



ILLUMINATION OF THE CONCEPT OF “FAITH” (IMAN) IN THE SOURCES OF MATURIDIYYA SCHOOL WRITTEN IN THE XII-XIII CENTURIES

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ABSTRAK

Iman dan isu-isu yang berkaitan dengannya diterangkan dalam al-Quran dan hadis dengan cara yang mudah dan difahami. Pada zaman sahabat, konsep ini tidak mempunyai sifat yang rumit. Walau bagaimanapun, dalam tempoh berikut, akibat kemunculan mazhab yang berbeza, penukaran wakil agama yang berbeza kepada Islam, dan penembusan Islam ke wilayah di mana falsafah Yunani tersebar, semua isu berkaitan, bermula dari definisi perkataan "iman", mula dianalisis. Ini seterusnya mewujudkan asas kepada isu takfir.

Dalam artikel tersebut, definisi akidah yang diberikan oleh imam Ahl al-Sunnah, tafsiran golongan Khawarij dan Mu'tazilitah, ciri-ciri khusus definisi akidah yang diberikan oleh Ahl al-Hadith dan Syafi'i dikaji secara analitikal. Selain itu, kalimat yang ditambahkan pada teks "Al-Fiqh al-Akbar" tentang masalah akidah dibandingkan dengan sumber primer. Maklumat yang berkaitan dengan isu iman yang terkandung dalam buku-buku perwakilan Maturidiyya, yang bekerja pada abad XII-XIII, dibentangkan berdasarkan analisis perbandingan bersama. Juga, artikel tersebut mengkaji persamaan dan perbezaan antara definisi akidah yang diberikan oleh ulama Maturidiyya dengan definisi yang diberikan oleh Murjii. Persamaan dan perbezaan antara definisi akidah yang diberikan oleh Ahl al-Hadith dengan definisi akidah Syafi'i telah dianalisis.

Isu-isu seperti "peningkatan iman" dan "sama ada tindakan adalah komponen iman atau tidak" dibandingkan antara ajaran Maturidiyya dan Asy'ariyya, dan aspek sejarah isu-isu ini dipelajari. Secara umum, dalam artikel itu, pandangan pelbagai mazhab yang muncul hari ini mengenai isu akidah didedahkan secara munasabah dengan akar sejarah mereka. Ia juga menganalisis metodologi dan peringkat perkembangan sumber Maturidi dalam merangkumi topik akidah.

KEYWORDS: *faith, creed, kalam, exception in faith, increase and decrease of faith.*

إيمان [iman] “confirm” is an infinitive from the verb آمن [āmana] “confirmed”, which can be transitive to one or two complements in the fourth chapter. For example, the sentence “I confirmed Zayd” would be أمنت زيدا [āmantu Zaydan] in Arabic. The sentence “I confirmed Zayd and Amr” is expressed in Arabic as أمنت زيدا عمروا [āmantu Zaydan Amran].

Abul Mu'in Nasafi (d. 508/1114), Abuth Thana Mahmud ibn Zayd Lamishi (d. VI/first half of the 12th century), Alauddin Muhammad ibn Abdulhamid Usmandi (d. 552/1157), Jalaluddin Umar ibn Muhammad Khabbazi (d. 691/1291), Shamsuddin Samarkandi (d. 705/1305), Abul Barakat Nasafi (d. 710/1310), and Husamuddin Husayn ibn Ali Sighnaqi (d. 714/ 1314) argued the lexicological meaning of the word “iman” (faith). However, Saffar Bukhari (d. 534/1139), Ali ibn Usman Ushi (d. 575/1179), Abu Bakr Kasani (d. 587/1191),

Nuruddin Sabuni (d. 580/1184), and Abu Muhammad Ruknuddin Ubaydullah ibn Muhammad Samarkandi (d. 701/1301) did not mention the lexicological meaning of the word “iman” in their works on the science of kalam.¹

It is clear from this that some of the scholars, in their works dedicated to the field of belief, by focusing on the lexicological meaning of the word “iman” managed to show the aspect of connection with its terminological meaning, while other scholars limited themselves to saying only its terminological meaning.

This verb can be transitive on its own or with prepositions. For example, the verb “āmana” is an independent transitive in the verse وءامنهم من خوف [wa āmanahum min khawf] “**and made them secure against fear**” (Surah Quraish, verse). It is also

¹ Saffar Bukhari. *Talkhis al-Adilla li Qawaid at-Tawhid // Edited by Angelika Brodersen. – Beirut: Muassasa ar-Rayyan, 2011. – P. 149-151; Alauddin Muhammad ibn Abdulhamid Uthmandi. Lubab al-Kalam // Edited by Muhammad Said Ozarvarli. – Istanbul: Türkiye Diyanet Vakfı Yayınları, 2019. – P. 160-164; Ali ibn Uthman Ushi. Bad' al-Amali // Translated into Uzbek by Abdulqadir Pardayev. – Tashkent: Publishing house of the International Islamic Academy of Uzbekistan, 2011. – P. 23; Alauddin Abu Bakr Kasani. Al-Mu'tamad min al-Mu'taqad // Edited by Enes Durmush, Muhammad and*

