

Research Article

The Value Of Scholastic Legacy Of Khoja Muhammad Porso In The Development Of Naqshbandiyya Teachings

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ABSTRACT

The article provides introductory information about several latest works written by Khoja Muhammad Porso, who supported Naqshbandiyya teachings with his scholarly works. The teachings of Khoja Naqshbandiyya, which include almost 900 years of history, are great spiritual heritage in the Muslim world and all of humanity. In the history of Islam, sheikhs' scientific and literary works are of particular importance, as well as works dedicated to the life of these sheikhs, describing their views on religion and the world, the universe and man, knowledge and enlightenment, love and favor, as well as many other knowledge and judgments.

Keywords: tasawwuf, Naqshbandiyya, Khoja Muhammad Porso, Sulaymaniyah, kalam (ilm al-kalam), Arabic and Persian literature, geography, biography, the science of hadith, the science of tafsir, fiqh (Islamic jurisprudence), the science of Holy Quran.

INTRODUCTION

A thinker of Sufism's teachings of the late 14th century, a representative of Khoja-Naqshbandiyya, Muhammad ibn Mahmud al-Hafizi al-Bukhari (1349-1420), called Khoja Muhammad Porso, is one of those great sheikhs.

He was born in Bukhara, studied in a madrasah, and taught the Koran, hadith, Kalam, and other religious subjects. He became one of the foremost Islamic scientists of his time, gaining great fame as the most prominent representative and propagandist of the order of Naqshbandiyya in Central Asia after Bahauddin Naqshband.

Abdul Rahman Jami noted in his work "Nafahat ul-uns" that the full name of Muhammad Porso was Muhammad ibn Muhammad ibn Mahmud al-Khofiziy al-Bukhoriy. "Porso" was his nickname that Bakhouddin Naqshband gave. The author of "Rashakhat" expounds on this detail in the following way: "Muhammad Porso, expecting to see Hadhrat, was standing on the street. Suddenly, the maid of Hadhrat Khoja (Bahauddin) came out from within, and Hadhrat Khoja asked the maid: "Who is this, standing in the street?", "There is one religious (Porso) guy standing there," replied the maid. Hadhrat Khoja went out and saw Khoja Muhammad and said: "You, it turns out, are a religious person." From that day on, he became famous among the people with the nickname "Porso."

The Rashakhat provides the following story about Khoja Muhammad: "On the way to the Hijaz, Khojai Buzrug (Bahauddin) felt ill and began to give instructions. Being surrounded by friends, he turned to them: "Today I'll pass on to you what was acquired from the caliphs of the order of Khoja Naqshbandiyya and everything that our sheikhs gave to this pitiful slave. Pass on all this received to the people of Almighty Allah. After returning from the Hijaz, he once again said in front of his friends: "What we had (he meant the sciences of Islam and order), you completely received everything." At the end of his life, he said: "The reason for our birth is the appearance of Muhammad (may peace be upon him and his family) " [1].

The fact that Bahauddin Naqshband appointed Khoja Muhammad Porso to his place before Haja Ali Domod describes his death as follows: "Hadhrat Khoja Bahauddin during his last illness ordered to dig his grave,

where his body lies today. After digging a grave, I came to him. Then the thought flashed through my mind "Whom will he hand over the *Irshad*." The Sheikh immediately turned to me and said: "My words spoken on the way to the Hejaz are valid. If anyone wants to see us, let them look at Muhammad Porso".

MATERIALS AND METHODS

Today, the world scientific community faces an important task - to study, analyze, and implement centuries-old Islamic values, particularly the cultural heritage of Islam's history, which is essential for the peoples of Central Asia. Also, it plays a vital role in further strengthening economic, political, and cultural ties with foreign countries, especially with Islamic countries.

In the history of the peoples of Central Asia, the years of Amir Temur and the Timurid dynasty's reign were a period of political, socio-economic, and cultural development of the region. From the scientists who lived during this period, valuable works have been preserved in various science fields. These works did not lose their importance in the following centuries and became an invaluable source for scholars on writing new books. In particular, mystical works written during the Timurid period played an important role in developing magical knowledge in the following centuries. Therefore, many works were written in the fourteenth and nineteenth centuries also mention mystical works created during the Timurid period as sources.

