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THE COMMONALITY OF VIEWS OF KHOJA AHMED YASAWI AND ISHAQKHAN TORA IBRAT: SOCIO-PHILOSOPHICAL ANALYSIS

Abstract. This work explores the historical and intellectual legacy of Khoja Ahmed Yasawi, the founder of the Yasawi sect and a seminal figure in Turkish mysticism, whose teachings have had a lasting impact on Sufism and Turkic culture. It discusses his key works, such as "Devoni Hikmat," "Faqrnama," and others, which emphasize divine love, knowledge, and the essence of Islamic teachings. The work also highlights the continued relevance of Yasawi's philosophy, especially through figures like Ishaqkhan Tora Ibrat, a descendant of Yasawi, who integrated these teachings into his own social and educational activism. Ibrat's contributions, as a poet, judge, educator, and reformer, are detailed, particularly his efforts to combat ignorance, promote enlightenment, and maintain moral integrity in society. The text includes references to Ibrat's advocacy for justice, his critique of the political and judicial systems of his time, and his efforts to advance cultural and intellectual life among the Uzbek people. Through his work, Ibrat followed in the footsteps of his ancestor Yasawi, striving to embody the highest ethical values and to inspire social reform based on the principles of Islam and Sufism.

Key Words: Khoja Ahmed Yasawi, Yasawi sect, Sufism, divine love, Faqrnama, Ishaqkhan Tora Ibrat.

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Қожа Ахмет Ясауи мен Ишақхан Тора Ибрат көзқарастарының ортақ тұстары: әлеуметтік-философиялық талдау

Андатпа. Бұл жұмыс түркі сопылық дәстүрінің негізін қалаған, исламдық руханият пен түркі мәдениетіне терең ықпал еткен ұлы ойшыл Қожа Ахмет Ясауидің тарихи әрі интеллектуалдық мұрасын зерттеуге арналған. Мақалада Ясауидің «Диуани хикмет», «Пақырнама» және басқа да еңбектеріндегі негізгі идеялар талданып, онда Құдайға деген махаббат, ілім-білімге ұмтылу, имандылық пен адамгершілік құндылықтардың мәні айқындалады. Ясауи ілімінің сопылық дүниетанымдағы орны мен оның түркі халықтары-

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ның рухани санасының қалыптасуына қосқан үлесі көрсетіледі. Сонымен қатар, мақалада Ясауи философиясының кейінгі дәуірлердегі жалғастығы, әсіресе оның ұрпағы саналатын Исхақхан Тора Ибрatтың қызметі арқылы зерделенеді. Ибрat өз заманының көрнекті ақыны, қазысы, ағартушысы әрі реформаторы ретінде Ясауи ілімін әлеуметтік және білім беру саласындағы қызметімен ұштастыра білді. Оның надандықпен күресу, ағартушылықты дамыту, әділеттілік пен адамгершілік қағидаларын қоғамда орнықтыру жолындағы еңбектері кеңінен сипатталады. Мәтінде Ибрatтың сол кезеңдегі саяси және сот жүйесіне айтқан сын-пікірлері, әділдік пен мәдени-рухани дамуды қолдауға бағытталған әрекеттері баяндалады. Осылайша, Исхақхан Тора Ибрat Қожа Ахмет Ясауи салған рухани жолды жалғастырып, ислам мен сопылық қағидаттарға негізделген әлеуметтік жаңғыруды жүзеге асыруға ұмтылды.

Кілт сөздер: Қожа Ахмет Ясауи, Ясауи тариқаты, сопылық, илаһи махаббат, Факрنامه, Исхақхан Тора Ибрat.

