

THE IMPACT OF THE SUFI VIEWS ON THE WELTANSCHAUUNG OF THE WESTERN SCHOLARS

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Abstract. *In the following article the recent analysis and the insights over the religious, scientific and literary views of the Hoja Ismat Bukhari is analysed based on his divans.*

Keywords: *Tariqat, divine love, devotion, naqshbandiyya, zahid, virtuous, ghazals. Torism*

Introduction. Ismat is expressed in the steam heritage as ontological “divine love”. This is certainly one of the features inherent in the philosophy of mysticism. Because, in the formation and development of sufi literature in the East, this topic has acquired in its own way an irfani essence. The questions of the creation of the universe, the love of man for the right and the love of Man for the right are connected precisely with the concept of “divine love” dialectics. The essence of man is manifested in the way of purification of the womb, in the way of worship, purification of the soul and the attainment of the true will. Khoja Ismat Bukhari was in close relations with the people of the tariqat, orifs, scholars, whose theoretical works had a high position in society, along with being a thinker who made a worthy contribution to the cultural rise of the Timurid period. Of these, the sect etiquette emphasizes that it has studied the mysteries of Tawhid, especially to representatives of Naqshbandiyya devotion is very high. We also have a philosophical analysis of Khoja Ismat Bukharis love ghazals, the following bayts attract our attention:

Methods. The science of enlightenment was of great importance as a result of the tariqats of sufism and as a direct follower. Sufism is literally a source of knowledge of the truth and love of the divine being on this basis. Sufism is a science in which enlightenment stands high above the dimensions of reason, and the human soul is likened to the cellar of lore. Therefore, this doctrine stands in the opinion that through the soul a person can know the truth, which is his own, and to mysticism is regarded as the truth in essence. Khoja Ismat says that the true boyfriend will be enlightened, that is, the original truth will be evident to him. With this embodiment of the attributes of humanity, the people of mysticism eran, says that the brave man who says mard also brings into being Ismet ishq. He writes that the soil on which the feet of such lovers are touched is also Kimiyoi Bliss, making a person prestigious on the day of resurrection. In essence, the wise poet glorifies the qualities of humility, pious, honesty, poverty and insults in his ruboi. The love that is inherent in human perfection becomes a real free and free person. Looking at the work of Allah as a quality of divinity in man, he highly appreciates love as a source of power, power, power, which makes it exist.

In each society there were representatives of the peshqadam, a consultant-politician who correctly conveys public opinion and directs it, lives with the people's grief. In front of them there are difficult tasks such as awareness of the people's grief, compassion for officials, protection of Public Order and public policy at the right time, advising a leader who takes public opinion into account in the best interests of the nation, as well as giving them the right scientific-based guidance and instructions. Considering these aspects, we can say that Khoja Ismat Bukhari was a suitable person for the specified requirements. He was truly a wise and virtuous man who had his place in the palace.

Because he was a mature aspiring poet of his time, a wide range of thinking “the grand of Movarounnahr”. Writing a rhyme, especially a rhyme, is a very complex and delicate matter. After all, if no creator had received permission or required it, he would not have dared himself to write a anthem at the death of Amir Temur and to end his oath in the name of the Sultans. Khoja Ismet also achieved this because he was a worthy person of respect and glory in the Palace of Timurids, and only he was assured to write marsiya in the death of Amir Temur. Devlatshah Samarkand:

218	ISSN 2277-3630 (online), Published by International journal of Social Sciences & Interdisciplinary Research., under Volume: 11 Issue: 06 in June-2022 https://www.gejournal.net/index.php/IJSSIR
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“Mawlonoyi muazzam Aloiddin Shamshi, one of his time in scientific wisdom, mashoidin Khoja Hasan Attor ... and shuarodin Khoja Ismat Bukhari and Kamil Badakhshiy Mirzo Ulugbek, scientists who came out in the glorious period of tariqat, mashayih of the sect and those who are from this sum “he meant that the poet's skill in revenge was high. Because Khoja Ismats’ qasida knew the science perfectly and made a huge contribution to it.

