



PHILOSOPHICAL INTERPRETATION OF SOCIO-POLITICAL ISSUES IN SADEDDIN TAFTAZANI'S "SHARH AL-AQEED"

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ABSTRACT

The article outlines some of the social circumstances emphasized in Sadeddin Taftazani's "Sharh al-Aqeed" on the basis of some "narrative" and real evidence. In particular, with the help of comparative analysis it investigates the business relations between the employers and their workers established in the historical and present time contexts.

KEYWORDS: "Ishboshi" (head of the state), "narrative" and real evidence, obedience, "kalam" science, historical context, social reality, social conflict, objective social criterion, social layer, stability of social life.

DISCUSSION

The study of philosophies and views conveyed by the scientists and thinkers in the context of the global socio-historical period, scientific and theoretical research as well as analysis of their philosophical and educational knowledge figures prominently in revealing the socio-spiritual image of society and humanity.

As a consequence of increasing attention to the issues of enlightenment and spirituality in our country, it serves as an effective mechanism for studying and rational use of the scientific heritage of our great ancestors, especially in resolving crucial problems occurring in the life of the state and society.

It is common knowledge that with a sense of correctness and full obligation every citizen must follow the standard procedures established by the state. This issue has been shaped from the context of the historical period, and obedience to a fair head of

the state, conformity of his orders have been acknowledged in the tendencies of Eastern statehood. The saying "The king's word is law" has been an objective criterion that has not lost its significance over time.

The conceptual philosophies of the great thinker Sadeddin Taftazani, who in his time substantiated the above-mentioned aspects of the development of society in the combination of high rational thinking and pure Islamic beliefs, are still important in today's context.

First of all, it is worth to mention that Sadeddin Taftazani's "Sharh al-aqeed an-Nasafi" was published as a commentary book on Abu Hafs al-Nasafi's "Aqeedah" which is one of the most popular books on *kalam* (Islamic creed) in the Islamic world. The following statements are given in the chapter under the heading "No rebellion against the Sultan" written by Abu Hafs Nasafi.



[الإمام لا ينعزل بالفسق]

ولا ينعزل الإمام بالفسق، أي الخروج عن طاعة الله تعالى، والجور أي الظلم على عباد الله تعالى؛ لأنه قد ظهر الفسق، وانتشر الجور من الأئمة والأمراء بعد الخلفاء الراشدين، والسلف كانوا ينقادون لهم، ويقيمون الجمع والأعياد بإذنتهم، ولا يرون الخروج عليهم؛ ولأن العصمة ليست بشرط الإمامة ابتداءً، فبقاء أولى.

Meaning:

“According to the scholars of Sunni and Hanafi denominations of Islam, there shouldn't be any opposition to the rulers of the country, and even if they show signs of wickedness and oppression over the people, the public should continue to follow their leaders and perform the act of worship Allah (Salah) standing behind their rulers in the public Mohammedan and the Eid prayers. The *salikh* (doing good deeds) scholars of that period preceded the same opinion. Only the Khawarij, the earliest Islamic sect, opposed the idea because of the belief that a Muslim who commits a sin in their eyes becomes a *kafir* – disbeliever or concealer” (*kafir* is the word first applied to Meccans who refused submission to Islam) [1; 367-368].

In the above, it can be seen that the words inherited by the well-known scholar Nasafi are expressed with great mastery in a scientific style. Jurisprudential issues are presented in a short and

وعن زياد العدوي التابعي، قال: كنت مع أبي بكر

تحت منبر ابن عامر، وهو يخطب، وعليه ثياب رقاق، قلت: انظروا إلى أميرنا يلبس ثياب الفساق، فقال

أبو بكر: اسكت، سمعت رسول الله ﷺ يقول: "من أهان سلطان الله في الأرض أهانه الله" (رواه الترمذي،

وحسنه) [النيراس: ٣٢٣]

Meaning:

“Ziyad al-Adawiy, one of the successors and followers of the Prophet Muhammad (Tabein), said: Together with Ibn Bakr we were visiting Ibn Omairah. He was wearing his shabby clothes and preaching to the people. At that time I said, “Look at our Amir, he is dressed as the wicked”. He said, “Be silent”. Then he claimed: The Messenger of Allah, may Allah bless him and grant him peace, said: “Whoever humiliates the Sultan of Allah on earth, Allah will humiliate him”. [2; 367] (narrated by al-Termezi/Tirmidhi).

If we make a comparative analysis of the above-mentioned views of the thinkers, we can notice that the scholar Nasafi has dual task in this issue: first, he states the issue of fiqh, and second, he shows

concise manner which makes them more comprehensible to all and free from formality and literalism. Moreover, it does not present any real or “narrative” evidence (based on folk's words). This allows the reader to memorize any doctrinal issue more quickly that has the force of normative law. All the *fiqh* (jurisprudential) beliefs presented in the work were stated in the above-mentioned structure.

In the book, after the completion of Abu Hafs al-Nasafi's opinion on a particular doctrinal issue, Taftazani presents his commentary on the same matter after a drawn line. The reason for the drawing of one-line (mostly red, black, and gray) frames was to separate Taftazani's commentary from Nasafi's main text.

Taftazani's comments under the heading “No rebellion against the Sultan” begins with the following words: The *salikh* people of the past obeyed this creed, both mentally and physically, and even gave a “narrative” evidence of this:

the rebuttal attitude of the Khawarij sect living at that time and place to this ideological issue.

We have tried to validate the mentioned philosophies on the dialectical theme “No rebellion against the Sultan” on the basis of “narrative” evidence.

We would like to start with the first “narrative” evidence - verse 59 of Surah an-Nisa of Al-Qur'an al-Kareem which states: “Oh you faithful, obey God and obey the Prophet and religious leaders (Divine Lights) and if there is a difference amongst you (this excludes God – Prophet and Imams) you appeal to God, the Prophet and Imams, if you have faith in God and eternity, this shall be the best solution. [3] In a hadith narrated from 'Amr ibn' As, the Prophet (peace and blessings of Allah be upon



him) said: Whoever gives a sincere hand to the leader and pledges allegiance, let him obey as much as he can [4; 119].

This means that every citizen must first obey the Creator, then obey the Prophet (peace and blessings of Allah be upon him), and then obey the leaders in the commitment of his/her rights and obligations, in administering justice among the people in dispute, and in other matters.

If we analyze this moral norm from a gnesological (knowing theory) point of view, we can sort out the following three types of social states that every citizen living in a particular society should submit to the rules.

1. Obedience to the Creator.
2. Obedience to the Prophet.
3. Obedience to the "Ishboshi" (employer).

The terminological analysis of the above-given concepts states that the first obedience in the "narrative" evidence forms a sense of conscience in the intelligent citizen who realizes his/her "I" or "self" and awakes to the fact that this feeling is the only One (Creator) who is able to satisfy his/her material and spiritual needs throughout life. In such a case, the process of obedience to the Creator gives man a greater sense of hope and confidence in the future than a sense of obligation. Obedience to the Creator is achieved by following His divine book, the Al-Qur'an al-Kareem. To the purpose, the word Islam literally means "obedience". It is particularly to be noted that if a particular issue is not mentioned in the Qur'an, then people should address the Sunnah of the Prophet (peace and blessings of Allah be upon him).

When we think of the second form of obedience cited in the "narrative" evidence and contemplate it from the point of view of the historical period, we realize that living by the Sunnah of Muhammad (peace and blessings of Allah be upon him) is the basic principle of attaining perfection. The status of the perfect human being is the end result we must achieve, that is, the main source of civil society.

The philosophical observation of the word "obedience" in both cases is that obedience to the Creator of creation, the obedience of *ummah* (collective community of Islamic people) to the prophet has never had a negative effect on society in the context of the historical period. On the contrary, the commandments of conscience, honesty, purity, mutual respect, and kindness to one another were the main elements of obedience in both cases and key factors in achieving people's positive mood in the social environment and leading to progress in all the fields of the state and society.

