

KHOJA ISMAT A PHILOSOPHICAL ANALYSIS OF BUHARI'S LITERARY HERITAGE

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Abstract.

This article analyzes the factors affecting the formation of literary views of Khoja Ismat Bukhari, one of the largest thinkers of the East, who lived in the Middle Ages. Also, information was given about the spiritual and educational and philosophical foundations of the literary heritage of The Thinker. The article provides valuable information about the role of Eastern and Western philosophers in the heritage of Khoja Ismat Bukhari literature and on this basis the philosophical views of The Thinker.

Keywords. Khoja Isma Bukhari, Sufi, Greek philosophers, being, nafs, poetic Egyptians, Literary Heritage, spirituality.

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INTRODUCTION

This article analyzes the factors affecting the formation of literary views of Khoja Ismat Bukhari, one of the largest thinkers of the East, who lived in the Middle Ages. Also, information was given about the spiritual and educational and philosophical foundations of the literary heritage of The Thinker. The article provides valuable information about the role of Eastern and Western philosophers in the heritage of Khoja Ismat Bukhari literature and on this basis the philosophical views of The Thinker.

Умре, ки дар мушоҳидаю рӯи ӯ гузашт,
Минати Худоиро, ки бӯ чи нағӯ, гузашт.
Мо худ дар орзуи Хаём шудем хок,
Хуррамҳаёт он, ки дар ин орзу гузашт.

Content:

Унинг гўзаллиги мушоҳадасига умр ўтди,
Художўйлик минатидан фарёд қилма, ўтди.
Хайём орзусида тупроқ бўлдиқ биз, лек
Унинг ўзи шу хуррам ҳаёт орзуси билан ўтди
Хожа Исмаат Бухорийнинг мазкур асарида талқин этилган
масала Умар Хайёмнинг қуйидаги рубойисига ишорадир:
Биз келиб кетувчи тўғарак жаҳон,
На боши маълум, на охири аён.
Ҳеч кимса тўғрисин айтиб беролмас,
Биз қайдан келдигу кетамиз қаён

Khoja Isma Bukhari emphasizes the study of God's glow (the manifestation of his beauty) along with the favoring of the philosophical views of Khayyam, that life is a stranger to everything. In his opinion, this fact is "the same truth within the truth." From a philosophical point of view: "the importance of intuition and thinking in the process of determining the truth is a complex philosophical issue. The cases confirmed in the experiment are recognized as true in science.[13] it appears that Omar Khayyam exposes a problem that is difficult to know in the form of a puzzle, but Khaja Ismat says that the answer to this puzzle is hidden inside the question, that the solution to this problem should be from the Real truth izlash, that is, science likes to deal with it. In fact, "in science, facts retain their continuity; and laws can change with the development of science. Science is the sum of certain knowledge, the product of individual social activities of people. The main task of science is to collect knowledge, to check them, to prove their rightness logically and experimentally. Science itself reveals the object laws of events and phenomena that it studies... . To achieve its goal, each Science uses a variety of scientific methods in the research process as a sum of theoretically systematized knowledge. The main purpose of science is to distinguish truth from error, knowledge from sub-thought, reality from abstract. Achieving this goal entails developing thinking logic, the

introduction of terms and symbols, the creation of clear instruments and experimental devices." [13]

The second analysis: it is possible to observe the harmony of Western and Eastern science not only in the Steam worldview of Khoja Ismat, but also in the socio-philosophical views of all philosophers-scientists. It is known that the eastern philosopher-scientists connect the beginning of matter – existence to light. True being in the doctrine of mysticism, this is God. "In the doctrine of Zarathustra, all being is the product of The Sun and the fire. It is believed that fire gives life to existence... In Islamic teaching, however, being, this is a divine reality. Forabi believes that the first being, this is God himself, he is the age-old. Beruni believes that the being is such a generality that it stands on the basis of everything, which means that the being is the basis of everything. European sensualists George Berkley and David yum interpreted the existence as a complex of our senses. And Hegel describes existence as an abstract, manifestation of an absolute spirit." [15] indeed, the concepts of being, that is, the divine power or the sun, which maintains the true balance of the Earth and the Galaxy, are traced to light. There are different types of light particles reaching the chain-bound planets in a systemic encirclement around the sun. For this reason, the conditions on other planets may not be the same at the level of the Earth's capabilities.

