



THE PROBLEM OF BELIEVE IN THE COMMENTARIES ON THE WORK «AQIDA» BY TAHAWI

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ABSTRACT

This article contains comprehensive information on the issue of “belief” in the Islamic theology. The significance of this article is that the researched subject was covered with the commentaries on the work called «Aqida» by the famous scholar of Hanafi School Abu Zhafar Tahawi.

Key words: faith, "murjatu-l-fuqaho", "ahlu-s-sunna wa-l-jamaa", "literal".

The opinion of scholars and scholars shows that the position of any work, its scientific-practical importance is indicated by comments or comments written by scholars about this book. Despite the fact that people like Abu Mansur Moturidi (870-944) and Abu-l-Hasan Ash'ari (873-936) left behind them a religious school and direction of great scientific and practical importance, Abu Ja'far Tahawi's (853-933) "Aqeedah" also It is one of the most important sources on the level of the religious books of the above scholars. The reason is that not only the representatives of "ahli-s-sunna wa-l-jamaa" and scholars of the Maturidi and Ash'ari schools, but also members of other mu'tazili streams and groups tried to study this work and write a commentary on it.

When it comes to Tahawi's work "Aqeedah", apart from the famous nazmi (poetic) comments written on it, there are no big differences between the comments written by the early Hanafi scholars and modern scholars who consider themselves to be representatives of "Ahlu-l-Hadith", but about the conditions of the author's faith. It is possible to witness arguments between commentators on both sides. There are views that the debate about faith is not over yet, not only among the representatives of "ahle-s-sunna wa-l-jama'a" but also among the entire Islamic community.

Before partially covering these debates, it would be appropriate to comment on the word faith and consider the views of those who consider themselves to be members of the Islamic Ummah, with which they hold their position.

In Arabic, the word ايمان (faith) is a lexical expression that was used before the advent of Islam. Before the advent of Shariah, the words in its use were in two states: asl (lexical) and related to tradition. Lexical meaning is always general, where people prioritize some meaning that their needs fall into in consumption. Urfi is narrower than dictionary.



Note that the word faith is an infinitive of the verb *âmana*, which means to confirm, to obey, and to surrender. That is, he will survive his enemy. If one believes what the enemy says, the enemy will confirm it and the person will survive the invasion [9; pp. 140-143].

In the dictionary, you can find out that the root of the word faith is derived from the word "amn". Faith is used in the dictionary for that which is a firm affirmation by which there is salvation. Also in consumption - typical of the Arab tradition, faith is given in the meaning of confirmation. There is a connection between the literal and figurative meanings of the word faith.

Sharia came and people were commanded to believe. As mentioned earlier, the tradition of faith is more specific than the dictionary, and the Shari'i has an addition to the tradition. It can be specialized and go back to the original lexical meaning. Then it has a broader meaning than the dictionary. The last point, Iman Shariat says to believe in Allah, His Angels, His Books, His Prophets, the Last Day and Destiny. In the Qur'an, the word "faith" is used in all three, lexical, traditional and shari'i contexts.

- if safety is compared with faith or there is an argument against it, then the literal meaning is implied from it: "Those who believe and do not mix oppression (shirk) with their faith - those are the ones who are safe and they are the ones who have found guidance" (An'am, 82) [3; p. 138];

- If faith is mentioned in the Qur'an or Sunnah with the helper "lam", it means the traditional situation: (*wamā amnta bimūminin^a lanā*) "... (anyway) you do not believe in us" (Yusuf, 17) [3; p. 237];

- if faith is mentioned with the helper "ba", then the Shariah situation is implied from it: (*امانا الراسولو بيما انزيلا عليه من رايه والمومينونا*) "The Prophet (Muhammad) believed in what was revealed to him from his Lord (verses) and the believers also..." (Baqara, 285) [3; 49 p.] verses can be cited.

Faith is an integral part of religion and is the most important and controversial topic in Islam. Within the framework of this issue, there has been a wide-scale debate among Muslims regarding the understanding of the verses mentioned in the Qur'an. In the early Islamic period, when the fields of *aqeedah* and law were not yet independently separated, both theologians and jurists were equally engaged in the problems of faith. Since the 8th century AD, the concept of faith has become the center of debate and disagreement among various religious and jurisprudential schools. The debates were about the essence of faith and its components.

Within the framework of Abu Ja'far Tahawi's opinion about the definition of faith, before entering into the discussions of those who wrote a commentary on his age, let's look at what the Imams of the representatives of "ahle-s-sunna wa-l-jama'a" said about the pillar of faith.

