



## ANALYSIS OF THE VIEWS ON THE IMAMATE IN LAMISHI'S "TAMHID"

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<p><b>Received:</b> September 4<sup>th</sup> 2022 <b>Accepted:</b> October 4<sup>th</sup> 2022 <b>Published:</b> November 8<sup>th</sup> 2022</p>	<p>Currently, the falsification of sacred Islamic concepts and their interpretation for malicious purposes is on the rise. These concepts include some erroneous categories, in particular, "caliphate", misinterpreted by Hizbut-tahrir. Based on the work of Mahmud Lamishi "at-Tamhid li qawaid at-tawhid", this article explains the views of the Ahl al-Sunnah wa al-Jama'ah on the imamate (leadership) and the caliphate.</p>

**Keywords:** Lamishi, Islamic philosophy, Hanafi-Maturidi, Tamhid, imamate (leadership), caliphate, zaydis, rafidhis.

### INTRODUCTION

To connect the bloodshed that is being carried out in many regions of the world with the religion of Islam, to convey to our people the science of aqeedah, the teaching of Maturidi, which has been practiced in our country for centuries, and the teachings of our ancestors that have come down to us and are still important to study the legacy of this science, which has not lost its relevance.

Undoubtedly, Mahmud Lamishi's work "at-Tamhid li qawaid at-tawhid" serves as an important source in this regard. For example, in this work, refutations of the views of sects and groups that have lost the right path, as well as doctrinal issues that occupy an important place in the teaching of Islam, are proved with the verses of the Holy Qur'an and hadiths. At the same time, the theory of Maturidi is justified by the opinions of the representatives who preceded the scientist and intellectual and logical arguments.

### THE MAIN PART

Regarding this topic, Lamishi's work "Tamhid" says: "In the eyes of the people, it is right that there should be Imamate (leadership) after the Prophet and Messengers, because Muslims need an Imam (leader) who exalts the word of Allah, explains the rulings of the Sharia, and regulates the affairs of the people. They also need a politician who will punish the transgressors in a timely manner and pay back the damages of the thieves. If this is not the case, people will have enmity with each other, and strife and mischief will rise on earth" [5:209].

Lamishi proves the following verse in this regard: "**And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds**" (Surah Al-Baqara, verse 251) [2:41]. Also, the words of Ali, may Allah be pleased with him, are quoted: "Whether the Amir (leader) is good or bad, people are regulated only by him."

Historically, some misguided groups have suggested that Muslims do not need a leader. For example, Abu Bakr Asam and Hisham ibn Amr, one of the leaders of the Qadariyas, said: "It is not obligatory to appoint an Imam (leader). Because he is needed to remove oppression from people. If they refrain from oppressing each other, there will be no need for a leader" [6:149].

Lamishi states that it is obligatory for Muslims to appoint a leader, and he cites the fact that the Companions appointed an imam (leader) after the death of the Prophet, and when it was necessary, no one opposed each other, but they only disagreed on who to appoint.

Since leadership (imamate) was obligatory during the time of the Companions who refrained from oppression and did not encroach on anyone's rights, it follows that it is even more necessary for a leader to be obligatory in a time when people do not refrain from oppression and enmity.

In this matter, Lamishi emphasizes the necessity of appointing a leader for Muslims, and lists the conditions of leadership separately. According to him, the first condition for Imamate is belonging to the Quraysh tribe.



According to the following words of the Prophet, the imam must be Quraysh according to the Ahl al-Sunnah wa al-Jama'ah: "Imams are from Quraysh."

The Rafidhis said: "Imam is valid only in Banu Hashim", and by this they meant Ali and his descendants.

The Zaydis said that the Imamate is according to succession and attributed it to Abbas and his descendants, because they were relatives of the Messenger of Allah, may God bless him and grant him peace [7:153].

