

Relationship of Faith and Amal

Nizomiddinov Hashimjon Muhammadjonovich

Doctoral student of the International Islamic Academy of Uzbekistan, Uzbekistan, Tashkent

Abstract: In this article, the great Muhaddith Allama Muhammad Anwarshah Kashmiri's religious views, in particular, the interdependence of faith and action, the influence of this work of a person who does not act on his faith, as well as his views on the issue of whether action is a part of faith or another, and a brief analysis of the Hanafi-Maturidi belief in this regard information is provided.

Keywords: Fiqh, belief, hadith, allama, knowledge, mi'raj, ruyatullah, religion, wakefulness, thought, evidence, vision.

Anwar Shah Kashmiri accepts that action is a part of faith, a subject that is confirmed by hadiths that have reached the level of mutawatir. Only in his opinion, the words of the Qur'an do not define this concept clearly. Also, according to him, attention is paid to the connection of faith with confirmation in the Qur'an. He did not dwell on the interdependence and interaction of faith and action. If you pay attention, the Qur'an repeatedly attributes faith to the soul. And the work of the heart is to affirm. Kashmiri's evidence in this regard is as follows: "In many places of the Qur'an, righteous deeds are connected with faith." If faith and action were one thing, they would not be connected by a conjunction. Moreover, Allah says in the Qur'an, "If two groups of Muslims fight each other..."¹ In his verse, he used the word "believer" for disobedient and disobedient people".²

In hadiths, it is an undeniable fact that action is an integral part of faith. In this regard, the Salafis consider the act of attributing a part of something to the whole thing, or the attribution of a later one to a previous one, as a part of faith. Although the Salafis understood by comparison that action is a part of faith in the hadith, they should not forget that the Qur'an has a different attitude to this issue. Because following the Qur'an and interpreting hadiths is the most correct way. According to this, the people of hadith who took evidence from the hadiths considered action to be a part of faith, but scholars such as Imam Abu Hanifa, who followed the Qur'an, did not consider action to be part of faith..³

Expressing the attitude of the Qur'an in this regard, Kashmiri explains the attributions in the hadiths as follows: Just as the tree comes from the root and the fruit comes from the tree, the action also comes from faith. Faith is the beginning and action is the end. The relation between faith and works is not like the relation between the perfect and the perfect. Because action is not an element that complements faith. Kashmiri considers the connection between action and faith not as a connection between juz' (part, fragment) and kul (whole) things, but between asl (primary) and far' (secondary) things. According to Kashmiri, the importance of faith in the

¹ Хужурот, 49/9.

² Анвар Шоҳ Кашмирий. Файзул борий, I, 131 б.

³ Анвар Шоҳ Кашмирий. Файзул борий, I, 132 б.

world is related to faith, while its importance to the hereafter is revealed through faith, action and morality. When faith, deeds and morals are combined, a person has the right to enter heaven.

Anwar Shah did not react to the statements in "Fiqhul Akbar" about the increase or decrease of Kashmiri faith. Because he has doubts that this book belongs to Imam Abu Hanifa. Therefore, he accepted the narration of Ibn Abdulbarr because he was a meticulous researcher. It should also be noted that in Ibn Abdulbarr's book, the statements about the decrease or increase of faith are not related to Imam Abu Hanifa, but to Hammad ibn Salama. In this regard, he accepted Imam Tahovi's work "Aqidatut-Tahovi" as a measure. Because this book describes the views of Imam Abu Hanifa and Imam Abu Yusuf.

In short, Kashmiri considered the words of the Qur'an to be decisive on the topic of increase and decrease of faith, and he interpreted the words of the hadith according to the Qur'an and said that this is the most correct and healthy way. This conclusion of his is also the view of most Hanafi-Maturidi scholars.

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