

The views of Khoja Muhammad Porso on the soul of the human

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Abstract: This article deals with the problems of the human soul which are reflected in the Naqshbandian views of prominent academic 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.

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1. 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” of the Khoja Muhammad Porso. It is worth 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” (Khoja Mukhammad Porso. Takhkikat. Bukhara. Central ILC the department of Oriental manuscripts. Manuscript INV/137.) – that’s the soul of the human is a jewel. This definition of the Porso is close to the definition of the Abu Khamid Ghazali. Ghazali in his “Kimiya 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 a eye of the Judgment Day between the divinity and humanity” (Khoja Mukhammad Porso. Takhkikat. Bukhara. Central ILC the department of Oriental manuscripts. Manuscript INV/137). 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” (Khoja Mukhammad Porso. Takhkikat. Bukhara. Central ILC the department of Oriental manuscripts. Manuscript INV/137). 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.

2. Material and method.

Continuing his words Khoja Muhammad Porso writes: “Ruya biayni qalibiyast (Khoja Mukhammad Porso. Takhkikat. Bukhara. Central ILC the department of Oriental manuscripts. Manuscript INV/137)” – 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” (Qurani Karim. Yunus surasi. 26 ayat. Tafsiri Khilal. Shaykh Mukhammad Sadiq Mukhammad Yusuf. 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” (Qurani Karim. Aaraf. 143 ayat. Tafsiri Khilal. Shaykh Mukhammad Sadiq Mukhammad Yusuf.) 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. 144 ayat. 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 jaiz(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 sence, 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 the 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 visualize 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 tajaliygh(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 soul. (I.Khaqqul. Tassavvuf saboqlari. 2000.) 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 Muhammad 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 the Persian.

3. Discussions.

Speaking about the healthy and ill soul Khoja Muhammad Porso divides into the four the things which make the soul ill. First of them, chattering uselessly again and again. The second, to have conversations, have a fun the with ignorant and uninformed people. The third is to eat and drink the forbidden meals. To laugh more than required. (Khoja Muhammad Porso. Takhkikat. Bukhara. Central ILC the department of Oriental manuscripts. Manuscript INV/137) 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 an 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 the religion, ignorance in the religion, doing unwanted 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 Mukhammad Porso thinks that the kingdom of the humans are 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 Mukhammad Porso explains these gentleness according to the holy seven 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 Mukhammad 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 sufizm 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.

From the abovementioned opinions we conclude the following: First of all, 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. Second, the scholar thinks that the soul is the mirror of divinity, mirror of the Khaq, so that’s why the 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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