Khoja Ismat Bukhari admits that this light is the most important element for life and the universe. These factors in the socio-philosophical views of Khoja Ismat correspond to the concepts of Real scientific thought of the theory of cognition. Zero, "... the main feature of scientific knowledge is its systematic (systematic) character, the logical proof of one knowledge through another. Scientific knowledge in its meaning is characterized by the desire for truth, the focus on the research of common phenomena, the whole world.

Ҳар чи душворию ғам буд кашидем вале,
Бе ту будан нафсе аз ҳама душвортараст.

Ҳама кас ёри вафодор ба чон металбад,
В-аз ту маҳрум буд ҳар ки вафодортараст.

Гарчи Исмаат ба гумони ҳама халқ аст ғайртар,
Аз ҳама хокнишастон дарат ҳавортараст. [2]

Content :

Ҳар не оғирлигу ташвишни тортдик биз, аммо
Сенсиз яшаш нафси ҳаммасидан ҳам оғир тушди.

Ҳар кимки ўз жонига вафодор ёр излайди,
Сендан маҳрум бўлса гар, не вафодорлик қолди.

Исматни ғайр деб гумонсирар Халқ - ҳар эшик унга ёпиқ,
Лек тупроқпарастга ҳатто замин эшиги осон очик.

This illustrative expression of Khoja Ismat reminds me of the idea of Ksenofen: "God is the basis of all things. God does not appear and does not have a portable quality. Olam is holistic and unchangeable.... All that emerges is death, and the soul is breathing." [13] Ksenofen believes that everything is made up of soil and ultimately turns into it again. The God of Ksenofen is exactly the same thing with nature. Everything that is born and dies consists of soil and water. Khoja Ismat also seems to be a pantheist like Ksenofen in some places, but he gives an unusual assessment to the Real truth. Man, Alam, understands that the connection between God is not just a connection, but a connection with socio-political relations. It is believed that the geometrical triangle of personality and society, consciousness and thought, morality and spirituality is a solid top of the lines of balance between man, the scientist, God.

Дар оташ сўхт фарзи моҳи хуршед,
Чу оҳам бар саҳар обгун рафт.

Ғамат то даруни чону ватан сохт,
Ғами ғайр аз дили Исмат берун рафт.
Мазмуни:
Қуёш оии фарзи оловга ёнди,
Саҳарда оҳим мисли бефойда кетди.

То ғаминг жон ичра ватан қурди,
Ўзга ғам Исмат дилидан чиқиб кетди.

It seems that Khoja Ismat will not only protect kreasionism, but will also set itself the goal of studying its mystery-industry with cognitive legalities.

Third analysis: the mystical doctrine in the framework of socio-philosophical views of mainly and directly Eastern philosophers-scholars plays an important role in Khoja Ismat Bukhari's outlook. In this aspect, The Thinker expresses the ideological views and wisdom of the poet, the poetic Paphos and the goal-provision in the entire literary heritage.

The doctrine of Sufism is recognized to stand high in faith and e'tiqod purity religious convictions. For this reason, Khoja Ismat assimilates the religion of Islam to the sun. He points out that, while performing the Muslim farzi - sahar prayer, he built a Vatan into his heart - a grief that would stand even higher than that instead of his grief. This reverence of Khoja Ismat reminds us of the idea that "Allah cannot prove in our hearts that his existence and loneliness are superficially carried out by the execution of the prescribed prayer" [4]. The roots of the doctrine of mysticism are also traced to the Protagor views of the representative of the sophistry of the intellectual current of antiquity. Protagor explained subjugation and relativism on a religious basis: "man is the criterion of all things. ... About the gods, I can not say anything about whether they are or not, or what their appearance is. The jealousy of human life does not give it a chance," he said. [13] in the socio-philosophical views of Khoja Ismat, the same opinions are brightly expressed.

Сагатро, шукр чун ғўям, ки шабҳо бар дарборат
Қадам бар фарқи ман ниҳоду хоки остон донист.

Хушам з-ин гуна шодӣ, ки дар гашти чаман қадат
Ба тараф дида менишасту лаби об равон донист.

Чун Исмат ҳарчӣ аз илму назар дар назм меорад,
Ҳама дар рӯзғор Хисрави соҳибқирон донист. [3]

Итинг тунлари эшигингни пойлар, шукрона айтарман,
Лек мен томон хезландию остона тупроғига чўкинди.

Чаман ичра сарв қадинг, бу ҳолатдан мен шодман,
Мен тараф қараб, бирдан сув бўйига қадам тортди.

Исмат каби ҳар не илму назар назмида бор,
Ҳамма уни рӯзғорда Хисрави соҳибқурон билди.

