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## Khoja Akhror Vali's Views on the Philosophy of Compromise

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### ANNOTATION

This article describes the essence of the concept of compromise, its philosophical analysis and its unique aspects in the teaching of Naqshbandiya, the views on the characteristics of the manifestation of the attitude to compromise in ensuring social stability in the activities of the great representative of this doctrine, Khoja Akhror Vali.

**KEYWORDS:** civil society, solidarity, compromise, social conflicts, knowledge, Sufism, secularism, moral, democracy.

### INTRODUCTION

Today, ideas such as the formation of a free and prosperous, humane and just state and a strong civil society are supported by all layers of our society. Implementation of large-scale tasks in strengthening the foundation of new Uzbekistan is an important condition for the stable development of our country. At the same time, it serves to further strengthen mutual respect and solidarity between people of different nationalities and peoples, religions and confessions living under the same sky in our country and working towards a common goal.

According to the law of dialectical contradiction of philosophy, everything has an integral relationship with each other. In addition, one has opposing sides, forces that exclude the other. The relationship between these parties is called a conflict. Conflict represents the source of progress. It also represents the disappearance of the old and the emergence of the new. Non-antagonistic conflicts arising from conflict of interests in society should be resolved on the basis of consensus. Otherwise, they will turn to their opposite side and may turn into antagonistic conflicts. It is extremely important for the current period to resolve the conflicts in the social, spiritual, and political life of each country through compromise.

### DISCUSSION

Murosa (in Arabic) means mutual agreement, mutually agreeable relationship, agreement, consensus. Compromise means conciliation, concession by agreement. (13, 304). Professor A.Z. Sharipov expressed his opinion about social cooperation. He also noted that the word "Murosa" can be used as a synonym of the word "compromise" (8.74). Including: "The principles of social solidarity and cooperation are extremely important

in ensuring human interests and sustainable development. In many literatures, the principle of social cooperation is called the philosophy of compromise”.

The synonym of the word is the word compromise. Sh. Kholmiraev's explanation of this word in Wiktionary is the following: Giving in to some of the other party's demands (for example, a rival); to waive part of their demands as a result of agreement with him; transaction on this basis. However, we are now in the process of democratic revolutions. This process itself requires us to compromise even with our opponents.

Many philosophers have paid attention to the analysis of conflicts since ancient times and researched that conflicts have both positive and negative consequences in the development of society. Social conflict is a struggle and a dispute between society and groups. Also, in these struggles, the interests of many people are reflected, not just individuals. In the solution of social conflicts, one or the other side is usually overcome by force or a situation of agreement is observed.

In the article, we aimed to philosophically analyze the specific characteristics of the attitude to the philosophy of reconciliation in the Naqshbandi order. In the second half of the 15<sup>th</sup> century, the ideas of hard work, humanity, and justice, which are at the core of the Khojagan-Naqshbandi order of Sufism, found their high theoretical and practical development in Movarunnahr and Khorasan. The contributions of Khoja Ubaidullah Ahrar, a major representative of the Naqshbandi tenet, are incomparable.

At the present time, there is a science that studies the issues of reconciliation and compromise, which studies the emergence, development, completion of conflicts and their constructive solution. This is the discipline of Conflictology. However, the science of philosophy studies the philosophical aspect of contradictions, the essence of their philosophical laws and categories. At the same time, he studies the specific aspects of directing towards goodness. In general, a person in a difficult situation needs knowledge and skills related to religion, art, culture and socio-political sciences, in addition to the experience gained in life.

In today's process of globalization, formation of a well-rounded generation is one of the most urgent issues. In these processes of globalization, the spiritual heritage of our great ancestors plays an important role in the spiritual and moral education of our people. From this point of view, the creative legacy of one of the great Sufi, Khoja Ahrar Vali, has been the object of study by philosophers and social scientists in recent years. Because the constructively important mystical-philosophical views that he put forward have a special place in educating the young generation to become a perfect person even today. Khoja Ahrar Vali's philosophical, peace-loving, and compromise philosophy views are described in a number of manuscript works. Certain aspects of the thinker's work and teachings have been studied by many specialists and scientists, especially the monographs of V. Bartold, Y. E. Bertels, Franz Rosenthal, Dj. Trimingham, A. Knish became an important methodological basis for the study of the philosophical analysis of the essence and spiritual heritage of Sufism.

