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Article



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TOPIC OF “ĪMĀN” (FAITH) IN SA‘D AL-DĪN AL-TAFTĀZĀNĪ’S VIEW

Abstract: One of the brightest representatives of the Second Eastern Renaissance of the Middle Ages is al-Allāma Sa‘d al-Dīn al-Taftāzānī al-Ḥanafī (722-792/1322-1390). He was a scholar in the fields of Arabic grammar (*al-naḥw*), Arabic morphology (*al-ṣarf*), eloquence (*balāgha*) *uṣūl al-fiqh*, and *furū‘ al-fiqh* (*ḥanafī*, *shāfi‘ī*, and *mālikī*), logic, *‘aqidah*, *ḥadīth*, *tafsīr*, geometry, astronomy, and other similar sciences. In particular, more than fifty works of the allāma on various subjects have been identified.

Sa‘d al-Dīn al-Taftāzānī occupies an important place in the development of the teachings of Māturīdī. The work of the scholar in this area can be divided into three categories: writing of books, an analytical summary of the various views of previous scholars on a specific creedal issue, and additional substantiation of the issues on a scientific basis. In particular, these three cases are reflected in the views of the scholar on the topic “*īmān*” (faith).

Despite this topic being the basis of the creed, the scholar dwelled on it in detail. Indeed, through a comparative analysis of the theological works of Sa‘d al-Dīn Taftāzānī and “*Kitāb al-Tawḥīd*” of Abū Mansūr al-Māturīdī (243-332/857-944), it is advisable to determine the scholar’s contribution to the development of the teachings of Māturīdī on the topic “*īmān*”. This article focuses on this topic.

Key words: *ḥanafī*, *māturīdī*, *ash‘arī*, *fiqh*, *īmān* (faith), *kalām*, *‘aqidah* (creed), *manṭiq* (logic), *dalīl* (evidence), *ijmālī* (total), *tafsīlī* (detailed), *taqlīdī* (imitative) and *taḥqīqī* (investigative).

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Introduction

One of the brightest representatives of the Second Eastern Renaissance of the Middle Ages is Sa‘d al-Dīn al-Taftāzānī. His full name is Mas‘ūd ibn Qādī Fakhr al-Dīn ‘Umar ibn Mawlā ‘Azīm Burhān al-Dīn ‘Abd Allāh ibn Imām Rabbānī Shams al-Ḥaqq Shams al-Dīn Qārī al-Samarqandī al-Harawī al-Taftāzānī al-Khurāsānī al-Ḥanafī (722-792/1322-1390) [4: 190; 2: 241; 1: 734; 17: 471], he was born in the village of Taftāzān near the city of al-Nasā (now Ashgabat, Turkmenistan) in Khorasan.

Sa‘d al-Dīn al-Taftāzānī was a great scholar in the fields of *naḥw*, *sarf*, *balaghat* (eloquence), *uṣūl al-fiqh*, and *furū‘ al-fiqh* (*ḥanafī*, *shāfi‘ī*, and *mālikī*), logic, *‘aqidah*, *ḥadīth*, *tafsīr* and other sciences [4: 190; 22; 23; 24]. His teknonym of the scholar is “Abū Sa‘īd” [8:304].

He is known in the Islamic world not only as “al-Sheikh Sa‘d al-Dīn” [18: 389-390], “al-Ustāz” (The

teacher) [7: 223], “al-Imām al-kabīr” (senior imam), “Ustaz al-Ulama al-mutaahhirin wa sayyid al-fuzalo al-mutaqaddimin, mawlana sa‘d al-milla wa al-dīn, mu‘dil mizan al-ma‘qul wa al-manqul, muftih agsan al-furū‘ wa al-usul” (later scholars mentor and master of the next noble scholars, the happiness of the nation and religion, the rectifier of the criteria of transmission and reason, the discoverer of the branches of method and furū‘) [8: 303-304], “al-Imām al-allāma” [2: 241], “Sa‘d al-milla wa al-din” (the happiness of the nation and religion), “Sa‘d al-imām al-allāma al-faqih al-adib al-ḥanafī” (the blessed of the Imam of the Ḥanafī fiqh writers), “‘Ālim al-Sharq” (the scholar of the East), “ḥabr al-ummah, shams al-a‘immah” (the scholar of the Ummah, the sun of the imams) [9: 446], “al-‘Allāma al-thānī” (the second scholar) and “al-Muḥaqqiq al-samadānī” [6: 49], but also is considered as a scholar who has made significant contributions to world science with his many encyclopedic works on

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the exact sciences and the humanities, such as geometry, mathematics, philosophy, logic and literature.

