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THE SOURCES OF THE WORK “AT-TAMHID FI BAYANIT TAWHID” BY ABU SHAKUR AS-SALIMI AL-KESHI

Abstract: This article provides the important information on the subject of aqeedah "At-Tamhid fi bayanit tawhid" on the basic sources of the work of the scholar Abu Shakur as-Salimi al-Keshi, who lived and worked in Movarounnahr in the second half of the XI century and the XII century.

Key words: Movaunnahr, Creator, Ahli Sunnah va Jamaah, Hanafi, Moturidia, Asharia, Quran, Hadith, Belief, Muqalid, Qadaria, mutazila, Hashavia.

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Introduction

The famous Movarounnahr scholar Abu Shakur as-Salimi al-Keshi, who lived in the second half of the 11th century and the first quarter of the 12th century, made a huge contribution to the development of Moturidiyya doctrine. The full name of the scholar is Abu Shakur Muhammad ibn Abdullah Said ibn Shuayb al-Kashi al-Hanafi as-Salimi al-Makshifi. The place of birth and upbringing of scholar is given to the scholar as a name in relation to the ancient city of Kesh, and in some Arabic sources it is mentioned as “al-Kashshi” or “al-Kassi”.

Abu Shakur as-Salimi al-Kashi wrote a work on the science of aqeedah, entitled as “At-Tamhid fi bayani tawhid” (Guide to the statement of Tawhid). In this work, the scholar covered religious issues from the standpoint of the Moturidis. His work differs from the works of the aqeedah in its simplicity and lightness of style.

While writing this work, Abu Shakur as-Salimi quoted the verses from the Quran, the Hadiths of the Prophet, the words of the Companions, the followers and the followers, Abu Hanifa (d. 150/767), Abu Yusuf (d. 182/798), Muhammad ibn. It can be seen that he acted on the basis of narrations narrated on religious subjects as well as a number of works from

famous scholars such as al-Hasan (d. 189/805) and Malik ibn Anas (d. 179/712).

It can be seen that the author used the works of his masters and other well-known Hanafi scholars in the writing of the work “Al-Tamhid”, as well as important works on theology and other sciences. Although in some places it is openly pointed out that it is a quotation from a particular work, in many places such a situation is not observed.

While discussing the religious topics, the verses of the Quran are first cited as evidence. But the surah and the sequence number of these verses are not mentioned in his work. It is known that the verses of the Quran are firm in terms of reaching us, but not all are firm in terms of proving their meaning. In this regard, the scholars of the subject “Al-fiqh” divide it into four divisions according to the wording and meanings of the verses of the Quran. In turn, these four divisions are divided into twenty parts, each with its own definition and sentence.

It is also noteworthy that the author used the popular commentary books to explain and interpret the meanings of some verses on religious topics. In particular, he interprets the subject of "Believers to see Allah in Paradise in the Hereafter" using the commentary of the work "Jame 'al-bayan fi tafsiril Quran" [1: 65-69] by Ibn Jarir at-Tabari (d. 310/923).

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According to the Moturidis, Abu Mansur al-Moturidi referred to the book of "Tawheed al-Ahli Sunnah wa'l-Jama'ah" when discussing the issues such as "Taqwin (creation) is different from Muqawwan" [2: 268]. It can also be observed that the author is a mature scholar in the science of commentary in stating the original meanings of many verses.

It is also not indicated the source of the Hadiths cited as evidence for the various religious topics described in "At-Tamhid". In some places, the Hadith is mentioned directly in the mursal state, that is, without quoting the narrators between himself and the Prophet (peace and blessings of Allah be upon him).

It should be noted that mursal hadiths are a document in the Hanafi school. This is because the mursil (narrator of the Hadith in the mursal state) narrates the hadith between him and the Prophet (peace and blessings of Allah be upon him) only if he clearly believes that the Hadith is authentic. On the contrary, he mentions the narrators in the middle in a place where he does not fully believe. It should be noted that Abu Shakur as-Salimi used a number of reliable collections of Hadith in his work to cite the Hadiths as evidence.

One such collection of Hadiths is the work of Imam al-Bukhari (d. 870), "Al-Jame 'as-sahih (a reliable collection)". Abu Shakur al-Solimi cites a number of Hadiths from this collection of Hadiths as the evidence for various religious themes in his work. For example, he mentioned such hadiths as "do not raise your voices, for the One you are praying for is neither absent nor deaf", "Allah has ninety-nine names, and whoever counts them will enter Paradise," the unborn child is born according to nature", Then his parents will bring him up as a Jew or a Christian or a pagan." [3: 331].

