

Khoja Muhammad Porso a Comprehensive Scientist and his Work “Tafsiri Qur’on”

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Abstract – This article covers the life of Khoja Muhammad Porso, a prominent member of the Khojagan Naqshbandi sect, and the history of his “Tafsiri Karan” and its preservation in world libraries. The research work of oriental scholars who have studied Khoja Muhammad Porso as a commentator has been analyzed. There is also a description of the manuscript of Khoja Muhammad Porso's “Tafsiri Karan”, which is the only autographed copy kept in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni.

Keywords – Sufism, Tafsir, Assad Manuscript, Nazir Ahmad, Qadr, Bayyina, Tafsiri Samoniy, Laleli, Mir Odil Khoja Sahhof.

Science developed in the 14th century, during the reign of the Timurids. Islamic sciences developed. The Naqshbandi sect, which existed during this period, was widespread among the population. At the same time, the need for Karanic knowledge increased. That is, there was a need to interpret the Karan and understand the meaning of the surahs and verses. After the death of Bahauddin Naqshband, the founder of the Khojagan-Naqshbandi sect, his teachings were continued by his second caliph, the great scholar and commentator of his time, Khoja Muhammad Porso. Let us briefly mention Khoja Muhammad Porso.

Muhammad ibn Muhammad ibn Mahmud al-Hafizi al-Bukhari was born on November 20, 1345, in the city of Bukhara, on the 24th day of the month of Rajab, 746 AH. There is also some controversy about the year of birth, sometimes acknowledging that he was born in 1345, 1348 or 1355. His family members were educated and influential people in Bukhara. According to sources, he died in 822/1420

at the age of 72 in Hijaz. Later, Sheikh Zayniddin al-Hawafi installed a white stone from Egypt on his tomb.

Khoja Muhammad Porso, a member of the Khojagan-Naqshbandi sect, wrote a commentary on the Karan, which was one of the first mystical commentaries written in Persian.

Khoja Muhammad Porso's “Tafsiri Karan” was highly valued in the Naqshbandi sect. Manuscripts of this work have been obtained by different secretaries at different times. Today, manuscripts of “Tafsiri Karan” are kept in various libraries around the world.

Manuscripts of commentaries by Khoja Muhammad Porso are now found in Hagia Sophia of Turkey Turk 84 pp. 16-254, Sahib Ali Pasha № 113; 16-293 b, Solomon, № 63; 1a 224 b, also in Bayazid State Libraries in Istanbul № 3262; 36 b-50 b are preserved.

A manuscript copy of Khoja Muhammad Porso's “Tafsiri Qur’on”, copied by Abdurahman Jami, is now kept in the

library of Judge Askar Muhammad Murad in Domodzoda, Istanbul.

An article published in Iran in 2013 by renowned scholar Hassan Ansari provides information on a manuscript copied by Abdurahman Jami in Tafsiri Karan by Khoja Muhammad Porso.

The author of the article also states that he saw a manuscript of Hodja Muhammad Porso's “Tafsiri Qur’on” in one of the libraries in Turkey, which was written in Jami's handwriting. This work is mystical in nature and says that it is not devoid of narrations and hadiths.

According to Ch.A. Stori, Muhammad ibn Muhammad ibn Mahmud al-Hafiz al-Bukhari, who took the name of Khoja Muhammad Porso, was the caliph of Bahauddin Naqshband. In 820 (1417-1418) he wrote in Tafsiri Muhammad Porso in Bukhara. According to the crushed cologne in Bukhara: This work, which contains several suras of the last two verses of the Karan, was written by Khoja Muhammad Porso. This information is confirmed in the Assad manuscript (84, X.X., II., 3264). However, the name of the author of the work is mentioned by Nazir Ahmad as Muhammad ibn Mahmud al-Hafiz al-Bukhari. The “Tafsiri Samoni” may also be part of a previous manuscript. According to Ch.A. Stori, “Tafsiri Qur’on” is recognized in this source as Tafsiri Muhammad Porso. The title of the work must have been attributed to the author.

