

KHOJA AHRAR WALI IN THE MENTIONS OF ABDURAKHMAN JAMI AND ALISHER NAVOI

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Abstract

This article examines the life and work of Khoja Ubaidullo Ahror (1404-1491), a prominent figure of the Naqshbandi order, based on the works of Abdurahman Jami and Alisher Navoi, as well as medieval sources. Khoja Ahror was one of the prominent leaders of the Naqshbandi order, as well as the largest political figure and owner of one of the largest fortunes of his time. His name is closely associated with the intensification of the political and economic activities of the Naqshbandi order and the spread of its ideology beyond the borders of Central Asia.

Keywords: Khoja Ubaydulla Ahror, Jami, Navoi, Tashkent, Baghistan, Sufism, Naqshbandiyya, tariqa, generosity, supporter of peace and harmony, compassion.

Introduction

Khoja Ahrar Wali is one of the most important figures in the socio-political, economic and spiritual life of the 15th century, a prominent representative and theorist of the Naqshbandi order. Scholars and writers of that era, such as Fazlullah Abullais Samarkandi, Saadiddin Kashgari, Sayid Qasim-i Anvar, Abdurahman Jami, Alisher Navoi, and others, recognized Khoja Ahrar as the "Kaaba-i Maqsud" (the Kaaba of purposes), "Murshidi Afaq" (the guide, the teacher who shows the path of light), and wrote poems, epics, treatises, and other works dedicated to him. One of the great Sufi figures of the 15th century, Khoja Ubaidulla Ahrar Wali, was a prominent mentor of the Naqshbandi order. At the same time, he occupied an important place in the socio-political and ideological life of that period.

METHODS

In the process of elucidating the research and developing its methodological basis and concept, modern historical research methods were used as a basis. In particular, it was approached based on the principles of historicity, gradualism, truthfulness, objectivity and scientificity. In the process of introducing various sources and data into circulation, they were also summarized on the basis of comparative analysis.

RESULTS

Uzbek researchers such as B. Walikhojaev, A. Urinboev, N. Komilov, R. Nabiev, B. Bobozhov, R. Tillabaev, 3. Kutiboev, M. Hasaniy, A. Zhuzhony, K. Kattaev, E. Karimov, as well as N. Veselovsky, V. Bartold, A. Kun, A. Khoroshkin, O. Chekhovich, P. Vyatkin, M. Brodovsky and many other Russian orientalists have conducted scientific research on the activities of Khoja



Ubaidullo Ahror.

During his time, Khoja Ahrar Wali spent 25-30 years trying to unite the peoples of Central Asia and prevent various conflicts by bringing politicians together .

Khadija Ahrar Hazrat was a prominent representative of the Naqshbandi order, and he was renowned throughout the Islamic world as the person who brought the wise motto of this order, "Dil ba yoru, dast ba kor," to a high level in practice [10:74-76].

Khoja Ahror was highly respected by Timurid rulers Sultan Abu Sa'id Mirza and his son Sultan Ahmad Mirza, and they were not in a hurry to solve any issue without taking advantage of his advice. [13:1242]. Mawlana Abdurahman Jami and Alisher Navoi also had great respect for him. In his work "Nasayim ul-Muhabbat", Alisher Navoi mentioned Khoja Ahrar Wali while he was still alive, and emphasized the greatness of this man in Sufism by saying, "The words of Khoja Ubaydullah are so profound and so great that my intellect and understanding are powerless to understand them" [12:279]. The fact that Alisher Navoi practiced the beautiful moral virtues promoted by Khoja Ahrar Wali in his personal life and work shows how respected a person he was.

We should acknowledge the research conducted by Academician Baturkhan Walikhojaev on the activities of this great person. As Baturkhan Walikhojaev noted, one of the great figures of the 15th century, Khoja Ubaydullah Shoshi - Khoja Ahrar Wali, was not only a prominent mentor of the Naqshbandi order, but also one of the figures who left a great mark on the socio-political, economic and ideological life of his time. During this period, his fame spread not only in Transoxiana, but also in a wide geographical region, reaching as far as Khorezm, Dasht-i-Kipchok, Khorasan and India. The authority and prestige of Khoja Ahrar among the Timurid rulers of his time, Sultan Abu Said Mirza and his son Sultan Ahmad Mirza, were so high that they would not rush to resolve any issue without consulting their mentors . Not only them, but the governor of Andijan, Umarshaikh Mirzo, considered Khoja Ahrar trustworthy. Khoja Ahrar was not only respected by the governors, but also by famous scholars and writers of his time, including Khoja Fazlulloh Abulaysi, Sa'diddin Qashgari, Said Kasim Anvar, Abdurahman Jami, Alisher Navoi and others, who recognized him as the "Kaaba of the goal" (Abdurrahman Jami's phrase), "murshidi afaq" (Alisher Navoi's phrase), wrote epics and works dedicated to him, and remembered his name with respect.

The authors of the time, who had great respect and admiration for the personality of Hazrat Khoja Ahrar, wrote his descriptions and descriptions with great enthusiasm. For example, the great Sufi scholar and poet Mawlana Abdurakhmani Jami in his work "Nafahotul-uns" [5:364], the great thinker Alisher Navoi in his work "Majolisun-nafais" [11:153], Fakhridin Ali Safi in his work "Rashahot aynil hayot" [15:291] , Hafiz Tanish in his work "Abdullanom" [17:107], the guru of the Yasawiya order, Alim Sheikh Azizon in his work "Lamahot min nafahotul-quds" [14:87-88], Prince Daro Shukuh, the grandson of the great Temurid poet and commander Babur Mirza, in his work "Safinatul-aulyyo" [4:80-81], Nasiruddin Bukhari in his work "Tuhfatuz-za'irin" [2:59-60] , and others. The authors have written extensively, comprehensively, and scientifically significant about the qualities of Hazrati Khoja in their works.



