

Umar Termizi's Contributions to the Development of Islamic Culture

Muhiddin Choriyev

Imam Termizi International Research Center of the Scientific Research Department

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ABSTRACT:

Today, special attention is paid to studying the rich scientific-spiritual, religious-educational heritage left by our great scientists in our country. As a result of research aimed at studying the rich scientific heritage of our great ancestors, we had the opportunity to learn about the rich scientific heritage of another compatriot, Umar Termizi.

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Introduction

He was a exegete, preacher, Sufi and faqih, and lived in the 9th century of the Hijri and the 15th century of a.c. We haven't any information about Umar Termizi's family, his place of birth and his grave. His works have reached as "Tafsiri suratul ikhlos" and "Kitabu-n-niyya" ("Book of Intentions"). According to Umar Reza Kahola (1323-1408/1905-1987), Sufi and preacher Umar Tirmizi's works "Tafsir Surat al-Ikhlās" and "Kitab un-niyya" ("Book of Intentions") are in the "al-Khidaywiya" library in Cairo, 2/173. It is stored under numbers 17945 [1, p. 320].

Material and Methods

He wrote the book "Tafsiri Suratul Ikhlos" in 857 hijri and 1453 AD. this book explains in depth the importance of practical devotion: Allah says in the 5th verse of Surah Bayyina: "However, they were commanded to worship only Allah, to be devoted to His religion, not to be inclined to other religions, to perform prayers in full, and to pay zakat." This is the religion of the right (nation)." And again, in the 3rd verse of Surah Zumar, he says: "Be aware, honest religion belongs to God." Also, in verse 110 of Surah Kahf, Allah the Exalted says: "So whoever hopes to meet his Lord, let him do good deeds and not associate anything with the worship of his Lord." This verse is pure and sincere and was revealed only to those who seek the pleasure of Allah, and therefore Allah loves His praise[3, 6. 1a-6].

Of course, devotion to Allah is the basis of every action. Umar Tirmidhi explains very beautifully that there is no reward for an insincere act, and there is no reward for an insincere prayer, and there is no reward for an insincere charity. When we read these books of Umar Tirmidhi, we feel as if we are directly reading Imam Ghazali's books related to sincerity and intention. It is known that Omar Tirmizi took his style of writing his works directly from Imam Ghazali. We can cite several examples of this: In a hadith narrated by Abu Huraira, may Allah be pleased with him, the Messenger of Allah, may God bless him and grant him peace, said: "Allah the Most High says: I am the one who needs partners the most." Whoever does a deed and associates another with Me, I will leave him and what he has associated".

It is narrated from Abu Huraira, may God bless him and grant him peace: The Messenger of God, may God bless him and grant him peace, said: "Whoever learns the knowledge that is learned seeking the Face of God only in order to achieve something worldly, he will not even find the smell of Paradise on the Day of Resurrection" [3, p. 1-2 a-b].

Messenger of Allah, peace and blessings be upon him says: "On the Day of Judgment, the first person to be judged will be the one who was martyred. He will be brought and Allah will remind him of His blessings. Banda recognizes them. Then Allah asks: "How did you act on their gratitude?" He replied: "I fought in your cause until I became a martyr." Then Allah says: "You are lying, you fought so that people would call you brave, and indeed, people said so." Then the order is given to throw him into hell, and he is dragged face down to the ground.

Then a person who has learned knowledge and taught it and read the Qur'an is brought. Allah reminds him of His blessings. He will recognize them. Then Allah asks: "What did you do in the way of gratitude for these?" Banda answers: "I learned knowledge for you, taught it to others and read the Qur'an." Allah says: "You are deceiving, you learned knowledge so that people would call you 'knowledgeable', and you read the Qur'an so that people would call you 'snowy', indeed, that is what people said." After that, the order is given to drag him face down to the ground to be thrown into hell.

Results

After that, a person will be brought to whom Allah has given him ample sustenance, and who has bestowed him with all kinds of wealth. God will also show him His blessings. Banda recognizes them. Then Allah asks: "What did you do in gratitude for these?" "I spent all my wealth for You, not leaving any path that You liked," he says. He says, "You are lying, you did this so that people would say that you are generous, and in fact, people said that." Then the order is given, they drag him face down to the ground to throw him into hell" [3, p. 16a-b].

Hadiths and narrations quoted by Umar Tirmidhi are mentioned in the same way in Imam Ghazali's book "Niyat wa Ikhlas". Another style of Imam Ghazali is that he begins his exhortation with the phrase "Know" in order to draw the reader's attention more strongly. Umar Termizi also used this method. It can be said that Umar Termizi fully used from the works of Imam Ghazali.

Umar Tirmidhi says, after the praise in the introduction to the Book of Intentions, "I have divided the Book of Intentions into five chapters."

Chapter One: Qualities of Intention. In it, he gives advice based on hadiths and narrations about how impartial a person's intention should be. In the chapter on the virtue of intention, the Qur'an gives an example from several chapters: "And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers." (An'am 52).

"And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah - those are the multipliers." (Rum 39).