In At-Tamhid, he also used hadiths on a number of religious topics in al-Jame 'as-Sahih (the trustworthy collection) by Imam Muslim, the second largest collection of hadiths. In particular, the author mentioned the following hadiths: "The Prophet (peace and blessings of Allah be upon him) was asked when you became a prophet. He said, "When I was a prophet, Adam was between water and mud." "The Qur'an was revealed in seven letters, all of which are sufficient and healing." While passing through the cemetery, he placed a wet branch of a palm tree on top of the two graves on the ground and said, "Allah will ease the torment when these two (two palm branches from the owners of the grave) are wet" [4: 432].

Using some quotation of the work "Al-Musnad" by Imam Ahmad ibn Hanbal such as "I am the master of the children of Adam," "The key to paradise is the word of God," "Allah commands those who have a particle of faith in their hearts to be expelled from Hell." [5: 378]. Abu Shakur al-Salimi also attracted attention and used them in some parts of his work.

It can be seen that Abu Dawud used the hadiths in his work "Sunanu Abi Dawud". In particular, in the collection of Abu Dawud, "The Qadaris are the pagans of this ummah". "If they are sick, do not go. If they die, do not attend the funeral. They are the followers of the dajjal." "Allah created Paradise and its people and created Hell and its people." "About the Prophet's grandson Hasan: "This son of mine is a Sayyid. He will soon reconcile the two groups of believers because of him." [6: 283]. These hadiths are also mentioned in this work.

A number of hadiths have been referred into "Sunan at Termzi" by Imam al-Termizi. For example, to the question What is faith?. the Prophet (peace and blessings of Allah be upon him) answered, Iman is believing Allah, His angels, His Messengers, His Books, do believe in the resurrection after death, and that destiny is from Allah, good and bad, "Oh Ali, only believer can love you and only hypocrite people can dislike you", "Thirty years of caliphate after" [7: 132]

A number of hadiths from "As-Sunan" by Ibn Majah have been used. In particular, "The Messenger of Allah (peace and blessings of Allah be upon him) was asked about faith. He said: "(Iman) is to know the heart, to confess with the tongue and to perform the pillars," and "Repentance is repentance" [8: 438].

The hadith which was from the work "Al-Sunan" by Imam an-Nasoni: "Whoever falls asleep or forgets the prayer, let him recite it as soon as he remembers" [9: 143].

Tabarani's "He who is addicted to alcohol will not enter Paradise," "The happy man will be happy in his mother's womb, and the unhappy man will be unhappy in his mother's womb" [10: 147] and the work "Al-Mustadrak" by al-Hakim al-Naysabur, hadiths such as "I am the city of knowledge, its foundation is Abu Bakr, its wall is 'Umar, its roof is Usman, and its door is Ali" [11: 124] have been mentioned in discussions of faith and knowledge.

Al-Bayhaqi's "Sunan al-Bayhaqi" also quotes the hadith as following, "Like the stars of my Companions (in finding the right path), whichever one you follow, you will find the right path" [12: 234].

Also, in Daraqutni's work, such hadiths also mentioned: the Prophet (peace and blessings of Allah be upon him) entered the mosque one day with his right shoulder on the shoulder of Abu Bakr and his left shoulder on the shoulder of 'Umar and said: [124]. "This is how we live, this is how we die, this is how we are buried and this is how we are resurrected."

It is worth saying that Abu Shakur al-Salimi made effective use of a number of sources on theology, in particular the works of Imam Abu Hanifa, the founder of the Hanafi school, in explaining religious topics in addition to the collections of hadiths mentioned above. In particular, the views Abu Shakur al-Salimi on the attributes of Allah, whether faith increases or decreases, and whether the servant is able to do something with the power that Allah

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creates at that time are in line with the topics were explained in an understandable style, which was described in the work "Al-Wasiyat" by Abu Hanifa. explained in an understandable style [14:32].

In addition, in the work "Al-Fiqh al-Akbar" by Abu Hanifa, such religious themes as Allah's knowledge of the unknown, the eternity of Allah's creation, and the measurement of the deeds of His slaves are also reflected in the work of as Solimi.

It can be seen that the scholar Muhammad ibn Hasan, who made a great contribution to the spread of the Hanafi school in the Islamic world, quoted from the work "Al-Jame 'al-Kabir" to shed more light on the subject of imitation in faith.

