

## COMMENTARY OF AHMAD ZIYOUDDIN AL-KUMUSHKHANAVI MOTURIDIYI ON THE TEXT OF THE PROPHETS OF THE SAINTS

**Gulamova Mavjuda Toshpulatovna\***

\*Associate Professor,  
Candidate of Chemical Sciences,  
Bukhara State Medical Institute,  
Bukhara, UZBEKISTAN  
Email id: gulamovamavjuda@mail.ru

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### ABSTRACT

*The world famous Naqshbandi teachings play an important role in the spread, rapid growth and development of Islam in Central Asia.*

*The Naqshbandi tariqa is widely practiced not only in our country, but also in Central Asia, India, Pakistan, Arab countries, Turkey, Malaysia, Indonesia, and today in a number of European countries: France, Germany, England, Italy and America. [1-3].*

*This is because the founders of the Naqshbandi teachings are based on the ideas of the Qur'an and the Hadith. The teachings of Naqshbandi serve as a bridge between the countries of the world.*

*One of the reasons for the spread of Naqshbandi teachings around the world was Ahmad Ziyouddin al-Kumushkhanavi (1813-1897), a murshid of the 32nd ring in the "Golden Chain" – "Silsilai Sharif". al-Kumushkhanavi is famous for his sixty valuable and great works written in Arabic on tasawwuf, hadith, jurisprudence, sarf, nahv and other topics [2: 28-29].*

**KEYWORDS:** *Inherent, Devoted, Perfection, Prophets, Remembrance.*

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### INTRODUCTION

In Naqshbandi, the leaders of the tariqa were – perfect human beings. The concept of wali and the qualities inherent in it have interested many.

In our article, we have analyzed Ahmad Ziyouddin al-Kumushkhanavi's comments about the wali in the texts of Moturidi's "Karomats of the Awliya".

According to historians, the concept of the wali was first introduced to tasawwuf by Hakim Termezi. His most famous work, Khatm ul-Awliyya, is devoted to the issues of wali, comparing awliya and prophets, and explaining the similarities and differences between them. According to him, awliya also have hatmi and seal. The seal testifies to the perfection of the awliya. Hakim at-Termizi's ideas about walies were the main root of Naqshbandi teaching.

In the work "Genesis of the concepts of Naqshbandi" this issue is widely covered, "The heart of the wali is glorious. The light on the face of the wali and the grace of the wali are in the heart. The reflection of that light will appear in the image of the wali, and whoever looks at his face, he will remember the Almighty and will be engaged in his remembrance."

Hazrat Bahauddin Naqshband states that waliship has three characteristics:

Se nishon buvad valiro, ki naxust on ba ma'ni,

Ki chu roi o bubini, dili tu bar o garoyad.

Duvvum an, ki dar majolis, chun suxan kunat zi ma'ni,

Hammaro zi hasti xud b-hadith meraboyat.

Sevum, on buvat b-ma'ni vali axasi olam,

Ki zi hech uzv oro harakoti bad nayoyad.

Contents:

There are three signs of waliship, the first of which is meaningful,

As soon as you see his face, your heart will be enchanted,

Second, if the meaning of the meeting is about words,

He fascinates everyone with his whole being.

Third, the wali is a special person in the universe in terms of meaning,

No evil comes from any of his deeds.

It is said that the end of the level of believing is the level of awliyahood, followed by shuhada, sidiqa, anbiyovu rasul, anbiyya ul-a'zam, and the endless degree mustafa.

According to the teachings of Naqshbandi, those who reach the level of waliship in them are divided into two. The first is that they have reached this level under the guidance of a murshid by purifying their hearts. But it will be very difficult for them to give up their human desires. The second is the people whom God educates. In "Anis ut-Talibin", such walis are described in the sense of being drawn to the Square of Truth. In this type of waliship, it is emphasized that the word of wisdom is written from the heart and tongue through *inspiration*. That is, the light of God entered their hearts with inspiration, and they are the ones who have such a quality through this divine light. In modern scientific language, at this level of walies, the subtle power – the field of bioenergy is able to easily communicate with the energy-information layer of the universe. That is why they are different from others.

When wali discover divine light through inspiration, prophets benefit from the words of God through revelation [3: 103].

