

AHMAD ZIYOUDDIN AL- KUMUSHKHANAVI HONORABLE MAN

Gulamova Mavjuda Toshpulatovna*

*Assistant Professor,
Candidate of chemical sciences,
Bukhara State Medical Institute, UZBEKISTAN

Email id: gulamovamavjuda@mail.ru

DOI: 10.5958/2249-7137.2022.00710.8

ABSTRACT

The article explores al-Kumushkhanavi's tolerant human qualities. It is shown that the Kumushkhanavi was a tolerant man: he donated his earnings honestly, studied perfect science and taught it to students, built a printing house, published scientific books and distributed them to students free of charge, built an interest-free bank and supported the people economically. The life of Ahmad Ziyouddin al-Kumushkhanavi is a great help in educating our youth to be tolerant people.

KEYWORDS: Allah, Holy Quran, Hadith, Prophet, Naqshbandi, Tariqah, Tolerance, Honest Profession, Patience.

INTRODUCTION

Sufism originated in the late eighth and early ninth centuries Muslim countries, including Movarounnahr scattered. Sufism has played an important role in the spiritual life of the whole East in the formation of ideas about human perfection.

Sufism is based on the teachings that defined the ideological basis of the centuries-old spiritual life of the peoples of the Muslim East. It is a way of perceiving divine purity and human beauty, truth and truthfulness served as a means of protection. Sufism is a multifaceted school of thought, and there has never been a "pure" or "single" Sufism. It came in the form of different views, currents. But each has a different approach to the problem of human development, interpreting it in a different way.

People who believe in and practice the ideas of Sufism are called Sufis.

In Sufism, a perfect person is one who is wise, prudent, and pure in heart.

Sufis believe in divine purity, sophistication, faith and contemplation. who knew that it would protect them from accidents. They strive for the truth in accordance with and following these ideas. In fact, the formation of a perfect man was the ideal, the dream of the scholar. Nevertheless, they fought against ignorance, greed, and greed on the basis of creating the ideal of a perfect, mature, and enlightened human being.

The criterion for perfection is two things: the first is morality, that is, the believer. to be a Muslim, a righteous person; the second is self-knowledge.

At the end of the VIII century - beginning of the IX century the doctrine of Sufism appeared. Sufism

Alisher Navoi's Nasoyim ul-Muhabbat is a valuable legacy of the Sufi dynasty.

This trend appeared in the Arab countries in the VII - VIII centuries, and then spread to other Muslim countries, especially Movarounnahr. However, scholars note that some manifestations of this trend existed even before Islam.

According to Sufi theory, the world, the existing being, is the incarnation of God. God is in all that is seen, and things are in God. Being is spread all over the universe in the form of a worldly spirit and is unique as a god. And man is a part of this spirit, so sooner or later he will join it.

The practical part is a set of ethical norms and rules of conduct the system is based on these norms and rules are selfish and personal requires self-restraint from interests.

Much research has been done on the doctrine and its essence, and these sources are a rich source in the study of the doctrine in question.

The concept of tolerance means being patient and tolerant of the behavior, lifestyle, thoughts, speech, feelings, beliefs, and actions of others. In dictionaries published in Uzbek, "bag'rikenglik" is used as a synonym for the concept of "tolerance" (tolerance - in Latin: "tolerantia" perseverance - endurance, patience). Tolerance is a concept that refers to people who are kind, caring, generous, generous, and have such spiritual qualities.

A sociological dictionary published in Russia defines tolerance as follows:

- a) A tolerant approach to the lifestyle, behavior, customs, feelings, thoughts, ideas, beliefs of a stranger;
- b) a tolerant approach to events that occur as a result of not noticing adverse factors;
- c) a tolerant approach to the effects of uncomfortable emotional factors [1: 278]

By Mark Notturmo tolerance is tolerance for a different way of life, attitudes, ideas and beliefs: "I think that because we are free and conscious beings, we should be free from heresies such as shifting the blame to others. In particular, it is about tolerance, which can be described as our efforts to overcome religious, ethnic and racial prejudices that have long been an obstacle to freedom".

From the judgments of Mark Natturmo, one can understand that: "Tolerance is patience for what you do not like, even for what is considered bad". This type of attitude was interpreted by the enlightened philosophers Volter and John Locke as a measure against religious interpretations, and since the 18th century it has been valued as a moral ideal [2:40].

