



THE ISSUES OF AQIDAH IN THE WORK OF KAMOLIDDIN BAYOZI "ISHAROTUL MAROM"

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Article history:	Abstract:
Received: 20 th July 2023 Accepted: 20 th August 2023 Published: 24 th September 2023	The article describes the concepts of the science of the word, which is the science that underpins the teachings of Islam, in Kamoliddin Bayazi's work "Isharat al-Maram" and their cross-analysis with Abu Mansur Moturidi's "Kitab al-Tawhid". The information in the work contains an analysis of similarities and differences between religious sects on certain issues. This is of great importance in resolving the differences regarding the issues of prayer that exist today.

Keywords: Kamoliddin Bayazi, kalam, Moturidi, teaching, "Kitab at-tawhid", "Ta'wilat al-Qur'an."

The value and status of a work related to each subject of Islam is determined based on narrative and intellectual evidence and documents, based on its reliance, its level and position are determined. Because both in the past and in the present, people do not believe or accept empty words, guesses, or assumptions that are not based on certain evidence and documents.

It is worth noting that Kamaluddin Bayazi used the sources related to the science of theology, especially the works of Abu Hanifa, when explaining religious topics. Including the attributes of Allah¹, faith does not increase or decrease², that the servant is able to do something with the power that God will show at that time³ In addition to being consistent with the topics described in Abu Hanifa's "al-Wasiyat", the scholar explained them in a simple and understandable manner.

In addition, in Abu Hanifa's al-Fiqh al-Akbar, Allah also knows the immanent⁴, Religious themes such as the eternity of God's quality of creation, and the fact that the deeds of servants are measured by a scale, are also reflected in the work of Kamaluddin Bayazi.

Kamoliddin Bayazi explained the beliefs of the Mu'tazilites based on the works of Qazi Abduljabbar (d. 415/1025), the leader of the Mu'tazilites.

In addition, according to the views of the Mu'tazilites, it is obligatory to believe in a person because of reason⁵, He explained topics such as the fact that it is not permissible to imitate in faith and that a person who imitates is not considered a believer, he denies that God's attributes are eternal, and his views on God's justice were explained using Qazi Abduljabbar's work "Sharh usul al-khamsa (commentary on the five principles of the Mu'tazilites)"⁶.

It should be noted that Kamaluddin Bayazi's work "Isharat al-Maram" is directly based on the teachings of Moturidiyyah, and he also made good use of the masterpiece "Kitab al-Tawhid" of Abu Mansur Moturidiyy, the founder of this doctrine. For example, according to the views of the Moturids, the Creator of the universe is ancient, the attributes of God⁷, The interpretation of Kamaluddin Bayazi on topics such as revelation from God and sending of messengers is

¹ Abu Hanifa. Will. // Translator and publisher Abdurashid Qori Bahromov. Works of Imam Azam. - Tashkent: Movarounnahr, 2003. - P. 44.

² Abu Hanifa. Will. // Translator and publisher Abdurashid Qori Bahromov. Works of Imam Azam. - Tashkent: Movarounnahr, 2003. - P. 32.

³ Abu Hanifa. Will. // Translator and publisher Abdurashid Qori Bahromov. Works of Imam Azam. - Tashkent: Movarounnahr, 2003. - P. 35

⁴ Abu Hanifa. Al-fiqh al-akbar. // Translator and publisher Hamidullah Aminov. - Tashkent: Movarounnahr, 2022. - P. 95

⁵ Kamoliddin Bayazi. Isharat al-maram, a thousand words li-Imam Abi Hanifa an-Nu'man. - Beirut: Dor al-kutub al-Ilmiyya, 1974. - P. 85.

⁶ Kamoliddin Bayazi. Isharat al-maram, a thousand words li-Imam Abi Hanifa an-Nu'man. - Beirut: Dor al-kutub al-Ilmiyya, 1974. - P. 85.

⁷ Abu Mansur al-Moturidi. Kitab at-tawhid (published by Bakir Topalogli and Muhammad Orushi). Beirut: "Dor Sodir", 2001. - P. 30.

obligatory according to wisdom, stability and abandonment are evil in the Sharia, there is no difference between the concepts of faith, Islam, enlightenment and monotheism, and the ability of a servant to do something with the power that God appears in that moment. fully corresponds to his views.

In addition, he used the debates of the scholars of Ahl as-Sunnah wa-l-Jama'a with the representatives of the misguided faction of his time, and explained the topics in more detail. The scientist, while explaining a specific topic related to Aqeed, also mentions the debates of Ahl as-Sunna wal-Jama'a scholars of different religions and sects.

It can be said about the important aspect of the work "Isharat al-Maram" today that, in explaining the issues presented in the work, along with citing the words and arguments of the imams of the Hanafi school, the words and arguments of the imams of other schools of the Ahl as-Sunna wa-l-Jama'a are also cited on some issues. and compared them with the views of Hanafi jurisprudence. Similarities and differences between sects on certain issues are presented in the section of the work on prayer issues. This is of great importance in resolving the differences regarding the issues of prayer that exist today.

The works of Moturidiyyah's teachings harmonize with Imam Abu Mansur Moturidiy's books Kitab al-Tawheed and Ta'wilat al-Qur'an, commenting on them and making them easier to understand. For example, Kamoliddin Bayazi's work "Isharat al-Maram" can be said to be among such sources. This situation is clearly visible when comparing the structure and content of the work with "Kitab al-Tawhid".

