

KHOJA AHRAR VALI AND THE PHILOSOPHY OF “WAHDAT UL-WUJUD”

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Abstract: The article is devoted to the interpretation of mystical concepts in the spiritual heritage of Khoja Ahror Vali. The scientist's ideas about man and being are analyzed from the point of view of the order of the “unity of existence”.

Keywords: existence, ahad, unity, tawhid, wujud, vajib, wahdati wujud, kasrat, arif, deity.

INTRODUCTION.

In the 14th and 15th centuries, Central Asia experienced a period of cultural upsurge - Renaissance, and made great progress in the creation of new cultural values in the entire Muslim East and in the world. One of the most important aspects of this global process is that secular and religious sciences developed equally, spiritually complemented and enriched each other. There are many opinions about the place of the Khojagan (nakshbandiya) order in the history of spirituality and the high social significance of this order. It is worth mentioning about the aspects of divinity and worldliness, which are the basis of this order, about the unity and inseparability of these two important aspects.

By the 15th century, we are aware that the Naqshbandi order and teaching reached its highest point during the activity of Khoja Ahror Vali. The life and spiritual heritage of Khoja Ahror Vali has been of interest to our historians, orientalists, source historians, literary scholars and philosophers for many years.

ANALYSIS AND METHODOLOGY OF LITERATURE.

Khoja Ahror's philosophical-philosophical views, thoughts and opinions about existence and knowledge, which are among the current issues of contemporary philosophy, man and his

perfection have been little studied from a philosophical point of view. Based on the above opinion, we researched the ideas of Khoja Ahror about existence, which is a field of his philosophical-mystical views, based on the sources.

In Sufism, the concept of existence is expressed by words such as ahad, wahdat, tawhid, vujud, wajib, and existing. One of the main themes of Sufism is the question of monotheism. Sufis believe that monotheism is indefinable, and they understand it in three ways:

- a) Allah knows and expresses his uniqueness;
- b) Allah has created in man the ability to perceive His uniqueness;
- c) Man knows the uniqueness of Allah and the judgment about it [1].

Khoja Ubaidullah Ahror explained the concepts of tawhid and unity in his work “Faqarotu-l-arifiyn”. “Tawheed is to cleanse and purify the heart from the memory of anything other than the Allah, and unity is to protect the heart from knowing anything other than the Allah”. The issue of “Wahdat” is explained in Sufism based on three directions: **Wahdati shuhud**, **Wahdati qusud** and **Wahdati wujud**.

Wahdati shuhud: to observe Allah in everything that exists in the world as a spiritual state. In this there is a duality of Allah and the universe.

Wahdati qusud: It means that the servant connects his will to Allah's will and sees His will behind everything. It also talks about the duality of Allah and the universe.

Wahdati wujud: At this stage, in which unity is accepted in terms of existence, as in will and observation, it is recognized that there is no existence in reality except Allah [2].

Khoja Ubaidullah Ahror in his work “Faqarotu-l-arifiyn” [3] comprehensively covered the methods of the Naqshbandi order. He also approaches some issues creatively and tries to give a deeper philosophical tone to the design. That is, Naqshbandi order, which is between the views of unity and existence and unity, directed more towards unity and existence. Influenced by the theory of the famous Arab philosopher Ibn ul-Arabi, Khoja Ahror puts forward the ideas of unity and reflects it in his works in a Sufi style.

RESULTS.

What is the concept of Wahdat? Wahdat is a philosophical and sufistical concept, which literally means unity [4]. But in the teachings of Sufism, it belongs to the understanding of the divine truth and consists of istilah, which expresses the philosophical and Sufistic essence. According to the information of Naqshbandiya scholar, professor G.N. Navrozova, the word “Wahdat” means unity and becoming one. The concept of “Wahdat” is an alternative (against) to “Kasrat”, that is,

plurality, and “Wujud” means “existence”. Wahdat ul-wujud as a compound word means unity of existence. The Andalusian (Spanish) Sufi Muhyiddin ibn ul-Arabi was the first to give a philosophical touch to the idea of unity in Sufism. According to Muhyiddin Arabi, one can see the expression of all beings in the world in the human form. Because “it unites the essence of the whole universe (macrocosm - olami kabir)”. Also, a person is a part of the world, that is, a unique microcosm (alami sahir), that is, a person appears as a microcosm (alami sahir) in relation to the macrocosm (alami kabir). In other words, the world of the grave is the form of existence of the grave [5]. And the human heart is a “storehouse” of divinity, which is always illuminated by divine light. The human heart is like a mirror. But whoever wants to see Allah’s face exactly in that mirror, he needs to improve himself and know himself, and “crawl” accordingly. Because knowing oneself helps a person to know Allah [6].

