



SOCIAL AND POLITICAL LIFE IN THE PERIOD OF MUHAMMAD PORSO

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Annotation

This article reflects the socio-political life in the era of Khoja Muhammad Porso.

Keywords: mysticism, contemplation, knowledge, conscience, remembrance, memorization, social life, moral maturity.

ОБЩЕСТВЕННО-ПОЛИТИЧЕСКАЯ ЖИЗНЬ В ПЕРИОД МУХАММАДА ПОРСО

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Аннотация:

В данной статье отражена общественно-политическая жизнь эпохи Ходжи
Мухаммада Порсо

Ключевые слова: суфизм, мышление, наука, совесть, поминать, помнить,
социальный жизнь, нравственная зрелость.

МУҲАММАД ПОРСО ЯШАГАН ДАВРДАГИ ИЖТИМОИЙ-СИЁСИЙ ҲАЁТ

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Аннотация

ушбу мақолада Хожа Мухаммад Порсо яшаган даврдаги ижтимоий-сиёсий ҳаёт
ўз аксини топган.





Таянч сўзлар: тасаввуф, тафаккур, илм, виждон, зикр, ёд этиш, ижтимоий ҳаёт, ахлоқий етуклик.

IX-XII and XIV-XV centuries are important in the history of cultural development of the Muslim world. In particular, these periods were characterized by the rise of science and cultural life and made an invaluable impact on the world of civilization. And the development are achieved in the early Middle Ages, which in the IX-XII centuries, created wide opportunities for the improvements of the next period."...the Central Asian region is considered the source of two powerful scientific and cultural booms that erupted in the 9th-12th and 14th-15th centuries, and is rightfully recognized by the world scientific community as the Eastern Renaissance-Eastern Renaissance, which had a positive impact on the Renaissance processes in other regions of the world." Research scientists say that "the culture of the early Renaissance period (IX-XII) in the East, in turn, had a great impact on cultural developments in other countries, including the Movarounnahr region." In this sense, such a great scientific potential that has arisen in Movarounnahr did not appear by itself. In the lands of Movarounnahr and Khurasan, there have been centuries-old scientific traditions and conditions that have attracted people of the world with their discoveries and philosophical and mystical teachings. Since the 9th-12th centuries were a period of great achievements and important scientific discoveries in the history of Muslim science and culture, some researchers recognize that this period as the "golden age" of Eastern science and culture. At that time, the Movarounnahr and Khurasan region, which was part of the Arab Caliphate, was one of the main sources of nourishment and movement of the cultural and educational upsurges that took place.

First of all, the reason for this is explained by the fact that most of the thinkers who participated in this cultural development were ancestors of this country. The conquering policy of the Arab caliphate led to the conquest of a number of Eastern and Western countries and the richer development of the Arab-Muslim culture. In this way, the penetration of the Muslim culture, strengthened by the Eastern and Greco-Roman culture, into the region and the integration with the local culture served as one of the factors of cultural growth in Movarounnahr. During this period, various philosophical and mystical doctrines appeared in Movarounnahr. "Ikhwan al-Safa" was a movement of Mutakallim to defend the official teachings of Islam against the influence of Greek philosophy. In addition, the doctrine of Mu'taziliyya had a unique effect on the development of science and philosophy. At the same time, Sufism, based on the rules of Islamic law, was formed and spread widely in Movarounnahr. In





general, Sufism penetrated deeply into the social and spiritual life of the countries of the Muslim East and had a great positive impact on the development of science, culture and literature. Since the 11th century, almost all influential poets and writers, thinkers and scientists of the East have been nourished by Sufism and inspired by its ideas of humanity and justice. Sufism has become a complex phenomenon in the history of religious-philosophical, socio-political and spiritual thought of the East. This religious-philosophical worldview expanded the opportunities for the development of science and culture, and enriched the ways of using their achievements. In general, the religion of Islam and the philosophy of Sufism tried to create an education that strives for a new moral perfection. As a result of the schools of Egypt, Khurasan, Movarounnahr, Iraq and Turkestan became famous. Yusuf Hamadani made a great contribution to the development of Movarounnahr's religious and mystical views. He is also mentioned as the founder of the schools of Sufism that arose in Mowarounnahr and Khorasan. Yusuf Hamadoni built a monastery and a madrasa in Bukhara and Marv and trained many students of Turkish language and Persian. Among his students in Bukhara, Hasan Andoqi, Abdullah Barqi, Ahmed Yassavi, and Abdulkhaliq G'ijduvani stand out. They made a great contribution to the development of Sufi sects in the later periods. Ahmad Yassavi, the first Sufi sect that emerged in Central Asia and its founder, received his initial education from Shahabeddin Isfijabi, and then went to Bukhara under the guidance of his spiritual teacher Arslanbob from Yusuf Hamadani. The development of mystical literature also corresponds to this period. Especially thinkers such as Najmuddin Kubro (1145-1221), Muhyiddin Ibn Arabi (1165-1240), Yahya Suhrawardi (1155-1191), Fariduddin Attar (d. 1220), Ahmad Yassavi (1166), great Sufi poets such as Jalaluddin Rumi (1207-1273) expanded the scope of Sufism, enriched it with philosophy and wisdom. An important feature of the socio-philosophical thought of the Timurid period is that the depiction of man and his qualities took a central place. Glorification of the human race, considering it the most excellent among other living beings, the characteristics characteristic of a person, "humanity, tolerance, goodness, honesty, compassion, mutual help, justice, education of a perfect person, acquisition of science and profession, hard work, love, wisdom, intelligence, bravery, generosity, chastity, self-control, peace-loving and analysis of values found its reflection in the socio-philosophical, moral and artistic views of thinkers of the 14th-15th centuries. Educational, cultural and development in the 14th-15th centuries was inextricably linked with the improvement and strengthening of religious-philosophical teachings. There was an opportunity for religious people and scholars to participate in state affairs. Regarding to this, in Temur's regulations, a place was reserved for the