Abu Hanifa says in his treatise "al-Fiqh al-Akbar": "Faith consists of confession and confirmation" [8; 10th p.]. Malik ibn Anas said: "Faith is a word (qawl) and action" [6; p. 71]. Muhammad ibn Idris Shafi'i: "Faith is words and deeds." It increases and decreases" [5; 1-j-387-s.]. Ahmed ibn Hanbal said: "We say that faith is words and deeds, it increases and decreases" [13; p. 307]. Regarding the pillar of faith, Abu Hanifa, one of the representatives of the "Ahli-s-Sunna wa-l-Jamaa" sect, limited it to the affirmation of the heart and the confession of the tongue, while others (Anas ibn Malik, Muhammad ibn Idris Shafi'i, and Ahmad ibn Hanbal) included actions as well.

Due to this belief of Abu Hanifa, he and his followers, including Abu Ja'far Tahawi, were included in the ranks of Murji'i by most western scholars, while the rest of the school members of "Ahli-s-Sunna wa-l-Jamaa" were called Murjatu-l-Fuqaha.

If the statements of the Islamic Ummah regarding the pillar of faith and the beliefs they follow in this regard are conditionally divided into groups, the following situation can be seen:

1. Faith consists only of confirmation in the heart. This is the statement of the Ash'ari community and Abu Mansur Moturidi and his followers. According to them, both the verbal confession and the deed are part of the affirmation. They based their opinion on the root of faith in the dictionary and therefore called it only affirmation. They cite several evidences for the confirmation of faith, including Surah "Baqara" verse 285 of the Qur'an, and believe that deeds related to the unseen and believing in them are confirmation. Those who believed that belief in the unseen is confirmation are known as Murjiyyim. The representatives of "Ahli-s-sunna wal-l-jama'a" say that there is a group of murji'is who have gone to guluv, they consider faith not as a confirmation of the soul, but as an enlightenment of the soul. These include the Jahmites (adherents of Jahm ibn Safwan), Abu-l-Husayn Salihi, and the ardent Sufis, such as Ibn Arabi, who wrote books about Pharaoh's faith [12; 314-s, 15; 1-j-577-p.].

2. Those who believe that faith consists only in words. They are called Karromians. The Karromites belong to Muhammad ibn Karrom (806-869 AD) and they say that faith is only a confession of the tongue. According to them, Allah addressed the hypocrites in the verses of the Qur'an by giving them the name of faith. If they are called believers in the Qur'an, hypocrites will also enter this title. Although the hypocrites did not confirm with their hearts, they confessed with their tongues. Therefore, they are among those who believe, that is, they are called believers [12; 315-s, 15; 1-j-577-578-s.].

3. Murjiyy of jurists (murjatu-l-fuqaha). They say that faith consists of confession with the tongue and confirmation with the heart. This is the word of Abu Hanifa and his disciples. For them, affirmation, which is the root of the actions of the heart, is one thing, and faith is separate from action. The Ash'arites and the Karromites say that even if one is saved without deeds, one will definitely be saved without deeds. The scholars of jurists say that what is necessary is action, and if it is abandoned, the believer is considered a sinner [15; 1-j-578-p.].

4. According to Khariji and Mu'tazilites, faith with the heart, belief with the tongue, and action with the limbs. To them, it is to follow every commandment and stop being repulsed. The ordered deed is obligatory, and every undone deed is haram and comes in the name of faith. That is, each obligation is separately included in the name of faith and is considered a part and pillar of it. Every forbidden act is in the name of faith. According to them, a person who abandons a duty and commits one of the major sins becomes a disbeliever. Because the part and pillar of faith will be gone from him. This action is an integral part, and if some of it goes away, all goes away. The difference between the foreigners and the Mu'tazilites is not whether such a person deserves hell in the Hereafter, but what such people are called in the world. In the eyes of the foreigners, he is called a disbeliever in this world, but in the eyes of the Mu'tazilites, such a person is between two places and is neither a disbeliever nor a believer [15; 1-j-579-p.].

5. Malik ibn Anas, Muhammad ibn Idris Shafi'i, Ahmad ibn Hanbal, Avzai, Ishaq ibn Rahavayh, "Ahlu-l-Hadith", "Ahlu-l-Madina" from the representatives of "Ahlu-s-Sunnah wa-l-Jamaa". "Ahlu-z-Zahir" and a group of Mutakallim, faith consists of affirming with faith, confessing in language and following the pillars. For them, the deed, which is the pillar of faith,



is not something that if some of it goes, all goes, or if it exists in part, it is all there. Maybe action consists of many things. Although at first sight there is a similarity between the representatives of this direction and the Kharizi and the Mu'tazilites in the pillar of faith, there is a significant difference between them. In contrast to the foreign and Mu'tazilites, the action is essentially a pillar and a juz. But the action consists of different parts and differences, they believe that if some of it or a part of it goes away, all of it does not go away [15; 1-j-579-580-s.].

