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KHOJA MUHAMMAD PORSO AL-HAFIZ BUKHARI AND HIS WORK “SHARH-I MUSTALOHAT-I SUFIYYA” (REVIEW OF SUFISM REFORMS)

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ABSTRACT

Khoja Mohammad Porso. The full name of this honorable man is Muhammad ibn Mahmud al-Hafiz Bukhari.

Khoja Muhammad Porso was born in 1345 in Bukhara [1]. “It is said that the nickname “Porso” (devout, pious) was given to him by his teacher Khoja Bahauddin Naqshband.

The nickname “al-Hafiz” in the blessed names of Khoja Muhammad Porso indicates his high status in the science of hadith. After all, Muhaddis belong to one of the five classes, and the title of “al-Hafiz”, the third rank, is given only to a great scholar who memorized three hundred thousand hadiths with their sanads and their text. Khoja Muhammad Porso was one of those rare khafiza sahibs.

KEYWORDS

Holy Qur’an and hadiths, disciple, murid, attention, high trust and respect, Hanafi fiqh, Islamic sciences.

INTRODUCTION

Khoja Muhammad Porso is considered one of the great mashoyikh zatoars in the Khojagon-Naqshbandiyya

series. It is stated in “Nafohatu-l-uns”, “Rashahot” and many other works that Khoja Muhammad Porso Khoja-

i Buzurg, that is, Khoja Bahauddin Naqshband's most trusted disciple, murid, and later became his caliph (deputy)[2]. According to the information in the work "Rashahot", Khoja Muhammad Porso was born in 1345 in the city of Bukhara, and died in 1419 in the city of Hejaz - Medina-i Munawwara.

According to the information given by Maulana Ali Safi Koshifi, the author of "Rashahot", Hazrat Khoja Muhammad Porso was buried in the Baqi' cemetery in Medina, next to the grave of Amir-ul-Mo'minin Hazrat Usman ibn Affan, may God bless him and grant him peace.

Khoja Muhammad Porso received his primary education in schools and madrasas in Bukhara. He studied the Holy Qur'an and hadiths, especially the Ahl al-Sunnah wal-Jama'at aqeed. According to the Khojagon-Naqshbandiyya sources, the name "Porso" (pious, dieter) was given to him by Khoja Bahauddin Naqshband. According to what is written in "Rashahot", Khoja Bahauddin Naqshband paid so much attention, high trust and respect to his student Muhammad Porso, which can be seen from the following statement: One summer day, when he saw Muhammad Porso sleeping in the shade with his feet in the water of the pool and leaning on a tree trunk, Khoja Bahauddin Naqshband immediately dived into the pool and swam to hug Muhammad Porso's feet and said, "Lord, don't make Bahoudin suffer in the hereafter for the sake of these feet!" turned.

The Main Findings and Results

Whenever Khoja Ubaidullah Ahror remembered this incident, he used to say, "Wow, Khoja Muhammad Porso has some qualities that we don't know about, so Khoja -i Buzurg ul Zat is doing this favor..." So, Khoja

Muhammad Porso was the most trusted caliph, i.e. deputy, of his elder, teacher Khoja Bahauddin Naqshband.

The fact that Khoja Bahauddin Naqshband entrusted all his talibs and murids to the education of Khoja Muhammad Porso during his last pilgrimage also confirms this opinion.

Khoja Muhammad Porso also participated in the political processes of that time. He communicated with Khalil Sultan, the ruler of Transoxiana. Corresponded with Shahrukh on various important issues, participated in academic discussions in the palace (Bukhara and Samarkand) during Ulugbek's reign. Khoja Ubaidullah Ahror continued this activity.