Uthman Dogan. – Istanbul, 2021. – P. 539-543; Nuruddin Sabuni. Kitab al-Bidaya min al-Kifaya // Edited by Fathullah Khulayf. – Cairo: Dar al-Ma'arif. 1969. – P. 345-383; Nuruddin Sabuni. Al-Kifaya fi al-Hidaya // Edited by Muhammad Aruchi. – Istanbul: Dar Ibn Hazm, 2014. – P. 149-160; Ubaydullah ibn Muhammad Samarqandi. Kitab A'zim fi Usul ad-Din. – Istanbul: Millet Kültüphanesi. – Manuscript No. 1158. – 1^b; Abul Barakat Nasafi. Sharh al-Umda fi Aqida Ahl as-Sunna // Edited by Abdullah Muhammad and Abdullah Ismail. – Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. – P. 362.



transitive with the letters “ba” and “lam”. The following verse can be used as an example of transitive with the letter “ba”:

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ

“The Messenger ‘firmly’ believes in what has been revealed to him from his Lord, and so do the believers” (Surah al-Baqarah, verse 285).

When the verb “amana” is transitive with the letter “lam”, it means “to confirm”:

لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً

“O Moses! We will never believe you until we see Allah with our own eyes” (Surah al-Baqara, verse 55).

Historically, different views have been put forward regarding the terminological definition of the word “iman” (faith). Among faqihs Imam Malik (d. 179/795), Imam Shafi’i (d. 204/820), Imam Awzai (d. 157/774), and among muhaddiths Ahmad ibn Hanbal (d. 241/855), Ishaq ibn Rahawayh (d. 238/853), Sufyan Thawri (d. 161/778), Dawud ibn Ali Isfahani (d. 270/884), one of the mutakallims, Harith ibn Asad Muhasibi (d. 243/857), Abul Abbas Qalanisi (d. the beginning of the 9th century), Ibn Ali Thaqafi (d. 328/940), and Ibn Hazm Andalusi (d. 406/1064) said: “Faith is the knowing of the heart, confession of the tongue, and adherence to the pillars.”² Abul Barakat Nasafi used the term “affirmation of the heart” instead of the phrase “knowing of the heart” in the definitions given by these scholars to faith.³ However, the predecessors in their time interpreted “knowing of the heart” and “affirmation of the heart” as synonyms. By the later period, the difference between these two phrases and terms arose. For example, it is necessary to take into account this difference in the definitions given by Jahmis to faith. This is the view of a group of scholars belonging to the Ahl al-Sunnah wal-Jama’ah.

Kharijites and Mu’tazilites, one of the first sects that separated from the Ahl al-Sunnah wal-Jama’ah, said: “Faith is the confirmation of the heart, the confession of the tongue, and adherence to the rules.” There is a slight difference in the definition of faith between these sects. In particular, the Kharijites consider all obedience to be faith, and all disobedience to be disbelief. It is said that if an adult commits both obedience and disobedience, he becomes a disbeliever and not a believer. Most of the Mu’tazilites said: “Faith is a combination of voluntary and obligatory prayers.” Some of them argued that faith only includes obligatory prayers.⁴ In

general, the Kharijites say that a person who commits a major sin is a kafir, while the Mu’tazilites say that he remains in “bayna al-manzilatain”.

Representatives of Murjiah sects such as Shamriyya⁵, Najjariyya⁶, and Ghaylaniyya⁷ said: “Faith is the knowing of the heart and the affirmation of the tongue”⁸. At this point, it is necessary to clarify the words “knowing” (ma’rifah) and “affirmation” (tasdiq). The antonym of “knowing” is ignorance. The antonym of the word “affirmation” is “denial”. A person can believe without having knowledge about faith and its related things. Such people are called taqlidi mu’min. It will be discussed later. A person can be enlightened about Islam and not be a believer. The meaning of this is reflected in the following verse:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ.

“Those We have given the Scripture recognize this ‘Prophet’ as they recognize their own children” (Surah al-Baqara, verse 146).

Abu Hanifa (d. 150/767) said in “al-Fiqh al-Akbar”: “Faith consists of confession and affirmation.”⁹ In the book “Wasiyyatu Abi Hanifa” the scholar says: “Faith consists of the confession of the tongue and the affirmation of the heart.” Confession alone is not faith. Otherwise, all the hypocrites would be believers. Also, ma’rifah, that is, affirmation, is not faith itself. Otherwise, all the People of the Book would be believers.”¹⁰ This is the most famous saying from Abu Hanifa regarding the definition of faith. Some of his followers said: “Faith is the knowing of the heart and the confession of the tongue.”¹¹ However, they may have interpreted the phrase “knowing of the heart” to mean “affirmation of the heart.” For example, Nuruddin Sabuni said: “Most of our companions said: “Faith consists of the affirmation of the heart and the confession of the tongue.”¹² Abu Bakr Kasani says: “Among the Hanafi scholars, Shamsul-Aimma Sarakhsi (d. 490/1097) in “Usul al-Sarakhsi” and Fakhrul Islam Bazdawi (d. 482/1089) in “Usul” included the confession of the tongue in the pillar of faith. They considered it as the second pillar of faith, like the affirmation of

² Abul Muin Nasafi. *Tabsira al-Adilla fi Usul ad-Din* // Edited by Muhammad Anwar Hamid Isa. - Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. - P. 1075; Nuruddin Sabuni. *Al-Kifaya fi al-Hidaya* // Edited by Muhammad Aruchi. - Istanbul: Dar Ibn Hazm, 2014. - P. 351;

³ Abul Barakat Nasafi. *Sharh al-Umda fi Aqida Ahl as-Sunna* // Edited by Abdullah Muhammad and Abdullah Ismail. - Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. - P. 373.

