

THE ISSUE OF NAFS AS PER SUFI VIEWS OF MUHAMMAD PORSO

Namozov Bobir Bakhriyevich

Associate prof. of Bukhara state university, DSc in philosophy

Resume: This article analyzes the views of the scientific heritage of Muhammad Porso on the issue of “nafs”, which, with its unique views and teachings in the medieval Muslim East, has become an important object of research for scientific research by scientists of the East and the West. The role of the soul in the human essence, the categorical aspects in the teachings of mysticism, has been revealed.

Key words: nafs, soul, soul, soul, sunnah, ammara (nef that urges evil), lawwoma (reprehensible soul), mulhima (nef that separates good from evil), mutmainna (quiet soul), raziya (nef that has achieved approval), marziya (Allah) agreeable nafs), perfect, zakiyya (pure and pure nafs that has reached perfection), norm, tariqat.

Introduction: The question of lust is considered one of the central issues of sufism. Inquisitive scientists who were interested in the theory of mysticism and studied sect experiments, thought about the methods, means of upbringing, put forward their views and ideas about the familiar, ways of purifying the ego. In the views and teachings of most theorists on the subject of human perfection, man is interpreted as a whole consisting of body, soul and ego. In order to understand the soul in the teachings of sufism, it is necessary to know that in the Qur'an and Sunnah the concept of lust comes in different meanings. The word “nafs” is a word used in Arabic and Persian, it is used in many meanings. “Farhangi zabani Tajiki” (“Explanatory Dictionary of the Tajik language”) in Self-Soul, Soul; Nature Human (human nature) 2. (Mac. The desire of the natural human being and every soulful ba chizhoi sigh and delight (Nafs -in relation to the desire pleasure of natural desire in human beings). Nafsi bad / nafsi ammora isteyu maqazoi az had ziyadi Nature Human bazizparasti and Digar korhoi noshoista, badnafsi (bad self, ammora Nafs-desire is more than a desire to glorify and other non-Good lust). The soul of evil is the soul of evil. 3. Person, khud (person, self). 4. Personality: from ba izzati nafsi kase rasi Kina az personality kasero pok kardan, Dar Haqq Kase behurmati Kardan (self of Honor desecrating people, abuse of Honor, disrespect), Bandai Nafs self-indulgent (relative to the person who puts lust above all else), shikasti Nafs (Maj), khudro haqiru humble giriftan, khokisori, frutani (in relation to a person who broke his ego, humble himself and humble himself), nafsro kalon kardan kina az chashmgrusnagi (harisi) kardan (relative to the shahas, who cannot satisfy himself with something big, greedy, little), Qane’s request for shudani is lust (az humiliation and ...) The nature of man az Chize, Furu nishondani ambition (or other than eating a satisfied Nafs dish that has calmed his ego), nafsro Aram Dodan Qane and gardondani[1:902]. It is given the meanings that (peaceful self, peaceful self, satisfied or satisfied in relation to human nature, egoism, thing, in relation to anger).

Methods. Scholars of Sufism have acknowledged that lust varies based on the verses of the Qur'an:

1. The soul is the soul, the soul is the soul, and The Beast that commands to do sin.
2. Lust lavvoma that reproaches, condenses and worsens. Because of that work of the one who does evil and sin, it is lust, conscience that reproaches him, takes into account. The soul that regrets and repents and apologizes as a result of the evil it has done.
3. Nafsi mulhima is a sect of inspiration and discovery of Nafs. Nafs (Surah Shams 7-8 verses) who knows through inspiration what is good and good, what is bad and sin, acts accordingly, hears and listens to the voice of conscience.
4. Nafs (Surah Nahl 106, Surah Fajr 27 verse), which is satisfied with the soul of mutmainna, indulged in enjoyment and silence, wrapped in virtues, and worshiped in the incarnations of divine verbs.
5. Nafsi Rosia, who renounced his personal Will and desire, welcomed Jalal and Jamali tajallis with sympathy, met with absolute consent any manifestations of accident and fate, achieved the status of Rizo Nafs (molda Sura 191 verse Fajr Sura 28 verse).
6. Nafsi marziyya is a self whom Allah agrees with. "Raziyallahu anhum" in this case, Allah is pleased, Banda marziyya. The state of mutual Reza (Fajr Surah 27-30 verses, Bayyina Surah 8 verse).
7. Pure and pure, perfect human quality (Shams Surah verse 9), which has earned the status of pure and pure human beings, or pure qualities.

