

# WORLD OF SEMANTICS: JOURNAL OF PHILOSOPHY AND LINGUISTICS

Vol. 2 No. 5 (2024)



INDEX  COPERNICUS  
INTERNATIONAL

ISSN INTERNATIONAL  
STANDARD  
SERIAL  
NUMBER

[wos.semanticjournals.org](http://wos.semanticjournals.org)

# Perfect Human Conception in the Creation of Muhammad Porso

Gulamova Munishkhan Mahmudovna<sup>1</sup>

**Abstract:** This article reflects the philosophical analysis of human thoughts in the work “Tahqiqat” (“Investigations”) by Khoja Mohammad Porso. The author examines the significance and implications of this perfect conception within the context of religious and spiritual beliefs. Through a detailed analysis, the article sheds light on the unique characteristics and narratives surrounding Muhammad Porso's creation, offering insights into the broader themes of divinity, purity, and exceptional human origins.

**Keywords:** Sufism, philosophy, humanity, spirituality, maturity, heritage, metabolism, education, behavior, enlightenment, wisdom, ontology, sociality.

<sup>1</sup> Associate Professor, Department of Islamic History and Source Studies, Philosophy Bukhara State University, Uzbekistan

## INTRODUCTION

Human problem is the main topic of philosophy. In the system of philosophical and religious views, there are views that a person is the key to knowing the universe, “Olam al-Akbar” (“Big Universe or Macrocosm”) or its opposite, “Olam al-Asghar” (“Microcosm or Small Universe”).

If we pay attention to the spiritual heritage of the scholars of the Middle Ages, it is not difficult to understand that their ideas and views about the reality of man, his perfection, society and social relations in it were based on the principles of the Holy Qur’an, Hadith Sharif, and the principles of Islamic philosophy. Indeed, there is no doubt that the humanitarian essence of Islam served as an important principle for their works. The above ideas can be found in the works of other thinkers and Sufis. The reason is that the holy sources of Islam served as a basis for the views of the encyclopedic scholars, religious figures, and great sheikhs who created in the conditions of the Middle Ages. In this sense, the following points were mentioned in the work “Fasl al-Khitab” by Khoja Muhammad Porso:

“Allah created man from a lump of dust taken from all sides of the earth. Therefore, the human race came into the world like the type of the earth. Some are red, white, black, and colors in between. There are also soft, hard, pure, impure and good. People of pure soil will be gentle, generous, noble, among them there will be free and noble people” [1].

Therefore, the changes that happen in human nature, the characteristics and qualities that are manifested depend on the characteristics of the land where he lives. Our ancestors realized that the nature of a person’s existence (soil, water, fire, air) constitutes his body. The return of these elements after a certain period of time, that is, the return of soil to soil, water to water, fire to fire, air to air, means the death of a

person. They believed that because of it, a person moves from one state to another. Even in the most ancient times, man learned to communicate with nature and consider himself a part of it, sometimes consecrating earth, fire, water, and even air.

Another idea in Sufism is to become “Haqiqati Muhammadiyah”, and the ideals of a perfect person are connected to it. In the philosophy of Sufism, Allah the Exalted first created the light of Muhammad. Then, thanks to this light, he created worlds and people. Thus, the basis of the universe is the “Light of Muhammad” or the “Truth of Muhammad” [2].

The encyclopedist Abu Ali Ibn Sina, who received the title of Sheikh al-Rais, was also considered to have a unique position in humanities. His rich spiritual heritage has attracted the people of the world for centuries with his deep and comprehensive study of man. His opinion was as follows:

“Man has a complex body by nature. The human body consists of parts that are opposite to each other. These parts are united on the basis of subordination, and it differs from all other animal worlds in its speech, language, mind, and thinking. The human mind is enriched by the study of various sciences” [3]. So, the important aspects of human existence are his mind, language, speech, and thinking, which distinguish him from all animals in the world.