In the Islamic world, to this day, there is not a single thinker - a client philosopher - who has not been influenced by his thinking [7]. After that, this philosophical idea developed on a large scale and influenced all orders. For instance, Khoja Muhammad Porso, Khoja Ubaidullah Ahror, Abdurrahman Jami and Alisher Navoi reflected various aspects of the idea of unity in their works, some of them wrote and translated works dedicated to this topic.

German scholar Jürgen Paul Khoja Muhammad Porso “brought the views of Ibn Arabi to Khojagan” [8]. He cited his book “Fasl al-Khitab” as a basis and justified the fact that there are many quotations from Ibn Arabi in this work. Western researchers Hamid Algar and Jurgen Paul Muhammad Porso noted that the work “Sharhi Fusus al-hikam” was about the work of Ibn Arabi and that the idea of wahdat ul-wujud was explained here. Mohammad Porso’s ideas were developed by Khoja Ahrar Vali and Abdurrahman Jami.

Khoja Ubaidullah Ahror explained his thoughts on unity of existence in his work “Faqratu-l-arifiyn” as follows: “The truth of faith is charity, that is, what a person believes in and believes in, should be as convincing for him as the things that can be felt with the external air - it is charity to worship him as if he sees Allah in prayer. After fully attaining this position, the veil of love for things other than Allah is lifted from the middle by the light of truth, and when a person is inclined to forget anything other than the real creator, nothing but Allah remains in his eyes. At the same time, the attributes of shahid and mashhud (shahid - seer, that is, person, mashhud - visible, that is, Allah) are raised from the middle. And the meaning of “laya’rifullaha illallah” (one cannot know Allah except Allah) becomes clear [9].

According to the treatise “Faqratu-l-arifiyn”, in order for a person to be perfect, first of all, to know Allah, to know his qualities and characteristics, pleasure and charm are of great importance. Allah is known through the love produced by Jazba. A person finds comfort in such an

acquaintance. He noted that such a pure heart always radiates light. That light always illuminates the human heart and gives life to the body. As soon as a person is cut off from that light, there is no trace of his life [10]. Khoja Ahror Vali draws the following conclusion from this statement:

“The wisdom of the mind shines from it, and the thirst of the heart shines from the rays of that will. Power in the hand, fluency in the foot, vision in the eye, and hearing in the ear cannot be without that metaphorical influence. The conclusion is that everything with Him is everything, without Him everything is nothing” [11]. The relationship between Man and Universe, Man and Allah are discussed here.

DISCUSSION.

In Khwaja Ahror's Sufi views, man, stars, moon, sun, people, animals, birds, butterflies, and all other things are manifestations of Allah. It is as if Allah expressed his will in the things of the world in order to demonstrate his power. He showed his unparalleled intelligence in thinkers, and his unparalleled spirit in beautiful people. This core issue in Sufism - the idea of the universe as Allah's manifestation - forms the essence of Khoja Ahrar Vali's work “Faqarotu-l-arifiyn”. It is emphasized in the work that the human language receives divine grace within its capacity because it is the manifestation of the Allah. The attention of the heart is always on this side of light. That is, a person always strives for the Allah. As if Allah is the sun, all things and people in the world are his particles. Birth is the separation of the particle from the sun, and death is the return of the particle to the sun.

CONCLUSION.

In conclusion, it can be said that Khoja Ahror Vali interpreted existence as a unity of being in the mystical language. President Sh.M. Mirziyoyev said, “The unique scientific and spiritual heritage of our great ancestors should become a vital program in constant motion for us. This immortal heritage should always be with us and should always give us strength and inspiration”. In fact, at the present time, the philosophical views of our wise sufists, along with enriching the science of the history of philosophy, serve to raise the spiritual consciousness of our people and ensure the stability of society.

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