



**COMPARATIVE ANALYSIS OF THE DISPUTES ON THE QUESTION OF "FAITH" IN THE ORIGINAL WORKS OF ABU HANIFA (R.A.) IN THE EXAMPLE OF MULLA ALI AL-QARI**

Muhibullayev Saidmuhammadxon Dovudxon o'g'li,

International Islamic Academy of Uzbekistan, Doctoral student of ICESCO Department of Islamic Studies and Islamic Civilization. A.Kadiri str. 11, 100011, Tashkent, Uzbekistan.

E-mail: muhibullayvs@gmail.com

**Abstract**

In this work were reflected the views of Imam Abu Hanifa and Ali al-Qari on the issue of "faith" are reflected, and the opinions that excess or deficiency of faith are the foundations of faith and that action is not one of the foundations of faith, but one of its conditions. As an additional comment on the texts mentioned in the book "Fiqhul-Akbar", Ali al-Qari also mentioned the rulings of the Ahl al-Sunnah wal Jama'a creed regarding faith in the book "Sharhu Fiqhul" Akbar.

**Keywords:** Faith, Islam, tawhid, the pillar of faith, "Fiqhul-akbar", "fiqhul-absat", Ali al-Qari, Abu Hanifa, the faith of the hypocrites, being different in faith.

The leader of the Hanafi school, Imam Abu Hanifa Noman bin Thabit, in the work "Fiqhul Akbar" attributed to him, says the following about the definition of faith: "Faith is confirmation with the heart and confession with the tongue." In this sentence, the author is making two things obligatory in faith: to confirm with the heart the shari'a that the Prophet, may God bless him and grant him peace, brought from God, and to be convinced of this confirmation with the tongue.

In the definition of faith, Ali al-Qari says that "Faith is only confirmation with the heart. Confession with the tongue is a condition of faith. That is, it is necessary to confess with the tongue in the required place. Action perfects faith. Lack of perfection in faith is a defect. It is not a condition of faith that faith should be perfect or not defective. In the work "Mirqatul Mafatih" Ali al-Qari explains faith as "confirming with the heart the orders and rebuffs from the tariff of Allah Almighty."<sup>1</sup> Ali al-Qari admits that in some cases it is possible to leave the verbal confession, but if a person leaves it while he has the opportunity to express his faith, he means that he will change his faith.<sup>2</sup>

Imam Abu Hanifa (r.a) in his works "Fiqhul-Akbar" said: "You know, the root of what is correct in monotheism and faith is Allah, the Last Day, His angels, His books, His Messengers, and the dead." then it is necessary to say that I have believed that everything that happens in life is from God, both good and bad, until the resurrection."

In our topic, the issue of "faith" in "fiqhul-akbar" was chosen for comparative analysis.

Although the analysis between the works of "Isharatul-Maram" and "Sharhi Fiqhul-Akbar" was not taken from the commentary of the same text, as we said above, Bayazi covered the topic of faith through

<sup>1</sup> Mirqotul mafotih. J. 1. – Cairo: Dor us-salam. B. 50.

<sup>2</sup> Mulla Ali al-Qari. Commentary on Fiqh ul-Akbar. - Beirut: Dor al-Bashar al-Islamiya, 1998. - P. 152.



the text in which the statement of "Tawheed" came from. Magnisawi explained the topic of faith through the text about "faith", and in the text about "monotheism" he just mentioned monotheism itself.

Therefore, our comparative analysis will be an analysis of the debate, such as how these two scientists illuminate the issue of "faith" and what they pay more attention to.

A hypocrite who affirms God's existence and attributes becomes a believer in the literal sense, not in the Sharia sense. Because the polytheist would have violated monotheism. Talking about the element of confession of faith, Taftazani interprets confession as "expressing affirmation with language." However, he states that it is possible to refrain from "confession" in extreme situations such as coercion, provided that the confirmation is not relinquished. And Pazdewi (6.482/1089) says that it is not permissible to leave confession with the tongue: "If a person believes with his heart and abandons the expression of this faith, he cannot be a believer."

Ali al-Qari cites several arguments to support the above words. One of them cites the conversation between the Prophet, may God bless him and grant him peace, and his uncle Abu Talib as evidence. When the Prophet, may God bless him and grant him peace, was nearing his death, he asked his uncle to confess the Shahada with his tongue, and Abu Talib, although he knew in his heart that he was the prophet of the Prophet, may God bless him and grant him peace, denied it with his tongue. So, based on this conversation, he says that confessing with the tongue when required is a condition of faith.<sup>3</sup>

Ali al-Qari, relying on the opinions of the mutakallims, gives another proof that he said, "Faith is one foundation, but if something goes away from it, everything goes away."<sup>4</sup>

In Bad'ul Amali's commentary, Ali al-Qari Maliki, Shafei Awzai's traditions from the predecessors and the opinions of mutakallims in "Sharhul Maqasid" say that "Amal is included under faith." Commenting on this opinion, Ali al-Qari said, "Deeds come under perfect faith. Because failure to perform deed does not deprive one of faith."<sup>5</sup>

Ali al-Qari concluded from the above-mentioned points that action is from faith, but the absence of action does not affect the faith in the heart. They say that this is against the sect of the people of the Sunnah and the community.