"But the righteous one will avoid it - [He] who gives [from] his wealth to purify himself. And not [giving] for anyone who has [done him] a favor to be rewarded. But only seeking the countenance of his Lord, Most High. And he is going to be satisfied." (Lyle 17 – 21).

"you do not spend except seeking the countenance of Allah" (Baqarah 272).

"And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing." (Baqarah 265).

"No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward." (Nisa 114).

Here we want to draw attention to one thing: there is no conflict between wanting God the Great and wanting the Hereafter, this is not wanting two different things. In addition to the verse of Allah: "There are those of you who will the world and there are those of you who will the Hereafter", saying: "Where are those who will Allah?" There is no meaning in the words of a person who says. Because those who desire the Hereafter do not desire anything other than Allah, and to desire the Hereafter is to desire God's reward and approval. A devout man is not to be blamed for fearing hell in the hope of heaven. The Qur'an describes the Prophets and the righteous with hope and danger, encouragement and fear, and there is no other statement that precedes the Qur'an.

Paradise is not only a house of emotional blessings, but it is also a house of great satisfaction and looking at the face of the Almighty God: "[Some] faces, that Day, will be radiant, Looking at their Lord.!" (Qiyamah: 22, 23). But the disbelievers will be cut off from their Lord on that Day, and this cut off will be the worst punishment.

It is narrated from Umar, may God be pleased with him: "The Prophet, may God bless him and grant him peace, said: "Surely, actions depend on intentions. Of course, everyone has their own intentions. Therefore, whoever's emigration is for Allah and His Messenger, his emigration will be for Allah and His Messenger. Whoever's emigration is for the sake of the world, he will attain it. Or if it is for a woman, he marries her. Therefore, his emigration will be for that reason." The author clearly shows the importance of intention through this hadith.

Chapter Two: The Truth of Intention. It teaches how a person should do his intention. He begins the chapter on the truth of intention by saying, "Know that although intention, desire, and intention are synonymous, they have their place, they are qualities of the soul." It shows the location of each of these buttons. Umar al-Tirmidhi also quotes various hadiths and narrations in this chapter.

The third chapter: About the description of the goodness of intention. In this chapter, the author gives advice on the basis of hadiths that a person's intention is better than his action. For example, he says: "Know that the intention is a secret, and the action is apparent. Only God knows the intentions of a person." Umar Tirmidhi in verse 37 of Surah Hajj: "Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good." But the word "Taqwa" in the verse "Taqwa" is a quality of the heart, that is, it is an intention.

Chapter four: Division of actions related to intention. When it is known that intention has its effect in everything, it must be said that it has no effect in impure things. The beauty of the intention, the superiority of the intention does not make the haram into halal and does not remove from it the impurity that is the basis for the haram to become haram. Whoever earns money by usury or theft or by any prohibited means and intends to use this money to build a mosque or an orphanage or to build a madrasa or to give charity to the poor and needy with this haram wealth, this good intention will have no place. The fact that he has done a dirty deed will not be removed from that person. This is evidenced by the following hadith: "Allah is pure and accepts only what is pure."

Umar al-Tirmidhi also wrote the "Book of Intentions" in accordance with the "Book of Intentions" of Imam Ghazali. His teaching of intention into five parts is similar to Ghazali's teaching of intention into five parts.

Discussion

It was narrated from Ibn Mas'ud, may Allah be pleased with him, as follows: "Allah does not erase evil with evil, but He erases evil with good, and impurity does not erase impurity." It is not possible to

purify that property by donating a part of the impure property, but it is necessary to return the property completely to its place. And again, haram property does not become the property of its recipient, if it can be given as charity, on the contrary, haram property remains the property of its original owner and cannot be rid of haram until it is returned to the real owner or his heirs.

This chapter advises on the division of intention in the process of performing actions by intention. For example, the author says: "Know that actions are divided into many parts: work, movement, speaking, silence, attraction, meaning, thought and remembrance. These are also divided into three parts: sin, merit and mubah. There are some good deeds that become sins and there are some good deeds that become merits. It is related to the beauty or ugliness of his intention."

Chapter Five: Voluntary Intention. This chapter presents several reasons for the violation of intention. The Qur'an gives different names to the unbiased intention required of a servant: to desire the hereafter, to desire the face of God, to aim at the face of Him or to aim at His pleasure. In this regard, Allah Almighty blesses in several places of the Holy Qur'an:

"Among you are some who desire this world, and among you are some who desire the Hereafter. " (Ali Imran 152).

"whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof" (Ali Imran 145).

"Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do." (Hud 15, 16).

Conclusion

Umar Tirmidhi cites the following hadiths: It is narrated from Ibn Abbas, may God be pleased with him: "The Prophet, may God's prayers and peace be upon him, narrated from his Lord: "Surely, God has written down the good and the bad. Then he explained that. Whoever intends a good deed, but does not follow it, Allah will record a perfect good deed for him in His presence. If he intends it and does it, Allah Almighty will write him in His presence from ten to seven hundred good deeds, and several times more than that. If he intends a bad thing and does not follow it, Allah will write it as a good thing in His presence. If he intends (evil) and does it, Allah will write an evil on him".

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