

Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHII (Russia) = 0.234	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 1.042	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2016 Issue: 11 Volume: 43

Published: 30.11.2016 <http://T-Science.org>

Abdullatif Allokulov
Senior scientific researcher
Tashkent Islamic University
Tashkent, Uzbekistan
naumenko06@mail.ru

SECTION 17. World history. History of science and technology.

SHIHABUDDIN MARJANI'S THEOLOGIC VIEWS ON THE BASIS OF THE BOOK "AL-HIKMA AL-BALIGA"

Abstract: In this article Shihabuddin Marjani's views on Islamic beliefs are explained on the basis of the book "Al-hikma al-baliga". Furthermore Marjani's relation to the science of Kalam is also analyzed on the basis of some proofs.

Key words: *tavheed, jalaal, juud, ikraam, Kalam, creed, mu'tazila, ijma'.*

Language: English

Citation: Allokulov A (2016) SHIHABUDDIN MARJANI'S THEOLOGIC VIEWS ON THE BASIS OF THE BOOK "AL-HIKMA AL-BALIGA". ISJ Theoretical & Applied Science, 11 (43): 90-92.

Soi: <http://s-o-i.org/1.1/TAS-11-43-17> **Doi:**  <http://dx.doi.org/10.15863/TAS.2016.11.43.17>

Introduction

The full name of Marjani is Shihabuddin Harun ibn Bahauddin ibn Subhan ibn Abdulkarim ibn Abdulvattab ibn Abdulgani ibn Abdulquddus ibn Yadash ibn Yadgar ibn Umar Marjani (1233-1306/1818-1889) [3: 325-327].

Marjani first started learning from his father Bahauddin Subhan. He began to teach at Madrasa when he was 17 years old. He made a scientific journey to Bukhara and Samarkand which were the scientific centers of that time. He got acquainted with "Sharh al-aqid an-Nasafi" of Taftazani and other books during his journey and decided to write a book about Islamic beliefs which was free from any philosophical views.

Materials and Methods

Marjani tried to explain Abu Hanifa's way and interpreted Umar Nasafi's "Aqid" only according to Qur'an and Hadith without any philosophical views after returned to his Motherland. That is why we can find information about his views on Islamic beliefs mainly in his book "Al-hikma al-baliga al-janiya fi sharh al-aqid al-hanafiya". Kashshaf Tarjumani tried to gather Marjani's views on Islamic beliefs in the collection named "Marjani" which was published in 1915 in relation with the 100th anniversary of his birth [6: 1/28-72]. Modern researchers also discussed Marjani's some views. One of Tatar researchers Aydar Yuzeev tried to explain the philosophical and religious aspects of Marjani's heritage in his scientific articles. We also can see information about

Marjani's views on Islamic beliefs in Turkish researcher Ibrahim Marasha's research works which were devoted to the problem of Jadids [5].

Marjani especially said that books on Islamic beliefs which were mixed with the science of Logic (Mantiq) had gone out of date and emphasized the necessity of writing books on Islamic beliefs according to Qur'an and Hadith in a new direction. Marjani did not approve the students who were reading the secondary books instead of the primary books when he studied in Samarkand and Bukhara. Qursavi's impact on Marjani to change his views on the science of Kalam was very great. Because Qursavi wrote new and old interpretations on "Aqid" of Nasafi and emphasized the necessity of following Abu Hanifa's way to explain the science of Aqid in these interpretations.

Marjani wanted to write a book which was free from the intellectual, logical and philosophical views which appeared in the science of Kalam in medieval centuries and chose "Aqid" of Nasafi as a basis for himself. He said about it: "Because "Aqid" of Nasafi was written according to the true and orthodox religious rules of Hanafi Madhhab (those who opposed to them were always hit and persecuted) which our ancestors followed, that is why it is a very important and dear book [4: 3].

Marjani said about Mu'tazila and its followers who mixed up the Islamic teaching with the sciences such as philosophy and logic: "Indeed, old scholars and Faqihs decided not to have a good relation with those who learned the science of Kalam and the



Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHII (Russia) = 0.234	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 1.042	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

science of Kalam (which was not based on Qur'an and Hadith, but on the intellect only) was not acceptable. Because they destroyed the borders of Shariat, did not follow the distinguished scholars' way, instead of doing it they preferred the intellect, opinion and Nazr. They developed the science of Kalam according to doubt, supposition and hypothesis. Furthermore they entrusted the science of Kalam to the judgment of the nature, passion and Istehsan [4: 6].

