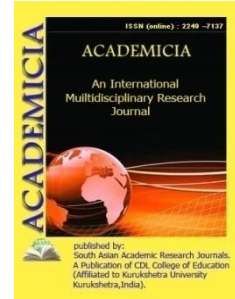




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OMAR TERMIZI'S BOOK OF KITAB UN-NIYYA

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ABSTRACT

Research aimed at studying the rich scientific heritage of scientists attracts every student. Also, the scientific legacy left by Umar Termezi plays an important role in the development of the science of tafsir. And do not drive away those who call upon their Lord Morning and evening seeking His pleasure. No responsibility lies on you on their account and no responsibility whatsoever lies on them on your account that you should drive them away. He added to the verse, "There are some of you who desire the world, and there are some of you who desire the Hereafter." There is no point in saying that. It gives advice on the division of intent in the process of performing actions with intent. For example, he says, "Known actions are divided into many parts: work, action, speech, silence, attraction, prohibition, thought, and remembrance.

KEYWORDS: *Tafsir, Kitab Un-Niyya, Omar Al-Tirmizi, Allaah, Believers And Disbelievers, Surah*

INTRODUCTION

He was a commentator, a preacher, a Sufi, a jurist. Umar al-Tirmidhi's Kitab un-niyya (The Book of Intention) is a clear indication of his wisdom. Umar al-Tirmidhi lived in the ninth century AH and the fifteenth century AD. There is no information about Umar's family, address or mausoleum. His works Tafsiri Surat al-Ikhlās and Kitab un-Niyya (The Book of Intention) have survived in manuscript form. According to Umar Riza Kahola (1323-1408 / 1905-1987), the works of Sufi and preacher Umar al-Tirmidhi, Tafsiri Surat al-Ikhlās and Kitab un-Niyya (The Book of Intention), were published in the Al-Khidaiyya Library in Cairo. 173, 17945.

MATERIAL AND METHODS

He wrote the book Kitab an-Niyat in 857 AH and 1453 AD. Umar al-Tirmidhi began to write Kitab un-niyya (The Book of Intention) following the book Tafsiri Surat al-Ikhlās. Before

beginning the Book of Intention, the author praises and says, "I have divided the Book of Intention into five chapters." He then quotes the following verse:

Say, 'Surely, my Prayer and my sacrifice and my living and my dying are (all) for the sake of Allâh, the Lord of the worlds. No associate-partner has He, and so am I ordained, and I am the first of the submitting ones (to Allâh)¹.'

Surely, it is We Who have revealed the Book to you with the established truth to suit the requirements of truth and wisdom. So worship Allâh, being truly sincere to Him in obedience. Beware! Sincere and true obedience is due to Allâh alone. Those who choose others as a patron beside Him (say), 'We serve them only that they may bring us near to Allâh in station.' (It is absolutely wrong.) Allâh will judge the differences between these (believers and disbelievers). Indeed, Allâh does not guide him to success who is a liar, highly ungrateful²

(They have done it) though (in Islam) they were enjoined nothing more than to serve Allâh, bearing true faith in Him, (and) being upright, and to observe Prayer and to keep on presenting the Zakât. That is the true and firm conduct of faith³.

And do not drive away those who call upon their Lord Morning and evening seeking His pleasure. No responsibility lies on you on their account and no responsibility whatsoever lies on them on your account that you should drive them away. In case (you do it) you would be counted as the unjust⁴.

And that which you lay out as interest and usuary with a view to increase the wealth of the people does not help increase it in the sight of Allâh. But that which you present as the Zakât (purifying dues) with a view to seek (thereby) the pleasure of Allâh, it is they (- the regular payers of the Zakât) then who will increase (their wealth) many times over⁵.

But the one who guards against evil and keeps his duty (to God and others), shall most carefully be kept away from it (- the Fire)⁶.

And whatever wealth you spend (in doing good) will be fully credited to you and you shall not be treated unjustly⁷.

RESULTS

But the case of (charity on the part of) those who spend their wealth seeking the good pleasure of Allâh and for their own consolidation and with firm faith, is like the case of a garden situated on a highly fertile land. It is hit by heavy rain so it yields its fruit manifold; but even if heavy rain does not hit it then a mere drizzle (is sufficient) for it. And Allâh sees well what you do. (Baqara 265)

But whoso disobeys Allâh and His Messenger and transgresses the limits imposed by Him He will make him enter Fire where he shall abide long, and for him is a humiliating punishment⁸. ()

The author points out one thing here: There is no contradiction between the will of Almighty Allah and the will of the Hereafter; it is not the will of two different things. He added to the verse, "There are some of you who desire the world, and there are some of you who desire the Hereafter." There is no point in saying that. Because those who want the Hereafter do not want anything but Allah, and wanting the Hereafter means wanting Allah's reward and approval and hoping for His blessings. A fan is not accused of fearing hell, hoping for heaven.