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

**Allah will not waste your faith. Indeed, Allah is very compassionate and merciful to people.** (Surah al-Baqarah verse 143)

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ نُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۖ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۗ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

**'Some of' the nomadic Arabs say, "We believe." Say, 'O Prophet,' "You have not believed. But say, 'We have submitted,' for faith has not yet entered your hearts.** (Hujurat /14).

Also, in the famous Hadith of Gabriel, faith is defined only as an affirmation of the heart, and Islam as a deed.

<sup>3</sup> Mulla Ali al-Qari. Al Mubiynul Maiyn Lifahmil Arbaiyn. J.1. - Cairo: Darus Salam, 1998. - P. 141

<sup>4</sup> Mulla Ali al-Qari. Mirqatul Mafatih J.8. - Beirut: Good idea. 2004. – B. 3189

<sup>5</sup> Mulla Ali al-Qari. Zovul Maoli review Badul Amoli. - Baghdad. 1991. - B. 127.



But (considered from the point of view of Sharia) there is no faith without Islam, (that is, inner obedience without outward deeds is not considered. Just as the faith of the People of the Book is not considered faith. Or we can take the example of Abu Talib, the uncle of the Messenger of Allah, may God bless him and grant him peace). In his heart, he was convinced that the Messenger of God was truthful, but he did not dare to show this belief in his heart in practice. This is not called a true believer in the Sharia. And this is also the case of the accursed devil. He was also jealous of Adam. Although he had obedience in his heart when he was angry, he was a disbeliever without revealing it in practice. .) and there is no Islam without faith. (With this phrase, he emphasizes the above meaning. And here again there is a hint of the following delicate issue: for faith to become reality, it is important whether inner obedience or practical obedience first appears in a person. No. For example, those who came to faith from the People of the Book first developed inner obedience, and later surrendered to the truth and demonstrated their practical obedience. Or let's take the hypocrites who converted to faith. later agreed to guidance and enjoyed the happiness of inner confirmation).

Therefore, these two (i.e., the concepts of faith and Islam are inseparable from each other) are like the belly and the waist (parts of the same body). (Either of these two cannot be significant without the other).<sup>6</sup>

Maghnasawi interprets the thoughts of Abu Hanifa on the issue of faith in the work "Isharatul Maram" as follows: (Abu Hanifa (r.a) says): "Faith" in the dictionary is confirmation and accepting the message of the informer by heart. The Turkish meaning is "to believe". In Shari'i istilah, "confessing" with the tongue that God is alone, that He has no partner, that He is characterized by His physical and verbal qualities, that Muhammad is the Messenger of God, that is, the prophet who sent him with the book and the Shari'ah, with the heart.

Whoever wants to be the ummah of Muhammad (peace and blessings of Allah be upon him) should say with his tongue "Laa ilaha illallahu Muhammadur rasulullah" there is no god but Allah, Muhammad is the messenger of Allah and his heart confirms the meaning of (this word). even if this person does not know what is fard (ordained by Allah) and haram (forbidden deeds and things) he is a believer.

Then, if that person is told that you are required to pray five times a day, and he confirms their obligation and accepts it, then he is firm in his faith. If he denies that they are obligatory and does not accept them, then he has disbelieved in Allah, in other obligatory and forbidden things (except the five daily prayers of Allah), which have been confirmed by the strong evidences of the Book and the Sunnah, the consensus of the ummah, and the comparison of the jurists.

"The faith of the people of the heavens and the earth is neither more nor less than the faith of the believer. It will be close (certain, without the slightest doubt) and more and less in terms of confirmation." That is, the faith of angels, humans, and jinn is not greater than what is believed in this world and the hereafter. Because whoever says that he has believed in Allah and in what came from Allah (the books, commandments and revelations of Allah), and in the Messenger of Allah and in what came from the Messenger of Allah (hadith and sunnah), then he has believed in what is obligatory for

---

<sup>6</sup> Mulla Ali al-Qari. Commentary on Fiqh ul-Akbar. - Beirut: Dor al-Bashar al-Islamiya. 1998. – B. 363–365.



him to believe in. became a believer. If a person believes in some of the things in which it is necessary to believe, for example: believing in Allah, His angels, His books, and messengers, and does not believe in the Last Day, then he is a disbeliever. Or if he believes in Allah and His messengers but does not believe in anyone else, he is also considered a disbeliever. Therefore, there is no difference in the true disbelief between those who believe in some of the things that should be believed and those who are (completely) disbelievers in all of them.

