

## Analysis of Khoja Ismat Bukhary's Philosophical Views

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**Annotation:** This article is devoted to the analysis of socio-philosophical ideas in the spiritual heritage of Khoja Ismat Bukhari. The philosophical ideas of Khoja Ismat Bukhari's legacy about an enlightened just king, a just humane society, an enlightened person, and a prosperous life are analyzed.

**Keywords:** Sufism, Thomism, Neoplatonism, tawheed, humanity, emanation, unity, mythology, justice, loyalty, Day of Resurrection.

The Sufistic-philosophical views of Khoja Ismat Bukhari are described in the book "Devoni Khoja Ismat". "Tawheed", which is the goal of faith in the science of theology and Sufism, is expressed in Sufistic 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. The creation of the universe is a product of divine wisdom.

In the existential essence of the thinker's legacy, the meaning of human life, the meaning, the value of the gift of life finds its expression. Khoja Ismat Bukhari was a witness of the middle ages, especially after the death of Amir Temur, the struggle for the throne during the Timurid dynasty, the shortcomings in the life of society, and the broken values in human relations. Although he lived in the palace, he preferred to live a quiet life as a poor man. According to the thinker, for virtuous people, any wealth cannot be superior to spiritual wealth. The wealth of a person's spiritual and spiritual world opens the way for him to live well, to have his own place in society and among people. He encouraged people to be faithful, religious, honest, pure, enlightened. A society consisting of individuals with these qualities will be just and morally stable and lead to prosperity.

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.

Khoja Ismat pays special attention to the following in his works:

1. There are different, even conflicting views on understanding the universe. 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 fact and mentioned it in his verses.
2. In religious-cosmological views, it is interpreted that the universe was created by divine power. This is a hint that the universe is limited in time. In the cosmological views of Islam, eighteen thousand worlds are mentioned. According to this view, it is said that besides the material world we live in, there are many other worlds that are independent from it. This religious 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.

One of the ancient philosophical teachings is the concept of emanation [1]. Abu Nasr Farabi in his work “The City of Virtuous People” shows that “Allah is the first cause of all beings, things and events in the world”. Professor B.R. Karimov scientifically substantiates it as follows: The unique forms of this doctrine arose in the philosophy of ancient China, India, and Greece. This concept took a more developed form in the teaching of Neoplatonism [2]. Thinkers of Central Asia made a great contribution to the further development of the theory of emanation in the Middle Ages.

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 compares Islam to the sun. While performing the morning prayer, which is a must for Muslims, he said that instead of his sorrow, he built a homeland in his heart - placed it in his heart. It is clear from this that Khoja Ismat does not simply defend creationism [3]. Perhaps he set himself the goal of studying its secrets 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 stated the following: “Man is the measure of all things. ... Of the gods I cannot say anything, whether they exist or not, or what their forms are. The brevity of human life does not allow this” [4].

The world view of Khoja Ismat Bukhari also covered the issue of social existence. He focused his attention on the analysis of the issue of public welfare. The image of the ascetic in Khoja Ismat’s work is embodied in the image of a person who prefers to get drunk with the worries of the other world, withdrawing from life’s conflicts - busy with the idea of “achieving absolute beauty”. In some of his creative examples, there are elements of absolutely contradictory views.

According to Sufism, all existence consists of light, and there is no other existence than light. Suhrawardy believes that Allah is the supreme light and man cannot observe such a strong 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 does not doubt the creator of the material world, on the contrary, he believes in his power and control over the entire universe. He acknowledged the emergence of the entire universe (the creation of the universe) or the light of Allah’s spirit. He accepts Allah’s existence as light. It also explains the aliveness of the soul with light. The power that gives life to all existence is Light. In Khoja 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. The world is alive only with its light.

Khoja Ismat says that a real lover will be enlightened, that is, the real truth will become clear to him. In this way, the qualities of humanity are embodied. In Sufism, ahli eran means perfect people. Khoja Ismat said that such people are made to love. He wrote that the soil touched by the feet of such lovers is chemical bliss and will make a person dignified on the Day of Resurrection. Enlightenment is one of the original qualities of a perfect person. A person who has acquired

enlightenment is called an arif. Enlightenment is superior to knowledge, a scholar is superior to a scholar. Imam Ghazali, who reached the rank of Hujjat-ul-Islam, states that “When enlightenment comes to the heart, the condition of the soul changes, and when the condition of the heart changes, the actions of the members also change. That is, action depends on situation, situation depends on knowledge, and knowledge depends on thinking”. A person who has attained enlightenment becomes an individual by drinking the wine of tawheed and unity, which helps him to be brave. Khoja Ismatullah Bukhari said that such people are very humble, they are dust in the way of others, and they live as enlightened beings.

The perfect person can be defined as follows through the analysis of the mystic poet's views on the perfect person: a perfect person is, first of all, a person who has purified himself and his heart on the basis of divine love, strives for divine beauty, is enlightened and well-educated. In addition, a perfect person embodies acceptable actions, good behavior, restrained ego, living on the basis of honest work.

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