

## COMPARATIVE ANALYSIS OF THE THEME OF "ALLAH'S INVITATION TO THE THRONE" IN THE WORKS OF "ISHAROTUL-MAROM" AND "SHARHI WASIYA IMAM ABI HANIFA"

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### ANNOTATION

In this topic, let's compare Kamaluddin Bayazi's style of covering the issue of "Allah's request to the throne" in his work "Isharatul-Maram" with Akmaluddin Bobarti's treatise "Sharhi Wasiya Imam Abu Hanifa". Why Bayazi did not cite his view, while Bobarti is the opposite, he mainly used intellectual evidence, and Bayazi often cited the views of Ash'ari scholars, and Abu Hanifa's statement on the parable of the "throne" contains a refutation of several erroneous categories. will be reflected.

**Keywords:** Akamaliddin Bobarti, "Allah's throne", ta'wil kilsih, istivo, mutashabih verses, God's yadi (hand), wajhi, ayni (eye), finding a decision, the phenomenon of the world, the antiquity of God.

Each commentator interpreted the work he was commenting on according to his own knowledge, time and environment. Among these, Bayazi also explained and interpreted the works of Imam Abu Hanifa as mentioned above. This review of his is different from other reviews. This is determined by comparative analysis.

For the comparative analysis, the issue of "Allah's throne" was chosen in the work "Wasiya" of Imam Abu Hanifa in the work "Isharatul-Maram". Because this has always been debated, and not only the text of Imam Abu Hanifa's "Wasiya", but also this topic in other doctrinal works, has been interpreted by everyone according to their scientific understanding and their own way. It will be appropriate if these misunderstandings are eliminated through analysis.

In addition, the methods and directions of coverage of the issue between the two commentators are also studied, and what the two commentators mainly focus on is discussed.

Not many comments were written on the work "Wasiya", even if it was written, it has not reached us. Among these, we selected a short commentary by the famous Hanafi and Moturidi scholar Akamaliddin Bobarti (714/1314-786/1384), which is one of the most respected works.<sup>1</sup> Bayazi (1044/1634-1098/1687) quotes the following text from Imam Abu Hanifa's "Wasiya" in "Isharatul-Maram": "Allah bequeathed the throne without needing it and without deciding on it."

Commentary: This is the madhhab of the righteous predecessors, Imam Malik and Imam Ahmad have said clearly that istwa is known, its form is unknown, and asking questions about it is bid'ah.

The text refers to:

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<sup>1</sup> Maktabatu Shamila. 2. Al-Bobarti. The commentary was by Imam Abu Hanifa. Research: Hamza Bakri and Mohammad Aydi. Dar al-Fath. 2009. -B. 13-21.

1) General interpretation, that is, it will not be possible to translate these expressions into meanings such as physical organs, union, human reflex, as they contradict strict documents. At the same time, due to the fact that no mood can perceive the truth of the attribute, and since it is not permissible to invalidate that attribute, the meaning of this text is metaphorically washed, and what is mentioned in the verses and famous hadiths (the will is left to God) is believed. After not knowing the details, Allah is purified from the qualities characteristic of human beings.

Imams of Ahl al-Sunnah say that yad (hand), finger, istiva and others like that are attributes of Allah. These are not in the sense of finding a body and member and decision, but in the form of appearance worthy of His Nature, which God Himself knows best. "Al-abkar (abkarul-afkaar fi usul ad-din)"<sup>2</sup> and other works also came out like this. According to Al-Mawaqif, it is a narration from Imam Ash'ari regarding wajh, yad, ayn and istiva.<sup>3</sup>

In "Kashf al-Kashshof"<sup>4</sup> in the interpretation of the verse of Allah Almighty: "The other (verses) are mutashabihlar"<sup>5</sup>, they consist of sincere adjectives such as istiva, yad, antiquity, descent into the sky of the world, laughter, surprise, and the like. are fixed qualities beyond the mind. That is, they came only from Allah, they were not enslaved by anyone, and they do not understand them. These views are the views of the predecessors of the righteous, including Abulhasan Ash'ari. We are only invited to believe in their permanence, not to glorify and embody them. There is a contradiction between the metaphor and the mind in giving praise and giving a body. According to the majority of scholars, the attributes of Sami are not more than eight. The name and all the other (eight) qualities are considered dependent on these (eight) qualities. The "mutashabihs" in the verse are washed into attributes in the eyes of the predecessor righteous scholars, and these attributes are interpreted figuratively and are not assigned as strict (this is it), it is left to Allah to assign it.

