

The Legacy of Hoja Muhammad Porso

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ABSTRACT

This article expresses the work "Risolayi Qudsiya" (Holy Word) by Khoja Muhammad Porso, the great theorist of the Sufi tariqah of Naqshbanda, as well as the translation of this book and the sacred words expressed in it.

KEYWORDS: *Sufism, mentality, knowledge, conscience, recollection, memorizing, keep in memory, social life, moral maturity, soul health, tarikat, student, spiritual maturity.*

Introduction. The son of Bukhara, Khoja Muhammad Porso (1348-1420) was one of the theorists of sufism, and his full name in the sources is Muhammad ibn Muhammad ibn Mahmud al-Hafiz al-Bukhari. Bahauddin is Naqshband's second student after Alouddin Attar. Among his disciples, Naqshband paid special attention to Hoja Muhammad Porso. The words of Bahauddin Naqshband in Rashahot ayn-ul Hayat, "Whoever desires us, let him look at Hoja Muhammad Porso," are proof of his high respect for his student and his deep respect for his talent.

Hoja Muhammad Porso was a worthy disciple of his master and earned his trust. He is a major representative, theorist and propagandist of the Naqshbandi sect, has studied the theoretical issues of the Naqshbandi tariqat and is the author of more than 20 works. Most of these works were written in Arabic and Persian. Recently, a talented scholar, teacher Abdurahim Boltaev translated the Sufi work "Risolai Qudsiya" from Persian into Uzbek and presented it to a wide audience.

Hoja Muhammad Porso states in the introduction to the work that he wrote this work under the direction of Alouddin Attar. "This weak person did not begin to present these meanings on his own. However, the ruling on this matter was given by Hajj al-Haqqad wa'd-din Muhammad ibn Muhammad al-Bukhari, who is known as Attar. After that, the spelling of this complex was begun. If he has generosity and acceptance, let it increase."

The play quotes from the works of Hakim at-Termizi, Najmiddin Kubro, Majiduddin Baghdadi and many others. Hoja Muhammad Porso made effectively the works of Sufi poets who lived and worked in his predecessors. The words of Naqshband, based on the Qur'an and Sunnah, describe the theoretical foundations of the Naqshbandi order.

The work begins with praise to Allah. "This book consists of the words of pole of truth and knowledge, the pillar of the divine attributes, the pillar of knowledge, the pillar, the heir of the prophets and messengers, our sheikh and master Sayyid Bahoul Haqqi wa'd-din Muhammad ibn Muhammad al-Bukhari Naqshband." are called the words of the Qur'an, which are transmitted from the tongues of the seed, that is, words from the world of greatness that cannot be touched by the human body. That is why the phrase "passed through his tongues" was used. These words are narrated from the conversations of Naqshbandi and are from the enlightenment of the this great person. May the faithful, the true fans, benefit from hearing these words and feel satisfied with his conversations.

The first part of the work, which begins with "From those holy words", deals with the Naqshbandi series. We know from the sources that Abduhaliq Gijduvani is the spiritual teacher of Bahauddin

Naqshband. Islam is attained to noble ranks through complete obedience to the rules and piety. Hoja Muhammad Porso quoted from the words of Bahauddin Naqshband and then commented on these words separately. In the commentary, Bahauddin Naqshband said that in his dreams he visited three sacred tombs in one night, first he himself obeyed his own rules and not no mention Allah loudly. The names of the Saints up to Abdukholiq Gijduvani are mentioned, saying that they found the sect in the services of Babayi Samosi, whom Nakshbandi adopted. Will and conversation, leech etiquette and interpretation of dhikr were taken from the services of Amir Sayyid Kulol. However, Bahauddin Naqshband stated that he received his true education in leech from the clergy of Abduhaliq Gijduvani, and that Khojai Jahan received his inner knowledge from Yusuf Hamadoni, describing the membership and sources of the Naqshbandi series.

In the next part of the Risalai Qudsiya, thoughts are given about the glory and beauty of Allah. Let them take care of the quality of splendor and beauty in the tax. Glory be to him, and glory be to him. Let there be rajo when danger invades, and rajo when rajo wins. At the same time as the quality of glory is revealed, let him pay attention to the quality of beauty. " Here the idea of spiritual ascension is expressed through an understanding of the power of the Creator.

