



DESCRIPTION OF THEMES OF ISHARATUL-MAROM'S WORK

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ANNOTATION

The subject is the analysis of the themes of Kamaluddin Bayazi's work "Isharatul-Maram min Ibarotil-Imam Bai Hanifa", Abu Hanifa met Noman ibn Thabit (r.a.) with seven companions, learned from seventy of his subordinates, and lived in the presence of his teacher Hammad ibn Sulayman. He studied for eight years, the work is prefaced, and in the preface, he commented on "Al-Aalim wal-Mutaallim" and the introduction of "Al-Fiqhul-Absat" in the remaining places "Al-Fiqhul-Akbar", "Ar-risola" and "Vasya's works, such as those that describe the debates on the subject, will be covered.

KEYWORDS: "Isharatul-Maram", "Al-Fiqhul-Akbar", "Ar-risola", "Al-aalim wal-mutaallim", "Wasiya".

There are Islamic scholars who sacrificed their lives for the protection of their sect and religion. Among such scholars, we can mention Bayaziy Kamoliddin, the author of "Isharatul-Maram" as an example. The scientist was prominent in the science of Aqeedah, and his work entitled "Isharatul-Maram min Ibarotul-Imam Abi Hanifa" is still famous among scholars. In particular, a debate on the topics caused many disagreements. Discussions were held on topics that did not fully cover the work but were more relevant to it.

In a special way, the work began not with the word **الله الحمد** (Alhamdulillah), but with **لمن حمدا** **شيد الدين اصول شيد** (Hamdan liman shayyada usulad-din), that is, praise be to God, who made the foundation of the religion strong. After praising God, Fakir Ahmad ibn Hisamiddin ibn Hasan ibn Shaykh Sinon Bayazi said to his mawla. He praised Abu Hanifa in a beautiful way and called him the light of the nation, the imam of the followers, the pious, and the founder of the science of the word, at the same time, according to his aqeedah, "Al-Fiqhul-Akbar", "Al-Fiqhul-Absat" (or avshot), "Ar-risola", "Al-aalim wal-mutaallim", "Wasiya" works.

The scientist also mentions that he wrote the work "Isharotul-Marom" at the request of many people. In the introduction of the work, the scientist shows that he is also aware of the lion. Because he tried to rhyme the end of the sentences. For example, **عن دقائقها** **kl khatrwqad, wnzr nqad** (fatovvaytu daqaqaha an kulli khotiri viqod wa nazitri niqad), the end of the word ends with the letter d, such cases are often found in the introductory chapter. From the scientist's introduction, we can see how well he knows Arabic and how advanced his knowledge is [5:1.

The scientist enumerates that the work "Isharatul-Maram" contains several benefits and enumerates the following:

1. Extracting important notes from the sayings of Imam Abu Hanifa.
2. Extracting general important issues from the Imam's exact and firm sayings.
3. Deriving general clear proofs from the imam's allusions.
4. Dispelling the suspicions of the party who disagrees with Ahle Sunnah.



5. Narrating these things (dispelling doubts) from the books of the great imams.
6. He explains that there are many ways of high sanads in narrating the work of Abu Hanifa. That is, the statement that Imam's works have reached us through various imams through high sanads, that there is no doubt in them, and this increases the power of the work.
7. It explains the place of the words of Abu Hanifa, which consists of the narrations of the great imams in these books and famous books. isnad (that is, continuity in narration) is the basis for relying on one piece of information.
8. Summary of the arguments of the imams.
9. Evidence of stable texts and fixed nas.
10. Reprimanding for missed steps.

The reason for the realization of these works by the scientist is two great Ottoman caliphs Muhammad Fatih (born 1429/833. Died 1481/886. The first reign was 1444/848-1446/849, and the second was 1451/855-1481/886) (Bayazi said that Abulfath Muhammad Khan) and Sultan Sa'id Ibrahim Khan (b. 1615/1024-1058/1648) ibn Sultan Ahmad Khan (b. 998/1590-1026/1617) were the cause, and praises them [5:2-3].

In the work, the scientist mentions that Abu Hanifa received knowledge from seven companions and ninety-three subordinates. Hussan, Abu Tufail Amir ibn Wasila Kinani (r.a), Anas ibn Malik Ansari (r.a), Hirmos ibn Ziyad Bohili (r.a), Mahmud ibn Robe' Ansari (r.a), Mahmud ibn Labid Ashhali (r.a), Abdullah ibn Busr Mazini (r.a) and Abdullah bin Abu Awfa met with Aslami, may Allah be pleased with them. Hammad ibn Abu Sulayman studied Ash'ari for a long time and was known for it [2:9].

