

## SOME DISCOURSES ON THE SOCIO-PHILOSOPHICAL VIEWS OF KHOJA ISMAT BUKHARI

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**Annotation.** In the following article some discourses on the socio-philosophical views of Khoja Ismat Bukhari based on his writings derived from the rare manuscripts of the time.

**Keywords.** Khoja Ismat Bukhari, Sharia and Tariqat, Ahl al-Sunnah, Sufism, khilwah

**Introduction.** After the death of Amir Temur, the struggle for the crown in the era of the Timurids, social, spiritual and educational changes in the life of society also had a special impact on the way of life and thinking of the people. By this time, the development of Sharia and Tariqat Sciences, changes in cultural life were one of the factors determining the characteristics of the period when the country was divided into two parts.

The timurids also paid attention to such knowledge and enlightenment as Amir Temur. They tried to improve the spiritual life of the people. They invited the people of Science and religious figures to their palaces and took advice from them in the administration. Especially in the period of Mirzo Ulugbek, the attention to science has increased more than ever. In large cities of the country madrasas, restoration of khanaqahs, allocation of foundations to madrasas, scientists, the establishment of the ulughshaykhs played a special role in strengthening the rule of the Timurids.

**Methods and references.** Khoja Ismat served not only as a mudarris, but also as their advisor at the Bukhari Timurids Palace. Mirzo Ulugbek was very tall and invited to the palace during his reign.

This belief expressed to Khoja Ismat Bukhari raises it to the level of one of the members of Ulugbek Academy. His revenge, which he wrote about Mirzo Ulugbek, is also evidence of this.

Khoja Ismat Bukhari's spiritual heritage is the product of the contemporaries of the Timurid period, Amir Temur marsiya, Mirzo Shahruh, Khalil Sultan, Ibrahim Sultan, Amirzadeh Muslim, Shodmulk Agha, Mirzo Ulugbek written on their revenge, Ghazals, rubai, people and Justice, enlightenment and ignorance, faith and e'tiqod, sharia and morality, education and the mutual connection of educational issues are interpreted in a specific way socio-philosophical ideas. The Thinker focused on important aspects of the kingdom of temuriyzoda, society, people's life, social relations. In his opinion, the development of society in many respects is also tied to a just ruler. Khoja Ismat Bukhari wrote on the occasion of the death of Amir Temur, explaining his views on the just king in addition to writing how high qualities and qualities the ruler possessed.

This means that the death of Amir Temur is a very big loss, and Khoja Ismat Bukhari is also saddened. The fact that Timur e'tiqod and Iman, the reputation of the nation in Dinu Diyon, are evidence that he ruled the country with Justice on the basis of Islamic laws, Plato in the Fitir, bite in wisdom, Hotam in charity, Lion in zeal, tiger, Rustam in power is an unequal Pahlavan that the owner of the salad should be a man worthy of similar qualities.

In each period, the implementation of communication between the people and the people was entrusted to insightful poets, great sheikhs, wise men, Bashkirs. Khoja Ismat Bukhari also lived in the Palace of the Temurids during his reign and trained the temurians, who later gave them his advice and took part in public affairs. He called them to be enlightened, to refrain from oppression and violence, to be fair, humane, generous, kind.

Khoja Isma Bukhari has chosen the humane way of Islam. In this sense, it is possible to observe the interpretation of moderate moral and educational ideas based on Ahl al-Sunnah and collective belief in the solution of religious and philosophical issues in its heritage. Khoja Ismat Bukhari in his revenge states that he also attracted the attention of rulers to socio-cultural, spiritual and educational issues. In the footsteps of Mirzo Ulugbek's grandfather Amir Temur, he learned that for the prosperity of the country, the issues of science, enlightenment, religion, socio-cultural life, domestic and foreign policy are distinguished among the rulers of the timurid nobility.

Khoja Ismat Bukhari's Mirzo Ulugbek hormone was at a very high level. The frequent exchange of rulers in saltanate after the death of Amir Temur led to the fact that Khalil Mirzo, the short-lived ruler, Khoja Ismet Buhari, for some time moved away from the Palace of Temurids. After Mirzo Ulugbek came to power, Khoja Ismat Bukhari was invited to the palace again. Together with his moderation, he wrote Revenge, theoretical works dedicated to the temuriyzoda Khalil Mirzo, Shahrukh Mirzo<sup>1</sup> and Mirzo Ulugbek.

