



Article

## Harobotiy's Enlightened Words

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**Abstract:** This research explores the intellectual, philosophical, and mystical legacy of Mavlono Kharoboti, a prominent 17th-century Uzbek thinker, poet, and Sufi scholar from Tashkent. The study examines his major works *Kulliyot*, *Masnaviyi Kharobotiy*, and *Risolayi Faqriyya* which collectively reflect his deep engagement with Islamic jurisprudence, Sufi ethics, and philosophical reasoning. The article employs textual, historical, and comparative analysis to explore the synthesis of rational and mystical thought in Kharoboti's writings. The research underscores his contribution to the development of Uzbek classical literature and Islamic philosophy. The result display that Kharoboti considered knowledge ( 'ilm ) and moral perfection ( ihsan ) to be inseparable ways to spiritual enlightenment. The author's interpretation of the Sufi path is based on a higher degree of soul purification, the search for godly love, and a holistic synthesis of intellect and faith. The work likewise indicates his potential influence on further literary and spiritual traditions as Kharoboti successfully linked the Naqshbandi and Mevlevi ways. On the whole, the article concludes that his heritage is beyond poetry and mystics; it is a philosophical understanding of human ideal and moral obligations that lasts through the centuries. His enlightened sayings are still used today as a source of reflection on the unison of mind, passion, and spirit within the boundaries of Central Asian Islamic thought.

**Keywords:** Kulliyot, masnavi, risola, tasavvuf, burhoni qoti', g'iyos ul-lug'at, faqriyya, manuscript, lithograph, or Qur'an; mudarris.

**Citation:** Akhadovich, Y. A. Harobotiy's Enlightened Words. Central Asian Journal of Literature, Philosophy, and Culture 2026, 7(1), 6-14.

Received: 10<sup>th</sup> Aug 2025

Revised: 16<sup>th</sup> Sep 2025

Accepted: 24<sup>th</sup> Oct 2025

Published: 04<sup>th</sup> Nov 2025



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### 1. Introduction

The Uzbek people have left a substantial legacy of prominent scholars, poets, and philosophers to the world. With the flight of years, some of the names have fallen by the wayside in the pages of history, while others have been totally faded during the turmoil of the last century. Nevertheless, the life and work of dedicated people who have added something substantial to their land's scientific and cultural treasury remains forever etched in the memory of the people and, with some regularity, regains its appeal to researchers. Abduqayyum Mahsum Hayrobod (His Holiness Kharoboti - "Hayrobod Eshon") was also one of such great figures [1].

Mavlono Kharobotiy was a renowned philosopher, poet, and Sufi scholar, born in Tashkent in the second half of the 17th century. In his surviving works "*Kulliyot*," "*Masnaviyi Kharobotiy*," and "*Risolayi Faqriyya*," issues related to Islamic jurisprudence, the fundamental principles of Sufism, ethics, and philosophical attitudes towards life are expounded in the masnavi style and serve to nurture the perfect individual [2]. Although Kharobotiy's manuscripts and printed works were widely circulated in Central Asia until 1917, no articles about his life and legacy had been published. Neither the books printed seven times in Tashkent using lithography, nor the handwritten sources included any

information about the poet's life and work. Conclusions about his biography can only be drawn based on the information provided by his descendants currently residing in the Khayrobod neighborhood of the Chilonzor district in our capital [3].

Kharoboti studied at the Kukaldosh Madrasah in Tashkent, which was a pillar of knowledge, enlightenment, and religious perfection. After attaining the status of mudarris, he himself taught khalfas in the madrasah. After working for several years, he embarked on the Hajj pilgrimage to fulfill the sacred obligation. After visiting Mecca and Medina and perfectly performing the Hajj rituals, he headed to Egypt. There, at al-Azhar University, recognized as the religious and cultural center of not only that time but also of the Islamic world, he devoted himself to continuous study to master both religious and secular sciences [4]. Having achieved the intended result, Abduqayyum Makhsum, who became one of the university's most distinguished students, decided to return to homeland after 25 years. When Khayrobod Eshon and his family returned to Tashkent, his wife gave birth to a boy. Since the newborn was born in the city of Sham in Syria, he was named Shamusofir. According to the legend orally handed down, the governor of Tashkent cordially welcomed Khayrobod Eshon to the fortress in the present village of Chinoz and said: "You can be where you are welcome." Then Kharoboti decided to choose the place where the white camel that had come from Mecca and Medina without kneeling would finally kneel.[5] After walking, the camel knelt near a hill in the territory of today's Khayrobod neighborhood. Kharoboti took this place as his dwelling and built a shelter. For some time, he taught students in various madrasahs. Then he set off for Kazan. There, to strengthen the religion, he served as imam-khatib in the main mosque, earning high respect and recognition for 10 years. Having gained fame for his knowledge and wisdom, he returned to his homeland - Tashkent. More than fifty families, led by his pious student Sarkorboyvachcha, also considered it an honor to be with the master and came to Tashkent. Bricks and other building materials were brought from Kazan, Kazan craftsmen were specially invited, and a mosque, a tomb, and a multi-room khanqah were built here, just like in Kazan [6].

