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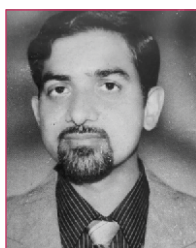
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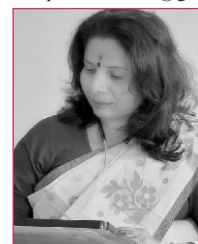
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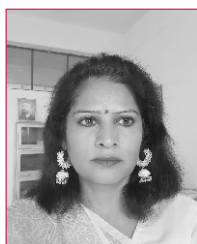
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The Morality of an Enlightened and Active Person and Their Role in The Upbringing of a Perfect Human Being

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Background: This article analyzes the connection between the moral and spiritual perfection concept of the perfect human being proposed by Najmuddin Kubra, the founder of the Kubrawiyya Sufi order, and the philosophical views of Sayf at-Din Bokharzi. In particular, through an analysis of Bokharzi's work "*Rubaiyat*", the article reveals his perspective on the ethics of the perfect human being. According to Shaykh al-Alam Sayf at-Din Bokharzi, a perfect human is a possessor of noble character, values sincere friendship, and likens the heart of a friend to pure water. He emphasizes that if the heart is pure, there are no hidden secrets within; but if it is tainted, everything inside remains concealed.

Keywords: Sufism; Sufism; Muhaddis; Mutakallim; Spirituality; Enlightenment; Thinking; Society; Education

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Introduction

Forming moral and aesthetic ideals in young people has always been a fundamental task of society in every era. This is because a nation with pure morals and noble character will also have a high level of spirituality. The Kubrawiyya order, founded by Najmuddin Kubra, and its promotion of the moral development of the perfect human being and the acquisition of moral virtues, undoubtedly laid the foundation for the formation of similar views by Sayf at-Din Bokharzi. In the rich spiritual legacy created by Bokharzi, one of the key components of human philosophy—the spiritual and moral world of a person—occupies a central place.

Materials & Methods

First, Based on the analysis of the work "*Rubaiyat of Shaykh al-Alam Sayf at-Din Bokharzi*", we examined the ideas of Shaykh al-Alam regarding the ethics of the perfect human being.

Second, Sayf at-Din Bokharzi conveys that perfect people possess excellent morals, or what is referred to as noble ethics, and are good friends. He emphasizes that friendship has a very strong influence on human perfection.

Content Translation:

A friend's heart, in truth, is like water.
Remember this well—for it is truly good.

If it is pure, it hides nothing from you.
But if it is not clean, it conceals everything within.

Third, In the first verse, Sayf at-Din Bokharzi emphasizes that the true human heart should be as transparent as pure water. Just as water is essential for life, a sincere friend holds equal importance in a person's life. He likens the heart of a true friend to clear water, suggesting that anyone who engages in conversation with such a friend will be purified and cleansed, just like washing in clean water. Just as life cannot exist without water, a meaningful life cannot exist without a pure-hearted friend.

Sayf at-Din Bokharzi's idea here also resonates with the life-giving four principles on memory emphasized by Abdukhaliq Gijduvaniy, the founder of the Khwajagan spiritual path.

Results

In the third line of the analyzed quatrain, Sayf at-Din Bokharzi compares the heart of a true friend to pure water, while in the next line, he likens the heart of a false friend to polluted water. Just as polluted water is unusable, a person with a tainted heart also contaminates the soul and leads others toward moral decay. Their words and their inner intentions are not in harmony.

Sayf at-Din Bokharzi's metaphor of likening the human heart to water resonates to some extent with the ideas of Ahmad Yassawi. According to Yassawi, all beings are composed of four elements: fire, water, air, and earth. All human virtues and vices are linked to these elements. While air and fire possess infernal traits, earth and water hold positive qualities. For example, traits such as arrogance and pride are influenced by the fire associated with hell. Fire burns with passion and drives a person away from the Truth, eventually transforming that "passion" into pride. Frivolity in people is associated with air. Water and earth, on the other hand, embody goodness and virtue. For this reason, the best human qualities are connected with water and earth.

In conclusion, there are two types of friends in life: sincere friends and false ones. Our wise ancestors, who possessed deep knowledge of the philosophy of life, categorized them accordingly as “friends of the soul” and “friends of wealth.”

According to Sayf at-Din Bokharzi, a perfect human being is someone who loves peace, strives for harmony, promotes unity and solidarity, and possesses determination and courage in pursuing these ideals. He expresses this idea eloquently in the following quatrain:

These lines by Sayf at-Din Bokharzi resonate with the following quatrain by Abdukhaliq Gijduvaniy:

Meaning:

I am a blessing to friends, a misfortune to enemies.
As firm as iron in the face of war, as soft as wax for peace.
Gijduvan, the source of light, is our destination.
We are a triple-edged sword, striking as far as Rome.

An analysis of the opening lines in the quatrains by Sayf at-Din Bokharzi and Abdukhaliq Gijduvaniy reveals that both were advocates of friendship, cooperation, unity, and peace, and they firmly condemned hostility and conflict. These two great figures—representatives of the Khwajagan and Kubrawiyya spiritual traditions—stood as shields against war and discord, promoting peace and harmony. Their messages align closely with ideas such as interethnic harmony, social cooperation, and religious tolerance.

Sayf at-Din Bokharzi, who lived in a period when various ethnic groups resided in the region of Mawarannahr, actively promoted interethnic harmony, mutual solidarity, and the ideals of friendship. These same principles are also reflected in the policies currently pursued in Uzbekistan. Today, more than 130 ethnic groups and 16 religious denominations live together in unity like the children of one family, making significant contributions to the country's development.