Scientific legacy of Khoja Muhammad Porso

In total, Alloma has more than thirty works, all of which are Ahl al-Sunnat aqeed, Hanafi fiqh, a collection of rare hadiths, mystical works, treatises:

1. "Risola-i Qudsiya" ("A treatise on the blessed words of wisdom of Khoja Bahauddin Naqshband"),
2. "Avsaf-i Qudsiya-i Mashoyikh-i Tariqat" ("Holy words of the sheikhs of the Tariqat"),
3. "E'tiqodot" ("Matters of faith"),
4. "Risola dar obob-i muriyd" ("Treatise on the manners of the murid"),
5. "Risola-i kashfiya" ("Treatise about discoveries"),
6. "Risola-i Mahbubiya" ("Treatise on Friendship"),

7. “Mukhtasar-i Tariq-i Makka” (“Brief history of Makkah Mukarrama”),
8. “Maqamot-i Khoja Aluuddin Attar” (“A work about the guiding activities, blessed events, achievements and discoveries of Khoja Aluuddin Attar”),
9. “Maqamot-i Khoja Bahauddin Naqshband” (“A work about the activities of Khoja Bahauddin Naqshband irshad, blessed events, achievements and discoveries”),
10. “Haftodu do’ firqa” (“About seventy-two sects”),
11. “Tahqiqat” (“Treatise about Sufism’s revolutions”).
12. “Tafsir-i Qur’an” (“Explanation of the Holy Qur’an”)
13. “Al-hadith al-arba’una” (“Forty hadiths”)
14. “Sharh-i “Fiqh-i Kaidani” (“Commentary of the work “Fiqh-i Kaidani”).
15. “Faslu-l-hitab bi-vusul-i ahbob” (“The book that separates white from black in reaching the friendship of friends”)
16. “Fusul-i Sitta” (“Six Seasons”).
17. “Maktub-i Khoja Muhammad Porso va Mawlana Zainuddin” (“Correspondence of Khoja Muhammad Porso to Mawlana Zainuddin”).
18. “Mukaddima li-Jami’u-l-kalim” (“Preface to the book” Jami’u-l-kalim”).
19. “Aqsom-i Qayyani” (“Parts of Worry”)

“Faslu-l-Khitab” is one of the large-scale works of Khoja Muhammad Porso, and this work served as the main guide for the Islamic scholars of Transoxiana in the middle ages. The work is devoted to 494 important

issues, all of which are considered controversial in Islamic sciences, and the author has presented beautiful solutions to them with various arguments.

About the newly discovered manuscript book of Khoja Muhammad Porso’s works

The main fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan contains rare manuscripts of Khoja Muhammad Porso, which are not yet known to science and have not been studied by researchers.

One such collection of rare and rare works belonging to Alloma’s pen is No. 3100 inv. is a digital manuscript book. Several treatises of Khoja Muhammad Porso were read in it, and the most important thing is that these treatises are from the author’s pen (i.e., autograph copies). For example, on the last page of this manuscript we read the following inscription:

المخلص في دعائه المباحي العبد محمد بن محمد الحافظ البخاري

That is, Muhammad Hafiz Bukhari, the son of Muhammad, the one who hopes for blessings...

In the index card, this collection, that is, No. 3100 inv. there is a note that the scribe of the digital manuscript book is Muhammad ibn Muhammad Hafiz Bukhari. But the fact that this breed is Khoja Muhammad Porso has been overlooked by researchers until now.

Four lines of Arabic sentences are written on page 1a of this collection:

هذه رسالة فيها خواص الحروف ومعانيها ومخرجها وما يختص بها من كلام البوني رحمه الله ، هكذا

وجد في المستمع منه و الظاهر انه من كلام الشيخ ابي الحسن الحرالي رحمه الله او ماخوذ من كلامه

می کشد حیم از الف نفس ولایت را ایلام تا خصوص هر یکی مشروح کند والسلام

Below this note are two seals. One of the seals is ancient, that is, inside the seal is black:

میر ابو نصر مولوی شیخ الاسلام بخاری

کرد این نسخه از بهر صای کردکار

[3] 1223

(Mir Abu Nasr Mawlavi Shaykh-I-Islam Bukhari, Kard in nusxa az ba-har soy girdikor. Sana-i hijr.1223.) the inscription is reflected.