Marjani gives the following sayings of the distinguished scholars of Ahl al-sunna wal-jamaa as a proof: "Imam Abu Hanifa said: "May Allah kill Amr ibn Ubayd. So he first opened the door for the science of Kalam". Abu Yusuf said: "Having knowledge on the science of Kalam is ignorance and being not aware of the science of Kalam is knowledge". Imam Malik said: "Move away from the heresy". Then he was asked: "What is the heresy". He answered: "It is to discuss on Allah's names, qualities, Word, knowledge and power, but Sahabas and Tabeins preferred not to discuss on it" [4: 6].

This is about Mu'tazila's discussions on the science of Kalam. Then Marjani said that: "It is a vain science. We cannot obtain this science even with learning it for many years. The science of Kalam is considered as the product of the science of Jadal. Mu'tazila developed Jadal as a science because of they learned the different philosophical books which were interpreted during the reign of Ma'mun and put the science of Kalam as opposite to it and mixed it up with philosophy" [4: 6-7].

Imams of four Madhhabs and their followers Abu Mansur Maturidi, Abu Musa Ash'ari, Abulmuin Nasafi, Abu Hafs Nasafi and other scholars [2: 11] did not like the science of Kalam which was developed according to Mu'tazila's views. Shihabuddin Marjani emphasized it too. In general the rationalism, antiauthoritarianism and criticism of Kalam do not correspond to Ahl al-sunna wal-jamaa's views [2: 11].

The problem of the science of Kalam in the book "Al-hikma al-baliga" of Marjani is a relatively new thing in Tatar religious and philosophical thought in the second half of XIX century. Qursavi has advanced such kind of views before Marjani. But this scholar's books were published only in XX century. That is why we can say that Marjani's books were the first works to be published in this sphere [7: 35].

For Marjani the science of "Tavhid" was different from the science of "Kalam". He said that learning the science of "Tavhid" was possible and necessary but learning the science of "Kalam" was forbidden. Some scholars of theology called the science of "Tavhid" as the science of Kalam or Aqida [1: 9-10] and they still call it such. Tatar scholars [6: 35], especially old ones kept it tightly.

Marjani's position in this relation may be similar to the opinion of the traditionalists. For Tatar scholars of the theology the difference between Aqida and Kalam is that the science of Kalam is deal with the problems which are not related to bases and foundations of Islam. That is why they say that it is forbidden do declare someone who does not agree with the conclusion of Kalam on a certain problem as an apostate.

One of the most important problems of theology is Allah's attributes. Marjani interprets Allah's qualities and says: "Know, there are some aspects among Allah's attributes which separates them from each other although they are similar to each other in sense. Only close people to Allah know this difference. The distinguished scholar's way for justifying Allah's names and attributes was to follow and submit Allah's Book and Hadiths of the prophet. That is why we must believe in Allah's names and attributes which are given in the Book and Hadithsknowing thatit is forbidden to interpret them, to explain one attribute with another, to multiply the God, to add something to them, to equal with someone... That is why the early scholars did not use the attribute "Al-vajib" for Allah. Indeed, to call Allah with this name was appeared under the impact of Greek Philosophy. If who says that there is ijma' on this problem, then he will oppose to ijma' [4: 26].

Marjani says that Allah's attributes such as "Al-vajib" which were mentioned in the books related to the science of Kalam are belonged to the philosophers. Marjani does not avoid from learning and discussing the terms of the philosophers and mutakallims but he drives them out from the science of "Aqid".

In another place Marjani says that: "Know, the followers (of Abu Hanifa) way in which they imitated to the distinguished scholars is to describe Allah with all attributes which He describes Himself and to call Him with all names which He calls Himself. There are mutashabihs of which the basis is known and description is unknown among attributes and names given in the Book and Hadiths and mentioned by the author (Nasafi) such as Al-jalal, Al-ikram, Al-juud, Al-in'am, Al-izza, Al-a'zama, Al-yad, Al-vajh, Al-istiva¹ and others, anything of which basis is known does not become invalid when its description is unknown. All of these attributes are from Allah. That is why it is necessary to believe in

¹As it was mentioned above the attributes such as "Hand" and "Istiva" are metaphorically explained by many scientists of theology. So we can understand the attribute "Hand" as the power and authority and the attribute "Istiva" as having and taking. (See: Абдумалик Абдурахмон. Шарҳ ан-насафия. Б. 68-73).

Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHII (Russia) = 0.234	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 1.042	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

their exterior side and to affirm their interior side and to submit their science to Allah [4: 28-29].

Here we can see that Marjani followed Abu Hanifa's way for interpreting mutashabih attributes. Indeed, in the teaching of Ahl al-sunna wal-jamaa there are two different views about Allah's attributes. The first view is called "Aslam" (quiet) and the second view is called "Ahkam" (exact). The scholars of Ahl al-sunna wal-jamaa from Abu Hanifa to Abu Mansur Maturidi followed "Aslam" (quiet) tightly. It was acceptable and suitable to follow this way in that time. But in the time of Maturidi Allah's attributes were explained and interpreted in the different ways by Mu'tazila and amount of the different views and opinions about the interpretation of Allah's attributes increased. As a result it started to appear a discord among uneducated people. If the scholars of Ahl al-sunna wal-jamaa did not take measures against it and followed Abu Hanifa and the distinguished scholars' way for interpreting Allah's attributes it would be so dangerous for Ummat's unity.

In this dangerous situation Imam Maturidi interpreted mutashabih attributes with the proofs and translated Abu Hanifa and the distinguished scholars' way suitably for his time. According to the circumstances of his time Marjani advanced the idea that it was acceptable and suitable to follow Abu Hanifa's way for interpreting Allah's attributes. Doing it he wanted to reject the anthropomorphism. It is known for us that there are some verses of which meanings are known only to Allah in Qur'an and Hadiths. Muslims must believe in them and affirm them not questioning "how" or defining.

Marjani tried to interpret Nasafi's "Aqoid" with the religious proofs. But in some places he had to address to Philosophy and Logic. We can see it in such places where Marjani falsified Mu'tazila and Ash'ariya. But he did not complicate it as Taftazani mixed up the logical and philosophical views on the themes of "The truth of things" and "Knowing and the means of knowing". He tried to write his book in a simple and fluent language. Marjani's book gives us important information about the views on Muslim beliefs of his century.

References:

1. الحنفية العقائد في النسفية شرح. الرحمان عبد الملك عبد. – سلسبيلة: بغداد، 2009. – ص. 9-10.
2. Ibragim TK, Sultanov FM, Yuzeev AN (2002) Tatarskaya religiozno-filosofskaya mysl' v obshchemusul'manskom kontekste. – Kazan': TKI, 2002. – p.11.
3. Kamalov I (2007) Avrasya fatihi tatarlar. – Istanbul: Kaknüs, 2007. – p. 325-327.
4. العقائد شرح في الجنية البالغة الحكمة. مرجاني الدين شهاب الحنفية. – قازان، 1937. – ص. 4.
5. Maras I (2002) Turk Dunyasinda Dini Yenilesmi (1850-1917). – Istanbul: Otuken, 2002.
6. Tehrzhemani Kehshshaf (2001) Mehrzhaninen mehsehehile ig"tikadiya deh totkan yuly // Mehrzhani (zhyentygy). – Kazan: Iman, 2001. – T. 1. – p.28-72.
7. Yuzeev AN (1997) Shihab ad-din Mardzhani: myslitel', religioznyj reformator, prosvetitel'. – Kazan': «Iman», 1997. – p.35.
8. Abdumalik Abduraxmon (2016) Sharx an-nasafiya. p. 68-73
9. (2016) Sad ad-din at-Taftazani Available: http://people.ziyonet.uz/ru/person/view/sad_ad_din_at_taftazoniy (Accessed: 10.11.2016).
10. (2016) Istorik, filosof i prosvetitel' SHigabutdin Mardzhani Available: http://dumrt.ru/ru/articles/society/society_4418.html (Accessed: 10.11.2016).