

Human philosophy in sufism

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Introduction. In this article the human philosophy of the theoretician of naqshbandiyya schooling Khoja Mukhammad Porso is scrutinized. His ideas on its enrichment with the new ideas, the role and responsibility of human in the universe are widely illuminated. The translations and citations from the sources in Arabic and Persian are given by the author.

Keywords. uruj (perfection), substance, soul, gentle (soft), air(space), heart, useful, essence.

Introduction. Sufi heritage, as a kind of value, becomes important for Human Development and its spiritual and spiritual perfection. The manifestations of mysticism are those who seek to know the true nature of man, to determine his place in the system of relations between the universe and man, to reveal the secrets of the connections between the creator and man. Those who took pity on them on the way to the realization of a person's dreams of achieving the happiness of the two worlds. So the views of one of the representatives of the great faith Muhammad Porso about man and the universe are also of particular importance. His views and views on the problem of Man are reflected in his works: "Risolai Qudsiya" ("Treatise on Discovery"), "Tahqiqat" ("Research"), "Faslul-khitab" ("Firm decision"), "Risolai Kashfiya" ("treatise on Discovery").

Methods. Muhammad Porso described his thoughts and views on human affairs in the chapters of the work "Faslul-khitab"[1.398], ("Firm decision") "the emergence, behavior and condition of Man", "Man is a tree, that Allah created him from one male leader", "the mud of the human generation is taken from all parts of the earth", "the relation of the spirit to the body is like

According to the views of Muhammad Porso, everything was created with the intended purpose. A handsome man made of Clay, a man who has reached a human career, is also created with a clearly intended goal. God endowed this man, who came from the earth, with a direct spirit (without the means of Angels) and defined him as a set of all truths (jomeas). He put on his original element (spirit) the image of a corporeal man and made His Highness a play of Divinity. In fact, hope from this picture was to create his own caliph on earth. On the basis of the Qur'an's verses, "remember, when your Lord said to the Angels: "I want to make a caliph on Earth" [2.33], "I created the Jinn and man only so that they may worship me" [2.33], Muhammad Porso explained that man is dear and holy, and that all being is the creation of Allah, and that he created all for Man, and that he has endowed them with the Enlightenment of the Qur'an.

Muhammad Porso writes about the wound of man: "Allah created man from a dense soil taken from all sides of the earth. Therefore, the generation of man came into the world, similar to the type of Earth. Some consist of red, white, black tan and colors in between. There are also soft, hard, pure, unclean and good ones. Pure soil people are gentle-hearted, great-natured, and among them are those who are pure and free-Muharram"[3.471]. Professor G.N. Navrozova in her article "the basics of the seven pir maturation levels" [4.168], relying on the opinion of the Nobel Prize-winning physicist, chemist and philosopher scientist Wilhelm Ostwald, that everything in the entire universe has its own specific power, and this power affects the composition of each body with its own characteristic. There

is some truth in Ostwald's vision. Because, each address is unique in the appearance of a being formed under the influence of the soil, water, air of the space, " he emphasizes. Hence, the changes that human nature undergoes in its being, the qualities that manifest themselves, the qualities will also depend on the characteristics of the space in which it lives.

Muhammad Porso's view of the above-mentioned, human wound is that Abu Rayhon Beruni said, " the diversity of the structure of people in Color, Image, nature and morality is not only due to the diversity of their lineage, but also due to the diversity of soil, water, air and earth, human habitation. The reason for the variety of languages is the separation of people into groups, their distance from each other, the need for words necessary to express different desires in each of them. With the passage of long times, these phrases increased, were kept in mind and, as a result of repetition, found content and went into order"[5.17],-is consonant with his thoughts.

Sufi scholars have divided people into types, trying to derive from these foundations even when it comes to studying their nature, educating, entering into relationships. In the book "Tazkirat ul-saint" by Fariduddin Attor, the same meaning is expressed in the core of Abu Bakr Varraq Ternizi's thoughts about the treatment that will be needed in human education: "the original of mankind is from water and soil. In the nature of one person, the element of water becomes more victorious. It is necessary to educate him with anecdotes and mathematics. If he is treated with vulgarity, he changes, becomes nauseous, then the goal cannot be reached. In the nature of another person, the element of the Earth becomes more victorious, it should be kicked with its feet and treated with hardness to it, so that it may be ill with something"[6.118].

Hence, the character and spirituality, image and urination of a person directly in the natural environment, as long as they interact with it. After all, it is this natural environment, geographical conditions that can become an important basis for the formation of peoples, nations. In the educational style of mysticism, not only prayers are in the center of attention of continuous mathematics, but also issues of nature and human connection. At the same time, with such elements of the human being as soil, water, fire, air, the proximity to nature with its spirit to the right is verified.

