

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIPHI (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2022 Issue: 02 Volume: 106

Published: 24.02.2022 <http://T-Science.org>

QR – Issue



QR – Article



Abduqodir Pardayev

International Islamic Academy of Uzbekistan
researcher

Abdulqodir1977@gmail.com

AN ANALYSIS OF THE MARIFATULLAH QUESTION IN ALOUDDIN BUKHARI'S «RISALA FIL-ITIQAD»

Abstract: This article analyzes the issues related to the enlightenment mentioned in Alouddin Bukhari's "Risala fil itiqad". The first chapter of the work "Risala fil itiqad" is the object of this work. The article explores the different views on what is obligatory for every sane Muslim on a scientific basis.

Key words: Ma'rifatullah, contemplation, mukallaf, obligatory first of all, doubt, tools of Shari'ah, piety, purification of heart, intellect.

Language: English

Citation: Pardayev, A. (2022). An analysis of the Marifatullah question in Alouddin Bukhari's «Risala fil-itiqad». *ISJ Theoretical & Applied Science*, 02 (106), 566-569.

Soi: <http://s-o-i.org/1.1/TAS-02-106-58> **Doi:**  <https://dx.doi.org/10.15863/TAS.2022.02.106.58>

Scopus ASCC: 1200.

Introduction

The question of what should be done first for each person who becomes a *mukallaf* has been disputed both among the scholars of the Ahl as-Sunnah wa'l-Jama'ah and among some sects. The views of the parties on this issue are summarized in the *Risala fil itiqad*. These differences in the play are analyzed in this article, and an attempt has been made to show the effects of these contradictions.

Main part

Alouddin Bukhari (d. 1438), one of the disciples of the famous scholar Sa'duddin Taftazani (d. 1390), described in detail the different views on *marifatullah* (knowledge of Allah) in his *Risala fil itiqad*.

Sa'd al-Din al-Taftazani wrote about *Ma'rifatullah* following: "Scholars have previously disagreed about what is obligatory on the *mukallaf*. Some scholars have said that it is obligatory to enlighten first, because it is original. Some scholars have said that it is obligatory to think about *Ma'rifatullah* or to intend to think because *Ma'rifatullah* is dependent on it" [3: 271].

Alouddin Bukhari clarified which of the certain scholars mentioned in these texts were meant and explained their statements in detail. He first quoted the views of the Ash'arites on this subject as follows: For

enlightenment (to a person who has reached the age of puberty and is obliged to follow the rules of the Shari'ah due to his sanity) is the essence of all enlightenment and beliefs related to religion. This is the basis of all the duties of the Shari'ah." [1:87]

According to this view, if a young child reaches the age of puberty or a non-Muslim converts to Islam, he or she will first have to know Allah. The essence of this acquaintance is formed by knowing that Allah exists, is characterized by perfect attributes, and is free from defects.

From Alouddin Bukhari's first statement of this view, it is clear that he himself is of the same belief. The style of writing of the book indicates to this.

He then quoted the views of the Mu'tazilites on this issue as follows: "The first thing that is obligatory for the *muqallid* is to think about the enlightenment. Because there is no dispute that this thing is obligatory. This thinking precedes *Marifatullah*."

From these views of the Mu'tazilites, too, it is clear how much emphasis they placed on the rational argument.

He then quoted the views of Qazi Baqillani (d. 1153) and Imam al-Haramain (d. 1085), two of the most respected scholars of the Ash'arite school, as follows: "The first thing that is obligatory for a *mukallaf* is to decide to think about *Marifatullah*."

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

Because contemplation is a voluntary verb, so revenge will take place before the first part of this verb appears.

These different views are actually verbal. Because (if in these debates) what is obligatory first is meant, it will be enlightenment. If a more general meaning is implied, it will be a choice of contemplation. Because it is absolutely clear that this choice precedes the enlightenment that is obligatory. Accordingly, this choice is also obligatory.

Abu Hashim al-Jubba'i (d. 933) (one of the leaders of the Mu'tazilite sect) said: "The first thing that must be done is to doubt. Because the vengeance of thinking depends first and foremost on doubt. This is because it requires understanding both sides and their proportions, without believing in what is required or what is not."