It is clear from this that the owner of this book was Abu Nasr Porso, the son of Khoja Muhammad Porso. So, it turned out that this collection actually belonged to Abu Nasr Porso's personal library. In "Nafahotu-l-uns", "Nasoyimu-l-muhabbat" and especially in the work "Rashahot" important information about the life and activities of Abu Nasr Porso is described.

The second seal in the collection is the seal of the Manuscript Fund of the Institute of Oriental Studies. It is rectangular in shape and the inscriptions inside - they are blue - are as follows:

Ozv. Davlat xalq kutubxonasi. SHARQ QOLYOZMALARI BOLIMI.

(Ozv. State People's Library. DEPARTMENT OF ORIENTAL MANUSCRIPTS)

ОТДЕЛ ВОСТОЧНЫХ РУКОПИСЕЙ. ИНВ.№3100[The seal and its inscriptions are blue]

(DEPARTMENT OF ORIENTAL MANUSCRIPTS, INV.№3100)

A total of eight works have been published in this collection, and they are as follows:

1. "Risola fiy khawass-i al-huruf va ma'aniyha va makhrajaha" (A treatise on the properties, meanings and denominators of letters).

The beginning (1ب):

بسم الله الرحمن الرحيم

هذا بحول الله و بعد حمده تقريب و تفهيم يطرق من معانى الحروف التى فهمها الربنونيون نسبة و يتلقنها المستمع الوائ منهم حفظا و يتفهمها بمطابقة -- و الخلق اعتباراً و يتبينها بملاحظة حظ من معانيها فى موافقها من الكلم [4. 1b] استغراء

The end (11ب-ا):

من كلام الشيخ الامام القجوه تاج الجين على بن الحسن بن سعد بن ابراهيم محمد الحرالي اتجيبى رضى الله تعالى عنه فى علم الحروف تمت هذه الرسالة على يد ضعيف الطلاب محمد باقى بن فخر الدين الرومى [4. 11a-11b] وقت--- من ليلة الرابع الاحد الشعبان سنة 747

2. "Risola fiy ilm-i al-huruf" (About the science of letters).

The beginning (11ب): بسم الله الرحمن الرحيم

قال الشيخ الامام الاوحد قدوة العلماء الحافظ المتقى عبدالله علي بن الحسن بن سعد بن ابراهيم بن محمد الحرالي رضى الله تعالى عنه الحمد لله فاتح المبهمات و مفصل المحكمات و منزل الآيات البيئات المتشبهات و الصلوة على سيدنا محمد عبدالله و رسوله مبيّن الآيات المتشبهات و على آلهو من [4. 11b] اشتاق اليه من اخوانه ممن هو بعده آت، اما بعد فان

The end (11ا):

اختتم هذه الكتاب بعون الملك وهاب على يد اضعف الطلاب محمد باقى ---
بن فخرالدين الرومى وقتالعصر من اليوم الرابع و العشرون من الشعبان
747 سنه [4. 114b]

3. “Kifayat al-faroi” (A Treatise Sufficient for the Science of Heritage).

Beginning: بسم الله الرحمن الرحيم

[4. 114b]--- بدان وفقك الله اى

The end (122):---و جواب سلام و عطسه اين مقدار دارد ---عبادت
و بندكى از فرايض كفايت است، نام اين كتاب نيز كفايت الفرائض شد والله
[4. 122b]اعلم بالصواب

4. “Risola bar bayani Imani mujmal and Imani mufassal” (A concise and detailed explanation of the word of faith).

