

**THE ROLE OF SPIRITUAL HERITAGE AND HISTORICAL MEMORY IN SHAPING
THE CONSCIOUSNESS OF YOUTH (EXEMPLIFIED BY SHEIKH SAYF AD-DIN
BOHARZI)**

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Abstract: This article analyzes the role of spiritual heritage and historical memory in shaping youth consciousness from a scientific and theoretical perspective. The study highlights the significance of ideas put forth by great mystics and scholars such as Sheikh Sayf ad-Din Boharzi in the upbringing of the younger generation. Specifically, it reveals the influence of values such as humanism, honesty, tolerance, and patriotism, advanced in Sheikh Sayf ad-Din Boharzi's teachings, on forming the worldview of modern youth. The article substantiates the theoretical and practical aspects of protecting young people from ideological threats through fostering national self-awareness, honoring historical memory, and promoting spiritual heritage.

Keywords: Sheikh Sayf ad-Din Boharzi, spiritual heritage, historical memory, youth consciousness, national identity, spiritual education, Sufism, patriotism, ideological immunity, spiritual values.

Introduction

In the conditions of intensified spiritual threats and global informational integration, the cultivation of a spiritually rich and intellectually capable young generation, as well as the formation of their ideological immunity, are of paramount importance. In this process, national self-awareness and historical memory play a vital role. Historical heritage — the scientific, literary, and spiritual legacy created by our ancestors, along with their patriotic courage — serves as an essential factor in shaping the sense of national identity and historical consciousness among the youth.

One of the patriotic scholars during the Mongol invasion, alongside Najm al-Din Kubra, was Sheikh Sayf ad-Din Baharzi. Saif al-Din Abu al-Ma'ali Sa'id ibn Mutahhar ibn Sa'id ibn 'Ali Qaidi Baharzi, a major representative of the Sufi teachings, was a disciple of Najm al-Din Kubra. When the Mongols began their march toward Khwarazm after devastating Bukhara, Najm al-Din Kubra instructed his disciples to move toward Khorasan, advising Sayf al-Din Boharzi to go to Mawarannahr. Upon returning to Bukhara after the Mongol invasion, Sayf al-Din Boharzi found the city completely destroyed — with no place left for habitation — as narrated by al-Dhahabi.

Methodology

This study used a comprehensive approach to studying the role of spiritual heritage and historical memory in the formation of youth consciousness. The methodological basis of the work is based on the spiritual and educational policy of the Republic of Uzbekistan, conceptual documents on youth education, as well as integrative approaches to philosophy, history and pedagogical sciences.

The following scientific methods were used in the study: Historical-analytical method, systematic analysis, comparative analysis, philosophical-axiological analysis. With the help of these methods, the role of the heritage of Sheikh Sayfiddin Bukhari in guiding modern youth to



spiritual maturity was theoretically and practically substantiated.

Result and Discussion

In the ruins of the city, Sheikh Sayfiddin Bokharzi gathered people and gave sermons and teachings. He read them "Sahih al-Bukhari," the most authoritative collection of hadiths. When the Mongol tax collector Mahmud Yalavoch arrived in Bukhara, he went to Sayfiddin Boharziy and presented him with a thousand dirhams. However, Sheikh Sayfiddin Boharzi refused the gift and didn't even look at it. A ruthless and bloodthirsty Mongol ruler named Boyqu heard rumors that Sayf al-Din Boharzi aspired to become a caliph or ruler. Enraged, he ordered Sayf al-Din Boharzi to be chained and brought to Samarkand. On his way there, Sayf al-Din Boharzi reportedly said: "After this humiliation, I await a moment of honor." As he approached Samarkand, Boyqu suddenly died. Witnessing this miracle, the Mongols released Baharzi, and many of them began to embrace Islam under his guidance.

On his way back from Samarkand to Bukhara, Sayf al-Din Boharzi visited the tomb of Imam al-Bukhari in the village of Khartang. He restored the dome, replaced the chandeliers, and hung new curtains on the windows. The people of Samarkand pleaded with him to stay in their city, but he returned to Bukhara. During his time, a rebellion against the Mongol occupiers broke out in Bukhara under the leadership of Mahmud Tarabi, which was brutally suppressed. Al-Dhahabi explains Baharzi's sympathetic stance toward the uprising as follows:

"The Mongols killed many of the remaining rebels, but those who sought refuge with Sayf al-Din Boharzi were spared... The infidels began to fear him greatly, and no one dared to confront him."