Abu Hashim Jubba'i's statement was rejected on the grounds that doubt was not due to human will. This is because it belongs to the same (heart) state as knowing (which is formed involuntarily). Therefore, it is not obligatory. The Obligation of Thought and Enlightenment According to Abu Hashim al-Jubba'i, it is not obligatory to make enlightenment obligatory, nor is it obligatory to make doubt obligatory, nor is it obligatory to make it obligatory. It is as if making zakat obligatory is conditioned on the formation of nisab and is recorded in it. That is, recording the zakat in the nisab does not make it obligatory to record the wealth in the nisab. Muslim traders were subject to Zakat [13:203] and zakat collections should be at the rate of 2.5 % [14:4537] Zakat for the Muslim is an obligation that comes from the Almighty and its importance is emphasised in the Qur'an and many *Ahadith* (Prophetic actions and sayings). [12:11]

Alouddin Bukhari, after quoting these different views, stated that their results were the same: "According to these views, the enlightenment of Allah is obligatory according to the consensus of all Muslims."

Is there anyone who says that Marifatullah is not obligatory? the question may arise. Abu Haf's Sirojiddin al-Ghaznawi (d. 1371) wrote about this: In this regard, the Hashawis, who take only the apparent meanings of the Shari'ah texts, believed that Marifatullah was not obligatory. Perhaps what is obligatory is an authentic belief derived from the appearances of the narrators. They rejected those who presented rational arguments. "[5:34]

In fact, it is difficult to say that the Hashvi sect is a specific sect. Because they were different groups who did not understand the Shari'ah evidence well. "The Hashwiya sect was a sect that tried to believe that the evidence in the Qur'an and Sunnah that Allah is similar to creatures was the same. This sect became known as the Hashviya due to various misconceptions. In fact, the word hashv (*hashwu*) means "something tucked into something" [2:35].

The Hashwis are a sect of disbelievers. Accordingly, Alouddin Bukhari's statement that "Allah's enlightenment is obligatory according to the consensus of all Muslims" does not contradict the belief of the Hashwis in such a belief.

After Alouddin Bukhari explained this result, another issue arising from this, namely, what is the obligation of the enlightenment, is as follows: Because there was a story about it. (*Nass* refers to words that have only one meaning or cannot be interpreted). For example, Allah says:

"So know that there is no deity worthy of worship except Allah" (Surah Muhammad, 19).

There is a lot of other evidence. However, the evidence for this is *zonniy* (most probably), but it is *ijma* (the *mujtahideen* of the ummah of Muhammad (peace and blessings of Allah be upon him) agreed unanimously on this ruling after his death) and all the obligations of the religion are tied to the enlightenment.

The author describes the views of the Mu'tazilites on this issue as follows: Because Marifatullah repels the harms that come to mind. The damage done to the mind is the danger of punishment in the Hereafter. It is not only intellectually obligatory to do what is thought-provoking, but also to prevent the harm that comes to the level of doubt."

Therefore, it follows from this evidence that Marifatullah is necessary in the eyes of the Ash'arites by means of transmission and in the eyes of the Mu'tazilites by means of reason. In this case, what is the means of enlightenment in the eyes of the Moturidis? the question may arise. Sirojiddin Oshiy (d. 1179) answered this question in his book *Bad'ul Amali*:

وَمَا عَذْرٌ لِيذِي عَقْلٍ بِجَهْلٍ بِخَلْقِ الْأَسْفَلِ وَالْأَعْلَى

"It is not an excuse for a wise servant not to know the Creator of the lows and the highs (i.e. the heavens and the earth) "[6: 123].

Judge Sheikh Muhammad Ahmad Canaan commented on this text as follows: This verse is narrated according to Abu Mansur Moturidi. [4: 191]

Abu Ishaq Ibrahim Saffar Bukhari (d. 1139) also wrote in this regard: Because Allah cannot be seen in the world and it is not right to wait until the sincere proof comes. Because waiting for the sincere evidence to come is like leaving a person alone. Such abandonment is rejected in the Qur'an: "Does man think that he has been abandoned?" (Surat al-Qiyamah, 36)

Accordingly, in order for a person to attain enlightenment, only the path of reason remains. Abu Hanifa (d. 767) also relied on the evidence of reason in this enlightenment. Muhammad ibn Samaa (d. 848) narrated from Abu Yusuf (d. 798) that Abu Haneefah said: [9: 131].

This means that in the eyes of the Moturidis, enlightenment is also needed through reason.

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

Alouddin Bukhari then discussed the ways to attain enlightenment and said: "There are many ways to attain enlightenment. Those who discussed this were divided into two groups:

- The first group: It is said that the way to attain enlightenment is piety and purification of the heart. This view is the way of the Sufis and the followers of the sect.