One of the representatives of Naqshbandi, Sufi Alloyar, wrote in his work "Sabotul ojiziyn" in the form of a masnavi "Dar bayoni karomati awliya": "The Karomats of the awliya are true. Allah has given them these to help them in their need. Karomat is the creation of things that do not exist and cannot be done. But there are a few who can do the unusual. If the prophets show unnatural things, they call it a miracle. "Understand this, you who want religion. It is called a miracle if the prophets saw water flowing from their fingers, flying in the air, talking to trees and stones, and so on. A miracle is an incredible thing, it means work. If such an unusual thing is seen before the coming of the Prophet, it is called irhas, O people. For example, a vine that withered during the childhood of the Prophet rejuvenated and gave grapes. The children ate and were satisfied. This work is called irhas because it took place before Muhammad became a

prophet. Irhas means proof of karomat, preparation for it. If a righteous person, that is, a Sufi and a pious person, shows something like this, it should be called a karomat without any doubt. Karomat means respect. Allahu ta'ala respects the habit of humiliation for the perfection of this righteous person. When an ordinary believer sees things such as pouring water in front of him and walking on water, he is called ma'unat, not karomat. Ma'unat means help from Allah and it is not known why. It is not known whether he was helped by piety, or by wickedness, or by a trick of extreme craft, but it is said to be ma'unat, i.e. help.

When such deeds are seen from the disbelievers, it is called istidraj. Istidraj is plentiful in the devil. For example, moving from east to west in one day, moving from one image to another. Istidraj also means "to give whatever one desires in this world, and in the Hereafter to have a higher degree in hell".

A believer is an awliya if he knows Allah by His disattributes and attributes and refrains from doing things that are not commanded by the Shari'ah. They call such a person a wali. The saint does what one commands again and does not do what one does not command. Does not choose meaningless desires. He will not be proud of the adornments of the World. Again, if he fears God, who created him as a wali, he should refrain from doubting and hesitating about Allah. Again, if he is not deceived by the pleasures, if he does not follow the desires of the self, then he who does good deeds is one of the walies. Whoever deserves these conditions can be called a wali according to the views of the true believers [4: 50-51].

Our great scientists have explained about the extraordinary things that happen to man. Indeed, the walies were characterized by extraordinary deeds.

One of the works of Kumushkhanavi was published under the title "Jami ul-mutun". The collection of texts on "Jami ul-mutun fi hakki anvois – sifat'il ilohiyya val-'aqoidil Moturidiya va alfozil kufri and tashikhil – a'malil – 'ajibiya" – translated into Uzbek by Kenjabek and published in 2000 by the Movarounnahr publishing house in Tashkent.

The book quotes Moturidi's "The Karomat of the awliya" as saying: "Long distances can be traversed in a short time, food, drink and clothing can be created at any time, walking on water, talking to inanimate beings, seeing and hearing from a distance, is a karomat for the walies, and a miracle for the prophets. These and similar events are true and truth" [5:79].

On the basis of the ayat's of the Qur'an, Kumushkhanavi interpreted the above text by Motrudi as follows. "According to the Mu'tazila, Jahmiya and Rafiziya madhhab, the prophecies of the walies are invalid. They say, "If the awliya's karomat were true, there would be no miracles". They call the karomat of Mary mentioned in the ayat the miracle of Jesus: "Do not grieve, for your Lord has made a ditch flow beneath you, shake the branch of the palm tree, and it will pour out fresh dates for you".

Commenting on the miracles and karomats, Kumushkhanavi said: "We (the Ahl as-Sunnah) believe that the prophecies of the awliyas do not interfere with the miracles of the prophets. It even strengthens them.

1. Miracles are seen by everyone, whether a disbeliever, a sinner or a believer.

The prophecies of the awliyas are seen by another awliya or obedient Muslim.

2. Prophets shows miracles whenever they want, by the permission of Allah. Karomats, on the other hand, are cases that Allah dedicates to His walies in order to encourage worship at certain times.

Karomat is an emergency. Holder of the karomat is a person who does not claim to be a prophet, who is pious, who understands Allah and His attributes, and who is completely devoted to Allah [5:80].

The word “wali” is Arabic and commonly used translation as “close friend”. Allah states in the Qur’an that certain of His servants are walies, and that some of His servants are His awliyas.

In Surat al-A’raf, Allah commands the Messenger of Allah (peace and blessings of Allah be upon him) to address the polytheists who worship idols and do not follow guidance:

“Surely my wali is Allah, who revealed the Book. He takes the righteous as walies (friends)” [6: 185].