**"Believers are equal in faith."** As mentioned above, they are equal in believing in what should be believed. "Tawheed" means denying (Allah) a partner in His divinity, lordship, creation, eternal and ancientness, His guardianship and neediness, and His neediness. Whoever denies a partner in some of these and proves a partner in others, then he is a polytheist and not a monotheist. In this respect, monotheism is neither more nor less. (That is, proving what needs to be proved to Allah is equal to proving it, and what needs to be negated is equal to negating it).

**"Islam is surrender and obedience to God's commands."** In "Sihah"<sup>7</sup> it tells that submission is full agreement with the judgment, and submission is obedience and humility (humility, humility) and submission and humility. The meaning of Islam is to agree with God's judgments, which are obligatory and forbidden, that is, to agree with God's judgments, some of which are obligatory, some of which are permissible, and some of which are forbidden, without any objection or considering them bad. قالت الاعراب آما قل لم تؤمنوا ولكن قولوا أسلمنا

"The Arabs said: 'We have believed.' You said: 'You have not believed, but say we have obeyed.'" Because the confession is with the tongue, it is Islam in the dictionary, not faith, because the confirmation of the heart was not found.

(Abu Hanifa (RA) said again): "But there is no faith without Islam." There is no faith without Islam in Sharia's ruling. Because faith is to acknowledge and confirm the majesty of God as His attributes and names. Whoever confesses and affirms, it means that he has surrendered and accepted the obligation of God's command and His laws and decrees. "Islam cannot be found without faith." Because Islam is surrender and obedience to God's commandments, which can only be found after confirmation and confession. To say that a believer is not a Muslim or a Muslim is not a believer according to Sharia's standards is unthinkable. These two names are synonymous and have the same meaning. "These two are like a waist and a stomach." That is, faith and Islam are inseparable. Just as the waist is not separated from the belly and the belly is not separated from the waist.

**"Religion is a name given to faith, Islam, and Sharia".** That is, sometimes the word "religion" is used, meaning faith, sometimes Islam, and in some cases the sharia of Muhammad, peace be upon him. Sometimes "religion" refers to the laws of Moses, sometimes Jesus or other prophets<sup>8</sup>.

When Imam Abu Hanifa (r.a.) comes to this place, he goes from the question of faith to the debate about how to know God, and the topic of faith and Islam that we are discussing ends.

<sup>7</sup> Ismail ibn Hammad Jawhari Abu Nasr. As-sihah. Cairo: Dor al-Hadith, 2011. - B. 1287.

<sup>8</sup> Abulmuntaha Magnisavi. Commentary on fiqhul-akbar. Istanbul: Dor as-siroj, 2021. - P. 82-87.



In the interpretation of the question of faith by Ali al-Qariyn, there are a lot of scholars' opinions, hints, and logic. At the same time, there is complexity. It seems that covering the issue in such a way is due to the fact that the review is deeply entered and the issue is explained in more detail. The conclusion is that both scholars had the same belief, which we clearly learned from the commentary. Two scholars also explained the Hanafi and Moturidi beliefs. And in this he used two different methods.

So, it is clear that there are different views on the issue of faith, and the most moderate of them is the way of the Hanafia and Maturidi beliefs. In particular, it is mentioned that the good and bad deeds done by the servants depend on the work of fate, and in this also it is said that man is given intelligence. It was mentioned that those who follow a path other than Ahl al-Sunnah wal-l-Jama'a say that good comes from God and evil comes from the work of the servant himself, and that there is no destiny for his work from God. Bayazi gave both intellectual and metaphorical references to these. We have also seen that Bayazi's hints sometimes turn into logical arguments, and it is more difficult for a young student to understand. So, we came to the conclusion that in order to understand Bayazii's work well, it is necessary to know logic and the Arabic language well.

## REFERANCES

1. Abu-al-Muntaha Magnisavi. Commentary on fiqhul-akbar. Istanbul: Dor as-siroj, 2021. – P. 82–87.
2. Mulla Ali al-Qari. Commentary on Fiqh ul-Akbar. - Beirut: Dor al-Bashar al-Islamiya. 1998. – B. 363–365.
3. Mulla Ali al-Qari. Al Mubiynul Maiyn Lifahmil Arbaiyn. J.1. - Cairo: Darus Salam, 1998. - P. 141
4. Mulla Ali al-Qari. Mirqatul Mafatih J.8. - Beirut: Good idea. 2004. – B. 3189
5. Mulla Ali al-Qari. Zovul Maoli review Badul Amoli. - Baghdad. 1991. - B. 127.
6. Ismail ibn Hammad Jawhari Abu Nasr. As-sihah. Cairo: Dor al-Hadith, 2011. - B. 1287.
7. Wikipedia.com