In recent years, many scholars conducted significant research on Khoja Muhammad Porso and his scientific legacy. For example, N.Khidirova researched the topic at the dissertation level [2], and M.Ismoilov also published his scientific articles. He also touched upon this topic in the collection "Stars of Spirituality"[3].

Besides, V.V. Bartold[4], E.E. Bertels[5], D.G. Voronovskiy[6], P.P. Ivanov[7], A.A. Semyonov[8], M. Umarov[9], E. Nekrasova[10], A.Buriev[11], A. F. Kyugelgen[12], G'.N. Qurbonov[13], B.V. Lunin[14], X.G. Gulomov[15], and B. Akhmedov[16] also partially touched upon the scientific heritage of Khoja Muhammad Porso in their research.

It is known from historical sources that Khoja Muhammad Porso was a representative and follower of the order of Naqshbandiyya. Studies of foreign and local researchers such as F.Kopulu[17], J.S.Trimingham[18], D.Weese[19], V.Nirsha[20], H.Nematov[21], E.Karimov[22], N.Hasanov[23], J.Nematova[24], M.Ishmuhamedova[25], M.M.Haydarov[26], H.A.Aminov, U.B.Palvanov[27], Z.B.Rakhmankulova, S.S.Choriev, D.J.Yusupova, O.U.Muminov [28], who researched the history of the order of Naqshbandiyya, plays an important role in the study of the subject.

RESULTS AND DISCUSSION

Khoja Muhammad Porso, who reached the degree of a murshid (murshid - spiritual teacher of the order), was also an excellent scholar in *tafsir*, *hadith*, *tasawwuf*, *kalam*, geography, literature, history, and *fiqh* (Islamic law). Forty of his scientific works have been preserved up until now. All the works of Khoja Muhammad Porso can be roughly divided into the following groups:

Scientific works about the science of tafsir. This group includes "Tafsiri Khoja Muhammad Porso"[29], written personally by the author himself in one unique manuscript, as well as "Tafsir Surat al-Fatiha" and "Tarjuma wa tafsiri Suvari al-samo'ya." These books were written in Persian.

The group of works on the science of hadith includes "Risala fi silsilat al-mashoyih al-muhaddisiyn," dedicated to the biography of the *muhaddis* (hadith collectors), "Sharkh-i hadith-i al-Ukayliy - Sharkhi hadith kana" and "Al-hadith ul-arbaun"[30] and others. In this last work, the author selected 40 valuable hadiths that he had been passed on from his teachers and translated them into Persian. Muhammad Porso wrote another piece on the science of hadith in Persian.

Works about the science of kalam. Porso's work "Fasl ul-hitob bi-wusuli-l-ahbob," dedicated to the issues of sharia and order, brought him great fame. The large volume of work began to be used by Islamic scholars as a manual. The book has been published several times. The work is devoted to 494 issues that were considered controversial in the Muslim world, and Porso resolved these controversial issues with various scientific works. "Fasl ul-hitob" is one of the main pieces of the author [31].

"Sharhu Fusus al-hikam" was written in Persian. This work is a commentary on the work "Fusus al-hikam," the author of which is the famous Sufi scholar Muhyiddin ibn al-Arabi, who wrote about the theoretical foundations and issues of tasawwuf [32]. Books like "Risala fil etikod val-amal wal-ahlak", "Etikodat", "Haftodu se firka" [33], "Mukaddima li-jomi ul-kalim" are also works in the field of kalam. The group of Qur'an sciences

includes works as "Risala fi al-miim," "Wukuf al-Qur'an" [34], "Lavazim ul-fakf" [35], written in Arabic. The book "Risola fil-intisor li-sohib at-Tavzikh" studying Usuli fiqh's questions, was written in Arabic [36].

Risola fi usul ad-din wa furuzikhi wa vazhibatihi, Gurar al-afkor sharhu "Durar al-Bihor" [37], as well as the books in Persian such as Risola dar niyat-i namaz", "Manosik-i hazh," "Sharkhi Fiqhi Kaidoniy" [38], and these works belong to the *fiqh* of the *Hanafiya*.