The works of Persian poets such as odas of Rudaki, Unsuri, Farrukh, Khoja Abdullahi Ansari, Nasir Khusrav, Sanayi, Haqani, Anvari, Jalaliddin Rumi, sa'di, Salman Sovaji, Sakkaki, Lutfi, Atoyi, Gadoi, Navoi are three works of Uzbek poets. However, it would not be a mistake to describe Khoja Ismat as the “Sultan of the odas”. After all, the Avenger who is enough for him is not the one who was in the Palace of the Timurids.

In the spirit of the national anthem dedicated to the rulers of the kingdom of Timurids Mirzo Ulugbek, Khalil Sultan, Boysungur Mirzo, Shahrukh Mirza, Abdulqasim Babur, Hussein International, Shah Malik and others, the qasids served in the formation of a dialogue between the people and Kings. It is possible to conditionally divide the philosophical-irfani views of Khoja Isma into two periods:

first, the socio-political period associated with the palace, these are examples of direct revenge and Tasavufiy-orifona Gazals;

second, the period of old age and fortitude. It can be noted that during this period he wrote lyrical works in the spirit of more asceticism.

The work of Khoja Ismat in both periods is remarkable. In the beautiful vassals, gazelles and musammats associated with the palace of the creator, the spiritual vigor and enthusiasm is observed in the mood of the virtuous man. Friendship, beauty, the attribute of yor, nature and spring landscapes, the subtle qualities of mamduh (yor) are glorified by asceticism. Such topics as the hymn of the divine work of Zahid in old age, the firms of a unlucky person who drowned in the whirlpool of social problems, are reflected in the thirteen genres of poetry.

The period of the Timurids in the palace literary environment, writing odas and singing odas became the center of enlightenment, spiritual and political propaganda. The guardianship and guardianship laid the groundwork for spiritual and spiritual nourishment and socio-political observation of the palace arches and state figures.

Analysis of the spiritual heritage of Khoja Ismat Bukhari shows that the scientist reveals the essence of his socio-philosophical ideas, the elegy he wrote on the occasion of the death of Amir Temur, a great statesman, an indomitable commander, the founder of one of the largest states in the Middle Ages, and his granddaughter Mirzo Ulugbek.

The fact that Khoja Ismet Sahibkiran Amir was eager to write an exclamation note to Temur is quoted in the sources. Salahiddin Tashkandiy in his work “Temurnoma” said that Khoja Ismat was ordered by Sahibkiran’s wife Bibikhanim to write this anthem. Marsiya was told at the funeral. This work consists of 18 lines, that is, 9 bayts. His writing by Khoja Ismat can be explained by the fact that the poet's prestige was high in the palace, Sultan Khalil Mirzoga mudarris and sirdash were masters.

Salahiddin Tashkandi writes in “Temurnoma”: In their mourning, all the scribes and princes wept blood instead of tears. Hoja Ismat recited this lament and the Akhis wept.

In addition to being the owner of a secular kingdom, the figures who deserve to be masters must also be the possessors of worldly spirituality, a perfect person, and a well-rounded person. Similarly, the number of deserving ones, according to historical sources, was not large, but only a handful of figures were able to achieve this title. In historical and artistic works, information about five (six in some sources) Jahangir sultans and their dynasty is given as the owner of the master. In the works on the history of Amir Temur and his successors, for example, Salohiddin Tashkendi in his work "Temurnoma" commented on the rulers, noting that there were three masters in the world.

219	ISSN 2277-3630 (online), Published by International journal of Social Sciences & Interdisciplinary Research., under Volume: 11 Issue: 06 in June-2022 https://www.gejournal.net/index.php/IJSSIR
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He gave a special explanation of the origin of the word “Sahibkiran”: “Sahibkiran” means the nickname of Amir Temur; the word is formed from the combination of the words “sahib” and “qiron”; the Persian-Tajik part “sahib” means “owner” in Turkish-Uzbek; The Arabic word for “qiran” is scientifically considered to be the “qiran constellation” and the sign of happiness when two honorable planets, Venus (Venus) and Jupiter (Jupiter) approach each other in their motion. The fate of a child born in the "Qiron constellation" is a happy person or a great ruler. In general, Sahibkiran means a happy ruler or king born when these two planets come close to each other.