The scientist Bayazi completed this work by adding an additional commentary and comments to his work entitled "Usulul-Munifa", in which he wrote a brief commentary on the above-mentioned five works of Abu Hanifa. Fakhru'l Islam Pazdavi (d. 482/1090), Hisamiddin Sighnaqi (d. 714/1314) wrote some issues in the works "Al-Fiqhul-Akbar", "Al-aalim wal-mutaallim" and "Ar-risola". , Qavomiddin Atkani (d. 758/1357-58), Jaloliddin Kirlani (d. 767/1366), Qavomiddin Koki (d. 749/1348), Alauddin Bukhari (b. 779/1377, d. 841/1438), Akmaliddin Bobarti (b. 714/1314, d. 786/1384) mentioned some issues in his works, the "Treatise" was written in its entirety by Hamadani in his "Khizanatul-Akmal", Imam Natifi in "Al- "Ajnos", Allama Najmuddin Umar Nasafi's work "Al-Aalim Wal-Mutaallim" in "Manoqibi Abi Hanifa", "Manoqibi Khorazmi" and Kardari and Imam Abu Muhammad Harisi Sabazmunii discussed most of the issues, Burhani's "Muhit" that some issues have been mentioned in the "marriage of books" chapter, Some issues of "Fiqhul-Akbar" were mentioned by Shaikhul-Islam Sheikh Muhammad ibn Ilyas in his "fatawa", Ibni Humam mentioned in his "Musayora", and some issues of "Fiqhul-Absat" were mentioned by Imam Abu Mu'in Nasafi. In "Taqlid" and other chapters of Tabsira, Nuriddin Bukhari in "Tanzih" (Purification of God) and other chapters of "Kifoyah", Hafizuddin Nasafi in "Etimad Sharhi Umda" and "Kashful Manor", Abulabbas Natifi in "Al-ajnos" ", Qazi Abul'ala Su'idi in the book "Al-Etiqad", Abu Shujo' Nasiri in "Burhani Sote' Commentary Aqeed Tahawi", Abulmahosin Mahmud ibn Siraj Qunawis commented, Faiqh Ato ibn Ali Juzhoni also commented on "Fiqhul-Absat", the work "Wasiya" in full form by Imam Sorim Misri in "Nazmi Jamon", Qazi Taqiyuddin Misri in "Tabaqoti Sunniya", Qazi Abulfazl Muhammad ibn Shahina Halabi in the previous "commentary of Hidayah" He mentions that he has mentioned some issues in his Musoyara, Sheikh Akmaluddin Bobarti has commented on "wasiya" [2:11].

"Isharatul-Maram" contains twenty doctrinal matters and high sanads with narrations by Imam Abu Yusuf, Imam Muhammad Hasan Shaibani, Hasan ibn Ziyad, Asad ibn Amr, Yusuf ibn



Khalid Samati, Abdulkarim Jurjani and Abu Ismah Marwazi. hadith) mentions that he added the hadiths related to the creed he arrived at.

He organized the work according to the introduction, three chapters, and conclusion. He started the work with bismillah and praise from Abu Hanifa's book "Al-aalim wal-mutaallim". Why did he start with bismillah [2:12], what are its interpretations, the dictionary and proverbial meanings of praise, and their different definitions, he started by explaining praise [2:13]. Then he started directly commenting on "Al-Fiqhul-Absat". In it, he explains the debate about the importance of knowing the science of jurisprudence to understand the science of usul-deen [2:15-16], and in the third place, dealing with the science of the word from "Al-Fiqhul-Absat", conducting various discussions on this way and on this basis, he explains the debate about the importance of distinguishing truth from falsehood and arming himself with knowledge [2:17-25]. In the fourth place, the word before "Al-Fiqhul-Absat" is continued, and in the fifth place, he explains the text about bad and good qualities [2:25-28].

Sixthly, after studying and interpreting the text of Abu Hanifa's "Ar-Risalah" about what is best to be taught to people and from whom one should learn knowledge, then it is precisely from this that from whom one should learn the knowledge of Aqeedah.

interprets the text about the need to stay away from heretical activities and gives hints about it. Then in the eighth place from "Al-Fiqhul-Absat" Abu Hanifa's teacher Hammad ibn Sulaiman (r.a) from Ibrahim Nakha'i (r.a) and that person from Ibn Mas'ud (may God bless him and grant him peace) created something new in Islam. commented on his narration about Ninthly, he cites the hadith in "Al-Fiqhul-Absat" about the division of the ummah into seventy-three factions. This concludes the section devoted to the introduction. At the end of the introduction, he mentions various differences between the Ash'ari and the Moturidis. He numbers them to fifty [2:28-40].

The first chapter is under the title "It is obligatory to know God by seeking evidence", and it explains the long hadith known as the hadith of Jibreel (peace be upon him) in Al-Fiqhul-Absat concerning the Ijmali (briefly) faith. After explaining the short definition of religion in this work, he starts to interpret the text about the origin of monotheism from "Al-Fiqhul-Akbar" and then moves to "Al-Fiqhul-Absat" brings During the interpretation of this text, the servant is given free will, the obligation to know his Lord through the mind, and the need for the servant to reason even if the prophet is not sent [2:41-67].

In the work, monotheism, verbal and substantive attributes of God, the fact that no one is obligated to do anything, the innocence of the prophets (purity from all major and minor sins), seeing God in heaven, God's justice, God's attributes in Persian (in languages other than Arabic). It is possible to say, the necessity of distance when it means to be close to Allah and distance from Him, and the truth of the message of Miraj.

In conclusion, it can be said that "Isharat al-Maram min ibarati Imam Abi Hanifa" is an important and detailed source in explaining the science of Aqeedah, because it contains Abu Hanifa's famous "Al-Fiqhul-Akbar" almost completely, "Al-Fiqhul- "Absat" is half, several topics of "Al-aalim wal-mutaallim" and important and relevant topics from the works of "Ar-risola" and "Wasiya" are presented, with comments and comments, allusions, various respected scholars. views on the subject, the views of the Ash'ari school of thought. We will not be mistaken if we say that a person who has studied the work will have complete knowledge of the science of Aqeedah.



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