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THE VIEWS OF KHOJA MUHAMMAD PORSO ON THE SOUL OF THE HUMAN AND THE GNOSEOLOGY OF SUFISM

Abstract: This article deals with the problems of the human soul which are reflected in the Naqshbandian views of prominent academician of the representative of the Timurid epoch Khoja Muhammad Porso. Also, soul and heart have taken an important place in the Naqshbandi teaching. The soul of the human as the main aspect of human being, its peculiarities are reconsidered. The concept gnoseology in Sufism as being used as the equivalent of the terms of perception, understanding, rediscovery, and knowledge are measured.

Key words: Takhkikat, soul(heart), divinity, humanity, dream, benefaction, splendor, qabz(boredom), bast(delight), surur (meditation), concept of khazrati dil

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Introduction

The views of Khoja Muhammad Porso on the existence of human being have principal ideas and opinions, which appear as a concept of “*khazrati dil*”(supreme soul) considered as a zenith of the teaching of the Khoja Muhammad Porso. It is noteworthy to mention that this concept has a special analysis and comments, and has been classified as a “*khazrati dil*”. In his work “*Takhkikat*” the scholar names the soul of the human as “*khazrati dil*”. He explains his considerations linked with the soul in the chapter of “*Chi dili Adami*” of the book. He mentions the soul as a “*dili adami gavkhar ast*” (Porso Kh. M., (1373). *Takhkikat*. Bukhara. Central ILC, the department of Oriental manuscripts. Manuscript INV/137. Pp. 96-99)– that’s the soul of the human is a jewel. This definition of Porso is close to the definition of the Abu Khamid Ghazali. Ghazali in his “*Kimiyai Saadat*” has a wide range of views on the issue of soul. According to the one point of view we can conclude that the opinions and visions of Khoja Muhammad Porso are created under the influence of this work. But if we take into the consideration that Khoja Muhammad Porso relates to the next generation of theoreticians, his synthesis and analysis show the development of new ideas and views. From this point he is not appearing as repeater of the Ghazali and other scholars, but as not denying their principles, it seems as theoretical concepts based on

the new approaches. Considering about the soul, he insists that soul as a jewel, and the angels are purer than the jewel. Supreme divinity is shown there. He explains the soul as an eye of the Judgment Day between the divinity and humanity” (Porso Kh. M., (1373). *Takhkikat*. Bukhara. Central ILC, the department of Oriental manuscripts. Manuscript INV/137. Pp. 96-99). According to him the quality changes are done by the soul. The considerations of human about himself and the Supreme Truth are not made without the participation of the soul. On this issue the scholar explains his considerations linking to the world of “*Ghayb*”(mystery). According to him the consideration of the world of “*Ghayb*” and reaching to it is done by the occurrence of the power of gentleness. This process is happened in the following way: Gentleness of soul, gentleness of mood, gentleness of mystery, gentleness of Truth” (Porso Kh. M., (1373). *Takhkikat*. Bukhara. Central ILC the department of Oriental manuscripts. Manuscript INV/137. Pp. 96-99). Here the gentleness if soul is glorified from the quality of existence of Supreme Truth, by glorifying it goes to the gentleness of mood, from there it goes to the gentleness of mystery and gentleness of the Khaq(the Truth). In this case soul becomes soul.



