

SUFİ TEACHINGS OF KHOJA ISMAT BUKHARI

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Abstract: In the following article the sufi teachings of Khoja Ismat Bukhari are analysed from the viewpoint of Naqshbandiya tariqat where the sufi legacy is reconsidered. Scholar's view are focused based on his ideas emanating from the sufi heritage.

Keywords: sufi doctrine, Bahauddin Naqshband, tariqat, philosophical views, solik, moral ideas.

Introduction. It is impossible to interpret the worldview of Khoja Ismat, separating it from the socio-economic, political-spiritual, moral-philosophical views of the late 14th century, in which he lived and worked, and contemporary poets who were engaged in creativity in Movarounnahr and Khorasan in the first half of the 15th century. Because it is conceivable that thinkers who lived in one mask, in the same spiritual and cultural environment, have a different view of life, man, the creature that surrounds him, events that will be centered around. In particular, it is permissible to say such a statement to the people of creativity in private, who are confused over the fate of a person of the Supreme variety of nature, breathing the desire to see him in the cocoons of spiritual and spiritual maturity.

Methods. Khoja Ismat Bukhari's worldview in one way or another relies on Islamic doctrine, that is, mysticism. Sufism, through tariqats, gradually brings to a higher level of maturity, nurturing the morality practiced by the Prophet in humans. Faith, faith, prayer purify a person spiritually, give peace to his heart and soul. Before entering the sect, human spirituality, fulfilling the requirements of Sharia, can be formed as a mature person. A person with high human qualities, in order to have a deeper perception, understanding of the qualities of Allah, to understand his wisdom, must enter the sufi tariqat. The main goal of the teachings of sufism and Sufis was not a conversation, but the propaganda of disappearing in society, preserving faith, humanity, purity, honesty, the main thing is beautiful morality. In this context, in particular, the supporters of Naqshbandiya also expressed their opinions[1].

Sufism is also loved in society for regulating and educating their religious-moral relations in the most correct, the best, far from a sense of interest. Moral education can be learned from sufi doctrine. In society, in the education of a perfect person, Sufis were propagandists who fought against Faithlessness, disrespect for our sacred spirituality, the resentment of the human language, injustice in general. The moral views of Khoja Ismat Bukhari, which he put forward for his time, have not lost their relevance even in the current period. The poet's sufi and philosophical views are distinguished by his leading ideas. In a nutshell, he understands that Allah is in the heart of Man, in his heart. This is in tune with the tasawwufi views of Baha'uddin Naqshband's philosophical teachings. We see the evidence of our opinion in the following poems of the famous poet:

*Hijron nakashed, badii g'ami vacl chi doned,
To dard nabined, davoro nashinoced.*

*Ey ahli ibodat, hama dar ishq nako 'shed,
Gar cajdayu cathi xudoro nashinoced [2].*

It is clear that in order to recognize Allah, a servant must strive for him and be prepared for the Hijr and the punishment on this path. According to the official, superficial and fake prayer truly believe-faith is not justified. Knowing Allah and knowing his level is a necessity for the familiar.

It is also possible to witness that the scholar focuses on one of the rashas of Naqshbandiya's teachings through the phrase "look at science". That is, as Solik steps towards his goal, it is necessary that the absolute miracle of the universe be left out of his attention. Because of this, he only thinks about his prisoner. Salvation awaits him. From its surroundings it turns into a candle light like a beloved. Masehvor (Jesus breath), who came in poetic lines, the source of the rain of the universe was the likeness of the sun in the participating stanzas, and the likenesses strengthened the bottom content-essence. These gestures served to express the figurative and True Romance in ghazal. Praying from the heart is equivalent to facing Allah for the sake of the lover.

One of the main cases found in sufi content is to see Allah in yor timcoli in the poetic sense. He is given such qualities: yor's eyebrows are gajjak, where they meet-mihrab. From the Islamic rituals it is clear that the taatu prayer in the mosque is carried out depending on the Qibla-Mehrab. By referring to that sufi content, the famous poet achieved an emphasis not only on the apparent aspects of the verses, but also on the Inner meanings. It can be seen that he skillfully used the image of the altar for this. Prayer is reflected in the subtle hints that the main purpose of prayer is to be Allah's Guardian. Against this background, figurative and true labor is put side by side. The inevitability of the rise of true status of the Ishq due to the sidqu devotion of figurativeness is emphasized.