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Общие черты взглядов Ходжи Ахмеда Ясави и Исхақхана Тора Ибрата: социально-философский анализ

Аннотация. В данной работе рассматривается историческое и интеллектуальное наследие Ходжи Ахмеда Ясави — основателя ясавийского тариката и одной из ключевых фигур тюркского суфизма, чье учение оказало глубокое и долговременное влияние на развитие исламской мистики и духовной культуры тюркских народов. Анализируются его основные труды, в том числе «Диван-и хикмет», «Факрنامه» и другие сочинения, в которых центральное место занимают идеи божественной любви, познания, духовного самосовершенствования и подлинной сущности исламского учения. Особое внимание уделяется актуальности философского наследия Ясави в более поздние исторические периоды, в частности через деятельность Исхақхана Тора Ибрата — потомка Ясави, сумевшего интегрировать эти духовные ценности в собственную общественно-просветительскую практику. Ибрat представлен как многогранная личность — поэт, судья, педагог и реформатор, чья деятельность была направлена на борьбу с невежеством, распространение знаний, укрепление нравственных основ общества и развитие культурной жизни узбекского народа. В тексте освещаются взгляды Ибрата на справедливость, его критика политической и судебной системы своего времени, а также усилия по модернизации общественного сознания. Следуя духовному пути своего предка Ходжи Ахмеда Ясави, Ибрat стремился воплотить высшие этические идеалы ислама и суфизма, способствуя социальным преобразованиям и духовному возрождению общества.

Ключевые слова: Ходжа Ахмед Ясави, путь Ясави, суфизм, божественная любовь, Факрنامه, Исхақхан Тора Ибрat.

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Hoca Ahmed Yesevi ve Ishakhan Tora Ibrat'ın Görüşlerinin Ortaklığı: Sosyo-Felsefi Analiz

Özet. Bu çalışma, Yesevî tarikatının kurucusu ve Türk tasavvuf düşüncesinin en önemli şahsiyetlerinden biri olan Hoca Ahmed Yesevî'nin tarihsel ve entelektüel mirasını incelemektedir.

Yesevî'nin öğretileri, tasavvuf geleneği ve Türk-İslam kültürü üzerinde kalıcı ve derin bir etki bırakmıştır. Çalışmada özellikle onun ilahî aşkı, hikmeti, ahlâkı ve İslam'ın özünü merkeze alan düşüncelerini yansıtan “Divân-ı Hikmet”, “Fakr-nâme” ve diğer eserleri ele alınmaktadır. Bu eserlerde insanın manevi olgunlaşması, Allah sevgisi, ilim ve irfanın önemi vurgulanmaktadır. Ayrıca metin, Yesevî felsefesinin günümüzdeki etkisini, onun soyundan gelen önemli bir şahsiyet olan İshakhan Töre İbrat örneği üzerinden değerlendirmektedir. Şair, kadı, eğitimci ve reformcu kimliğiyle öne çıkan İbrat, Yesevî geleneğini kendi sosyal ve eğitsel faaliyetlerine uyarlamış; cehaletle mücadele etmeyi, toplumu aydınlatmayı ve ahlaki değerleri korumayı temel amaç edinmiştir. Çalışmada İbrat'ın adalet anlayışı, dönemin siyasi ve yargı sistemine yönelik eleştirileri ile Özbek toplumunun kültürel ve entelektüel gelişimine katkıları ayrıntılı biçimde ele alınmaktadır. Sonuç olarak İbrat, atası Ahmed Yesevî'nin izinden giderek İslam ve tasavvuf ilkelerine dayalı bir toplumsal ıslah ve ahlaki yenilenme idealini sürdürmüştür.

Anahtar Kelimeler: Hoca Ahmed Yesevi, Yesevi yolu, Tasavvuf, ilahi aşk, Fakrname, İshakhan Tora Ibrat.

Introduction

Khoja Ahmed Yasawi (d. 1166–1167), as the founder of the Yasawi order and the first Turkish Sufi, occupies a distinguished place in the spiritual, philosophical, and socio-cultural history of the Turkic-Islamic world. Beyond his role as a prominent Sufi thinker, Yasawi profoundly influenced the moral education, social consciousness, and spiritual development of the peoples of Turkestan. His teachings, articulated most clearly in *Divan-i Hikmat*, emphasize divine love, self-knowledge, justice, humanity, and moral perfection, all of which are deeply rooted in the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him).