In the holy words of adjectives, the end of the perfection and degree of the state of the guardians is in the quality and indifference, the discovery of the quality is a sign that it is the highest status and honor, that any expression other than this rank is flawed. and behaves. An example of this is the fact that Bahauddin Naqshband was characterized by his way of life, knowledge, activity, divine qualities and character, and achieved spiritual perfection.

The holy word on dhikr explains that in order for a person who is on this path to reach his destination, he must add and subtract, and that means to adhere to etiquette with the Ahl al-Allah, and to add to the deeds of Allah and to do what He knows. It is stated that words and deeds should be one, that those who are truthful should be given tawfiq, that the tax should be aware of any thoughts, that this should be created by divine writing, and that divine writing should be created by remembrance of the heart. The main purpose of any prayer is to remember Allah. The truth of dhikr is not to forget Allah. It is said that the condition for being a believer and a conscientious person in dhikr is repentance, that is, true repentance for the sins he has committed knowingly or unknowingly, that he be faithful to seeking knowledge, and that good results can be obtained only if he learns from a perfect teacher.

The holy words about Talwin and Tamkin state that "the people of Talwin are the ranks of the Nadim, and their reluctance will not cease until they reach the throne." The period when the Talwin-Wali were in the primary positions, the period when the Tamkin were in the highest position, were in complete control of their situation and did not make mistakes. In the commentary of this word, mixed with, at the same time, being compared to a guardian who is also with the Truth.

It is said in the holy words that the way of the inner people is to see less, to speak less, to be absent and poor, to see the flaws of their deeds, and to observe the shortcomings of their condition.

Thoughts are given about the word wonder, and it is not known how much and where the quality ends, whether it is certainty, sometimes suffering, sometimes carelessness, sometimes necessary wonder. It is said that no matter how perfect everyone is in quality, in the end all their work will be amazing. This situation is explained as acknowledging the unseen and surrendering to its disposal. Guardians surrender their bodies to divine disposal. The qualities of sadness and danger arise against the physical and spiritual interests. When grief removes past and present interests, the danger negates the interests that may come in the future. In this sense, the Prophet (peace and blessings of Allaah be upon him), the Sayyid of the Guardians and Prophets, said: "Indeed, I am the best of you who knows Allah and the most God-fearing of you."

Concerning the divine word for death and eternity, "The human body can return to the human body, but the mortal body does not return to the human body or to the human body. Nothing out of the ordinary can change the body of a fan. The purpose of the human body is not a natural terrestrial being, but a natural original being. In the commentary section, it is stated that the first person to speak about the state of death and immortality and to base these two words on his teachings was Abu Sa'id Ahmad ibn Isa al-Kharroz, who was one of the greatest mystics. "It is said: Fano is the beginning of Allah.

At the end of the journey, the slave is freed from his human desires and enters the path of true demand. " Also, in the commentary section, in this position, the slave follows all the rules of the Shari'ah, obeys the command and the prohibition. This means that the state of nu fano is correct. It is argued that if he does not fully comply with the Shari'ah norms, it is evidence that his state of fana is not correct. In the play, when Bahauddin Naqshband is asked, "How many vajahs does fano come from?" ideas are given.

Discussion. "In general, the work of Hoja Muhammad Porso's Risalai Qudsiya is small in size, but comparable in meaning to the ocean," says the author Salohiddin. . The mystical meanings and sacred words in the work bring divine grace to the human heart. His scientific, mystical, religious and mystical heritage made a great contribution to the development of the Naqshbandi sect. According to sources, Muhammad Porso, along with his mentor, was highly valued among his contemporaries.

Results. Also, in the introductory part of the work, the rector of Mir Arab Oliy Madrasa, Ph.D., Associate Professor Haydarkhon Yuldashkhodjaev noted that another valuable aspect of the work is the effective use of the works of Sufi poets by Khoja Muhammad Porso. Quotes from the works of greats such as Jalaluddin Rumi.

Conclusion. In short, the work of Khoja Muhammad Porso "Risalai qudsiya", translated by the scientist Abdurahim Boltaev, is one of the sources explaining the basics of the Naqshbandi mystical order leech etiquette, serving the spiritual and moral maturity of our people.

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