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Material and method

Continuing his words Khoja Muhammad Porso writes: “*Ruya biayni qalibiyast* (Porso Kh. M., (1373). Takhkikat. Bukhara. Central ILC the department of Oriental manuscripts. Manuscript INV/137. Pp. 96-99).” – dreams as related to the soul. In the gnoseology of the sufizm “Ruya” has special significance. Everything can be known with the help of science which can be known with the help of the seeing, listening, touching and in other words with the help of the all types of sense perception. Knowing by the soul is happened with the assistance of trust. That’s to enrich knowledge, sensing, the evidence of soul, the opening of the eye of the soul. The Sufi scholars who relied on the ayat of the Holy Koran “There are good benedictions and bounties for those who obeyed the good habits” (Quran. Yunus. ayat 26. Sh.M.S.M. Yusuf version. Transl. 2009.) confirm that the occurrence of Ruya(seeing Allah) by mind is permissible(probable, it is possible), existing by sensing is vajiz(that’s can be known). The reason of happening of mind with the Ruya is that, the Khaq exists and it is possible to see every existing living being. If there were no Ruya, the words of Prophet Moses “show me yourself, so that I could see you” (Quran. Aaraf. Aayat 143. Sh.M.S. M. Yusuf version. 2009.) would be a lie. The conditions of the Allah “if the mountain on which you are stands up you can also see” (Qurani Karim. Aaraf. Aayat 144. Tafsiri Khilal. Shaykh Mukhammad Sadiq Mukhammad Yusuf) if the Allah wants the mountain to tolerate, one could trust that the mountain stands still, but the mountain disintegrated upon seeing the appearance of Allah. In this case the mind could see the disintegrated object but couldn’t see the disintegrator. Considering by mind that the disintegrator exists he gave commitment (iyman) to Allah. This also means that it is “*jaiiz*”(possible or probable) to see by mind.

According to the explication of Khoja Muhammad Porso the soul of the human reaches to eminence of heart by transcendent *uruj*, that’s perfection, and reaches to “*takhti tasarrufat*”- in other words, “*zot qurbi*”, meaning becomes softened near the space closer to the Khaq. By doing these it raises from the eminence of soul to eminence of mood. And the *nafs*(greed)by the eminence of soul raises to the rank of *nafs*. In the soul status of heart the “*qabz*”(tiresome), “*bast*”(joy), *surur*, that’s sense, recognition, peril, that’s fear in the tassawuf it is explained as the being afraid to be infidel, and “*raja*” is understood as hoping. Sufi should feel hopes for the Khaq, and by this he reaches to his consideration of qualities of “*jamal*” and “*jalal*”, it makes allusion to *basirat* which has been produced in the soul. Here the eye of soul is opened and it starts to consider the concealed. Khoja Muhammad Porso recognizes the human soul as the center of governing the people in full context. The

peculiarities which have appeared in its layers play important role in the changes of human nature or in the visualization of relations. From this point soul is divided into the healthy and ill soul. The reason of it, if the human could listen to or know his heart this event couldn’t have happened. The reason of this is appearance of good and evil qualities, and their hidden peculiarities existing in the world are performed in the human being. From this point of view the existence of human and his wisdom or imprudence are related to the processes happening in his soul. Khoja Muhammad Porso from these point of view, that he is a *tajaliygah*(emulation), and perfection of human and seeing the expression of deeds in it calls the soul as a “*khazrati dil*”. If we take into the consideration that in the views of Khoja Muhammad Porso soul is explained closer to the explication of the concept of Ibn Arabi. We say closer, according to the opinion of Ibn Arabi soul is the jewel located between the *nafs* and the soul. (*I.Khaqqul. Tassavvuf saboqlari. 2000. Bukhara*) According to the comment of Khoja Muhammad Porso the soul is the jewel differing from the angels, appearance of the Holy divinity, the midpoint for emulation, the eye of the doomsday. While Ibn Arabi explain in the different ways from the point of view of essence they shared the same thoughts. At the same time it is the tool between the spirituality and physicality. Both scholars in their opinions on the soul pay great attention to the functions of soul as a nonmaterial being. Considering from the views of Khoja Mukhammad Porso and the soul is the core problem of *naqshbandiya*, we affirm that in its analysis of both terms: “*qalb*” and “*dil*” should be used. Since “*qalb*” is a word arriving from Arabic and the “*dil*” meaning the same but having origins from Persian.