- The second group: Those who say that the way to reach *Ma'rifatullah* is to think. This is the way of the Ash'arites and the Mu'tazilites.

- Alouddin Bukhari cited two groups on this issue in general. However, Abu Hafs Sirojiddin al-Ghaznawi, in his book *Sharh al-Aqeedah al-Tahawi*, cites other categories as follows: The Ismailis said that the group of education is formed by the education of the infallible Imam "[5: 191].

- So they agreed that thinking is obligatory. Just as enlightenment is obligatory. But those who disagreed about the way in which thinking is obligatory.

- The Ash'arites believed in what makes thinking obligatory:

- Sincere evidence. For example, Allah says: **"Say, 'Look at what is in the heavens and what is on the earth.'" (Surah Yunus, 101)**

In another verse he says:

"So look at the works of the mercy of the Lord. How can he resurrect the earth after it has died?" (Surah ar-Rum, 50)

It is obvious that the command is obligatory. But this evidence is *zonniy*.

- *Ijma*.

- Aql. The obligation of the mind to think is as follows: As stated above, *ma'rifatullah* is obligatory according to *ijma*. *Ma'rifatullah*, on the other hand, is full of contemplation. What is absolutely necessary becomes complete with what is complete.

This means that in the eyes of the Ash'arites, the three things that make meditation obligatory are sincere evidence, consensus, and reason.

Ijma means that the *mujtahideen* of the ummah of Muhammad (peace and blessings of Allah be upon him) unanimously agreed on a Shari'ah ruling at the same time. [11:65]

The Mu'tazilites believed in what makes meditation obligatory as follows: What makes meditation obligatory is the mind. Because *Marifatullah* is obligatory from the point of view of reason. Praise be to Allah is also obligatory from the point of view of reason. Because He has bestowed many blessings on the servant. The Qur'an says:

"Did you not know that He has bestowed upon you perfect outward and inward blessings?" (Surat al-Luqman, 20)

It is intellectually obligatory to give thanks to the giver of the blessing. Because the mind demands that danger be repelled from itself. With gratitude, the danger is averted. So, giving thanks to Allah depends

on knowing Him. Knowing Allah is obligatory from the point of view of reason. This is formed only by thinking. What is absolutely necessary is complete with what is intellectually obligatory.

According to this, the only thing that makes thinking obligatory in the eyes of the Mu'adhils is reason. Dr. Abdulmalik Saadi described the mind as follows: "The mind is the spiritual light through which people comprehend the necessary and theoretical knowledge" [8:31].

Alouddin Bukhari explained the truth of contemplation as follows: "The truth of contemplation is the arrangement of things that are (firmly) known or *zonniy* in order to lead them to another work."

It follows from this definition that imagining things that are impossible is not considered thinking. Because thinking happens by sorting things rigidly or *zonally*.

He then described the parts of contemplation as follows:

Thinking is divided into two parts:

1. Thinking correctly. Such thinking leads to purpose;

2. Wrong thinking. This thinking is the opposite of the above thinking.

There are two conditions for proper thinking:

1. Contemplation should be about clear evidence, not about doubt;

2. Thinking about concrete evidence should be about proving its meaning.

In the eyes of the scholars, correct thinking is an absolute (unregistered) science.

According to Sheikh al-Ash'ari, it is possible to achieve a result by following the right way of thinking. It is as if satiety is formed during a meal, not according to the obligatory way, but according to the habitual way.

In the eyes of the Mu'taziites, on the other hand, the result of contemplation depends on the way of "creation."

Tawlid was described by Allama Farhari (death after 1824) as follows: called "In our opinion, Tawlid is a creation of Allah, and in the eyes of the Mu'tazilites, it is a creation of the human" [7: 403].

Accordingly, in the eyes of the Mu'tazilites, it was considered that the human created the result after contemplation.

In the eyes of the judges, it is obligatory to reach a conclusion after thinking.

By *hukamah* we mean philosophers. This is because in the past, for example, in the time of Hakim Termezi (d. 932), it was customary to call those who were engaged in philosophical science as judges [10: 465].