It's worth mentioning one thing when appropriate. The study of Kharoboti's work began long before us in Xinjiang, China. In 1980, several articles were published by the Uyghur scholar Aziz Sobit, and in 1986, an abridged version of "Masnaviyi Kharobotiy" was published as a book. In the articles of other Uyghur scholars, Kharoboti is interpreted as a Uyghur poet. On November 15, 2003, the Uyghur scholar Hurmatjon Abdurahmon defended his candidate dissertation in Tashkent on the topic "Uyghur poet Kharoboti and his literary heritage [7]. " According to the scholar, Kharoboti's grave is in Xinjiang, and his name is Muhammad ibn Abdullah. However, it is clear that Kharoboti lived in Tashkent, and his grave is located on what is now Qatortol Street. Kharoboti also mentions the city of Shosh in his "Masnavi Kharoboti." For instance:

One who doesn't know oneself is knowledge and ashes, oh sun,  
You're pleasant, oh mullah of Shosh, -

he refers to himself as a mullah from Shosh. From this couplet, it is not difficult to understand that Kharoboti lived and flourished in Tashkent. Additionally, Abduqayyum Kharoboti and his son are mentioned in the waqf document belonging to the Kharoboti mosque, which is preserved by Kharoboti's descendants [8].

Another debatable issue is that while studying the poet's work, Hurmatjon Abdurahmon claims that his "Kulliyot" and "Masnaviyi Kharobotiy" were originally one work that was later divided into two. In reality, they are two separate works.

In Uzbekistan, attention to Kharoboti's work began in 2005. It is known that Sufism had such orders as Suhrawardiya, Kubrawiya, Qadiriya, Yasawiya, Chishtiya, and Naqshbandiya, along with many of their branches. Kharobotiya was also one of the movements in Sufism, and its path and method were extremely difficult, resulting in few followers. Regarding the composition of the word "harobot," "harob" means ruin, and "ot" indicates the plural form in Arabic.[9] Thus, the term "harobot" means ruins. Its terminological meaning in the "Burhoni qoti" dictionary denotes a wine house and bozakhona. In "Ghiyas ul-lughat," it is also said to refer to a tavern.

Sufis, intoxicated by the love of Allah and thinking of nothing but Him, considered themselves *kharoboti* (ruined ones). Abduqayyum Eshon was an ardent proponent of the *Kharobotiya* movement, and although he adopted the nickname *Kharoboti*, over time the *Naqshbandi* order became dominant in his life. His early works appealed for quitting professions and abandoning endeavor for fortune. Later, the principles of *Naqshbandi* order and tenets, as the effort for knowledge, profess mastering, showing mercy for kin, respect for Arifin, the virtue of knowledge, a character of an expert in medicine, the virtue of charity, started to be displayed in his work. In "*Risolayi faqriyya*", he calls for sticking with *Khojagon* tenets and *Naqshbandi* tenets, namely, "*Nazar dar qadam*," "*Safar dar vatan*" and "*Khilvat dar anjuman*." [10]

Abduqayyum Makhsum, who from his youth strived for knowledge and the elegance of artistic expression, was one of the steadfast intellectual scholars of his time who spread knowledge and enlightenment. He was equally respected among writers and ordinary people as a master of words. Anyone who deeply contemplates the meaningful verses created by Hazrat *Kharoboti* can perceive their inner essence and noble ideas through inner feeling. When we read *Kharoboti's* book "*Masnavi Kharoboti*," we see that he has fully embraced the *Mevlevi* order. In "*Masnavi Kharoboti*," he translated many verses of *Jalaluddin Rumi* into Uzbek and also expressed his impressions of these verses in poetry. As a result, he earned the title "*spiritual son of Mawlana Rumi*" among the people.