In Islam, the fourteenth century ago, the Prophet (peace and blessings of Allaah be upon him) called on his ummah to live in tolerance. He told the Companions to be tolerant on all things: "May Allah have mercy on him who is tolerant in selling, buying and asking for money" [3: 128].

The Prophet (peace and blessings of Allah be upon him) never got angry with himself and never took revenge on anyone. That is why he is honored at a high level. Such wonderful qualities were seen in the wali, saints and ummahs of the Prophet (peace and blessings of Allah be upon him) and the companions of the Prophet (peace and blessings of Allah be upon him), who remained steadfast on the path followed by his associates.

An example of tolerant people can be considered the founder of the Naqshbandi tariqah who lived in Bukhara, Hazrat Bahauddin Naqshband, as well as the followers of this tariqat, which is now widespread throughout the world [4: 3]. Qualities such as longevity, knowledge, health, generosity, good relationships with people, trust in Allah for all undertakings are a sign of tolerance.

One of the great representatives of the Naqshbandi doctrine, Ahmad Ziyouddin al-Kumushkhanavi, the pir murshid of the 32nd ring in the “Golden Chain” of the Silsilai Sharif, is one of such tolerant people [5:28].

Ahmad Ziyouddin al-Kumushkhanavi was born in 1228 AH (1813 AD) in a wealthy family in the Amirlar neighborhood of the present-day Turkish city of Kumushkhana, and his ancestors were from Bukhara Sharif. His father was a righteous man and engaged in business. Ahmad Ziyouddin al-Kumushkhanavi began reading at the age of five, memorized the Qur’an at the age of eight, and received permission from teachers to recite books such as “Hafiz Qur’an”, “Dalaili Khayrat”, “Qasidai Burda” and “Hizbul Azam” [6: 302].

Being highly generous, energetic, strong-willed, determined is a human quality that is necessary in the pursuit of knowledge. These beautiful qualities were manifested in Ahmad Ziyouddin al-Kumushkhanavi.

When Ahmad Ziyouddin al-Kumushkhanavi was ten years old, his father emigrated to Trabzon, one of the cities around the Black Sea. From the leading scholars there, he began to study the sciences of puberty, grammar, meaning (literature, art) and logic, as well as the sciences of Sharia. Despite his young age he also helped his father in the store and on the one hand with a divine love and passion he endeavored and zealously studied science, but his goal was to acquire more knowledge.

In his youth, he tried to earn honest money, weaving and selling wallets with his own hands and spending the money he earned in search of knowledge. When he was 18 years old, he came to Istanbul with his uncle took the goods needed for his father and handed them over to his uncles, sad: For me, gaining knowledge and enlightenment means more than anything. Please don’t be upset with me. At the time, I had saved a lot of money by weaving wallets with my own hands, buying them, as I would need in the future. I will leave these with you and send them to my father leaving nothing behind.”[6: 302]

Honest earning through prayer is mentioned in several places in the Qur’an. “And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed” (Surat al-Jumu’ah 10) [7: 143]

The Prophet (peace and blessings of Allah be upon him) said: “The best profession is to earn with one’s own hands and every good trade.” It is narrated on the authority of Rafa ‘ibn Khadij (by Imam Ahmad). [8]

One of the proofs that Ahmad Ziyouddin al-Kumushkhanavi was a tolerant man was that he followed the above hadiths of the great Prophet and gave his wallet to his father without saving a penny from the money he bought.

Ahmad Ziyouddin al-Kumushkhanavi was appointed as a scholar who taught Islam to those who were in need of knowledge due to his perfect knowledge. Having studied the sciences of Sharia thoroughly, he perfected himself in the field of tasawwuf and teachings by taking lessons from

Sheikh Ahmad Ziyouddin Arvadi. Sheikh Kumushkhanavi was entrusted with the task of teaching and educating 240 works by the piri murshids. Realizing from their hearts that the greatest generosity of Kumushkhanavi was the dissemination of knowledge, the students imparted their knowledge to the sciences impartially. Even today, the most famous works of the scholar Ziyouddin Ahmad Kumushkhanavi are still used by Muslims [9: 175]:

1. “Jami 'ul-usul Fiy-l-awliyai wa anwaihim”. The title of the work is inscribed: “Asfiyyatu wa favoidi soir”. It has now been translated into Turkish and published.
2. “Jami 'ul-mutun fiy haqqi anvois - sifatil ilohiyya val -' aqoidil - Moturidiyya wa alfozil kufri wa tasdiqil - amalil - 'ajibiyya” (A set of texts on the attributes of the name of Allah Almighty.) There are different editions. Published in Uzbekistan in 2000, based on translations by Mirzo Kenjabek, Movarounnahr Publishing House, Tashkent.
3. “Romuzul – ahadith 'ala tartibi hurufil hija” (“Sea of Hadiths”). There are different editions. Published in Uzbekistan in 2007 on the basis of translation by Bakhriddin Umrzaq from Movarounnahr Publishing House.
4. “Majmuatul ahzob”. (“Great prayer and remembrance”). In 2014, a group of translators from Sharq Publishing House published a book of the most necessary prayers, selected from the 2000-page books of Hazrat Kumushkhanavi.
5. “Hadisi arba'iyin”. (Forty Hadiths). A copy of the manuscript is kept in the Suleymaniya Library.
6. “Gharoib ul ahodis”. There are different copies.
7. “Najot ul g'ofiliyn”. There are several editions.

That is why the number of disciples of Sheikh Kumushkhanavi was more than a million. These qualities reflect one of the aspects of the tolerance he possesses.

Ahmad Ziyouddin al-Kumushkhanavi, as one of the most tolerant man established a printing house in order to increase the number of scholars and readers and to distributed scientific books free of charge to students of science [10: 9].

The scholar served not only in the field of knowledge and ethics, but also in the field of economic support of the people. This is evidenced by the fact that the Holy One created an interest-free bank, provided loans to those in need to cover their needs and created conditions for repayment of debts when they could on favorable terms [6: 305].

Evidence of Ahmad Ziyouddin al-Kumushkhanavi's generosity is as follows:

1. Donation of money earned by honest labor.
2. Having studied science to perfection, objective teaching of students.
3. Built a printing house, published scientific books and distributed them to students free of charge.
4. Building an interest-free bank and supporting the people economically.
5. The scope of the scientific work he carried out was so wide that it would not have been possible for anyone to do so in his lifetime.

In conclusion, we can say that the life of Ahmad Ziyuddin al-Kumushkhanawi will be an example in educating our youth to be tolerant.

REFERENCES

1. Encyclopedia of Russian sociology. M.: Hayka, 1998. P.278
2. M.S.Xajieva, R.B.Xojiev tolerance and its characters. / The culture of tolerance in the context of globalization: methodology of research, reality and prospect. Materials of the international scientific conference on May 13–14, 2014. Prague. P. 39-40.
3. G.N. Navruzova, The nurture of matured man and doctrine of Tasavvufiy Naqshbandiya. "Fan", 2005. T.1; P. 63(in Uzbek)
4. Abdulaziz Usmon: one day of the Rasulloh (s.a.v). T. Hilol , 2019. P. 128 (in Uzbek)
5. Gulamova M. T. A musk barn-scented provincial bud – Ziyouddin Ahmad al-Kumushkhonavi. Imam al-Bukhari lessons. 2020. №2. P.28. (in Uzbek)
6. Ziyovuddin Ahmad Al-Kumushkhanavi. Jome' ulmutun. T.:Movarunnahr: 2000. P.302-305. (in Uzbek)
7. Qur'ani Karim. Tafhiri Hilol. Muhammad Sodik Muhammad Yusuf. T: Sharq , Vol.6, 2008. P.143 (in Uzbek)
8. Gulamova M.T. Ahmad Ziyouddin Kumushkhonavi's Life and Spiritual Heritage //“Prospects For Modernization Of Islamic Culture And Sustainable Development Of Tourism In Bukhara” International scientific – practical conference. Bukhara, 02.24.2020. P.173-175
9. Gulamova M.T. Piri Komil in the series - Ziyouddin Ahmad al Kumushkhanavi // "The universal significance of the scientific and spiritual heritage of the mystical teachings of Khojagon, Naqshbandi in the context of world cultural civilization" Proceedings of the international scientific conference “ Vol.2. Navoi 2019. P. 9
10. <http://muslim.uz/index.php/maqolalar/zhuma-mav-izalari/item/17748-29-11-2019-jalol-kasb-baraka-kaliti>. (in Uzbek)