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The Role of Khoja Ismat's Heritage in the Moral Education of Youth

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Annotation: This article is devoted to the issue of the importance of the views of Khoja Ismat Bukhari in human development. The article analyzes the role of the thinker's moral and educational views on human perfection, calmness, and divine love in the education of young people.

Keywords: Sufism, Sufi, Sunnah, qibla, mihrab, maloikas, parichehras, justice, loyalty, sincerity, honor.

Khoja Ismat was a scholar who lived and worked in the late 14th century and the first half of the 15th century. His worldview cannot be interpreted separately from the socio-economic, political-spiritual, moral-philosophical views of contemporary poets who were creative in Movarounnahr and Khorasan. Because it is difficult to imagine that thinkers who lived in the same place, in the same spiritual and cultural environment, had different views on life, man, the creatures that surround him, and the events that happen around him. In particular, it is permissible to say such a thing about the people of creativity, who are puzzled over the destiny of man by the supreme creation of nature, who breathe with the dream of seeing him in the stages of spiritual and spiritual maturity.

The worldview of Khoja Ismat, who spent most of his life in Bukhara and Samarkand, the homeland of theological-mystical pirs, cannot be imagined outside of the miracles of Allah, the creator of existence. The Sufi poet's worldview relies on Islamic teachings, that is, Sufism.

Khoja Ismat Bukhari interprets the humanitarian nature of Islam, the path of knowledge and enlightenment in his works. In this sense, in his legacy, moderate ethical and educational ideas based on the belief of the people of the Sunnah and community have an important place in the solution of religious and philosophical issues.

The moral views put forward by Khoja Ismat Bukhari for his time have not lost their importance even in the present time. Sufistic-philosophical views of the poet are distinguished by his pioneering ideas. In a word, he understood that Allah is in the human heart. This is consistent with the Sufistic views of Bahauddin Naqshband's philosophical teachings.

The second pillar of faith in Sharia is believing in the angels of Allah. There are two kinds of things in the universe: The first - things that are known to exist through intuition, the second - things that are not known to exist through intuition.

One of the main cases in Sufism is to see Allah in the form of a "yor" in the inner sense. Allah is given such attributes: the eyebrows of the "yor" are curly, the place where they meet is the mihrab. It is clear from Islamic traditions that prayer in the mosque is performed facing the qibla - mihrab. By referring to that Sufistic content, the Sufist poet managed to emphasize not only the outer aspects of the verses, but also the inner meanings. For this purpose, it can be seen that he skillfully used the image of the mihrab. The basic purpose of prayer and worship is to reach Allah's will, which is reflected in subtle

hints. In this way, metaphorical and real love are placed side by side. It is emphasized that metaphorical love will inevitably rise to the status of real love due to loyalty.

According to religious teachings, acknowledging the angels of Allah is part of faith. The poet did not distance himself from this idea, on the contrary, he admitted it. That tendency can be clearly seen in the verses 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 existence. It is clear from the verses that the poet emphasizes the meaning of each word. It follows the path of glorifying the angels and the beauty of the earth side by side. For the poet, not only the outer beauty of any beauty is more valuable, but also the inner world.

As a person is a part of nature, he should live calmly and peacefully while he is alive and enjoy the blessings of existence. At the same time, it is necessary for him to know his limits, to add beauty to the beauty of nature. Otherwise, life will be meaningless. Such noble views of the thinker poet are still relevant for today.

Khoja Ismat Bukhari called people not to deviate from the original goal in his social-philosophical views, which have a deep meaning calling for honesty, religion, and loyalty.

In the socio-philosophical views of Khoja Ismat Bukhari, the issue of social justice has an important place. Justice is of particular importance among the noble qualities of humanity, which include courage, honesty and correctness, simplicity and humility, faith and belief, sincerity and loyalty, shyness and honor. Where there is justice, there is loyalty, kindness and blessing. Justice leads people to victory, morality and honesty. Justice is also the basis of peace, tranquility, mutual trust and respect. In an unjust environment, disagreements and conflicts can take root and large-scale social, economic and moral disturbances can occur. Justice is very necessary and a great blessing for society, state and personal life. *Adalat* means justice and rightness in Arabic, and it is used in social, philosophical, moral and legal sense.

When thinking about the concept of justice both in the oldest oral works of our people and in written sources, it is noted as the principle of goodness, humanity, goodness between people. In fact, there is a lot of wisdom in the essence of the word justice, every person strives for justice from the heart and body.

When we look at the socio-philosophical and moral views of Alloma, we witness that the patience of a person is glorified. In the poem of Khoja Ismat, which belongs to the continental genre, patience, which is considered a great virtue for people, is highly reflected.

