

On the Philosophy of Conciliation in Nakshbandiism Philosophical Analysis of Oid's Views

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Abstract: The article discusses the role of the Naqshbandi teachings in the stabilization of political, economic, social, spiritual and educational processes in the conditions of New Uzbekistan, as well as their role in the formation of a harmonious ideological immunity of the generation in the formation of an enlightened society. The significance has been revealed.

Keywords: mysticism, enlightened society, patience, gratitude, conversation, humanity, value of time, compromise, compromise, ego, self-awareness.



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INTRODUCTION

In the new stage of development in Uzbekistan, the need to build an enlightened society has arisen. This requires the formation of a new philosophical worldview. The basis of the new worldview is the concept of compromise in social philosophy, which imposes the task of solving the problem of raising it on the basis of new paradigms. Therefore, the introduction of world philosophy, in particular, national values, into the system of continuous education to form philosophical observation and thinking skills in young people, in our opinion, will serve to further raise our national mentality based on the idea of compromise. Today, scientific study of the fundamental works of Eastern scholars is of great importance in the development of philosophical education. The great representative and reformer of the Naqshbandi doctrine, Khoja Ahrar (1404-1490), in his spiritual heritage, studies the theoretical and practical aspects of how people in society can live in harmony and harmony with each other, focusing on the issue of a person's self-awareness and self-worth. He emphasizes that for this, a person must know the norm of his bodily desires and act accordingly, restraining his ego.

Research and methods.

One of the main criteria for a person to live in harmony with himself and those around him is his understanding of his identity. Khoja Ahrar stated in the following verses that a person who understands his identity should have strong feelings of love, compassion, kindness, and tolerance, and should be in a state of harmony by looking at all of existence with a view of love and compassion:

The man said, "I am an immortal skin."

Diyd on basad, ki diyi dost ast. [2 ; 390]

Contents:

The human, that is, the real human, is the eye, everything else is just skin,

An eye is only an eye if it is a friendly eye.

Khoja Ahrar says that only when a friendly look and love shines from the eyes, which are the mirror of the human soul, towards all existence, will a person be worthy of the name of a true human being. So, a perfect generation is a person who understands himself, knows his own worth, the meaning of life, his place in society, and lives a harmonious lifestyle that is worthy of this. He does not waste a single breath, because he knows that his life consists of these breaths. His companions will be good people, because he understands that bad companionship is a waste of life and time. A person who understands himself knows the value of all beings, existence, and especially other people, because he understands that each of them needs compromise, mutual understanding, agreement, and gratitude for his happy life. A person who understands himself is truly happy. Because he is free from greed, lust, air, oppression, and oppression. A person who understands himself is beloved. Because he loves everyone, looks at them with kindness, lives in harmony with people and society, which awakens such a pure, beautiful feeling towards him in others.

Therefore, a person must understand himself in order to be in harmony with himself and those around him. According to Khoja Ahrar, "a person is a copy of society, he has divine and malic qualities, and is not free from sabi and animal qualities"[2; 344]. Khoja Ahrar Vali emphasized with these expressions that along with divine qualities, man also has animalistic negative vices, and called man a "copy of society", that is, a copy that has accumulated everything in existence. In particular, the idea of Naqshbandi, that as a person lives in society, he must always live with the people's pain and be a remedy for their pain, was considered the main idea in the views of thinkers of the second Renaissance. Sufi teachings focus on man, on the elevation of his inner and outer qualities, and on the desire to attain the beauty of God, thereby realizing the secrets of perfection, maturity, and pleasure. There are many things that distract a person from spiritual elevation and purification, such as lust, fame, wealth, title, prestige, arrogance, and discord.

According to E. Berezikov, Khoja Ahrar sought the connection and connection between the natural spirit and the human spirit. A mysterious state occupied him, alienating him from the circle of his relatives and peers, and mystical imagination soothed his restless soul . [1;125] Khoja Ahrar Vali did not achieve a high moral, spiritual, mystical status on his own. In our opinion, it was the Naqshbandi order that formed the philosophical, moral and anthropological views of the Sufi. According to the literary critic Izzat Sultan, there is an "indissoluble connection" between the teachings of Ahmad Yassavi, Abdulkhaliq G'ijduvani, Bahovuddin Naqshband and Khoja Ahrar Vali. If Yassawi believes that in order to preserve his eternal purity, a person must turn away from this world, overcome many of the "worldly passions" that torment him, and be alone with Allah, that is, spend his life away from people, in solitude, in obedience and worship, then Ghijduvani, through the call "Dast ba koru, dil ba yor", called on a person to live in the interests of his people, to take upon himself the burden that fell on the people, and to live by honest labor. Naqshband, on the other hand, puts God before the above call: "Dil ba Yoru, dast ba kor" ("Dedicate your heart to Allah, and your hands to work").