Imam Abu Mansur Moturidi's work "Kitab al-Tawheed" consists of five chapters, in which various dogmatic topics are covered.

Chapter 1: Dedicated to theological issues, in which the creation of the universe, sign or attribute, the Creator of the universe, the oneness of the Creator of the universe, not to liken anything to God, the testimony of the witness to the unseen, the words of the dualists (dualists) about the creation of the universe and others, to God Almighty The use of the word "body", the use of the word "thing" for Allah, the attributes of Allah, taqwin, the question of Ka'bi's views on the attributes, verb adjectives and their objections, the quality of the Word, the presence of discretion in the actions of Allah, denying the Creator, the Judge and the All-Knowing. refutation to those who do it, the names of Allah Almighty, explanation of the Throne, seeing Allah, praising and naming Allah, why Allah created the creatures, knowing the Lord, using the word "Shay", the inability to describe Allah with space, being close to Allah, harmful wisdom in the creation of things, the diversity of mankind in the world, refutation of naturalists, refutation of naturalists, the issue of the ways of monotheism, Muhammad ibn Shabib's views on the existence of God and His attributes, protection of science through the eyes, Muhammad ibn Shabib's documents on the phenomenon of bodies, the corruption of the views of scholars, the Sanawis issues such as claims, the claims of the Mannonians and the statement of their corruption, the words of the Daysonians and the statement of their corruption, the claims of the pagans and the statement of their corruption are covered.

Chapter 2: It is devoted to the issues of Prophethood, in which the proof of the message, the explanation of the need for it, the views of Warraq about the message and their refutation, the proof of the message of Muhammad, may God bless him and grant him peace, the documents that Ibn Ruwandi brought to prove the message and his refutation of Warraq, the Messiah of Christians (Jesus, peace be upon him) issues such as views and objections to them are stated.

Chapter 3: It includes matters of Qaza and Qadar. In it, the issue of wisdom and mental deficiency, the verbs of creatures and their proof, the views of (different) sects regarding the verbs of creatures, the views of the Mu'tazilites regarding the verbs of creatures and their inaccuracy, the views of Ka'bi regarding the verbs of creatures, narrative evidence about the creation of verbs, the power of the verb or its ability, the istiata before the verb or with it, Ka'bi's views on power and invitation to the intolerable and their explanation of their corruption, issues of death, sustenance, will, Ka'bi's views on will and their explanation of their corruption, the issue of condemning the Qadaris and the Mu'tazilites, Ka'bi's views on Qadariyya and there are reports of their inaccuracy.

Chapter 4: On Sin and Related Matters. It contains topics such as the disagreement of Muslims regarding those who commit grave sins, Ka'bi's views on grave sins and their corruption, distinguishing between two types of sins through wisdom, the views of the Mu'tazilites on the issue of faith, grave sins and intercession.

Chapter 5: It deals with issues of faith and Islam. In it, topics such as whether faith is affirmation or enlightenment, irja, the creation of faith, and exceptions in faith are described⁸.

Kamoliddin Bayazi's work entitled "Isharat al-Maram" consists of 3 chapters, in which there are mainly debates about knowing God and His attributes.

The first chapter is about believing in the existence and unity of Allah, the Exalted, with evidence.

In the second chapter, there are comments about the names and attributes of Allah. The views of various scholars are given regarding the quality of "vision" (vision), quality of "word" (speech), quality of "will" (willing) and the attributes of Allah.

In the third chapter, the verbal attributes of God and the issue of takvin are explained in detail.

⁸ Abu Mansur al-Moturidi. Kitab at-tawhid (published by Bakir Topalogli and Muhammad Orushi). Beirut: "Dor Sodir", 2001. - P. 65-490.

Such topics in "Kitab al-Tawheed" begin with the topic "The first obligatory act for a mukallaf servant" and end with the issue of "refutation of the views of the Rafizi about the return of Ali (r.a.) and his descendants to the earth"⁹.

At the beginning of the work, in the eyes of the people of truth, the truth of things is fixed, the universe is evidence of the existence of God Almighty, the creator of the universe is one, He is ancient, He does what He wants, He knows all things, He is capable of everything, He is hearing, seeing, always alive, every Issues such as the Being who arranges the work, and the fact that He is neither substance, body, nor form, have been explained.

Then, the author explained the issue of the fact that none of the supreme aspects can be attributed to God, that he is free from color, taste, smell, mood and other similar qualities, that he does not occupy any space, that he created light, that he has eternal qualities, the quality of words, taqvin, and seeing God.

In addition to being the main issues of the Ahl al-Sunnah community, especially the Moturid faith, these issues are a refutation to the Mujassima, Mushabiha sects, Dahri philosophers, Mulhids, and other such misguided sects.

While "Kitab al-Tawhid" covered a wide range of doctrinal issues, in "Isharat al-Maram" Kamaluddin Bayazi was content with stating some issues in the teachings of Maturidyya and refuting some sects.

A researcher who has studied the two works will see that they have in common in all doctrinal matters.

In conclusion, it can be said that both works revealed the topical issues of their time with intellectual and narrative evidence. In addition, rebuttals were given to those who contradicted the aqeedah of the Ahl al-Sunnah wal community regarding these issues. Many issues in these two works have not yet lost their importance. Therefore, their careful study on a scientific basis and effective use of their instructions are of great importance in solving today's problems.

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