Mohammad Porso writes in his work "Faslul-Khitab": "the anbios and rasuls from the perfect people, the ulugavlians, some of them were causes and some were conditions. They are like their parents in determining the image and client of each perfect person, in the conditions of bringing to perfection. Some are instruments, assistants, and are tuners of the attributes and status careers of believers and Saints. Some are subjugated for the repair and order of this universe, so that they are in charge of bringing man to perfection in terms of divine wisdom. In terms of divine wisdom, the division and difference in human beings is actually in the differentiation of the far-fetched universe and the love of what is in it. The oil of names and truths taayyunot (being) dough refers to the emergence of worlds and people. God made things appear first in the world of meaning, and then created his image in the world of photography. The truth of the element of the image of all the worlds is Muhammad and is part of the light of Allah. The purpose of the sending of the prophets is to sow the seeds of monotheism in the land of the heart"[7.398].

According to Muhammad Porso, everything in the worlds, including Man, is a product of divine wisdom. The achievement of perfection of a person is also due to the fact that the prophets, rasuls, Saints from perfect people follow the paths, statuses and manners of morality, methods of upbringing. They are those who are ordained by God for these purposes, they are mentors in the

upbringing of the image and image of each person, in determining the quality, status and levels of believers and Saints, in strengthening their spiritual and spiritual ascendancy. The difference and distinction between the common people is actually Farsi (from it), with the difference in the love of the universe and what is in it. Muhammad Porso claims that in perfection the truth of the Prophet Muhammad is Ash (jomea) and original. Any other perfection is derived from the juz (chunk) far'i i.e., from it.

Muhammad Porso wrote in " Faslul-Khitab "that" people are in different careers. Their increase depends on these careers. And whoever is of the people of the House of God will have an increase. Whoever feels his increase will be felt when his people are felt " [7.732].

Muhammad Porso's views on human existence were reflected in his work" investigation ("Research"). The scientist believes that the human mold (body) is a Mount.It is composed of elements such as soil, water, bod (air) fire (fire) that contradict each other. Each of them has its own space. Until the space of the soil is visible and evident in the human mold. The space of water in the soil is another, latif (gentle), which is worthy of the latophate of latific water. In water, however, the space of the bod (air) is unique, and it is even more anecdotal than the space of the water. And in the air is the space of fire, which is even more anecdotal than the space of water. The soul, on the other hand, is and is the truth of all these dice. All are together with particles. They do not move to each other.Hulul (absorption, pouring) ittisol (merger, binding) is not permissible.

Mohammed Porso noted that soil, water, air and fire are substances. Each of them has a picture, form and meaning.The picture of the soil is an element, the meaning (essence) is nature. Water and fire also have such a meaning. From this it turns out that there are four natures and four elements.Their intervention comes from "tab" ("mizoj").When elements make up a body, its essence is made up of the spirit.It can be called" body "and" spirit".The meaning-essence of an element is that the body has a simple structure, and fasting"improvement" and "nuzul"do not have the property of"falling".Together with the soul, the body forms a body that can progress through levels.

In the work of Aziziddin Nasafiy "Zubdatul-haqoyiq" one can also read close views on the thoughts that we noted above. According to Aziziddin Nasafiy, the soul is one body. But the body also has certain levels of the spirit.The body is in accordance with the spirit, and the soul is in harmony with the body. Both of them develop together and rise until they reach the comical. The spirit is manifested by nature at the plant level, by action at the animal level, and by reason at the human level. Also, Aziziddin Nasafiy equates the human mind with his soul. Views on the human soul have been at the center of controversy since very ancient times. There were different views on the Mab dai (place of exit) of the spirit, Maudi (place of return), the levels of the spirit's addresses. Aziziddin Nasafiy Sharia sect, and made a comparative analysis of the thoughts of the people of wisdom about fasting, nuzul, spirit and body, stating that they are unanimous in their views on the levels of spirit and spirits.

Muhammad Porso believes that the cause of human livelihood is the spirit. He writes: "the essence is the example of the spirit bo The essence of the body is false"[8.81] that is, (as he says"the essence of the spirit, the example of the essence of the body with truth").He has nothing to do with the accusation of hulul. Mutasavvif reads that the matter should be understood in accordance with the Hadith of "bikulli universe man arafa nafsahu and qad arafa rabbahu" [8.81], "whoever recognizes his ego for the entire universe knows his Robbie".

Views on the spirit are different districts. Among them, Hujviri's views also had an impact on the works of Post-Self officials to a specific extent. In the work "Discovery-mahjub" ("the opening of the veiled mystery"), hujviri writes about man and spirit: "man is not Spirit. The body of a person is his jawsha and sculpture. He is his guardian. Human nature cannot be undermined by his building, his sense and reason are his qualities"[9.369].