The son born during the time of the rapprochement of Zuhul and Mushtari (Allah created the universe at that time) would be the owner. This pattern of stellar motion is repeated every eight hundred years. Two dynasties passed before Amir Temur. These are Alexander Dhu'l-Qarnayn and the Prophet Muhammad. Amir Temur was born the third master eight hundred years after the Prophet Muhammad.”[1,3-352].

The oda writers are not intended to praise the officials. The poems cover contemporary political and social issues, advice, necessary and useful information.

At the fifth session of the Majlis un-nafais, Navoi said of Hussein Ali Jalayir, known by the pseudonym Tufayli and whose poems are mostly hymns², 61]. So, during this period, poetry became a separate genre.

Most of the poems of Khoja Ismat are dedicated to the hymns of the Temurids Khalil Mirzo, Shohruh and Ulugbek. In the main ideological content of the poems, the example of the person is sung. Before that, “Allah, the Prophet Muhammad, the kings, the kings, the princes, etc., are praised”[3, 184]

Hoja Ismat, on the other hand, went beyond the scope of the subject and drew the attention of the kings to socio-political, cultural and spiritual issues. During the reign of Mirzo Ulugbek (1409-1449) science, art and literature, astrology developed in Movarounnahr. Khoja Ismat says in his poem:

In Movarounnahr, science, art and literature, astrology flourished. Khoja Ismat says in his poem:

In general, first of all, Khoja Ismat Bukhari wrote his poems dedicated to Amir Temur, Khalil Sultan, Mirza Ulugbek. and can be observed to be familiar with the teachings and ideas of other thinkers.

Secondly, Khoja Ismat Bukhari's “Who is Suleiman in the state”, “Luqman was in wisdom”, “Hotam in charity”, “Jam (shid) in mercy”, “Rustam in violence”, “Righteous as Noshirovon”, “Lion in zeal”, In the steppe or in the tiger”, “the head of the Islamic nation (ng), the justice of the religion, the speech of the Shari'a, the prestige of the nation”, “perfect in everything ” are descriptive descriptions of Amir Temur's qualities. Epithets such as Mohi tobon, yoron, burkhan, alim, fozil, farzon, pahlavon are a worthy positive assessment of the virtues, power and intellect of Amir Temur.

Thirdly, Firdavsi's famous work “Shahnama” served as a source of inspiration for Khoja Ismat Bukhari, and it is noteworthy that Ulugbek was equated with King Jamshid, Greek philosophers Socrates and Hippocrates, our compatriot Ibn Sina and described their work in science in poems.

Fourth, Khoja Ismat Bukhari encouraged Ulugbek to be blessed. He was a political adviser at the Ulugbek Mirzo Palace and an active participant in the historical process.

Fifth, the main idea and goal in the poems of Hoja Ismat is not only to praise the king, but also to raise socio-political problems as much as possible and to solve them positively.

Result. First of all, knowing the world is different, even in terms of understanding the universe. there are teachings that deny each other. The attitude of man to the universe is determined by his own measure of knowledge. In whose eyes the flame is polished in color, for whom it is manifested in white and black tones. Khoja Ismat correctly understood this truth and mentioned it in his Egypt.

secondly, in the religious-cosmological teachings, it is pointed out that the scientist was created by supernatural power (divine power). It is said that there are eighteen thousand worlds in the views of the religion of Islam and other independent worlds that do not depend on it, other than the physical world in which humanity lives, based on this view, which means that the scientist is limited in time. This religious-irfanistic view is also characteristic of the Islamic worldview.

Conclusion. Khoja Ismat Bukhari universe and his study focused on the harmony and dialectical relevance of religious and secular sciences in the matter. This can be said by Thomas Aquinas in Western philosophy in the Middle Ages the in the oriental view of the tendency of Thomism. According to the doctrine of Thomism, the question of unity of Science and belief in the study of reality is put forward. This issue can be considered as its own specific theory of “spiritual purification”. In the 16th chapter of the Imam Bukhari Hadith Sharif titled “To Dream of wisdom ilmu it is permissible to envy other than two things, one of which is to give Allah the honest goods of the world, while the other is to give Allah the honest wisdom If he teaches people what he knows, by virtue of which he achieves the highest status.

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221	ISSN 2277-3630 (online), Published by International journal of Social Sciences & Interdisciplinary Research., under Volume: 11 Issue: 06 in June-2022 https://www.gejournal.net/index.php/IJSSIR
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