Allah says in Surah Yunus: “There will certainly be no fear for the close servants of Allah, nor will they grieve” (Ayat 62). “For them is good news in this worldly life and the Hereafter. There is no change in the promise of Allah. That is ‘truly’ the ultimate triumph.” (Surah Yunus, Ayat 64). There is good news of the happiness of the two worlds for the walies – friends of Allah. Because of their faith and piety, they live a happy life in this world, first of all, by the grace of Allah. In the Hereafter, they will enter Paradise because of their faith and piety. This good news is the words of Allah. [7]

Karomats of walies in the World,  
they have (karomats) existence.

Because they (the walies) are the people of gift.

In this verse, the beliefs of the Ahl as-Sunnah wa’l-Jama’ah about the walies and their prophecies are briefly and succinctly stated.

Wali means “close”, “friend” in a dictionary the plural form is called “awliya”. In other words, “The one who knows Allah as much as possible, who is steadfast in obedience, who abstains from evil, who abstains from lusts, who turns away from this world, and who turns to the Hereafter, is called a wali” [8: 170].

The concept of wali is defined in the book “Walies and Methods in tariqa”, which is kept in Istanbul and translated by Sayfiddin Sayfullah, as follows: A wali is a person who is pleasing to Allah because of his zeal. The continuation of his waliship depends on the continuation of his service in accordance with the pleasure of Allah” [9: 152].

Imam al-Buti said: “The scholars of the Aqeedah say that what can be a miracle for the Prophet is a karomat for the wali. The common people think that the word wali is a special deposit and an important work. In fact, the issue is simpler than that.

Allah introduced us wali at the time He said in His Book. “Beware, there is no danger for the friends of Allah, and they will not be offended”.

He explained to us who they were. “They are the believers and the devout”.

Awliya (Arabic, plural of the word wali, a person close to God) is a person who, in tasawwuf, is well acquainted with the nature and attributes of God, obeys His commands, abstains from sinful deeds, and turns away from worldly pleasures and lusts. The word awliya is also used in conjunction with the word “adorable” (in Uzbek “aziz”). For example, “aziz-awliya” are used in tasawwuf to refer to sheikhs of the tariqa, piru murshids, who are known for their karomats. In the Islamic tradition, the Awliya are those who have become close to Allah through some deed, service or attribute, and whose prayers are just, righteous, capable and humble. Awliya stand after the level of prophets. According to the Islamic creed, awliya cannot reach the rank of an ordinary prophet, no matter how many discoveries and prophecies he have. Visiting the graves of awliya and receiving spiritual nourishment is one of the good deeds in Islam.

Alisher Navoi in his book Nasoyimu-l-muhabbat: “According to the Islamic aqidah, miracles and prophecies are true. When miracles are performed by the prophets by the power of Allah and beyond human comprehension, such actions of the awliya are called karomat. These are common habits – unusual, unnatural things. For example, fulfilment of prayers, being aware of the secrets of the unseen, understanding the thoughts of the human heart, fasting without water and food, and going from one end of the world to the other in an instant are all situations that are unnatural to the ordinary human mind are peculiar to awliya, and not revealing them much signifies the high status of the wali. This group is the people of valoyatu karomat and they guide the people, and the blessings of the blessed ones are not less than the people of this nation. That is, the wali are holders of karomat, and their blessings are bestowed on the nation [12:14].

It is derived from the verbs “karomat”, “karuma”, and “yakrumu”, which mean superiority and honor.

Karomat is of two kinds in this sense:

1. Original.
2. Professional.

An example of the first (original karomat) is in the following Ayat:

“Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures” (Surah al-Isra, Ayat 70). This karomat is common to all members of humanity, whether believers or disbelievers.

The example of the second (professional karomat) is: “O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware” (Surah al-Hujurat, Ayat 13).

This karomat is formed in a pious believer. The wisdom in the appearance of karomat is that after the karomat occurs, the trust of the wali will increase, the piety of the world will increase, and the claim of lust will disappear [13: 190].

The people of karomat are those who accept existence as it is, who are sweet-spoken, patient, kind-hearted, open-minded, generous, who do not like objections, who refrain from sexual desires, who accept any excuse, and who are free from heresy.