DISCUSSION

The Qur'an describes the Prophets and the righteous with salvation and fear, encouragement and fear, so there is no precedent in the Qur'an. Paradise is not only a house of emotional blessings, but it is also a house of great approval and looking at the face of God Almighty: "In it are the faces that shine and look at their Lord!" (Resurrection 22, 23). But on that day the disbelievers will be barred from their Lord, and that is the worst punishment. It is narrated on the authority of 'Umar that the Prophet (peace and blessings of Allaah be upon him) said: "Surely deeds depend on intention. Of course, everyone has a purpose. So whoever emigrates for the sake of Allah and His Messenger, his emigration is for Allah and His Messenger. Whoever emigrates for the sake of the world will attain it. Or if it's for a woman, she'll marry him. So, his migration will be for the same reason he did it," he continued. He also cites many hadiths and narrations.

ACKNOWLEDGEMENT

Chapter Two. This chapter is about the truth of intention, and it teaches a person how to do intention. The chapter on the truth of intention begins with "Knowing that intention, desire, and revenge, in a sense, have their place, they are qualities of the soul," and they show their place. And in this chapter, too, he cites various hadiths and narrations. Chapter Three. It is about the statement of the goodness of intention from action. In this chapter, the pandu gives advice based on the hadiths that a person's intention is better than his deeds. In particular, he says: "Know that the intention is a secret and the deed is a manifestation. Only Allah knows the intention of a person." And in Surat al-Hajj 37, he says: But piety from Him will suffice for you. " Chapter Four. It is about the division of actions related to intention, in which it is known that intention has an effect on everything, and that it has no effect on impure things. q. The beauty of the intention, the superiority of the intention, does not make the haram lawful, nor does it remove the impurity that is the basis for the haram to become haram. Whoever intends to build a mosque or an orphanage or a madrasah by usury or theft, or by any other prohibited means, and to give alms to the poor and needy with this filthy property, good intentions have no place. The fact that he did something unclean will not be erased. This is evidenced by the following hadith: "Allah is pure and accepts only what is pure." It was narrated on the authority of Ibn Mas'ud that Allah does not wipe out evil with evil, but He wipes away evil with good, and impurity does not remove impurity. It is not permissible to purify an unclean animal by giving some of it, but it is obligatory to return it in its entirety. And again, the unclean property does not become the property of the recipient if it can be given as charity, but the unclean property remains the property of its original owner and cannot be disposed of until it is returned to its rightful owner or his heirs. It gives advice on the division of intent in the process of performing actions with intent. For example, he says, "Known actions are divided into many parts: work, action, speech, silence, attraction, prohibition, thought, and remembrance. But they are divided into three parts: sin, good and bad. Some good deeds become sins and some permissible deeds become good deeds because of the beauty of the intention or the ugliness of the intention. "Chapter Five. Bob is about the involuntary departure of intention. This chapter lists a number of allegations of misconduct. The Qur'an refers to the sincere intention conditioned on the servant in various ways: to desire the Hereafter, to desire the face of Allah, to aim at the face of Allah, or to seek His approval. Allaah says (interpretation of the meaning): We will give him the reward of this world, and we will give him the reward of the Hereafter. "(Ali Imran, 145) "And whoever desires

this world's life and its finery, We will most certainly give them their reward therein, and they shall not be harmed in the life of this world. For such, in the Hereafter, they will have nothing but the fire of Hell. All their good deeds in this world are in vain, and all their deeds are in vain. ”(Hud, 15:16) The following hadith is narrated in this chapter: It is narrated that: “Allah has decreed good and evil. Then he said that. Whoever intends a good deed and does not do it, Allah will record it in His presence as a perfect good. If he intends to do so, Allah Almighty will write it down in His Presence from ten to seven hundred good deeds, and many times more. If he intends an evil deed and does not do it, Allah will record it as a good deed before Him. He said, "If he plots and acts, Allah will record it as an evil."

CONCLUSION

This book is currently being translated and researched by the fireplace. We hope that in the future it will be a guide for the spiritual education of our youth. At the end of our talk, we recite the prayers that the Messenger of Allaah (peace and blessings of Allaah be upon him) taught us: “O Allaah! We apologize to you for associating shirk with what we know and apologize for associating shirk with what we do not know".

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