The beginning (139):

123

سوال اكر برسندكه ايمان مجمل كدام است و ايمان مفصل كدام است؟ جواب
: ايمان مجمل آنست كه كويم آمنت بالله و قبلت جميع احكامه

و حاصل اين بفارسي جنين گفته اندكه: قبول كردم دين مسلمانى روا بنجه
در وى است و بيزارم از كفر و كافر و هر چه از وى است اشهد ان لا
[4. 122b]اله الا الله و اشهد ان محمدا عبده و رسوله سبحانه و تعالى

The end:

[4. 122b]رندى جندو كس نداند جندند بر نسه و تعد هر دو عالم خندند

5. “Voridot-i Sayyid Aliy Hamad oniy ibn Shihobiddin Suhravardiy)” (About the cases of Sayyid Aliy Hamad oniy ibn Shihobiddin Suhravardiy).

The beginning (139): بسم الله الرحمن الرحيم

رب اشرح لي صدرى و يسر لي امرى و اجل عقدة من لسانى يفقهو قولى
، اى مرهم جراحت هر دل ريشى و اى مونس و راحت هر درويشى اى

كرمت دست كبير هر بيچاره و اى رحمت باى مزد هر آواره اى خواطف
غريب بصاير قدسيان از ملاحظه اسرار جمال تو بر دوخته و اى عواطف
رُافت هزاران شمع صفا در كوشه دل هر شكسته برا فروخته اى آثار
--- نجات لطفت سرمايه هر فتوحى و اى

The end: (132)

روى اميد ما بشومى قبايح افعال ما سپاه مكردان يا اكرم الاكرمين و يا ---
رجاء المؤمنين برحمتك يا ارحم الراحمين

6. “Min favoyid-i Shayx Sa’diddin al-Hamaviy fiy ma’noy-i “Kuntu kanzan maxfiyyan...” (These phrases are written in red to make them stand out from other words and phrases in the text)[5. 132a] (What Shaykh Sa’diddin al-Hamawi said about the meaning of the holy hadith “Kuntu kanzan maxfiyyan...” i.e. “I was a hidden treasure, I wanted them to know me”)[4. 132a].

7. “Fi izhori daqoyiqi ofot...” (About the occurrence of calamities).

The beginning (145): بسم الله الرحمن الرحيم

قال الشيخ ابو منصور محمد بن سعد الاصفهاني رضى الله تعالى عنه الحمد
لله الذى دعا --- الى نفسه بالآيات البيانات و الاما الايمات و السنن
الواضحات و فتح لهم ابواب الكرامات وحد لهم سني المهمان ثم رتبهم فى
[4. 153a]---التفاضل و الدرجات

(153) : --- باب التصوف، والتصوف على ثلاث مقامات و حد و فناء و
فناء عز

[4. 153a]--- الفناء فالوجد بادی ابرازه مطهر احكامه و الفتح حقیقته

The end (155):

تمت هذه الرسالة الشريفة على يد العبد الضعيف محمد باقى بن فخرالدين
[4. 155a]--- الرومى فى يوم ---شهر ذى القعدة

8. “ Al-Ahdis ash-shariyfa” (Blessed Hadiths).

The beginning (155):

قال النبي عليه السلام: "الاحسان ان تعبد الله كأنك يراه فان لم تكن تراه فانه ---" "يراك

قال النبي عليه السلام: "تحشر عشرة اصناف من امتي بعضهم على صورة القردة و بعضهم على صورة الخنازير و بعضهم منكسون ارجلهم فوق وجوههم يسهثون يصرفون عليها و بعضهم عُمية و بهضهم صمًا و بعضهم صمًا و بكما و بعضهم يغتغون السننهم فهي ملاة على صدورهم يسيل القبح من افواههم يتقذروهم اهل الجمع و بعضهم مقطعة ابدنهم و ارجلهم و بعضهم مصلبون على خدوع من نار و بعضهم انيد نتنا من الحبيب و بعضهم [4. 155b]---ملتبسون حيانا

The end (159b):

قال النبي صلى الله عليه و سلم: "سيأتي زمان على امتي لا يعلمون العلماء الا بثوب حسن و لا يقرؤون القرآن الا بالصوت حسن و لا يعبدون الله الا في شهر رمضان

فاذا جاء هذا الزمان ابتلاهم الله بثلاث بليات اولها سلب الله عليهم سلطان جابرا و الثاني رفع الله البركة من ازرارهم و الثالث اكثرهم يخرجون من [4. 159b]"الدنيا بغير الايمان

9. "Ajubatu-l-fatavoy"i Shayxu-l-islom va-l-muslimin, Murshid-i ahli-d-din Khoja Muhammad Porso....." (From the fatwas of Sheikhu-l-Islam, the murshid-peshw of Dig people, Khoja Muhammad Porso).