Among the works on tasawwuf, the most critical piece of Khoja Muhammad Porso is "*Tahkikat*"[39], which is dedicated to revealing the academic tasks of tasawwuf. The work of Muhammad Porso "Risolai Qudsiya"[40] is dedicated to the interpretation of the holy sayings (kalima) of Khoja Bahauddin Naqshband.

The central part of the scientific heritage of Khoja Muhammad Porso is works devoted to the academic tasks of tasawwuf and written in Persian. For example, "Az anfozi qudsiyai mahbubiyah", "Risolai kashfiya", "Maktubi Khoja Muhammad Porso ba Mavlono Zainuddin", "Risola daris murid", "Risolai makhbubiyah" [41], "Risolai kudsiiya wasoihiyo", Risola mashola and tarikat-i Khojagon - Risola fiz-dhikr", "Suhanon-i Khoja Porso", "Risola fit-tasawwuf", "Maktub", "Risolat al-hakoik", "Kavl fil azhviba khazikhi al-asylat al-mursala min Hirot silt Bukhoro" and others. Along with this, the following books "al-Fusul al-sitta" and "the translation of" Risolai wujud" were written in Arabic[42].

"Munshaot," "Tarjuma-i ba'z-i az" Nasru ul-laoliy," "Sharhu ar-Risola ar-ramizat al-shafiya fil-aruz," were written in Arabic and devoted to Arabic literature. However, the last two works are considered Diwan(poetry), composed of *gazels* by Muhammad Porso. These two Diwan were written in Persian and were called "Khutba-i Divoni Ulo - Debocha-i Devoni Awal" and "Divon-i Sonyi" [43].

The group of works on *biography* includes "Maqomoti Khoja Bahauddin Naqshband"[44], "Risolai dar bayoni baazi az kalimoti Bahauddin Naqshband," "Manokibi khadhrati Khoja Bahauddin al-Naqshbandiy," "Makomoti Khoja Alauddin Attar" and "Khodi Khoja Alauddin Attar" [45] and "Khodi." Muhammad Porso wrote them in Persian. The work of Khoja Muhammad Porso "Mukhtasar tarikhi Makka"[46] is devoted to history, and "Risola fil-mazorot" is dedicated to geography [47].

The above works are divided into separate groups based on the primary data known to us. Besides the works mentioned above, there may be some other books written by Muhammad Porso, but with different titles. Perhaps they were written on various topics. About two hundred manuscripts belonging to the authorship of Khoja Muhammad Porso have survived to this day and are still being stored in the libraries of Tashkent, Istanbul, and Tehran. This fact shows that Khoja Muhammad Porso's scientific heritage was of great importance in Central Asia peoples' cultural history. Scientists and sheikhs of the tasawwuf of the next generations used them. In particular, among the scientists and authors of the next generations, Abdurahman Zhami, Husain Vaiz Koshifiy, Ali Safiy, Shaikh Khudaydod, Tohir Eshon addressed the scientific heritage of Porso in writing their scientific works. Even the murshid (Sheikh) of Naqshbandiyya, the poet and scholar Ismailkhan Fakiry, who died at the end of the 20th century, quoted from the works of Khoja Muhammad Porso in his scientific works dedicated to tasawwuf [48].

CONCLUSION

In conclusion, we can say that the scientific heritage of Khoja Muhammad Porso for the immemorial time has had its place in the cultural and spiritual life of the peoples of Central Asia. The study of the scientific heritage and views of Khoja Muhammad Porso contributes to deep mastery of the basics of the order of Naqshbandiyya and a clear understanding of tasawwuf. His works "Fasl ul-Hitob" and "Sharkhi Fusus al-hikam" provide more good judgments on several vital issues. Therefore, Muhammad Porso's works have been attracting people's attention for centuries.

The scientific heritage of Khoja Muhammad Porso plays an essential role in the study of the history of the order of Naqshbandiyya, which was of great importance in the spiritual life of the medieval peoples of Central Asia.

CONFLICT OF INTERESTS AND CONTRIBUTION OF AUTHORS

The authors declare the absence of apparent and potential conflicts of interest related to this article's publication and report on each author's contribution.

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