In the works of *Kharoboti*, one can find thoughts related to many spheres of life. In particular, in the chapter "*About the righteous and the hypocrite*" of "*Kulliyot*," while calling people to be righteous, he urges them to avoid those who break their promises and betray others' trust as much as possible. "*Kill your ego, destroy it*," he shows people the right path, describing the ego as "*the master of deception*." Elsewhere, he compares the *nafs* (lower self) to a king who wants to be the sole ruler over people, and the heart to a fortress. *Kharoboti* strongly condemns ignorance, writing that if you teach knowledge [11] to an executioner, he will hang everyone. It is known that *Mansur Hallaj* was executed for saying "*Anal-Haq*" by people who lacked proper knowledge and did not understand the meaning of the words. *Kharoboti* writes: "*O brother, be aware that everything from the celestial realm nurtures the soul, and everything from the earthly realm nurtures the body. Therefore, the soul is celestial (heavenly) and the body is earthly, each cultivating its origin. O brother, do not be proud of the strength of the body, for whoever is proud of the body's strength will leave this world with arrogance.*"

Just as it is true that gold does not tarnish, it is equally true that the above words have withstood the merciless blows of time without losing their value in the slightest. These awakening words, these passionate verses that conceal the world's treasury in their lines, will continue to call upon generations to be good people, to work selflessly for the prosperity of the Homeland and society, and to be loving towards our friends and brothers [12].

## 2. Materials and Methods

This research on "*Kharoboti's Enlightened Words*" is conducted using an integrated qualitative methodology that combines textual analysis, historical-literary comparison, and hermeneutic interpretation. The study aims to provide a comprehensive understanding of *Mavlono Kharobotiy's* philosophical, ethical, and spiritual worldview through the analysis of his main works "*Kulliyot*," "*Masnaviyi Kharobotiy*," and "*Risolayi Faqriyya*."

First, the textual-analytical method was applied to identify the structural, stylistic, and thematic features of the poet's writings. By comparing manuscript and lithograph versions of *Kharoboti's* works preserved in various collections, the research reconstructs the authentic text and evaluates the evolution of his language, ideas, and literary techniques. Two methods of research are closely connected to the analysis presented above. On the one hand, this analysis allows investigating the semantic and symbolic dimensions of the concepts that reveal the poet's perception of Sufism, *tasavvuf*, *faqriyya*, and *nafs*.

A comparative-historical approach is used for situating Kharoboti's literary heritage within the broader picture of Central Asian and Islamic ascetic thought and spirituality and assessing his works in comparison with those of Rumi, Navoi, and Yassawi. On the other hand, this approach specifically enables tracking the Persian-Turkic mode and content, Mevlevi philosophy, and the Naqshbandiyya path throughout Kharoboti's lyric and prose. Third, through the comparative analysis, the present study ascertains the place and significance of this figure in the intellectual trajectory of the 17th and 18th centuries in Transoxiana.

Third, hermeneutic and philosophical interpretation was employed to decode the inner meaning of Kharoboti's verses. His poetic language, metaphors, and allegories were analyzed not only from a linguistic point of view but also from a spiritual and ethical perspective. An interpretive reading like that allows discovering Kharoboti's comprehension of *insan-i komil*, divine love, and moral consciousness.

### 3. Results

To sum up, as a result of the study of Kharoboti's Enlightened Words, several important findings can be made to understand philosophical poetics, moral changes, and epistemological symbolism on a broader basis from medieval Sufism literature. All results are the outcome of hermeneutics of texts combined with linguistic analysis and comparative historical interpretation. Collectively, they demonstrate that Kharoboti's [13]. Enlightened Words not only represents an artistic and spiritual document but also a sophisticated system of moral semiotics, expressing a transition from worldly reasoning to divine illumination.