Despite the enduring relevance of his ideas, Yasawi's intellectual legacy was long subjected to ideological distortions during the Soviet period, where objective philosophical categories such as justice, ethics, and human dignity were largely ignored. Nevertheless, scholars such as Abdurauf Fitrat, A. Sa'diy, A. Fitrat, I. Mo'minov, E. Rustamov, and others laid the groundwork for a more balanced reassessment of Yasawi's spiritual and socio-philosophical contributions. With the independence of Central Asian states, renewed attention has been given to Yasawi's teachings based on the principles of objectivity and historicity.

This study situates Yasawi's doctrine within the broader framework of democratic and moral education, highlighting its influence on later intellectual figures, particularly Ishaqkhan Ibrat, a prominent Jadid reformer and educator who is genealogically linked to Yasawi. Ibrat's educational, cultural, judicial, and social activities demonstrate the practical continuation of Yasawi's ideals—justice, enlightenment, social responsibility, and moral integrity—in a modern historical context. In today's rapidly transforming world, marked by ideological manipulation, radicalism, and cultural alienation, the socio-philosophical and ethical principles of Khoja Ahmed Yasawi offer a valuable theoretical and practical foundation for fostering spiritual resilience, democratic values, and civic responsibility. Therefore, examining Yasawi's intellectual heritage and its transmission through figures such as Ishaqkhan Ibrat remains crucial for understanding the enduring role of spiritual education in the formation of a just and humane society.

Results and discussion

The study of Khoja Ahmed Yasawi and his spiritual, philosophical, and socio-educational heritage reveals a comprehensive framework for understanding democratic and ethical principles in education and social life. Yasawi's teachings, primarily contained in works such as *Divani Hikmat*, emphasize the integration of divine love, knowledge, morality, and justice as foundational principles for individual and societal development. The research indicates that Yasawi's wisdom was not merely mystical but profoundly practical, promoting values such as humanity, objectivity, and ethical responsibility, which remain relevant across historical periods and geographical contexts.

Historical and genealogical evidence demonstrates the continuity of Yasawi's influence through successive generations. The lineage from Yasawi to Ishaqkhan Ibrat exemplifies the transmission of spiritual and educational ideals. Ibrat's activities as a scholar, judge, educator, poet, and social reformer illustrate the practical implementation of Yasawi's philosophy. He embodied the principles of justice, human dignity, and intellectual enlightenment, aligning with both Sharia and the moral codes of the Yasawi order. His initiatives, including establishing schools, mosques, gardens, and publishing scholarly works, reflect a comprehensive vision of social development rooted in spiritual and educational ethics.

The discussion further highlights the socio-cultural impact of Yasawi's teachings in Central Asia and Anatolia, where his doctrines contributed to the formation of a religiously enlightened society. Sufi principles, as interpreted by Yasawi, advocate self-knowledge, moral refinement, and devotion to God, which translate into socially responsible and spiritually guided citizenship. In the modern context, especially in rapidly changing information environments, Yasawi's ideas offer a theoretical and practical framework for fostering resilience against ideological extremism, promoting civic responsibility, and cultivating moral and intellectual awareness among youth.

Moreover, the study underscores the methodological importance of historical and genealogical documentation, such as Shajarai Saodat, for tracing the authenticity and influence of Yasawi's teachings. These records confirm not only the lineage but also the spread of Yasawi-inspired educational and spiritual practices across Turkestan, reinforcing the enduring relevance of his principles in contemporary education and civil society. In conclusion, the findings suggest that the philosophical, spiritual, and social teachings of Khoja Ahmed Yasawi, as transmitted through his disciples and descendants like Ishaqkhan Ibrat, provide a holistic model of education and societal development. These teachings integrate ethical, spiritual, and civic dimensions, offering a timeless guide for promoting justice, enlightenment, and human perfection in both historical and contemporary contexts.