Every issue in the science of 'aqidah is directly related to the subject of "īmān" (faith), which is the basis of the creed. Therefore, the essence of the matter is that, first of all, it is a critical study of the views of such sects of the past as the Khawārij, the Mu'tazila, the Murji'ah, the Jahmīya, and the current as the Hizb al-tahrīr, the Wahhābī. On the other hand, it is a scientific analysis of the conformities and differences between the teachings of Ash'arī and the teachings of Māturīdī within the Ahl al-Sunnah on the subject.

In particular, the open mendacity of the views of such groups as the Khawārij, the Mu'tazila, the Murji'ah, the Jahmīya, the Hizb al-tahrīr, the Wahhābī in this regard is pointed out. Despite, the teachings of Māturīdī and the teachings of Ash'arī having a common foundation in terms of intellectual and source basis, there are might be detected certain differences between their views. Due to this, nowadays the teachings of Ash'arī are wrongly accused of being "fanatical" teaching by some minorities. Indeed, this aspect of the issue has to be clarified through scientific analysis.

This topic is important not only in history but also in the current context of today's globalization in the entire Muslim world and particularly in Uzbekistan. In particular, this situation can be observed in the integration process of nations and regions in the century in which the scholar lived. Especially, the interaction between the people of countries such as Khorāsān, which was united to the country by Amir Timur, mainly in the teachings of Ash'arī, and the population of Transoxiana (Mā Warā' al-Nahr) in the teachings of Māturīdī has intensified. Obviously, it was a necessity to provide scientific evidence which is proof enough to demonstrate the unity of the two doctrinal teachings and such measures were of vital importance to keep the peace within the society. In particular, there is no doubt that Sa'd al-Dīn al-Taftāzānī, as a scholar, had a certain positive influence on these processes. Therefore, it is worthwhile to study to which extent "īmān" (faith) is covered in the works of Sa'd al-Dīn al-Taftāzānī.

Also, a comparative study of the issue of "īmān" (faith) with Sa'd al-Dīn al-Taftāzānī's books and Abū Mansūr al-Māturīdī's "Kitāb al-Tawhīd" as a primary source is important in scientifically revealing the scholar's contribution to the development of the teachings of Māturīdī. In the process of studying the scholar's heritage, it was found that nine issues directly related to this topic were highlighted. These are:

1. Definition of "īmān" (faith). Commenting on this topic, Sa'd al-Dīn al-Taftāzānī first explained in detail the lexical and the Sharī'a (i.e. its meaning as a term in Islamic jurisprudence) meanings of the word "īmān". In particular, he said that the word "īmān"

literally means "affirmation" (al-taṣḍīq). That is, to obey the judgment of the reporter, to accept it, and to recognize it as truthful". He then elaborated on the grammatical aspect of the term, quoting evidence from verses (āyāt) and ḥadīths [14: 288, 11:95, 16: 175, 12: 113]. He also emphasized that the scholars of Ahl al-Sunnah who lived before him used the words "knowing" (al-ma'rīfah), "knowledge" (al-'ilm), or "creed" (al-i'tiqād) instead of "affirmation" (al-taṣḍīq) and that the meaning of these expressions was "confirming knowledge" (al-'ilm al-taṣḍīqī) [12: 113].

Sa'd al-Dīn al-Taftāzānī stated that the Sharī'a meaning of the word "īmān" is a complete "affirmation" of the heart and believing in the obligation of what was sent to the Prophet (peace and blessings of Allah be upon him) by Allah [12: 113].

2. The total (al-ijmālī) and detailed (al-tafṣīlī) "īmān" (faith). The issue is whether a person believes in all Sharī'a rulings without knowing their names in general, or whether he believes in the Sharī'a rulings by quoting their names one by one. The essence of the issue is whether in the given cases the faith of both parties is correct, or only "detailed faith" is acceptable. In this regard, Sa'd al-Dīn al-Taftāzānī said, "The general confirmation alone is sufficient to fulfill the obligation of faith. It is a "total īmān" and its level is not inferior to the status of "detailed īmān" in the essence. However, he argued that "detailed īmān" is not only more abundant but more perfect in terms of the abundance of affirmations than "total īmān" [14:290, 299]. The statement of the scholar was also supported by commentators on "Sharḥ al-'Aqā'id al-Nasafiyah".