The title of the work:

هذه اجوبة الفتاوى التي ارسلت من هراة الى جناب شيخ الاسلام و المسلمين مرشيد اهل الدين خواجه محمد بارسا تغمده الله تعالى رحمته و رضوانه و اسكنه بحبوبة جنانه

The beginning:

اما هذه اجوبة الفتاوى التي وردت من هراة الى بخارا صانها الله سبحانه و سائر بلاد المسلمين عن النفات و المخافات

(Written in red) بسم الله الرحمن الرحيم

ما قول علماء الاسلام كثرهم الله تعالى بين الايام اندرين مسلم كه جون ذكر جهري كفتن كه مكروه هست يا ني؟

و ما قول رضى الله تعالى عنهم جماعتى از مسلمانان كه بتقليد بن علما --- مى كنند كه مكروه ندانسته اند و از بن عالم مذکور علم --- آموزند و تايب و متقى مى شوند با اين عالم بهر ذكر جهر مى كويند و اين عالم از جهر استقامت و ثبات ايشان بر تعلم و توبه و تقوى و ترغيب غير ايشان باين [4. 176a]---معنى با ايشان ذكر جهر مى كويد

بسم الله الرحمن الرحيم

(177)القول فى اجوبة هذه الاسولة المذكوره بدان ايدك الله سبحانه --- بتوفيقه و ستر عليك بفضلها سلوك طريقه كه بدهت حسنه كه موافق اصول شريعت مطهره بوده و متضمن مصالح

[4. 177b]---(177)دينيه باشد

The end:

تمت كتابة هذه المذكورة وقت الضحى من يوم الثالث العاشر من شهر الله ---الرجب المرجب سنة 857

و كاتبه محمد باقر ملا فخر الدين الرومى عفى الله تعالى من --- فى القول [4. 184b]و العمل

10. "Kalimai chand ri'oyati li-asosi Zohid Sodiq sallamallohu ta'olo" (Faithful to the covenant of the ascetic (Zahid - a believer who turns away from the excesses of the world, especially the desires of the soul, and focuses more on obedience and remembrance of Allah) - may God bless him! - a few words about correct belief, cases).

كلمه جند رعاية لاساس زاهد صادق سلمه الله تعالى،)

قلمى ، IX / ص 184ب) 3100№

The beginning:

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلوة و السلام على رسوله سيد المرسلين محمد و آله و صحبه اجمعين ، اما بعد آن كلمه جند شوق انكيز صفا اميز در ضد فصل رعاية لاساس زاهد صادق سلمه الله تعالى و ايانا مكتوب ---كه

مقبول باشد فصل بعد ان اسعدك الله تعالى في الدارين که ارباب تحقیق گفته
[4. 184b]--اند که راه بدرگاه اله تعالی و تقدس بعدد انفس خلاق است

The end:

[4. 193b] و الله تعالی الهادی انه ولي التوفیق--

11. “Dar bayoni onki, tasavvuf chist va ahli tasavvuf kist?” (What is Sufism and who are the people of Sufism?)