According to religious teachings, to acknowledge the angels of Allah is from faith. The poet does not distance himself from this idea, on the contrary, he admits it. That tendency can be clearly seen in the verses, which are created using very colorful and simple words. Maloikas are parichehras, they have the power to radiate light like the moon and the sun, and to illuminate the existence of their property. It is clear from the verses that the poet emphasizes the meaning of each word. Keeping the angels and the beauty of the earth side by side is a way of glorifying them. For a poet, not only the external aspect of any beauty, but the inner world is more valuable. In Khoja Ismat's worldview, the peace of society is also important.

It is not wrong to say that the above poem, consisting of two lines, embodies a world of meaning. As a person is a part of nature, he should live peacefully and enjoy the blessings of existence during his life. At the same time, it is necessary to know its limits, to add beauty to the beauty of nature. Otherwise, life will pass without meaning. Such noble views of the thinker poet are still relevant for today.

The beloved of the lover of the hijra wraps the falac, and she pulls the falac into her own gomura (even the whole world). Only those thoughts that appear to be involved in the conflict between the lover and the mistress have a deep socio-political background. When studied in

the analogy of historical and political events of the time when Khoja Ismat lived, their fundamental essence becomes obvious.

Khoja Ismat's socio-philosophical views of the world, man, goop on his purpose from living have found a beautiful artistic image not only in his gazelles, but also on his voluminous continents. For evidence of our opinion, we will draw its following nine-byte continent to the analysis.

Rich in elegant poetic arts, the continent attracts attention with its thoughtful socio-philosophical content. During his lifetime, Khoja Ismat, who was in the circles of representatives of different categories, participated in the conversations of such rulers as Amir Temur, Ulugbek Mirzo, Khalil Sultan, observes in his own way the essence of a person's coming and living in the world of phony. In fact, everyone understands living in the fan universe in their own way. Those who accept the four-day world in the form of collecting property, occupying high ranks are strongly mistaken, because they consider themselves the absolute owner of the world. But such bandits make a hard mistake. Leaving everything, with a dry hand, the Immortal World will be sanctified. Those who, not forgetting themselves in life and pursuing righteous deeds, leave the world without regret. The artistic Arts used in the poem served to bring to the surface the aforementioned fragmentary thoughts. Indeed, it is from these aspects that the spiritual heritage left by the Allah is a spiritual and moral support for all times and people.

The thoughts presented in gazelle above are imbued with the thoughtful socio-philosophical and spiritual - moral ideas and views of the famous poet, logically developing the noble human qualities on the continent, which we analyzed above. In his attitude to work and life, sidqu emphasizes that there will be nothing more superior than loyalty, fidelity to the covenant. He directs his hatred towards the bankrupt, who measured everything with a Siamese dice. In particular, those who replace the pure feeling of love with wealth deserve the hatred of the poet. In the socio-philosophical views of Khoja Ismat Bukhari, it is as if a rebellious tone is sounded by the ear, from a Allah-based gesture to the transience of the behavior of those who call for truth and decency, and those who turn to nonsense rather than fidelity.

From the socio-philosophical views of Khoja Ismat Bukhari, the issue of social justice also took an important place. Justice is of particular importance among the noble qualities of humanity, consisting of courage, honesty and correctness, simplicity and humility, faith and faith, sincerity and loyalty, shyness and honor. Where there is justice, there is loyalty, kindness and blessing. He invites people to victory, harmony and Grace. The ground of peace, tranquility, mutual trust and respect is also justice. And in an unfair environment, disagreements and conflicts can take root, and from an adult-large social, economic and spiritual upheavals. Justice is an extremely necessary and great blessing for the life of society, the state and the individual. Justice-expressed in Arabic the meaning of justice and correctness, it is used in social, philosophical, moral and legal meanings.

When thinking about the concept of justice, both in the oldest oral creativity of our people and in written sources, it is noted as the principle of goodness, humanity, goodness between people.

Indeed, how much wisdom is at the heart of the word justice, every person strives for justice in the soul and body.

Looking at scholar's socio-philosophical, moral views, we especially witness the glorification of a person's patience. The poem, which belongs to the continental genre in the creativity of Khoja Ismat, reflects a high level of patience, which is considered a great quality for people.