Discussions

Speaking about the healthy and ill soul Khoja Muhammad Porso divides the things which make the soul ill into four. First of them, chattering uselessly again and again. The second, to have conversations, have a fun with the ignorant and uninformed people. The third is to eat and drink the forbidden meals, to laugh more than required. (Porso Kh. M., (1373). Takhkikat. Bukhara. Central ILC, the department of Oriental manuscripts. Manuscript INV/137. Pp. 96-99). According to the scholar the effects which destabilize and even lead to death are happened with the assistance of drinking and eating. The soul cannot be calm with the joy by eating more than required or eating forbidden meals. In this case the eye of the soul are concentrated in the shabby a disremembered and undesirable things. In reality it makes a look at other things. In this case the soul cannot be healthy if it doesn’t get rid of blasphemy, disagreements, hostility, and the gossip of the world, negative desire and collecting materials by any means, desecration of

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the religion, ignorance in the religion, doing unnecessary endeavors. Such thing by invading the soul makes a person to be estranged from the human qualities and other qualities, and increases the animal, fleshly qualities in the person. If we speak about the healthy soul it is a soul enriched with piety, asceticism, satisfaction, education, durability.

Khoja Muhammad Porso thinks that the kingdom of the humans is related to the khazrati dil from several sides. In the calculation of the truth of the humans he analyzes the seven layers with its appearance. They are: softness of the soul, softness of the *nafs*, softness of dissemination, softness of the mood, softness of the mystery, softness of the truth. Khoja Muhammad Porso explains this gentleness according to the seven holy symbols. We have to take into the consideration that Ibn Arabi has the same classifications and they are linked with the gentleness given to the prophets of the Khaq and the reason of their selection. Khoja Muhammad Porso tries to search the solution of this problem through the system of naqshbandian views. Here he affirms that gentleness is related to the prophet Adam, gentleness of negative desires to Noah, gentleness of soul to prophet Ibrahim gentleness of dissemination to Moses, gentleness of soul to Prophet David, gentleness of mystery to Jesus Christ and the gentleness of the truth to Prophet Muhammad.

German orientalist Jürgen Paul who studied the history of Sufism in Central Asia has studied the works of Muhammad Porso and paid a great tribute to his works. At the same time he thinks that the impact of the “Ikhyai ulumiddin” and “Kimiya saadat” of the Ghazali was inestimable (Paul, J.(1998). *Doctrine and Organization of the Khwajagan-Naqshbandiya in the First Generation After Baha'uddin*. Berlin: Das Arabische Buch.)

The concept gnoseology in Sufism is used as the equivalent of the terms of perception, understanding, rediscovery, and knowledge. In this case universe and human theology and science in translation from Arabic mean cognition. As in the Sufi-philosophical context *irfan* has special meaning to understand a “Supreme truth” – Allah and its essence by emotional thought, through the ecstasy, inspiration and observation. The people who are reached a *Ma'rifat* (Enlightenment) are usually called *arifs*(Gnostics). One of the prominent tasawwuf theoreticians **Abdurazzaq Kashani** has given the following definition to *Ma'rifat*: “*Ma'rifat* is to recognize the shortest sciences through their clarifications, to recognize the holy *Ma'rifat*, holy people and qualities through the comments of situations and occasions and the books created”. **Mir Saeed Sharif Jurjani** writes that the preference of the person is known in the selection of the known items from the unknown items in which person has senses reasonable actions, speechmaking and it has

perception. Besides to the common sense, invention, inspiration and intellects have great importance in sufism as the sources of knowledge. The Sufi scholars called the knowledge obtained in the same way as “*ma'rifat*”, “*irfan*”, “*ilmu mukashafat*”, “*ilmu laduniy*”. The theoreticians of Sufism rely on invention, significance, sima, ruya, wisdom, jam, tafrid, tajrid, tafriqa, joy, delight, inspiration, shuhud, ishq, love, fana, baqaa, basirat, farasat, tiynat, inner hidden or covert eyes. In the same way Sufism is not the creation of the system of opinions, but obtaining the experience of discovers itself in order to reach the Holy Truth.

Awareness is the process of the reflection of the universe in the brain of human. The theory of knowledge (gnoseology), the set of laws and the possibilities of knowledge study the relation of the knowledge to the reality. The philosophy of the process of knowing is learned by analyzing the ethical criteria. Practicing is important in understanding. Our real knowledge is checked by practicing. The process of understanding characterized with abstract thought turning into practicing. Live thinking is feeling outside the world and its effect on brain. Feeling is the first step of understanding the world. Perception is the difficult shape of knowledge. It expresses the effect of knowing, it expresses the effect of thing to sensation. This expression is based on the activity of people's previous experiences join to it. Perception is the deepest and important. About this Al-Hujviri wrote in his “**Kashful-mahjoob**”(Opening the curtains) the following: the knowledge of kalam and Islamic religious law- shariat is knowing and understanding clearly. Sufi shaykhs say that knowing is feeling of God. That's why they prefer the field of education. There is a big difference. The members of kalam and shariat don't believe each other and always debate on the nonsense. Mutazilis mention that *ma'rifat* is to understand Allah by mind and only the intelligent man can do it. In this case this is contradicted in Islam that the people are happy, they recognize Allah, and even the children who have not deep intellect do pray. If the criteria of knowing Allah were to be an intelligent, in this case the happy man, children would be free of this group, at the same time atheists wouldn't have a ground for not believing in Allah. Because they would be considered as intelligent individuals.

Khoja Muhammad Porso explained the features of knowing in his work “**Tukhfatul-salikhin**”. We may come across many different opinions like Porso's. In the 10th century. Abu Bakr Kalabadi was famous as wise at his divine theory. According to his opinion there are two ways knowing the Allah. The first is “*Taa'ruf*” (acquaintance-translator. B.N.) it means introducing. The second meaning of *taa'rif* is getting acquainted. By the way which knowing reality, tasawwuf goes on many different ways

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knowing reality it cannot reject Allahs power. *Irfan* means the opening the eyes of the soul. Muhammad Porso was a representative of early renaissance during the reign of the Timurids. Muhammad Porso used from more than 40 scholars' works in his work which is named "*Faslul-Khitab*". The opinions of about knowledge of *ishara* was close to the opinions of Kalabodi. Abu Ali Rudbari said that when the knowledge of Sufis move to *ishara*(allusion) or *ibara* this knowledge will disappear. Because knowing the essence of this *basirat* (awareness) doesn't mean knowing how to discover the secrets.

Considering that Muhammad Porso was the prominent scholar of the period of Timurids, it is remarkable that he well knew the Sufis of this epoch of Oriental Renaissance. So that's why the development of *naqshbandiyya* is advanced with the experiences of the early period of Sufism. The active establishment of the Muhammad Porso is mutually interconnected with the Kalabadi and others. It is motivating that he studies and links the forward-thinking concepts and ideas of *mutakallim*- scholars who lived before him.

The opinions of Muhammad Porso on the knowledge of the science of *isharat* is comparable to those of the Kalabadi. According to the views of Abu Bakr Kalabadi the science of discovery (*al-kimiya*) is the science of *isharat*, that's Sufism. In this case there are symbols known only by the Sufis.

In general *kashf* also means the removal of the curtains. In the terminology of Sufis it is understood as the knowledge of hidden, knowing things separated from us with the curtains. According to the Muhammad Porso it becomes spiritual and pictorial. Pictorial opening- is a kind of knowing in which the sufi by his organs of sense perception, thinking sees the opening of the secrets of the *Haqiqat*(truth). Spiritual opening – is the opening of the eyes of the heart, seeing with the spiritual eyes and embroidering of the heart by the holy emissions of Allah.

Muhammad Porso in this direction showed the 8 steps of discovery: "*Kashfi-khavotir*", "*kashfi ayani*", "*kashfi mujarrad*", "*kashfi muhayil*", "*kashfi nazari*", "*kashfi sirri*", "*kashfi ilahi*", "*kashfi ruhani*"(spiritual). First step, the opening of memory, *kashfi khavotir* (distress). In this step solik has to remember only those things which are closer to the truth and abstracts those which are irrational. Because not all the opinions of the solik can be the real inspiration. In Kalabadi it is interpreted in other ways: "*kashf ani-l-khavotir*" the apprehension of the *solik* of being infidel, also knowing all the secrets which undergo the processing in the memory. The second is the "*kashfi ayani*", that's being known –in this occasion the *solik* tries to know the truth not via the facts and evidences but with the foretokens signs symbols. The third is the "*kashfi mujarrad*" it is "abstract opening" in this case everything what the solik sees seems to him as the truth. In this situation

he starts to consider the greatness of the Truth. This is done by the inner, internal intuitive seeing, the opening of the capacity of spiritual seeing and without the participance of the all outer bodies of sense perception. Fourth step is "*kashfi muhayil*", "Hypothetical or imaginational, illusory opening" in this occasion the salik sees the hidden secrets in his dream or vice-versa. If the salik enters to the *tariqat* and cleans his inner world from the dirtiness he obtains the intuitive, rational and logical bases and comes to the theoretical opening (*kashfi nazari*). After passing al these steps with his heart and belief he raises to the step of "opening of secrets" (*kashfi sirri*). It is also called "holy opening" (*kahfi ilahi*). The foremost step of sufi knowing is called "*kashfi ruhani*" that's spiritual opening.

Muhammad Porso in his "**Risala kashfiya**" in addition to the above-mentioned steps of Sufi knowledge indicates three other steps: First, trying to open the curtains which were the barrier to heart "*dafi khijabhayi nafsani*". Second, salik cleans his heart from the worldly desires "*Rafi ghavashi qalbi*". Third "*mani ghubarhayi ruhani*" in this case meaning the cleaning of the spiritual world of the *salik* from the dirt.

It is worth to mention that the sciences related with the theology differs from the real sciences, besides to the holy emissions and qualities they receive the meanings of the holy words without the barriers of any bodies of sense perception. So that's why they are divided into three: "*Vakhii*", "*ilham*", "*farasat*". It is certain that "*vakhii*" is used by the prophets. But even the prophets didn't consider their view of Khaq and recognition by the spiritual inspiration and *vakhii nazala* as the sole way.

From the abovementioned views and experiments it is obvious that the Sufis believe to their inner eyes. Real theologians- Sufis process the ideas and views in theory in several sources, they do not create the system of knowledge, they speak about the personal experiences in their didactics, brochures and other books and they never say with confidentiality that my experiences is really proven. In contrast they say it is my experience, my route *tariqat*. You have to identify, search your *tariqat*, path according to your capabilities. Inspiration is the property of particular people. *Farasat* is the sign of sense with the bodies of sense perception of salik. First, is based on the knowledge and confirmation, the second is based on the inspirational senses. Abu Bakr Kalabadi. In the sixty-sixth chapter of "*At-taarruf*" he tries to analyze the *basirat* (inner eyes) by speaking about the concept of "*farasat*" (perception of senses) in the theory of Kalabadi. *Farasat* is the seeing and discovery of hidden things. In other words, due to the fact of thinking of the hidden meanings by the soul with divine power, it is called *farasati aqliya*, discovery. The Sufis give an example, if the event occurred with the famous

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shaykh Zunnun Misri, and gives his views in this style. **Zunnun Misri says:** I have seen a devout young man, I thought that his status was high, and my heart gave an evidence that he was vali. I was thinking of between my jealousy and heart, he became aware of the my secret, and looked at me and said the following: Hey Zunnun, you cannot see my hilqat (that's my spirituality, the properties of saint, the emissions of marifat) (in Arabic it is given with the word basirat), because the jewel is located in the middle of the core". By this story Abu Bakr Kalabadi explains that the basirat is giving of emissions, marifat and gives the explanation of the basirat based on the following **khadith**. Muhammad the prophet says: "You have to be shy of the farasat of the Mu'min, because he looks with the emissions of Allah".