The life path of Sayf at-Din Bokharzi clearly demonstrates that he was a person of noble character and moral excellence. Historical sources and events provide ample evidence of this. Sayf at-Din Bokharzi strongly resisted the Mongol invasion and rule. Fearing his immense influence among the people, the Mongol rulers

sought to make peace with him. According to the 15th-century work *Tarikhi Banakati*, Berke Khan—the grandson of Genghis Khan and ruler of the Golden Horde—came to Bukhara in the 1250s and accepted Islam at the hands of Sayf at-Din Bokharzi, becoming his disciple. Upon converting, he adopted the name Barakah Khan. He went on to introduce Islam throughout his vast empire stretching from the North Caucasus to Siberia, commissioning the construction of mosques and madrasas.

Following this momentous event, Sayf at-Din Bokharzi was given the title *Shaykh al-'Alam* (“Shaykh of the World”), and the city of Bukhara was honored with the title *Bukhārā-yi Sharīf* (“The Noble Bukhara”). Sayf at-Din Bokharzi made significant contributions to uniting the people, restoring science and education, and spreading Islam widely. Numerous lands were endowed to him (waqf), which he used exclusively for the social welfare of the people.

In one of his quatrains, Sayf at-Din Bokharzi conveys that no matter how high a position an immoral person holds, one should consider him low, as rank and status do not determine a person's true greatness or humanity. Conversely, if a truly noble person is humiliated or oppressed, one should support and uplift him.

If a person under the influence of alcohol behaves rudely, it should not be excused as mere drunkenness—it reflects his true nature. As the popular saying goes, “drunkenness reveals truth.” But if a sober person violates ethical norms, it might be seen as an expression of a spiritual ecstasy or loss of self in divine love (*jazbah*). Figures such as Bayazid Bistami and Mansur Hallaj exemplify this state. Mansur Hallaj, in particular, was a great mystic who practiced all four schools of Islamic jurisprudence simultaneously.

Sayf at-Din Bokharzi expressed his view that a perfect human being must devote every breath of their life to the path of virtue in the following way:

Here is the English translation of the passage you provided:

Meaning:

"My life has come to an end, yet I see only my sins.
From beginning to end, the book of my deeds is covered in black.
Throughout my life, I never sowed the seeds of goodness in my field.
Now harvest time has come, and all I see is straw."

In these lines, Sayf at-Din Bokharzi conveys the essence of a human life, likening it to a cultivated field. He emphasizes that we reap what we sow. If one spends their life committing only sins, the record of their deeds will be full of darkness. When the time comes to reap the harvest—the end of life—they will find no wheat, only straw. Through this imagery, he stresses that every breath of life is precious and should be spent sowing the seeds of virtue.

Sayf at-Din Bokharzi's reflections here are reminiscent of the teachings of Abdu'l-Khaliq Ghijduwani:

"When life passes, it is best to do good deeds.
When you are able, it is best to cause the least harm.
For it is you who must harvest the field you have sown with your own hands."

Meaning:

It is best to perform good deeds while life still continues.
If you are capable, it is better not to harm others.
Since you will reap the harvest of what you have sown yourself,
It is best to sow the seeds of goodness.

Discussion

Yusuf Hamadani is reported to have said to his loyal student Abdukhaliq Gijduvaniy: “O Abdukhaliq, the responsibility of understanding spiritual awareness (*khawātir*) has been entrusted to you,” as recorded in the work *Risāla-i Sāhibiyya* by Khwaja Jahon. With deep loyalty to his teacher, Khwaja Abdukhaliq Gijduvaniy studied the concept of spiritual memory and formulated four key principles:

- **Yādkard** – recalling in memory,
- **Bāzgash** – returning and purifying the memory,
- **Nigāhdāsht** – safeguarding awareness and memory,
- **Yāddāsht** – preserving the memory in a pure state for a long time.

These principles were placed at the core of the Khwajagan teachings.

Sayf at-Din Bokharzi's ideas about the memory of a perfect human being are also in harmony with the views of the fourth spiritual guide of noble Bukhara, Khwaja Ali Romitaniy. Hazrat Khwaja Ali Romitaniy left behind a special work regarding the perfection of the human being. In his *Risāla-i Hazrat Azizān*, he outlined ten essential conditions necessary for a person to reach truth and attain perfection. These conditions, expressed through terms such as “observance” and “must fulfill,” guide a person toward self-awareness and self-discipline.

According to him, the most essential tool for personal growth is memory, as the energy within one's memory directly affects their spiritual state. For this reason, Hazrat Azizān, like Sayf at-Din Bokharzi, emphasized that one of the key conditions for human perfection is memory.

He identifies four types of memory: satanic, egotistic, angelic, and divine. In his view, in order to attain spiritual perfection, a person must eliminate satanic and egotistic memories and preserve angelic and divine ones. Therefore, Hazrat Azizān recommends properly managing the power of memory for achieving perfection. According to Sayf at-Din Bokharzi, memory plays a vital role in the process of self-realization.

Conclusion

Indeed, while the Creator grants mankind immense blessings, He also entrusts great responsibility. This responsibility is fulfilled by striving to do as much good as possible. Human life is precious, and no one has the right to violate it. When faced with contradictions or conflicts in life, we must seek help from Allah and remain faithful to the practices prescribed by our religion. We should strive to resolve difficulties and always follow the path of good deeds. If we remain steadfast in serving the interests of the people, our honor will be preserved, and our reputation will shine.

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