Hujviri believes that this idea is a mistake. In his opinion, the soul is the soul. The presence or absence of a soul in a human body does not depend on the concept that a person is. Because, as soon as the soul leaves, the name man from that person does not go away. That person we call a living person or a dead person. Chununchi, John is also present in animals. If the cause of a person was with the soul, it would be necessary to say all living things to a person.

Hujviri writes again: some say: "man is indivisible, whole. The place that controls all its qualities is the tongue" [9.369]. This is also (mahol) impossible. Because even when he kills her and takes off his tongue, he still remains human. A group of those who claimed another Sufism made a mistake in this sense and said: "Man is not a bowler, a drinker and a variable. He is the secret of God. And this body is the clothes that are worn on it. It is manifested in the change of tab and in the unity of the body and spirit" [9.369].

Hujviri comes to the following conclusion: "according to the Union of all reasonable people, there is only the name of humanity in the Shameless, The Wicked, The ignorant and the unbelievers. There is no sense in them from these secrets. All of them are bowers, drinkers and changers. The one who has no meaning is called a person, both in the body and in the person. He will be told even after he is gone. And Allah made us of the seed of the seed, and there were no meanings in them that were not in some of them. God says, " by the way, we have created man from a mud dynasty. Then we made him a nutfah in a firm abode. Then we created a bond from a sperm-drop, and we created a chewed flesh, and we created a bone from a chewed piece of flesh, so we covered the bone with flesh, and then we made it a different creature." [10.342]

Thoughts about man can also be seen in the views of medieval Muslim philosophers and representatives of mysticism. According to Farabi, a person, by his nature, will need other people to put his life in order, strengthen and improve. Alone, no one can cope with this. "Man is such a creature that he can only satisfy his needs in society and reach the highest spiritual level" [11.69].

According to the definition of Khoja Ahror Vali, the human being is "the human copy of Jami'a, ondoğkim, has the qualities of qualification, and khaliy ermastur, both of Sabi and Bahimi qualities"[12.344]. That is, a person is also a "copy of the glass", possessing both qualifying, angelic qualities, and at the same time vices of lust, like predators and other four-legged animals.

In the work "Faslul-Khitab", Muhammad Porso quotes the following quote from Imam ar-Razi's book "Zodul Ma'ad" ("the last bit") about human spirits and their parts: according to Imam ar-Razi, people with a human spirit differ in three categories: Ashobi saodat, ashobi salomat, ashobi shaqovat. That is, those who are happy, those who are healthy, those who are unhappy.

In the works of Muhammad Porso, man is described as " the world Asgar", " the small world", and the world" the world as Akbar "as" the Big World". As a small universe, man is the embodiment of all worlds: the material world, the world of plants, the animal world in a small way of a person. Because, in all the lower worlds, physical, spiritual properties and qualities are observed in a person.

All elements in the material world exist in the human body, all the properties that apply to living plants: metabolism, growth, change, reproduction exist in a person. In this respect, man is the end of the development of the development of the worlds that preceded him.

In addition, a person has Intelligence, strong will, emotions, sensations, speech. Mentally, spiritually, a person is inexhaustible. Without Borders, the human psyche does not depend on the space, space and time observed in the material world. Emotional forces in the human body: vision, hearing, smell, sense of taste, sensual sensations are connected with the outside world and serve to provide the needs of physical life.

From the thoughts of Muhammad Porso, it can be concluded that the forces of feeling are the bottom side of Man, the side of materiality pulls towards plants, the animal world, giving rise to inclinations in that direction. But, the psyche moves towards higher heights. The physicality side of a person, like all physical material beings, has the property of temporality, and in the case of a transitory, mystical phrase Phonism, a loser of his own, that is, a life respite set for a certain time, depends on life.

In addition, the human soul is a hallmark of eternal eternity and does not depend on time, space, space. In this aspect, a person belongs to the Spiritual World Without Borders. That is, the "world of Akbar "is a" big world " –the world of the priesthood has no end to it, the measure is completely different and does not depend on time, space and space as inevitable as in the material world.

This condition can occur in different ways. Man goes from the " world of Asgar "to the" world of Akbar". In the first case, a person unconsciously moves from the First-Order state to the second-order state. For them, the transition of the state of consciousness to the state of the second level is like waking sleep, stability does not exist. It is observed like both worlds, moving from one state to another. This is not characteristic of the " world of Akbar", because it is an eternal and continuous immortal universe. If a person is able to realize his inner pure being, that is, to realize his "World Asgar", "World Akbar", then the immortal soul rises to a high level and disposes of it. Of course this is not the case with hulul, Ittihad, ittisol, which we mentioned in our study. Sleep, dream, state of mental intoxication (sukr) the transition in the state of Jun is not stable. Therefore, the state of " error " (wakefulness) is important in naqshbandiyism. This is similar to the first case mentioned above. In the true sense, a person must be in a state of wakefulness (error) in one time here and in another. If such a transition does not occur during this period of life, if the "World of Asgar" is poured into the "world of Akbar" (that is, it achieves this Fano) then such a person will remain in this world, not like a person of this world. In the language of mystical Scholars, his personality is a state of destruction, or loss of me.

That is, the soul will be victorious from its body (ghalobot). According to the people of Sufism, dreaming is also a combination of two situations, however, a characteristic of people who are peculiar is observation with the spiritual eye, the sight of which is a state of desertion. The views of Muhammad Porso regarding the time of the priesthood associated with the Prophet Muhammad "Meroj" and the transition of a person from one state to another are associated with these concepts.

Mohammad Porso looking at Man as a complex being created in the universe, the purpose of the creation of the universe is to know, to know Allah. And Allah can only be known by an intelligent

being. This is human. He cites the following Qudsi Hadith, like other mystical scholars: "I was a hidden treasure, I wanted to reveal myself, and I created the universe for them to know me" [13.46].

According to the ideas of Muhammad Porso, one can exalt the spiritual power of a person. When his spirit is energized, he will be able to cross the boundaries of the Times. A person's life in this world is very short, but his dreams are endless. Of course, he will not be able to achieve all this for the rest of his life. Alloma, with his views, gives wings to the short life of a person to the content, dreams of the universe. It encourages human beings to purity, Majesty, generosity, and to the comfort of the soul and the mold.

According to Muhammad Porso, prophets and Saints stand at the highest level of all mankind. The prophets were given discoveries (the opening of secrets) and miracles. The Saints were rewarded with caromats. Representatives of the school of the moturidis argue: "the opening to the prophets (discovery) is given by Allah, and miracles are revealed from the quality of the holiness of truth"[14.68].

Discussion. In the teachings of Muhammad Porso, the perfect man is the main one after the prophets. He is the one who follows and supports the path of the Prophet. To do this, he must purify his soul, soul, give up bad qualities and acquire good qualities. Most importantly, he must go through the stages of Sharia, sect, truth and enlightenment, achieve the highest stages of the status of the sect, recognize Allah. It is worth noting that their maturation largely depends on the ulukshaykhs, who were their healers.

Muhammad Porso writes: "know that Allah will continue to keep you and US correct in our word, the stability of our verb and confidence, and that the path of the sheikhs is the path of truth, the path of which is great in religion, the path of guidance, the knowledge of the right, the knowledge of the reliable, the knowledge of the firm faith, the knowledge of the

Muhammad Porso writes in the chapter of the work "Faslul-Khitab" that man is such a tree that God created it from a non-wooden body": "know that man is such a tree that God grew it from a non-wooden body and, as it stood in the veins of a tree, managed to keep a person at his feet. "Shajaratun" in Arabic means "tashajur" "dispute, confrontation". In this respect, there are creatures in it that contradict each other, which require hustle and bustle, conflicts, conflicts. There was also this dispute, in the world of khusumat maloikas. The body of all things in the universe is in the wisdom of divine names. Muhammad said to the Prophet that I do not have knowledge until Allah gives me knowledge about the evil (argument) in the world of maloics. They affect nature, the bodies that are born, do midwives. In truth, people are like trees. God put leaders (Imam, pir, teacher) to overcome those conflicts and hustle between them" [15.258].

Conclusion. Muhammad Porso writes in "Faslul-khitab": "of course, this is the event he has done for them and his desire about them, what will is done to them, he knows well. Because he created them from all kinds of soils from the face of the earth. Whether it is light or heavy, pure or dirty, hearts are the vessel of the Earth. He pours on her what he loves, and raises from her what he loves. The minds are divided between the servants. The morals were given to them from the treasures, and the Rays were distributed to those whom they characterized by Mercy. Within his people there are pure ones for himself. The hearts are in the hands of his power, turning them as he pleases. The guidance is from himself. Allah will guide whomever he wills." These thoughts of Mohammad Porso

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| 8 | ISSN 2349-7793 (online), Published by INTERNATIONAL JOURNAL OF RESEARCH IN COMMERCE, IT, ENGINEERING AND SOCIAL SCIENCES, under Volume: 16 Issue: 08 in August-2022 https://www.gejournal.net/index.php/IJRCEISS |
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can serve as a scientific and educational basis in increasing the educational struggle of various currents and groups against dry and unreasonable calls to religion, terror

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