The works of Abu Bakr Kalabadi had a great impact to the views of Muhammad Porso on Sufism. It is confirmed by the "**Faslul-Khitab**" of Muhammad Porso. As it is mentioned before there are diverse aspects of to ascend the zenith of sufi knowledge. First of them is called the movement of the salik to Khaq or "*sayr- illalah*". In this the salik diverges from the populace and goes to the Khaq. It is called "*as-safar min al-halq ila-l haq*", after that the salik is deprived of his bad habits. According to the habits of prophet "*Tahallaq bi- akhlaq-illah*"(.....) Take out the ethical qualities of Allah, the man should measure, test himself with the qualities and trying to converge to him he should be liberated of bad qualities. Man should be deprived of all the bad qualities, he should eliminate the *ilmi jahalat*, justice of despotism, *shukri kufri* and he has to be rational in good habits. During this period he starts to acquire holy qualities, he enters to the next step "*as-safar fillah*" that's the divine blessing. After that he becomes embroidered with the science of real world, then converges to the masses. This step is called "*as-safar min-llahi ila-l-khalq*". Here the salik looking to the objects of material world and the events occurring in the nature realizes the two approaches: The first is Khaqqani or real relation, second is, natural, the relation to individuals. In this case, the salik believe that individual relations is the results of the blessing of Allah. After passing all these steps salik enters the "with the populace to the Haq" that's "*as-safar fil-khalq bil khalq*". Muhammad Porso calles these "Qutubiyat" the scholar in "Faslul-khitab" mentions the problems of sufi knowledge which were analyzed before and says the following: According to him "the step of Mushakhada is related to the consideration of the greatness of Allah, based on this, according to the consideration in level of "*Valayat*"(Saint "*infatakhat*" opening is occurred. Abstract mind "*aqli mujarrad*" stops from sensing.

Muhammad Porso says that several of the Sufi representatives consider it as "*ittikhad*" (union), but

he says that this is wrong. From the views of scholar it can be observed that he fought hidden against those who didn't understand the "*wakhdatul-vujud*" properly, so that's why naqshbandiya and the views based on naqshbandi constructed from several sides to "*mushakhada*" consideration.

Ethical issues have been studied from ancient times as an integral part of all philosophical schools, religions, and teachings. When it comes to the history of Sufism and Sufis, it becomes clear that these problems are given deeper concern. The evolution of Sufism and Sufis along with morals and morals can also be seen as a distinct influence on the system of ethics and social inclusion. In the works of many Sufism scholars, it is possible to read thoughts and ideas about morality, ethical beauty, elegance, indifference, jealousy, indifference, purity of heart, and self-discipline. For instance, it is a fact that the hadith of the Sufis is a hadith-i-sherif. However, in the Middle Ages, not everyone understood its essence. Concepts and categories that make up the basis of such behaviors have always led to debates and arguments among the scholars.

In the XIV-XV century ethics, the scientists who lived and worked in Movarounnahr (Transoxania) had a special place. It is difficult to imagine this period without the teachings of such scholars as Jalaliddin Davani, Khusain Vaiz Kashifi, Abdurrahman Jami, Alisher Navai. At the same time, these centuries-old Timurid era is characterized by its unique cultural advancement, the period of literature, art, linguistics, Sufism, prophesy, science and other natural sciences. Also in the XIV-XV centuries ethics, the moral education of Khoja Muhammad Porso has a special place. Khoja Muhammad Porso sought to enrich it with new concepts and categories to study the nature of medieval nature of ethics. In his book "*Fasl-ul-khitab*" (Decisive Decision), "*Risolai kashfiya*", brochure "*Makhboobiya*", "*Takhhikat*" (Research), "*Risolai Qudsiya*" (Quds's Words) of Bakhauddin Naqshband, and his narrations about morals and behavior, widely analyze moral and ethical issues. Bakhauddin Nakshband tries to describe his remarks and his thoughts in detail. In "*Takhhikat*"- the scholar begins his work solving the current problems of ethics.

The moral teachings of Khoja Muhammad Porso, Sufi teachings are based on the teachings of the Kalam, East and West ethics. The scholar attempts to develop the concepts and categories of ethics as well as broader definitions and descriptions on how to introduce it to human societies through his improvised approach, scientific analysis.