⁴ Alauddin Muhammad ibn Abdulhamid Uthmandi. *Lubab al-Kalam* // Edited by Muhammad Said Ozarvarli. - Istanbul: Türkiye Diyanet Vakfi Yayınları, 2019. - P. 163.

⁵ Shamriyya is a branch of Murjiyya, founded by Salim ibn Shamr.

⁶ Najjariyya is a sect founded by Husayn ibn Muhammad Najjar (d. 220/835) and divided into several groups. This sect agrees with the Mu’tazila sect on issues such as “denying the attributes of Allah Almighty” and “the servant is the creator of his own actions”. See:

Baghdadi. *Al-Firaq bayna al-Firaq*. - P. 161-170; Shahrastani. *Al-Milal wa an-Nihal*. - Vol. 1. - P. 108-113.

⁷ Ghaylaniyya is a sect founded by Ghaylan ibn Muslim Qadari Dimashqi (d. 105/723).

⁸ Abul Muin Nasafi. *Tabsira al-Adilla fi Usul ad-Din* // Edited by Muhammad Anwar Hamid Isa. - Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. - P. 1075.

⁹ Abu Hanifa. *Al-Fiqh al-Akbar* // Edited by Zahid Kawthari. - Beirut: Dar al-kutub al-ilmiyya, 2004. - P. 621.

¹⁰ Abu Hanifa. *Wasiyyatu Abi Hanifa* // Edited by Zahid Kawthari. - Beirut: Dar al-kutub al-ilmiyya, 2004. - P. 636.

¹¹ Abul Muin Nasafi. *Tabsira al-Adilla fi Usul ad-Din* // Edited by Muhammad Anwar Hamid Isa. - Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. - P. 1076

¹² Nuruddin Sabuni. *Al-Kifaya fi al-Hidaya* // Edited by Muhammad Aruchi. - Istanbul: Dar Ibn Hazm, 2014. - P. 351-352.



the heart"¹³. However, both scholars said that the confession of the tongue fails in certain places and considered it as "hasanun li ghayrih". In one respect, this supports the view of Imam Maturidi (d. 333/945) regarding the definition of "faith".

Lamishi said about this: "All of the people of the Sunnah say: "Faith is the confession of the tongue and the affirmation of the heart. This is explained by the fact that the heart confirms the tongue. After all, the affirmation of the heart is also necessary for the realization of the truth of faith... In addition, confession is necessary for the implementation of Shariah rulings."¹⁴

Mulla Ali Qari wrote the following about this: "If a person is able to express the faith in his heart and then says the opposite, this is a proof that his faith has changed. Confession is a pillar of faith that expresses the presence or absence of faith. For example, Shamsul-Aimma Sarakhsi said this openly. But the author of "al-Umda" Abul Barakat Nasafi said: "Confession is a condition for execution of judgments." This is also the belief of the Ash'arites. Also, Abu Mansur Maturidi was of the same belief."¹⁵

Bishr ibn Marisi (d. 217/733) and Ibn Rawandi (d. 298/911) from the Mu'tazilites said: "Iman in the dictionary means "confirmation", and without confirmation, faith does not appear. Therefore, in order to become a believer, the confirmation of the heart and tongue is necessary."¹⁶

Poet of Basra Fadl ibn Abdussamad Raqqashi (d. 200/815) and one of the Sunni imams Abdullah ibn Sa'id Qattan Kullabi¹⁷ (baḥ. 240/855), and Karramites say: "Faith is formed only by the tongue."¹⁸ However, there is a disagreement between them. For example, Raqqashi said that in order to become a believer, the confession of the tongue and the knowing of the heart are necessary. Abdullah bin Sa'id, unlike him, said that "faith emerges with the knowing of the heart, the confirmation of the heart, and the confession of the tongue." The Karramites said

that faith consists only of the confession of the tongue. In their interpretation, a person who denies in his heart the things that are believed in, and confesses them with his tongue, becomes a Muslim. That is why the Karramites considered the hypocrites of the time of the Companions to be believers¹⁹. In order to justify their opinion, they cited the hadith, "I was ordered to fight against people until they say: "Laa ilaha illallah."²⁰

Jahm ibn Safwan, the founder of the doctrine of Jahmiyyah (d. 128/746), and Abul Husayn Salihi, one of the leaders of the Qadaris²¹ said: "Faith is the knowing of the soul"²².

Imam Abu Hanifa (baḥ. 150/767) in one of his two sentences, Abu Mansur Maturidi, the commentator Husayn ibn Fadl Bajali (d. 282/896), Abul Hasan Ash'ari (d. 333/945) said: "Faith is the confirmation of the heart"²³. Another of Abul Hasan Ash'ari's definitions of faith is similar to Abul Husayn Salihi's interpretation, but it is an unpopular view in Ash'ari school.²⁴ Abul Hasan Ash'ari and his followers said: "If a person is able, it is obligatory to say the shahadah."²⁵

Abu Bakr Kasani wrote: "The scholars disagreed about whether the affirmation of the heart is a pillar of faith or the confession of the tongue. Most of the Mashaikhs said that if one is not dumb, the pillar of faith is to confess with the tongue. Some people said that affirmation of the heart is a pillar of faith, and confession is a sign of it. The same view was narrated from Abu Hanifa. Abu Mansur Maturidi considered it acceptable"²⁶.

