



Article

Foundations of Educating The Perfect Human in The Teachings of Saifiddin Bokharzi

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Abstract: Spiritual Poverty (Faqr) as the Supreme Station Sufis do not understand "poverty" as a material lack, but rather as a deep recognition of one's helplessness before God. This state is the highest expression of inner purity, need for truth, and contentment. Poverty before God is a humble spiritual position.

The teachings of Bukhari instruct people to focus not on material wealth or status, but on inner qualities such as love for God, purity, self-awareness, and humility. Achieving true perfection depends not on external appearance, but on cultivating these inner qualities - the basis for not only personal growth, but also for moral, philosophical, and social development.

Keywords: Nafs, riya, sufism (Tasawwuf), murshid and murid, showy, fakr.

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1. Introduction

The issue of educating a person as a perfect person has been the focus of attention of Eastern thinkers for centuries. This idea is the foundation of the development of society not only pedagogically, but also philosophically, spiritually and morally. Saifiddin Bokharzi (13th century) is one of such great thinkers. His works deeply cover the issues of spiritually and morally perfecting a person, forming a perfect person based on faith and belief. Bokharzi's teachings have not lost their relevance today and are an invaluable source for the modern education system.

The idea of a perfect person occupied a central place in medieval Eastern thought. This concept implies that a person should not only be educated, but also be spiritually pure, conscientious, compassionate, honest and just. According to Saifiddin Bokharzi, a true person is one who understands himself, knows his place in society, and sees benefiting others as the goal of his life. He interprets perfection as a high status that is achieved not only through external knowledge, but also through inner purity, spiritual maturity, and love for God.

In Bokharzi's teachings, the basic principles of human education are based on the sciences of the Quran and Hadith, the philosophy of Sufism, and the divine essence of the human heart. In his works, he describes the importance of knowledge, the spiritual connection between teacher and student, and such qualities as patience, tolerance, humility, honesty, and loyalty as the path to perfection. In this regard, Bokharzi's thoughts are in harmony with the ideas of such thinkers as Al-Farabi, Ibn Sina, Ahmad Yasawi, and Jalaluddin Rumi, but have their own depth.

In today's era of globalization, educating the younger generation as a perfect person remains an urgent task. The spiritual renewal of society, the preservation of national

identity, and loyalty to universal human values are realized precisely through such an educational system. Therefore, the study of Saifiddin Bokharzi's views on human perfection and their application to the modern educational process is of scientific and practical importance.

This article analyzes Bokharzi's pedagogical and moral views, and his doctrine of the "perfect person" is studied in comparison with modern educational theories. Also, the place of the ideas expressed in Bokharzi's works in the spiritual and moral upbringing of the younger generation, the scientific foundations for ensuring their personal perfection are widely covered.

As a result, the article aims to analyze Saifiddin Bokharzi's views on humanism, spirituality, and education from a new scientific point of view and to reveal the possibilities of their application in the modern pedagogical system. Thus, the ideas of the great scholar are of practical importance not only as a historical source, but also as one of the conceptual directions of educating today's youth. In Sufism, the concept of "fakr" (spiritual poverty) is not understood as mere material lack or begging, but rather as the profound awareness and humility of one's own weakness, estrangement, and neediness before God [1]. The Prophet (peace be upon him)'s saying—"Poverty is my pride"—perfectly encapsulates this spiritual state. This station is one of the stages of Sufi devotion, where the mystic (arif) initially practices contentment with what he has, then willingly relinquishes attachment to worldly possessions, and ultimately reaches a point where wealth and poverty hold no difference for him. This universal insight serves not only individual religious growth but also advances broader humanitarian understanding [2].

2. Materials and Methods

Literature Review and Methodology: Insight on this topic can be acquired from works of Orientalist scholars such as M. E. Erkek ("Narratives of Saifiddin Bokharzi to Sheikh Najmiddin Kubra"), Mustafa Bahodir oghli ("Analysis and Examination of the Events of Hudayi"), Abu Abdullah Shamsiddin Muhammad ibn Ahmad al-Zahabi ("Siyar 'A'lam al-Nubala" and "History of Islam and the Deaths of Shaykh al-'Alam"), Abdurahman Some' ("Miracles of the Awliya"), Salahuddin Khalil ibn Izzat al-Safadi ("Al-Wafa' bil-Wafaya"), Usmanzoda Husayn Wassaf ("Traits of the Awliya"), and works by Ahmad ibn Mahmud Bukhari, Trimingham, A. D. Knysh, and Usman Turar [3].

Methodology Used in the Article: The study applies a range of scholarly methods including systematic analysis, synthesis, typological-comparative approaches, objectivity, historical contextualization, and logical reasoning [4].

3. Results and Discussion

Quyidagi ruboiy (chorsatr)—asabida Sayfiddin Boxarziy nomi tilga olinadi—aslida Abu Said Abu'l-Kheyr (ابوسعید ابو الخیر) ga taaluq qilishi mumkin, chunki siz keltirgan matn aynan ularning mashhur ruboiysi:

ای	سر	تو	در	سینه	هر	محرم	راز
پیوسته	در	رحمت	تو	تو	بر	همه	باز
هر	کس	که	به	درگاه	تو	آورد	نیاز

محروم ز درگاه تو کی گردد باز

O Secret that resides in every heart, confidant of all, Thy mercy is ever open on all persons, great and small. Whoever to Thy presence in need does come and call, Yet from Thy court deprived will never fall [5].