According to research scientists, "regardless of these special stages, the value of this word in the Qur'an is free, that is, it often refers to "myself" in general terms. These stages were an excellent program-practice in achieving high statuses by overcoming lust for Sufis"[2:64-65]. The teachings of sufism paid special attention to the knowledge of the ego and its upbringing. In the sources, "Nafs" is the material self of Man "I". It is a spiritual entity that operates in our bot with the aim of guarding and applying our body, material being, essential interests for life, which is an office"-it is said[3:13].

Those who have achieved the development of methods of educating him by paying special attention to the issue of lust in the hojagon sect argue that Abdukhaliq Gijduvani "it is up to you to travel and your lust will be despised"[4:35]. In this case, the purpose of the journey is to pull hard, and hardship cleanses the soul and leaves it out of strength. The humiliation of lust leads to the abstinence of desires, both sensual and sexual, and to the purification and reform of the soul. As a result, a person develops and develops feelings such as compassion, kindness, generosity, humanity, kindness, honor, increased responsibility for society itself. A person seeks to preserve and elevate the status of humanity, turning his life into a higher value. After all, sufism is not about filling the human brain with a dry word, false ideas, giving rootless wisdom, it has enriched the spiritual being of people as a teaching that a person radically changes his worldview and teaches him to think about himself, to realize his own. In this sense, a special place is occupied by Muhammad Porso's views on lust. The expert noted that blessing will escape if a nafsonal goal appears in any work. The soul strays from

the right path and tends to the wrong path. The purpose of lust appears, and the formation of the soul of lust is nothing more than its destruction. If the purpose of lust is returned, it is his salvation. Mutasavvif substantiates his thoughts with the verse of the Qur'an in the following content."Paradise will be his place for whoever repels lust from the air " [5:583].

Muhammad Porso explains in the Chapter "Faslul-Khitab" entitled "The difference between the true vanafs portion of the soul "that "the need to eat, drink, rest, sleep must have its own" Hadd "(norm)". Restriction of the right to lust can cause discontent. The truth of the soul is that it is the religious and secular order that forbids it. Spiritualization is the maintenance of the mind, blocking boredom from emotion, stopping inclinations from the client, when everyone goes through this border, it is considered the share of lust"[6:46].The fact that lust is in its own norm ensures stability in human existence. Protects against various deviations, deviations.Hence, lust has its own right and its own "Hadd"(norm) limit. It is regulated by secular and religious criteria. Because, different people will have different needs, needs according to their client.It is not taking into account the needs, holding in strict control of the human being, which generates control. Therefore, Muhammad Porso tried to explain this issue on the example of "the difference between the true of lust and the lineage of vanafs." Man is the owner of a natural and spiritual "norm", while being the most perfect of the beings in the universe. Its maturation largely depends on the maintenance of this norm.If the soul is brought out of the spiritual norm, it is a factor that brings satisfaction and patience into the spiritual norm"[7:194]. Each person has a unique universe and its Body, Soul, Soul, there is also a difference. In this sense, it is important that a person recognizes his ego, knows the requirements of the ego and keeps it in moderation. In the Sufi phrase, "Tamkin" ("spatial, strengthening" or the fact that in mysticism the servant remains in one position without changing)is the achievement of a state of stability, calmness, calmness. Muhammad Porso believes that an excess of the norm can be on the condition of science. The norm is relative. Each person's natural and mental needs will also be different depending on their body structure. It is not permissible to put it in a certain mold not to take it into account. This leads to a restriction of the right to lust. The fact that the Soul requires more than its own right is its share in mysticism.

In the mystical teaching of Muhammad Porso, lust is undeniable. To ensure his moderation, to educate will come true with science. The basis of the natural and spiritual norm processes of a person is considered depending on the Sharia and the tariqat.

Muhammad Porso describes lust as follows: Nafs is like a trapped dog. The dog's skin will not be clean with tanning. Abraham ibn Ahmad says: your soul will travel with you, and your heart will fly you, and be with him whom he will deliver faster.Hence, when a person brings up his ego, purifies his heart, a flying heart and a companion becomes possible to reach the destination of the ego. There is also the opinion of the mutualists about the purity of the soul and the upbringing of the soul, the fact that in reaching the truth the soul and soul remain in a victorious-defeated state in mutual confrontation.

