

DIFFERENCE BETWEEN THE CREEDS "BAD`UL AMALI" AND "RISALA FI-L-I`TIKAD"

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ABSTRACT

This article provides a comparative analysis of the scientific legacies of Sirajiddin Ali ibn Usman Ushiy and Alauddin Bukhari, two members of the Ahl as-Sunnah wa'l-Jama'ah who lived in Movarounnahr. In the comparative analysis of the scientific heritage of the two scholars, the works of Sirajiddin Ali ibn Usman Ushiy's "Bad`u-l-amaliy" and Alauddin Bukhari's "Risala fi-l-i`tikad" are the object of the article. The article describes the commonalities and differences of these works on a scientific basis.

KEYWORDS: *Bad`U-L-Amaliy, Risala Fi-L-I`Tikad, Ahl Al-Haq, World, Truth, Means Of Knowledge, Jewel, Araz.*

INTRODUCTION

Many works were written on the science of Aqeed in different periods based on the demand of that time. One of the famous aqeed texts widely spread in our country is the work "Bad`u-l-amaliy" written in Movarounnahr at the end of the 12th century AD. This work was also known as "Yaqulu-l-abdu" and "Qasidatu-l-lomiya". This work was written by Sirojiddin Ali ibn Usman Ushiy (500-575/1107-1179), one of the famous scholars of the Moturidiya school, in the poetic style.

Alauddin Bukhari's (779-841/1377-1438) work "Risala fi-l-i`tikad" was written more than 250 years after "Bad`u-l-amaliy" was written. "Bad`u-l-amaliy" was written in Mowarounnahr around 1170 AD, while "Risala fi-l-i`tikad" was written outside Mowarounnahr around 1430 AD. Accordingly, it is natural for there to be some partial differences between them when explaining the issues of belief. They mainly consist of the following:

1. "Bad`u-l-amaliy" summarizes the ideological views of the Moturidiya school in ideological disputes between Muslims. In "Risala fi-l-i`tikad" the topic is taken more broadly, that is, attention is paid to gathering the different religious views of Muslims from non-Muslims, as well as the mental and narrative evidence that the views of the people of Sunnah are correct;
2. "Badu-l-Amoli" is written in poetic style, and "Risala fi-l-i`tikad" is written in prose style.
3. "Bad`u-l-amaliy" began with the theme of monotheism:

يَقُولُ الْعَبْدُ فِي بَدْءِ الْأَمَالِي لِتَوْجِيدِ بَنَظْمِ كَاللَّالِي

*The beginnings of words are at the beginning of spellings,
Durlardek nazm-la tawhid haqinda.*

"Risala fi-l-i`tikad" began with the topic of debates about the first thing that is obligatory on the authors:

It is obligatory for the writer to know Allah first. Because enlightenment is the root of all beliefs related to religion.

The reason for starting with such different topics is that Sirojiddin Ushiy aims to explain the beliefs of the Maturids to Muslims. It can be said that Alauddin Bukhari aimed to prove to the public that the belief of Ahl al-Sunnah is correct. "Risala fi-l-i`tikad" began with the topic of debates about the first thing that is obligatory on the authors:

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1. In "Bad`u-l-amaliy" the topic of knowing God is obligatory is not explained, but in "Risala fi-l-i`tikad" it is explained in detail with different views and arguments of the parties: According to the Asharites: the obligation of knowing God is through Sharia. Because a transport document has arrived about this.
2. Sirojiddin Ushiy did not address the topic of the formation of marifatullah because he was addressing the Muslims who had been marifatullah. Alauddin Bukhari covered this topic in detail because he was addressing the public.
3. In "Bad`u-l-amaliy" the subject of existence of the truths of existing things is not stated, but in "Risala fi-l-i`tikad" this subject is stated as follows: People of truth: "There are truths of things. According to this, there is truth in everything, whether it is total or partial.
4. In "Bad'u-l-Amali" the topic of knowledge tools of intelligent servants is not explained, but in "Risala fi-l-i`tikad" this topic is explained in detail as follows: The tools of knowledge for the wounded (i.e. angels, humans and jinn) are three: Healthy senses, true message and intelligence.
5. In "Bad'u-l-Amali" the topic of the world and what it consists of is not entered, but in "Risala fi-l-i`tikad" this topic is described separately as follows: The world is khâtm (seal) and qalb (mould) through its medium. information is the name of something known. The universe means everything except Allah and His attributes.
6. Same meaning issues related to "Usulu-d-din" are expressed in different expressions in both works. For example, in "Bad`u-l-amaliy" it is stated that the attributes of Allah are eternal:

إِلَهُ الْخَلْقِ مَوْلَانَا قَدِيمٌ وَمَوْصُوفٌ بِأَوْصَافِ الْكَمَالِ

*The Lord is of old, the God of the universe,
His quality is flawless and perfect.*

In "Risala fi-l-i'tikad" this meaning is expressed as follows: "Know that the creator of the universe is ancient, both Muslims and Greek philosophers agreed on this"¹.