Abu Hanifa said in his work "Al-Alim wal-Muta'allim": "People become believers with their knowing and affirmation of Allah."²⁷ In another place, it is said: "Faith is affirmation, knowing, certainty (Yaqin), confession, and Islam."²⁸

Abul Barakat Nasafi in "Sharh al-Umda" said: "According to Abu Hanifa and Abu Mansur, confession of the tongue is

¹³ Alauddin Abu Bakr Kasani. *Al-Mu'tamad min al-Mu'taqad* // Edited by Enes Durmush, Muhammad and Uthman Dogan. - Istanbul, 2021. - P. 898.

¹⁴ Abuth Thana Mahmud ibn Zayd Lamishi. *Kitab at-Tamhid li Qawaid at-Tawhid* // Edited by Abdulmajid Turki. - Beirut: Dar al-Gharb al-Islami, 1995. - P. 127-128.

¹⁵ Mulla Ali Qari. *Sharh al-Fiqh al-Akbar*. - P. 124.

¹⁶ Abul Muin Nasafi. *Tabsira al-Adilla fi Usul ad-Din* // Edited by Muhammad Anwar Hamid Isa. - Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. - P. 1076.

¹⁷ Kullabi was one of the mutakallims of Ahl al-Sunnah who entered into a discussion with the Mu'tazilites. When he entered into a debate with the Mu'tazilites in Ma'mun's assembly, he always defeated them. See: Ibn Hajar Asqalani. *Lisan al-Mizan*. - Vol. 3. - P. 290-291; Subki. *Tabaqat al-Shafi'iyyah*. - Vol. 3. - P. 299-300.

¹⁸ Abul Muin Nasafi. *Tabsira al-Adilla fi Usul ad-Din* // Edited by Muhammad Anwar Hamid Isa. - Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. - P. 1076.

¹⁹ Abul Muin Nasafi. *Tabsira al-Adilla fi Usul ad-Din* // Edited by Muhammad Anwar Hamid Isa. - Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. - P. 1077.

²⁰ Imam Bukhari. *Sahih al-Bukhari*.

²¹ He was one of the famous mutakallims of his time and was a supporter of Murjiism. Information about his death has not been preserved.

²² Abul Muin Nasafi. *Tabsira al-Adilla fi Usul ad-Din* // Edited by Muhammad Anwar Hamid Isa. - Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. - P. 1077.

²³ Abul Muin Nasafi. *Tabsira al-Adilla fi Usul ad-Din* // Edited by Muhammad Anwar Hamid Isa. - Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. - P. 1077; Alauddin Abu Bakr Kasani. *Al-Mu'tamad min al-Mu'taqad* // Edited by Enes Durmush, Muhammad and Uthman Dogan. - Istanbul, 2021. - P. 540.

²⁴ Abul Hasan Ash'ari. *Al-Luma'*. - P. 123-25; Ibn Humam. *Al-Musayara*. - P. 1-5.

²⁵ Dawwani. *Sharh al-Aqidah al-Azudiyya*. - P. 140.

²⁶ Alauddin Abu Bakr Kasani. *Al-Mu'tamad min al-Mu'taqad* // Edited by Enes Durmush, Muhammad and Uthman Dogan. - Istanbul, 2021. - P. 540; Abuth Thana Mahmud ibn Zayd Lamishi. *Kitab at-Tamhid li Qawaid at-Tawhid* // Edited by Abdulmajid Turki. - Beirut: Dar al-Gharb al-Islami, 1995. - P. 128.

²⁷ Abu Hanifa. *Al-Alim wal-Muta'allim* // Edited by Zahid Kawthari. - Beirut: Dar al-kutub al-ilmiyya, 2004. - P. 588.

²⁸ Abu Hanifa. *Al-Alim wal-Muta'allim* // Edited by Zahid Kawthari. - Beirut: Dar al-kutub al-ilmiyya, 2004. - P. 573.



necessary for the introduction of Islamic rules.”²⁹ Nuruddin Sabuni said about this: “Our muhaqqiq companions said: “In order to introduce judgments in the world, confession of the tongue is necessary.”³⁰ In addition to citing the literal meaning of the word “faith” as evidence for this, they rely on these two verses: “**But you will not believe us, no matter how truthful we are**” (*Surah Yusuf, verse 17*) and “**Pharaoh threatened, How dare you believe in him before I give you permission?**” (*Surah Taha, verse 71*). They also cite the answer in the hadith of Jibril (to the question, “What is faith?”) as a basis for this. Lamishi says that just as disbelief has its place in the heart, the place of belief is also in the heart. Just as the pillar of disbelief is related to the heart, the pillar of faith is also related to the heart.”³¹

Mulla Ali Qari (d. 1381/1961) analyzed the following narration from “Wasiyyatu Abi Hanifa” about the definition of faith: “Faith is confession with the tongue and confirmation with the heart. Confession alone cannot be faith. Because if confession itself was faith, all the hypocrites would have become believers. Also, knowing alone cannot be faith. Because if knowing, that is, confirmation itself, was faith, all the People of the Book would have become believers.”