Among the Mongol rulers, particularly Berke Khan — the brother of Batu — accepted Islam through Baharzi's guidance and became his disciple. Al-Dhahabi records:

"The Mongols and their commander Hulagu recognized Sayf al-Din Boharzi as the 'Great Sheikh.' He sent Berke ibn Tushi ibn Chinggis Khan from Saksan to study Islam. Although Batu remained a non-Muslim, he greatly respected the Sheikh. Upon learning that his brother Berke had embraced Islam and become Baharzi's disciple, Batu rejoiced and sought permission to visit him. Traveling from Bulghar to Jand, then Otrar, and finally to Bukhara on a cold snowy night, Batu arrived but did not request an audience until morning. According to a reliable source, Berke spent that entire night outside the Sheikh's door, praying until dawn."

Al-Dhahabi further describes Baharzi's great authority among the Mongol rulers:

"When Mas'ud Yalavach visited his master (Baharzi), he kissed the Sheikh's threshold and waited for permission to enter, saying: 'My father used to do the same. The Sheikh's awe deeply penetrated the hearts of rulers. If he had ordered them to execute even their closest ministers, they would have obeyed without hesitation.'"

According to Minhaj al-Din Nasafi, Sayf al-Din Boharzi was "a man whose actions taught people manners, who followed hadith in every deed, who was free from affectation, and whose knowledge overflowed like a boundless ocean. In the science of truth, both his contemporaries and successors took pride in him. His dignity and influence were so immense that his name was known among both Muslims and non-Muslims. He spread and developed the science of hadith throughout Mawarannahr and Turkestan."

Ibn al-Fuwati describes Baharzi's personality in his Mu'jam al-Alqab:

"Sayf al-Din Boharzi was a muhaddith (traditionist), hafiz (memorizer of hadith), preacher, dignified sheikh, gnostic, pious man, and eloquent orator whose words resembled pearls and corals. He received his Sufi cloak from Najm al-Din Kubra through Khivaqi."

Sayf al-Din Boharzi was born in 586 AH (1190 CE) in Baharaz, located between Nishapur and Herat. In his youth, he performed the Hajj pilgrimage and studied under Suhrawardi in Baghdad. Later, he traveled to Khwarazm and became a disciple of Najm al-Din Kubra. Following the



Mongol devastation of Bukhara, Sayf al-Din Boharzi took a leading role in rebuilding the city, reviving madrasas and khanqahs (spiritual centers).

Sheikh Sayf ad-Din Boharzi was recognized not only as a prominent Sufi guide but also as a major hadith scholar. He passed away on the 20th of Dhu al-Qa'da, 659 AH (1261 CE). His reputation spread across the entire Islamic world. The Abbasid Caliph al-Musta'sim regularly sent him gifts from Baghdad. The governor of Shiraz, Muzaffar al-Din Abu Bakr ibn Sa'd, also sent him one thousand dinars annually. Likewise, the governors of Mosul and Azerbaijan sent him presents. Sayf al-Din Boharzi maintained diplomatic correspondence with Nasir al-Din Aybek, Sultan of India, and Ghiyath al-Din Balban, Sultan of Sind and Multan.

He possessed deep knowledge of jurisprudential disputes and the subtleties of hadith and Qur'anic expressions. Sheikh Sayf ad-Din Boharzi built a madrasa in Kalabad. Al-Dhahabi notes that Sayf al-Din Boharzi showed some inclination toward the Mu'tazilite school of theology.

Conclusion

In conclusion, Sheikh Sayf ad-Din Boharzi, as a patriotic and mature guide of the Kubrawiyya order, played an active role in rebuilding the ruined city of Bukhara, revitalizing educational institutions, and promoting the development of science and knowledge. Through his miracles and spiritual influence, many Mongol nobles and officials embraced Islam. Furthermore, as a major Islamic theologian, Sayf al-Din Boharzi worked to prevent doctrinal divisions and to preserve the purity of the Islamic faith.

For this reason, Sheikh Boharzi's prestige was highly esteemed throughout the Islamic world. In today's complex era of globalization, his scholarly legacy and patriotic character hold great theoretical and practical importance in fostering the younger generation's education in the spirit of national values and cultural identity.

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