A number of studies have been published by foreign experts on the teachings of Sufism, the history of orders, the geography and essence of their development. In particular, V. V. Barthold, I. Y. Krachkovsky, A. D. Knish, Ye. E. Bertels, A. V. Smirnov, and the researches conducted by M. T. Stepanyans acquire historical importance in revealing the place of the scientific heritage of Khoja Ahrar Vali in Sufism.

In the years of independence, great attention is being paid to studying the life, work and spiritual heritage of Khoja Ahrar Vali. N. Komilov, B. Bobojonov, B. Boyqabilov, B. Valikhojaev, A. JuJoniy, E. Karimov, K. Kattaev, M. Kenjabek, A. Muhammadkhojaev, R. Tillaboev, A. Orinboev, M. Hasani, H. Alikulov, and in the studies of G. Navruzova, opinions were expressed about the life and spiritual heritage of Khoja Ahrar Vali.

The issue of Khoja Ahrar Vali's role in social life cannot be solved in a specific way, separating the Naqshbandi order from its social position as a separate direction of Sufism, as has been the tradition to this day. Current scientific progress allows to have a holistic idea of the social importance of Sufism and to evaluate it objectively.

The ideas and principles of the Naqshbandi order, especially the zikri hafi and the practice of the order based on it, had a great and comprehensive impact on the development of social, political, cultural, scientific-philosophical, religious and sufistic and artistic-ethical thought of Turkestan in the 14<sup>th</sup>-15<sup>th</sup> and subsequent centuries.

Especially in the Naqshbandi order, tolerance, consent, compromise and forbearance are widely understood and have become the essence of the lives of the leaders of the order. Hazrat Bahaiddin Naqshband is the leader of the teachings of Naqshbandi order, which directs to goodness, tolerance and nobility, such as Balogardan. In Islam, this world is given to us as a test, and if this test is successfully completed, it is understood that a person will be rewarded with God's blessings in the real eternal world.

The impact of Bahaiddin Naqshband and the Naqshbandi order on the socio-political life of the region was negatively evaluated in some cases. History has proven that such thoughts are unfounded. Bahaiddin considered virtue as such an important religious and sufistic and social-political category and principle that:

Himmat turo ba kungirai Kibriyo kashad,

On saqafgohro beh az in nardbon maxoh.

Translation:

Courage will bring you to the paradise of glory,

This is a ladder of devotion for you.

The Naqshbandi order is the first in the history of Sufism. At the same time, he freed Sufism from the tradition of secularism and invited Muslims to active life and effective work in the path of truth. Due to this, it became a real people's movement of farmers, artisans, merchants. His motto was "Dil ba yor-u, Dast ba kor", which means "Let the heart be with God, and let the hands be busy with work". (3,273)

According to Barthold, this movement under the leadership of Khoja Ahrar was a great force opposing the fanatical statesmen ulama who were to a certain extent allies of the governors of their time - the Timurid sultans. (1) Our Prophet Muhammad defined the strong and weak levels of faith. Prophet Muhammad said: "If you see someone doing something wrong, push back with your hand, if you cannot do it, return it with your words. If you don't have the opportunity to do this, at least be dissatisfied with the work in your heart, this is the weakest level of faith". (Imam Bukhari's narration). Our religion strongly forbids us from being careless about wrongdoings. He advocates for it to be corrected as soon as possible and calls for compromise. Khoja Ahrar Vali knew the hadith very well. In the work "Risolai volidiyya" he emphasized that it is necessary to obey the Prophet in words, manners, and behavior. At the same time, they quoted the sentence with the following meaning: "Helping fellow believers with their hands and other limbs in need, especially helping the category facing God, is completely spiritual and pure. Be a friendly helper in the affairs of the believers, help them with your hand and word" (7,31).