In Kumushkhanavi's Jami 'ul-Mutun, Moturidi is quoted as saying in the Qur'an, The Karomat of the Awliya: "What happens to the enemies of Allah, such as the devil, Pharaoh, the Dajjal, and the like, is neither a miracle nor a karomat. Only Allah has fulfilled their desires. It is a delusion and a punishment. That is, they are proud of the fact that they appear in them, so that they may be more rebellious and disbelieving" [8:80].

Kumushkhanavi commented on Moturidi's above text as follows. "In an emergency, things happen completely by the power of Allah. There is no effect of the slave (human) on this. It is not achieved by trying and expending effort.

There are four emergencies:

1. Miracle: A case shown by the prophets to prove their cure to the unbelievers.
2. Karomat: It is indicated by the awliya who follow the Shariah and fear Allah.
3. Maunat: Appears from a person from ordinary people (awam). Not mustanid (based) for a reason.
4. Makr and istidraj: Things that appear from the hands of disbelievers, heretics and the Dajjal who claim divinity. These are neither miracles nor karomat. It consists in giving them what they need and accepting their desires. The relevant Ayat is as follows: "Let not those who disbelieve think that the respite We have given them is good for them. Rather, We only give them a chance to increase their sins. For them is a humiliating punishment" (Surah Al 'Imran, Ayat 178).

Kumushkhanavi explained the concepts of miracles and karomat, explaining their differences, to whom they were given, and what qualities they possessed.

In the Moturidi text: A person who does not strictly follow the commands of the religion is not called a wali (awliya). No awliya can ever rise to the rank of a prophet. No rank of awliya can save that awliya from obeying the commands and prohibitions. The highest of the awliya is Abu Bakr (Siddiq), then Umar, then Uthman Zinnurayn, and then Ali (r.a.).

The next levels of virtue are ashara mubashara (10 people whom heavens have been foretold), the Companions, the followers, the religious leaders, the salaf scholars, and those who are close to them in knowledge, wisdom, and piety [5:81].

In his commentary, Kumushkhanavi explains in ayats of the Qur'an that the level of prophets is higher than the level of awliya: "No awliya can ever rise to the rank of a prophet".

The rank of a prophet is much higher than the rank of an awliya. Because sawliya reach the rank of karomat only after obeying Allah and His Messenger. The Ayat about this is: "These 'entitlements' are the limits set by Allah. Whoever obeys Allah and His Messenger will be admitted into Gardens under which rivers flow, to stay there forever. That is the ultimate triumph!" (Surah an-Nisa, Ayat 13)

Concerning the qualities of the saints of the Kumushkhanavi, he wrote, "No rank of awliya can save that awliya from obedience to commands and prohibitions".

Allah's commands and prohibitions do not deviate from the awliya and those who love Allah with great love. Those who love Allah must have these 4 qualities:

1. Not to allow faults and shortcomings in the duties towards Allah.

2. Not to make a mistake in the commands and prohibitions of Allah.

3. Agreeing to all the rules of Allah.

4. Being merciful to Allah's creatures.

It is a misguidance to say, "Worship is forbidden to those who love Allah". The relevant Ayat: Say, 'O Prophet,' "If you 'sincerely' love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful." (Surah Ali 'Imran, Ayat 31)

If prayer had been abandoned by someone, Ibrahim (as) Khalilullah would have been deprived of. If a person were freed from the opportunity to pray, Ibrahim Khalilullah would be freed. As he prayed, the trembling of his heart from the majesty of Allah could be heard from a distance of a mile.

If worship had been abandoned, it would have been abandoned by the Habibi of Allah (most beloved servant and messenger) and the Prophet Muhammad (s.a.v.). As he prayed, a sound like the boiling of a cauldron would come out of him, and his blessed feet would swell as he stood in prayer for a long time [8:82].

Karomat entrusted by Allah to wali: to do difficult things easily, to help the needy and the poor, to have a blessed time, to pray when necessary, to be close to a long way, to protect the Motherland from enemies, to show people the right path, to teach knowledge in the way of truth and others will be an example.

Muhammad Porso states that the wali submitted their wills to the will of God in full, and that all the qualities in them are divine in nature:

Awliyo hast qudrat az Khudo,

Tiri jasta boz gardonat zi roh

Contents:

The power of the awliya is from God,

They can repel a flying arrow [3: 103].

This means that the awliya are endowed with the beautiful attributes of Allah, who, in order to gain Allah's approval, persevere in His obedience and remembrance, abstain from sins and apostasy, disobey lusts, indulge in worldly desires, sweet words, kindness, warmth, and heart pure are those who love the servant of Allah for the sake of Allah and turn towards the Hereafter.