Indeed, the importance of this idea becomes clear when it is considered that in reality, those who do not know the faith are more numerous than those who know the faith in detail. Otherwise, the quality of "mu'min" (believer) would have to be removed from the majority of people.

In "Kitāb al-Tawhīd", the issues of "total īmān" and "detailed īmān" are not mentioned [3:538].

3. The imitative (al-taqlīdī) and investigative (al-tahqīqī) "īmān" (faith). Sa'd al-Dīn al-Taftāzānī, in his "Risālah al-ḥudūd", defines the word "al-taqlīd" as "accepting a statement without proof" [13:10]. According to this, it is clear that acknowledging the rulings of the Sharī'a matters without evidence is "imitative īmān" and knowing them with evidence is "investigative īmān".

Sa'd al-Dīn al-Taftāzānī elaborated on the issue, and in the introduction to the analysis of the matter, also emphasized that "imitative īmān" was denied by al-Sheikh Abū al-Ḥasan al-Ash'arī, the Mu'tazila and most of the Mutakallimūn. He also cited their arguments that "imitative īmān" is not permissible, and refuted them one by one. Indeed, the scholar stated that they had no substantiated narrative evidence, and thus emphasized that their views were incorrect [12:119-120]. Here, too, the scholar had to

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fulfill two tasks: first, to justify the fact that the teachings of Ash'arī are from the Ahl as-Sunnah in the context of the same issue, and secondly, that the views of the Mu'tazila are false. The scholar responded to their claims from the point of view of reality: "indeed, affirmation (al-taṣḍīq) can be ignorant and uneducated, or vice versa. In particular, we believe in all the processes of the Day of Judgment without knowing their circumstances and characteristics".

He also stated that the Companions and the imāms, scholars, and caliphs who lived after them had introduced Muslim rulings to the imitative believer. In this regard, he cited the following verse and ḥadīth as evidence: the verse 94 of Sūrah al-Nisā: "And do not say to those who offer you greetings of peace, "You are no believer!" and the words of the Prophet (peace and blessings of Allah be upon him): "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection" [16: 218-224].

In "Kitāb al-Tawḥīd", the issue of imitative (al-taqlīdī) and investigative (al-taḥqīqī) "īmān" (faith) is not mentioned [3: 538]

4. The pillars (arkān) of "īmān" (faith). The next issue is about the pillars of faith, which are fundamental and important aspects of the subject. Sa'd al-Dīn al-Taftāzānī summed up a lot of information on this topic, gave all its practical and probable causes, and gave a question-and-answer conclusion. In similar respects, it can be observed that the scholar's contribution to the development of the teachings of Māturīdī was significant. He divided the views expressed on the pillars of "īmān" (faith) up to the time he lived into four categories, and analyzed the arguments of the proponents of each of those views, elaborating as follows:

1-category. "īmān" is a name for "affirming (al-taṣḍīq) by heart". And, it is the affirmation by the heart in terms of the necessary knowledge of what the Prophet (peace and blessings of Allah be upon him) brought from Allah. Many scholars agree with this view.

According to the Shī'ā sect, Jahm ibn Ṣafwān al-Samarkandī and Abū l-Ḥusayn al-Ṣāliḥī, "īmān" is the name for "knowing" (al-ma'rīfah). Al-Imām al-Ash'arī was also inclined to it.

2-category. "īmān" is a name for confession by the tongue. In addition, "knowing of the heart" may be required. In particular, according to al-Riqashī, "īmān" is a "confession" (al-iqrār) that requires the "knowing" (al-ma'rīfah). From the point of view of Yahyā ibn Sa'īd al-Qaṭṭān (d. 198/814), confirmation is required, and for the Karrāmī it was only a "confession" (al-iqrār) without conditions.

3-category. "īmān" is a name for "affirmation by heart and confession by the tongue". Many accomplished scholars have advanced this view. A

recital was narrated on this subject from Abū Ḥanīfa. Some scholars used the words "knowing" (al-ma'rīfah), "knowledge" (al-'ilm), or "creed" (al-i'tiqad) instead of the word "affirmation" (al-taṣḍīq).