If we analyse the word "ishboshi" (state leader) with its modern interpretation, we can study it in connection with the correct formation of altruistic

notions that arise between the leader (employer) and the employee in each sphere of society. The book emphasizes that honesty and justice, morality and piety, and not betraying the rights of others, the ability to listen to people's grievances etc. should be the main features of any head of the state.

In works that propagate humanistic philosophies, it is emphasized that if there occurs any dispute or disagreement on any issue in the course of the work of each leader, it was considered the highest example of justice when the state leaders referred to the Qur'an and the rulings of the Prophet (peace and blessings of Allah be upon him). If this rule is not observed, if the problem is allowed to be solved on people's own, certainly, the discipline will be violated there, and different conflicts will arise due to the people's different mental abilities and levels of thinking. The strong will begin to try to lead the weak, and those who are able to find solutions will dominate over the helpless. This, without any doubt, will lead to chaos, willful act in society and the collapse of the state.

As a result of such negative situations, first of all, Islamic philosophy and theology teach people to be always on the lookout for the various kinds of problems that arise in society. Second, Islamic philosophy allowed people to find the right solution to various problems that arose in any time and place. Thirdly, if there was a need for a solution to an issue that did not exist in either the Qur'an or the Sunnah, the solution to this issue was left directly to the state leaders.

In the eyes of many, "Ishboshi" means a leader or a head of state in a certain sense. In this case, a one-sided approach to the issue leads to a logical error. Islamic scholars defined the state leaders in the Qur'an as follows: According to the Islamic law, being at the head of something means *ijtihad*, that is, the gathering and decision-making of scholars who have reached the level of finding an answer to a particular theological question. In this sense, it should be mentioned that the head of any structure (sphere, department etc.) is also called the head whose judgment doesn't subject to further decision.

The general conclusion from the "narrative" and real evidence is that one of the urgent tasks before the researchers and philosophers is to study the scientific and philosophical heritage of Taftazani, to apply it widely to the process of democratic reforms in our country and to direct the acquired knowledge to the perfection of mankind. The great heritage of the genius thinker Taftazani's philosophical views, way of thinking and the Islamic sciences has great significance in the historical foundations of the civil society which we are trying to build.



In the research, we made a comparative analysis of the philosophical ideas given in Taftazani's works with the views of modern scholars, who demonstrated the role and importance of the country's leader in the development of the state and society on the basis of vivid evidence.

“Historical figures played a pivotal role in the most difficult periods of history. The long-term fate of the nations will depend on the decisions of the head of the state. There have been many cases in history when the wise policy and determination of the head of the state brought the country out of deep crisis and raised it to the level of the most developed countries in the world. World experience shows that the effectiveness of such a policy is comparable to the strength of the army and its inexhaustible wealth. When the leader of state pursues a prudent policy, it is possible to add wealth to the country's wealth, strengthen its defense capabilities, and turn it into a prestigious and developed state”[5; 23].

Profound analyses show that in Taftazani's “Sharh al-Aqeed”, the chapter “No rebellion against the Sultan” can serve as a valuable theoretical source in the formation and development of universal values such as tolerance, cooperation in the spirit of mutual respect for the heads of the state helping them to approach to the duties with fair as well as to resolve certain issues in the society, and as a result, provide peace and tolerance among members of the society.

It is worth noting that the pragmatic policy of President Shavkat Mirziyoev in the interests of the people and the state deserves special recognition. On the base of conceptual principle “the people should not servethe government agencies, on the contrary, the government agencies should serve the people” [6] the country introduced a new system of accountability to the people and this has been a practical example of the quote of the scholar Taftazani on the qualities of “real leaders”. Moreover, it shows that Taftazani's literary works for centuries have not lost their enlightenment value in the field of rational thinking.

Sadaddin Taftazani's “Sharh al-Aqeed” states that the only theme given in his work provides the establishment of positive relations between people, as well as between the lower and upper strata of society as a whole, which is one of the key factors in ensuring the development of the state and society.

On the basis of the philosophies put forward in the book, we can claim that the ideas of the harmonious development of social strata, the factors of social stability and the need to coordinate the interests of the subjects of the social stratum are still actual and valuable.

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