It is not right to make an exception in faith, but to say, "I am a true believer," the definition of God's justice and grace, It should also be acknowledged that religious topics such as the will of Allah were narrated by Abu Mute "al-Balhi", a direct student of Abu Hanifa, using the work "Al-Fiqh al-absat". [16: 103]. The work "Al-Fiqh al-absat" is noteworthy not only in the work of al-Salimi, but also in the texts of the Moturidis and Eastern Ash'aris.

Abu Shakur al-Salimi narrated the religious views of the Mu'tazilites based on the works of Qazi Abduljabbar (d. 415/1025), the leader of the Mu'tazilites in his time. In particular, according to the Mu'tazilites, he used "Al-Kitab al-Mughn" to explain such topics as the definition and practice of reason, and the obligation to interpret similar verses [17: 375].

In addition, according to the Mu'tazilites, it is obligatory to believe in man due to reason, it is not permissible to imitate in faith, and the imitator is not considered a believer, the denial of the attributes of Allah is eternal, and his views on the justice of Allah are explained in the work "Sharh Usulil Hamsa" by Qazi Abduljabbar (Commentary on the Five Principles of Mu'tazilites) [18: 121].

Abu Shakur al-Salimi described the beliefs of the Mu'tazilites about intercession on the basis of the work "Matashabeh ul-Qur'an" by Qazi Abduljabbar [19: 499].

It should be noted that the work "Tamhid" by Abu Shakur al-Salimi was directly based on the teachings of Moturidia, and the masterpiece of the founder of this doctrine "Kitab at-Tawhid" by Abu Mansur al-Moturidi was also used effectively.

In particular, according to the Moturidis, the Creator of the universe is ancient, the attributes of Allah, the revelation of Allah and the sending of messengers are obligatory according to wisdom, the steadfastness of the Shari'ah is ugly, and there is no difference between faith, Islam, enlightenment and monotheism. The interpretation of Abu Shakur as-Salimi on issues such as the ability of God to create is fully consistent with the views of Moturidi [20:30].

In addition, Abu Mansur al-Moturidi used the work "Sharh al-Fiqh al-Akbar" directly in his coverage of the role of faith - the heart and the tongue,

that is, the heart is the place of faith and the heart is the place of confession, and the two are the pillars of faith [21: 12- 14]

Al-Hakim al-Shahid (d. 334/945), one of the scholars of the Hanafi madhab, quoted directly in the debate on the conditions of faith and whether or not should increase.

It can be seen that Abu Shakur al-Salimi acted on the basis of the theological works of Abul Hasan al-Ash'ari, the founder of this doctrine, in expressing the views of the Ash'aris on matters of faith. In particular, the work al-Ash'ari "Mujarradu's article al-Shaykh al-Ash'ari li Ibn Furak" by al-Ash'ari refers to the fact that according to the Ash'arites, taqwin and muqawan are one thing, that wickedness does not undermine faith and imamship, and that the deeds of slaves will be considered on the Day of Resurrection [22: 28].

The work "Maqalat al-Islamiyyin" by Abul Hasan al-Ash'ari has been used to argue that the Mu'tazilites believed that Allah had no attributes, that the intercession of the Prophet (peace and blessings of Allah be upon him) belonged to the entire Ummah who died as a believer, and that the Mu'tazilites believed that the names of Allah are other than Him, and they are all creatures [23: 188].

In addition, Abul Hasan al-Ash'ari used Kitab al-lam to explain such matters as naming Allah by a name and the obligation of Allah to send messengers. [24:54] According to the Ash'arites, the mind is not a means of knowing Allah and the issue of knowing Allah through the Messenger , which has been used by Abul Hasan al-Ash'ari in his book Usulu ahlis-sunna wal-jama'ah (Ahli as-sunnah's beliefs). [25:54] According to the work "Al-Ibanatu an usulid-diyana" by Abul Hasan al-Ash'ari (Statement of the Foundations of the Faith), the Ahli Sunnah wal-Jama'ah, shed light on issues such as evil and sin not being commanded and approved by Allah [26:67].

One of the great representatives of the Ash'ari doctrine, Abu Bakr Muhammad al-Baqilani, based on the work of "Tamhid ul-avoil" and "Talxis ud-daloil", mentioned the views of the Ash'arites and the Karaites on similar verses and the views of the Ash'aris and Hashawis on the names of Allah [27: 295-298]. In addition, al-Baqilani used the work "Al-Insaf fi asbabil-khilaf" (Objectivity about the causes of discord) to illuminate religious issues such as the views of the Ash'arites on the definition of the Quran and the need for the Quraysh to be imams according to the Ahli Sunnah wa'l-Jama'ah [28:12; 63].