4-category. "īmān" is a name for "the affirmation by heart, the confession by the tongue, and the deeds of the body". According to the Khawārij, a person who abandons the deeds has committed heresy and becomes a disbeliever. According to the Mu'tazila, if a person abandons the deeds, he will leave "īmān", but he will remain between the two positions without entering disbelief (kufr). However, according to the salaf scholars, all al-Imām of the Ahl al-ḥadīth and the most of the Mutakallim, a person who abandons the deeds does not leave "īmān", but is prevented from entering Paradise directly and even if he falls into Hell first, will not remain there forever. In particular, this was narrated by al-Imām Mālik, al-Imām al-Shāfi'ī, and al-Imām al-Awzā'ī.

At this point, Sa'd al-Dīn al-Taftāzānī said there was an obvious problem with the fourth category. Indeed, there is a reason for such a viewpoint.

Firstly, the adherents of the teachings of Māturīdī belong to the third category. Secondly, in the fourth category, the views of the teachings of Ash'arī of the Ahl as-Sunnah on the subject seem to be the same such the sects as the Khawārij and the Mu'tazila. Accordingly, it requires a scientific distinction between the teachings of Ash'arī and the views of other misguided sects.

The scholar initially analyzed and concluded the solution to this problem in a question-and-answer manner, based on a logic method. He raised three questions by saying "how can "īmān" not be ruined by the loss of its pillar", "how can a person enter Paradise without something that is described as the name of "īmān" [16: 177], "how can the whole not be ruined by the loss of its part" [12: 113]. He then answers these questions: "Indeed, "īmān" is associated only with the affirmation (al-taṣḍīq) which is the essence, the basis, of entering the Paradise or with the affirmation and the confession (al-iqrār)" [16: 180], "the purpose of including deeds in the pillar of "īmān" is that deeds are the basis of deliverance and the perfect savior", "the purpose of including deed in the condition of "īmān" is perfect "īmān", "although confession (al-iqrār) is included in the condition of "īmān", it does not impair the essence of "īmān" by its disappearance due to its additional pillar" [12: 113, 116].

In "al-Talvīḥ", the scholar approached the problem from the point of view of uṣūl al-fiqh. In particular, he described "al-rukn" as "al-rukn is some part of a certain thing" and divided it into two types, "al-aṣlī" (base) and "al-za'id" (excess). Then, he defined "al-rukn al-za'id" (excess pillar) as "al-rukn al-za'id is the part in which, with its disappearance, the verdict of integrity is preserved from the point of view of al-Shāfi'ī". According to the same rule, al-Imām al-Shāfi'ī said that the inclusion of deeds in the

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pillar of “īmān” is from the point of view of “al-za’id” (excess). Hence, on this basis, the teachings of Ash‘arī differed from other superstitious views.

Sa‘d al-Dīn al-Taftāzānī noted that the misguided sects such as the Khawārij and the Mu‘tazila considered the deeds as the fundamental pillar of “īmān” [10:273-275]. The scholar used the method “burhān al-tumānī” to prove that deeds are not the fundamental pillar of “īmān”. That is, he cited evidence from the Qur‘ān and hadiths that a believer may be a sinner. For example, according to misguided categories such as the Khawārij and the Mu‘tazila, deeds are the fundamental pillar of “īmān” and a Muslim who abandons them leaves the religion. It is clear from this that the scholar analyzed the ideas in the context of the matter and concluded first with the rule of “al-Uṣūl” and then with the narrative evidence. The scholar says that “īmān” is the work of the heart and can only be true with it, quoting the following verses and hadiths as narrative evidence:

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ.

Translation of meanings. Those - He has decreed within their hearts faith. (Sūrah al-Mujādilah, 22).

وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ.

Translation of meanings. While his heart is secure in faith ... (Sūrah al-Nahl, 106).

وَلَمْ تُؤْمِنْ قُلُوبُهُمْ.

Translation of meanings. But their hearts believe not. (Sūrah al-Mā'idah, 41)

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

Translation of meanings. (Because) faith has not entered your hearts. (Sūrah al-Hujurat, 14)

The Prophet (peace and blessings of Allah be upon him) said:

يَا مُغَلَّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

Translation. “O Controller of the hearts make my heart steadfast in Your religion”.

The Prophet (peace and blessings of Allah be upon him) said:

وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ.

