



ZAHID KAWTHARI'S WORK "MUQADDIMAT" AND ITS UNIQUENESS

Khabibidinov Baburshah Abduvali ugli

Doctoral Student, International Islamic University of Uzbekistan

ABSTRACT

This article talks about the life and work of Zahid Kawthari, who lived in the last century, and his work "Muqaddimat". The main part of Alloma Zahid Kawthari's work consisted of writing refutational works against the sectarian ideas that were gradually spreading in some regions at that time. In the work "Muqaddimat" various fields of Islamic studies are widely covered.

KEYWORDS: *Zahid Kawthari, Cairo, Islam, Al-Muallami, Caucasus, Fiqh, Sunnah.*

More than a year ago, Islam lost an imam from among the Muslim imams who raised themselves above the absurdity of this life, and turned to knowledge as a believer does to worship his Lord. This is because he knew that knowledge is an act of worship through which the scholar seeks the satisfaction of God and not the satisfaction of anyone else, and does not seek to raise himself in it. The earth, no corruption, and no prolongation due to his position, and he does not want it as a symptom of this world, but rather he seeks it to support the truth in order to please the truth, glory be to Him. That is Imam Al-Kawthari, may God have mercy on him

He was pleased with him and pleased with him.

I do not know that a scholar died and his place was lost in these years as the place of Imam Al-Kawthari was lost. Because he is the remnant of the righteous predecessors who were not made a mercenary or a Muslim

Rather, it was the ultimate goal for them and the loftiest place for their sights. Behind the knowledge of religion there is no goal that a believer can seek, nor is there any elevation that a scholar can reach.

He - may God be pleased with him - was a scholar who fulfilled the old saying (scholars are the heirs of the prophets), and he did not see that inheritance as an honor only to be proud of it and dwell on it.

People saw this inheritance as a jihad in declaring Islam, clarifying its truths, and removing the illusions that affect its essence, so that he would reveal it to the people as pure, bright, and luminous.

So people live by His light and are guided by His guidance, and that inheritance requires the scholar to strive as the prophets struggled and to be patient in adversity and adversity as they were patient, and to encounter hardship from those who call them to the truth and guidance as they did. This inheritance is not an honor except for the one who takes into account its causes. He fulfilled his rights and knew his duty

In it, and so was Imam Al-Kawthari - may God be pleased with him.

That venerable Imam was not one of those who imitated a new doctrine, nor was he one of those who preached something that had never been done before. He was not one of those whom people today call "renovation." Rather, he was alienated from them, for he was a follower and not an innovator. But I say nonetheless. He was one of the innovators in the true sense of the word renewal, because renewal is not what people know today, which is the removal of the shackles and the restoration of the era of the first prophethood. Rather, renewal is that the religion should be restored to its splendor, removing any illusions attached to it, and making it clear to people as pure as its essence, as pure as its origin. It is a matter of renewal that the Sunnah lives, the heresy dies, and a pillar rises among the people Debt.

That is renewal in truth and sincerity, and Imam Al-Kawthari revived the Sunnah of the Prophet, revealing what was hidden between the folds of history, including its books, and the methods of its narrators, and he announced to the people in letters written down and in books he composed, the Sunnah of the Prophet, may God bless him and grant him peace, from his sayings, deeds, and reports.



Then he devoted himself to the efforts of the previous scholars who upheld the Sunnah and cared for it properly, so he published their books in which their deeds were recorded to revive the Sunnah and the religion.

With corruption, the scholars were not distracted by this world from the afterlife, and they were not among the ranks of kings.

Imam Al-Kawthari was a true scholar. His knowledge was known to scholars, and few of them understood his jihad. I knew him for years before I met him. I knew him in his writings in which the light of truth shines, and I knew him in his comments on the manuscripts that he published, and what he was and was. I admire the manuscript as much as I admire the comment from He commented on it. The manuscript was sometimes a small treatise, but the Imam's comments on it make it a readable book. Comprehension, erudition, and breadth of horizons are clearly visible in the commentary, all with the elegance of expression, the kindness of gesture, the strength of criticism, the hitting of the target, and the mastery of it. On thinking and expression, and it cannot occur to the reader that he is a non-Arab writer and not a clear Arab, and due to his extreme humility he did not write along with the title of the book his official work that he carried out during the rule of the Othman family, because he did not see - may God be pleased with him - that The honor of a scholar is obtained from his official work, but rather from his scientific work. Some readers - due to the integrity of the structure, the accuracy of the meaning, the brilliance of the preamble, and the magnificence of the style - did not think that the writer was Turkish, but rather believed that he was an Arab who was born an Arab and lived as an Arab, and he was not shaded. Except an Arab environment. But there is no wonder, for he was Turkish in his lineage, in his upbringing, and in his human life during the period that he lived in Constantinople. As for his scientific life, it was purely Arabic. He was only an Arab who read, and nothing filled his bright head except the Arab Muhammadan light. Therefore, he was He wrote only pure writing, devoid of all the extraneous styles in the Arabic curriculum. Rather, he used eloquent usage that had not been disputed about his eloquence, which indicates his great knowledge of language books in terms of language, grammar, and rhetoric. Then, on top of that, he read Arabic poetry, and it was beautiful.

