



The Mystical and Philosophical Significance of the Scientific Heritage of Khoja Muhammad Porso, The Great Scientist of the Timurid Period

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ABSTRACT

The article scientifically substantiates information about the spiritual heritage of Khoja Muhammad Porso, the great representative of the Naqshbandi tariqat in the Timurid period, his place in the spiritual life of Central Asia, his philosophical essence. During the Timurid period, the main attention was paid to the issue of describing Sufism, more precisely, the Khodjagon-Naqshbandi tariqat.

Keywords:

Sufism, Naqshbandiya, Khojagon-Naqshbandiya, Khoja Muhammad Porso, heritage, spiritual heritage, Temurids, education, treatise, culture, philosophy

Introduction

In the course of the current development of our country, special attention is paid to the study of history based on the sources and on this basis to the improvement of the attitude towards the spiritual heritage. In this article, one of the prominent figures of the Naqshbandi order, who developed its theoretical aspects and theoretically founded and put into practice the slogan "Dast ba kor, dil ba yor" in this doctrine, the role of Khoja Muhammad Porso in the development of our spirituality and the philosophical legacy of the spiritual heritage is discussed and the essence is illuminated in this article.

In the following years, the manuscripts are kept in the treasury of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan [1], [2], [3] a lot of scientific studies on the subject of Khojagon-Naqshbandiya were published both in Uzbekistan and abroad, and some sources were published, and this is an indication that the

Naqshbandiya sect has become an actual topic that is being studied on a global scale. The published works are devoted to issues such as the analysis of the sources of Khojagon-Naqshbandiya sect during the Timurid period, its practical and theoretical aspects, and historiography. In particular, scientists such as O. Boriev[4], Yu. Paul[5], A. Muhammadkhojaev[6] wrote treatises and scientific literature. Objectivity, retrospective analysis, the unity of logic and historicity, comparative analysis, and similar methods were used to illuminate the spiritual heritage of the great representative of the Naqshbandiya sect, Khoja Alauddin Attar, and his philosophical essence.

Materials

Sufi works are written in a prosaic and poetic form, but they are different in content: works that tell about the life and Sufi activities of famous figures of Sufism, the history of Sufism, the theory of Sufism, and explanations

of Sufi terms. Most of the mystical sources are created in Movarounnahr and Khorasan during the Timurid era, are works dedicated to the Khojagan-Naqshbandi order.

It is known that the teaching of Khojagan was founded by Khoja Abdulkhalik Ghijduvani (1103-1179), but he was educated in this field by Abu Ya'qub ibn Ayyub Hamadani, that is, Khoja Yusuf Hamadani (1049-1140) and was one of his four main caliphs.

During the reign of Sultan Sanjar (1118-1157), the ruler of the Seljuk state, the presence of Khurasan and Movarounnahr as part of a single state, administrative-political unit, was also a positive factor for common spiritual development. Along with the capital Marv, the cities of Bukhara and Samarkand in Movarounnahr also rose culturally and spiritually. The arrival of Khoja Yusuf Hamadani from Khurasan to Movarounnahr, and the fact that he lived for some time in the cities of Bukhara and Samarkand also coincides with the same period.

Methods

Yusuf Hamadani was engaged in promoting Sufism in Movarounnahr and gained many murid-fans. Among them, four people - Hasan Andoqi, Khoja Abdullah Barraqi, Khoja Ahmed Yassavi, Khoja Abdulkhalik Ghijduvani - were the main caliphs of Yusuf Hamadani. It is known that Yusuf Hamadani wrote works on Sufism, such as "Etiquette Tariqat" and "Treatise on Man and the Universe".

According to Khoja Abdulkhalik Ghijduvani's treatise "Maqamoti Yusuf Hamadani", based on the Sufism teachings of this sheikh, earning a living by honest work, engaging in a profession, helping the poor, the poor, orphans, strangers, the sick, the needy, abstaining from haram food, simple concepts such as acquiring a way of life, walking among ordinary people and sympathizing with them, and walking with the remembrance of Allah in the heart. These mystical teachings were developed by Khoja Abdulkhalik Ghijduvani in Movarounnahr and became the basis for the formation of Khojagan mysticism. In the teachings of Khoja Abdulkhalik Ghijduvani, concepts such as striving for spiritual

perfection, being far from arrogance, not coveting, generosity, and patriotism are mentioned. The eight rules he stated, hush dar dam, nazar bar qadam, safar dar vatan, khilvat dar anjuman, yodkard, bozgasht, nigohdosht, yoddosht later became the main rules of the Naqshbandi sect. Also, khufiya zikr and the slogan "dast ba kor, dil ba yor" were also part of the teaching of Khojagan.

Khojagan's teachings reached Bahauddin Naqshband in the seventh generation, counting from Abdulkhalik Ghijduvani, several mashaikhs in Bukhara region - Khoja Arif Revhari, Khoja Mahmud Anjirfaghnavi, Khoja Ali Romitani, Muhammad Babai Sammosi, Syed Amir Kulol, Khoja Yusuf Hamadani. The teaching of Khojagan was continued in Bukhara by Bahauddin Naqshband and his caliphs, developed in a new stage and received the name of Khojagan-Naqshbandiya sect in science.