According to Lamishi, the content of the hadith was general and did not distinguish one tribe from another. Also, contrary to the Rafidhis, according to the people of the Sunnah, the imam's infallibility is not one of the conditions for the validity of the imam, as evidenced by the following narration from the Prophet, peace be upon him: "Pray behind every good and bad person", as well as the above narration from Ali may Allah be pleased with him can be proof of this. At this point, Lamishi also gives an intellectual and logical argument: "Ismat (innocence) is one of the conditions for the truthfulness of prophethood, because the prophet is the one who conveys the true religion, if he is not innocent, he can lie and he can claim what is forbidden in the presence of Allah as "mubah" or mubah as forbidden, people may believe in him according to the doctrine that "accepting his word is obligatory" and may go astray, and as a result, the prophethood that causes guidance may lead to error" [5:212].

After that, the scholar asked, "Is it necessary for the Imam (leader) to be a mujtahid, one who knows the rulings that distinguish between the just, the halal and the haraam, and refrain from sinful acts?"

In this regard, Abu Mansur Maturidi, may God bless him and grant him peace, said: "It should be like this", but he did not mention it as a strict condition.

And Abul Muin Nasafi said in his work "Tafsiratul-adilla": "It is recommended that the imam should have these qualities, but I do not support the opinion of any of our companions: these qualities are among the conditions for the correctness of the caliphate" [11:151].

According to Imam Nasafi, the qualities listed above should not be a condition for an imam (leader), because the previous scholars believed that if a judge commits injustice, even if he deserves it, he should not be removed from the job, but should remain as a judge.

Abul Muin Nasafi stated that the imam (leader) should be a strong politician, courageous, well-versed

in war activities and military affairs, able to demand justice, execute judgments, and protect women in the Islamic land as the main goal.

In his work, after the issue of Imamate (leadership), Lamishi mentions the views of the people of the Ahl al-Sunnah regarding the caliphate. He stated that the prophetic caliphate after the Prophet, peace be upon him, lasted for thirty years, as evidenced by the following hadith: "After me, the caliphate will last for thirty years, then it will turn into a kingdom, a sultanate, and a dictatorship."

The following quote from Taftazani's work "Sharhul-aqid" also supports Lamishi's opinion: "Mu'awiya and those after him are not caliphs, but kings and emirs" [10:327].

In a narration from the Prophet, peace be upon him, he said: "Prophethood is actually a mercy, then the caliphate will be a mercy, then it will be a kingdom that Allah bestows on whomever He wants from among His servants, then there will be despotism, which consists of corruption, bloodshed, and unjust appropriation of wealth."

According to Lamishi, the Prophet's words "بريزيا" "in the text of the hadith means "to walk quickly", and here it means "the rulers' passion for oppression".

The first caliph after the death of the Prophet, peace and blessings of Allah be upon him, was Abu Bakr Siddiq, may God be pleased with him, and his caliphate was confirmed by the consensus of the companions. Lamishi states that the Companions agreed to the caliphate of Abu Bakr Siddique with the evidence of the Book or Hadith.

The evidence from the Qur'an is the following word of Allah: "**Say to those** (hypocrites) **who remained behind of the bedouins** (not going to Jihad)" (Surah Fath, verse 16), they were the ones who were left behind with the Prophet, may Allah bless him and grant him peace, Allah commanded them to say: "**You will be called to (face) a people of great military might**" (Surah Fath, verse 16) [1:513].

Regarding who this people are, one narration says: "They are Banu Hanifa", another narration says: "They are the people of Persia." In the work "Bahrul-ulum" it is mentioned that there is a narration that they are the people of Yamama [2:255].

The person who fought with Banu Hanifah and the people of Yamama was Abu Bakr Siddiq, may Allah be pleased with him, and the person who fought with the Persian state was Umar ibn Khattab.

In one of the interpretations, there is evidence for the caliphate of Abu Bakr Siddiq, may Allah be



pleased with him, because the verse on the matter of the one who calls (to war) on the obligation of obedience.