activities of religious leaders, sheikhs, sayyids, scholars, and their participation in state affairs was specifically and several times have been noted. Amir Temur said that "I brought Sayyids, scholars, sheikhs, virtues close to me. They always came and went to my palace and decorated my assembly. They discussed religious, legal and mental issues and expressed valuable opinions. I learned from them the issues of halal and haram,". According to the historical sources of Sufism, the Naqshbandi Sufi doctrine reached a new stage in theoretical and practical aspects by the 14th-15th centuries and influenced the activities of the courtiers, in many cases of the Timurizades. Many researchers emphasized that this situation had began with Khoja Muhammad Porso. In the book "Rashohot ainu-l-hayat" by Fakhruddin Ali Safi, there was information confirming the above opinions: "Amir Temur's son Mir Muhammad Jahangir, his son Mirza Khalil became king in Samarkand and Mirza Shahrukh became king in Khurasan. . Hazrat Khwaja Muhammad Porso sometimes wrote "ruq'a" to Mirza Shahrukh in order to satisfy the important needs of Muslims, and Mirza Khalil used to feel bad. The people of the end are very affected and confused by the guidance of jealousy. Ondogki, they sent a person to Bukhara to join them. Perhaps, there the community will find Islam thanks to his work. Khoja Muhammad Porso said: "Please, first we will circumambulate the mosques, then we will leave." They immediately demanded a horse. Maulana Abdur Rahim said, I saddled their horses and brought them to their side. They arrived quickly and we were fluent in public relations. First they went to Qasri Orifong to the graves of Hazarti Khoja Buzurg (Bahouddin). At that time, they came out of the maze, and the works of awe and anger appeared among the blessed people. From there they went to Sukhor. Once upon a time, they had performed tawaqf at the graves of Sayyid Amir Kulol. At that time, they went outside their graves, whipped their horses and drove them across the field. Towards to Khurasan, they recited this verse: Hamaro zeru zabar kun na zabar mon, na zer, I don't know who is in the field every day Content Translation Turn everyone upside down, neither let them be down, nor be Let them know who is in this square. And from there they came to Bukhara. At that moment, Mirza Shahrukh's target reached Mirza Khalil. My content is, "Look, I got it right away, I need to make the war inevitable." Hazrat ordered them to read the sign on the minbar in the Jama Masjid. After that, they sent him to Samarkand to Mirza Khalil. And Mirza Shahrukh followed the target and executed Mirza Khalil." The services of mystics such as Alauddin Attar, Yakub Charkhi, Makhdumi Azam, Khoja Ahror in the spread and development of Sufism and Naqshbandism in the 14th-15th centuries and later are also noteworthy. Poets such as Abdurahman Jami, Alisher Navoi, Lutfi, Babur created poetic and prose works of in this style. By that time, among all the sciences, philosophy and its related





teachings had entered the stage of development. In-depth study of Naqshbandiyya teaching, attempts to research and analyze its scientific theoretical aspects took a serious shape also. The legacy of Khoja Muhammad Porso is particularly distinguished from the point of view of the development of science, mystical and philosophical views of that time.

Because the further development of Naqshbandism, increasing attention to the theoretical issues of Sufism was directly connected with the name of Khoja Muhammad Porso. The development of Khoja Muhammad Porso and his creative activity corresponds more to the period of Timurid princes. According to the sources, Alauddin Attar, Khwaja Muhammad Porso, Yakub Charkhi are the people who continued the work of Bahauddin Naqshband and made significant contributions. Khoja Mohammad Porso, who received the recognition of Mirza Ulugbek in Timuridza, communicated directly with him. During the period of Amir Temur and the Timurids, a class of scholars was formed in Central Asia. Until this time, Sufism was mostly in the form of ecstatic poetry and practical order. The researches of Sufism scholars led to the detailed development of the theoretical system of Sufism. Sufism became a teachable scientific form, a theoretical method, or expository, philosophical Sufism took the form of "gnostic philosophy." The thinker poet of the Timurid palace, Khoja Ismat Bukhari, expressed his great love and respect in the ode "Dar sitoyishi Khoja Muhammad Porso" dedicated to the great theoretician of the Naqshbandi sect Muhammad Porso in his work "Devoni Khoja Ismat".

Saqfi Turat ar biguyam tu ba sad Tur Irfoyi,
Baytu admin ar biguyam z-u ba sad ruyi anvari.
Solikin rohi irfan ro yidi Azami,
Zaironi Ka'bai jonro tu hajji Akbari.

Content translation:

If I compare you to a mountain, you will not reach the top.

If I say that you are a Bayti Ma'mur, your face is brighter than that.

You are the one who pays the taxes of enlightenment, my dear,

Hajj akbar to the pilgrims of John's Kaaba You are the one.

It is not difficult to understand from the above lines that Khwaja Muhammad Porso was respected and respected among the people of knowledge and enlightenment in his time. Khoja Muhammad Porso gained fame as a scientist who was in tune with the socio-political, cultural and spiritual life of his time.





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