Bahauddin Naqshband continued the teachings of Khojagan and considered the concepts such as making a living with honest work, preferring a poor lifestyle, and purifying oneself spiritually through the zikr of the soul (zikri khufiya) as the main guidance in Sufism (kalimoti qudsiya) added three more rules (wuqufi zamani, waqufi adadi, waqufi qalbi).

Wuqufi Zamani - to be aware that every breath is taken with the remembrance of Allah; wuqufi adadiy - to follow certain order of counting in zikr; wuqufi qalbi - imprinting the memory of Allah in the heart.

The Naqshbandi order was continued by the caliphs of Bahauddin Naqshband, Khoja Alauddin Attar, Khoja Muhammad Porso, Maulana Yakub Charkhi, and its main rules were written down and developed by the successors of this order. The formation and development of the Naqshbandi order is directly related to the state activities of Amir Temur and his descendants in Movarounnahr and Khorasan in the XIV-XV centuries. It is known from history that Amir Temur freed Movarounnahr from the Mongols and established an independent state, then established a large kingdom and created a solid foundation for political stability, economic development, and the rise of science and

culture. During his reign, Sahibqiran paid great attention to great sheikhs and figures of Sufism: Shamsiddin Kulol, Syed Baraka, and Sheikh Zainiddin Toyabadi, and he built mausoleums over the graves of the great ones, including Khoja Ahmed Yassavi, it is also recorded in the historical sources of that time. This tradition was continued by his descendants, and the spiritual upsurge of the Timurid period took on the form of a renaissance in history. The Naqshbandi sect was also formed and developed as a doctrine during this period.

Results

In this article, we aim to focus on the spiritual legacy of Khoja Muhammad Porso, a major representative of the Naqshbandi sect, and his philosophical essence. Along with many of our scholars and mashoyikhs, there is very little information about the life of this person. The reason for this is the extreme humility of our ancestors, and humility is a sign of greatness.

Khoja Muhammad Porso (1345, Bukhara - 1419, Madina) is one of our great mystic scholars who left an indelible mark on the scientific heritage of Sufism with his creativity and activity. Almost all of his works researched the specific aspects of mysticism and Sufism, and have a great historical-scientific, spiritual-ethical place in the development of Islamic culture. He had thoroughly mastered many sciences typical of the medieval environment. In particular, he studied such sciences as the Qur'an, hadith, kalam, and history. Then he learned the secrets of the Tariqat from Bahauddin Naqshband.

Khoja Muhammad Porso, who became one of the mature mystics of Naqshbandi, created prolifically from the second half of his life. He created more than twenty works, such as "Risolai Qudsiya", "Tahqiqat", "Maqamoti Khoja Bahauddin Naqshbandi", "Mukhtasari Tarihi Makka" and "Faslul hitab bi waslil ahabab".

His work "Faslul hitab bi waslil ahabab" ("The Book of Addresses that Lead Friends to Peace") covered about 500 problematic religious issues in detail, using the Qur'an,

hadith and the works of many scholars based on the dogmatic requirements of the Ahle sunna wal jama'a madhhab to solve them. , therefore, he also gave some information about them, showed and revealed their views. For this reason, it has long been used as one of the main guides among both external scholars and representatives of inner science of these sects. This work is a bit complicated for some orientalisists because it is written using both Arabic and Persian languages. In addition to language barriers, complex religio-mystical problems, views of different jurisprudential or mystical schools, or various heresies and superstitions are researched to determine whether or not they are compatible with the Qur'an, Hadith, Qiyas or Ijma. Although this book was published several times at the beginning of the last century, it has not yet been fully translated into Uzbek. Another valuable aspect of the work for us is that, along with some famous scientists from our country, we can find the names of the scientists of our country, some of their works, or the attitude towards them, which have not yet been thoroughly researched scientifically.

When we studied the work "Faslul hitob bi waslil ahabab" ("The Book of Addresses Leading Friends to Peace") based on a copy dated 1331 Hijri (AD 1913) written by a calligrapher in the lithography of Ghulam Hasan Orifjanov in old Tashkent, while the solution to various problems was presented in it, some of our compatriot scholars we will witness that the opinions about. In particular, the work mentions our compatriot, the author of the famous "Khatmul Awliya" work, Abu Abdullah al-Hakim al-Tirmizi, who created a unique "hakimiyyah" direction in the tariqat, the great scholar Mustamli, and after him al-Kalabadi, the author of the "al-Ta'arruf" work. Also, unknown to us, the Termizian scholar Muhammad ibn Hamid at-Tirmidhi, Abulbarakat Abdullah ibn Ahmad ibn Mahmud al-Nasafi, Abu Zayd Ubaidullah ibn Umar ibn Isa al-Dabusi Ahmad ibn Mahmud al-Bukhari al-Sabuni, Abu Mansur Muhammad Ibn Muhammad ibn Mahmud al-Maturidi al-Samarkandi, Abul Qasim Ishaq ibn Muhammad ibn Ismail ibn Ibrahim ibn Zayd al-Hakim al-

Samarkandi, etc., briefly expresses his conclusions and attitude towards them.