The following is written in verse 4 of Surah “Tiyn” (“Figs”) of the Qur’an: “Indeed, We have created man in the best form” [4]. Therefore, it is not for nothing that our ancestors’ views and teachings on human spirituality, thinking, the most beautiful image of all creatures in the world, their qualities, their views and teachings on the external and internal world call for humanity, mutual respect, and universal human unity. It was considered a noble goal to encourage man to protect himself from himself and to be compassionate by forming a high respect for his kind. In the views of Khoja Muhammad Porso about the human form, just as the human form was created for the soul, the universe, which is the form of the grave, was also created for the human being. Man is a spirit in the mold of the universe. The purpose of creating a human being is Muhammad (pbuh), a reference to the fact that man was created from Muhammad, the light of the world. According to Azizuddin Nasafi in his work “Kashf ul-haqaiq”, the dignity of a person is that he knows himself and knows God. And Adam was the goal of all creation, and the rest are because of him. So, Sufism is the soul of the human world, all beings exist because of it. It is not a mistake to call Sufism the teaching that encourages people not to go astray with knowledge and enlightenment.

Sufism is not only the inner study of a person, but also strives to realize the essence of humanity by polishing, educating and purifying his inner being. He focused on beautifying a person’s appearance by educating him from the inside, normalizing his behavior, that is, ensuring both inner and outer balance.

Although the spiritual heritage of Khoja Muhammad Porso differs from different views on man, it has commonalities and particularities. The sufist’s views on human existence in his work “Tahqiqot” (“Investigations”) can be the proof of our opinion. According to him, the mold (body) of a person is fire. It is composed of elements such as earth, water, air, and fire, which are contradictory to each other.

In this sense, Khoja Muhammad Porso said that each element has its own place: the place of soil is visible and obvious in the human mold. The place of water in the soil is different, it is smooth, this smoothness is worthy of the gentleness of water. And in water, the space of bod (air) is unique and even more pleasant than the space of water. And in the air is the place of fire, which is more beautiful than the place of water. And the soul is the reality and existence of all these dice. Everything is with particles. The Sufist tried to philosophically and philosophically explain the four natures that make up the human body, that although they are contradictory, they are interrelated and dependent. He believed that the soul is the main pure being with this nature, and that man acquires a single essence with body and soul.

In addition, according to Muhammad Porso, earth, water, air and fire are substances. Each of them has a picture, form and meaning. The picture of soil is an element, and its meaning (essence) is nature. Water and fire have the same meaning. From this it is known that there are four natures and four elements. From their intervention, “tab” (“client”) was born. If the elements make up the body, its essence is made up of the soul. It can be called “body” and “spirit”. The element is the essence of the body, the body has a simple structure, and the uruj does not have the properties of “improvement” and “falling”. The soul and the body together form a being that can progress by degrees. All the elements of the material world are present in the human body, all the properties that apply to living plants: metabolism, growth, change, reproduction are present in the human body. In this sense, man is the end of the development of the worlds that preceded him. Khwaja Muhammad Porso looks at man as a complex existence created in the world, and the purpose of the creation of the world is to know and know God. Only a rational being can know God. This is human.

Sufism scholars divided people into categories, and tried to proceed from these principles in studying their nature, educating them, and entering into relationships. In Fariduddin Attar’s book “Tazkirat ul-Avliya” Abu Bakr Warraq Termizi’s thoughts about the necessary behavior in human education are expressed in this sense: “The origin of man is from water and soil. The element of water was more dominant in the nature of a person. It should be brought up with tact and tact. If he is treated rudely, he has changed, become sick, and then the goal has not been reached. In the nature of another person, the element of earth is more dominant, it is necessary to rub it with the foot and deal with it harshly, so that it becomes suitable for something” [5]. So, according to the Sufist’s opinion, every person needs special attention and special treatment. The nature of his existence dictated this. His upbringing required the appropriate treatment from every coach and educator. Then a person will get a proper upbringing, he will be worthy of the name of a person.