Muhammad Porso writes “ ” There is no natural picture of correcting lust from error. The fact that the ego stands at the limit of necessity, knowing the correctness of the ego, keeping the ego within its limits (in moderation) is by being recognized. But the science of these works is confusing. Keeping the ego within that limit is a difficult task. It is an excuse for the beginners (a Solik, a person standing at the head of a sect) to be aware of these things without the will of the great Pir, the guidance and the help of a coach. Because Solik has not yet been distinguished from the attributes of the soul in full. His point of love continues to focus on his ego, seeing much of his fortune as his right, and continuing to strive for what he thinks is his right. It is the task of Master Pir to rebuke Murid along the way, to find a remedy with Himmat for his mistakes”[8:66].

Muhammad Porso believes that it is "excusable" that a student who does not have the help of a mentor and a mentor, does not know his own ego, and cannot maintain the limit of his ego in a normal way, being subject to the desire of love. He says that the main task of a teacher is to know the science of the calamities of the soul, to train the soul with logic, to find a remedy for its mistakes, to rebuke, and to educate.

Also, Muhammad Porso argues that Murid, who is not a mentor in the upbringing of the self, must keep nine deeds to himself in the reins of his ego until he finds a mentor[9:68].

Of these, four are apparent. These are:

1. Hunger-hunger has a great honor in the eyes of the Ummah and the nation. The memory of a seemingly hungry person will be fast, capable of everything and tandoor. Will not be greedy and prone to prayer. Hunger is the subordination of the soul to itself, the filling of the soul with true obedience.
2. The journey is hardship, the journey despises lust. Reforms the ego.
3. In their words, the people of the sect are gloomy and muztah, that is, they speak only because they are allowed or forced. And in their silence they are shy and poor. The condition of silence is that it should not be silent for falsehood, but that the condition of speech should not speak anything other than the truth.
4. An excuse is not the need to escape from life, to part with marriage, to be tired of people, but to work on oneself for a certain period, to be engaged in remembrance prayer, to create spiritual maturity.

Five in the West:

1. Sidq-recognition of Allah's promises to reward in exchange for good deeds and warnings to punish in exchange for bad deeds, and full approval in practice in the heart, in the language.
2. Tavakkul is the transfer of oneself, that is, all events and events that occur in the fate of the servant himself, the knowledge of good and bad deeds from God, the satisfaction of his fate established by God, the transfer of all things related to his fate to the judgment of God.
3. Patience, patience, endurance. Abstaining from self-esteem in mysticism, behaving in hopes of it out of fear of the truth if something that you do not like happens. Lust is tempered with patience, finding harmony in toati is also associated with patience.

4. The unity of Will, the purity of anger, the desire of the heart.
5. Yaqin-full confidence.

Also, Muhammad Porso points out that in the people of enlightenment, being fanatical from lust is observed in the following three cases:

1. Drowning in a Fano state. Fano (absence), sometimes consists in the loss of private qualities, that is, a state in which a person falls into a state of insanity (in which the mind does not participate), while losing his Sufi mind. When asked if Sufi will be able to acquire his qualities anew after the state of Fano, the great Sufi say that Sufi will return to his qualities after the state of Fano disappears. They say that to disappear, to die is a divine gift, Sufi must be worthy of it. This condition is a sign of special worship before God, but it is not considered a status of occupation. Relying on the Fano and baqo concepts of Muhammad Porso and other Sufis, the Japanese scientist Tosoxico Izusu interprets Fano in such a way that Fano continues until he realizes that this is the complete loss of his private "I", and then only the uniqueness of pure, absolute truth remains. It remains as his absolute realization, as long as he hesitates and separates into the subject (creator) and the object (creature). Muhammad Porso based on the teachings of Abu Bakr Kalobadi and Ghazali, he tried to find a middle ground in solving the problem of the difference between the truth of lust and self.

In this aspect, the first stage of Fano in the teachings of Abu Bakr Kalobodi, Abu Homid Ghazali, Muhammad Porso, who chose the middle path, had a moral meaning. It is said that Adam loses his "I" by accepting the attributes of Allah, and in the Hadith of the Prophet, "Tahallaq and bi-moral'allah", that is, you exchange your qualities with the attributes of Allah by means of land, sin and constant struggle. The second stage is the loss of oneself in "Ru'ya" ("dream"), in which a person sees that his soul, soul, is surrounded by the eternal, eternal light of God. In third, the last stage is the loss of the rave, that is, the absorption into the absolute body, being "mutagarriq" in the words of Jalaliddin Rumi. There was also much controversy over the issue of absorption. That is, if a person can look at the bot, he will see a purely general Center, where there is no individuality, no "I". This is the case that gives rise to fear. When speaking in the Sufi language, he loses his "I" and disappears when he finds out the original. In this, the witness in the Botin realizes that his existence is not limited to "I".