Evidence for the truth of the prophecies is given in the literature:

1. The following Ayat from the story of the Blessed Virgin Mary:

"So her Lord accepted her graciously and blessed her with a pleasant upbringing – entrusting her to the care of Zachariah. Whenever Zachariah visited her in the sanctuary, he found her supplied with provisions. He exclaimed, "O Mary! Where did this come from?" She replied, "It is from Allah. Surely Allah provides for whoever He wills without limit." (Surah Al 'Imran, Ayat 37).

2. Surah al-Kahf (The Cave) in the Qur'an is a long story of its owners.

3. The story of three people who fell into a cave by Imam Bukhari and Imam Muslim entered in two Sahih books.

4. The following Ayat from the Qur'an states: "Whoever fears Allah, He will make his path clear. And He will provide for him from where he never expected" (Surah at-Talaq, Ayats 2-3)

5. And this verse: "O believers! If you are mindful of Allah, He will grant you a standard 'to distinguish between right and wrong', absolve you of your sins, and forgive you. And Allah is the Lord of infinite bounty" (Surah al-Anfal, Ayat 29).

In these two Ayats, piety, which is a condition of waliship, is mentioned. Then the karomat of the pious wali was mentioned. It is the giving of sustenance from all calamities, the provision of sustenance from the unthinking, the ignorant, and the giving of the light that distinguishes between truth and falsehood [14].

Ahmad Ziyouddin Kumushkhanavi wrote in his book "Wali and Method in Tariqas" that the sign of the existence of wali is that they are under the protection of Allah in four things, and that they should pay attention to the fear of Allah.

The people of truth have said: A wali is a person who is perceived (waliship is known) in four places. And they are:

1. Avoid temptations and things that occupy the heart in prayer.
2. His supplication and supplication to Allah was answered.
3. Protected during a disaster (because of under Allah protection).
4. One was under the protection of Allah during the journey.

The wali is in the absolute protection and defence of Allah in the above cases. Also, the wali's heart does not turn to anyone other than Allah in these four places.

All wali are not forbidden from the four things while they are under the protection of Allah (Allah has given them a small will in these four matters). These are:

1. Regarding the reform of the affairs of this world and the Hereafter.
2. Whether or not to talk about the good or bad situations of wali.
3. In services related to prayer and recovery.
4. About seeking the truths of the faith and not engaging in superstition and heresy.

Those who are considered wali should pay more attention to fearing Allah in three places.

These are:

1. He must remember that he is indebted to Allah.
2. He should understand that only Allah judges and evaluates him.
3. He must not forget that his state is changing, that there can always be spiritual ups and downs [12: 151-152].

We must believe in the wali and their karomats in the Ahl as-Sunnah wa'l-Jama'ah mazhab. Because the wali are unaware of their karomats, or knowing that it is not from us, but from the teacher, or with the prayers of the teacher.

In conclusion,

1. "Karomats of the Awliya" written by Moturidi in the work "Jami ul-mutun" have been commented by scholar Ahmad Ziyouddin al-Kumushkhanavi;
2. Ahmad Ziyouddin al-Kumushkhanavi's interpretations of the karomats of the wali, the differences between the prophet and the wali, and the concepts of "maunat", "istidroj", and "anbiyya" serve the development of tasawwuf;
3. Ahmad Ziyouddin al-Kumushkhanavi's interpretations of the concepts of awliya, waliship, karomat and miracle are in harmony with the ideas of the teachings (doctrine) of Naqshbandi;
4. Ahmad Ziyouddin al-Kumushkhanavi, who glorified the qualities of waliship in his commentaries, emphasizes that in order to achieve perfection, a person should follow the guardians, be humble, humility, and have good moral qualities like wali, and that the attainment of external and internal purity of man, the discussion of the secrets of perfection, is important in the upbringing of the harmoniously developed man today;
5. The rich spiritual heritage left by the s Kumushkhanavi is an important source in the history of philosophy due to its philosophical and moral significance.
6. Kumushkhanavi as a piri murshid, who made a great contribution to the development of intellect, knowledge, philosophy of the sacred religion of Islam, the Naqshbandi teachings, is still a model school.

Indeed, the ideas of Kumushkhanavi serve to educate our youth, to love the motherland, to preserve spiritual monuments, to respect the footsteps of awliya, especially to avoid alien ideas.

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