Imam Razi (1149-1209) and Nizam (Nizamuddin)<sup>6</sup> Naisaburi (d. 850/1328) clearly stated these meanings in their interpretation of the above verse.

In Tafseer-Kabir<sup>7</sup>, they said this in the tafsir of the verse "On the contrary, Allah's two hands are open"<sup>8</sup>, and in some words of Abulhasan Ash'ari (260/874-324/936)<sup>9</sup> Those who say that it is a quality that is in God's essence, and according to the word mukhtar, it is a different quality than the quality of power that is the work of taqwin (existence, creation)<sup>10</sup>. In another narration, they interpreted "yad" as a blessing. The meaning of this (blessing) is perfectly generous, to whomever bestows something, he has bestowed it on a high level.

<sup>2</sup> The author of this work, Sayfiddin Omid (551/1156-631/1233), first converted to the Hanbali and then to the Shafi'i schools of thought, followed the Ash'ari faith.

<sup>3</sup> Izzuddin Ijji Shafi'i is a work on the theology of the Ash'ari (680-756), written according to the Ash'ari creed.

<sup>4</sup> This work is a commentary on Zamakhshari's Kashshof by Sirojiddin Umar Qazvini Farisi (d. 745).

<sup>5</sup> Surah Imran verse 7.

<sup>6</sup> Maktabatu digital ala internet. Viaf.org

<sup>7</sup> This work has 32 volumes and belongs to Fakhriddin Razi.

<sup>8</sup> Surah al-Maida verse 64.

<sup>9</sup> Its center is the leadership of Abulhasan Ash'ari wal-buhusl aqdiyah.

<sup>10</sup> Fakhriddin Razi. Tafsir al-Kabir. Beirut: 1981. Dor al-fikr. 32 volumes, 12-j, -B. 46.

Qazi Baqilani<sup>11</sup> (338/950-403/1013) made tafweez (handover to Allah) about (Allah's) memory and Ustaz Abu Ishaq<sup>12</sup> (338/949-418/1027) about (His) revelation. This is Allah Almighty's saying, "Nobody knows its interpretation (of similar verses) except Allah. And those who are firm in knowledge say: We have believed in Him, everything is from our Lord," according to the blessed verse.

1) The second point is that there is a refutation of some Ash'ari and Mu'tazilite interpreters who go beyond the limits when interpreting them (mutashabih verses) in detail. They said that these verses are beyond their apparent meaning. Imam Ash'ari also said this in a narration. They (Ash'ari) pointed to him through their words: His (Allah's) moody qualities, and in these words they said: It is not said that His wrath is His punishment, and His pleasure is His reward. They held that adjectives cannot be used in their true sense, because the interpretation of the narration is not permissible when its appearance is probable, and they said that it is prohibited by solid proofs. At the same time, it is impossible to assign other adjectives in the passive form, because this work is not related to the addressee (servant), in doing so, the intended object is lost, therefore, it is necessary to use and translate it into a metaphor, and It is also applied to metaphors that can be understood and proven by evidence. Such views appear in "al-abkar" and "al-mawaqif" in the "eighth section on attributes". It is said that yad wa yamin (God's promise) is a metaphor for power, waji is a metaphor for existence, ain basar is a metaphor, and istivo is a metaphor for istelo (ruling) and so on.

The meaning of the two memories in the verse is perfect power, characterizing a person with this (i.e. referring to the word that Allah created man with two memories), showing him respect, and the process of the eye is complete with choosing a person and keeping him. They said that the scope of the space, the purpose of descent is God's goodness and grace, the purpose of maji' (arrival) is His judgment and punishment, and laughter is His forgiveness and approval.

The fact that the attributes are called metaphors is to give a body to God and to immediately negate the simile (of creatures). If this is not done, mental meanings will be likened to imaginations and representations (likenesses) to emotional pictures. Some of the Moturidis and Ash'aris elaborated on the attributes. They said that it is possible to translate if the translated meaning is close to the Arabic speech. (That is, if it does not deviate from its meaning) Imam Ibn Abdus Salam<sup>13</sup> (577/1181-660/1262)<sup>14</sup> and Imam Taqiuddin ibn Daqiqul'id<sup>15</sup> (626/1228-702/1302) also chose this.<sup>16</sup>

<sup>11</sup> Abu Bakr Baqilani is a jurist, usulist, mutakallim, a scholar of the Maliki madhhab and Ash'ari faith. The owner of such titles as "Shaykh of the Sunnah", "Language of the Ummah". It is also considered the fourth hundredth anniversary.