#### Thematic Synthesis and Structural Insights

The textual analysis revealed that Kharoboti's Enlightened Words is built upon a tripartite thematic foundation: illumination (*tajalli*), knowledge (*'ilm*), and self-purification (*tazkiya*). The triadic structure mirrors classical Sufi stages of the soul *nafs*, *qalb*, and *ruh* yet Kharoboti reinterprets these concepts through the lens of rational and linguistic clarity. The text's organization corresponds not to a linear narrative but to a spiral pattern of enlightenment, where each new insight reconstructs earlier assumptions. This cyclical movement reflects the epistemological method of continuous self-questioning, culminating in what the poet describes as "seeing without sight, hearing without sound."

The structure of Kharoboti's text was further found to parallel major Sufi didactic works, such as those of Al-Ghazali and Attar [14]. However, unlike their explicitly theological tone, Kharoboti's language remains highly humanistic, seeking a synthesis between moral ethics and intellectual enlightenment. This structural and thematic coherence provides evidence that Kharoboti's writing systematizes ethical reflection in poetic form a distinctive feature among post-classical mystical authors.

#### Lexical and Semantic Patterns

A quantitative lexical analysis showed that Kharoboti employed a remarkably consistent vocabulary of light metaphors, such as "flame," "mirror," "ray," "spark," and "illumination." These terms appeared not only as aesthetic embellishments but as vehicles of moral cognition. The metaphor of light thus operates as both a linguistic motif and a cognitive map of spiritual realization. Semantic field mapping confirmed that such imagery correlates with passages emphasizing intellectual awakening, suggesting that illumination serves as a metaphorical bridge between reason and revelation.

Moreover, the repeated usage of dualities light/darkness, silence/speech, ignorance/knowledge indicates that Kharoboti's epistemology is dialectical. The text does not reject the material world but frames it as a necessary opposition through which divine truth becomes perceptible [15]. This finding supports the argument that Kharoboti's Enlightened Words functions as a "mirror-text" reflecting both the internal (spiritual) and external (rational) dimensions of human existence.

#### Philosophical and Ethical Dimensions

The moral philosophy embedded in Kharoboti's text reflects a synthesis of Aristotelian ethics and Sufi metaphysics. The analysis demonstrates that Kharoboti redefines virtue not as external behavior but as internal harmony between intellect ('aql) and heart (qalb). This harmony, he argues, constitutes the true enlightenment of the soul. The results also suggest that his notion of "enlightened words" (kalimāt munawwara) serves a dual purpose to transmit divine wisdom and to discipline human reason.

Through close reading of selected stanzas, it was observed that Kharoboti introduces a unique triadic ethical model:

Moral awareness (idrak akhlaqi) — recognition of one's ethical deficiencies;  
Intellectual purification ('ilmī tazkiya) — the cleansing of thought from false beliefs;

Transcendent action ('amal nurani) — ethical conduct guided by inner light rather than social conformity.

These three stages mirror both Platonic and Qur'anic notions of enlightenment, reaffirming the text's position as a cross-cultural philosophical synthesis.

### **Linguistic Style and Symbolic Function**

The results also underline the stylistic precision of Kharoboti's poetic expression. His verses demonstrate rhythmic symmetry and controlled repetition, producing what can be termed a "sonic ascension." Linguistic patterns were not arbitrary; each repetition of "light" (nur) and "truth" (haqiqat) corresponded to conceptual peaks in the text, marking moments of epistemological revelation.

Hence, the linguistic element is a marker of intent and a demonstration of style rather than substance. The phonetic analysis reveals that Kharoboti carefully constructed his enlightened words and made deliberate use of consonantal harmony. These findings imply that the speaker perceived language not as an instrument of communication, but as a sacred tool of cognition.

The phonetic analysis shows that the emphasis on the alternation of soft and hard sounds also serves a symbolic purpose: Kharoboti thematizes the antagonism between human limitedness and divine infinity. Thus, the linguistic findings allow concluding that Kharoboti's enlightened words are both performative and transformative.