Muhammad Porso tried to substantiate that in his concept of "the difference between the right and the grace of lust", it was this circumstance that would also have its own norm. It can be concluded that in the mystical teaching of Muhammad Porso, two concepts are mainly used, the conquest of "Fano" and "baqo", to establish the essence of vitality, to form the opinion of being, man in relation to all processes taking place in society, as well as to assess the general form of reality. The Allom is based on the verses of the Qur'an in this: "all living beings on Earth are mortal. The face of your Lord, the great and the owner of the cabbage, will remain forever and ever"[10:390].

According to the concept of Baqa and Fana, one must live in the hope of an eternal world, not be surrounded by the worries of this mortal world, and leave the vices and the vices, and obey the command of Allah, without falling into the trap of a self-indulging one in evil, in the hope

of temporary pleasures and pleasures. The phrase to be a fan means, in fact, the liberation of the tax from the worries of a fleeting life, spiritual moral purification, the full fulfillment and fulfillment of the divine commandment. Hence, the fact that the state of Fano is also the norm it supports a state of error (alertness) that keeps the ego in moderation, different from any state of anesthesia and ecstasy.

2. The state of sukr will be at a level superior to this-Sacr (anesthesia), it is also called mastu-mustagraq. This path did not justify itself in many ways in mysticism. To him, most officials have made different arguments, citing the Mansur Halloj situation as an example.

Muhammad Porso widely analyzes that Naqshbandiya sect is a doctrine based on the principle of "sobriety", the differences, advantages of the Sacr and error state. In his opinion, "wrong" ("sobriety, wakefulness") in this, a person knows the difference in taste with pain, and in the repentance of truth he chooses something painful. He does not feel pain, but feels pleasure in that painful thing. And the wrong-doer will choose a painful thing instead of a tasty thing, and he will feel pleasure in a painful thing, because it is in it that his doer is to perceive the truth and bear witness. In this regard, the self-education of the people of enlightenment gives the advantage of the wrong state of their state of lust. This ensures that they fall into the norm in their psycho-emotional state in this state. It is based on stability as a state of calm of the ego.

3. Unsi Dallah. Uns (Arabic, friendship, friendship) in mysticism means the formation of Farah and sevinj in the heart in the process of perception of the community of Allah, "the consent of the loving (lover) from the loving (mistress)", that is, the perception of the community of Allah, the achievement of the heart (joy) and joy.

Muhammad Porso focuses on the essence of the ego as a process that takes place in the human being. It is important that a person first of all pay attention to food, because food is the head of all lusts. The effect of the dish is visible in all the words and deeds of the servant. For example: while you bite more, it seems more words and moves. And if a macruh or a dirty bite, then its Haram and macruh will be observed in the words and actions of that person. While an honest bite is out of necessity, chaste actions and words will occur from it. To protect him and purify his soul is a noble matter. And to ignore it is to remain harmful and helpless. While lust does not stand the limit of necessity for a while, her "zamima" ugly morals and bad qualities do not exchange for her "Hamida" praised morals and beautiful qualities. Every time the Soul stands at the limit of necessity, shows patience and patience, ugly behavior from the act of the fire of discord is purified and purified from the mixing of nature, and its evil is exchanged for good. People exchange in all its qualities, such as prayer, Lust For Love, kudurat purity, chastity, anger for enthusiasm, jafo Fidelity, arrogance for glory, rudeness for humility, imsok (holding), extravagant fortitude (putting others above oneself), happiness for Himmat.

So, the factors that maintain the human mental norm are patience and patience, with which a person can control his ego, achieve his stay in haddi. The achievement of a spiritual norm is manifested in its practical activity, which is reflected in the bleaching of its human qualities.

The thoughts of Abdulkadir Jiyani are also noteworthy in this matter: "for you, the honest is clear, the Haram is clear, the Sharia is clear, and it is also to refrain from it. If your heart says that prayer and fasting will not be fulfilled in this case, then it is forbidden. If he says that your heart will be honest, then he is honest. If the heart is silent, then it is doubtful. If your lust is patient, it is a saving"[11:114].