If we focus directly on the opinion expressed in Abu Ja'far Tahawi's "Aqeedah" about faith, the scholar and sectarian Abu Hanifa did not deviate from his views, even in the use of expressions. Tahawi says: "Faith is confession with the tongue and confirmation with the heart" [21; 21-s.]. The Hanafi scholars who commented on these sentences about faith in the work, naturally expressed their opinions from the point of view of the sect. But the authors of the above-mentioned modern commentaries had a different approach to these factions in the work.

Some of them say that this is the words of the murjiyy [18; 2-j-481-s, 1; 19-s, 16; 145-s.], others are those of Murji'i jurists [4; 227-s, 15; 1-j-576-s.] and others [20; 28-s.] They say that it is a madhhab that is contrary to Malik, Shafi'i, Ahmad, Avzai and many other imams.

Commenting on the views expressed in the works of Abu Hanifa and Abu Ja'far Tahawi about the condition of faith, Hanafi scholars believe that their most powerful and famous evidence is the word "**those who do righteous deeds**" in many verses of the Qur'an (for example, similar to verse 277 of Surah "Baqara"). They argue that there is a difference between faith and faith in the presence of the conjunction wa (and) between the words faith and action. It is said that if righteous deeds became faith, God would not have said, "Those who **believe (and) do righteous deeds**" [17; 30-s, 11; 107-108-s, 22; 60b-62b-v].

Dr. Salih ibn Abdulaziz ibn Muhammad al-Sheikh, in his commentary on the work of Tahawi, after studying the arguments presented by the Hanafis, first analyzes the dictionary, traditional and shari'i meanings of the word faith, and then analyzes the meaning of the word faith in relation to the conjunction wa (wa) (the conjunction is not only for variety, but part and examples of how it comes to indicate the difference between the whole, the general and the specific) try to clarify the issues and prove that action is part of the conditions of faith by quoting evidence from the Qur'an and hadiths [15; 1-j-561-576-s.].

Hanafi scholar Sadridin Ali ibn Abi-l-Izz Hanafi, in order to ease the debate between the representatives of "Ahlu-s-Sunna wa-l-Jamaa", said: "The difference between Abu Hanifa and other imams of "Ahlu-s-Sunna" is only external. Because the existence of the actions of the members is necessary for the faith of the heart or is a part of faith. It is agreed that a person who commits a great sin will not leave faith, but he will be in the will of Allah, He will punish if He wills, He will forgive if He wills. This argument is verbal, it does not give rise to false beliefs" [12; pp. 315-316]. Ibn Abu-l-Izz also cites many verses and hadiths to support his opinion.

Muhammad ibn Abdalbarr, a scholar of the Maliki sect of "Ahlu-s-Sunna wa-l-Jamaa" (on the topic of opinions on the unity of faith and Islam) and Hanafi scholar Sadridin ibn Abi-l-Izz (on the issue of exception regarding faith in Tahawi's commentary) Hammad ibn It is said that Abu Hanifa changed his mind and introduced action to faith based on the message from Zayd that "... emigration and jihad are from faith..." [7; 9-j-247-p.].

The following conclusions can be drawn from these points. The difference between the statement of Abu Hanifa and his follower Tahawi regarding faith and the non-Hanafi



representatives of Ahlu-s-Sunnah wa-l-Jamaa is that some of the scholars are external and say that there is no difference in belief and no, it is spiritual and there are those who say that it is real. It is better to focus on the current conflict in several ways. If we look at the issue from the point of view of the possibility of apostasy, the fact that the Hanafis, like the "Ahlu-l-Hadith", the Malikis, the Shafi'is and the Hanbalis, agree that a believer can become an apostate or a disbeliever through his words, beliefs, deeds and shakki, only indicates a verbal difference. However, if a believer has an affirmation and a confession, but does not implement it with any member, if it is looked at from the point of view of the verse, the hadith, and the commands in the faith, then this difference remains firm. Therefore, the answer to the question in this discussion will depend on which side you look at.