12. “Sharh-i Mustalahat-i Sufiyyah”

The work begins with the following sentences:

بسم الله الرحمن الرحيم حمد و سپاس خدای و عز و جل که در معانی در
محبت صور معانی عیان می کند و از حقایق را در بیش برده زفاف مجاز
بنهان می کند و درود بسیار و تحیت بی شمار بر سرور کائنات و مظهر
موجودات محمد مصطفی صلوات الله علیه و سلامه باد و بر آل و اصحاب
و یاران او اما بعد بیاید دانست که عالم معانی ادراک نتوان کرد مگر در
کسوت لباس و صورت، زیرا که معانی از آن روی که معانی اند، لطیف
اند و وجود روحانی مادام که از کسوت لباس و مجررت مجلرد باشد
ادراک بشری انسانی بدان راه نتوان برد

بس حکمت الهی اقتضاء آن کرد که مهر معانی را در کسوت صوری فعلی
[6. 194] و قولی مخسوس و معقول بعالمیان نماید تا بادرک ایشان رسد، بیت

فصل--

The beginning:

[194b] بسم الله الرحمن الرحيم

حمد سپاس خدای و عز و جل که دُرر معانی در تحت صور معانی عمان
می کند و طراز حقایق را در بیش برده دقایق مجاز نمان می گرداند و
درود بسیار و تحیت بی شمار بر سرور کائنات و مهتر موجودات محمد
مصطفی صلوات الله علیه و سلامه باد و بر آل و اصحاب و باکان او، اما
بهد

فصل در اسامی عشق و عاشق و معشوق

محبیب در درستی محض را کویند بی علاقه

محب صاحب دوستب محض را کویند با حق تعالی

محبوب حق تعالی را کویند وقتی که مسفین دانند

(195) دانداز دوستی

طلب جستن حق را کویند مطلق عامتر از آن که دوست داند یا نه

طالب جو بنده حق تعالی را کویند

--حق تعالی را کویند

The end:

-- کوفت کوی--

[4. 199b] و الله هو اعلم بالصواب، و الله المرجع و المآب --

These works belong to the pen of Khoja Muhammad Porso, and they are rare works that have been neglected by foreign and local researchers who have studied the scientific heritage of Khoja Muhammad Porso until today.

For example, in the book “Sharh-i Mustalahat-i Sufiyya” (Review of Sufism Reforms), which is part of this collection, the Sufi words that we often encounter in classical poetry texts are explained in a concise form.

The work “Sharh-i Mustalahat-i Sufiyya” (Review of Sufism Reforms)[4. 203a-206a]

The work consists of two parts. The first chapter of the first part is called “Dar asom-i ishq va ashq va ma’shuq” (Names related to Love, Lover and Beloved) and in it (pages 203a-206a of the book) the following words are explained:

“muhabbat (love)” (محبت), “muhibb” (محب), “mahbub (lover)” (محبوب),

“talab (demand)” (طلب), “tolib” (طالب), “matlub” (مطلوب),

“ishq (love)” (عشق), “oshiq (lover)” (عاشق), “ma’shuq” (معشوق), “shavq (enjoyment)” (شوق), “ishtiyooq (enthusiasm)” (اشتیاق),

“husn (beauty)” (حسن), “jamol (charm)” (جمال), “jalol” (جلال), “lutf (Goowill)” (لطف), “malohat (charm)” (ملاحت), “zarofat” (ظرافت), “mushohada (observation)” (مشاهده), “shangiy” (شنکی), “sho’xiy” (شوخی), “karashma (coquetry)” (کرشمه), “shakl (form)” (شبهه), “shamoyil” (شمایل), “sheva (dialect)” (شبهه), “makr (cunning)” (مکر), “qurb (strength)” (قرب), “qariyb (nearly)” (قریب),

“vafo (loyalty)” (وفا), “jafo (torment)” (جفا), “javr” (جور), “juud” (جود), “xishm” (خشم), “jang (battle)” (جنگ), “sulh (truce)” (صلح), “parda (curtain)” (برده), “hijob” (حجاب), “niqob (mask)” (نقاب), “payom” (بیام), “masturiy” (مستوری), “teziy” (تیزی), “sultoniy” (سلطانی), “sarkashiy” (سرکشی), “tundi” (تندی),

