



About Khoja Muhammad Porso's Risolai Qudsiya

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ABSTRACT

This article provides an overview of the translation of the Risolai Qudsiya by Hoja Muhammad Porso, a great theorist of the Naqshbandi sect in mystical teachings, and the sacred words expressed in it.

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Introduction

The son of Bukhara, Khoja Muhammad Porso (1348-1420) was one of the theorists of mysticism, and his full name in the sources is Muhammad ibn Muhammad ibn Mahmud al-Hafiz al-Bukhari. He was Bahauddin 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 longs for us, let him look at Hoja Muhammad Porso," are proof of his high admiration towards his student and his deep respect for his talent.

Hoja Muhammad Porso was a worthy disciple of his master and earned his trust. Being a major representative, theorist and propagandist of the Naqshbandi sect, he studied the theoretical

issues of the Naqshbandi sect and was 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 work of the Muhammad Porso, "Risolai Qudsiya", from Persian into Uzbek and presented it to a wide audience.

Hoja Muhammad Porso states in the introduction of the work that he wrote this masterpiece under the direction of Alouddin Attor. "This naïve did not begin to present these meanings on his own. On the contrary, the sacred order to this work was given by backbone of Ahlulloh, the purest of owners of spirituality, the leader of scholars of Tariqat, explainer of symbols of members of The Truth, Haja al-Haqqad wa'd-din Muhammad ibn Muhammad al-Bukhari, that he is well-known as Attar. After that, the spelling of this complex began. If there is that person's generosity and support, the work will even be more prosperous."

The work quotes from the works of Hakim at-Termizi, Najmiddin Kubro, Majiduddin Baghdadi and many others. Hoja Muhammad Porso made effective use of the works of Sufi poets who lived and worked before him. The words of Naqshband, based on the Qur'an and Sunnah, describe the theoretical foundations of the Naqshbandi doctrine.

The work begins with praise to Allah. "This book's being consisted of the words of the pole of the people of truth and knowledge, the pillar of the divine attributes, 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." The sacred words that came along his tongue are said the words from the world of greatness that cannot be invaded by the humanity. That is why the phrase "passed through their tongues" was used. These words were narrated from the conversations of the Sheikh and are from the enlightenment of the Sheikh. The words of the pole of the people of truth and knowledge, the pillar of the divine attributes, Bahouddin Naqshband are being stated here so that the faithful and the true fans benefit from hearing these words and feel as if they are satisfied with his conversations.

In the first part of the work, which begins with "From those sacred words", opinions go about the tree of Naqshbandi sect. We know from the sources that Abduhaliq Gijduvani is considered the spiritual teacher of Bahauddin Naqshband. In Islam, noble ranks are attained through complete submitting to the rules and obedience to piety. Hoja Muhammad Porso quoted the words of Bahauddin Naqshband and then separately commented on these words. In the commentary, Bahauddin Naqshband said about visiting three sacred tombs, words related to tariqat, heritages, experiencing all the orders on himself first, being ordered not to follow oral thikr (REMEMBRANCE OF Allah) in his dream and through following those orders, he stated having been advanced in self-observation.

The names of the pirs up to Abdukhaliq Gijduvani are mentioned, saying that He found the sect in the services of his adopted child, Babayi Samosi. The Will and conversation, sect etiquette and interpretation of dhikr were taken from the services to Amir Sayyid Kulol. However, expressing that Bahauddin Naqshbandi received his true education in Tariqah from the clergy of Abduhaliq Gijduvani, and Khoja Jahon received his inner knowledge from Yusuf Hamadoni, the chain and sources of Naqshbandia tariqat are stated.

Main part

In the next part of the Risalai Qudsiya, thoughts are given about the **glory** and **beauty** of Allah. Let them nourish his quality of glory and beauty in their remembrance. Let Glory be beauty to him, and let beauty be Glory 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.