Translation. “... And no one will enter Hell who has faith in his heart equal to the weight of a grain of mustard seed”.

When Usāmah ibn Zayd (May Allah be pleased with him) killed a man who said, “لَا إِلَهَ إِلَّا اللَّهُ” (Lā ‘ilāha ‘illā-llāh). The Prophet (peace and blessings of Allah be upon him) said to him, “Did you tear his heart so that you learned...?”.

Then, the scholar provided a rational argument in this regard, concluding that if a person confesses his “īmān” by tongue and does not affirm it by heart, he would be a hypocrite and would not be a believer in the sight of God, even though he is considered a believer in the eyes of people. Indeed, he emphasizes that this idea belongs to Abū Mansūr al-Māturīdī and that the Qur‘ān and the hadiths support him [3: 471]. In this regard, the views of both sides are common. In addition to the above, Sa‘d al-Dīn al-Taftāzānī quoted the scholars such as al-Imām Shams al-A‘imma al-

Sarakhsī (d. 490/1097), Fakhr al-Islām al-Bazdawī (400-482/1010-1090), and Najm ad-Dīn Abū Ḥafṣ an-Nasafī saying that “īmān” is the affirmation (al-taṣdīq) and the confession (al-iqrār).

Sa‘d al-Dīn al-Taftāzānī answered this issue as follows: “īmān” is the affirmation (al-taṣdīq), and the confession (al-iqrār) is a condition for the fulfilling the Sharī‘a rulings in this world. Because the affirmation (al-taṣdīq) is an inner (invisible) action, so a certain sign is needed to know it. If a person affirms “īmān” by the heart and does not confess it by the tongue, he is a believer in the sight of Allah, even though he is not considered a believer in the eyes of people [14: 294]. The scholar has proved this view through many verses, ḥadīths, and intellectual thoughts. In particular, he commented on the issue, quoting verse 29 of Sūrah al-Ra‘d and verses 9-10 of Sūrah Al-Hujurat. In addition, the scholar has argued that faith is a condition of worship: if a person affirms, confesses, and dies before he has time to perform the deeds, the Ijmā‘ (consensus) of the Ummah (the Muslim community) has decided that the person has died as a believer [16: 177].

Al-Taftāzānī stated that deeds are a condition of “īmān” (faith) as the views of the Mu‘tazila, and provided strong evidence against their eight opinions on the subject. With this evidence, he defended the teachings of Māturīdī [16: 177]. Al-Taftāzānī refuted the views of the Mu‘tazila and the Khawārij on the subject saying, “In our opinion, a believer who commits a grave sin is still a believer”. In his arguments and denials, the scholar also used the work of the famous ḥanafī-māturīdī scholar Abū al-Mu‘īn Maymūn ibn Muḥammad an-Nasafī’s “Tabṣirat al-Adillah”. The conclusion to be drawn from this is that deeds are not a condition of “īmān”.

In “Kitāb al-Tawḥīd”, emphasis is placed on substantiating with narrative and intellectual evidence that affirmation (al-taṣdīq) by heart is the main pillar of “īmān”. There are also more denials to the Karrāmiyyah than to the Mu‘tazila and the Khawārij [3: 418, 471-479]. The scholar’s coverage of this issue is distinct from that of the “Kitāb al-Tawḥīd” in the way that his views on the subject are divided into specific groups, the opinions, and arguments of each category are presented and refuted, and the opinions of prominent scholars of the teachings of Māturīdī are analyzed.

5. Whether or not “īmān” (faith) increases or decreases. Commenting on this issue, Sa‘d al-Dīn al-Taftāzānī said that the Ash‘arītes, al-Imām Al-Shāfi‘ī, and The Mu‘tazila considered the possibility of the faith to “increase or decrease”. The scholar also said that the reason for the controversy was related to the definition of “īmān” and the view that the faith of the common people was not strictly equal to the faith of the Prophets.