Principles and Practices of Democratic Education

Khoja Ahmed Yasawi (d. 1166-1167) is known and famous as the founder of the Yasawi order and the first Turkish Sufi. Khoja Ahmad Yasawi was not only one of the great Sufi scholars of the Muslim world, but also a unique scholar who made a huge contribution to the development of spiritual life in the Turkestan region. Although various views on his work and creative heritage were studied from an ideological point of view during the former Soviet Union, Khoja Ahmed Yasawi is famous not only for his wisdom and philosophical and mystical teachings, but also for the fact that his tomb is a center of spirituality. In the last century, despite ideological and ideological obstacles, the views of the scholar were shared by philosophers, literary critics, and historians. A. Sa'diy, A. Fitrat, I. Mo'minov, E. Rustamov, O. Usmon, I. Hakkulov, N. Komilov conducted scientific research on the life and work of Yasawi, his spiritual heritage. Today's sources show that the study of creativity and scientific heritage began, but philosophical categories such as objectivity, justice, humanity were bypassed, and one-sided ideology gained primary importance. All attempts to correctly assess Yasawi's services in the history of Turkestan were sharply condemned by representatives of the Soviet ideology. The new intellectual Abdurauf Fitrat was one of the first to shed light on the socio-spiritual environment of the time when Khoja Ahmed Yasawi lived, his life and work, the foundation of the Yasawi doctrine, the meaning and content of "Divoni Hikmat", the development of the order in later periods, and his philosophical views. The basis, direction, and influence of Yasawism are discussed in the works "Maslak ul-arifin", "Lama'ot" ("Shu'lalar"), "Samarat ul-mashoyikh", "Jawahiru-l-abror" etc (Fitrat, 1927: 16). In Yasawi's "Divani Hikmati", the idea of divine love and knowledge dominate. Therefore, Yasawi's wisdom is deeply connected to the Holy Quran and the hadiths of Muhammad (peace be upon him) in terms of meaning and essence. In addition to the above sources, the foundations of the Yasawi order are also found in the "Faqrnama" (some experts attribute it to Khoja Ahmed Yasawi) also reflects that it served as a reliable source, a moral and spiritual code for the Yasawi sheikhs.

Because of the description of Khoja Ahmed Yasawi's suluqi, it is considered a "theoretical source" reflecting the Yasawi tradition. Some attribute it to Khoja Ahmed Yasawi, but it would be more appropriate to consider it "from what Khoja Ahmed Yasawi said." Neither the author nor the date of writing of the work is known. Researchers speak of the work's belonging to the 17th century (just like "Divani Hikmet"). The text was prepared for publication based on the following source: Ahmed Yasawi. Divani Hikmet (Prepared by R. Abdushukurov, responsible editor, author of annotations and foreword by Mahmud Hasani) (Ahmed Yasawi, 1992: 8-18). In the early years of independence in Uzbekistan, the announcement of the Year of Khoja Ahmed Yasawi, who made a great contribution to the spiritual, moral, mystical, and socio-philosophical development of the peoples of Turkestan, was set, as well as the tasks of studying, collecting, and publishing his rich scientific heritage on the basis of the principles of objectivity and historicity. From the second half of the 20th century, the impact of Yasawi's teachings on the spiritual and cultural life of the Turkic peoples began to be highlighted on the basis of evidence in Kazakhstan, Tatarstan and Bashkiria, Turkmenistan, and Turkey. Turkish academician MF Kopruluzoda According to the author, under the influence of Yasawi and his followers, religious and enlightened life was formed and developed in Anatolia as early as the 13th century. In Central Asia, religious and mystical teachings, the dissemination of Islamic ideas, and the promotion of a deeper understanding of the soul's faith in the Creator through teachings were embodied in the teachings of Sufism (Kozha, Mukhtar vd, 2025: 57). It contains a philosophical discourse on the social essence, psyche, and morality of man. The perfection of Khoja Ahmed Yasawi's scientific and mystical ironic and philosophical work plays a leading role in the spiritual elevation of man, the purification of meaning, and the creation of spiritual and physical harmony. Therefore, the study of Ahmed Yasawi's religious and mystical views is of great importance. Today, in a rapidly changing cyberspace, where the struggle to manipulate the human mind is intensifying, the socio-philosophical, spiritual and moral ideas of Khoja Ahmed Yasawi in order to protect the population and youth with ideological immunity against any negative ideas of alien behavior, "mass culture", radicalism, fundamentalism and extremism, serve as a theoretical and practical source in the formation of civil society. If we look at the history of the spiritual civilization of mankind, we can see that this path (Is'hoqkhon To'ra Ibrat, 1908: 158).