Khoja Ahrar continued the Naqshbandi order and worked as a successor to the 15th century Naqshbandi order. According to Fakhruddin Ali Safi, Khoja Ahrar said: "The words of Hazrat Abdul Khaliq Quddus Sirrahu are true: "Close the door of shaykhhood, open the door of etiquette, close the door of seclusion, open the door of conversation", "It is necessary to lift the burden of

the people and this is not possible unless one earns honestly. The saying “Start with the eye, heart with the heart” is an inescapable command in the Khojagan order.” [2; 301]

In these words, Khoja Ahrar puts forward an idea that is sharply different from Yassawi, who follows Ghijduvani and Naqshbandi. It is not important for a person to be a sheikh, that is, to have a title or position, but rather to be a companion, friend, and sympathizer with other people; it is not a characteristic of a person to walk in solitude, it is necessary to live in conversation with the people around him, sympathizing with them.

Working honestly, meeting people's needs, and alleviating their suffering are human virtues. Living a professional life and remembering and honoring Allah in the heart are among the qualities that go hand in hand. In order to honor Allah, it is not necessary to retreat into solitude or distance oneself from others. A person, no matter who he is, should live with the thoughts and concerns of those around him and others, because, according to the Sufi, "working for the will of another person is a great deed." "The conclusion of dervishism is that he burdens everyone and does not burden anyone, neither in appearance nor in spirit, ..." [2; 304] .

Result and discussion.

The main ideas of Khoja Ahrar Wali's philosophy of reconciliation, such as protecting the heart, avoiding bad company, and good company for human perfection, help to raise a harmonious generation today, protecting their minds and hearts from various spiritual threats: religious extremism and fundamentalism, mass culture, corruption, human trafficking, dependency, and drug addiction.

When Khoja Ahrar speaks about the issue of existence, he mentions inanimate and animate beings when he thinks about existing things. He does not deny their existence, but he says that in order to understand their divine essence, one should not be attached to them beyond their limits. He says: “Everything in the world is superfluous; except for five things (not superfluous): bread that sustains the soul; water that quenches thirst; clothing that covers the private parts; knowledge that is practiced; a place to live in.”[6; 59] Khoja Ahrar From the fact that Wali said that five things in this world are necessary for man, one can conclude that he considered the following to be important for man:

1. In order for the human body to function properly, that is, to fulfill its duty as a servant, it must consume the necessary amount of food in moderation, because it is transformed into light and becomes energy ;
2. For the human body to be healthy, it must be provided with the necessary amount of fluid ;
3. A person needs clothing, that is, clothing, to function in society, to interact with people, and to be protected from hot and cold weather;
4. Practical knowledge, that is, knowledge that helps people improve their condition, find their place in society, and do good to others, is necessary;
5. A person needs a place to live, learn, and grow - housing, schools, places to study, and places to work.

Based on these ideas, the Sufi emphasizes that a balanced attitude towards existence, based on the divine essence of existence, is one of the main conditions for a harmonious life. For Sufis, time was very precious. In the Naqshbandi doctrine, Bahauddin Naqshband introduced the concept of time as a basic principle. [3; 244] The spiritual heritage of Khoja Ahrar Wali shows that wise words and noble thoughts about time were preserved from the Sufis. Time is an important concept of the philosophy of harmony. The philosophical concept of time is an attribute of the universe, characterizing the duration of the existence of all objects and the consistency of the change of

states ¹. From ancient times to the present day, this problem has been and continues to be the subject of debate among philosophers. Cicero said, "Philosophy begins with Thales, who was the first." This man, Thales, when asked, "What is the wisest of all?" answered, "Time," and said, "Because time alone makes everything clear." When Bias, one of the seven leading philosophers of ancient Greece, was asked, "Who is the best counselor?" he answered, "Time." Another Greek philosopher, Lucretius, said, "As time passes, the essence of things changes." Central Asian thinkers also observed and researched time.