“amiriy” (امیری), “tavongariy” (توانگری), “chokiy” (چوکی), “dastgoh” (دستگاه),

“mutavoziy” (متوازی), “tarktoz” (ترکتاز), “g’orat” (غارت), “taraj” (تراج), “asnoyiy” (اسنای),

“begonagiy” (بیگانگی), “mehribon (kind)” (مهربان), “dildor” (دلدار), “dilbar” (دلبر), “dilkusho” (دلکش), “jonon” (جانان), “jon fizoy” (“jon fizo”), “do’st (friend)” (دوست), “qadd” (قد), “qomat (figure)” (قامت), “parastish” (پرستش), “zulf” (زلف), “mo’y” (موی), “kapshu” (کپشو), “xam zulf” (خم زلف), “panj zulf” (پنج زلف), “tor zulf” (تار زلف), “sar” (سر), “farq” (فرق),

“peshone” (پیشانه), “abru” (ابرو), “pinhon abru” (پنهان ابرو), “toq abru” (طاق ابرو),

“mujja” (موجه), “tiyr-mujja” (تیر موجه), “chashm” (چشم), “chashm-i xumor” (چشم خمار), “chashm-i ahvona” (چشم اهوانه), “chashm-i shahlo” (چشم شهلا), “chashm-i tark” (چشم ترک),

“ruuy” (روی), “ruuy-i tajalliyotiy” (روی تجلیاتی), “moh ro’y-i tajalliyotiy” (ماه روی تجلیاتی), “chehra” (چهره), “surux” (سوروخ), “chehra-i gulgun” (چهره گلگون),

“xol” (خال), “xatt-i sabz” (خط سبز),

“lab (lip)” (لب), “lab-i la” (لب لعل), “lab-i shakkarayn” (لب شکرین),

“dahon” (دهان), “dahon-i ko’jak” (دهان کوچک), “zabon” (زبان), “zabon-i talx” (زبان طلخ),

“zaqn” (ذقن), “zanax” (زنخ), “seb-i zanax” (سیب زنخ), “mushohid-i joh-i zanax” (مشاهد جاه زنخ), “g’ab-g’ab” (غیغاب),

“banogo’sh” (بناکوش), “do’sh” (دوش), “siyna” (سینه), “barr” (“birr”), “bar chun-i siym” (بر چون شسیم), “hayyon” (حیان), “jo’y-i miyon” (جوی میان), “mo’y-i miyon” (موی میان),

“dast” (دست), “so’id” (ساعد), “angusht” (انگشت), “bozu” (بازو), “suxan” (سخن), “suxan-i shiriyon” (سخن شیرین), “radd-i suxan” (رد سخن), “suxan-i chun” (سخن چون گوهر), “guhar-i suxan” (گوهر سخن), “salom” (سلام), “payom” (بیام), “hadiya” (هدیه), “ba’sat” (بعثت).

In the second part of the work (pages 206a-208b of the book) the following words are explained:

” majlis (meeting) (مجلس), “ishrat” (عشرت), “tarb” (طرب), “aysh” (عیش), “sharob (wine)” (شراب), “sharob-i xom” (شراب خام), “sharob-i puxta” (شراب بخته), “sharob-xona (wine room)” (شراب خانه), “may” (می), “may-xona (pub)” (می خانه), “qadah (a glass)” (قدح), “jom (goblet)” (هستی), “xamr” (خمر), “jur’a” (جرعه), “hastiy” (هستی), “sam” (سمع), “lo uboliy” (لا ابالی), “xarobot” (خرابات), “shohid” (شاهد), “kabob” (کیاب), “shabongoh” (شبان کاه), “kafir” (کافر), “shab” (شب), “ruz” (روز), “kofir (unbeliever)” (ناقوس), “tavba (repentance)” (توبه), “kaliso” (کلیسا), “noqus” (ایمان), “islom (islam)” (دین), “iymon (faith)” (زهد), “zuhd” (ایمان), “ibodat (prayer)” (عبادت), “zakot” (زکوة), “hajj” (حج), “biyobon” (بیابان), “xirqa” (خرقه), “sajjoda” (سجاده), “furuxtan” (آمدن), “barxostan” (برخاستن), “omadon” (مدن), “darun” (درون), “berun” (بیرون), “aql” (عقل), “bahor” (مشاهده), “mushohada” (زمستان), “zimiston” (بهار), “sabza” (سبزه), “sho’xiy” (شوخی), “sabziy” (سبزی), “jo’y” (باران), “boron” (کبودی), “kabudiy” (سفید), “safiyd” (جوی), “ob-i ravon” (آبی روان), “tarona” (ترانه), “nola” (سماع), “samo” (نالاه).