The dog is a symbol of loyalty. He is the guardian of faith. A Muslim is considered to be faithful to his religion, and solik is considered to be faithful to his way of life. The humanist-poet Khoja puts the faith of Ismat solik above the Muslim faith. This is how the image of the dog going to his place, seeing at night that the tax is believed, gives an indication. After all, if a Muslim fulfills his religious obligations, he will perform his duties in a manner of tax content and heartily. Therefore, the Hadith is considered "higher than science" in Sharif. Socrates believes that life is art, it is necessary to know the art itself in the bleaching of art, before the main practical question of philosophy, the issue of the essence of science should stand. Knowledge is a concept about the subject. It is possible to reach it by defining the concept.

In this place, it is worth noting again and again that the lexical meaning of the word "Ismat" means "purity, honesty". [1] it is for this reason that Khoja Ismat kept his name as a nickname to his Gazals at the request of Khalil Mirzo in the tazkiras. Khoja Ismat considers Zahid as a way of self-purpose. Since his choice of the same path is caused by purity and honesty, he also firmly predicts that there is no other way. After all, at the time when he lived, any progressive idea other than mysticism could not be his. Some of the creators sought such an idea from the Sufi views of the Sheikh and scholars, who recognized the religion of Islam as the basis of religion, and others from the content of the Koran. For this reason, it has been achieved the emergence of a number of different sects. In what sense in the artistic creation of Khoja Isma, the teaching of stsentism acquired a characteristic feature. On the basis of it lies the idea that scientific knowledge is the highest value of culture.

Fourth analysis: we looked for an answer to the question of how the intellectual poet Khoja Ismat Bukhari expressed his admiration for the idea of the welfare of society and the state in his worldview. It must be recognized that the idea must become a social thought that pursues the interests of society. When it is imagined that Khoja stood within a whole Muslim country or religious society to the extent that Isma chose asceticism, in reality it is a social thought - bus-the whole humanistic view and a progressive-progressive idea. In this regard, Plato's doctrine of ideas in the philosophy of antiquity is more significant. In his opinion, "the idea is the law. There is also the idea of "general beauty "in the" world of ideas". All the beautiful things in nature and society are also copies of the idea of absolute beauty. In fact, " Plato's doctrine of ideas is an ontological doctrine. Its gnoseological aspect is secondary. GN in the sociological interpretation, understand "ideas"as Platonic forms of beingtiradi".

There is no doubt that Khoja Ismat Bukhari's idea of favoring Zahid is also an expression of "idea of absolute beauty". The philosopher does not contradict the idea of "dast ba koru dil ba yor", that is, "tarkidunyoism" (spiritual purity), fed up with the teachings of the poet Khoja Ismat Bahouddin Naqshim (material Hall). Rather, he likes the "idea of absolute beauty"to appear in the Printing House of the unity of spiritual purity and material hallness and adheres to the principle of verification.

Салтанат мафрӯш к-андар растаи бозори умр,
Ҳосили садсолаи султон бақои якдамаст.

Аз сар бастани давлат меваи шодӣ маҳви
З-онки камтар мева з-ин боғи инқилоби олам аст.

Ҳам чу Исмат кӯн ишқи он бурд дар майдони даҳр,
К-аз вучуди ғусса шоду муҳаббат хуррамаст.

Мазмуни:
Умр бозори растасида салтанатни сотмаким,
Султоннинг юз йилда йиққан ҳосили бир сонияда йўқ бўлади.

Агарки давлат йиғиб, шодлик мевасини тотмасанг,
Ундан камроқ мева олишинг ҳам Олам боғининг инқилобидир.

Исмат даҳр майдонида Аллоҳ ишқи кӯида кун кечирди,

Ҳар неки ғусса вужудикадим, шодлигу муҳаббатдан хуррамдир.

“Мутлақ ғўзаллик ғояси” зоҳид танлаган азоб-уқубат йўли, машаққатли йўл эканлигини оптимистик руҳда Хожа Исмаат қуйидаги мисраларда эътироф этади:

Тани озурда Исмаат ба таманои хаёл
Ҳамчу мўре ба сари роҳи мусулмон менишаст.

Мазмуни:

Исмаатнинг озурда тани орзу-хаёл таманносикадим,
Мусулмон тутган йўлни чумоли сингари танлади.

In the artistic literature, the sink is an embodiment capable of steadfastness, steadfastness, although its strength is weakly assessed among other living beings, its labor is considered to be sublime and productive. Khoja Ismat points out that in this adequate image he is able to realize his dream bathe.