In order not to confuse such opinions expressed by Abu Hanifa and his followers with heretical and bigoted Murjiis, Islamic scholars have commented on this issue in their works. In particular, in Shahristani's work "al-Milal wa-n-nihal": "Abu Hanifa and his followers are called "Sunni Murjiis". Many have added it to the Murjiyyim. Perhaps the reason for this is in his words that faith is confirmation with the heart and it neither increases nor decreases. Those who included him in the ranks of the Murjiyyim claim that the deed was removed from the pillar of faith. But Abu Hanifa paid so much attention to the deeds that he could not issue a fatwa to leave them. Another reason why Abu Hanifa joined the ranks of the Murjiis is that the Qadaris and the Mu'tazilites rejected those who opposed them in matters of destiny, as well as the Kharijites, who based on the words of wa'id (calling for punishment) in the Shariah texts, did not add the deed to the pillar of faith. Therefore, it is very likely that the accusation of Murjiism spread from the representatives of these two streams - the Mu'tazilites and the Kharijites." [10; 139-s.] .

Ibn Taymiyyah, a scholar who caused various debates in the Islamic world, also touched upon the opinions of Abu Hanifa and his followers regarding faith: "It should be known that the debates in this regard (whether action is a pillar of faith or not) among the "ahle-s-sunna wal-l-jamaa" are only verbal. . The reason is that the jurists who say that faith is confession with words (without action), especially Hammad ibn Abi Sulaiman (Abu Hanifa's teacher) and other Kufa jurists who followed him in this regard, like the rest of the imams, include the servant who commits sins among those who deserve various blame and punishment! Although they say that the faith of these servants is as perfect as that of the angel Gabriel, they believe that faith without action or sin deserves punishment, like the representatives of "Ahli-s-Sunnah wa-l-Jamaa" [14; 7-j-297-s.] .

Another debate about faith is about its increase and decrease. The debate on this matter is not a matter between Murji'i and Ahlu-s-Sunnah wa-l-Jama'a. Because, just as there are those who say that faith increases and decreases among the Murji'is, there are those from the representatives of "ahlu-s-sunna wa-l-jama'a" who say that it does not increase and does not decrease. Scholars have divided into three opinions about this quality of faith. The first is the saying of most learned people from Ahl al-Sunnah, Murji'i and others, that faith increases and decreases. The second is the saying of some Ahlu-s-Sunnah imams, according to whom faith increases, but does not decrease. Because there is only evidence of its increase, it is not comparable, that is, they say that there is no evidence of its decrease. According to the third, a class of mystics and others, faith does not increase or decrease.

Abu Hanifani: "The faith of the people of the heavens and the earth does not increase or decrease in terms of things that bring faith. But in terms of trust and confirmation, it



decreases and increases" [8; 10-s, 9; 26-27 p.] were criticized by most other sects of "ahlu-sunna wa-l-jamaa". Their main criticism is that the faith of the angel Gabriel, the Prophet or his companion Abu Bakr and other believers are not equal to each other. They think that some are more than others.

However, in order to clarify the issue, the commentator of "al-Fiqh al-akbar", Hanafi scholar Mulla Ali Qari Hanafi (d. 1014/1606) comments on the words of Abu Hanifa using the methods of comparison. In his commentary, Ali Qari said: "We know that the faith of the entire Ummah is not as authentic as the faith of the Prophet (pbuh) and Abu Bakr Siddiq (r.a.). The meaning of this is mentioned in the following narration: "If the faith of Abu Bakr Siddique (r.a.) was weighed against the faith of all the believers, it would have weighed more than theirs." In other words, his faith is effective, he does many good deeds, he is more engaged in obedience than other believers, he is not in terms of the fewness of his sins, but in terms of his compassion, the generosity of his heart, the steadfastness of his faith, and the authenticity of his knowledge. In this regard, Muhammad Shaybani says in his conclusion: "It is an abomination to say that my faith is like Gabriel's." On the contrary, it is said that I believed in what Gabriel believed." In this place, from the first sentence, it is understood that his faith is like Gabriel's faith in all respects. In fact, this is not the case, there is a clear difference between them" [19; 144-145-s.] says. From this explanation, the faith of those who believe (angels, people of paradise, prophets, saints, good and virtuous believers) decreases and decreases based on the level of faith, not in terms of faith, that is, in terms of who to believe.

Abu Ja'far Tahawi also said in his work: "Faith is one. Faith is his actually are equal Between them Virtues (more than Allah) to his soul given didn't go and the most good things must those they hold will be " [21; 22-s.] tried to express the thoughts corresponding to the above comments.

It can be seen that the conclusion of the debates between the representatives of "ahlu-sunna wa-l-jamaa" within the issue of faith is more of a verbal rather than a definite difference.

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