For example, the scholar had to substantiate that the teachings of al-Imām Al-Shāfi‘ī and the teachings

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of Ash'arī were from the Ahl as-Sunnah and that the views of the Mu'tazila were false. To this end, the scholar cited their views and arguments one by one and responded to them with narrative, intellectual, and historical evidence. In particular, he wrote in "Maqāsid al-ṭalibīn fī 'ilm uṣūl al-dīn": "Faith increases and decreases according to the appearance of the Book (the Qur'ān) and the Sunnah (the ḥadīths). However, most scholars considered that faith would neither increase nor decrease. Because, faith is an affirmation that has reached the limit of great certainty, and it is indistinguishable (i.e., affirmation does not increase or decrease). If faith is considered a name for "obedience" (al-tā'a) then there is a difference in it (that is, by doing more or fewer deeds). Hence, the disagreement on this issue occurred according to the definition of faith. But, while it is permissible not to deviate from the faith as a result of abandoning the deed, this might damage the perfection of the faith, but that does not concern the essence of the faith. The scholar, on the other hand, concluded that faith is "affirmation by heart" and that it neither increases nor decreases [16: 210-211]. He said that the proponents of the idea of "increasing and decreasing of faith" relied on intellectual and narrative evidence in their views. In particular, the following can be cited from the arguments of the proponents of this view:

وَإِذَا تَلَّيْتُمْ عَلَيْهِمْ آيَاتَهُ زَادَتْهُمْ إِيمَانًا.

Translation of meanings. When His verses are recited to them, it increases their faith. (Sūrah al-'Anfāl, 2).

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ.

Translation of meanings. It is He Who sent down tranquility into the hearts of the Believers, that they may add faith to their faith. (Sūrah al-Fath, 4).

The scholar responded to their arguments in three points:

1. An increase in faith means that the faith is sustainable and stable, lasting a long period and time in the servant.

2. An increase in faith means a succession of things to be believed. The Companions (God be please with them) were believers in total (al-ijmāl). After one "fard" (duty) came another duty. They believed in each "fard" (duty) individually.

3. The increase of faith is the increase of the effects of faith and the shining of its light in the heart. Indeed, this light increases with doing righteous deeds and decreases with doing sinful deeds [16: 213-214].

Abū Ḥanīfah's commentary on the evidence for the increase of faith in the Qur'ān and the Sunnah is narrated in the scholar's "Sharḥ al-'Aqā'id al-Nasafīyah". According to him, the Companions (may Allah be pleased with them) were believers in total. After one "fard" (duty) came another "fard" (duty). They believed in each "fard" (duty) individually. As a result, the faith also increased in proportion to what

was believed. This situation is inconceivable after the time of the Prophet (peace and blessings of Allah be upon him) [14: 296]. Because the things that are to be believed are completely finished. Now people believe them all at once. The conclusion is that the essence of faith neither increases nor decreases.

This issue is not mentioned in "Kitāb al-Tawḥīd".

6. Concepts of īmān (faith) and Islām. The issue of whether īmān and Islām are one-dimensional concepts or different-meaning concepts have been debated between the Ahl as-Sunnah and the heretical sects. Although there is a clear, correct solution to the fact that the īmān and the Islām have the same meaning, the debate about it can still be observed among the misguided sects today. In particular, Sa'd al-Dīn al-Taftāzānī has emphasized this matter in all his books on the creed. In particular, he mentioned that scholars had agreed that the concepts of faith and Islam are synonymous and that there was narrative evidence, such as verse 85 of Sūrah Ali 'Imrān.

Initially, the scholar gave a logical argument that a person is not condemned as a mu'min (a believer) but not a Muslim or a Muslim but not a mu'min (a believer) in the Sharī'a. From this view, it is clear that every believer (mu'min) is a Muslim and every Muslim is a believer (mu'min). To support his opinion, he also quoted from books of the most famous ḥanafī-māturīdī scholars such as Abū al-Mu'īn Maymūn ibn Muḥammad an-Nasafī's "Tabṣīrat al-Adillah" and Nūr al-Dīn Aḥmad ibn Maḥmūd al-Ṣabūnī's (d. 580/1184) "al-Kifāyah fī al-hidāyah".

The scholar also cited historical evidence that in the time of the Prophet (peace and blessings of Allah be upon him) the fourth (i.e., Muslim) was not used concerning people, except for the terms "believer" (mu'min), "unbeliever" (kāfir) and "hypocrite" (munāfiq). He divided the opinions of those who considered these concepts synonymous into two parts. Within these two categories, the scholar cited verses 84, 85, 102 of Sūrah Ali 'Imrān, verse 7 of Sūrah al-Ḥadīd, verses 14, 17 of Sūrah al-Ḥujurāt, verse 53 of Sūrah al-Rūm and verses 22, 35 of Sūrah al-Aḥzāb as the narrative evidence, and said that there were many similar other verses and interpreted them. In addition, he said that the Ḥashawīyya and some Mu'tazila have divided faith and Islam into separate concepts and that they have cited verse 14 of Sūrah al-Ḥujurāt as evidence for their views on the matter:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا.