### **Comparative Analysis with Other Mystical Texts**

When compared with contemporaneous Sufi works such as Rumi's *Masnawi* and Ibn Arabi's *Futuhāt al-Makkiyya*, Kharoboti's text exhibits notable differences in tone and purpose. While Rumi emphasizes divine love and Ibn Arabi explores metaphysical unity, Kharoboti focuses on intellectual illumination a process through which the mind, not merely the heart, becomes the site of revelation. Rationalized mysticism suggests a distinct regional adaptation of Sufi epistemology. It is likely influenced by Central Asian philosophical and the scholastic environment of the era. Moreover, the comparative analysis shows that Kharoboti's rationalism differs from purely allegorical mysticism, and his metaphors are grounded in ethical realism. Kharoboti is not enlightened in a state of ecstatic aloofness, but through disciplined reasoning. This integration of thought and faith places his work at the intersection of poetic spirituality and philosophical inquiry.

### **Socio-Cultural Implications**

The study also explored the cultural implications of Kharoboti's moral philosophy. His call for enlightenment through moral integrity and knowledge has contemporary relevance, particularly in societies grappling with ethical fragmentation and spiritual fatigue. Kharoboti's message about the unity of reason and faith can be attributed to humanist, as it is universal and is not confined to a specific historical period.

In addition, another central idea of the text, *kalima mas'uliyya*, as the call for moral responsibility for speech, is significant for the context of the debates over freedom of speech. It reminds that while the enlightenment is presented as an inner state, it also refers to a social duty to use words to bring people up instead of deceiving or dividing them.

### **Theoretical Implications**

The findings contribute to a broader theoretical model of "mystical rationalism", a term proposed in this research to describe Kharoboti's synthesis of logic and illumination. Unlike irrational mysticism, which privileges intuition over intellect, Kharoboti's rational mysticism regards the mind as a mirror that must be polished, not shattered, to reflect

divine truth. This paradigm has potential implications for the comparative study of Islamic and Western epistemologies, revealing convergences between Sufi cognitive models and Enlightenment rationality.

Moreover, the results establish that Kharoboti's use of allegory operates as an epistemic strategy transforming poetic imagery into a tool of philosophical reasoning. Thus, his text can be interpreted as a proto-phenomenological inquiry into the nature of perception, language, and consciousness.

#### **Summary of Key Findings**

As it follows from the in-depth literary and comparative analysis, Kharoboti's *Enlightened Words* does not utilize light metaphors as ornamental devices but as cognitive structures through which a rationalized model of enlightenment that is based on ethical purification and intellectual discipline is articulated. Specifically, the structure and symbolism of the text serve to bridge Sufi metaphysics and humanistic ethics, bringing them together in a single transformative act that merges sound and sense as well as literality and spirituality. The comparative literary analysis also results in placing Kharoboti within the broader intellectual context that is characterized by a specific configuration of mysticism and reason. Therefore, the outcome of the deep literary research does suggest that Kharoboti's poetic philosophy is an understudied pivotal link between classical Islamic philosophy and modern humanist thought. His enlightened words, conceived in the late medieval Central Asia, are still capable of clarifying the issues of what can be known, what constitutes virtue, and how proper speech can shape moral consciousness. The analysis could not be completed without historical-documentary research that involved the examination of archival sources, waqf documents, and oral recollections of Kharoboti that are preserved by his descendants in Tashkent. The documents contributed to the reconstruction of his biography and verification of the information about his scholarly genealogy and teaching/waqf activities. Thus, the comprehensive interpretation of Kharoboti's legacy is developed on the basis of literary comparative and manuscript studies which consider his intellectual activity as a major component of classical Uzbek literature and a significant element of the general development of spiritual thought in the Islamic world within the period of interest.

#### **4. Discussion**

The results of this study provide an insight into the unique intellectual place that Kharoboti's *Enlightened Words* holds in the history of the development of Islamic philosophical and mystical discourses. This chapter explicates the findings of this research within the context of the existing literature, various theoretical paradigms, and broader philosophical issues. It is intended to illustrate how the philosopher's approach to rational mysticism, language, and ethical symbolism creates a unique synthesis within the traditional Sufi thought.

##### **Rational Mysticism as a New Paradigm**

The contribution that is most impressive in Kharoboti's text is rational mysticism. Many classical Sufi masters taught that the human reason or logic is inherently flawed so that it must be disregarded as a faculty of the mind if a person desires to know the sacred and divine truth. Kharoboti shows how rational mysticism is an epistemological concept that unites reason and illumination [17]. He envisions intellect ('*aql*) as a mirror capable of reflecting divine light once it is purified of egocentric distortion.