Evidence from the hadith is the following words of the Prophet, peace be upon him, to Aisha, may God be pleased with her, during her illness: "Tell Abu Bakr to lead the people in prayer"[3:286]. They argued that the Prophet, peace and blessings of God be upon him, entrusted the leadership of prayer, which is one of the great pillars of religion, to him for something lower than it (caliphate), so Ali ibn Abu Talib said to Abu Bakr: "The Messenger of God, may God's prayers and peace be upon him, agreed with you in the matter of our religion, why should we not agree with you in the matter of our world?" said. The consensus of the Companions regarding the caliphate of Abu Bakr Siddiq was firmly established either by the Book or the Hadith or both.

From the mentioned information, it follows that the statement of the Rafidhis that "Abu Bakr took away his right from Ali" is false, because in their claims, there is an allegation that "the Companions supported oppression, considered it permissible to usurp, created falsehood, and abandoned the noble commandment" and it is a clear error.

Lamishi says that their statements that "Ali did not pledge allegiance to him (Abu Bakr) or he pledged allegiance to him (Abu Bakr) under duress or he pledged allegiance after four or six months" are false, because the situation in this case is not without two aspects: it is possible that he refused to pledge allegiance knowing that he was right, or he may have refused allegiance knowing that it was wrong.

The first opinion is false, because it is obligatory to follow the truth, and to act contrary to it is forbidden. To think that Ali, may God bless him and grant him peace, abandoned the obligatory and performed a forbidden act invalidates their madhhab, because in their eyes it is necessary for the imam to be infallible.

The second is permissible, but not because he did it unjustly, as they say, because if Ali did not raise a sword against Abu Bakr, if he did not forbid him from falsehood, the situation would not be without two aspects: either he would have been able to forbid, or he would not have been able to, if he had been able to forbid and if he does not do it, he is a sinner, and a sinner is not innocent, and the imam of a person who is not innocent in their eyes will not be correct [5:215-216].

If he is incapable of forbidding, the imam (leader) of a person who is incapable of revealing the

truth and repelling oppression is not correct according to ijma, the fact that he (Ali) refrained from fighting with Abu Bakr is proof that he pledged allegiance and considered Abu Bakr to be right.

By proving the caliphate of Abu Bakr Siddiq, the caliphate of Umar, may Allah be pleased with him, is also confirmed, because Abu Bakr Siddiq appointed him as the caliph, and after his death, the companions agreed on the caliphate of Hazrat Umar.

Before Umar's death, he did not appoint anyone as caliph in his place, he referred the matter to a council consisting of six companions known for their qualities worthy of leadership: Uthman, Ali, Abdurrahman ibn Awf, Talha, Zubair, Sa'd ibn Abu Waqqas, may he be pleased with him.

He (Umar) said: "If four of you decide on one person (candidate), even if the others oppose, the one for whom four people vote will be the caliph." Abdurrahman ibn Awf pledged allegiance to Uthman ibn Affan, the rest of the council members and other companions agreed with him, and he (Uthman)'s caliphate was confirmed by the consensus of the companions.

After the martyrdom of Uthman, the rest of the council members and other companions agreed on the caliphate of Ali, and with their allegiance, the caliphate of Ali was established.

In Lamishi's opinion, it does not matter if those who did not pledge allegiance to him oppose him, because the ijma is not a condition for the caliphate to be valid, but the caliphate was valid when some capable people of the ummah formed on the caliphate.

After the information about the order of the caliphate, Allama Lomishi gives his views on the superiority of the caliphs: "Then we feel the need to prefer some of them over others, and the general rule in this regard is that the best of all creatures is Muhammad, peace be upon him, and other prophets after him, and after the prophets, peace be upon him" the best among people is the ummah of Muhammad peace be upon him, the best of the ummah of Muhammad peace be upon him is Abu Bakr, then Umar, then Uthman, and then Ali.

We should know that special people like Prophets and Messengers are better than special angels, special angels like Gabriel, Michael, Israfil, Azrael peace and blessing be upon them are better than the masses of people and true believers, the masses of righteous people are better than the masses of angels, the information we have mentioned is the way of people of Ahl al-Sunnah wa al-Jama'ah " [5:217].



