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The Legacy of Khoja Ismat Bukhari: Impact and Influence on Central Asian Sufism

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Annotation: Khoja Ismat Bukhari was considered a great person who taught and brought up princes in the Timurid kingdom, and who directly participated in the social, spiritual and cultural life of the Timurid state. Also, he was considered a statesman and a thinker who contributed to the stabilization of the society with his advice to Timurid princes in state affairs. This article examines the fact that the sufist studied the problems of ontology, epistemology, and anthropology thoroughly, as well as his analyzes and views on these issues.

Keywords: Sufism, Thomism, creationism, asceticism, philosophy, spirituality, ontology, epistemology, anthropology, mythology, religion, purification, science, society, divine love, education.

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Introduction

In the legacy of Khoja Ismat Bukhari, the attitude towards the people of the tariqat, their discoveries of mystical knowledge, Sufism, and the positions they held in the tariqat were specially recognized. His respect for the representatives of the Naqshbandi order was expressed in an ode he wrote to the great representative of the Naqshbandi order, the theoretician scientist Khoja Muhammad Porso.

The sufistical and philosophical views of Khoja Ismat Bukhari are described in the book "Devoni Khoja Ismat". "Dar Tawheed" or "Tawheed" which is the goal of belief in the science of theology and Sufism, is expressed in the Sufistical orifona ghazals about the "Oneness of Allah". According to him, the basis of the universe is not more than one. Only one law applies on earth and in heaven.

Discussion

In the history of philosophical thinking, the study of the relationship between the universe and man has been developed and researched in various directions, starting with mythological views. In these studies, it is possible to witness the analysis of the relationship between the universe and man from the point of view of mythology, religion, science, and philosophy.

In the works of Khoja Ismat, the connection with science is strongly felt in the study of the world and

human issues.

Its socio-philosophical analysis allows us to draw the following conclusions:

Firstly, there are different, even mutually exclusive doctrines about knowing the world and understanding the world. A person's attitude to the world is determined by his own dimensions of knowledge. In the eyes of some, the world shines in color, while for others it appears in white and black colors. Khoja Ismat correctly understood this truth and mentioned it in his verses.

Secondly, religious-cosmological teachings indicate that the universe was created by supernatural power (divine power). This means that this world is limited in relation to time, and based on the views of the Islamic religion, there are eighteen thousand worlds, and based on this view, it is said that there are other independent worlds apart from the physical world in which mankind lives. This religious-mystical view is characteristic of Khoja Ismat's worldview.

Khoja Ismat Bukhari paid attention to the harmony and dialectical connection of religious and worldly sciences in the matter of the universe and its study. This can be called the Eastern view of the Thomism flow by Thomas Aquinas in Western philosophy in the Middle Ages. According to the teachings of Thomism, the issue of the unity of science and faith is put forward in the study of reality. This issue can be evaluated as his unique "spiritual purification" theory. Imam Bukhari in the 16th chapter of the Hadith Sharif entitled "Dreaming of Wisdom" stated the following: "It is not permissible to be jealous of two things, one is when Allah gives a person halal wealth and he spends it in the way of Truth; the second - if Allah the Exalted grants a person knowledge and wisdom, and because of this, he attains a high status, rules, and teaches people what he knows" [1].

The ideas put forward in the work of Khoja Ismat later appeared in the philosophy of Mirzo Abduqadir Bedil and the problems of man and his perfection. "In Bedil's philosophy, the appearance of a person is important. The first influence in the emergence of man is the Absolute Sea (Divine Power) and the evolution of nature from a scientific point of view. Interpreting the material and spiritual world of a person in this way means that the spiritual world of a person consists of divine power, and the body is connected with the material world" [2]. So, Khoja Ismat's worldview influenced the work of philosophers after him.

Not only in the worldview of Khoja Ismat Bukhari, but also in the socio-philosophical views of all philosophers and scientists, it is possible to observe the unanimity and harmony of the issue of existence of Western and Eastern science. Eastern philosophers and scientists associate the beginning of existence with light. After all, the real existence in Sufism is Allah.

Khoja Ismat likened Islam to the sun. He emphasized that while performing the obligatory Muslim prayer - morning prayer, instead of his sorrow, he built a homeland in his heart - placed it in his heart. This confession of Khoja Ismat is explained as follows: "Allah is in our hearts, and His existence and oneness cannot be proved by the performance of superficial prayer obligations" [3]. It is clear from this that Khoja Ismat does not simply defend creationism, but sets himself the goal of studying its mystery with cognitive laws.

The roots of Khoja Ismat Bukhari's philosophical views also go back to the views of Protagoras, a representative of sophistry, an intellectual current in antiquity. Protagoras mentioned the following: "Man is the standard of all things. As for the gods, I cannot say anything about whether they exist or not, or what their appearances are. The brevity of human life does not allow this" [4]. In the socio-philosophical views of Khoja Ismat, the same opinions are vividly expressed as a moderated example of Western-Eastern philosophy.

Khoja Ismat studied the religious class in the society. In particular, together with the true believer, true Muslim part of them, they are idolaters, that is, they turn a certain person into a god and worship him. The second part is drunkards, that is, they walk in a drunken state, thinking that they are in love with Allah. Khwaja Ismat calls on the true Muslim to worship and worship only Allah, calling to turn away

from this evil in the society, and urges a person to be vigilant in every way. These ideas of Khoja Ismat express the path of enlightenment in Naqshbandi teachings.