He was distinguished - may God be pleased with him - with merits that elevated him and made him a role model for the Muslim world. He has elevated knowledge above the commercial market, and has informed the hypocrites that the Muslim scholar is his homeland, the land of Islam, and that he does not accept worldliness in his religion, and does not accept anyone who humiliates Islam relentlessly, and does not allow anyone other than God and the truth to be his will, and that it is not right for him to live in A land in which he cannot speak the truth and where he does not exalt the word of Islam, even if it is his country in which he grew up and grew up in its songs. The world lives by spirit, not by matter, and by eternal truths, not by fleeting symptoms. It is sufficient for him to be prominent before God and in the Hereafter, as for the status of this world and its people

A fleeting shadow and a barrier.

A fleeting glance at the life of that great scholar shows us that he was a sincere scholar, a fighter who was patient in times of adversity and adversity. He traveled throughout the Islamic countries through tribulations and tribulations, and he spread light and knowledge wherever he settled and resided. He traveled throughout the Islamic regions and in every country he had students who drank from his source.

He is sweet and his sincere and faithful spirit shines on their souls. He presents knowledge in a pure manner, not tamed by dissent or distortion. He goes forward in telling the truth, not caring about whether or not people please him.

They were dissatisfied as long as what was between them and God was eternal.

It appears that this was in his blood that ran through his veins, as he has been striving for the truth since he grew up, and that in his family there is piety, mental strength, patience and endurance.

For jihad, he is from a family that was in the Caucasus; Where strength, strength, beauty of body and soul, and soundness and depth of thought.

His father moved to Istanbul, where he was born upon guidance and truth. He studied religious sciences until he achieved the highest level at the age of twenty-eight, then he rose up the teaching ladder until he reached his highest level at a young age, until he was afflicted by those who wanted to separate him from the world. He abandoned religion in order to rule the world by other than what God revealed. He stood watching for them, while the wood was green, the hopes were blooming, and the aspirations of the youth were motivated. But he preferred his religion over their world and preferred to defend the Islamic remnants rather than have a comfortable life. Rather, he preferred to be in a state of affairs. He will always be pleased with God, provided that he lives a comfortable life and is pleasing to the people And the satisfaction of those in whose hands are the affairs of this world, because pleasing God is the goal of faith.



He struggled against the federalists who had control over the state when they wanted to narrow the scope of religious studies and shorten their time. He - may God be pleased with him - saw in that shortcoming a deficiency in its parties, so he worked the trick, plotted and destined until he eliminated their desire and prolonged the period that they wished to shorten so that students could Sciences Islam is about assimilating and digesting sciences, especially for a non-Arab who learns in clear Arabic.

In all his circumstances, he was knowledgeable and upright, who did not depend on someone in high status and did not flatter someone in status to achieve a goal or reach a goal, no matter how honorable it was. He - may God be pleased with him - believed that the excellence of matters could only be reached by a sound path and method. He is upright, and it is not possible for a generous person to reach a noble goal except through a path in which he protects himself from humiliation, for no one can achieve a noble person except an honorable person like him, and there is no honor in relying on those who have status in this world.

He who relies on them is not worthy of God.

He - may God be pleased with him - worked diligently and worked in the path of His Excellency until he became the representative of the sheikhdom of Islam in Turkey, and he is one of those who know the position has its right, so he did not neglect the interest of pleasing the one who is in power, no matter how strong and controlling he may be, and before he was removed from his position in order to maintain the interest. . And retirement for the sake of Truth is better than compliance with falsehood.

The sheikh was removed from the agency of the Islamic sheikhdom, but he remained in its council of representatives, of which he was its president, and he did not see any harm in his position for him to be demoted from leadership to membership as long as the reason for the descent was high. Psychological superiority does not prevent a worker from working as a president or a subordinate, for pride is derived. Of the truth in itself and blesses it The truth is great.

But the proud, chaste, and pious scholar is put to the severest test. When he sees his dear country, which is the great abode of Islam, the center of its glory, and the center of the Muslims' hopes, it is dominated by atheism, then it is controlled by those who do not hope for this religion to be dignified, then the one holding onto his religion becomes like one clutching to hot coals, then he finds himself intended for harm and

If he did not survive, he would be thrown into prison and prevented from learning and teaching.

