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Moral and Educational Aspects of the Legacy of Khoja Ismat Bukhari and its Role in the Education of Youth

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ANNOTATION: This article provides information about the socio-ethical views of the thinker, Sufi poet Khoja Ismat Bukhari, who lived and worked in the palace of the Timurids, who played an important role in the culture and philosophy of the Middle East, and his role in the educational system.

KEYWORDS: Khoja Ismat Bukhari, morality, divine love, patience, social justice, harmonious personality

Introduction

The peoples of the East have an incomparable place in the development of world philosophical thought and civilization in world science. The contribution of our ancestors to the universal literary heritage of mankind is enormous. At the heart of the legacy of the great scholars of the Timurid period are the ideas of man and his perfection, harmony in the spiritual life of society, professionalism, honest work. The Renaissance event that took place in the 9th-12th centuries elevated this period in a unique way. In Movarounnahr, the ground was laid for the development of not only religious sciences but also secular sciences.

Discussion. Khoja Ismat's worldview cannot be interpreted in isolation from the socio-economic, political-spiritual, moral-philosophical views of contemporary poets who were creative in the field of creativity in Movarounnahr and Khorasan in the late 14th and first half of the 15th centuries. Because it is difficult to imagine that thinkers living in the same place, in the same spiritual and cultural environment, have different views on life, man, the creature that surrounds him, and the events that take place around him. In particular, the same can be said about the creatures of nature, who are obsessed with the destiny of man, who breathe with the desire to see him on the steps of spiritual maturity.

The worldview of Khoja Ismat, who spent most of his life in Bukhara and Samarkand, the homeland of the divine and mystical pir, cannot be imagined without the miracles of God, the creator of property, the watchful observer. The worldview of the Sufi poet is in part based on Islamic teachings, namely Sufism. Sufism, through its teachings, gradually raises the morality of the Prophet to the highest level of perfection.

Faith, faith, prayer purifies a person spiritually, gives peace to his heart and soul. Without entering the sect, a person who fulfills the requirements of the Shari'ah can be formed into a perfect person. A person with high human qualities had to enter the Sufi order in order to have a deeper understanding of the attributes of Allah, to comprehend his wisdom. The main goal of the teachings of Sufism and Sufis was not dialogue, but the promotion of faith, humanity, purity, honesty and, most importantly, the preservation of good morals, which are disappearing in society. In this context, in particular, the supporters of Naqshbandi also expressed their views [1].

Sufism is also loved in society for regulating and educating its religious and moral relations in the most appropriate, best, far from a sense of self-interest. Moral education can be learned from Sufi teachings. In the upbringing of the perfect man in society, the Sufis were propagandists who fought against unbelief, disrespect for our sacred spirituality, resentment of the human heart, and total injustice in general.

The moral views put forward by Khoja Ismat Bukhari for his time have not lost their relevance even today. The poet's Sufi-philosophical views are distinguished by his progressive ideas. In a word, he understands that God is in his heart, in his soul. This is in line with Bahauddin Naqshband's Sufi views in his philosophical teachings. We see the proof of our opinion in the following poems of the Sufi poet:

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*Don't worry, you know the evil of grief,
Do not take medicine until you feel pain.
O worshipers, do not kill in love,
If you do not know the prostration of God [2].*

It is clear that in order to know Allah, the servant must strive for it, and in this way he must be ready for the torments of migration. According to the Sufi poet, superficial and false worship is not a hijab of true faith. It is necessary to know Allah and to know it's level in order to know Him.

Results. The second pillar of faith in the Shari'ah is to believe in the angels of Allah. There are two types of existent in the universe:

the first is things that are known to exist through intuition;

the second is the things whose existence is not known through the senses. Hodja Iqmat also describes the existent as "unseen", that is, the "unseen knowledge" recognized in Sufism. Belief in the unseen in the scholar's worldview is a sign of the perfection of faith. The scholar describes this in one of his poems:

*We have learned the science of vision since that day,
We look at your beauty from two worlds.
Bankruptcy ring you know we are
We have sold the harvest of both worlds to you.
In the dark night the goddess is separated from the day,
The Z-fire on your face lit a candle.
Whoever loves your beautiful candle,
We are so obsessed with it.
To fall in love, Iqmat, to you today,*

We have learned to look and love from time immemorial [2. 423].

The ghazal, which consists of these bytes, is remarkable for its depth of content. It is also possible to witness that the scholar drew attention to one of the branches of the Naqshbandi doctrine through the phrase "ilmi nazar". That is, as the tax moves towards its goal, the absolute wonder of the universe must not be overlooked.

Conclusion In the works of Khoja Ismat Bukhari, he interprets the human nature of Islam, the path of knowledge and enlightenment. In this sense, in his legacy, moderate moral and educational ideas based on the beliefs of the Ahl as-Sunnah and the community play an important role in the solution of religious and philosophical issues.

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