Khoja Ismat Bukhari faced many difficulties in his old age. Therefore, in most of his ghazals, one can feel his depressed mood. The thoughtful poet experienced family tragedies. That is why he chose asceticism as his goal. Khoja Ismat strongly emphasized in many of his ghazals that there is no other option than asceticism. Even though some creators were on the path of tariqat, they considered the Holy Qur'an, which is the basis of religious faith, to be superior to any order. He sought the main essence from the meanings of the holy book. Some of them look for purity and honesty from the Sufistic views of sheikhs and ulama-order pirs recognized in Islam. In our opinion, the reason why Khoja Ismat chose the third way is that he experienced a very difficult situation in his old age. This caused him symptoms of depression. He suffered losses while fulfilling his duty to society and the state. Khoja Ismat was helpless and made a firm decision that "asceticism can replace mental depression". It is difficult to imagine how advanced Khwaja Ismat's advocacy of asceticism would be in the context of a whole Muslim country or religious community.

Results

The world view of Khoja Ismat Bukhari also covered the issue of social existence. He focused on the analysis of the welfare of the society. The image of the ascetic in the work of Khoja Ismat is embodied in the image of a person who prefers to get drunk with the worries of the other world, avoiding life's conflicts - busy with the idea of achieving absolute beauty. In some of his creative examples, there are elements of absolutely contradictory views. For example, "Zahidi zahidparast az holi mo ogoh nest", that is, "Zahidi zahidparast, you are not aware of my condition". In our opinion, the sufistic poet in some places feeds on the idea of "Dast ba koru dil ba yor" teaching of Bahauddin Naqshband and does not contradict it with the idea of asceticism. Perhaps the "idea of achieving absolute beauty" advocates the appearance of spiritual purity and material integrity and follows the principle of verification.

In his view, the most important aspect is the recognition that Allah is the only one, and that he is the creator of the world. Allah is the Absolute Ruler and He is worthy of worship. The owner of this world and that world is Allah. Allah does what He wills: He gives life, He takes life. Before him, no creature can give itself eternal life. Allah is the creator of the universe, one should believe in his existence with all his heart. It is necessary to believe in him. A believer should pray to Allah. For this, first of all, it is necessary to know the level of Allah. The level of Allah is the path of prayer and hardship. This path consists of pain, sorrow, and suffering. So, for Khoja Ismat, superficial and false worship is not considered faith. To know Allah, it is necessary to know his level.

The second pillar of faith in Shariat is to believe that Allah's angels "exist and exist". Khoja Ismat, in his explanation of this issue, recognizes that the universe was created by Allah, and describes the whole existence in two ways: The Unseen World and the World of Shahadat. So, there are two types of things in the world: ***the first*** - things that can be known through the five senses and the mind, and ***the second*** - their existence is abstract, and understanding is necessary to know it. Therefore, Khoja Ismat emphasized the necessity of "gayb", that is, "science of the unseen" recognized in Sufism, in order to be sure that there is a world of angels.

According to the theory of knowledge in philosophy, it is possible to know the world in an emotional, intellectual and intuitive way. Khoja Ismat's ideas about knowing the spiritual world are compatible with the level of intuitive knowledge.

According to Khoja Ismat, prayer is the shortest way to meet Allah. One of the typical phenomena in poetry is that Allah in the inner sense is embodied in the image of a flawless and beautiful mountain. The attributes attributed to him are as follows: Yor's eyebrows are thick, and the eye sockets are mehrab. When Yor closes his eyes, the prayers of people in love will not be answered. If the lover, the representative of the people of love, has a true faith and a pure heart, the lover will open his eyes (mehrab) to the lover and his prayer will be accepted.

According to the Sufist, all existence consists of light, and there is no existence other than light. Allah is considered to be the supreme light and man cannot observe such a powerful light. All things derive their illumination from this Supreme Light. According to this philosophical school, the interaction between the lights takes place in two different states: in the state of hatred and in the state of love. In the case of bad vision, each higher ray dominates the lower ray. In a state of infatuation, each lower ray falls in love with and obeys the higher ray.

Khoja Ismat did not doubt the creator of the material world, on the contrary, he believed in his power and control over the entire universe. He recognized that the whole world is the origin of existence (the creation of the universe) or that it is blessed by the light of Allah's spirit. He accepts Allah's existence as LIGHT. He also explained the aliveness of the soul with light. The power that gives life to all existence is Light. In Khwaja Ismat's philosophical view, the absolute soul is Allah. Light is his divine power and blessings. He has the power to hide not only himself, but also everything in the world from mankind.

In the legacy of the thinker, the issue of divine love deserves special attention. Khoja Ismat Bukhari's thoughts on the creation of the world are close to the ideas of the thinkers of his time, and he considered the creation of the world in connection with "love". Allah created the universe so that they could know Him. He surrounded the world with his knowledge. The universe was created by the thinker realizing the enlightenment of the Qur'an. It does not have an independent status. On earth and in heaven there is movement based on one law.

It is known that Khoja Ismat felt his superiority over the fire of divine light and saw it with the eyes of clairvoyance. Ahmad Jandapil, a Sufi theoretician and one of the leaders of sufistical poetry, tried to reveal the essence of the word love expressed in prose by poetic interpretation.

Conclusion

Khoja Ismatullah, a perfect person with his philosophical views, sacrificed everything for the sake of the happiness of mankind and was in service. He said that since the quality of the soil is modest, he gives light and life to everyone with the warmth of his heart like the sun. But the arrow of death completely destroyed those who were in the infancy of their desires and were human in form but had animal qualities. Their lives are short, they left without a trace. A perfect person is a living person. Khoja Ismatullah Bukhari emphasized the importance of love, kindness, and divine love in the education of a perfect person.

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