1. In "Bad'u-l-amaliy" it is said as follows that all the substantive and verbal attributes of Allah are ancient:

صِفَاتُ الذَّاتِ وَالْأَفْعَالِ طَرًّا قَدِيمَاتٌ مَّصُونَاتُ الرُّوَالِ

Verbal adjectives are perfect,

Without a beginning, without an end, it is always messy.

In Risala fi-l-i'tikad, the definitions of substantive and verbal attributes are given, and Ash'ari's definition of verbal attributes is as follows: Verbal attributes are emergent attributes that do not exist in the essence of Allah, but are considered actions.

2. "In Bad'u-l-amaliy, the subject of God's being the creator of light is not explained. In Risala fi-l-i'tikad, this topic is explained as follows: Allah is not light, but the creator of light. But the disbelievers believe against it.
3. "In Bad'u-l-amaliy, the subject of permissibility of attributing attributes such as "yad", "wajh" and "ayn" to God in Arabic is not explained. In "Risala fi-l-i'tikad" this topic is explained as follows: You know that in Arabic it is permissible to say that Allah has "yad" and "wajh". It is not permissible to attribute these to Him in Persian.
4. In "Bad'u-l-amaliy" it is said that the quality of the word is higher than the gender of the words of the servants, but it is not said that it is a single word.

وَمَا الْقُرْآنُ مَخْلُوقًا تَعَالَى كَلَامُ الرَّبِّ عَنْ جِنْسِ الْمَقَالِ

The Qur'an is not creative, its word is divine

The word of God is higher than proverbs.

In "Risala fi-l-i'tikad" this topic is explained as follows: Know that Allah speaks with one word and the word is His eternal quality.

5. "Bad'u-l-amaliy" does not mention the subject of verbs of servants. In "Risala fi-l-i'tikad" this topic is explained in detail with intellectual and metaphorical evidence: Badas have optional verbs. Those verbs are rewarded if they are obedient, and punished if they are evil.
6. "Bad'u-l-amaliy" does not mention the subject of being considered dead due to execution. And in "Risala fi-l-i'tikad" this topic is described in detail: The person who is executed will die according to his appointed time. Because after execution, Allah creates death in creatures.
7. "In Bad'u-l-amaliy, the theme that the prophets were not from women, slaves and evil people was mentioned.

وَمَا كَانَتْ نَبِيًّا قَطُّ أَنْتَى وَلَا عَبْدٌ وَشَخْصٌ دُوِ افْتِعَالِ

A woman was never a prophet.

And a slave, a person with bad verbs.

In "Risala fi-l-i'tikad" this topic is not explained.

8. In "Bad`u-l-amaliy" it is said that Zulqarnayn and Luqman were not prophets.

وَذُو الْقَرْنَيْنِ لَمْ يُعْرِفْ نَبِيًّا كَذَا لُقْمَانُ فَاحْذَرْ عَنْ جِدَالِ

Zulqarnain is not known as the prophet,

Also, Luqman, refrain from argument.

In "Risala fi-l-i`tikad" this topic is not explained.

9. In "Bad`u-l-amaliy" it is said that the prophet Jesus will come in the future and execute the Dajjal.

وَعِيسَى سَوْفَ يَأْتِي ثُمَّ يَنْوِي لِذُجَّالٍ شَقِيًّا ذِي خَبَالٍ

Jesus will surely come in the future,

He will quickly go to the unfortunate antichrist.

In "Risala fi-l-i`tikad" this topic is not explained.

10. In "Bad`u-l-amaliy" the topic of prophets being considered better than angels did not come up. And in "Risala fi-l-i`tikad" this topic is described as follows: The sons of Adam (i.e. the prophets) are better than all the angels.

11. In "Bad`u-l-amaliy" it is said that Aisha (r.a.) is considered better than Fatima (r.a.) in some qualities:

وَالصِّدِّيقُ رُجْحَانٌ جَلِيْلٌ عَلَى الْأَصْحَابِ مِنْ غَيْرِ احْتِمَالٍ

Siddiq has a better side than Zahra,

Pay attention to some features.

In "Risala fi-l-i`tikad" this topic is not explained.

12. In "Bad`u-l-amaliy" the theme of the faith given at the time of dying is not acceptable:

وَمَا إِيمَانُ شَخْصٍ حَالٌ يَأْسُ بِمَقْبُولٍ لِفَقْدِ الْإِمْتِنَالِ

If one believes until death, then it will be postponed

After all, there is no more obedience.

In "Risala fi-l-i`tikad" this topic is not explained.

