On Mutashabihat al-Quran: Theological Background of the Approach of the Iraqi Hanafis to the Subject[*]

Kur'an'da Müteşâbih Âyetler: Irak Hanefîlerinin Konuya Yaklaşımının Teolojik Arkaplanı

Ömer Yılmaz[**]

Abstract: God revealed the Quran in the language of the Arabs, who were its first addressees. It has a simple, clear, and easy-to-understand language. However, not all verses are at the same level with regard to clarity and intelligibility. Some verses do not need an explanation to be understood, as well as verses that need. The Quran expressed this distinction between verses: "*He it is who has bestowed upon thee from on high this divine writ, containing messages that are clear in and by themselves -and these are the essence of the divine writ- as well as others that are allegorical. Now those whose hearts are given to swerving from the truth go after that part of the divine writ which has been expressed in allegory, seeking out (what is bound to create) confusion, and seeking (to arrive at) its final meaning (in an arbitrary manner); but none save God knows its final meaning. Hence, those who are deeply rooted in knowledge say: We believe in it; the whole (of the divine writ) is from our Sustainer -albeit none takes this to heart save those who are endowed with insight.*" (Al-Imran 3/7). The differences in the interpretation of the verse have led to discussions about the understanding of mutashabih. According to some scholars, no one knows the meaning of mutashabih verses except God. Some said that those well-grounded in knowledge understand the mutashabih verses. This discussion, which is in an intense relationship with the word, has caused a geographical echo.

Structured Abstract: In the Classical period of early Islam, as religious sects and varying approaches to government and jurisprudence began to diverge further from each other, many debates crossed parts of the Islamic World, from urban to rural, from the multicultural center and certain culturally uniform fringes, and from pluralistic to more unitary governments. One of the most interesting of these was the question of the understandability of mutashabih.

The Arabs were at an advanced level in oral literature in the period of ignorance. Therefore, the Qur'an appealed to a society with a developed literary aspect and aimed understandability since the Qur'an addressed the Arabs in Arabic. Many verses show that the Qur'an has a clear and understandable language. The following verses exemplify this: "*And [only] those who are devoid of knowledge say, "Why does God not speak unto us, nor is a [miraculous] sign shown to us?" Even thus, like unto what they say, spoke those who lived before their time their hearts are all alike. Indeed, weM have made all the signs manifest unto people who are endowed with inner certainty.*" (Al-Baqarah 2/118); "*O you who have attained to faith! Do not take for your bosom-friends people who are not of your kind. They spare no effort to corrupt you; they*"

[**] Doç. Dr., Tekirdağ Namık Kemal Üniversitesi, İlahiyat Fakültesi
Assoc. Prof. Dr., Tekirdag Namik Kemal University, Faculty of Theology
ORCID 0000-0001-9576-1344
omeryilmaz@nku.edu.tr

would love to see you in distress. Vehement hatred has already come into the open from out of their mouths, but what their hearts conceal is yet worse. We have indeed made the signs [thereof] clear unto you if you would but use your reason." (Al-Imran 3/118); "*Trustworthy divine inspiration has alighted with it from on high upon thy heart, [O Muhammad,] so that thou mayest be among those who preach in the clear Arabic tongue*" (Ash-Shu'ara 26/193-195); "*Alif Lam Râ. These are messages of a revelation clear in itself and clearly showing the truth: behold, we have bestowed it from on high as a discourse in the Arabic tongue so that you might encompass it with your reason.*" (Yusuf 12/1-2).

Beyond being clear and understandable, the Qur'an is a miraculous statement in the literary field.

The Qur'an addressed a society with the language of poetry. The Quran has challenged such a society in the field where they are most competent: "*And if you doubt any part of what we have, bestowed from on high, step by step, upon Our servant (Muhammad), then produce a surah of similar merit, and call upon any other than God to bear witness for you -if what you say is true!*" (Al-Baqarah 2/23). However, this challenge has not found a response so far.

Clarity and understandability are among the qualities of the Quran. However, the existence of mutashabih verses whose meaning is not understood has been the subject of discussion for a long time. Many opinions have been put forward on this subject. It is possible to divide them into two those who see it feasible to understand the mutashabih and those who do not.

Those who consider it possible to understand mutashabih accepted the 7th verse of the chapter of Al-Imran as evidence. Accordingly, not only Allah knows the meaning of mutashabih, but also those who are deep in knowledge. According to those who hold this view, God is sovereign. He does not work without wisdom. He does not address His servants with an address that they cannot understand. In addition, He just requires that he not impose an obligation on his servants that they do not understand.