Another scholar of the Ash'arite school of thought, Juwayni, used the work "Al-Irshad" to describe what the Mu'tazilites thought was good and what the evil mind considered evil, and what the Mu'tazilites and Qadaris considered as good to be from Allah and evil from the slaves of Allah. [29: 229].

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Al-Jahiz, one of the Mu'tazilite scholars, used the work "Rasa'il ul-Jahiz" (The Treatises of Jahiz) to shed light on topics such as the fact that, according to the Mu'tazilites, they could not be called by the names of Allah [30:16; 85].

Ibn Hisham in his work "Al-Siyratu an-Nabawiyah" quotes the saying of Aisha, the mother of the believers "On the night of the Ascension, the body of Muhammad (pbh) did not disappear".

In addition to the above-mentioned works, Abu Shakur al-Salimi was accompanied by Companions such as Abu Bakr as-Siddiq, Umar ibn al-Khattab, Ali ibn Abu Talib, Tabein such as Hasan al-Basri, Abu Hanifa, and Malik ibn Anas, Abu Mute' al-Balhi, Abu Yusuf Ya'qub, Ibn Ibrahim, Muhammad ibn al-Hasan, Muqatil ibn Sulayman, Muhammad ibn Idris al-Shafi'i, etc., whose also refer to the meanings of verses and hadiths, as well as the words and opinions of scholars belonging to the class of followers.

In addition, the Ahli Sunnah wa'l-Jama'ah shed more light on the subject, using the debates of the scholars of the various erring sects of their time.

For example, the famous Tabein Hasan al-Basri (d. 110/728) quotes the words of God about the amount of intelligence such as : "Allah has given us wisdom as much as we know slavery, and He has not given us wisdom as much as we know about God." Muhammad ibn al-Hasan (d. 189/805) who was the disciple Abu Hanifa narrated the words of the Creator about justice: "Allah does not punish anyone innocently" [32: 20-21] The famous Companion narrated that Abdullah ibn Mas'ud said about the ruling of the children of the polytheists who died in the youth of the polytheists in the Hereafter: "Believers are the kings whose servants are young children, and the young children of polytheists are servants of the people of Paradise" [32:32]. Ali ibn Abu Talib (d. 40/661), one of the Khilafah al-Rashid, quoted the words of the Prophet (peace and blessings of Allah be upon him) as to which of the two is superior to the intellect as following: "The intellect is preferable, because knowledge needs intelligence, while the mind does not need knowledge" [32:34].

Abu Shakur al-Salimi also cites the debates of the scholars of Ahli Sunnah wa'l-Jama'ah on various topics related to the 'aqeedah'. In particular, during the reign of Caliph Harun al-Rashid (786-809), the ten Zindiks (atheists) won over all the jurists and scholars of Baghdad at that time by arguing about the existence of a Creator. Caliph Harun al-Rashid was saddened by this incident and summoned Muqatil ibn Sulayman (b. 150/767), the chief of the commentators in his time, from Basra to Baghdad and ordered him to discuss them. Muqatil ibn Sulayman narrated the process of debating these dynasties, which denied the existence of a Creator, and how he overcame them. As a result, two of these atheists became Muslims. [32:52]

Ghaylan al-Qadari, who was the leader of the Qadaris in his time, came to Kufa from Basra in 740

and gathered the faqihs of Kufa on the subject of the will and will of Allah, debated with them and defeated them. It was at this time that Abu Hanifa, under the command of his teacher Hammad ibn Abu Sulayman (d. 120/738), debated with Ghaylan al-Qadari (d. 150/767) and was told that he had won [32: 129-131].

Abu Shakur as-Salimi also paid special attention to the views of Sufi scholars on the knowledge of the Creator. For example, when al-Shibli (d. 334/946) was asked, "How did you know your Lord?" he answered the following: "I knew Allah with Allah. If it weren't for Him, I wouldn't know Him." [32:214] Hotam al-Asam (d. 238/851) was asked "How did you know your Lord?" He replied, "I recognized His works in all things" [32:215].

The judge of Samarkand, Sheikh Said ul-Islam Abu Said al-Khalil ibn Ahmad ibn Muhammad ibn Khalil ibn Musa ibn Asim ibn Jank as-Sijzi (d. 378/988), who was known as Ibn Jank on the subject of imitation in the faith of Abu Shakur as-Salimi mentioned that he had seen and used the fatwa by his own which he was given once. But Abu Shakur as-Salimi did not meet Ibn Jank directly. Abu Shakur as-Salimi used the fatwa of Qazi Abu Said al-Khalil in his work, because he was the imam of the Ahl al-Ray (Hanafi school) in his time and was a judge in Samarkand till the end of his life.

Muhammad ibn Fadl, Muhammad ibn Ahmad al-Ansari (d. 350/962), narrated on the interpretation of some verses of the Quran [32: 230]. by Abu Sahl al-Anbari. He mentioned the views of Sufyan as-Sawri and Abul-Qasim al-Qushayri (d. 465/1072) on the subject of exceptions in the faith [32: 236]. He narrated a conversation between Hammad ibn Abu Hanifa, who was the son of Abu Hanifa, and Imam Malik about doubt in faith [32: 234].

He mentioned the view of Al-Hakim al-Termizi (d. 320/932) that it is true that the deeds of the slaves of Allah are weighed on the Day of Resurrection [32: 259]. He narrated the words of the famous Arabic writer and poet al-Asmai (d. 216/831) about the meaning of some attributes of Allah [32: 380].

The reference of Abu Shakur al-Salimi to a number of authoritative sources in writing the work of "Tamhid" adds to the value and importance of "Al-Tamhid". By interpreting the verses of the Quran on various religious topics and interpreting the meanings of the hadiths, it is possible to know how skilled Abu Shakur al-Salimi was in the science of tafsir and hadith.

The use of the works of Abu Hanifa, who was the leader of the Hanafi school, and Abu Mansur al-Moturidi, who was the founder of the doctrine of Moturidi, and other scholars, further enhances the value of Tamhid. In whole, the scholars of later times used the work "Al-Tamhid" by Abu Shakur as-Salimi as a source in their writings. Ahmad Rifat Efendi (d. 1293/1876) in his book "Mir'at ul-maqasid

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(Mirror of Goals)" about the Besiktas sect made effective use of the work "at-Tamhid" among a number of important sources [33: 202].

In addition, It is worth mentioning that the author gave some commentaries on many books of well-known Hanafī scholar Nuriddin ibn Sultan Muhammad Ali al-Qari, in his book "Sharh al-Fiqh al-Akbar" (Commentary on Fiqh al-Akbar). Abu Shakur as-Salimi quoted al-Tamhid directly in his coverage of religious issues on the topic "Great sin does not lead a believer away from faith" [34: 155].

It should be noted that Bayazi Zada (d. 1687) in his book "Al-usul al-munifatu lil-imam Abi Hanifata (Imam Abu Hanifa's religious views)" effectively used the work of Abu Shakur as-Salimi "Tamhid". Which was the interpretation of the religious views of Abu Hanifa [35: 124].

Modern scholars who have conducted the research on the origin and history of the formation of the doctrine of Moturidia have expressed positive views on the important role of Abu Shakur al-Salimi's work "Tamhid" in the development of theology. In particular, Claude Gillod, a European orientalist, states the following: "As we have seen, there were no perfect works of theology in Movarounnahr until the second half of the fifth century". It was at this time that Abu Shakur as-Salimi (who lived in the second half of the 5th century AH) wrote "Al-Tamhid fi bayan at-tawhid" which was his perfect work on theology. This work made a great contribution to the further development of the doctrine of Moturidia" [36: 155-203].

An orientalist A. Muminov says that the time of Abu Shakur as-Salimi dates back to the second half of

the V / XI centuries and he notes that this work was mainly used as a textbook, and briefly spoke about the scholar and his work "At-Tamhid" [37:59].

Sonmez Kutlu, a Turkish scholar, in his article "The sources of theological literature in the period of Timur and later centuries in Turkistan" considered about the period from Abu Mansur Moturidi to Amir Temur and their works on theology and some of these books, about which scholar today is giving an important information, when it was published and who was publishers. Sonmez Kutlu singled out Abu Shakur as-Salimi among these scholars. In addition, this article provides important information on the development and activity of the doctrine of Moturidism in the period of the Timurids and in subsequent centuries [38: 1-10].

Ahmad Rifat Efendi (d. 1293/1876), who was one of the authors who lived and worked in the last period of the Ottoman Empire, used the work "Al-Tamhid" by Abu Shakur as-Salimi as one of a number of authoritative sources in his book on the history of mysticism and sects, "Mirat ul-maqasid fi daf'il-mafosid (Mirror of Purposes in Repelling Corruption)". The author presented this work to the Ottoman ruler Sultan Murad V (1840-1904) [39: 187-212].

Turkish scholar Ja'far Qaradash, in his book "The Life of the Hereafter in the Concept of Islam", mentioned about the direct use of the work "Al-Tamhid" by Abu Shakur al-Salimi in discussing the eternity of the Hereafter and the views of various sects in this regard [40: 31-34].

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PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

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