<sup>12</sup> Abu Ishaq Isfirayini is one of the Shafi'i jurists, a scholar, muhaddi, and commentator. He was born in Isfiroyin, Iran, and was buried there.

<sup>13</sup> Izz ibn Abdussalam Sofe'i, one of the Ash'ari scholars. He was born in Damascus and died in the battle with the Crusaders and Tatars in Cairo.

<sup>14</sup> Ibn Imad Hanbali. Shazarotuz-zahab. 7-j, -B. 523.

<sup>15</sup> Abulfath Taqiuddin was known as ibn Daqiqul'yd. One of the scholars of Shafi'i.

<sup>16</sup> Id.worldcat.org/fast/16. 2. Libris.kb.se/auth/1912.

The author of "Al-Kifaya" and "At-Tasdid"<sup>17</sup> and Imam Ibn Humam<sup>18</sup> (790/1388-861/1457)<sup>19</sup> are wrong in the understanding of the public and should be interpreted only if there is a need for interpretation. , put forward the opinion. However, according to the words of our companions, it is not strictly said that God's will is one of mutuality. The judgment of the Mutashabih in this world is that he has no hope of knowing what his purpose is. (That is, the servant is weak, God knows it, the important thing for the servant is to refrain from attributing attributes to God that do not correspond to His nature).

1) (In this statement of Abu Hanifa) there is also a refutation of the categories of mushabiha<sup>20</sup> that compare Allah the Exalted to creatures. They referred to it as "without mood and tashbih". Hashavi<sup>21</sup> and Karromi<sup>22</sup> prove to God the physical organs, capacity, migration and emotional feelings. They say that God is in one form or in the form of a young boy, and he is characterized by standing before him on the Throne or by being separated from him, and they themselves have different opinions on the details of these views.

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It is mentioned in verses and hadiths. Allah Almighty said: "The Merciful has occupied the throne."<sup>23</sup> And in another surah, it is said: "They (those who are lost) will come to Allah and the angels in shadowy clouds." The Prophet, may God's prayers and peace be upon him, said to one of his maidservants: "Where is Allah?"<sup>24</sup> (Jorya) pointed to the sky. He confirmed (her words) and said, "This woman is a believer." (These cited verses and hadiths are not strictly authoritative documents, it was mentioned above).

Asking a question and affirming the answer indicates that (Allah) is on the same side and in the same place. The whole ummah is used to raising their hands to the sky in supplication. They would not have done this if they did not believe that Allah is in the sky.<sup>25</sup>

<sup>17</sup> Dogmatic treatises related to Abu Abdullah Muhammad ibn Yusuf Tilmsani, Sanusi (830/1426-895/1490). The scholar was Maliki and Ash'ari.

<sup>18</sup> Muhammad ibn Abdulvahid ibn Abdulhamid ibn Mas'ud Siywasi Kamaluddin. Known as Ibn Humam. One of the Hanafi Maturidi scholars. He was born in Alexandria and died in Cairo.

<sup>19</sup> Isamuddin Sayyid Anas Mustafa. Manahijut-ta'lif and tatbiqotuha fil-philsafatu al-Islamiya: al-mashjaiya, ilm-ul-kalam, ilmut-tasawwuf.

<sup>20</sup> It is a word taken from the Arabic language and means analogizers, supporters of analogy. In Islamic theology, the teaching that describes Allah (God) as a human being. (Islam and fanatical currents).

<sup>21</sup> This word does not refer to a specific person. Amr ibn Ubayd was the first to mention this word. He was Abdullah ibn Umar (other than this famous companion) Hashwi. The Hashwis narrated many hadiths, but they do not understand the meaning of the hadiths, and worst of all, they do not want to understand them.

<sup>22</sup> This stream spread in the central and eastern regions of the Baghdad Caliphate in the IX-XIII centuries. Its founder is Abu Abdullah Muhammad ibn Karram, who was born in Seistan. According to them, God is the primary basis of all existence, he has a specific body. The owners of the Mu tribe were completely destroyed after the Mongol invasion. But some of their views are found, because their views are also found in the Mu'tazilites and Murjis.

<sup>23</sup> Surah Toha verse 5.

<sup>24</sup> Surah Al-Baqarah verse 210.

<sup>25</sup> Bayozi.. Isharatul-Marom. Lebanon: 2007. Dor al-kutubul-ilmiya. Research by Ahmad Farid Mazidi. B -156,57,58,59.