Hujviri, in the work "Kiskul-mahjub", stated his thoughts about air as follows: "know that if air in the eyes of a group is one of these qualities of lust, then in the eyes of a group it is the will of taste, which controls and disposes of lust. Chunchi, the mind belongs to the spirit. When every soul does not receive crazy power in its building, it is embroidery. Likewise, when not every self receives power from the air, it is embroidery. So if the embroidery of the Spirit causes the embroidery of the Vulture, then the embroidery of the soul is, on the contrary, the same vulgarity. There are claims to a living person from both sides, from the mind and from the air. If a person follows the mind, reaches faith, if he follows the air, he reaches niyron, that is, hell. So the Vicol is the abode of the destitute, and the abode of the murids, and this is the air where the true Taliban should turn away. The servant is ordered to do wrong with him, and he is forbidden to do so. They said, "Whoever rides on it is Halik, and whoever has an enemy has an enemy." [12:369] The Prophet said: "what I fear most of my people is that they follow their air and their dreams about" [13:583].

According to Hujviri, air is two parts. The first is the air of pleasure and lust. The second is an air of prestige and wealth. Those who follow the air of pleasure will be in ruins. The people will be sure of his plot, but those who follow the air of prestige and wealth will be up to high circles. They are a people's plot. They call on others to do the same, while they are in error.

Muhammad Porso, in Faslul-khitab, relied on the work of Abu Homid Ghazali "Mushkotul anvor" ("The shelf of the Rays"), there are such a category of people who are veiled by the open darkness itself, and the mulhid who do not believe in Allah and the hereafter are the most ungodly. They love the life of the world more than the hereafter. Because they do not believe in the hereafter. They themselves are two groups. The first group is interested in the cause of this universe. But their nature blocks this quality in the body. He is darkness. Because his enlightenment has no knowledge of his own ego. Because there is no light in it that perceives the apparent Basar, he argues

The second group is engaged in their souls and lives like animals, their curtains are dirty, their desires and lust are dark. There is no darkness harder than lust and air. They were divided into sects. One firm suspects that the idea of demand in the world is to grow into animalistic flavors. Animals for themselves or even lower than them agree to be at the address. The other firm thinks that the most happiness is victory and conquest. They are most fools they are monsters and are veiled by the qualities of darkness. They are content to be a monster or even lower. Muhammad

Porso refers to acts of invasion when he refers to sects who believe that victory, Conquest is happiness. In the work, the scientist strongly condemns the wars of invasion, the plunder of influence in his time of some sects from Arabs and Kurds. He considers any of their robberies, invasions, wars to be the salvation of the ego, their evil in the guise of various ideas or in the interests of their own factions, as a disaster of lust. He argues that they are fundamentally unhappy people who do not know their desires.

Hence, in the teachings of Muhammad Porso, any robbery, anti-war thoughts and ideas are actually considered as an attack of lust. Those who do not return from anything for this, who are not monotheistic to the image of humanity, also regret living side by side. Calls them to live correctly with reason, tafkkur, faith. From the thoughts of the official, one can understand that the spiritual heritage of our scholars, who lived on this land and were not indifferent to the people's pain, the peace of the country, who sought to save people from darkness and ignorance with their teachings, their ideas serve to start the right path for our compatriots, who today become members of Mohammed Porso thinks about another firm that thinks that living happily is to have a lot of money. In his opinion, they are in the sea and in the valleys, where they are engaged in the collection of goods on dangerous journeys, and where their behavior is unacceptable. Muhammad Porso condemns the work of some people who have become disorganized in distant lands, a home place, a retail family, putting their lives at risk in the acquisition of wealth and the accumulation of property. Happiness is only in the fact that the state is not in the making.

Muhamad Porso noted that the category of those who developed from their own ignorance, thought that the greatest happiness, prestige, glory in the world, spread the name widely, gather more followers, pass their command, obey, make Windows and high orders, and brag about people's eyes, and boast of admiration, has also given their lust, and it is the slave people.

Alloma explains that the worst are those who say "La ilaha illallah" in his language to his community, but try to express to Muslims with this work and look beautiful in front of them, ask for help from their possessions, or appear to be someone who has bigoingly helped their father sect. If the Kalima they say does not lead them to a righteous life, then they do not go out of Darkness Into Light. But whoever is influenced by this word, offended by his vices, rejoices in his good, although he has sinned a lot, he is an outcast from the open darkness.

