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.

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, Suř, Greek philosophers, being, nafs, poetic Egyptians, Literary Heritage, spirituality.

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.

Content:
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 with 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." Indeed, Khoja Ismat exposes a problem that is difficult to know through another. Scientific knowledge in its meaning is (systematic) character, the logical process of real 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.

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KHOJA ISMAT A PHILOSOPHICAL ANALYSIS OF BUHARI'S LITERARY HERITAGE

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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 the same conceptual 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.

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 Khaili 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 stentism 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 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.

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The philosopher-poet likens life to a perfect gardener, his gardener to a harmonious Mirshikhar. 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: 

Шаҳаҳа фусса бар ҳалад барин рехт.

The idea of prosperity, it is desirable to know this axiom also from antaquity. Plato believes that the idea of the highest idea and an 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. Plato's idea of comfort is "you are all human knowledge, it is useless anyway, even if it is not perfect."[10] 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. The doctrine of mysticism, formed under the influence 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 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.

REFERENCES:
