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DOGMATIC VIEWS OF NURIDDIN SOBUNIY REFLECTED IN HIS WORK “AL-BIDOYA FI USUL AD-DIN”

Abstract: The work of “Al-Bidoya fi usul ad-din” is based on the kalam science, and it describes the story of Imam Abu Mansur Motouridi who was known as the Imam of the Sunnah Wal Jamaat in Mawarounnahr. The name of Imam Motouridi and some of his reforms in “Tawheed” are provided repeatedly in “Al-Bidoya fi usul ad-din”.

Key words: mutawatir, message awareness, Ahlul Haqq, intelligence, miracle-supported messages, recognition, four natural elements.

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Introduction

Imam Sabuni's behavior is no different from Imam Moturidi's school. Specifically, when counting the means of obtaining information, there are three types of it: emotional intelligence, message awareness, and intelligence[1, 30]. This is how Imam Moturidi distributed the means to find out the essence of things[2, 70]. According to Sabuni, if the emotional organs are healthy and each emotional organ is used properly to do its own function, there will not be any mistake. There are two types of knowing the message according to Sabuni: one is the message of mutawatir, which is the case we cannot see with our own eyes and information about the events in history. In order to be sure about reliability of this information, it should be checked carefully. The second is miracle-supported messages from the Prophets, which also helps to form accurate information. However, it is also necessary to use wisdom and evidence to distinguish the prophets from the magicians or the liars who claims to be a prophet. There are two ways of recognition by the use of the mind: artistic and by the search for evidence. According to Sabuni, artistic information is that comes from one mind by just looking at the data

without thinking[1, 30]. For example, the whole body is larger than its constituent. For example, understanding that the whole body is larger than its constituent. In the knowledge by searching for evidence, the information comes after thinking, reasoning and analyzing. In this respect, the reasoning may be mistaken because the degree of intelligence is different and does not always follow the proper conditions of use of the intellect. Therefore, judgments made by the mind are diverse.

Despite the differences in the way of thinking and reasoning, it is possible to recognize the Creator with this level of intelligence. The scholars of Sobuni, Moturidi and other Sunnah wal scholars agree on this point.

Sobuni says of the uniqueness of Allah: Allah is one and He has no partner. This is contrary to Saints, the pagans, the Christians who say that the "four natural elements are gods" and that "the seven heavenly bodies are gods". Subsequently, Sabuniy gives one-by-one denials to all these groups. These provided documents are almost identical to those of Moturidi and Ashari.

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As Sobuni mentions: "If there were two creators, one wants to create one, and the another wants to kill the same, then either the wish of the one or the wish of the another one must be fulfilled. It is impossible to fulfill both of them. Consequently, if one's wish comes true, another one will fail. However, the God never fails ..." [1, 40].

Ash'ari says in his book Al-Luma: "A man asked, "Why you said that the Creator of Things is unique?"", and the reply was "Because the will of the two gods is not operated in the same thing. In this matter whether both or one must be weak. Because if one of the two wants to keep one person alive and the other wants to kill him, then either their wishes can be fulfilled or none of them will be fulfilled or the other's wish will come true. It is impossible to fulfill the wish of both. This is because a body cannot be alive or dead at the same time. If the wishes of both are not met, it means that they are both weak. However, weak can not be God. If either one of the two wishes comes true, then the unfulfilled side becomes weak. But the weak is no God nor old. From this we can see that it is the One who creates all things" [3, 20].

We can also find evidence in a similar manner to this one in Imam Moturidi's book called Tawhid: "One of them wants something and the other wants it to disappear. The same is true for eternity and mortality. They are controversial and there are contradictions in these things" [2, 86].

It is provided by the heavenly evidence that it is possible to see Allah Almighty. Believers will see Allah in the Hereafter. Their vision is free from such concepts as clarity, side and comparison. In this concept, Sabuni's views on this matter are almost indistinguishable from Moturidi's vision. However, it is distinguished by the fact that he provides a rational proof for seeing Allah. If Moturidi believes in seeing Allah Almighty without any comment [2, 141], Sabuni cites Ash'ari's argument in this regard. This fact is referred as "evidence of existence" by the scholars of kalam. Sobuni says: "The reason for the possibility of seeing something in existence is the proof of His being. Not anything else. Allah Almighty exists. It is also permissible to see Him. This is evidenced by the fact that the essence of what we see in creation is different. For example, different practices such as ore, body, contrasting colors like white and black, movement and silence. These two practices are in conflict with being black and white. All terrain is contrary to body and ore. There should be a universal quality that covers all of these things. Then one will have the opportunity to see. That quality in them is their existence" [1, 78].

We can see the argument between Fakhriddin Razavi and Sobuni about this data [4, 14], and we can see that Razavi supported Motouridi's view: "Our view on this issue is the way that was selected by Sheikh Abu Mansur Moturidi Samarkandi. We do not prove the existence of Allah Almighty by the mental

evidences. Rather, we will find the verses of the Qur'an and hadith in this regard" [8, 198]. At the same time, Sabuni followed the footsteps of the Ash'ari and the great Ash'ari scholars to prove that it is true to see Allah.

As for spiritual qualities or supernatural qualities the belief of Nuriddin Sabuni does not vary from the beliefs of all Sunnah wa al-Jama'ah, that consist of Mushturids and Ash'ariyyas. According to this belief, Allah has been described with all the attributes that He has credited to Himself: life, knowledge, power, sam'a, basar, will and kalam. All these attributes are everlasting, eternal, and immortal in the essence of Allah. It is neither him nor any other. It does not look like the quality of any creatures. However such qualities as creating, sustenance, resurrecting and killing are, in the sight of Sabuni, an ancient and Allah Almighty's sublime existence. This belief is also considered as the belief of moturidians. For the Ashari's, however, the dispositional qualities are considered as feats are relative attributes. The disagreement between them is spread widely, and the essence of the matter is that representatives of both schools have come up with same idea. For the Moturidians, they were olden and ancient, before the appearance of the dispositional qualities. For Ash'ariys, however, these qualities were very old and ancient, yet the manifestation is not out of sight [5, 51].

Allah Almighty speaks with the words of eternity, and it is an attribute which is in His kalam. It is not of letters and sounds. It can not be divided into parts or sections. Here, like so many other Moturidi and Ash'ariys, Sabuni has distinguished between the concupiscence of words and their expressions, promises and letters. Passionate kalam is the Allah's only attribute that exists from the ancient. Expressions, words and letters are indicative of meaning. From this point of view, the Qur'an, which is collected as a book, can be considered as recent (created by Allah, not existing from the times of existence). On the other hand, the versets, words and phrases that come from human language and are written on paper at the time of the Qur'an's recitation are not ancient.

But the passionate kalam, which is the origin of the words written in the Qur'an, is an eternal attribute of Allah. This is the opinion of the Sunnah and the community of it to concern the distribution of the quality of the word. This is the opinion of the community of the Sunnah concerning the distribution of the quality of the word [6, 137-144].

But there was disagreement as to whether or not the soul could hear the kalam. Nuriddin Sobuni commented on this controversy: The Ahl al-Sunnah disagreed on whether or not the word of Allah could be heard. The Ash'ariyans can see everything that exists. He also chose a way that he could hear. Ibn Fawrak says: What you hear when you read the Koran reciter are two types; the voice of the Koran recite and

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the word of Allah. Abu Bakr Baqilani says: According to customary that it is impossible to hear the word of Allah. However, Allah Most High sends the word to whomever He wills. To these scholars, Moses heard the word of Allah with no means or letters. Abu Ishaq Isfirayini and his followers said: "The word of Allah is never heard." Abu Mansur Motouridi, the imam and chairman of the Sunna Wahl community, also supported the route. They defined a saying of Allah Almighty, "Until you hear the word of Allah", as "By this, until you hear the evidence of Allah's word." It is also said that I heard the science of someone. This means that I have heard what it means to his knowledge. Even when it is said to look at the power of Allah, it also means to look at what it means. For this category of scholars, Moses heard the sound of the word of Allah. But there was no such thing as an angel or a book. That is why Moses was called the word of Allah[1, 66].