Those who state that mutashabih cannot be understood are based on the same verse. According to them, it is stated in this verse that no one but Allah knows the meaning of mutashabih. However, this approach has been criticized from various aspects. It has been said that it would not be beneficial to address people with a word that they do not understand.

In this study, I examine source texts from scholars in Baghdad and in Central Asia writing across a range of times and under different governments, characterizing their views with the social, political, and intellectual currents around them. The surprising uses to which both understandability and incomprehensibility were put and the novel ways in which these ideas interacted with the thinking and writing of others around those who propounded these doctrines are also reviewed.

Ultimately the question of the understandability of mutashabih in the Classical period of early Islam has not been given an adequate overview elsewhere, and this manuscript seeks to fill that gap.

Öz: Kuran ilk muhatabı olan Arapların diliyle nazil olmuştur. Kuran'ın dili, açık ve anlaşılır bir Arapçadır. Kuran'ın açıklığı ve anlaşılırlığı, pek çok ayette vurgulanmıştır. Ancak Kuran'daki ayetlerin hepsi açıklık ve anlaşılırlık açısından aynı düzeyde değildir. Bu yüzden Kuran'da anlaşılması için herhangi bir delile ihtiyaç duyulmayan ayetler olduğu gibi anlaşılması için izaha ihtiyaç duyulan ayetler de vardır. Ayetler arasındaki bu ayrım, Al-i İmran süresinin 7. Ayetinde şöyle ifade edilmiştir: "*Sana Kitab'ı indiren O'dur. Onun (Kur'an'ın) bazı âyetleri muhkemdir ki, bunlar Kitab'ın esasıdır. Diğerleri de müteşâbihtir. Kalplerinde eğrilik olanlar, fitne çıkarmak ve onu tevil etmek için ondaki müteşâbih âyetlerin peşine düşerler. Halbuki Onun tevilini ancak Allah bilir. İlimde yüksek pâyeye erişenler ise: Ona inandık; hepsi Rabbimiz tarafındandır, derler. (Bu inceliği) ancak aklıselim sahipleri düşünüp anlar.*" Ayetin yorumundaki farklılıklar müteşabihatın anlaşılmasını bir problem olarak gündeme getirmiştir. Bazı alimlere göre müteeşabih ayetlerin manasını Allah'tan başka kimse bilemez. Bazı alimlere göre ise müteşabih ayetlerin manasını ilimde rüsuh sahibi olanlar da bilir. Kelam ilmiyle yoğun bir ilişki içerisinde olan bu tartışma, coğrafi bir ekolleşmeyi de beraberinde getirmiştir. Gerek sahâbe ve gerekse tâbiîn döneminde hakim görüş, ilimde rüsuh sahibi olanların müteşâbih âyetlerin anlamlarını bilmelerinin mümkün olduğu yönündedir. Sahâbeden hiç kimse kendisine anlamı sorulan bir âyetle ilgili olarak Allah'tan başka kimsenin

bilemeyeceğini ifade etmemiştir.Bu yaklaşım Irak gibi heterojen toplumsal yapıya sahip bölgelerde özellikle Hanefîler arasında güçlü bir destek bulmuştur. Zira gayri müslimlerle kurulan diyaloglarda akıl, her zaman üzerinde uzlaşılan ortak paydayı temsil etmiştir. Kur'an'da manasını Allah'tan başka kimsenin bilmedği âyetler olmasının ise akli bir zeminde isbatının zor olduğu tartışma götürmez bir gerçektir.

Anahtar Kelimeler: İslam Hukuk Metodolojisi, Kelam, Kuran, müteşabih, muhkem

Introduction

Intelligence is a distinguishing characteristic of man from other beings. It separates the good from the bad, the right from the wrong, and enables man to take responsibility in the face of divine orders. The Qur'an commands people to think in dozens of verses. These verses express thinking as worship before anything else. The subject of thinking is the relationship between God, the universe, and human beings. In each of these, the guidance of the Qur'an is enlightening. It needs to be clear and understandable. Clarity and intelligibility are attributions of the Qur'an in many verses.