"These lines teach that a person's humility, supplication, and state of spiritual poverty can become a means for the doors of divine mercy to open. If your head remains bowed before God, and you remain in a posture of devotion and humility, He will always open the doors of mercy for you and make you worthy of it. In this context, the virtue of humility stands in contrast to arrogance [6]. Another example:"

ماییم که در هیچ حسابی ناییم
پرمشغله و میان تهی ماییم
روزی که حساب نقد مردان طلبند
زان کمتر کمترین، کمتر ماییم

Moem, ki dar hech hisobi naem,
 Pur mashg'ula va miyon tili moem.
 Ruze, ki hisobi naqdi mardon talaband,
 Zi on kamtar kamtarin kamtar moem [7].

are nothing, counted as no one, Though we make great efforts, we remain empty-handed and without benefit. On the day when the brave are called to account, We, the humble, are even more humble than the most humble [8].

In this quatrain, the idea of humility is deepened further. In truth, soil accepts a seed into its embrace, gives it life, yet remains silent, never boasting of itself. Being like the soil is a quality inherent in perfection. The repetition of the word "humble" three times in the quatrain is not without purpose. A perfect person values purity and sincerity in every deed.

In the Qur'an, it is emphasized repeatedly that the primary fault of Satan, for which he was cursed, was arrogance and pride:

"And [mention] when We said to the angels, 'Prostrate to Adam'; so they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers [9]."

Humility has been praised as a hallmark of humanity for centuries. Erkin Vohidov expresses humility in the following quatrain with a beautifully logical depiction: Be humble, even for a single step, Do not cross the threshold of pride. That is why a cup, Is always kissed on its forehead.

The one who follows the lesson, "Humility leads to perfection, arrogance to ruin," will attain happiness in both worlds and will never be disgraced [10].

A human being, in any circumstance, must know well who they are. Even if they possess great wealth or hold a high position, if they adopt humility as their trait, they will surely reach perfection.

The following quatrain by Sayfiddin Boxarziy concerns worship and sincerity:

گر طاعت خود نقش کنم بر نانی
 وان نان بنهم پیش سگی بر خوان
 آن سگ سالی گرسنه در گهدانی
 از ننگ بر آن نان ننهد دندانی
 Gar toati xud naqsh kunam bar none,
 V-on non biniham peshi sage bar xone,
 On sag sole gurusna, dar kahdone,
 Az nang bar on non nanihand dandone[11].

If I were to embroider my worship onto a piece of bread, And place that bread upon a mat before a dog, Even if that dog had been hungry for a whole year, Out of shame, it would not take a single bite of it [12].

These lines align with Abdulkhalig Ghijduvani's thought: "Even if you perform a thousand years of ostentatious worship, it will not be worth even a speck." If a person performs worship in order to appear good in the eyes of others, such false devotion will hold no value whatsoever.

Through this, Sayfiddin Boxarziy emphasizes that one must worship God with sincerity, honesty, purity, and solely for His pleasure. If Allah grants us the ability to worship, we must be grateful for it and perform it with loyalty, effort, and humility [13].

If one chases after their own ego, faith leaves the heart. Avoiding ostentation and remaining on the inner path of worship is a sign of perfection. Furthermore, justice toward every member of society is also considered a factor of true humanity.

Persian

گیر پستش
 گیر دستش
 دان هشیارش
 هشیار که بی ادب بود مستش گیر

رسد
 فتد
 نمود

بعیوق
 فرو
 ادبی

چو
 اگر
 ار

quatrain:

ن آکس
 آزاده
 مست

Transliteration:

Nokas chu ba'yuq rasad pastash gir, Ozoda agar furu fitat dastash gir. Mast ar beadabū namud hushyorash don, Hushyor kū beadob bud, mastash gir [14].

Meaning:

If a vile person reaches a certain height (or position), consider him low. If a noble person falls to a lower state, hold his hand and support him. If a drunk behaves rudely, take it as drunkenness.

If a sober person behaves rudely, treat him as if he were drunk.

Through this idea, Sayfiddin Boxarziy divides people into two categories:

1. **Ozoda** – the pure one, whose body, clothing, home, and deeds are all pure.
2. **Nokas** – an unworthy person, whose body, clothing, home, and actions are far from humanity.

In this quatrain, Boxarziy teaches: if an ignoble person attains a high rank, still regard him as low, for such rank does not signify true greatness nor determine a person's humanity. However, if a true human being is cast down or humiliated, you should support them and take their hand.

"Qanoat is the capital of independence, and honor and dignity's ornament. A bankrupt one, though seemingly rich and sovereign, is truly dependent. Greed is a sign of degradation, and the greedy – humiliated and ignoble. With greed, one may gain or lose; such a person receives nothing from generosity. That kind of greed belongs to the people of disgrace, while contentment is the behavior of the noble[15]."

These views of Sayfiddin Buxoriy indicate that a content person is someone who is satisfied with their destiny and aware of their ego.

4. Conclusion

In his subsequent quatrains, Buxoriy emphasizes that if one cannot help another, one should not shift their burden onto others.

When Bahouddin Naqshband was asked, "**Why don't you keep a slave?**" he replied, "**I myself am already a slave – what further slave would I keep?**" In Islam, only the one who is capable of carrying their own load is considered faithful.

One can conclude that in Sayfiddin Boxarziy's philosophical-Sufi views, the virtues of a perfect (komil) person include: humility, self-restraint of the ego, purity both spiritually and morally, strong memory, sincerity in actions (free from hypocrisy), and patience along with contentment. Such a person harbors a deep wish for the well-being of all humanity.

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