There are several points to consider in this sentence:

First, Nuriddin Sabuniy did not pay much attention to this conflict. This is because Imam Moturidi's Tawheed does not include the phrase that refers to the meaning it is impossible to hear the Allah's own word as humans'.

Second, this issue is not a matter of controversy between the Ash'arites and the Moturidians. Probably, this issue is a mutual disagreement between Moturidians. After all, there are some scholars who say it is possible that the Allah's own word can be heard. This is because Allah is able to create the power to perceive and hear the Allah's own word. There are also scholars who say that they cannot hear the Allah's own word. Because it is necessary to have sounds and letters to hear something. According to Nuriddin Sobuni, he got the opinion of those scholars[7, 16].

Thirdly, some of Imam Ash'ari's followers, Imam Abu Ishaq Isfani and his followers, disagreed with Imam Ash'ari on this matter and preached the moturidians' inability to hear their own words. Thirdly, some of Imam Ash'ari's followers, Imam Abu Ishaq Isfani and his followers, disagreed with Imam Ash'ari on this matter and preached the moturidians' opinion about inability to hear the Allah's own word. At the same time, he argues that the differences between the two schools of the Sunnah and the people of the community are in the practical matters.

Allah created man and all of his actions. The first type is the actions created by Allah without human power and will, like the actions of the shaking person. The second type is the actions created by Allah with

the power and will of man, for example, voluntary work. The second type of verbs is called profession. These are the kinds of actions that a person will be questioned, rewarded and punished. This is because when man intends to do evil, Allah gives him the ability to do it.

As a result, a person neglects the power of virtue because he has no intention of doing good. The action between Allah and man is distributed accordingly. If this action is linked to Allah, it is called creation. It is called a profession if it is bound to a person. Nuriddin Sobuni divides creation and occupation and says: "Creation is an action that occurs without any means or is performed by Allah alone. Profession is not an action performed by any means or an action that can only be performed by Allah. Allah creates with no means and He creates with the shortest statement, "Be (Day)." The Arabic word consists of two letters. And this is very powerful in showing the glory of Allah."

A believer does not renounce his faith because of his grave sins. Actions are not part of faith. The truth of faith is to confess with the heart and confess with the tongue. Recognition by the tongue is a sign of faith. Confession is a prerequisite for imposing Islamic rules to that person. This is because confirmation is an internal matter, and judgments cannot be built on it. Accordingly, the same rules are applied to believers in the world with regard to the one who utters the word of testimony and hides disbelief in his heart. But in the Hereafter he becomes a disbeliever in the sight of Allah.

In summary, we can conclude that these are the basic principles of the so-called Sabuni's dogmatic views, but are also important rules for the Moturidi and Moturidi scholars. Among the scholars of the Moturidian doctrine, Abul Muin Nasafi has a special place. Since Sobuni studied kalam science with the help of Abul Muin's book names "Tabsiratul adilla"¹. Moreover, we should also mention Imam Omar Nasafi, author of the book "Al-Aqeed an-nasafiya", along with Sobuni. Abul Muin Nasafi's "Tabsiratul adilla", "al-Bidoya" by Nuriddin Sobuni and "al-Aqid an-Nasafi" by Umar Nasafi are the most important sources of Sunnah wal community from land of Mavarounnahr, especially it is considered as the necessary source of the school of moturidism. Although Sabuni studied based on the book "Tabsirat al-Adilla" by Abul Muin Nasafi, he was not opposed to Ahl al-Sunnah's asharii direction. In "al-Bidoya", the words "Ahlul Haqq" and "Ahlus Sunna" can be found in many places. These two words imply asharii and moturidic directions.

¹ Fakhriddin Raziyy. Munozorot Fahriddin ar-Razi fi bilod mawarounnahr. - Beirut: al-Mashriq, B. 23.

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