There are also expressions in the Qur'an that need explanation. The Qur'an and the sunnah of the prophet play a vital role in their clarification. Explaining the Qur'an is one of the duties of our prophet. The fulfillment of this task requires that no implicit statements remain in the Qur'an. The scholars of the Companions had no expression in the Qur'an. They did not state that it was incomprehensible. So, how should the 7th verse of the chapter of Al-Imran be understood? This, divided the Qur'an into two parts muhkam and mutashabih. Muhkam means clarity and understandability. Mutashabih means one who needs explanation. It is debatable whether it is possible to understand the mutashabih. The prevailing view states that the understandability of mutashabih is possible. The opinion that states that no one but God can understand mutashabih remained in the minority. The Prophet Muhammad explained most of the verses without any distinction between muhkam and mutashabih. However, the intelligibility of mutashabih has been a subject of interdisciplinary discussion since the early periods. The understanding of mutashabih is related to the discussion of husun-kubuh. Mu'tazila considered the understandability of the entire Qur'an by people as proper (hasan). There is no doubt that this will be for the benefit of the servants. According to them, God must create what is beneficial for His servants. Therefore, this subject, which is described as aslah, is also related to the understanding of mutashabih. The subject is also related to the attributes of God, especially tawhid and justice have brought along a geographical echo. In the classical period, Iraq had a heterogeneous social structure. Jews, Christians, Magians, and Muslims lived here together. The view stating that mutashabihs are understandable gained strong support here. Because there are expressions in the Qur'an that people do not understand, it has been criticized. It is not a coincidence that the view that mutashabih can be understood is supported by Iraqi Hanafis. Regions such as the Hijaz and Central Asia had a more homogeneous social structure. There is no group here to criticize the lack of understanding of mutashabih. Understanding the discussion; depends on taking into account the historical/social environment in which it occurred.

Muslims dominated a wide geographic area through conquests. The natural result of this is the coexistence of Muslims and non-Muslims in the newly conquered lands. This brought about communication between different groups. This communication caused Muslims to question their own beliefs. Mutashabih's understandability has emerged as a problem in this context. It is difficult to explain that there are verses in the Qur'an whose meanings are unknown to anyone. Therefore, it is not a coincidence that the prevailing view among Iraqi Hanafis is the intelligibility of mutashabih verses. In this article, I will focus on the Iraqi Hanafis' approach to the subject and clarify the relationship of the debate to various disciplines.

The article consists of three parts. In the first part, I will focus on the Iraqi Hanafis and discuss the approaches of scholars to the subject. In this context, I will assess the relationship of the views put forward with the historical/social ground. Essentially, mutashabih is a specific term for all Islamic methodological sciences. Therefore, the research aims to clarify the relationship between the islamic legal theory and theology. My interest here is limited to Islamic legal theory. In the second part, I will draw attention to the relationship between the debate and theology. In the third part, I will examine the effect of the historical, social, scientific, and political aspects of Iraq on the course of the debate in the classical period.

Understanding Mütashabih in Islamic Legal Theory

It is difficult to determine the approach of the founders of the Hanafi school to the subject because there is no clear explanation in the Hanafi legal theory texts. Therefore, an estimation based on indirect data is possible. Abū Ḥanīfa states that the nature of Allah's attributes such as yad, vach, and nafs cannot be known (Abū Ḥanīfa, 1999, p. 27). From this point of view, we can assume that he defends the incomprehensibility of the mutashabih.

We learn another piece of data about the approach of the founders of the Hanafi sect from ʿAlāʾ al-Dīn Samarqandī. He is in transmission from Imam Muḥammad bin Ḥasan. Accordingly, the apparent meaning of mutashabih is unmeant. Therefore, one should not try to know the mutashabih. This data also supports the above hypothesis. We can say that the first to participate in the discussion of understanding mutashabih in the Hanafi method were the al-Karhi and his student al-Jaṣṣāṣ. According to al-Karhi and al-Jaṣṣāṣ, mutashabih verses are understandable. Al-Jaṣṣāṣ adopted the view of his teacher, al-Karhi, on this matter. Mutashabih is a word that can mean more than one, and muhkam is a word that has only one meaning in al-Karhi's way of thinking. From al-Karhi's and al-Jaṣṣāṣ's explanations, it becomes clear that mutashabih has more than one meaning. So which of these meanings will be preferred? According to al-Jaṣṣāṣ, the mind is decisive in this regard. Whichever of these meanings the mind prefers, it is proper. But there is a criterion that will facilitate the choice of the mind. It is to take the muhkam as a basis for understanding the mutashabih. Qualifying muhkam verses as "umm" for mutashabih verses also necessitate this. Because mutashabih has different meanings, but muhkam has only one. Whichever of these meanings is compatible with the muhkam should be preferred. In summary, mutashabih verses are understandable from the perspectives of al-Karhi and al-Jaṣṣāṣ. There are two criteria for understanding them: reason and muhkam verses (al-Jaṣṣāṣ, 1985, 1/373). It is possible to say that the approaches of the Irāqī Ḥanāfīs such as al-Ṣaymarī (d. 436/1045) and Abū l-Ḥusayn al-Baṣrī (d. 436/1044) to the subject in the same direction as al-Jaṣṣāṣ (Ṣaymarī, 1991; Abū l-Ḥusayn al-Baṣrī, 1403, 1/320).