Throughout the centuries, the wisdom of Yasawi has remained relevant in all times and places. It did not lose. His enlightened views were practically continued by Ibrat, a leading representative of the Turkestan Jadid movement, a devotee of independence, a public figure, an enlightened poet, a scientist and publicist, a progressive educator, a son of Is'hoqkhon Junaydullahkhodja from Turakurgan. The scope of Ibrat's activities was so wide that he was a Jadid representative, a poet, a publicist, a publisher, a writer, a pilgrim, a gardener, a builder, a linguist, a translator, a calligrapher, a traveler, a teacher, a historian, a philosopher, a judge, a Sufi scholar, a reformer, and a cultural propagandist. According to sources, Ibrat is considered a descendant of Ahmed Yasawi in terms of genealogy. This can be proven by the "Genealogy" preserved in the hands of his descendants (Ibrat, 1). It is quoted as saying: "Junaydullah Khoja is the undoubted heir, a descendant of the pious Said Alim Sultan Khoja Ahmed Yasawi". It is written (Ibrat, 1905).

The monument, which has been preserved by his descendants, contains a list of genealogies from Ahmed Yasawi to Ibrat, and is attested by three seals from the judges of his time (Ibrat, 1909: 15). The second document, part of the genealogy called "Guvohnoma", provides information about Ibrat's ancestors being from the descendants of A. Yasawi, their respect among the people, and more than 40 seals were affixed by the judges as evidence of these words (Ibrahimov, 1961: 102). The village of Mullakuding in the Namangan district is located on the Akhsikent - Andijan road. The Andijan-Kosonsoy-Karovan route passed through this village. There is a chillakhona mausoleum here, where a unique tombstone is kept. The inscriptions on the tombstone indicate that one of the descendants of Khoja Ahmed Yasawi, Sheikh Ne'matullah Khoja Eshon, came from Turkestan to the village of Mullakuding in Namangan in the 18th century and lived there. This

person was the great-grandfather of Ishaqkhan Ibrat. The following words are engraved on the tombstone: "This grave belongs to the mature and perfect Sheikh Ne'matullah Khoja Eshoni Turkestani, a man of good qualities, habits and miracles (Usman, 1961). He died in 1251 (corresponding to 1835 AD – ZI). After him, Sunnatullah Khoja Eshon died in 1267 AH (corresponding to 1851 AD – ZI). These people are from the descendants of Hazrat Sultan Khoja Ahmed Yasawi. May Allah have mercy on them. Another descendant of Ne'matullah Khoja Eshon, the sons of Sunnatullah Khoja, Ataullah Khoja Eshon, died in 1323 AH (corresponding to 1905 AD – ZI). The genealogy of Khoja Ahmed Yasawi is available in Arabic, Persian and Manuscripts written in Turkic languages have survived to our time. Most of them were copied and compiled at different times. The most reliable of them is the original and authentic genealogy, which was checked and confirmed by the courts of the time and stamped in 22 places. Based on that confirmation document, we can say that the origin of Khoja Ahmed Yasawi dates back to Hazrat Ali Ibn Talib.

A genealogy is a historical document that lists the lineage of generations descended from a common ancestor, and is considered authentic only when certified by the seal of a judge. The word "Shajara" is an Arabic word that means "tree", "list of past generations", "genealogy". Through the genealogy, generations learned who their ancestors were, whose children they had, and sought to become worthy successors to them.

The family tree of Khoja Ahmed Yasawi, called "Shajarai saodat", is written in Arabic script on Chinese paper 6 (six) meters long and 20-25 cm wide. The paper is well preserved because it was rolled up. The family tree shows the ancestors of Khoja Ahmed Yasawi and his descendants after his death one by one. It also describes the history of the introduction of Islam into Central Asia, including Shosh and Isfijab.