DISCUSSION

If we examine the works of Eastern and Western scholars, we can witness the sincere speech about Khoja Ahrar. For example, the famous Afghan scholar Abdulhai Habibi in his article "Jami Tariqat" published in 1965, wrote: "Sa'd Kashgari and Khoja Ahrar were great spiritual leaders of their age."

-- he said, while the English orientalist Charles Ambrose Story in his famous work "Persian Literature" called him "the great saint Ubaydullah Ahrar", while the Czech scholar Felix Tower respectfully mentioned him as "the holy saint of Turkestan, famous under the name of Khoja Ahrar, the sheikh of the Naqshbandi order, Nasiruddin Ubaydullah ibn Mahmud Shoshi" [3:62]. According to Fakhriddin Ali Ibn Husayn Ali Waiz al-Kashifi as-Safi (1463-1503) in his work "Rashahot ayn al-hayot" ("Drops from the Fountain of Life"), Khoja Ahrar's great-grandfather, Khoja Shahobiddin Shoshi, was engaged in farming and trade. Feeling that his death was near, Khoja Shahobiddin summoned all his relatives to ask for his consent. At that time, Khoja Ahrar was very young, and they brought him wrapped in a khirqa (a dervish robe). Khwaja Shahabeddin looked at the baby Ubaidullah, became excited, his eyes filled with tears, he touched the child's forehead with his hands and said: "This child will take over the world in the future, spread the Sharia, develop the order, the rulers will do what he said. He prophesies blessings that all the past sheikhs could not show" [6:218-219; 7:13].

Khoja Ahrar was born in the month of Ramadan 806 AH (March 1404 AD) in Baghistan, one of the provinces of Shosh-Tashkent region. His father, Khoja Mahmud, and grandfathers were educated people who were engaged in agriculture and trade. His mother was the daughter of Khoja Dawud. Khoja Dawud was the son of Sheikh Khovandi Tohur.

Khoja Ubaidullah spent his childhood and youth in Tashkent. He went to school, read various books, and was interested in the lives and activities of Tashkent scholars, in particular Abu Bakr Kaffol Shoshi, Sheikh Khovandi Tahur, and Sheikh Zainiddin Kuyirifan, and regularly visited their tombs. Later, Khoja Ubaidullah recounted the impressions he received from these visits: "When I was young, I visited the luminous tomb of Hazrat Sheikh Abu Bakr Kaffol, and I saw a dream of Hazrat Isa. He showed me kindness and said: 'Do not worry, we have taken your upbringing upon ourselves.' Because Hazrat Isa took the coffin under his care, the quality of reviving dead souls became evident in this poor man..." [3:63-64; 15:291; 7:14; 16:197].

Since Khoja Ahrar has the quality of "reviving hearts that have died due to surrender to the self," he aims to free people from this state of spiritual impoverishment and death of the heart as a result of surrender to the self, property, wealth, and deeds, and to bring them to spiritual perfection, to make the Almighty God dwell in their hearts, to free them from evil thoughts, and to make them the abode of noble intentions, and to revive and awaken humanity in people.

Important historical information about Abdurakhmon Jami's relations with Khoja Ahrar was reflected in the research of Prof. Alakhan Afsakhzod and Prof. A.N. Boldyrev.

Abdurahman Jami made special mention of Khoja Ahrar in his epics "Silsilat uz-zahab" ("Golden Chain"), "Tuhfat ul-Ahrar" ("Gift to Ahrar"), "Khiradnoma Iskandariy", and "Yusuf and Zulaykha".

Alisher Navoi respected Khoja Ahrar as his spiritual mentor - Pir Kamil. Inspired by his spiritual and enlightening teachings, he expressed his boundless respect and admiration for this person in the following verses of the epic "Khayrat ul-abror":



Several letters written by Khoja Ahrar to his contemporaries have also survived. The most important of them is called "Majmuai Murosilot". The collection was compiled by order of Alisher Navoi and is therefore also called "Navoi's Collection". In his letters, Khoja Ahrar encouraged good and meritorious deeds, such as caring for the people's sorrows and relieving the needs of ordinary people. When Alisher Navoi was about to resign from the palace service, Khoja Ahrar wrote him a letter with the following content: *"I hear that you sometimes complain about serving His Majesty, that is, the Sultan. Please do not distract your noble mind from the palace service in order to help the Muslims and to make some poor person happy and relieved of their hardships... At a time when no one has thought of caring for the Muslims, caring for them is the most auspicious deed!"* [9 :2 04-208].

CONCLUSION

The activities of Khoja Ubaidullo Ahrar Wali are covered in a number of medieval sources. It has been researched based on sources that Khoja Ahrar Wali was not only a well-known mentor of the Naqshbandi order, but also one of the most prominent statesmen and public figures in the socio-political, economic, and ideological life of his time.

The article analyzes the image of Khoja Ahrar, his life path, and the descriptions given about him in the works of Abdurahman Jami and Alisher Navoi. Also, in his letters to Abdurahman Jami and Alisher Navoi, Khoja Ahrar expresses his respect and admiration for poets and their place in the state's importance.

In general, the letters are very meaningful, written in a fluent and literate manner in the literary language of their time. Scientific research of Khoja Ahrar's letters and a comprehensive and in-depth study of his legacy are considered one of the most urgent issues of our time.

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