Affirmation, as opposed to confession, is a *hasan li ‘aynihi*³² pillar, which can never be cancelled. Confession is a condition or a part of faith and is “*hasan li ghairih*”. Therefore, it is sometimes canceled under compulsion and excuses. Because the tongue is the translator of the heart. Therefore, tongue is evidence for the presence or absence of affirmation. If a person has the opportunity to say the word of faith and says another word with his tongue, he is considered a disbeliever. If it is not possible to show faith due to compulsion, he will not be a disbeliever in such a situation. Because danger to one’s life is a document of confirmation in the heart. What prompts him to this change is not a change of belief, but a need to avert destruction from himself.”³³

Shamsuddin Samarkandi said in the terminological definition given to “faith”: “Muhaqqiq scholars say: “Faith is confirmation of what the Messenger of God brought.” Therefore, a person who denies the judgments issued by *ijihad* does not leave the religion³⁴.”

The conclusion of the above views is that faith has a secular and a divine aspect. In the secular aspect, it is enough to confess the word of faith with the tongue. According to the divine aspect, it has seven different interpretations. Five of them are false teachings, and the other two belong to the *Ahl al-Sunnah wal-Jama’ah*:

The first. According to the teachings of the Kharijites, “Faith is the confirmation of the heart, confession of the tongue, and adherence to the pillars.” According to their teachings, a believer leaves Islam with doing a major sin and becomes an infidel. This is completely against the teachings of Islam. Because the Companions, Followers, Salafi Salih and all Muslims agreed that “he who has a small amount of faith in his heart will not stay in hell forever.” And again, they said that the intercession of our Prophet belongs to believers who have committed serious sins. After all, it is said in the hadith, “*My intercession is for those (believers-Muslims) who have committed great sins.*” In another hadith, it is said: “*He who has even an iota of faith in his heart will not stay in hell.*” In a narration narrated from Abu Dharr Ghafiri, it is said: “*A muslim will enter paradise even if he commits theft or adultery.*” This indicates that the person who commits a major sin, even if he is not a perfect believer, will definitely come out of hell after receiving the prescribed punishment.

The second. Although the Mu’tazilites have given the same definition of faith as the Kharijites, but in Mu’tazilism, a person who commits a great sin is between two destinations until he repents. In their view, there is a level between the two levels of hell, just as there are two destinations between faith and disbelief. Neither a true disbeliever nor a true believer can take a place in it. On the contrary, it is the destination of those who have sinned greatly.

The third. According to Jahmi’s teachings, the knowing of the heart is enough for a person to become a believer. In their eyes, there is no need to the confession of the tongue and to follow the pillars in order to become a believer. According to Jahmi teaching, People of the Book, Hiraql, and Abu Talib also have to be believers.

The fourth. They are the Murjiis, and they say: “Faith consists only of confirmation, and sin does not harm faith, just as obedience does not affect disbelief.”

The fifth. According to the doctrine of Karramiyya, faith is only confession with the tongue. According to their definition of faith, hypocrites are also believers.

The sixth. According to the definitions of faith given by Abu Hanifa, Imam Maturidi, Abul Hasan Ash’ari, and the majority of *mutakallims*, faith consists only of the affirmation of the heart. That is, the confession of tongue is a condition for the introduction of judgments. Action is a condition of perfect faith. However, these two are not components of faith. According to this view, faith is a whole thing that is not made up of anything.

²⁹ Abul Barakat Nasafi. *Sharh al-Umda fi Aqida Ahl as-Sunna* // Edited by Abdullah Muhammad and Abdullah Ismail. – Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. – P. 370.

³⁰ Nuruddin Sabuni. *Al-Kifaya fi al-Hidaya* // Edited by Muhammad Aruchi. – Istanbul: Dar Ibn Hazm, 2014. – P. 353.

³¹ Abuth Thana Mahmud ibn Zayd Lamishi. *Kitab at-Tamhid li Qawaid at-Tawhid* // Edited by Abdulmajid Turki. – Beirut: Dar al-Gharb al-Islami, 1995. – P. 128.

³² This word is an expression of *usul al-fiqh* science, and its meaning is “a good deed in itself”. The quality of goodness in it does not depend on anything else. Such actions shall not be invalidated under any circumstances. “*Hasan li ghayrihi*” is sometimes invalidated because the quality of goodness in it is due to something else.

³³ Mulla Ali al-Qari. *Sharh al-Fiqh al-Akbar*. – P. 124.

³⁴ Shamsuddin Samarqandi. *Al-Ma’arif fi Sharh as-Sahaif* // Edited by Abdurrahman Sulayman, PhD thesis. – Amman, 2021. – P. 322.



The seventh. According to imams of three madhhabs and muhaddith scholars, the definition of faith is as follows: “Faith is confirmation of the heart, confession of the tongue, and adherence to the rules.” The representatives of this and the previous views are called Ahl as-Sunna wal-Jama’ah. This difference between them is not real, but verbal. In general, one group of Ahl al-Sunnah says that faith is made up of nothing, while the other says that faith is made up of three things. That is, while the Hanafis and the majority of mutakallims say that faith is not complex, the mmams of the three schools of thought and the majority of muhaddiths say that faith is composed of three things. For example, Imam Bukhari, may God bless him and grant him peace, in his “Sahih al-Bukhari”, collected many proofs that faith consists of three things.