Khoja Ahrar Vali's thoughts on time are of a mystical nature. In the 16th of the preserved Rashes on the interpretation of the Quran, it is written: "Every day is a place of honor." In that verse, he said: "After the end of time." "And another meaning is that in every moment and part of time, there is a work of the essence of the essence, in which there is no manifestation of it in the universe, but it finds a work in itself. And this work is perceived by the mind of the multi-faceted and multi-dimensional, and in the most of the times, due to the difference in its works, it gives preference to each of them, and this is extremely rare and noble. Due to the nature of the authority of a person, this meaning is rarely achieved by the intellect of a human being."

Through these verses, Khoja Ahrar Vali says that in time, that is, every day, every moment, every breath, the whole world, including man, changes, that is, their existence is continuous. In the verse "Kulla yavmun huwa fi sha'n" – "Every day is glory" – sha'n means a state of being, a state of being, and every day the whole world is constantly in work, that is, in motion, and its state and level change. Khoja Ahrar Vali, in his interpretation of this verse, calls it "Baquon ba'd al fano", that is, the baqo after fano. Here, the concepts of baqo and fano are used in relation to time. Baqo is eternal, eternal, while fano-phony, transient, changing. If a person is separated from mortal, transient things, he reaches the state of fano. In the state of mortality, that is, when one is detached from other things and is connected only to God, and works honestly, without greed, and without hypocrisy, one lives a life of immortality and eternity and rises to the level of a frog.

Through the verses of Khoja Ahrar Vali, a person says that if he regularly and constantly connects with the most perfect person, Muhammad (peace be upon him), who has received the status of the last prophet of the time, and spends his time in work, that is, if he is adorned with his beautiful morals and acquires his incomparable qualities, he will also be connected with the Truth. This connection occurs in the heart. Khoja Ahrar Vali shows that time acquires a divine meaning, that is, a divine view of man, first of all, it depends on the human condition - morality, qualities, and secondly, such a space of time can be the heart. That is, time acquires a divine meaning in connection with the human condition and space - the heart.

Khoja Ahrar repeatedly writes: "If a mask is high - good or otherwise - and is sufficient for oneself, it is a great deed. If food is in an amount that does not leave a foot, then contentment is very good. If clothing is in an amount that protects from heat and cold, it is sufficient." [10; 106] Just as the eyes are for seeing and the ears are for hearing, the quality of the heart is to be aware of the Truth and there should be no desires other than the ego. Khoja Ahrar emphasizes the importance of breathing in maintaining the heart in a state of awareness. Indeed, breathing connects a person with the energies of the entire universe.

Khoja Ahrar, realizing that the main obstacle to a person living in harmony with others is arrogance and conceit, called on people to be humble and humble. In our opinion, Khoja Ahrar explained the entire universe with the concepts of "kasrat" and "wahdat". He said that kasrat is the essence of the existing, created, and made people, but the manifestation of the True Beauty. Therefore, kasrat - plurality, existing, visible existence, if viewed with the eye of insight, observation, and observation, one sees the unity itself, because they are essentially one and the same. Khoja Ahrar Vali explains this situation as follows:

¹Philosophy. Dictionary. -Tashkent: 2004. – P. 59.

Tu mabosh aslo, kamal in astu bas,
Rav dar o' gum shav, visol in astu bas.

Contents:

You go away, become mortal, that is perfection,
Go and dwell in it (in the Truth), and that is all.

Therefore, in the works of Khoja Ahrar, all things in existence are analyzed as "fragmentation" and "unity", "ephemeral" and "eternal", "changeable" and "immutable", "mirage" and "original", and it is noted that if a person looks at fractionation with the eyes of non-existence and mortality, he can reach the status of unity, tawhid, and ahad, and can connect from changeable, unstable things to the unchangeable, eternal, and original, and find his place in the world. "True happiness lies in fragility, poverty, absence of self, and self-awareness," says Khoja Ahrar Wali. According to Khoja Ahrar Wali, in order to be at the level of human compromise, a person must not remain heedless, but must be aware of the nafs and the devil. Khoja Ahrar Wali said: "Heedlessness is from sleep, and sleep is from water, and water is from eating. Whoever eats little, let him be present, and whoever eats much, let him be heedless,"[9; 304] and gave the following advice about eating:

- The stomach is the place of food. Whatever you send to it, if it is lawful, it is a source of strength for obedience. And if it is doubtful, it will prevent you from the path of truth. And if it is unlawful, it will be a sin.
- Eat food so that you eat it, and it will not eat you. If you eat it, everything will be light, and if it eats you, everything will be darkness.