Then the Imam sees himself between three things: Either he remains a captive and shackled, his knowledge extinguished in his absences in prisons, and that is dear to a scholar who is accustomed to studying, guiding, and bringing forth the treasures of the religion so that people can teach them with evidence, or he flatters, flatters, and flatters, and other than that. Cutting the throats, or even slitting their necks, or emigrating

And the land of God is vast, and remember the Almighty's saying: [Was not the land of God wide so that you emigrated therein] (An-Nisa: 93).

He immigrated to Egypt, then moved to the Levant, then returned to Cairo, then returned to Damascus a second time, then he dropped the walking stick for good in Cairo. During his travels to the Levant, his residence in Cairo was light, and the dwelling in which he lived was either small or spacious, a school for housing. To it is the true seeker of knowledge, the seeker of knowledge In school, these students will be guided to the sources of knowledge from the books that have been written, while the market for Islamic sciences is popular and the souls of scholars are full of Islam. So he resounded.

The minds of those searching for it and directing them towards it, and He explains what is closed to them and overflows with the abundance of His knowledge and the fruits of His thought.

The writer of these lines did not meet the Sheikh until about two years before his death, and the spiritual meeting took place years before that when I was reading his writings and reading his comments on what came out of his manuscript, and reading the books he wrote, and I did not think that I would have anything to do with him. The same sublime world as it has in me, even I read his book (Good Litigation in the Biography of Imam Abu Yusuf al-Qadi) and found that he - may God be pleased with him - singled me out with a good word when speaking about the tricks attributed to Abu Yusuf. I bear witness that I heard praise from great men and scholars, and I was not as proud of the praise as I was of the praise of that venerable sheikh, because he was a scholarly badge from one who possesses Giving the scientific medal.

I sought to meet him, but I was ignorant of his position. As I was walking in the square of the Green Threshold, I found a distinguished and dignified old man. Gray hair emanated from him like the light of truth. He was wearing the garb of Turkish scholars. Students from Syria had gathered around him, and it occurred to me that he was the old man I was seeking. He followed his students until I inquired from one of them: Who is the sheikh? He said that he was Sheikh Al-Kawthari, so I hurried to meet him to find out his position, so I introduced myself to him, and found that he had a desire to meet.



Like what I have, then I visited him and learned that he is above his books and his research, and that he is a treasure in Egypt.

Here I want to show a page from the history of that Sheikh Imam that only a few people know:

I wanted its benefit to spread and for students of knowledge to be able to return its sweet flower and benefit from its abundant source. The Sharia Department proposed to the Council of the Faculty of Law at Cairo University that the venerable Sheikh be assigned to teach in the Sharia Diploma in the graduate studies departments of the college, and the Council approved the proposal. After the distinguished members learned the Sheikh's place in the sciences of Islam and his great scientific works, I went to the Sheikh with the professor, head of the Sharia Department, during that time, but we were surprised by the Sheikh's apology for accepting his illness, his wife's illness, and his poor eyesight. Then he insisted on apologizing, and the more we insisted on we hoped to apologise, even if we did not find any benefit. We begged him to reconsider this scientific assistance that we were waiting for and hoping for. Then I returned to him alone again, repeating the hope and insisting on it, but this time he was frank with me. The noble Sheikh said... This is a place of true learning, and I do not want to study there unless I am strong and teach my lessons in the way I like, and my old age, weak health, and the health of my wife, who is the only one in this life, all of this prevents me from doing so.

Performing duty in a manner that pleases him.

This volume has collected fifty-seven introductions (13) which we have classified into five main sciences:

First: On the Sciences of Doctrine, Theology, Sects, and Philosophy.

Second: In the Noble Hadith and its Sciences.

Third: In general jurisprudence, rulings and principles.

Fourth: In history, biographies.

Fifth: On Sufism, Ethics, and Sermons.

We have arranged the introductions to each science according to the date of writing by its author, Imam al-Kawthari, as much as possible.

The honorable reader will see that his first introduction is the introduction to (Criticism of Al-Mughni), and its date is in the year 1727. Although the Sheikh was not able to write it down - it is only testimonies - you will find in it rare sayings and valuable benefits. The last thing he wrote of his introductions to books was the introduction to the book (The Ember of the Quoted) dated 41 Shaban 1731.

The Sheikh, may God Almighty have mercy on him, was - and still is - a teacher of knowledge and literature, investigation and jihad, patience and steadfastness in the bitter banners of truth, a stranger in the country.