The family tree contains 49 seals, which belong to governors, scholars, judges and muftis. These seals confirm the authenticity of the family tree. The important significance of the family tree of Khoja Ahmed Yasawi is that from his time and era, these clans and regions spread throughout the territory of Great Turkestan. Also, according to Khoja Ahmad Yasawi's "Genealogy", the ancestors and descendants of this family tree were spread in the area from Yass to the Fergana Valley and are still living today. One of them is the Turakurgan enlightener, scholar and poet, publisher and mentor, religious figure and reformer, a devotee of the Fatherland and the nation, Ishaqkhan Ibrat (1862-1937). He was one of the descendants of Khoja Ahmed Yasawi's Sadrkhoj brothers, whose family tree began with Hazrat Ali.

Ishaqkhan Ibrat was popularly known as "Toram". He enjoyed knowledge and wisdom, and was inspired by the wisdom of his grandfather Khoja Ahmad Yasavi, who called on people to endure hardships and hardships in order to reach their true goal - God, to gain enlightenment, and to master Islamic and secular rules, and he himself expressed his feelings.

According to one of his contemporaries: "Ishaqkhan Tora Sayyidzade was a pilgrim, a scholar, and a noble person, a man of this kind, a great human being, and a great calligrapher. Because, in Muslim calligraphy, seventeen types of writing are used with one pen" (Haksoz, 1908: 158). The creative potential of the scientist is highly appreciated. The poems of Is'hoqkhon Tora Ibrat glorify the life of the people, national pride, patriotism, enlightenment and education, and divine love.

Ishaqkhan Tora Ibrat wrote many scientific works on the history, culture, and language of the peoples of Turkestan. His "Dictionary of Sitta al-Sina" (Ibrat, 1901), "Jame' ul-Khutut" (Is'hoqxon Ibrat, 1912), "History of Culture", "History of Fergana", "Mezon uz-zamon" (Ishaqkhan, 2001) and a number of poetic works is of great importance for the development of the Turkic peoples (Ishakhan Ibrat, 2000). Ishaqkhan Tora Ibrat was one of the leading educators who was engaged in the promotion of enlightenment and education among the Uzbek people. He set himself the goal of saving the Uzbek people from ignorance and illiteracy. He emphasized that the rise of the nation is connected with science and enlightenment, profession, justice and truth, criterion and time. Naturally, in Yasawia, along with all the sects, honesty, humanity, justice

and truth were raised to the highest level. Ibrat the domla tried to instill this content and form in the people of Turkestan through his works and poems.

Sufi scholar Najmiddin Kamilov has deeply analyzed the ideas of humanity and striving for Allah in the teachings of Yasawi. In particular, "To understand the essence of Khoja Ahmed Yasawi's views, it is undoubtedly necessary to refer to the pillars of the teachings of Sufism. Sufism is the science of understanding oneself and through this, recognizing and knowing Allah with love. Understanding oneself means understanding one's shortcomings, faults and shortcomings. Therefore, it is appropriate to interpret Sufism as a person's rebellion against his own body, self, dissatisfaction with himself, and dissatisfaction. However, the main task of a person should be to find his God and strive for him." (Kamilov). The essence of Yasawi's worldly doctrine is, "...According to Ahmed Yasawi and all the followers of the order, a person who has chosen the path of God must be free from worries about worldly things, that is, property. Only then will the person's heart be completely at the disposal of Allah. He will be free from the memory of the enemy (Raqib). Because the love of God and the love of the world are mutually exclusive. After all, our ancestors knew life as life, and the soul as its owner, God. They considered materialism to be the opposite of the subtle soul, including our body. In fact, life in this world, the blessing of life, is only a means to be spent for eternal life in the hereafter. If this view, which is the truth, is given, then his love is a lie, his actions are hypocrisy, and he is a devil who misleads the people, says Ahmed Yasawi." (Kamilov, 2009: 335). Looking back at Ibrat's activities, we see practical proof of the above-mentioned ideas. As a progressive educator, Is'hoqkhon Tora opened a new free school in his village in 1886. He also established a brick production plant and in 1896 built a mosque in the center of Turakurgan from this brick. The mosque had two rooms and was built with a porch in front. In 1916, it was expanded with a rectangular hall and a double roof of about twenty meters. The hall has four columns, and the columns are decorated with examples of carving art. Is'hoqkhon Tora himself carried out the calligraphy work in the mosque. The mosque was used as a school during the Soviet era, and later as an administrative building and for other purposes (Hashar method mosque renovation, 1990).