Although the definitions given by the imams of the three sects and the jumhur muhaddiths are outwardly similar to the definitions of the Mu’tazilites and Kharijites, this is only an outward similarity. However, in essence, the view of the Shafi’is is fundamentally different from the view of the Mu’tazilites and the Kharijites. Because in Mu’tazilites and Kharijites, if one of these three elements of faith is not found, a person is not a believer. To be more specific, according to their teachings, the person who abandons deeds will remain in hell forever. Also, although the definition of faith given by the Hanafis and majority of mutakallims is outwardly similar to the interpretation of the Murjiis, there is only an outward similarity. Because the words of the representatives of the two views are fundamentally different from each other. The Hanafis and majority of mutakallims consider the deed to be necessary and call the person who abandons it a sinner. The Murjiis believe: “A believer is not affected by his deeds.”

Based on the outward similarity of the definition given to faith, it is impossible to compare the imams of the three sects and majority of muhaddiths to the Mu’tazilites and the Kharijites. Similarly, based on the definition given by the Hanafis and majority of mutakallims to faith, it is not possible to compare them to the Murjiis.

In general, the Hanafis say that faith consists of the confirmation of the heart, and they say that it is a whole thing, that is, something that is not complicated. The Hanafis cite the following verses as their evidence:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفُردُوسِ نُزُلًا.

“Indeed, those who believe and do good will have the Gardens of Paradise as an accommodation” (Surah Al-Kahf, verse 107). In some places of the Qur’an, faith is connected with the letter of atf. According to the rules of the Arabic language, atf requires mughayarat, that is, atf and matuf are different from each other. Therefore, faith and action are different things.

³⁵ Nuruddin Sabuni. *Al-Kifaya fi al-Hidaya* // Edited by Muhammad Aruchi. – Istanbul: Dar Ibn Hazm, 2014. – P. 346.

³⁶ Abul Barakat Nasafi. *Sharh al-Umda fi Aqida Ahl as-Sunna* // Edited by Abdullah Muhammad and Abdullah Ismail. – Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. – P. 362.

“Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life” (Surah an-Nahl, verse 97).

In all these verses, faith is a condition for the acceptance of deeds. So, if faith is a shart (condition), action is mashrut (conditional). According to the rule of the Arabic language, shart and mashrut are considered separate things.

One of the issues to be studied and researched under the topic of faith is “Is it obligatory to believe on the basis of reason or by naql?”. For example, Nuriddin Sabuni, in his work “al-Bidaya”, says: “Belief in Allah is obligatory, and disbelief is haram.” Scholars differed on whether faith is obligatory based on reason or naql. In particular, there are different views among scholars regarding the fate of a person who died in areas where the call of Islam did not reach. Also, are the people who grew up in uncivilized areas and died without converting to Islam, sorry or not? The same is the case with the people who lived in the period of Fatra.³⁵

Batinis, Rafidhis, Mushabbiha, and Kharijites said: “Nothing is wajib through the reason.” Through it, the goodness of faith and the evil of disbelief will not be known. On the contrary, all this will be known through Shariah.³⁶

The Mu’tazilites said: “Reason requires faith and gratitude to the benefactor.” Judgments are set with the reason itself.³⁷

Ash’arites say: “With the reason, something does not become wajib or haram.” However, it is known through it that some things are good or bad. According to Imam Ash’ari, all rulings that are imposed on the mukallaf are obtained through narration. He cited the verse **“And We would never punish a people until We have sent a messenger to warn them”** (Surah Al-Isra, verse 15) as evidence³⁸.

According to Imam Abu Hanifa and Imam Maturidi, the reason is the means of understanding what is perceived, just as the ear is the means of knowing what is heard. With it, it is known whether certain things are good or bad, obligatory or forbidden. Mu’tazilites say that the reason is an independent judge. The Hanafis say that the reason actually reveals that God is the one who introduces judgments. According to their interpretation, just as the Messenger identifies wajib and the one who determines the wajib, the reason identifies the wajib and the one who determines the wajib. The Hanafis do not see reason as an independent judge or as a guide to mankind. On the contrary, they interpret it only as a tool.

Hakim Shahid in his book “Muntaqah” quoted the following narration from Abu Hanifa: “It is not an excuse for a person not to recognize his Creator because he sees the creation of the heavens and the Earth, himself, and others.” In shar’i matters, he is considered excused until the document arrives. Abu Hanifa said: “Even if Allah had not sent a prophet, it would

³⁷ Nuruddin Sabuni. *Kitab al-Bidaya min al-Kifaya* // Edited by Fathullah Khulayf. – Cairo: Dar al-Ma’arif, 1969. – P. 150.

³⁸ Abul Barakat Nasafi. *Sharh al-Umda fi Aqida Ahl as-Sunna* // Edited by Abdullah Muhammad and Abdullah Ismail. – Cairo: al-Maktaba al-Azhariyya lit-Turath, 2011. – P. 366.



have been obligatory for the creatures to know Allah through their minds.” This view was supported by the scholars of Ahl Sunna wal-Jama’ah.³⁹ We can see that Abu Hanifa and Imam Maturidi differentiate between jurisprudential issues and religious issues at this point. They argued that all intelligent people are equally responsible in the matter of “Knowing Allah the Exalted”. However, they did not raise this topic in other creedal and jurisprudential issues.