Regarding the meaning of the philosophers' statement that the result is in the obligatory way, Sheikh Muhammad Ahmad Qan'aan wrote: "People have different beliefs about the effects of causes. Three of the most popular are:

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

1. The beliefs of many philosophers and (ignorant) naturalists. These categories believed that causes were ancient and influenced independently by their nature, and did not know that causes were caused by God. Because they denied the existence of a Creator. It is unanimously confirmed that their beliefs are blasphemous;

2. Beliefs of the Mu'tazilites. They believed that causes were phenomena. It was not said that the causes act independently of their nature. Perhaps they believed that Allah had placed the power to influence the causes. Their beliefs are heresy and *fi sq*;

3. The belief of the Ahl as-Sunnah wa'l-Jama'ah. They consider these reasons to be events created by Allah. Causes are not affected by their nature, nor by their powers, nor by the nature placed on them. However, Allah has made the causes and signs of what He wants to create [4:29].

Accordingly, the statement of the rulers that it is obligatory to reach a conclusion after thinking is contrary to the beliefs of Muslims..

Conclusion

In conclusion, it can be said that according to these different views, those who do not call for enlightenment in the Ash'arites are not considered responsible because the attainment of enlightenment is through the Shari'ah. In the case of the Moturidis, however, even those who do not call for enlightenment will be held responsible because the attainment of enlightenment is by means of reason.

Alouddin Bukhari's *Risala fil itiqad* also discusses in detail the issue of what is obligatory upon the mukallafs, which is almost unheard of in other books of theology, and the contradictions in this regard. From this it is understood that this book is one of the most important works in theology.

References:

- (n.d.). *Alouddin Bukhari. Brochure Elephant Belief. Ta'id Abdullatif Fuda's study.* (p.87). Kuwait: Dor uz-Ziya.
- (2020). *Abdulqadir Abdur Rahim. Masterpieces of faith.* (p.534). T.: "Teacher NMIU".
- (2013). *Mas'ud ibn 'Umar ibn' Abdullah Sa'duddin Taftazani. The purpose of the commentary. 1 juzi. Research and study of Dr. Abdurrahman Umayra.* (p.504). Cairo.: Maktabatul azhariyatul litturos.
- (2010). *Qazi Sheikh Muhammad Ahmad Canaan. Jomeul Laoli commentary badil amali fi ilmil aqoid.* (p.312). Beirut-Lebanon. Dorul bashoirul islamiya.
- (2009). *Abu Hafis Sirojiddin Umar Ghaznavi. Imam Tahawi's commentary.* (p.208). Cairo. Doratul Karaz.
- (2020). *The scholar Sheikh Ali ibn Sultan Qari. Zov'ul is financial. Research and analysis of Holdun Ali Zayniddin. Dorul Bayrutiy.* (p.192). Istanbul. Third Edition.
- (2015). *Alloma Farhoriy. Nibros.* (p.590). Karachi, Pakistan. Bushro.
- (2016). *Abdulmalik Saadi. Commentary text aqoidin Nasafiya. Dor nurul mubiyn lin-nashr wat-tavziy '.* (p.324).
- (2011). *Abu Ishaq Ibrahim ibn Ismail Saffar Bukhari. Talxisul adillati liqovaidit tawhid. Part 1. Research by Angelica Burudresn. Muassasatur Rayon.* (p.500). Beirut.
- (2020). *Abdulhay Lakhnaviy. Translation and commentary of the work of Naful Mufti. Rare fatwas. The author of the translation and commentary is Abdulkadir Abdr Rahim. HILOL NASHR.* (p.478). Tashkent.
- (2012). *Ali ibn Muhammad Sharif Jurjani. Book description. Research by Dr. Muhammad Abdurrahman Marshli. Dorul nafois.* (p.490). Beirut Lubnan. Third Edition.
- Ganiyev, A. (2020). Institution of zakat in colonial malaysia. *The Light of Islam*, 2020(1), 10-18. <https://uzjournals.edu.uz/iaau/vol2020/iss1/2/>
- Ganiyev, A. (2020, November). Agriculture and trade during the pre-colonial Bukhara Emirate. *In Archive of Conferences*, Vol. 9, No. 1, pp. 201-204. <https://conferencepublication.com/index.php/ao/article/view/370>
- Ganiyev, A.O. (2021). Taxation and the zakat(alms)system in samarkand (Zerafshan okrug) during the Russian reign (1868-1874). *Turkish Online Journal of Qualitative Inquiry (TOJQI)* Volume 12, Issue 7, July 2021: 4537-4542. <https://www.tojqi.net/index.php/journal/article/view/4488>