The perfection of enlightenment and manners requires that the beloved Valiy submits his will to the will of Allah. He does not subject the will of Creator to his own will. The following verse of Jalaliddin Rumi is quoted here

Allah having given a Sheikh the power,
He can take it back, if he wants to

The commentary being expressed on the Qurb and Bu'ud words, states that the alienation of the people from the Haq is a voluntary increase in the burden on them, in the explanation stage, it is said that the less the natural will and free desires of the slave, the less humane he gets and in that it is said that the slave is more devoted to Allah. Reaching out means surrendering to the fact that all things are from Allah, and realizing that they are blessings bestowed upon oneself by observing all things in oneself. Bu'ud means surrendering in Arabic, through getting away from everything that alienates from Allah, it means creating Qurb. It is said that a person renounces all desires of his nature, surrenders his will to the pir, and talk goes about rising spiritually.

In the holy words of the attributes, the end of the perfection and degree of the state of the guardians is in the quality and non-quality, the discovery of the quality is a sign that it is the highest status and honor, that any expression other than this rank is defective. and behaves. An example of this is the fact that Bahauddin Naqshbandi 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 adhere to it, which means that he must follow the rules of etiquette with the Ahl al-Allah, and that adherence must strive for the deeds of Allah and follow what He knows. It is stated that words and deeds should be one, that those who make true remembrances 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 has been said that the condition of being a believer and a conscientious person in dhikr is repentance, that is, true repentance for sins committed knowingly or unknowingly, being faithful in seeking knowledge, and that good results can be obtained only if the benefits of dhikr are learned 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 state 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 path of the inner people is to see less, to speak less, to see absence and poverty, to see the flaws of their deeds, and to observe the shortcomings of their condition.

The sacred words jam and tafrika are explained, and in this "sect, the belonging of the heart is such that the heart is the jama among the majority and the image of tafrika is greater than that of the solitary. An example of a jam image is an ore, the more hidden it is, the purer its ore will be." In the next opinion, it is accepted as a lordship "employment in solitude, freedom in service, in shaykh-shackles, in label-freedom. In Uzlat - in prison, in conversation - in freedom."

Thoughts are given about the divine word wonder, and it is not known how much and where the quality ends, whether it is certainty or suffering, whether it is a careless deed or a necessary wonder. It is said that no matter how perfect everyone is, the end result will be amazing. This situation is explained as acknowledging the unseen and surrendering to its disposal. Guardians surrender their bodies to divine disposal. There are qualities of sadness and danger 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 most knowledgeable of you among you and the most fearful of Allaah."

There is an opinion about the word of the province, that when a person reaches the age of puberty, there is no difference between his language and his tongue, his outward actions do not interfere with his inner deeds, and his inner deeds do not hinder his outward actions. He is allowed to call the people to the path of Allah. It is said that those who have attained the truth and those who are perfect are of two kinds. Once the first part has reached the level of perfection, they are engaged in bringing others to perfection as well. The second part is that those who have attained the Truth and are perfect are such that this category is perfect.

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. Nothing out of the ordinary can change a fan's body. The purpose of the human body is not a natural terrestrial being, but a natural original being. A natural terrestrial being cannot harm the reality of death, man is an image, not a reality of nature. In the commentary section, it is stated that the first person to speak about the state of death and immortality, and who based these two words on his teachings, was Abu Sa'id Ahmad ibn Isa al-Kharroz, one of the greatest mystics.

It is said that 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 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.

In general, Hodja Muhammad Porso's *Risalai Qudsiya* is small in size but comparable in meaning to the ocean. 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 was highly esteemed among his contemporaries along with his mentor. Another great scholar of Bukhara, the great governor, the mystic Haja Ismat Bukhari, who was revered in the court of the Timurids, dedicated two poems about him in his work.

If I make you look like a mountain, you will not reach the top.
 If I say that you are a house administrator, your face is brighter than that.
 You are the greatest of the followers of enlightenment
 Hajji Akbar to the pilgrims of the Ka'bah is You

Conclusion

Also, in the introductory part of the work, the rector of Mir Arab Higher Madrasa, Ph.D., Associate Professor Haydarkhon Yuldoshkhodjaev noted that another valuable aspect of the work is that Khoja Muhammad Porso effectively used the works of Sufi poets who lived before him. , Quotes from the works of greats such as Jalaluddin Rumi.

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 leech etiquette of the Naqshbandi mystical order, serving the spiritual and moral perfection of our people.

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