maybe this benefit will be more for you.

It is not surprising that Hazrat Navoi called on people to be generous and tried to explain to people that the afterlife will be prosperous due to this generosity. In the narration, Rabiya Adawiya refers to the path of life in the form of a "hair strand", warns that the path to achieving Allah's pleasure is very narrow, requires responsibility and attention, and advises to be afraid of slipping, that is, to know how to distinguish truth from falsehood, correctness from innovation, and purity from impurity. In the following sayings of Orif Revgari, it is noted that a person with an impure heart cannot fly to the divine, like a bird with a heavy stone hanging around its neck. Rather, it is noted that only if one is satisfied with life and lives in gratitude and remembrance, can one see the world like a clear mirror.

Ayuh! Arif! Clean! and pure faithful be! Because it's ugly the whole heart the body forbidden do it! After all, it is God's us reception whether or not this very heart because of it!..

That's it You know, tax for primary taste excitement, excitement ) it is necessary that ul of discovery introduction and discovery of enlightenment and enlightenment observation is the introduction. And from that just recently to him unseen donation fortunate Let it be! Tax eye from the front curtains raised immediately his/her observation clear in the mirror It's spinning!

He is a bird, on his neck heavy cargo hurry yes, how much to the sky flight turn around I'm fine this in the world passion it is divine flight to do can't and demand to the valley step I can't stand it!<sup>6</sup>

Also, in "Orifnoma". cited this in wisdom human Allah, the universe, the soul place was feel with your heart if he does, he in the heart no so that if he is happy, if he is excited, that is identity of understanding introduction, identity understanding and enlightenment The introduction is enlightening human and every one the thing clear under observation to do takes. That is this is the essence understanding – the world hi -u- from the air By the way, Allah memory and to be busy with remembrance in the sense of was brought. A if human heart world If he is busy with his passion, his spirit undefiled, divine to fly unattainable, that as a result lover to the divine Unreachable.

Ayuh! Arif! The word Majid and hadith prophetic may Allah bless you against from me later Christians word of mouth listen, alar word in the heart success and ( Allah) from anger ) fear is the cause. And Allah Almighty from enemies hatred to do and Allah consent was busy with work to be because It will be.

this world with your body and in the afterlife Be with your heart!<sup>7</sup>

In this place above in wisdom, Truth word and our prophet from his will later Christians words listen, because their words human heart true on the road starts, no slave work, letter from the movements God forbid consent on the way practice with work to be It encourages.

Conclusion as who says as for the work "Orifnoma". due of research methodological basics many edged and complicated historical, philological, philosophical and modern approaches includes. These methods of the work literary, spiritual and social the importance complete open to give service does Khoja Muhammad Arif Revgari's "Orifnoma" is a history of Sufism

<sup>6</sup>Khoja Orif A r- Revgariy. ORIFNOMA. – Tashkent: Navruz, 1994, p. 4, p. 6

<sup>7</sup> Sadriddin Salim, Azimov Samad. Great Gijduvanites. "Bukhara" publishing house . 2006 p . 52

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and Those interested in the teachings and our people spirituality and worldview in the formation important place caught Khojagon-nakshbandiya method scientific basically to study to work important contribution as will be added, hope we will do

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