Ishaqkhan Tora created a flower garden on the three plots of land left by his father and built a fountain in the middle of the square. He planted Russian and European ornamental trees in the alley, as well as 150 juniper trees. He built a building in the European style and wrote on the top of the arch: "Welcome to Ishaqiya Garden!" The garden was a favorite of the villagers. Although the garden was transferred to the state during the Soviet era and residential buildings were built in its place, it is still called "Ishaqiya Garden" and "Gulbog".

Ishaqkhan Tora brought a refrigerator, a camera, and a movie camera from Orenburg. He gathered the villagers and filmed them. He photographed them and gave lectures about the life of the inhabitants of the developed cultural cities. Despite this, his creative work was not liked by narrow-minded fanatics, on the contrary, they carried out actions aimed at its destruction.

According to the teachings of Yasawiya, the first task of a perfect murshid is to embody the highest human qualities, to master the knowledge of Sharia perfectly, and then to lead his disciples to follow him. As they say, first educate yourself, then demand from others, the following evidence, preserved to this day, proves that Ibrat perfectly mastered the knowledge of Sharia along with the knowledge of the time. Currently, two seals of Is'hoqkhon Ibrat's qaziship are kept in the Ibrat Museum in Turakurgan. Researcher Komila Vohidova in her research documented Is'hoqkhon Ibrat's qaziship from 1901 to 1917 (Vokhidova, 2002: 49). He wrote that he was engaged in. A number of scientific research works have been conducted on the topic of the Millat month Ibrat domla, of which we should especially acknowledge the fact that Komila Vakhidova has comprehensively explained Ibrat's qazi and brought it to the general public. Also, information about Ibrat being a qazi is mentioned in the "Turkiston region gazette" with Ibrat's pamphlet "Lug'ati sitta al-sina" published by him, in the information written by an unknown contemporary, "Namangan uyezdiga tobe' Turakurgan qazi Is'hoqkhon tora", "his janabi qazi's dictionary books sent for printing and classified" (Editor).

There are three sources about Ibrat's activities as a judge, the first of which is contained in the collection of manuscripts "Various Marches, Compositions and Issues of Thought" kept in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. This collection includes Ibrat's 121-page notebook from his time as a judge, and the second is Ibrat's ghazal with a radif "O'lursan" written in 1907 and the third is an article published by Ibrat in the "Turkiston Region Gazette" in 1910 about the "Election of Judges in Namangan" (Ibrat, 1994: 130). The above three sources are considered sufficient sources to cover the activities of Ishaqkhan Ibrat as a judge. Information about the work carried out by Ishaqkhan Ibrat during his tenure as a judge is stored in the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, in the collection 11620, pages 95-107, entitled "Various Martyrs, Compositions and Thought Issues". This collection was organized by Ibrat's son Ratibkhan Ishaqov on July 3, 1964 and transferred to the manuscript fund of the Institute of Oriental Studies. In the collection, Ibrat found solutions to negative situations in life, including theft, family disputes, and conflicts between people based on Sharia.

For example, this collection examines such problems as "Janobi Ibrat's response to the marriage vow", "The claim is an insult", "The claim is an insult to the wife", "The claim is a citizen", "The divorce letter". At the beginning of the 20th century, there were few just and popular judges. As a poet and critic, Is'hoqkhon Ibrat, in his radifli ghazal "O'lursan", emphasizes the special responsibility of a people's judge and gives a folk advice to those who use their position only for their own benefit:

Don't be self-centered.²You will die in vain,
You will die with a heart full of blood from your evil plot.
Vallot³or judge⁴hard work,
Ashroors⁵You will die from the pain of your words.
If it's fair, it's fine.⁶I can't express it,
If you commit even the slightest injustice, you will die openly before the people.
If you catch it, Sharia, pos⁷It's hard to catch,
A one-handed rule of the state will keep you alive until you die.
There are many lawyers or, hopefully, representatives,
If you don't know the secret, you'll die.

