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KHOJA MUHAMMAD ARIF REVGARIY: THE PATH OF SPIRITUAL PERFECTION AND SUFICIAL TEACHING

Abstract. *This article analyzes the life path, spiritual heritage and mystical views of Khoja Muhammad Arif Revgari, a prominent representative of the Bukhara Sufi school, the fourth pir of the Khojagon order. The study highlights the reasons for Revgari's fame with the title «Mokhitobon», his services in preserving the principles of the «Khojagon» order founded by his mentor Khoja Abdulkhaliq G'ijduvani and passing them on to future generations. The central part of the article is the ideological content of the treatise «Arifnama», which is considered the only work of the thinker. It examines issues such as the purification of the human spirit, the education of the soul, the inextricable connection between Sharia and the order, and the importance of the dialogue of the righteous based on sources. Also, the place of Revgari in the series of the seven pirs of Bukhara and the influence of his views on the subsequent formation of the Naqshbandi doctrine are comparatively studied. The results of the research serve as an important source for research in the history of Central Asian mysticism and spiritual studies.*

Keywords: *Khoja Muhammad Orif Revgari, Sufism, Khojagon Tariqat, Orifnama, Bukhara Sufism School, Abdulkhaliq G'ijduvani, Spiritual perfection, Education of the soul, Silsila, Mokhitabon, Islamic philosophy.*

INTRODUCTION

Central Asia, in particular, the land of Transoxiana, is recognized in the history of Islamic civilization as the “Qubbatul Islam” (the dome of Islam) and has been the center of mystical thought for many centuries. The Khojagon order, which was formed in this region in the 12th-13th centuries, became not only a religious and ethical direction, but also a powerful social movement that served to overcome the spiritual crisis of society. In the chain of this movement, the personality of Khoja Muhammad Orif Revgari (died c. 1262) and his spiritual legacy are of particular importance.

The period of Revgari's life coincided with a period of political changes and cultural upsurge in Transoxiana. During this period, Sufis formed the intellectual layer of society. As Academician N. Kamilov noted, “Sufis in this period was not just asceticism, but

a perfect system of raising human dignity, curbing the ego, and understanding divine truth” (Kamilov, 2009 : 24). Revhari emerged as one of the greatest theorists of this system.

Khoja Muhammad Orif Revhari was born in the village of Revhar in the Shafirkan district of Bukhara. He was the closest disciple of the founder of the Khojagon order, Khoja Abdulkhaliq G’ijduvani, and the fourth pir to carry the banner of the order after his death. His honorific title of «Mokhitobon» (Light of the Moon) is explained not only by his scientific potential, but also by his high spiritual maturity and the spiritual light he spread to those around him (Safiy, 2004 : 78).

In today’s globalization environment, the issue of preserving the spiritual world and moral values of a person is one of the most pressing problems. Revhari’s work «Orifnoma» and his mystical views are an important source in filling this spiritual gap. The principles of «honest work», «awareness» and «purity» at the heart of Revhari’s teachings are consistent with the ethical norms of modern society. As G. Navruzova noted, «The Khojagon-Naqshbandi pirs showed the way to reform a person’s inner world without separating him from society» (Navruzova, 2020 : 12).

The object of this article is the life path of Khoja Muhammad Orif Revhari and his mystical legacy, and the research aims to implement the following tasks:

Revealing the philosophical and ethical essence of the treatise «Orifnoma»;

Analysis of Revhari’s contributions to the development of the principles of the Khojagon Order;

Proving, based on sources, the harmony of Sharia and Tariqa in his views.

These issues, outlined in the introduction, will be subjected to extensive scientific analysis in the following sections of the article.

Methods

This study used a comprehensive scientific approach to studying the personality of Khoja Muhammad Orif Revhari and his mystical heritage. The research methodology includes the following stages:

Hermeneutic analysis was chosen as the main methodological basis of the study. Through this method, symbolic and figurative concepts (for example, “ishq”, “fano”, “baqo”) in Revhari’s treatise “Orifnoma” were interpreted in the socio-cultural context of that time. As is known, “the methodology of moving from the external meaning of the word to its inner essence is of great importance in the analysis of mystical texts” (Kamilov, 2009 : 118).