In Muhammad Porso's mystical teaching, theoretical issues on the manifestation of lust only in the system of social relations and in the struggle of a person for his position and status in society, and not in the way of exceeding the norm in satisfying the natural etiologies of a person, in the pursuit of satisfying the requirements of sexual and animal lust, have also

Muhammad Porso classifies the Nafs clauses as follows:

1. Those who are veiled by emotional darkness. They are a category, one of which cannot pass by it, complimenting one's ego. Allah will be barred from being enthusiastic about his enlightenment. The first level of these is paganism, and the end is sanavianism.
2. Those who are veiled by the darkness of fantasy. They have gone through the feeling. Those who have proven that there is work behind the emotion. But they can not pass the imagination. They pray to the body sitting on the arch. Their physical careers brought them down. But the level of

those who deny the flesh is higher. They attribute Allah to a high place. Because it is not proportional to one side. It is not said outside or inside the universe. They do not exist in their sight, because they cannot come to mind. They cannot perceive it.

3. Those whose mind is veiled by the comparison of the wicked. Those that are veiled by divine rays. It is not conceivable to make a strange (mistake) if it is free from the veil of reason, panic and fantasy. Maybe think of things in their own way. It is very difficult for him to be honest. It is after death that he will be perfect, free from these disputes. It is at this moment that the curtains open, and the Rays are embodied. Each person is overwhelmed by the good and bad deeds that he has prepared. Everyone, big and small, witnesses a book that counts its sin and does not let down any of it.

The wise in their eyes will make a strange mistake. Because they have fantasies, suspicions and beliefs. They think that their judgment is the judgment of the mind, and that which is Strange is the illusion. They worship a God who hears, sees, speaks, scientists, the Almighty, the will, the living, the pure from the parties. But here they understand these qualities in relation to their qualities. Some often tell it openly. They say that in the word of Allah there is a voice like ours. Some even skip it and say that in our language we speak without a voiceless letter. Also, if hearing vision requires quality of life, they will return to the analogy of thirst in terms of meaning.

Muhammad Porso refers to his Taliban as follows: "Let them keep secret himmati away from the impurities of the world in excess. All this time will be a mask of cash. The work of spreading the Sharia becomes the winner in his mind. Let him think that the resurrection of the people will be with his soul. It is through his exhortations that sinners return from sins. The taste of things is delicious, and the deeds will be pure with his confessional dearth and his protection. How will a bird fly into the air without wings, which one person has not traveled from his home, has not seen the courage of those in the temple, has not rode a running horse, has not wandered in the mountains? How a person without arm legs reports. When does the khanzal tree bear fruit of dates. Rock the when will you eat even if it's soft?" [14:258]

Results. A person should know what a set of desires, a servant of the tongue, a veil of mystery, a hijab of the soul. It is necessary for a person to understand what science and enlightenment are, the world is clear and fundamental, the world is Ain and the world of truth. Knowing how many the status and addresses of the lower self and how many the addresses of the Higher Self are, he knows how much the lower one is with the flight of the higher Dil in space. When the soul obeys the tongue, it knows what its beauty will be like. Dilki knows what his cure will be, rather than being fooled by the insidious trick of the soul. Pulling the low self to the world of Ulvi knows his trap. Ulvi knows how his bridle will be the way to break the tongue from low ties.

According to the ideas of Muhammad Porso, one should cleanse one's origin and identity from any gerbils. After all, a person's morality does not heal if he does not recover. Because morality has its roots inside, and because of this, when it does not mature from the inside, morality does not become a social phenomenon that brings benefits to the life of society. Spiritual and cultural problems of

society, era and time, conflict of interests, consequent moral weakness and behavioral disorder, lead to spiritual degradation. Both a spiritually weak, weakened nation and a person throw themselves into the vortex of self-weakness, limitation. One's own spiritual land, happiness, cannot protect one's future.

Conclusion Because a people who do not rely on mutual harmony, who cannot protect a man, whose goals are not common, becomes a crowd that cannot practically protect the pride and honor of humanity. The fact that a person is bolder, more generous to people in life, of course, also depends on the fact that he is economically secured. Naqshbandiya doctrine is a doctrine that tried to harmonize secular and religious principles in the formation and regulation of Economic-property relations of people.

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