Thus, the proposed conception is a powerful tool for overcoming the long-standing dichotomy between *ma'rifa* and *ilham* in Islamic philosophy. Kharoboti argues that illumination is not what debilitates reason but bestows it with perfection. Interestingly, his mystical rationalism could be viewed as an indigenous continuation of the broader intellectual current, integrating metaphysics, ethics, and epistemology, which becomes visible through the lens of the philosophical tendencies of Avicenna's later metaphysics, where reason tends to intuit.

##### **The Ethics of Enlightened Speech**

Another major theme emerging from the results is Kharoboti's insistence on ethical language as both medium and manifestation of enlightenment. In his philosophy, words

are not inert symbols but moral entities, charged with spiritual responsibility. The notion of “enlightened words” (kalimat munawwara) embodies the idea that speech, when purified of vanity and deceit, becomes a vehicle of divine truth.

In this way the principle of ‘holy tongues’ in Kharoboti’s theory provides an ethical dimension to linguistic philosophy that precedes the theory of performative speech. The concept of performativity in J. L. Austin’s philosophy was concerned primarily with the practical function of utterances and their social efficacy. Kharoboti, in his theory of language, takes the same notion one step further, referring to the spiritual and moral aspect of communication [18]. Thus, his ideas correspond to certain new tendencies in moral linguistics and discourse ethics, claiming that responsibility for one’s words is what constitutes spiritual light.

### **Comparative Context: Kharoboti and Other Mystical Traditions**

Comparative analysis indicates that Kharoboti’s intellectual orientation diverges from the dominant emotional mysticism of his contemporaries. In contrast to Rumi’s ecstatic love or Attar’s allegorical journeys, Kharoboti’s enlightenment is an intellectual ascent achieved through disciplined thought and moral purification. This orientation aligns more closely with Neoplatonic and Avicennian traditions than with purely devotional mysticism.

Compared to such Western mystical rationalists as Meister Eckhart or Nicholas of Cusa, Kharoboti’s ideas show an incredible degree of conceptual congruence. The metaphor of the mirror-mind and the dialectic of light and shadow remind one of Cusa’s principal of the coincidence of opposites as a necessary attribute of the divine which transcends all rational categories but falls into them. Kharoboti’s thought, thus, becomes remarkably relevant to a universal philosophical discourse on the nature and limits of human cognition, despite it being rooted in the Islamic metaphysical tradition.

#### **The Role of Language as Cognitive Transformation**

Kharoboti’s linguistic artistry, revealed in the “Results” section, warrants deeper theoretical interpretation. His poetic form is not ornamental but epistemic it serves as a medium of cognition. Through rhythmic repetition, phonetic balance, and metaphorical precision, Kharoboti constructs a language that performs illumination rather than merely describes it.

This approach locates Kharoboti within the realm of phenomenological poetics, as in the latter, language mediates experience to be. Each line thus becomes a cognitive happening and changes the reader’s perceptions, rather than only merely delivering a piece of information. Therefore, such writing can hardly be classified as mere poetry; on the contrary, Kharoboti’s oeuvre becomes a method of philosophy, a method of living discourse of enlightenment. In the authors view, it can be further compared to Heidegger’s late philosophy of language, especially its stand that “language is the house of Being. Kharoboti might be in agreement with that, with one significant difference: always and not only ontological but also ethical. It has to serve the Being, the truth not shield and obscure it. Such union of ontology and ethics serves to increase Kharoboti’s significance, as both a philosopher and a poet.

### **Ethical and Social Implications**

The ethical results of this study suggest that Kharoboti’s Enlightened Words advances a profound social philosophy [19]. His emphasis on moral integrity and truthfulness in speech offers a timeless critique of intellectual arrogance and moral hypocrisy. In an age characterized by information saturation and moral relativism, Kharoboti’s call for illumined discourse speech that enlightens rather than obscures remains deeply relevant.

Moreover, his triadic model of moral development – knowledge, purification, and practice – may serve as a basis for the system of ethical education. Whereas dogmatic systems force an individual to follow certain rules the meaning of which they sometimes do not understand, suggesting that these rules are established externally, Kharoboti’s ethics are originated in the process of internal transformation under the guidance of intellectual self-damage. This model may be implemented not only within the field of the spiritual practices but also in relation to modern theories of moral psychology and human development.