In his opinion, a pure, well-thought-out person can never be in harmony with low and impure people. Because of this, people do not expect help from greedy people, they are patient and satisfied without demanding anything from them. Contentment is a unique and precious gem in the treasury of human spirituality, which leads a person to purity. Every virtue needs patience and contentment. For example, passion is the patience of lust. And chastity is patience with lusts. And meekness is enduring many things that provoke anger. It was also emphasized that the human world needs to be alert and not be swayed by the whims and fancies of the world. Here, as our head of state said, a person with sound judgment lives in a time when ideological landfills are in full swing, always alert in all aspects. Does not bow down to indifference. Ideological pressure reaches the level of overestimating its effects and consequences.

There are indifferent, careless and self-interested people who do not care how they get wealth and wealth. In their opinion, the wealth gained by shedding the skin of the forehead and using the intelligence and thinking given by Allah is no different from the wealth gained by crooked and dirty ways.

One continent analyzed from Khoja Ismat's work can be compared to a drop in the sea. In order to achieve peace and stability, humanity and goodness in our society as a whole, it is necessary to deeply inculcate the ideas of patience and contentment of Khoja Ismat Bukhari into the hearts and minds of people.

In this way, showing people's pain, being close to them, sympathizing with the people in good and bad situations is one of the main themes in Khoja Ismat's poetry. The Sufi poet believes that the only way to create a just society is through the correct action of an enlightened and great head of state. But years passed, and instead of prosperity, the country turned into chaos, and corrupt, careerist officials poisoned the people's life.

The content of this stanza is reminiscent of the proverb "The hungry eye is satisfied with dirt". The verse refers to the treasure of Qorun, which is often referred to in the fiction of the peoples of the Muslim region, and the infidelity of any treasure in this mortal world is emphasized.

Despite the fact that Khoja Ismat was tired of bad luck, poverty, and various vices in society, he did not despair. He looked with confidence that his dreams would come true, hoping that good days would come in harmony with the people.

The process of comparative analysis of the views arguing about the themes, world of ideas and content of the philosophical and ethical views of Khoja Ismat, Atoi, Sakkoki, Gadoi, Hafiz Khorezmi and Lutfii shows that the moral views of these thinkers are devoted to vitally important issues and are extremely instructive and effective. At the same time, they are led by the ideas of humanity, mutual respect, working towards goals, loyalty, calling for justice, indifference, hard work, patriotism, and tolerance.

One of the moral and spiritual issues of Khoja Ismat Bukhari's work is the issue of "Poverty living is better than kingship". Where property and the state come together, dominion emerges. The ruler turns into an exploiter and tyranny grows. It condemns humanity to decline. "Poverty life is considered better than kingship" is a commandment of conscience and a moral tool leading to the purification of the soul. "Conscience is a moral concept, an inner belief that answers what is good and what is bad, and an awareness of responsibility for one's actions" [1].

Khoja Ismat's possession of the rank of dervish is in his denial of materiality, his inability to own transitory wealth, and therefore claims to possess the spiritual world. He emphasized that even a person with a royal state should never forget that he is doomed to the fate of begging.

In Khoja Ismat's worldview, human dignity is glorified. Wealth and status are fleeting. Only the career of humanity is greater than everything else. Khoja Ismat appreciates this honor. No amount of wealth or position can replace such an honorable title. Here, the poet's socio-philosophical views are opposed to hedonism, which is the principle of conflicting justification of moral requirements in the theory of ethics. "Hedonism is a moral doctrine that believes that the pursuit of pleasure and pleasure is the highest goal of a person, and what brings pleasure to a person and saves him from suffering is defined as good, and what causes suffering is defined as evil" [2]. His creative direction is actually directed to this center. For this reason, he values the property of the dervish above everything else. Because in a dervish, the property of the heart is more important than material possessions - worshipping, worshipping, and praying to Allah.

Khoja Ismat, as a virtuous person and a person of faith, was well aware of the relevance of the perfect progressive idea, which is considered as important for society and existence as the teachings of Naqshbandi, to good deeds. His advocacy of asceticism does not stem from his rejection of Naqshbandism, but rather from the derailment of his family circumstances and his depressed spirit. He

hastened to the realm of immortality to overcome adversity alone. He was not interested in the worries of this world. For this reason, he entered the nook and sought salvation from Allah.

In the thinker's socio-ethical views, attention is paid to a number of moral concepts, standards, and principles. Khoja Ismat Bukhari condemned any form of immorality and put forward the ideas that there should be high moral qualities in people and society;

Faith, conscience, faith, patience, social justice, self-sacrifice, patriotism and other issues were at the center of the Sufi poet's moral views.

It is clear from this that a person on the path to perfection, on the path of piety, should instill such love in his heart that there should be no room for hatred. In order to reach the truth of even the worst person, he should listen to his heart as he listens to his own, stay away from gossip about him and turn a blind eye to his guilt. Only then will he achieve perfection.

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