So, in the opinion of The Thinker, any wealth for virtuous people can not be superior to spiritual wealth, the wealth of the spiritual world of Man opens the way for him to live well, to have his place in society, among people. Encourages people to be faithful, considerate, honest, pure, enlightened. A society consisting of individuals with these qualities leads to prosperity, becoming just and spiritually stable.

The science of enlightenment was of great importance as a result of the sect of mysticism and as a direct follower. In mysticism, it is literally the source of knowing the truth and loving the divine being on this basis. Mysticism is a science in which enlightenment stands high above the dimensions of reason, and the human soul is likened to the cellar of lore. Therefore, this doctrine stands in the opinion that through the

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<sup>1</sup> The number of Devon qasidas in the Tehran Edition is 81. Its maximum amount was called Khalil Mirzo (total 41). In the title of 13 Qasida dedicated to Mirzo Ulugbek, there is no Zamzam. The rest of the poet lived to the influential persons and nobility of the period – Mahmudkhoja, iho Magisuddavla, Balkh and Islamic property, Amirzadeh Joghi, Khoja Shamsuddin Mahmud, Khojaahhahhad, Amirzadeh iho, Khoja sa'driddin Zangishoh, Shodimulk ago, Shahrukh Mirzo Kuragani, Amirzadur Kablar - only 14 pieces, Khoja zangishahga 2 pieces, Ibrahim Sultan, as well as the remaining revenge Prophet Muhammad Mustafa and his sons-in-law are dedicated to Ali ibn Abu Tolib.

soul a person can know the truth, which is his own, and to mysticism is regarded as the truth in essence. Khoja Ismat says the true boyfriend is enlightened, ie the original truth is evident to him. With this embodiment of the attributes of humanity, the people of mysticism eran, says that the brave man who says mard also brings into being Ismet ishq.

In each society there were representatives of the peshkadam, a consultant-politician who correctly conveys public opinion and directs it, lives with the people's grief. In front of them there are difficult tasks such as awareness of the people's grief, compassion for officials, protection of Public Order and public policy at the right time, advising a leader who takes public opinion into account in the best interests of the nation, as well as giving them the right scientific-based guidance and instructions. Considering these aspects, we can say that Khoja Ismat Bukhari was a person corresponding to the stated requirements [1].

He was truly a wise and virtuous man who had his place in the palace. Because he was a mature aspiring poet of his time, a wide range of thinking "the senour of Movarounnahr". Writing a rhyme, especially a rhyme, is a very complex and delicate matter. After all, if no creator had received permission or required it, he would not have dared himself to write a anthem at the death of Amir Temur and to end his oath in the name of the Sultans. Khoja Ismet also achieved this because he was a worthy person of respect and glory in the Palace of Timurids, and only he was assured to write marsiya in the death of Amir Temur [2].

The qasidas of Persian poets such as Rudaki, Unsuri, Farrukh, Khoja Abdullahi Ansari, Nasir Khusrav, Sanayi, Haqani, Anvari, Jalaliddin Rumi, sa'di, Salman Sovajiy and Uzbek poets Sakkokiy, Lutfiy, Atoy, Gadoi, Navoi are three works of However, it would not be a mistake to describe Khoja Ismat as "the Sultan of qasidanavis". After all, the Avenger who is enough for him is not the one who was in the Palace of the Timurids.

In the spirit of the anthem dedicated to the rulers of the kingdom of Timurids Mirzo Ulugbek, Khalil Sultan, Musligur Mirzo, Shahrukh Mirzo, Abdulqasim Babur, Hussein International, Shah Malik and others, the qasids served in the formation of a dialogue between the people and Kings. It is possible to conditionally divide the philosophical-irphonic views of Khoja Isma into two periods:

- 1) the socio-political period associated with the palace, these are examples of direct revenge and Sufi-orifona gazelles;
- 2) the period of old age and poverty. It can be noted that during this period he wrote lyrical works in the spirit of more asceticism.