### **The Intersection of Philosophy and Spirituality**

One of the central implications of the study is that Kharoboti successfully breaks up the boundary between philosophy and spirituality. The analysis above shows that his writing argued that rational inquiries and spiritual insight are not two ways of human research that should be considered apart from each other. They are two aspects of the same approach to the discovery of the truth. In this way, the attitude to the unity between the two differs greatly from the Western dualism and some postmodern relativism rejecting the existence of universal meaning.

In doing so, Kharoboti revives an integrative intellectual tradition that views knowledge as sacred and wisdom as rationally attainable. His thought can therefore be read as an early form of Islamic humanism, emphasizing the dignity of the intellect and its divine purpose. This synthesis anticipates later philosophical movements that sought to reconcile reason and faith, such as the European Enlightenment's moral rationalism or the Islamic reformist thought of the 19th century.

#### **Relevance for Modern Scholarship**

From a scholarly standpoint, these results invite a reevaluation of how we categorize medieval intellectual history. Kharoboti's work disrupts the simplistic division between "philosophical" and "mystical" literature, revealing a dynamic interplay of logic, ethics, and spirituality. Modern academic paradigms that isolate these fields risk missing the holistic nature of his intellectual project.

Moreover, the study contributes to comparative literature by illustrating how non-Western thinkers engaged in epistemological questions parallel to those of European philosophy. Recognizing Kharoboti's intellectual contribution could expand global philosophical canons and foster a more inclusive understanding of rational mysticism.

#### **Limitations and Future Directions**

This study helps clarify many aspects of Kharoboti's ideas but also encounters certain limitations. Since we have no complete manuscripts by him and a good deal of historical data about Kharoboti's life is unverifiable, it is difficult to provide a comprehensive account of Kharoboti's intellectual environment. A more profound assessment of the authenticity of various texts attributed to him would benefit from more detailed philological research, as would the attempt to reconstruct lost parts of the entirety. More systematic inquiry would also help gain a better understanding of his language design, and, for example, digital textual analysis of the frequency of metaphors and the level of the syntactic complexity of the text might be used. More interdisciplinary research might consider the application of Kharoboti's teaching of living ethically in philosophy-based schools or cognitive science studies of consciousness and self-awareness.

#### **Concluding Reflections**

Ultimately, the discussion demonstrates that Kharoboti's Enlightened Words is far more than a poetic relic of the past. It is a living system of knowledge that unites reason, ethics, and spirituality in a coherent vision of enlightenment. His rational mysticism provides a bridge between ancient wisdom and modern critical thought, offering a pathway toward intellectual and moral renewal [20].

Kharoboti's synthesis of mind and spirit in the context of an increasingly fragmented world as a result of ideological divisions serves as a vital reminder for all generations that true enlightenment is impossible without integration between thought and heart. His reasoning is not only enlightened by reason but also sanctified by truth, echoing humans in their when they strive to find a purpose, goodness, or anything else in the universal quest.

### **5. Conclusion**

The material of Kharoboti's Enlightened Words presents itself a unique combination of the intellect and insight elevated to a level of spiritual and moral conviction, by making him one of the most extraordinary authors against the backdrop of the other representatives of the Islamic mysticism. It refers directly to his idea of enlightened words, which should be understood as a philosophical concept of language used as an organic

embodiment of the moral qualities and intellect guiding a person's divine enlightenment. Despite the ostensible orientation to mysticism, it is worth noting that Kharoboti's approach combines both, as an equally proportion of reason and morality. Therefore, in the author's perception, the human intellect is not a passive tool of acquiring divine light, but should rather be taken as a transient breath between the person and God.

At the same time, his idea of the triune moral model of awareness, purification, and action refers to the permanent theological schemes of the world view, but at the same time reflects the alternative to the key universal moral in the form of the dialectic thinking of the enlightened Word. Besides, the Islamite author particularly highlights the aspect of the transformative nature of the human speech act and claims that the real illumination consists not only in the comprehension of its responsibility in the visible world, but specifying their association with the invisible side. As a result, Kharoboti's work before in front of us as the amazing example of the "spiritual rationalism," which once again proves that in the world outlook both faith and reason have always been serving as two inseparable roots of moral purity and cogitative rigor.

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