A pure, pure, thoughtful person can never be in harmony with the low, unclean. Vile people will be patient and economical without having to take anything from their goods. Contentment is a unique and valuable treasure in the treasury of human spirituality, which invites a person to purity. Every quality needs patience and economy. For example, enthusiasm is the patient satisfaction of desires of lust. And chastity is patience for lust. And forbearance is patience for many things that cause anger. It is also noted that the human world lives in a state of calm and unquenchable state. At the same time, as our leader said, a Competent Person of thought, lives in a time when ideological landfills are in full swing, always in every possible way alert. Does not bow to indifference. The ideological pressure is achieved to the extent that its influence and consequences are advanced.

Like an ant, that is, a person who has countless savings will appreciate the soil. Even in the eyes of such a thrifty person, one palm of soil is preferable to the crown of Suleyman.

There are such disinterested and disinterested individuals who are indifferent to the ways in which they find wealth and wealth. In their opinion, the forehead is no different from the wealth gained by means of the wealth, which was found using the intelligence and thinking that Allah gave them, and the wealth gained by means of evil and unlawful means.

Only one continent, analyzed from the work of Khoja Ismat, can be likened to a drop in the sea. In the realization of peace and stability, humanity and goodness in our society as a whole, it is necessary to deeply immerse the ideas of patience of Khoja Ismat Bukhari in the hearts and minds of people.

In his socio-moral views, Khoja Ismat was criticized by ignorant people who did not appreciate the grace profession. In particular, such a landscape is clearly visible in these verses of his.

Thus, singing the pain of the people, keeping himself close to them in heart, keeping up with the people in good and bad situations is one of the main themes in the poetry of Hoja Ismat. The famous poet considers that the only way to create a Justice Society is at the Right event of the enlightened and great head of state. But years passed, and instead of prosperity, the country was in disarray, and the indigenous, pro-official officials were poisons the life of the people. These events corresponded to the last years of the power of Khalil Sultan, and the poet now openly expressed his discontent in his poems.

The content of this verse is reminiscent of the proverb "the eye is hungry, the soil is saturated." The verse refers to the treasure of Karun, which is much addressed in the fiction of the peoples of the Muslim region, and emphasizes the unfaithfulness of any treasure in this fanatic world. Despite the fact that Khoja Ismat is tired of bad luck and poverty, various vices in society, he does not despair, he looks with confidence that his dreams will come true, hoping for the arrival of good days in solidarity with the people. The following verses prove our opinion.

In the course of a comparative analysis of the philosophical and moral views of Khoja Ismat, Atai, Sakkoki, Gadoi, Hafiz Khorezmi and Lutfi, arguing about the world and content of ideas, we were convinced that the moral views of the same thinkers are devoted to vital issues and are instructive and influential in the idea. Alternatively, they are also led by such a number of noble ideas as humanity, respect for each other, action on the path to achieving the goal, commitment, sweetening, calling for justice, impudence, hard work, patriotism, tolerance, an eye of love for life, humility.

The idea put forward in this passage can be understood as follows: “the primary reason that a hermit who embodies the totality of such mental states as grief, trouble, pain, jealousy, cry, *filsun*, *Jabr*, *jafo*, *Hajr*, *anduh*, *Sitam* considers himself happy within the Ruin is that he was a hermit of ascetic life, who had a formal, humid title from the delights of life. This hermit, in order, first of all, to purify himself, wants to mentally invoke the address of paradise, fearing hell inside the temple. He evaluates himself equally with the soil within this ruin.”

In another Ghazal, the hermit worships Allah and considers happiness in himself to unite with his body. As noted, the last resort chosen by Khoja Ismat was asceticism. He does not place the asceticism burned in the Yassavian tariqat above the Naqshbandiya tariqat. On the contrary, asceticism understands that this is the path of *zuhdu's* piety, a situation that occurs in all sects. However, the isolation in it, the decision to condemn oneself in grief and to be busy with the remembrance of Allah is somewhat different from the Naqshbandiya tariqat. In it, the pose of social belligerency slows down, separates from society.