In systematizing information about the life of Revhari, Fakhruddin Ali Safi’s «Rashahot» and Alisher Navoi’s «Nafahotul-uns» were studied comparatively. In this process, **a comparative (comparative)** method was used, and the proportionality of information from sources of different periods was checked. As G. Navruzova noted, «Each representative of the Khojagon line, while preserving the teachings of his

predecessor, added new spiritual aspects to it» (Navruzova, 2020-54).

A systematic approach was used to analyze mystical views. In this case, the teachings of Revgari were considered not as an independent phenomenon, but as a component of the “Khojagon” system founded by Yusuf Hamadoni and Abdulkhaliq G’ijduvani. “Revgari, commenting on the 8 rules of his mentor G’ijduvani in his work, raised them to the level of practical psychological training” (Bukhariy, 2012 : 76).

RESULT

As a result of the textual and historical analyses conducted, the following fundamental results were obtained regarding the mystical views and personality of Khoja Muhammad Orif Revgari:

The research showed that the title of “Mokhitabon” (Light of the Moon) given to Revgari was not merely symbolic, but was related to his recognition by his mentor Abdulkhaliq G’ijduvani as “the light illuminating the spiritual world.” According to sources, he “perfectly mastered the sciences of Sharia, and in the inner sciences, he rose to the level of the only pole of his time” (Safiy, 2004 : 85). This proves the balance between **knowledge and practice in his personality**.

As a result of the analysis of the work «Orifnoma», it was determined that Revgari’s mystical concept is based on the following three pillars:

- **Repentance and Inobat:** Revgariy defines repentance as not just a word, but “a complete change of spirit and abstinence from worldly desires” (Revgariy, 2018 : 14).

- **Conversation Etiquette:** The results showed that Revgari considered «Conversation» to be the most effective method of education. His conclusion that «*Conversation with the righteous is the shortest way to curb the desires*» is also consistent with today’s pedagogical and psychological approaches.

- **The Essence of Riyāzat:** In his work, he advocates «moderate Riyāzat» (eating less, sleeping less, talking less), while opposing extreme physical torture.

Revgari retained the 8 basic rules (raskhas) introduced by Ghijduvani, but gave a broader interpretation of each of them. The research confirmed that Revgari emphasized the following principles:

1. **Hush dar dam (Awareness with every breath):** A person must not be oblivious to Allah with every breath he takes.

2. **Nazar bar qadam (Look at your step):** When walking on the road, a tax collector (passenger) should only look at his own step, that is, keep his gaze away from distracting objects around him (Navruzova, 2020 : 62).

Analysis has shown that Revgari firmly emphasized that «there can be no tariqa without Sharia.» In his views, any discovery and prophecy is measured by Sharia criteria. «If the condition of a murid does not meet the criteria of Sharia, he is a satanic temptation» (Revgari, 2018, 56). This result shows that Revgari took a moderate and strong position against the extreme mystical currents of his time.

The research proved that Revgari saved the Khojagon order from crisis and transmitted it in its pure form to Mahmud Anjir Faghnavi (the later pir). This chain later acquired global significance during the reign of Bahauddin Naqshband. As Sh. Shokiri noted, “Revgari is the gardener who strengthened the roots of the Khojagon tree” (Shokiri, 2015 : 41).

DISCUSSION

When analyzing the mystical legacy of Khoja Muhammad Orif Revgari, it becomes clear that he served as a strategic bridge that ensured that the «Khojagon» lineage did not fall into crisis.