The Rafidhis prefer Ali (may Allah be pleased with him) over Abu Bakr Siddique (may Allah be pleased with him) and other companions.

Some of the Ahl al-Sunnah prefer Ali (peace be upon him) to Uthman (may Allah be pleased with him).

Rafidhis take the following hadith as their proof: "O Allah, bring the most beloved servant of Yours to eat this bird with me", then Ali, may God bless him and grant him peace, came to the Prophet, the most beloved servant to God is also the best of them.

Because Ali, may God be pleased with him, was the most learned, the most ambitious of the companions, the most distant from disbelief and polytheism, because he did not associate polytheism with Allah for a single moment during his life, there is no doubt that such a person is the most virtuous person.

Ahl al-Haqq's evidence in this regard is the following hadith narrated from the Prophet: "Abu Bakr was not preferred among you by the number of fasts or prayers, but by what was noble in his heart", another narration says "by what entered his heart".

It is narrated from Ibn Umar, may Allah be pleased with him: "During the lifetime of the Messenger of Allah, peace and blessings be upon him, we said that the best of the Prophet's ummah was Abu Bakr, then Umar, then Uthman, then Ali may Allah be pleased with him."

There is no evidence for them in the "bird hadith", because in the correct narration it is said "the most beloved of your servants to me".

The proof of the correctness of this narration is that in the narration given by the Rafidhis, there is a preference for Ali, may God bless him and grant him peace, over the prophets, which is contrary to the consensus of the Ummah.

It is not correct to say that Ali, may God be pleased with him, was the most learned and the most courageous, but Abu Bakr Siddiq was more learned and more courageous than him.

At the end of the topic, Allamah Lamishi talks about the caliphate periods of the Rashidun caliphs: "Then they also disagreed about the caliphate periods of each of them, according to the majority, the caliphate of Abu Bakr, may Allah be pleased with him, was two years, the caliphate of Umar, may Allah be pleased with him, was ten years, and the caliphate of Uthman, may Allah be pleased with him, was twelve years. , Ali's caliphate was six years" [9:304].

The following is mentioned in the work "Aqeedee Tahawiya" about the necessity of obeying the leader in the eyes of the Ahl al-Sunnah: "And we

do not consider it permissible to oppose our leaders and bosses, even if they oppress. We do not supplicate against them. We will not refuse their obedience. We consider obedience to them obligatory, as long as they do not command wrongdoing. We supplicate in favour of them, asking them to be on the right path and well-being" [8:264].

Imam Abu Hanifa advised his student Abu Yusuf: "Respect the Sultan and put his honor in his place" [4:114]. From these opinions, it follows that obedience to the leader is a requirement of the Shari'ah among the people of the Ahl al-Sunnah wa al-Jama'ah, and it is even strengthened at the level of belief.

## CONCLUSION

In conclusion, it can be said that it is not secret to anyone that the promotion of the idea of "building a caliphate" by some misguided categories, in particular, the extremist group "Hizbut-Tahrir", the falsification of this Islamic concept with various silent slogans and appeals in the minds of the masses of Muslims, especially the youth, for malicious purposes, setting their own path of development, the ideas aimed at creating conflicts are carried out in the countries where the majority of the population are Muslims are spread, and as a result, they undermine the unity of the country.

Above, on the basis of Mahmud ibn Zayd Lamishi's work "at-Tamhid li qawaid at-tawhid", it was emphasized on the basis of evidence that these ideas are incorrect in the eyes of the people of the Ahl al-Sunnah, and that the caliphate lasted thirty years after the Prophet's death.

The study of Mahmud ibn Zayd Lamishi's work "at-Tamhid li qawaid at-tawhid" is of great importance in studying the state of Maturidia doctrine in the 5th-6th centuries of Hijri. Also, studying the scientist's scientific heritage, especially the work "Tamhid" on the science of the aqeedah, is an important source in preventing today's conflicts, giving refutations to the ideas of stray currents on a scientific basis.

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