## RESULTS

It is worth noting that the state of compromise can turn into consensus or alienation with the change of certain socio-political environment, period, spiritual and cultural approaches. Therefore, the compromise is an intermediate environment. And it is not a stable condition for trust and cooperation. However, in the life of the society, according to the essence, the state of compromise is a necessary phenomenon. Jalaluddin Rumi describes this situation as follows: “If there is compromise, small things will develop. If there is no compromise, even great things will suffer” (14, 94).

In the case of compromise, both parties seek to develop separately. An unfair competitive environment applies. But in the case of a compromise, small things will revive a little, but big things will not develop. Nevertheless, the state of compromise is a positive phenomenon in terms of ensuring certain stability and peace in the society, albeit for a certain period of time.

In Sufism, sometimes the word “compromise” has the same meaning as “reza”. In Uzbek, the meaning used in the form of “agreement” is called “reza” in Arabic. This word means *sakhat*, i.e. the opposite meaning of dissatisfaction. There are complementary definitions of the word *Reza*: Munawi said: “Contentment is a person’s acceptance of the misfortune that has reached him or the good that has not reached him, without change, with emotional goodness”. Some have given a different definition to it: “Content is the surah of the soul against the bitterness of punishment”. There are also such definitions: “Consent is the absence of punishment, regardless of the verdict”.

Some philosophers defined it as follows: “Content is to welcome judgment with joy”. Other philosophers have also given their definitions: “The calmness of the heart under the process of judgments is consent”. At present, the concept of consent is widely used, and the consent of the people has risen to the level of state policy. Including, The following speeches delivered by President Shavkat Mirziyoev at the joint meeting of the chambers of the *Oliy Majlis* on December 14, 2016, were remembered by all of us: “This nation raised all of us and brought us to adulthood. It is this nation that gave us all a fortune. It is this people who have trusted us and elected us as leaders. Therefore, first of all, with whom we should communicate - with our people. Who should we consult with - first of all, with our people. Then our people will be satisfied with us. If the people are satisfied with us, we will be fruitful and blessed in our work”. Scholars have divided *Reza* into two types. The first type: agreeing to do what is permitted and abandoning what is forbidden is an example of high manners. This type of consent is obligatory.

The second type: to be satisfied with poverty, sickness and humiliation. The scholars emphasized that this consent is also obligatory. Some people call it *mustahab*. But it is impossible to agree to infidelity, immorality and disobedience.

In the Holy Qur’an, satisfaction is attributed to both God and the servant: “Allah was pleased with them and they were pleased with Allah” (Surah Bayyina, verse 8).

In other words, Allah was pleased with them for their faith and worship in this world. The believing servants were also pleased with Allah for the high ranks and good deeds given to them. The verses about *Reza* also express this meaning and are in several directions.

## CONCLUSION

Ensuring peace, security and stable socio-economic development in Central Asia, including Uzbekistan, which is located in its center, is of great importance. For this reason, one of the urgent issues is the formation

of skills and abilities to compromise in our people, along with a sharp and constant struggle against spiritual threats. Of course, conflicting situations affect the development of society in everyday life, social environment, national or racial issues. Considering the fact that conflict situations in the world are increasing year by year, in order to correctly assess conflict situations, it is necessary to be aware of the philosophy of compromise along with the deep study of history, psychology, and political science.

In the conditions of the new Uzbekistan and, moreover, on a global scale, the need to improve the theoretical and methodological foundations of Sufism's qualities of compromise, tolerance, patience, and gratitude in the education of a well-rounded person is clearly manifested. Together with this, it is shown that philosophical, moral, social and economic sciences can be used for further enrichment in scientific and theoretical terms. If we look at the essence of democracy, it is based on the politics of compromise and consensus. One of the main tasks of democracy is to unite forces in society on the basis of agreement and compromise. At the same time, it is to bring them to a general decision and mobilize them to serve for the development of the country. From this point of view, the use of the order of Naqshbandi and the philosophical views of Khoja Ahrar on tolerance, and consent in the current period is of effective importance in educating mature young people.

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