The work of Khoja Ismat in both periods is remarkable. In the beautiful vassals, gazelles and musammats associated with the palace of the creator, the spiritual vigor and enthusiasm is observed in the mood of the virtuous man. Friendship, beauty, the attribute of yor, nature and spring landscapes, the subtle qualities of mamduh (yor)are glorified by asceticism. Such topics as the hymn of the divine work of Zahid in old age, the firms of a unlucky person who drowned in the whirlpool of social problems, are reflected in the thirteen genres of poetry [3].

The period of the Timurids in the palace literary environment, avenging and avenging became the center of enlightenment, spiritual and political propaganda.

The guardianship and guardianship laid the groundwork for spiritual and spiritual nourishment and socio-political observation of the palace arches and state figures.

Analysis of the spiritual heritage of Khoja Ismat Bukhari shows that the essence of the socio-philosophical ideas of the scientist is revealed by the master, the great statesman, the most infallible commander, his anthem, which he wrote in the Middle Ages on the death of Amir Temur, the founder of one of the largest countries, and his granddaughter Mirzo Ulugbek.

Amir Timur is written as a rhyme. Khoja Ismat Sahibqiran Amir Temur is a person who is eager to write an Adab marsiya. Salahiddin Tashkandiy in his work "Temurnoma" said that Khoja Ismat was ordered by Sahibkiran's wife Bibikhanim to write this anthem. Marsiya was told at the funeral. This work consists of 18 lines, that is, 9 bites. His writing by Khoja Ismat can be traced to the fact that the poet's prestige was high in the palace, Sultan Khalil Mirzoga mudarris and sirdash were masters[4].

Salahiddin Tashkandiy writes in the "Timurnoma": "blessed bodies were brought to Samarkand and buried in the hut after reading a funeral. In mourning, all the Princes cried blood instead of age. Khoja Ismat thawed Ta'alar birla axilar tears by saying this lamentation.

Such epithets as Mohi tobon, yoron, Burkhon, scientist, Fazil, Farzan, Pahlavon are a worthy positive assessment given to the virtues, power, intellectual ingenuity of Sahibqiran Amir Temir. After all, the death of Amir Temur was a great loss not only for Central Asia, but also for the world civilization. Thanks to his efforts and military marches, The Great Silk Road was cleared of any political instability and achieved moderate security in his time. The state has endured political senselessness and innocence. The same order was introduced. The Muslim world was united, the rule of the Mongols was destroyed. Amir Temur was recognized in the world as "the Great Amir" and "the Great Sahibqiran" [5].

In general, Sahibqiran means a happy ruler or king, who was born when these two planets approached each other. "The son who was born during the time of the rapprochement of the client with Zuhul (as long as Allah created the universe at that hour) would be Sahibqiran. This position in the Star Movement is repeated every eight hundred years. Until Amir Timur, two breeds have passed. These are Alexander The Great and Muhammad the Prophet. Amir Temur Muhammad was born eight hundred years after the Prophet Muhammad became the third Sahibqiran."

**Discussion.** Ultimately, Khoja Ismet Fazil understood well that the perfect progressive idea, which was considered important for society and existence as the doctrine of Naqshbandiya as a person and owner, was related to noble deeds. His liking for asceticism is not due to the denial of nobility, but to the scarcity of family circumstances and a depressed mood. To overcome adversity in singles hurries to the world of immortality. It makes him not interested in the worries of this world. Therefore, entering the khilwah, Allah

seeks salvation. And this should not contradict the rules of the sect. On the basis of the above-mentioned opinions and comments, it is justified to draw the following conclusion::

**Conclusion.** The doctrine of sufism is significant in that it regulates the moral relations in society with the most correct, the best, without a sense of interest, education. Khoja Ismat Bukhari's socio-moral views will serve to realize the same goal;

In the socio-moral views of the scholar, attention is paid to a number of moral concepts, norms, principles. Khoja Ismat Bukhari condemned any appearance of dirt, put forward ideas about the need for the existence of high moral qualities in Man and society.

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