The philosopher-poet likens life to a perfect gardener, his gardener to a harmonious Mirishkar. This predicts that the garden will be a blessing of its own blessing and prosperity. Living comfortably and carefree in life is considered the primary condition of life. His desire as a representative of society is praised in the following bytes that his desire is prosperity:

Зи раъно бе чи нозе к-андар ин боғ,
Басе гулҳо шукуфт бар замин рехт.

Чу Исмаат рехт хуни дил ба қўят,
Зару зах об бар халад барин рехт.

Мазмуни:

Раъно гулисиз ҳар қандай гуллар очилиб ерга тўкилса,
Бундай боғда қандай файзу футур бўлиши мумкин?

Сенинг қўйингдаким, Исмаатнинг қалби қон қусди,
Халати домонига зару зах сувдек оқиб тушди.

The idea of prosperity, it is desirable to know this axiom also from antiquity. Plato believes that the idea of the highest idea and action (not only) is not only an idea of beauty, but also an idea of prosperity. "Prosperity" is not the essence, but it surpasses the limits of Essence by its glory and power.[10]"the idea of comfort is"you are all human knowledge, it is useless anyway, even if it is not perfect." [11] in Eastern philosophy, the idea of prosperity was developed. The same doctrine and the same idea in the Islamic world introduced Bahouddin Naqshband in the style of a new direction of faith-oneness as a preacher of sect. The idea of prosperity is closely connected with science and education:

Аҳли фазлро чониб мақсуд роҳи дигараст,
Мулк маъниро фаруғ аз подшоҳи дигараст.

Фозил аҳли учун мақсад муҳим ўзгача йўлдир,
Маънавий мулк подшоҳликдан юқоридир.

There is a special emphasis on the advantage of obtaining knowledge in the Sharia. It is noted in the hadith that science is circumscribed from the cradle to the grave. This is the destiny. According to Khoja Ismat, their property is the property of a society that stands above the kingdom. The peace of society is also important in the philosophical worldview of Khoja Ismet.

Муроди одами аз зиндаги ҳаст хотиржамъи,
Агар чунун набуд зиндаги чи кор ояд.

Meaning: "the goal of humanity is an expression from living in peace. What is life worth if it is not so?" Or another Gazali:

Фигон оҳиста кун Исмаат шаби ҳажр,
Ки шаҳар аз ғусса барҳам зад, жаҳон ҳам.

Мазмуни:

Ҳажр оқшомида фиғон оҳиста чек, Исмаат,
Шаҳар ғуссага ботса, жаҳон ҳам кунпаякундир.

Khoja Ismat Bukhari's most poetic verses have deep and profound philosophical meanings. In his work, the perception of Omar Khayyam, Farabi, Najmiddin Kubro, Bahouddin Naqsbandi Sufi-philosophical doctrine becomes brighter.

The fact that a person performs any work with knowledge and reason, perceives it, does not accumulate wealth with ambition and dishonesty, emphasizes such moral issues as the fact that the property found in this way is destined for no one. The interpretation of "purity" and "purity" about forobi's mysticism doctrine is also clarified in this place. Given the fact that the nickname " Ismat "means" purity, purity", the goal set before Gazal proves this hypothesis.

No one from this world, that is, Fano Boko, has followed anything with him - he can not even take away. Admiring the property of Fano does not leave a chance to curb ambition. In the end, these hungry eyes are saturated with soil. The outstanding poet gave an insight into the legend about Alexander Macduniy and said, " they were defeated by greed jam, they collected neki in the ostrich. This is a portrait of the self-righteous, who, in the property of this scholar, was attributed to the " soul Ammara "with a figurative image such as"the Eternal gave birth to the heart of hope," and knew that this fanatic had envied the four days of the world. The poet's philosophical views on this orifona gazelle are extremely folk and simple. It rests even when it is simple, thoughtful meaningful, gives consciousness to the mind of the fahmu. Behind the mind is the eye. With this eye, a picture is drawn from the mortal world to the eternal world, to purity. The reader opens his mind and gives izm to goodness.

Conclusion. It is understood from this that the existence and reality of Western and Eastern philosophers-scholars, society and state, faith and harmony with humanistic ideas such as moral purity and spiritual perfection, beauty and prosperity- Ismet Bukhari's socio-philosophical views are evaluated at the level of universal value in his works and worldview, and these humanistic ideas are evaluated as their inseparable continuation. The doctrine of mysticism, formed under the guise of the socio-philosophical views of direct Eastern philosophers-scientists, has an important educational value for today's life.

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