Muhammad Porso’s thoughts on this matter are unique. According to him, man is imperfect, that is, defective. **First**, the defect is that a person is “weak”. **Secondly**, “hastiyi vai bi vai niyst balki afarinishast” means “Man’s existence is not from God’s existence itself, but is created by Him”. **Thirdly**, he is “ignorant” (“he was ignorant”). If a person is a prophet or a siddiq, he is purified from defects. He also wrote in his work “Faslul-Khitab” “Know that man is such a tree that Allah grew him from a non-wooden body and placed man on his feet as a tree stands on its roots. “Shajaratun” means “dispute, contradiction” in Arabic. In this respect, there are conflicting creatures in it, which demanded enmities, conflicts, disputes. Also, this dispute and enmity existed in the world of angels. The origin of the disputes (disputes) in the world is actually in the wisdom of the divine names. The angels said to the Prophet Muhammad, “I have no knowledge until Allah gives me knowledge about the enmity (dispute) in the world”. They influence nature, bodies to be born, act as midwives. In reality, people are like trees. “Allah has appointed leaders (Imam, Pir, teacher) to eliminate those conflicts and enmity between them” [6]. So, it can be concluded that a person’s maturity depends on his educator in many ways. Sufism and its orders were also manifested as a teaching that guides man and his perfection. In this sense, great scholars such as Abu Hafis Kabir Bukhari, Imam Bukhari, Abu Bakr Kalabadi, Imam Ghazali, Khoja Mohammad Porso, Abdul Khaliq Ghiduvani, Bahauddin Naqshband left an important spiritual legacy for humanity as mentors who illuminate the path of humanity. Studying them has become one of the important factors in inculcating the growing youth in the spirit of universal values.

Khwaja Muhammad Porso’s spiritual heritage was focused on the most important theoretical issues of Sufism, and in a unique way, he initiated the medieval stage of Sunni Sufism. Restoring the ideas of the

great Sufis of the classical Sufism period of the early middle ages, and scientifically justifying the connections between Sufism and Islam are important in it.

The views of the Sufist about man and his essence are of philosophical and sufistical importance, and the influence of other philosophical doctrines on the ontological and anthropological features was felt.

The Sufist emphasized the following:

- 1) a person is weak;
- 2) human existence consists of nature (matter) and spirituality (spirit, soul, behavior);
- 3) man was created;
- 4) man is ignorant.

Therefore, he always believed that he needed education.

Khoja Muhammad Porso described a person who understands knowledge, divine enlightenment and wisdom as a perfect person. He said that a person who is not aware of these things is a defective person.

### **CONCLUSION**

In the sufistical and philosophical thoughts and opinions of Khoja Muhammad Porso, human existence and its aspects of divinity, naturalness and sociality are widely analyzed, and anthropocentric points of view are prominent in it. That is, the axis of the human world consists in realizing that everything is created by observing all the movements, events, renewal, changes in the world, studying the miracles of the soul.

The analysis of the philosophical anthropological aspects of the thinker's views shows that human existence is primarily composed of four elements: earth, fire, water and air. However, it should not be understood that the soul is something, but the knowledge about the soul is characteristic of Muslim philosophy in its body shell.

The Sufi human existence consists of body and soul, and it has closeness to nature in appearance and angels in spirit. In this respect, there is a need to maintain the balance of body and soul. This need should act to ensure the moderation of his material and spiritual world. According to him, self-discipline, purity of heart and self-awareness are necessary.

According to Khoja Muhammad Porso: the characteristics and qualities of a person are polished and improved in the existing social environment and relationships. A person has acquired moral norms that distinguish between good and bad, halal and haram.

### **References:**

1. Хожа Муҳаммад Порсо. Фаслу-л-хитоб. Қўллёзма. Таржима Н.Б. –Бухоро: Когон, накшбандия тариқати музейи фонди. Инв. 42.-р.471.
2. Зарринқўб А. Чустучў дар тасаввуфи Эрон. – р.24.
3. Ибн Сина. Данишнамэ. –Душанбе, 1957. -р.59
4. Шайх Муҳаммад Содик Муҳаммад Юсуф. Тафсири хилол. 7-Жуз. Ҳужурот сураси. 13-оят. - Тошкет: “Шарк”, 2009. -р.97.
5. Фаридуддин Аттор. Тазкиратул-авлиё. Тошкент: ЎМЭ, 2001. -р.116-118.
6. Муҳаммад Порсо. Фасл-ул-хитоб би вусул-ил аҳбоб. Инв. 42.1331.-р.258.