Ishaqkhan Ibrat, not indifferent to the existing political system, wrote about those who were unworthy of the position of judge in his articles. In 1910, the government developed a regulation for the Muslim population in Turkestan to hold new elections for the position of local judge. Ishaqkhan Ibrat expressed his thoughts on this regulation in the article "Election of judges in Namangan" in the "Turkiston region gazette". In the article, Ibrat wrote about the fact that thieves, bribe-takers, and violent people should not become judges or chiefs of the city, and that the law opens the way for such people: "Chapter 223 of the Polozheniya states that a person who is worthy of respect, who cannot be imprisoned for more than seven days, who cannot pay a fine of more than thirty soums, and who is not younger than twenty-five years old, is a person. He does not say that a scholar is a person who is knowledgeable or moral, or a wise person, or a person who knows the Sharia, or a person who knows the law, but only a human being. He should not be subject to these offenses..." The words "let him be a person who is not subject to these offenses..." are very significant, and you will see who will be entrusted with this Sharia law. According to the Polozheniya chapter, the people, who are called chiefs of the city, write the name of the person who has the most evil. "They should not do this, if they do it in accordance with the policy." (Ibrat,

² Mukhtar - chosen, reliable.

³ Vallot is a ruler.

⁴ Kor - work, labor.

⁵ Ashror - evildoers.

⁶ Aqvi - great, strong.

⁷ Pos - attention, respect.

1910). At the end of the article, the editorial board of the Turkestan Region Gazette noted that Ibrat's critical opinion on Russian legislation was not approved and a sarcastic response was sent. In conclusion, the activities of Ibrat, a statesman and public figure from the Yasawi generation, are fully consistent with the Sharia, Tariqat, Enlightenment, and the path of truth. Despite the widespread ills of his time, such as ignorance, irresponsibility, lack of will, and thoughtlessness, Ibrat tried to fully fulfill his human duty to the Truth and the people. Neither the tricks of fanatics nor the repression of the "intelligentsia purge machine" could crush his literary office. In the words of one of the modern thinkers, Cholpon: "To awaken the nation is the duty of the awakened." The life of such a vigilant and ready to sacrifice his life for the future of the nation, who was able to stand up to the scholars who interpreted Islam with various superstitions and misconceptions, will be a true lesson for all of us

Conclusion

The legacy of Khoja Ahmed Yasawi and his spiritual and intellectual heritage represents a foundational pillar in the development of Turkic culture, Islamic mysticism, and democratic education principles. Yasawi's teachings, rooted deeply in divine love, knowledge, and ethical conduct, have transcended centuries, maintaining their relevance in shaping moral, spiritual, and social values. His philosophical and mystical doctrines emphasized objectivity, justice, humanity, and self-perfection, providing guidance not only for personal development but also for the cultivation of a harmonious society.

The continuity of Yasawi's ideas through his descendants, most notably Ishaqkhan Ibrat, demonstrates the practical application of these principles in education, social reform, jurisprudence, and cultural enlightenment. Ibrat's multifaceted contributions as an educator, judge, poet, and reformer reflected the integration of Sufi wisdom with civic responsibility, promoting social justice, public morality, and the pursuit of knowledge. His initiatives in building schools, mosques, gardens, and libraries underscore the potential of combining spiritual values with tangible societal development.

In the modern context, Yasawi's socio-philosophical and ethical principles offer invaluable guidance in addressing contemporary challenges such as ideological manipulation, extremism, and moral degradation. By fostering intellectual independence, spiritual awareness, and civic responsibility, his teachings remain a vital resource for cultivating democratic values, ethical leadership, and the holistic development of society. Ultimately, the study of Khoja Ahmed Yasawi and the continuation of his legacy through figures like Ibrat affirm the enduring relevance of Sufi wisdom as a source of moral, educational, and cultural inspiration across generations.

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