According to A.B Khalidov, Khoja Muhammad Porso wrote more than a hundred volumes of commentaries. But only the seventh section of the commentary on words and phrases emphasizes that it is known to science. Khoja Khalifa (d. 1609-1659), the author of *Kashf uz-Zunun* (The Solution of Doubts), describes the commentary of Khoja Muhammad Porso as a commentary on Surahs Mulk and Naba.

Khoja Muhammad Porso's Tafsiri Karan is well-known, and some scholars believe that Tafsiri Samoni may also have been written by Khoja Muhammad Porso. At this point, we will consider the opinion of some orientalist below. H. Lutfillaev admits that the work "Tafsiri Samoni" and the commentary of eight suras (97-104 suras) can also belong to the pen of KKhoja Muhammad Porso. Because this work is the same as the copy kept in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan (№ 2180), which also interprets eight suras like the work “Tafsiri Qur’on”.

N. Tosun, who has studied the life and work of Khoja Muhammad Porso, points out that there are now two more

commentaries on Khoja Muhammad Porco in world libraries. The first is Tafsiri Samoni, which also explains Surahs Qadr, Bayyina, Zalzal, Adiyat, Qori'a, Takaasur, Asr and Humaza. N. According to Tosun, this is a mystical interpretation. The second is Tafsiri Surat al-Fatiha, which is a commentary on Surat al-Fatiha, and may be the beginning of another commentary by Khoja Muhammad Porso.

“Tafsiri Samoni” is a commentary on eight suras and was copied from the autograph in 1181-1767 with the signature of Nazir Ahmad 7. The commentaries on Muqaddamat at-Tafsir, Tafsiri Surat al-Qadr, and Surat Lam Anjaq 3655 include the Laleli manuscript and were added to or excerpted from Muhammad ibn Mahmud al-Hafiz al-Bukhari.

At present, the only manuscript copy of Khoja Muhammad Porso's “Tafsiri Qur’on” is kept in the Manuscripts Fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan under inventory number №2180.

In the description of this work kept in this fund, it is stated that this work was copied in 822 AH and 1412 AD. However, this information does not match the data of the researchers classified above. Also in this description, the cover Mir Odil Khoja is mentioned as sahhof. The work consists of 237 pages. Each page has a paper size of 17.5x27.5 cm, each page has 21, 25 pieces of text. The work is written in Persian-Arabic, Naskh script. On page 01a of the work there is an inscription that this book was written by the author Khoja Muhammad Porso, only the first three pages are added. These three pages are written by Abdurahman Jami. This priceless treasure has been restored several times in the post-independence period due to the attention paid to the heritage of our scholars in our country. This ancient manuscript was not included in the SVR for some reason. The source is well preserved and has survived to our time.

The letter type of the work is Karanic naskh and is written in a more damaged style. Abdurahman Jami re-copied some pages of the manuscript. Sheets 6 a, 10 b, of this work were copied on paper mixed with cotton and silk.

The suras in the play are highlighted in red. The interpretation of the surahs begins with Surat al-Qadr, 5 pages. Some sentences are also separated by a red line. But we couldn't figure out what the sign was. Presumably these lines were laid later. The suras are written in red letters by the author.

The text on each page is written in one column, with a page on each page. The letter type is written in the Karanic

naskh style, some parts are written in the naskh mixed nasta style.

The value of this work is further enhanced by the fact that Khoja Muhammad Porso's "Tafsiri Qur'on" is now preserved in libraries around the world and is still being studied with great interest by many researchers. The great interest in this work by the great medieval scholar Abdurahman Jami, the fact that he wrote certain parts of the work with his own handwriting, means that this work deserves special attention. This proves that this work has a high value in its time and in the following periods. Khoja Muhammad Porso is also a mature scholar of tafsir, and the existence of his other works on tafsir is still unresolved.

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