So, we saw in the above debates that Bayazi did not mention Imam Moturidi anywhere in his explanation of the issue, and it seems that Imam Moturidi agreed with Abu Hanifa. Bayazi also did not express his opinion that he was on the side of Abu Hanifa and Imam Muturdi. That's why he cited the opinion of Ash'ari scholars in explaining the issue. In some places, he cited some of the motorists. Even if he was, it was different from Bayozy's opinion.

When it comes to this point, it is compared to Bayazii's method of covering the issue by citing the debates in Bobarti's "Sharhi Wasiya" on the issue of "Istivo".

Akmaliddin Bobarti says: Abu Hanifa said: We acknowledge that Allah, the Exalted, chose the throne without needing it and without finding a decision.

Bobarti says: know that the universe (everything except Allah) has come into being. Because (universe) is changing and every changing thing is a phenomenon (appearing, not existing before). In this place, it is impossible (an impossible thing, a thing that is not approved by common sense) that the Almighty and the Holy One will settle in the same place. Because it is certain that He was free from space in the past. After all, He is not a place holder. It is clear that anything other than God is a hadith. If (He) creates a space and takes it as His own space, it will change from its eternal quality and an attachment to it (space) will appear.<sup>26</sup> However, change and acceptance of happenings are among the signs of those who will appear later, and this is considered a good thing for the Ancient One. Abu Hanifa referred to this word in his words, "Where was God before He (Allah) created the throne?"

We see Bobarti's style that he approaches the text with a logical approach. Bayazi explained the short text in more detail by referring to both logic and narrative evidence, and at the same time citing the views of various scholars and sects in detail.

Bobarti continues his speech and mentions the views of some sects on the "throne" issue.

Mushabbiha, Mujassima and Karromi believe that Allah has reserved the throne for Himself. They use the words of Allah, the Most High, as a document: "The Merciful has occupied the throne"<sup>27</sup>, and they say that Allah is a self-existent being, and so is the universe, two self-existent things are one without the other. the mind does not consider it desirable not to be on the side. (that is, they want to say that both will be on the same side).

The answer to them is as follows, the above verse is one of the mutashabih verses, and such verses are not suitable as evidence for something definite. Intellectual arguments contradict it. The ways of the Salaf-Salih scholars regarding Mutashabihat were to confirm and leave its interpretation to Allah. Because it is necessary to fully understand them. And the way of the caliphs (after the third century of the Hijri) is not to prove it, because (mutashabih) verses are probable, and "istivo" (comes in several meanings) also comes in the sense of perfection. Allah, the Exalted, said: "When he (Moses)<sup>28</sup>, reaches adulthood and becomes perfect." Istelo also means possession. An example of this is the words of a poet:

Indeed, Bishr<sup>29</sup> conquered Iraq without sword or bloodshed.

<sup>26</sup> This word is one of the original beliefs of the people of the Sunnah. This is "If the antiquity of something is fixed, its humanity (disappearance) is considered possible." The event causes the past of non-existence and the extinction of non-existence in the species or attributes. This is an impossible task for Allah Ta'ala.

<sup>27</sup> Surah Toha verse 5.

<sup>28</sup> Surah Qasos verse 14.

<sup>29</sup> Bishr ibn Marwan ibn Hakam Umawi

It also means stability. About this, Allah Almighty said: "And (the ship) settled on (Mountain) Judi." <sup>30</sup> A probabilistic thing (which has so much meaning) cannot be a document. Because the ta'wili of each mujtahid to prove a meaning is based on his opinion (scientific opinion), and this is not a document against another. The meaning of the word "istiva" here, worthy of God and translated (most scholars consider it more correct), is possession. Because God glorifies Himself with this. The word istiva should mean possession in order to be for praise, because the throne is the greatest of creations, which means that there is nothing left that does not belong to God. (If it means sitting on the throne, then the view that the throne is greater than Allah comes from).

We can see the style of Bobarti, who liked the short and concise and gave the opinion of the opposite side and gave him one-by-one refutations. At the same time, he gave his own opinion, not that of different scientists like Bayozy.

And Bayazi kept quoting different scholars, whether they were Ash'ari or others, saying that there is a refutation of this in the text or proof of it in the text. From time to time, he gave refutations to the misconceptions with the opinion of various scholars. Most of them were in the Ash'ari doctrine.

Also, it should be said that Bayazy often quoted other than Maturidi's teaching in this topic, but in other places, he cited more opinions related to Maturidi's teaching.

The conclusion from this topic is that the issue of "Arsh" is a matter of probability, and in saying it exactly like this, it is necessary to bring the probability according to the will of Allah. If it is brought to Him that is not worthy, then the deficiency is attributed to Allah. This is a dangerous job.

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