Sufis were described as "the soul is dead, the heart is alive." Khoja Ahrar Wali also gave the following definitions of the soul: "Everything is pure as long as it is alive. When it dies, it becomes impure, except when the soul is alive, it is impure, and when it dies, it is pure." "The Almighty God commands, "And turn away from the ignorant." The soul is the most ignorant of the ignorant, so you should turn away from it and take your stand." [9; 341] In order for a person to live a balanced life, to be in harmony with his essence, he must understand the evils of his soul and confront it, says Khoja Ahrar Wali. A balanced person is a person whose soul has been trained. Therefore, it is important to study the views of thinkers regarding the soul.

In their view of Sufism, they say that a person can achieve perfection by restraining the self. According to them, a person has a heart and a soul. Khoja Ahrar Wali says, "These two things have such a talent that the qualities of wrath and grace are reflected in them. The soul is the manifestation of the wrath of the Lord." [6;58] According to the Sufism, the heart is the seat of grace, and the soul is the cause of Allah's wrath and the root of all evil. Khoja Ahrar Wali teaches that the soul is given by Allah to satisfy His needs, and therefore, an excess of the soul, exceeding its limits, is harmful. Excessive attachment to the desires of the soul, such as eating, wearing, adornment, lust, and wealth, degrades a person. He falls into an animal state for the sake of wealth, position, and desires. Khoja Ahrar Wali emphasizes that "the true goal is for humanity to be free from attachment to anything other than the Truth," and "the truth of humanity is to be free from attachment to anything other than the Truth, the Almighty." [6; 66]

"Rashahot " as-Safiy Hazrati Khoja Ahrar narrated a rich story about the generosity of the spirit of benefiting the people . Khoja Ahrar's father had crops in a place called Kalas, and one day his father sent a Turkish young man with grain to Khoja. While Khoja was busy storing the grain, the Turkish young man left. Embarrassed by this, Khoja Ahrar dumped the grain and ran after the young man. They found the young man halfway to the city and thanked him. Then the desert young man was amazed by Khoja Ahrar's generosity and said, " You are following the words of

the Turkish masters : ‘ Whoever you see, know it is Khidr, and whoever you see every night, know it is Qadr . ’ ” [8;101]

Khoja Ahrar Wali knew very well that laziness, avoidance of work, wasting time, various idle words, gossip, and slander lead to conflicts. Khoja Ahrar defined the main essence of the Khojagon-Naqshbandi order as follows: “The custom of the dervishes of the Khojagon order is that they spend all their energy on being busy with some work.” [10; 69]

A harmonious relationship between people depends on the state of the heart. The importance of dhikr - the practice of remembering Allah and His blessings - in purifying the heart is great. Khoja Ahrar, reflecting on "Dhikr of the heart", teaches that the dhikr of Allah should be constant and permanent in the heart. In the Sufi treatise, he expresses the fact that this world is transient, that all its wealth - the world, wealth, years, days - will one day disappear from the heart, therefore, the heart and mind should be illuminated with dhikr in the following verses:

Knowing the end of every breath,

And this kind of thing applies,

Be engaged in this remembrance,

This is the way to go ².

Throughout his life, the Sufi called on people to have faith, to always be active, to devote all his strength to peace, to live in harmony with people. In this regard, we read the following valuable advice he gave to generations in "Rashahot": "Even if it is on the street, engage in some useful work. Let the people benefit from your work. Then you will also realize your identity. Try to learn a profession in a short time. Then you will appear as good in the eyes of people as you think ³ . "

CONCLUSION.

In conclusion, Khoja Ahrar Wali's intelligence, knowledge of the philosophy of reconciliation, the holy religion and philosophy of Islam, and his great contribution to the development of the Naqshbandi order, as a great mentor, are still a school of example today. One of the main criteria for a person to live in harmony with himself and others is his understanding of himself. Khoja Ahrar Wali's philosophy of reconciliation emphasizes that self-understanding is the basis of a harmonious life.

The mystic's ideas and experiences on social cooperation, harmony and peace are one of the historical and philosophical roots of our national idea. The activities and teachings of Khoja Ahrar Wali in the field of social protection help to illuminate the essence of the principles of development in the new stage of Uzbekistan.

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