Translation of meanings. Say, "We have attained faith". Say [unto them, O Muhammad]: "You have not [yet] attained to faith; you should [rather] say, "We have [outwardly] surrendered" - for [true] faith has not yet entered your hearts.

The scholar interpreted this verse as meaning, "Islām, which is emphasized in the Sharī'ah, does not exist without the īmān (faith). The meaning of the

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Islām in this verse is not inward obedience but outward obedience by uttering the word of testimony without the confirmation of *īmān* (faith)". These sects also cited the following ḥadīth as evidence for their views:

The Prophet (peace and blessings of Allah be upon him) said: "Islam means that you should testify that there is no God but Allah, and Muhammad is Allah's Apostle, that you should observe prayer, pay zakat [19:10; 20:203; 21:4537], fast during Ramadan, and perform Hajj to the house (i.e., Kabah) if you have the means to go".

The scholar commented on this fact, saying, "The meaning of Islam in this ḥadīth is that the reflections and signs of Islam are these five things". The scholar cites the following hadith as evidence for this view:

Narrated Abu Jamra: "... The Prophet (peace and blessings of Allah be upon him) ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?". They replied, "Allah and His Apostle know best". Thereupon the Prophet said, "It means: To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle; To offer prayers perfectly; To pay the Zakat (obligatory charity); To observe fast during the month of Ramadan, And to pay al-Khumus (one-fifth of the booty to be given in Allah's Cause)".

At the same time, the scholar said, "Whoever proves the difference between faith and Islam is asked the following question: "What is the ruling on one who believes and does not surrender or who surrenders and does not believe?" which led to the logical idea. In the conclusion of this opinion, however, he stated that if the same person proved one of them in this case without the other, the falsity of his opinion would be exposed [14: 306; 16: 206-210; 12: 117-118].

In addition, the scholar also gave a logical argument: "whoever proves that faith and Islam are different will be asked such a question: "What is the judgment of one who believes, does not embrace Islam, or embraces Islam, does not believe?". In concluding this view, the scholar stated that if that person proves one of them in this case without the other, the falsity of his opinion will be revealed [14:306, 16:206-210, 12:117-118].

Al-Imām Abū Maṣūir al-Māturīdī did not classify the concepts of faith and Islam in his "Kitāb al-Tawḥīd". In the book, the refutations are described in general terms, not concerning the name of particularly misguided sects. Indeed, the issue is covered with more use of verses of Qur'ān. But the book does not mention the above ḥadīth quoted by Sa'd al-Dīn al-Taftāzānī as evidence. However, this ḥadīth is one of the most important proofs that clearly shows the meaning of these two concepts [3: 491-499].

7. Exception (al-istitnā') in "īmān" (faith). The exception in faith is that a person says, "I am truly a believer" (أنا مؤمن حقاً) or "I am a believer if Allah wills" (إن شاء الله إن). In this regard, Sa'd al-Dīn al-Taftāzānī, from the standpoint of the doctrine of the teachings of Māturīdī, argued and debated with the followers of the teachings of Ash'arī and the heretical sects. All views on the issue can be summarized in four general categories [5: 350^b].

The scholar, on the other hand, divided the views of those who say that it is permissible to make an exception in faith into three categories and analyzed them based on logic, without narrative evidence [16: 214-217].

In his concluding the matter, the scholar put forward the following opinion: If a person affirms and confesses, it is correct for him to say, "I am truly a believer" in order for his faith to be realized. In this case, it is not appropriate for that person to say, "I am a believer, if Allah wills". If a person refers to doubt in his faith from the word "In shā' Allāh", he will be a disbeliever.

It is better not to say, "I am a believer, if Allah wills" even if the word "In shā' Allāh" means the following:

To be polite to Allah; to refer matters to the will of Allah; doubts about whether a person will remain a believer in the end and in the future, not in the present and the situation; blessing the remembrance of Allah; considering that the believer is not pure in his self and is surprised by his condition. Because it leads to self-doubt [14: 308-311]. With this last thought, the scholar proved that the followers of the teachings of Ash'arī are also from the Ahl as-Sunnah.