Khoja Mohammad Porso supports ethical and aesthetic views of ethics at the School of Moturidism, known as Abu Mansur Al-Moturidi. Al-Moturidi's "*Pandnama*" studies and analyzes the ethical ideas, thoughts and categories. It is well-known from the sources that Moturidi studies and

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Ash'ariyah teachings are studied by the concepts of morality in the concepts of "*Khusn*" (good or worthy behavior), superstition (bad or inappropriate behavior). In these matters, the "*aql*" in Ash'ari's teachings is the "Shariah" in Moturidi. Most of the problems in medieval ethics are more debated around the issues related to human behavior and behavior. The influence of the Islamic factor on medieval science, culture, thought, and lifestyle necessitated the solution of these problems to the Shari'ah and the Sunnah. Sufism and Kalam did not deny the mind because it was in the conclusions of Muslim scholars that in the time of the end, the intellect was a means of knowing what can be proved.

In the heritage of contemporaries of Khoja Muhammad Porso Jalaliddin Davani was also inspired by his analysis of the views of his predecessors. Jalaliddin Davani explains that praise and deserved behavior must be understood in 3 meaning. First, as praiseworthy and unpraiseworthy behavior. The second is a pleasant and unpleasant intention. This is interpreted in a sophisticated and harmful manner. According to Davani, his identifier "clears up the mind, that is, what is useful and harmful to human mind. The third, "*Madh*" (praise, praise), "*hadeeth*" (to rebuke), to walk lightly and to rejoice in time, to cover the damage. Due to the concepts interpreted in the ethics and the ethnography of the Timurids, combining the norms of Sufism ethics, Khoja Mohammed Porso examined the ethical doctrine, defining the role and place in the ethnography of the Timurids, and their contribution to the cultural life of the country.

Khoja Muhammad Porso's ethical doctrine is characterized by not only the Moturudi and Ash'ari teachings, but also the most classic resources of the Muslim East. In many works of Sufism scholars, it is possible to find common ground for all tariqats, "Tariqat is adab", "Tariqat- moral education". It is possible to observe that Sufistic categories, which reflect this generality, have been enriched by the concepts of the original scientific essence and theological dictionary.

Khoja Muhammad Porso writes in his research: "In truth, the Tariqat is a moral and ethical education. It is to correct behavior, to teach the world. In it, the ways (that is, the person who enters the slumber) instill in themselves the desire to train. He experiences the process of purifying the inner and outer worlds (the apparent and the hidden). In preparing the heart for self-satisfaction. In the practice of tasawwuf and tariqat, achieving the purity of the heart, as well as the upbringing of nafs, preservation of the desires and emotions as important practical ethical concepts. Khoja Muhammad Porso's morals teach that happiness and misery are the result of human behavior. He analyzes the causes of good or bad intentions and the aspects that make it happy or miserable. He believes that "soul and spirit are

always in conflict, in struggle". Spirit wants to subjugate the soul. Nafs tries to follow the spirit in its place. Sometimes victories are defeated; and the profession will be the one that will be victorious. The time and the bad will depend on the consequences of this confrontation. "In the doctrine of mystical concept of the scholar, the consciousness of the mysticism, the control of his actions, joy, sorrow, patience, hope, confidence, mediocrity, such as humility, silence, shame, courage, cowardice, justice, treachery, and censorship.