The third chapter of the work is called “Dar asomi ahvali ashiiq” (Names related to the condition of the lover) and in it (pages 208a-210b of the book) the following words are explained:

” visol” (وصال), “firoq” (فراق), “hijron” (هجران), “umr” (عمر), “sahar” (خانه), “xona” (غم), “g’am” (خون), “xun” (سهر), “mehnat” (محنت), “faryod” (فریاد), “fig’on” (فغان), “ranj” (رنج), “murdan” (مردن), “zindagiy” (زندگی), “rohat” (راحت), “tan-durustiy” (تن درستی), “aftodagiy” (افتادگی), “faqiriy” (بندگی), “bandagiy” (خرابی), “xarobiy” (فقیری), “sa’odat” (سعادت), “shaqovat” (شقاوت), “behushiy” (بی هوشی), “devonagi” (دیوانه کی), “devonagi” (آزاری), “ozoriy” (بندگی), “sa’odat” (فقیری), “faqiriy” (کاهلی), “kohiliy” (دوری), “duriy” (سعادت), “shitob” (بیداری), “bedoriy” (خضور), “huzur” (شتاب) etc.

“Muhabbat” (محبت), “Mahbub” (محبوب) the words are interpreted as follows:

محبت دوست محض را گویند و محیب صاحب دوستی محض را گویند با حق تعالی

محبوب حق تعالی را گویند

That is, “Muhabbat” refers to true friendship, “muhib” refers to true friendship with the Most High, and “mahbub” means the Most High.

مطلوب حق تعالی را گویند و عاشق آشفتهء جمال و جلال الهی را گویند که طلب کردن باشد بحد تمام

“Matlub” (مطلوب) means - Truth is supreme.” “Oshiq” (عاشق) and he is the one who is the embodiment of the beauty and majesty of Allah the Exalted.

ظرافت اظهار انوار است از حضور حق جل و علا

That is, “Zarofat” (ظرافت) this is the expression of anwar (lights).

شوخی کثرت التفات را گویند و کرشمه التفات را گویند

That is, “Sho’khiy” is a lot of compliments, and “Karashma” is a compliment.

Such a perfect explanation and review of Sufism's words and terms cannot be found in modern publications and studies. Therefore, the work “Sharh-i mustalohat-i Sufiyya” by Khoja Muhammad Porso is considered a very rare and unique scientific source in this respect.

CONCLUSION

The study of the legacy of Khoja Muhammad Porso has a long history abroad. In particular, the work of researching his manuscript heritage and searching for rare manuscripts has not yet been completed.

Tashkent manuscript funds, in particular, the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan and the resource treasury of the library of the Office of Muslims of Uzbekistan, are more likely to have unique, rare autograph copies of the works of Khoja Muhammad Porso. The above manuscript book is one such rare copy. The fact that there is no information about it in the monographs and studies published by foreign researchers of the scientific heritage of Khoja Muhammad Porso indicates the importance of these seven treatises, especially “Sharh-i Mustalohat-i Sufiyya” in science. On the one hand, this manuscript helps to enrich the scientific-literary heritage of Khoja Muhammad Porso, on the other hand, it helps to understand and correctly interpret the meanings of mystical terms in the prose and poetic texts of Eastern classical literature, and to clarify some textological differences in manuscript copies and editions of certain works will come.

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