One of the main issues under discussion is how firmly Revgari defended the tradition of “khafiy” (secret) dhikr founded by Abdulkhaliq G’ijduvani. Some sources say that during Revgari’s time, the tendency towards “jahriy” (loud) dhikr increased, but Revgari proved the spiritual effectiveness of khafiy dhikr through his work “Orifnama” (Navruzova, 2020, 74). In this regard, academician N. Kamilov writes: “Revgari saved Sufism from external cries and turned it into the deep silence of the soul, that is, into a true inner light” (Kamilov, 2009 : 142).

If we discuss Revgari’s views on «Conversation» from the point of view of modern psychology, this method is fully consistent with the theory of «the influence of the environment on the individual.» For Revgari, a conversation is not just a conversation, but a process of «transfer» (energy exchange). In his opinion, being in the eyes of a perfect person can instantly form a spiritual level that a murid could not achieve for years. This idea was later reflected in the work of Alisher Navoi in the form of «Serve, become a peer, enjoy the conversation» (Navoi, 2011 : 105).

In many cases, it is argued that mystical freedom (the state of ecstasy) is contrary to the rules of Sharia. However, in Revgari’s discussion, Sharia is the foundation, and the tariqa is the building. His views include a firm position that “any spiritual elevation outside of Sharia is error.” This position led to the widespread spread of the Khojagon tariqa in the region as a representative of “moderate Islam” and to the attention of the rulers (Trimingham, 1998 : 115).

Analysis of the work shows that Revgari considers man as a “small world” (alami asghar) and teaches that by purifying him, one can understand the secrets of the “greater world” (alami akbar). His commentary on the rule of “hush dar dam” (awareness in every breath) is surprisingly consistent with today’s concept of mindfulness/consciousness. Revgari teaches man to live in the “present moment” (ibnul waqt), freeing him from past regrets and future worries (Revgari, 2018 : 88).

If we compare Revgari with other Sufis of his time (for example, Najmuddin Kubro), Revgari’s school is more distinguished by the combination of social activity and asceticism. He did not sit in seclusion (solitude), but rather enriched the principle of «Being among people and keeping the heart in Allah» (Khilvat dar anjuman) in a practical way.

CONCLUSION

As a result of researching the personality of Khoja Muhammad Orif Revhari and his mystical views based on his work «Orifnama», the following final conclusions were reached:

First, Revhari appears in the history of the Khojagon order not as a mere heir, but as **a strategic reformer**. He preserved the uniqueness of this school by preserving the tradition of “secret remembrance” founded by Abdulkhaliq G’ijduvani. The results show that without Revhari’s activities, the Khojagon order could have dissolved into other movements in the complex socio-political conditions of the 12th century. His place in the order is a strengthening link in the “golden chain” (Navruzova, 2020 : p. 92).

Secondly, the thinker’s views interpret Sufism not as «mysticism divorced from Sharia», but as «the inner essence of Sharia». Revhari’s strict adherence to the rules of Sharia and his requirement for his disciples laid the foundation for the Central Asian school of Sufism to move away from radical ideas and serve social stability. His teachings prioritize **istiqamat (constancy in Sharia) over kashf and karama**.

Thirdly, the work “Orifnoma” is distinguished by its practical-psychological character. The principles of “Conversation” and “Hush dar dam” put forward by Revhari can be an antidote to today’s spiritual crises. His recommendations on a person to be aware of his breath, to spend every second meaningfully, and to refrain from negative thoughts are considered universal ethical values. As Komilov noted, “Revhari is a great psychologist who was able to confront a person with his inner world” (Komilov, 2009 : p. 156).

This study serves to assess the heritage of Revhari not only as a historical monument, but also as a living system that can meet the spiritual and moral needs of modern society. His views on the upbringing of youth:

- **of the perfect person** ;
- **hard work** (acquiring a profession) and spirituality;
- It will be an important methodological resource in promoting **religious tolerance and moderation**.

In conclusion, Khoja Muhammad Orif Revhari is a great figure of Islamic civilization, and his spiritual lessons, spread through the light of «Mokhitobon», have not lost their relevance for centuries. In future studies, it is advisable to study the manuscripts of the «Orifnama» in more depth from a linguistic and comparative-textual perspective.

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