13. "In Bad`u-l-amaliy" an important topic related to apostasy is described:

وَمَنْ يَنْوِ ارْتِدَادًا بَعْدَ دَهْرٍ يَصِرْ عَنْ دِينٍ حَقٍّ ذَا انْسِلَالٍ

Whoever intends to apostatize

At that moment he secretly left the true religion.

In "Risala fi-l-i`tikad" this topic is not explained.

14. In "Bad`u-l-amaliy" the topic of whether it is permissible or not permissible to invite a servant to something he cannot tolerate is not stated. In "Risala fi-l-i`tikad" this topic is

explained in detail with evidence: It is permissible according to the Ash'ari school to invite a slave to something he cannot tolerate.

15. "In Bad`u-l-amaliy, the subject of voluntary blasphemy is described:

وَلَفْظُ الْكُفْرِ مِنْ غَيْرِ اعْتِقَادٍ بِطُوعٍ رَدُّ دَيْنٍ بِاغْتِبَالٍ

Involuntary blasphemy without belief,

Sayings: apostasy without care.

In "Risala fi-l-i`tikad" this topic is not explained.

16. "Bad`u-l-amaliy" does not mention whether or not faith is included in the list of created things. In "Risala fi-l-etiqod" this issue is stated as follows:

Faith is among the creations¹.

17. In "Bad`u-l-amaliy" the ruling on the drunken man's slurred speech is clearly stated:

وَلَا تَحْكُمُ بِكُفْرِ حَالٍ سَكْرٍ بِمَا يَهْذِي وَيَلْعَوُا بِأَرْبَابِ

A drunk person is not condemned for blasphemy,

Stop wasting time without thinking.

In "Risala fi-l-i`tikad" this topic is not explained.

18. In Bad`u-l-amaliy, the subject of happiness and unhappiness does not change or does not change. This topic is described in detail in "Risala fi-l-i`tikad". In the womb of a happy mother, there is a blessed isnan, and the same is true of a miserable one. According to the views of the Moturidian school, happy can become unhappy and unhappy can become happy.

19. "Bad`u-l-amaliy" does not say where a person's soul will be after death. In "Risala fi-l-i`tikad" it is stated as follows: The souls of infidels are sent to sijjin. The souls of believers and martyrs will be sent to hell.

Alauddin Bukhari briefly stated the general view of where people's souls are after death. But Abul Muin Nasafi covered this topic in detail in his work "Bahru-l-Kalam"².

20. In "Bad`u-l-amaliy" there is no debate about whether the believing jinn will enter heaven or not. In "Risala fi-l-etiqod" this topic is described as follows: Unbelieving jinns are bound to suffer in hell. And Muslim jinn will be rewarded with paradise just like humans. Some of the scholars were hesitant about how the reward of the believing jinn would be and preferred not to say anything about it..

21. "In Bad`u-l-amaliy, the subject of the effects of prayers is described as follows:

وَالدَّعَوَاتِ تَأْتِي بِبَلَاءٍ وَقَدْ يَنْفِيهِ أَصْحَابُ الضَّلَالِ

Prayers have mature effects,

Only the lost deny it.

In "Risala fi-l-i`tikad" this topic is not explained.

22. In "Bad'u-l-amaliy" the subject of believing that repentance is obligatory is not stated. In "Risala fi-l-i'tikad" this topic is described as follows: It is obligatory for a servant to repent. Repentance is divided into the following parts:

- *Repentance from sins related to God's rights;*

- *Repentance of sins related to the rights of slaves.*

23. In "Bad'u-l-amaliy" the issue of imam (leadership) is not explained. In "Risala fi-l-i'tikad" this issue is explained as follows: In the eyes of everyone, it is right that there should be an imam (leader) after the prophets and messengers.

24. In "Bad'u-l-amaliy" the subject of faith and Islam is not discussed. In Risala fi-l-i'tikad, this issue is explained as follows: In the eyes of some scholars, faith and Islam are considered one, while in the eyes of other scholars, they are considered different.

25. In "Bad'u-l-amaliy" only one Mu'tazilite group is named and warned against their false belief.:

فَيَنْسَوْنَ النَّعِيمَ إِذَا رَأَوْهُ فَيَا خُسْرَانَ أَهْلَ الْإِغْتِرَالِ

Blessings are forgotten when they see Him,

Be ready, harm to the people of Mutazila.

In "Risala fi-l-i'tikad" the names of sects such as Mushabbiha, Karromiya, Mu'tazila, Jahmiyya, Jabriya, Rafiziya, Qadariya and Sufastoiya were mentioned and their claims were refuted.

The differences between the works "Bad'u-l-amaliy" and "Risala fi-l-i'tikad" mainly consist of these. If these differences are considered, it becomes clear that these texts, as in every period, focus on issues that are important in their time and society. Therefore, it is clear that some issues are more emphasized in one of them than the other.

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