To whom he immigrated, a stranger in his knowledge and investigation, a stranger in his uprightness and his exaltation over the bad people of affairs and their owners, and his distance from the doors of the rulers and their ways.

God Almighty created him for knowledge, boldness in the truth, and pride in religion.!

There is a word in my heart that is disputing me, so I must write it.

I sought knowledge in an Arab country, and I was alarmed by the winks directed at the imam whose introductions I have the honor to correct, and whose authors rely on a book printed in two volumes in response to one of the books of Imam al-Kawthari. I looked at this response quickly, then carefully, and I found the gap between the two men. Vast and

The shrine is far away.!

I found myself between a scholar who delineates what is in the books of jarh and ta'deel, no more than their letters, and between a scholar who has the knowledge of jarh and ta'deel, and the king of jurisprudence! It seems to you that at the top of a lofty mountain that cannot be reached, a science has the reins to sift out all falsehood and extraneous things, so you see the scientist working hard to refine the issue for a long time, and it is at its peak.

Al-Kawthari is on the tip of the tongue or the pen, scattering it as prose.!!

Then I saw that the writer of that response had pity for himself and had mercy on him, and referred - in secret - to the status of Imam Al-Kawthari in his eyes, as if he wanted to wash himself.

A porter was carried on him, and he praised Al-Kawthari with a praise befitting two contemporaries who had been raised among them as had been raised by the teachers of the purity of brotherhood among scholars. He said in:



Shame that response

His last introduction to (Taqdimah al-Jarh wa al-Ta'deel) by Ibn Abi Hatim, page (Co:) (And the eminence of the great scholar, Professor Muhammad Zahid al-Kawthari, may God bless him, had great merit in his days by alerting him to the existence of a copy of (Taqdimah) in the library of Murad Mal, and for his guidance. To copy many books, in addition to his care for publications

The department thanked God for his efforts, and gave everyone success to continue serving science and disseminating it.) This praise was issued by him a long time after he wrote the response, and the date of this writing was Shawwal 47, 1731 AH, that is: twenty-six years before the death of Imam Al-Kawthari, after he wrote his book (Tanqeel) and after he printed his introduction from it, which he called (The Vanguard of Takil). Al-Kawthari stopped at it and responded to it with his book (Al-Tirhab). By criticizing reprimand.)

I ask every reader of this response and this praise: Does he imagine that their author is the same?! The response did not remain between him and the declaration of the revolutionary's disbelief except as stated by the eye and

Her eyebrow - or her eyelid - and this calls for long life and survival, and gratitude for the praiseworthy endeavour, and does not give it to enthusiastic benefactors! To print it as they become available.!

If Al-Muallami believed that what Al-Kawthari wrote was true and truthful, would it be permissible for him, according to Islamic law, to pray this supplication for him?! And he describes him with these descriptions! Al-Mu'alami - may God Almighty have mercy on him - here is one of two men: either he sinned by praying that God would prolong Al-Kawthari's life in misguidance and misguidance, or he was blamed for what

He wrote about "torture" and regretted what he had done, and wanted to wash away what he had done to him.

This second possibility is the reality for many things, including: There is no scientific connection or correspondence between Al-Kawthari and Al-Muallami that would lead him to the manuscript of a book to be completed. Rather, the strong connection and scientific correspondence was between Al-Kawthari and the Ottoman Encyclopedia in Hyderabad, Deccan, which printed (Al-Jarh. And modification) and Others, Al-Kawthari showed those in charge of it the manuscript of the book, and they sought to obtain it, and they informed Al-Muallami of that - while he was in Mecca - and he explained that, and

He wrote a word of thanks to Al-Kawthari, and took it as an opportunity to apologize to him from a distance. Perhaps he would reach Al-Kawthari and read it before he died, but that was unlikely.

Al-Muallami also praised Imam Al-Kawthari in another place in his books. In the book (Al-Anwar Al-Kashifah), p. 131, he described him as (the scholar).

He read the books of the Hanafi school and others. He wrote this book in the year 1733 AH, that is, seven years after the death of Al-Kawthari.

This praise from Al-Muallami came from him, and it was quoted from Al-Kawthari from his book (The Welcome), which Al-Kawthari responded to Al-Muallami, and this is fair to him.

On this occasion: I draw attention and say: Whatever hidden matter may be hidden, the future of time between Al-Kawthari and Al-Muallami will reveal it. In conclusion, I say: The scientific method that Al-Kawthari, the Imam, designed for himself - after taking its nectar from the rational and transmission sciences - is a method whose depth is unknown and

Only one who seeks knowledge and is given talents like what he was given can achieve it! How can this happen except with the help of God the Most Gracious, the Bestower?

Our last supplication is: Praise be to God, Lord of the Worlds.

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