Khoja Muhammad Porso, in the book "*Takhhikat*", tries to disclose the essence of ethical doctrine, thinking of the human fate: "It is a bad thing, and wisdom is a bad thing for a great man of the world. On the threshold of both the sudden and sudden destruction of the world, the knowledge and the wisdom of the world are inevitable. "Purpose: Third, this is a place where the universe will be enjoyable for the short-sighted. It is a blessing to enjoy the enjoyment of many worldly blessings. According to the nobles, this is an unhappy and disaster. Khoja Muhammad Porso also discloses the traits of the people who do not understand the essence of the universe and the ignorant people who are ignorant of their nature and think that the world is merely lazy and devious. They are bringing calamity. Fourthly, "the narrow avalanche of the narcotics and the narcotics, and their opposition to the shrine and the battlefield, the *orifon* mishap, the caretaker and the worst of all, the less honorable and the less honorable one." Purpose: The fourth point is that the *riyâzat* for enjoyment in this world is the same as that of satanic *shahawî*, *shawwal*, passion is a blessing for them, and the apocalypse is a disaster. Commoners who are poor do not know it well because there is no way out. Khoja Muhammad Porso explains his position of goodness by saying that good is the desire and desire of present and future. Even if wisdom and education bring pleasure and benefit to yourselves, it means "*sharr*" (malice), "anger" that causes all kinds of misery and adultery. Indeed, "no less knowledge is undesirable". So, no matter what happens, it is not a pleasure. Khoja Muhammad Porso raises science to the degree of motherhood of all good things. He believes that any good will be realized through knowledge. From his point of view, it can be said that during the time of the Timurids, attention was paid to science. The collapse of the Mongolian occupation led to the rise of education and upbringing.

His moral views are unique having 3 flavors in the world. In his opinion, the 1st degree is "peculiar", that is, cowardice. It is the taste and joy of the abdomen, the infirmity enjoys its blessing, and it does the same for the abdomen. The evidence for the fact that the sting was so disgusting was that if the animals knew it, it would have flown it for flavor. Maybe all the ants and the flies wound up with this



Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.207	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 4.102	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

delicacy. If anyone insists on being a pitcher, the level 2 is the superiority of this “ignorance” flavor. Not because of this anger or anger, but the abdomen is far worse than joy, but fragile. Some animals are partners in this sense. He is so bad that his prank and pride lion won. The 3 degrees of true knowledge, wisdom and knowledge are of paramount importance to its wonders and secrets. In addition, animal husbandry and other things are far more distant and *malaik*(angels). Everyone who comes to this delight is perfect. Whoever does not find the meaning of this taste is unsatisfactory. This is how he explains in his research: “Every world is sinful, unkind and inevitable” meaning: Man is a sinner. Also, the truth of the ignorant and the disgusting, the naughty, the disaster and the disaster is man. The idea of "little knowledge" is nothing more than a source of knowledge and wisdom for any human being.

Khoja Mohammad Porso considers Naqshbandi's concept of “language” and speaks about healthy and sick language. It can be divided into 4 categories: The first one is to speak a lot of useless words. Second: Meeting with ignorant and neglectful. Third, eating and drinking what is unclean. Fourth: Excuse me too much. What happens to the dissatisfied, even deadly, is that the eating habits are consumed. Excessive drinking cannot be compensated by the taste of delusions resulting from the eating of sinful or forbidden things. Then the eyes of the tongue will be in the midst of afternoon, abandoned, unnecessary. These bad habits help to make the human being more

attractive to themselves and others, to the inclination of their souls and sexual attributes. It is a healthy tongue filled with tawhid, ikhlās, zuhd and consolation, closely related to knowledge and patience.

Khoja Muhammad Porso's moral education is closely linked to the features of his time and is based on the relationship between the Universe and universal values. The scholar considers the formation and development of moral qualities as dependence on the degree in which human beings share knowledge and enlightenment. In his views, morals are understood not only as religious or mystical but also as individual and social phenomena.

Conclusion

From the abovementioned opinions we conclude the following: Firstly, Khoja Muhammad Porso supposed that the soul was the jewel in the human existence, and eye of the Doomsday was the tool between the divinity and humanity. Secondly, the scholar thinks that the soul is the mirror of divinity, mirror of the Khaq, so that's why it should always be clean. Third, Khoja Muhammad Porso divides the soul into the healthy and ill one and shows their differences. He has expressed the bright opinions about the ailments which contaminate the soul. Forth, he thought that the truth of the human will be appeared by the soul. Fifth, Khoja Muhammad Porso thought that inner eye, ruya is happened with its help.

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