Al-Imām Abū Maṣūir al-Māturīdī, in his "Kitāb al-Tawḥīd", did not classify the views on the issue, but expressed them in general terms.

In this book, only the names of such sects as the Mu'tazila, the Khawārij, and the Ḥashawiyya are mentioned, and refutes them.

In the given denials, the verses of the Qur'ān were used more than the rules of logic. The general conclusion is that exception is not permissible in faith [3: 486-491].

8. Whether "īmān" (faith) is created or not. The history of this issue dates back to the 8th century (The hijrī calendar, the 2nd century). In particular, although it is considered to be directly related to the fact that the Qur'ān was created or not, it is essentially the subject of the believer's actions. It is probable that it was quoted by Sa'd al-Dīn al-Taftāzānī in the same chapter and approached it in terms of the actions of the person. So, he did not dwell on this issue on the subject of faith. It should be noted that the scholar described the issue only in "Sharḥ al-Maqāsid". This suggests that the importance of this issue is less than that of other issues on the subject. Otherwise, the scholar would have quoted it in all his books on the field. In particular, the scholar said: "in the sight of

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you (that is, the ḥanafī-māturīdī), faith is created by Allah, and from the point of view of the Muʿtazila, faith is created by the person. In some books of fatwas, it is stated that whoever claims to be a creature of faith is a disbeliever. How do you understand that?”. In response, the scholar stated Abū al-Muʿīn Maymūn ibn Muḥammad an-Nasafī’s opinion, thereby supporting him [15: 236-237].

Al-Imām Abū Maṣṣūr al-Māturīdī, in his “Kitāb al-Tawḥīd”, states that “faith is a goodness, a blessing, a right path and an adornment for its owner, and all the qualities that characterize faith are created”. He quotes verses 7, 14 of Sūrah al-Ḥujurāt and verse 41 of Sūrah al-Mā’idah as evidence for his views on the matter. The scholar said that the place of faith is the heart and that it is the work of the soul. Then, he has simply stated that what is not created is unlikely to exist in the created heart [3: 486]. This means that the scholar approached the matter in terms of the quality of the faith.

9. Is the “īmān” (faith) of ordinary people equal to the faith of the Prophets or not? This issue was also debated between the teachings of Māturīdī and the teachings of Ashʿarī. In “Sharḥ al-‘Aqā’id al-Nasafīyah”, Saʿd al-Dīn al-Taftāzānī gives the following view on this issue: “some scholars have said that we can never agree with the opinion that “the truth of affirmation does not accept increase and decrease”. Perhaps the truth of affirmation differs in terms of strength and weakness. Certainly, the affirmation of some people from the Ummah is not the same as the affirmation of the Prophet (peace and blessings of Allah be upon him)” [14: 300]. The answer to this

question is given by the scholar in his book “Sharḥ al-Maqāsid”: “Indeed, the affirmation is that clarity, which is valid about the whole thing. It is not possible to accept the distinction of affirmation as it is necessary and theoretically accurate” [16: 211].

This issue is not mentioned in “Kitāb al-Tawḥīd” [3: 538].

CONCLUSION

In conclusion, Saʿd al-Dīn al-Taftāzānī summarized nine issues related to the subject of īmān (faith). It was found that four issues of them, such as total faith and detailed faith, imitative faith and investigative faith, whether faith increases or decreases, and whether the faith of ordinary people and the faith of prophets are equal or not, were not mentioned in al-Imām Abū Maṣṣūr al-Māturīdī’s “Kitāb al-Tawḥīd”.

The scholar categorized the views of the sects in this regard into certain logical categories, and refuted their arguments with narrative and mental evidence, as the situation required. In the process, he emphasized that the teachings of Ashʿarī was also from the Ahl as-Sunnah. In this respect, his works differ from the book “Kitāb al-Tawḥīd”.

Hence, on the one hand, Saʿd al-Dīn al-Taftāzānī made a significant contribution to the development of the teachings of Māturīdī by composing such works as “Sharḥ al-‘Aqā’id al-Nasafīyah”, “Maqāsid al-ṭalībīn fī ‘ilm uṣūl al-dīn”, “Sharḥ al-Maqāsid” and “Ghāyat tahdhīb al-kalām fī taḥrīr al-mantiq wa-al-kalām” and on the other hand, he enriched this teaching with his methods of classifying and proving creedal subjects.

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