According to the hadith “*The pen has been lifted from three*”, some representatives of the Maturidiyya doctrine noted that before reaching the age of puberty, a child is not mukallaf (responsible) for any of the creedal and jurisprudential issues. However, the second group of scholars interpreted this hadith by focusing on the issues of fiqh.

In the 12th and 13th centuries, the topic of “the increase and decrease of faith” was the cause of intense debates and discussions among religious sects and groups.

Abu Hanifa in “Al-Fiqh al-Akbar” says: “The Iman [essence of faith] of those in heavens and on earth does not increase or decrease with respect to the content of [essential] faith, but [is vulnerable to] increase and decrease with respect to the [level] of conviction and affirmation. All believers are equal in Iman [essence of faith] and Tawheed [monotheism], but they vary in their deeds.”⁴⁰ The phrase in this text “but [is vulnerable to] increase and decrease with respect to the [level] of conviction and affirmation” is redundant and has been added to the text. Because it doesn’t exist in the original copy of the book⁴¹. In the work “Wasiyyatu Abi Hanifa”, it is said: “Faith does not increase and decrease.” Because its decrease is imagined with the increase of disbelief, and its increase with the decrease of disbelief. How can a person be a believer and an unbeliever at the same time? A believer is a true believer, a disbeliever is a true disbeliever. Just as there is no doubt in disbelief, there is no doubt in faith. Allah Almighty said about this: “**It is they who are the true believers. They will have elevated ranks, forgiveness, and an honourable provision from their Lord.**” (*Surah al-Anfal, verse 4*). It is said in another verse: “**They are indeed the true disbelievers. And We have prepared for the disbelievers a humiliating punishment.**” (*Surah al-Nisa, verse 151*)⁴².

Lamishi says about this: “As we explained above, if faith consists of confession and confirmation, it does not increase or decrease. Because confession and affirmation do not create the possibility of increase or decrease. Whoever interprets

³⁹ Nuruddin Sabuni. *Al-Kifaya fi al-Hidaya // Edited by Muhammad Aruchi. - Istanbul: Dar Ibn Hazm, 2014. - P. 348.*

⁴⁰ Abu Hanifa. *Al-Fiqh al-Akbar // Edited by Zahid Kawthari. - Beirut: Dar al-kutub al-ilmiyya, 2004. - P. 621.*

⁴¹ Wahabi Suleiman Ghawji. *Minah ar-Rawd al-Azhar fi Sharh al-Fiqh al-Akbar. - Beirut: Dar al-Bashair al-Islamiyya, 1998. - P. 260-262.*

⁴² Abu Hanifa. *Wasiyyatu Abi Hanifa // Edited by Zahid Kawthari. - Beirut: Dar al-kutub al-ilmiyya, 2004. - P. 636.*

⁴³ Abuth Thana Mahmud ibn Zayd Lamishi. *Kitab at-Tamhid li Qawaid at-Tawhid // Edited by Abdulmajid Turki. - Beirut: Dar al-Gharb al-Islami, 1995. - P. 134.*

righteous deeds as a part of faith, they said: “Faith increases and decreases.”⁴³ Ghaznavi confirmed this view in his work “Usul ad-Din”: “There are several interpretations of the verses⁴⁴ in the Holy Qur’an about the increase of faith: First, the Companions believed and affirmed in a general way (ijmali). Then, gradually, as the duties (fardhs) increased, they also believed in the duties. As a result, their faith increased from the attention of detailed (tafsili) faith; second, to be persistent and steadfast in faith every hour is an increase in faith; and thirdly, the belief and sincerity (ikhlas) of the believers increases every hour. When a miracle was shown to the Companions, their faith in the Messenger of Allah, his message, and the religion of Islam increased even more⁴⁵.

Sighnaqi said about this in his work “at-Tasdid fi Sharh at-Tamhid”: “Faith itself does not increase or decrease independently. Only by apostasy does it become defective. The increase in faith is realized by the addition of the same thing as faith. Therefore, faith does not increase with obedience, because obedience is not the same as faith... Faith is eternal confirmation of what God has announced. Therefore, no increase or deficiency can be imagined in it.”⁴⁶

Shamsuddin Samarqandi in his work “as-Sahaif al-Ilahiyya” quotes the words of the scholars of the predecessors and successors about the increase and decrease of faith one by one and says: “Actually, faith increases and decreases. It doesn’t matter if obedience is included in it or not. After all, the confirmation of the heart is a firm belief. It embraces strength and weakness. Because religious issues start from simplicity and become more complicated.”⁴⁷ He said in his work “Al-Ma’arif fi Sharh al-Sahaif”: “Whoever looks at the truth of this matter will admit that there is a change in faith and that it increases and decreases. This is the secret of this subject.”⁴⁸

Abul Muin Nasafi⁴⁹, Khabbazi⁵⁰, Kasani⁵¹, and Usmandi also talked about the increase and decrease of faith and said that faith never increases or decreases.⁵²

It is noteworthy that in the sources related to the teaching of Maturidiyya in the 12th-13th centuries, the phrase “against the Ash’arites” was not used in the topics of “increase and decrease of faith”. However, we can see that the authors repeatedly cited the phrase “Khilafan to the Shafi’is” (against the Shafi’is) in this topic. It is clear from this that the true Ash’arites did not say that faith increases and decreases. Because in their definitions of faith, they did not consider action as a component