Most of the scholars who mention the names of Khoja Muhammad Porso are mystics, Sufis or representatives of the science of kalam and jurisprudence.

It is known that Sufism and philosophy are two unique currents of understanding the essence of the universe and man, and they are still alive today. Khoja Muhammad Porso, as one of the great representatives of Sufism, naturally did not follow the philosophers, he was mainly on the opposite side of their ideas. This has not changed even in relation to Ibn Sina, an encyclopedist who made a worthy contribution to world science and culture, and whose name is sealed in eternity.

Discussion

In this work, when he remembers this great compatriot, he draws a conclusion from his opinion that he rejected, and then he points out that Ibn Sina had a mistake in his belief in theoretical knowledge, Ibn Sina himself realized this later, returned from his previous belief, and entered the right path. He writes: "Some scholars argue that it is difficult to grasp the knowledge of knowledge with intellectual law and theoretical evidence. Although only evidence is needed to understand material things, only evidence can do absolutely nothing to understand many other things. It is clear to people of insight and common sense that understanding is of two kinds. by the way. The first is through seeing and providing evidence, and the second is through discovery, which is achieved by purifying the inner self and supplicating to Allah. In the theoretical career, the situation becomes clear from the exercises we have done before, and then the way to purify the heart and worship Allah with absolute poverty, freeing the soul from all things related to existence, knowledge and laws, is visible.

The teacher of Ahl al-Nazar, their muqtada, Ra'is Ibn Sina Abu Ali al-Husayn ibn Abdullah ibn al-Husayn Ali Ibn Sina, in his research on this path, followed the path of those who rejected the possibility that theoretical power can heal the fitrah or that it

is possible to open the path of pleasure and inspiration through it. He said in many places that it is not in the power of man to understand the truths of things, on the contrary, the main idea of man is to determine the qualities of things and what is necessary and what is not. It is well known that although he stated his purpose and the correctness of his opinion, when he later returned to the issue of the enlightenment of the Most High, he said things contrary to what he had said before. At the end of his life, he repented, gave his possessions to the poor and helped the oppressed. He recited the Qur'an by heart and finished it every three days. He died on the first Friday of Ramadan in 428 and was buried in Hamadan. The date of his birth is said to be in 370, another place says 373. His father was from Balkh. He came to Bukhara during the reign of Nuh ibn Mansour and became a manager in the villages of Harmitan and Afshana. He married in this place and gave birth to Abu Ali. Later he moved to Bukhara. Ibn Sina studied jurisprudence there from Imam Ismail al-Zahid. In the history of Al-Yafi'i, it is written about Abu Ali that he learned all the sciences before he was eighteen years old. He has about a hundred works, one of which is "Risolatut Tayr". He is one of the Muslim philosophers. Then, by the grace and mercy of Allah, he repented, performed tanassuk (asceticism) and tabattul (separation from the world) and purified his inner being. And God knows the truth best."

Khoja Muhammad Porso, in this work, paid the most attention to Ibn Sina among his compatriots. His biography and life path are discussed in more detail. The height of Porso's respect for Ibn Sina is evident from the fact that he not only gave a great place to Ibn Sina, but also justified him in front of Sufis and mystics, who were the main readers of this book, and tried to show him as a person who returned from philosophy and recognized the inner sciences and applied them in his life. . He is the only mystic who made such a conclusion about Ibn Sina for the first time.

He also emphasizes his work "Risolatut Tayr" ("Treatise of the Bird") dedicated to the perfection of the human soul, the main reason for which is the great interest of many Sufis

and mystics such as Abu Hamid Ghazali, Suhrawardi, Najmiddin al-Razi and Fariduddin Attar, who were inspired by Ibn Sina and based on this work, created new works with similar names from a mystical point of view based on its general plot. This tradition continued in the period after Porso, and Navoi's work "Lisonut tyre" was born.

For this reason, Khoja Muhammad Porso emphasizes the humanity of his countryman, who was one of the first to write a pen on this topic, which clearly shows how deeply Khoja Muhammad Porso understands greatness and respects it, and thus he is one of such people. In addition to these, it is possible to understand that he is a great scholar of the history and theory of Sufism, a mature scholar and thinker.

Although our ancestors were separated by several hundred years and ideological opposition, the deep respect shown by the latter to the former is undoubtedly an example for our generations.

Conclusion

In conclusion, in Sufism during the Timurid era, the Naqshbandi sect appears as a multifaceted doctrine:

- to make a living with honest work, to strive for purity, to lead a simple lifestyle, to be motivated to acquire knowledge;

- promotes feelings such as being kind to the people, doing good deeds for the country, not hurting someone's heart.

The introduction of this information to the general public is the direct great service of Khoja Muhammad Porso. Therefore, his name took a worthy place in the socio-philosophical heritage of the peoples of Central Asia.

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