One of the moral and spiritual issues of Khoja Ismat Bukhari's creativity is the question of “the preference of living a poor life over the kingdom.” Where property and the state are gathered, domination appears. The ruler becomes an exploiter, and the tyranny of *zugum* escalates. This will judge humanity for degradation. ” The preference of living a poor life over the kingdom is a moral tool leading to the purification of a person's command of conscience and soul. “Conscience is a moral concept, an inner belief that answers What is good and what is evil, an awareness of responsibility for one's actions” [1].

“Being a ruler is an extremely responsible task. It is imperative that such a person was able to obey his behavior to himself before managing others, showing them the right path. Only a person who can serve as an example for everyone in morality will be the ruler of others. Wise leaders, attentive rulers, accustom their citizens to good intentions, noble deeds and educate them as owners of high qualities.” Otherwise, property and the state will cause concern to a person, undermine the spirituality of a person. In it, his ego *ammora* grows stronger and hits an ax to live honestly, the scourge of lust shackles his mind.

Results. Khoja Ismat's possession of the title of Dervish property is the denial of materiality in it, the inability to possess the property of a passer – by and therefore claim to have a spiritual and spiritual world. He emphasizes that even a person with a royal state should never forget that he is doomed to ascetic confession

In the worldview of Khoja Ismat, the human career is glorified. Wealth and career are fleeting things. Only the career of humanity is greater than anything else. Khoja Ismat values this honorable title. Such an honorable title cannot be replaced by any wealth and career. At this

point, the poet's socio-philosophical views are opposed to hedonism, which is a principle of contrary substantiation of moral requirements in ethics theory. "Hedonism is a moral doctrine that believes that the pursuit of pleasure and pleasure is the supreme goal of a person, and what brings pleasure to a person and saves him from suffering is defined as good, and what brings suffering is defined as evil." His creative Spear was directed to this center in the original. For this reason, he puts the property of Dervish higher than anything else. Because in the Dervish, the property of the soul is superior to the apparent property – to worship Allah and worship him.

Ultimately, as a noble person and a believer, Khoja Ismat was well aware of the involvement of the perfect progressive idea, which was considered as important to society and being as the teachings of Naqshbandiya, in noble deeds. His favor of asceticism does not come from his denial of naqshbandiya, but from the derailment of his family circumstances and the depressed psyche. He rushes into the world of immortality to overcome adversity in isolation. He is not interested in the worries of this world. For this reason, entering the khilvat, he seeks salvation from Allah. And this should not be known against the rules of the tariqat. Based on the opinions and opinions expressed above, it is justified to draw conclusions as follows.

If you want to clear your heart of hatred, you should see bad people as well as putting yourself in their place. If you don't want people to say you bad, hear others bad. If you turn a blind eye to someone else's guilt, they will also be lost on the path that leads to your guilt.

It would seem that a person on the way to perfection, on the path of piety, should make such an alkaline love into his heart that he should not have the slightest place for hatred, he should listen to his soul just as he listens to his own soul in order to achieve the truth of even the worst person, stay away from Only then will he achieve perfection.

The themes, world of ideas and content of Khoja Ismat's socio-moral views are devoted to vital issues, and they also lead a series of noble ideas such as humanity, respect for each other, action on the way to achieving the goal, devotion, sweetness, call for justice, impudence, hard work, patriotism, tolerance, an eye of love for life, humility.

Discussion. Another important point in the poet's socio-moral views is that the leader has penned views on his ethics. In this matter, Hoja Ismat's "being a ruler is an extremely responsible task. It is imperative that such a person was able to obey his behavior to himself before managing others, showing them the right path. Only a person who can serve as an example for everyone in morality will be the ruler of others. Wise leaders, attentive rulers, accustom their citizens to good intentions, noble deeds and educate them as owners of high qualities," - their thoughts in the content are remarkable and relevant. And scholar's views on a perfect person are very rational in their meaning-content, approach, ideas. In his views on the perfect man, the main and central ideas of the creation of the scholar have found their place.

Conclusion. The sufi -philosophical concept and categories in the heritage of Khoja Ismat Bukhari are subordinated to the moral idea. A person and his maturation depend on his faith, faith and finding his place in society. The scholar believes that the meaning and value of life is in peace, honesty and purity. Familiar to the truth the achievement of his love is realized by purifying the soul, polishing the qualities of humanity. Love for the right also forms him a

feeling of love for his creations, blessings. Mutual Kindness, Harmony, solidarity between people open up ways to achieve happiness.

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