⁴⁴ *Surah al-Anfal, verse 2; Surah al-Tawba, verse 124; Surah al-Fath, verse 4; Surah al-Muddaththir, verse 31.*

⁴⁵ Ghaznawi. *Usul ad-Din. - P. 257-258.*

⁴⁶ Sighnaqi. *At-Tasdid fi Sharh at-Tamhid. - P. 907-908.*

⁴⁷ Shamsuddin Samarqandi. *As-Sahaif al-Ilahiyya // Edited by Ahmad Abdurrahman Sharif. Date of publication and name of publishing house not indicated. - P. 455.*

⁴⁸ Shamsuddin Samarqandi. *Al-Ma’arif fi Sharh as-Sahaif // Edited by Abdurrahman Sulayman, PhD thesis. - Amman, 2021. - P. 324.*

⁴⁹ Nasafi. *Tamhid. - P. 149.*

⁵⁰ *Kitab al-Hadi fi Usul ad-Din - P. 265-266.*

⁵¹ Kasani. - P. 541.

⁵² Usmandi. - P. 169.



of faith. According to the creedal rule, “Whoever says that faith is complicated”, his faith is increasing or decreasing in his eyes. Those who say that faith is a simple thing, in their eyes, the state of faith is always the same.

Imam Radhi, Imam al-Haramayn and Imam Ghazzali from the Ash’arites said: “Faith is neither increased nor decreased.”⁵³ Imam Radhi and many scholars did not accept that faith can be increased or decreased. Because they said that there will be no change in confirmation. Husayn ibn Shihabuddin Kiilani (d. 889) said that the affirmation itself accepts increase and decrease⁵⁴.

Shaykh Muhyiddin Nawawi says: “The muhaqqiq scholars of our companions said: “The confirmation itself does not increase and decrease. Shar’i (legal) faith increases and decreases, that is, faith increases due to good deeds, and on the contrary, it decreases.”⁵⁵

It is appropriate to consider the following hadiths related to faith:

It is narrated from Anas, may Allah be pleased with him: “When the Messenger of Allah (pbuh) delivered his sermon, he said: “A person who is not trustworthy has no faith and whoever breaches his pledge has no religion.” (Narrated by Imam Bayhaqi in his work “Shu’ab al-Iman”).

In another hadith narrated from Abu Umama, the Messenger of Allah, may God bless him and grant him peace, said: “Whoever loves for the sake of Allah and hates for the sake of Allah, gives for the sake of Allah and withholds for the sake of Allah, he will have perfected his faith” (Narrated by Abu Dawud and Imam Tirmidhi).

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said: “The faith of a servant is not upright until his heart is upright, and his heart is not upright until his tongue is upright. A man will not enter Paradise if his neighbor is not secure from his evil”. (Narrated by Imam Ahmad)

All these hadiths are talking about perfect faith, that is, these hadiths mean that “one who does not have trustworthiness does not have perfect faith.” For example, in another hadith it is said that the prayer of the neighbor of the mosque is performed only in the mosque. It does not mean that if the neighbor of the mosque prays in his house, his prayer will not be a prayer. Perhaps it is understood that if the neighbor of the mosque does not pray in the mosque, but prays at home, his prayer will not be perfect. Likewise, we should interpret these hadiths as “a person without a deposit does not have perfect faith.” Otherwise, a person who harms his neighbor or betrays a deposit must be a disbeliever.

Among the hadiths related to faith, there are hadiths which apparently support the view of the Murjiis, that is, which apparently express the meaning that “the believer is not affected

by sin.” For example, the Messenger of God (PBUH) said this in a hadith told to Mu’az ibn Jabal: “Whoever proclaims with a sincere heart *لَا إِلَهَ إِلَّا اللَّهُ* [there is no god but Allah] and *مُحَمَّدٌ رَسُولُ اللَّهِ* [and Muhammad is His Messenger], Allah the Almighty will forbid the fire for them.”

‘Ubadah ibn al-Samit reported: The Messenger of Allah, peace and blessings be upon him, said, “Whoever testifies that there is no God but Allah alone without any partners, that Muhammad is His servant and His messenger, that Jesus is the servant of Allah and His messenger, His word which He bestowed upon Mary and a spirit from Him, and that Paradise is the truth and Hellfire is the truth, then Allah will admit him into Paradise by whatever good deeds he had done.” (Narrated by Imam Muslim)

In another narration from Imam Muslim, it is said: “The Messenger of Allah, peace and blessings be upon him, said: “Whoever testified that there is no God but Allah and Muhammad is the Messenger of Allah, then Allah will forbid him from the Hellfire.”

Many hadiths with the same meaning as these hadiths may appear to mean that there is no need for action to the believer. However, after studying other hadiths in its alternative, one can come to the conclusion that “a person who is a sincere believer will definitely enter heaven after receiving the punishment for his sins, he will never stay in hell forever”.

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⁵³ Abdurrahman Iji. *Al-Mawaqif fi Ilm al-Kalam*- Beirut: Alam al-kutub, year of publication not indicated. – P. 392.

⁵⁴ Husain ibn Shihabuddin Kaylani. *Sharh al-Aqidah al-Azudiyya* // Edited by Nazzar Hammadi. Place of publication and publisher not indicated, 2011. – P. 113.

⁵⁵ Dawwani. *Sharh a-Aqaid al-Azudiyya*. – P. 140.



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