Al-Dabūsī is a turning point in understanding the mutashabih. He revealed the first signs of differentiation between Iraqi and Central Asian Hanafis, and the process that started with him was decisive for the Central Asian Hanafis. According to him, it is not possible to understand the mutashabih. Because, in these verses, the decree of revelation contradicts the reason. Similar to al-Jaṣṣāṣ, the function of the mind is also principal in al-Dabūsī's perspective on mutashabih. However, al-Dabūsī thinks differently from al-Jaṣṣāṣ by accepting that it is impossible to understand the mutashabih. According to al-Dabūsī, mutashabih is a word that the person who hears does not understand. Because it is not possible to change the mental provisions, and it is impossible to change the decrees based on revelation after the death of Muhammad. In this case, it is necessary to accept that it is impossible to understand the meaning of mutashabih. It is stated in the verse that only Allah will know the mutashabih. The fact that mutashabih is more advanced than mujmal in terms of closure is because mujmal is understandable with an explanation. In mutashabih, there is no such opportunity (al-Dabūsī, 2001, p. 118).

There is no difference between al-Sarakhsi and al-Bazdawi regarding the mutashabih point of view. These scholars defined mutashabih as follows: Mutashabih means a name whose meaning

cannot be distinguished and unlikely to be understood. Two results emerge from this definition: 1. Mutashabih has different meanings and unknown which of these is proper. 2. It is not possible to understand the mutashabih. (al-Sarakhsi, 2015, 1/169)

Al-Bazdawi's approach to the subject is of particular importance. He is the author of *Kanz al-vusul*, one of the most influential books of the classical period. Al-Bazdawi's perspective in this book influenced almost all the texts related to this book. Al-Sighnaki and ʿAbd al-ʿAziz Bukhari are the most important examples of this. According to al-Sighnaki, it is not possible to understand the mutashabih. The necessity of mutashabih is to believe its justness and to surrender. For example, the expression of yadullah is mutashabih because there is no similarity between God and humans (al-Sighnaki, 2001, 1/237). According to ʿAbd al-ʿAzīz Bukhārī, mutashabih is not understandable. Therefore, it is necessary to believe its truthfulness and surrender to Allah. ʿAbd al-ʿAzīz Bukhārī supported the strength of his argument by attributing it to the Companions and the Ahl as-Sunnah. At the same time, it appeals to the sensitivity of the reader's Ahl as-Sunnah. He also makes an intention reading about those who explain the mutashabih. According to him, explaining the mutashabih is heresy and causes strife. ʿAbd al-ʿAzīz Bukhārī represents an extreme in understanding mutashabih. So much so that he limits the prophet's duty to explain the Quran to prove his view. According to him, Muhammad did not explain the whole of the Qur'an. He did not explain the verses that Gabriel had not explained. However, the approach of ʿAbd al-ʿAzīz Bukhārī represents an extreme opinion. Since Allah has given Prophet Muhammad the task of explaining the whole of the Quran and did not impose any restrictions on this issue (ʿAbd al-ʿAzīz Bukhārī, 1997, 1/88). The late Hanafi legal theory texts preferred the incomprehensibility of mutashabih (al-Lamishi, 1995, s. 78; al-Samarkandi, 1984, 1/360; Abū l-Barakāt al-Nasafī, 2016, s. 75; al-Taftāzānī, 1998, 1/28; Mollā Fanārī, 2006, 2/105; Amir Bâdişâh, 1350, s. 160).

When we look at the Shafii legal theory, we see a different portrayal portrayed by ʿAbd al-ʿAzīz Bukhārī. The prevailing opinion among Shafi'i/Ashari scholars is that it is possible to understand mutashabih. Abu Ishaq al-Shirazi, al-Juwayni, and al-Ghazali are the most prominent examples of this (Abu Ishaq al-Shirazi, 2003, s. 52; al-Juwayni, 1997, 1/155; al-Ghazali, 1994, 1/311). Al-Ghazali also influenced the al-Razi and the al-Amidi in this matter (al-Razi, 1992, 1/231; al-Amidi, 1914, 1/168). For this reason, the opinion expressing that mutashabih is understandable is dominant in the Shafii legal theory (al-Zarkashi, 1994, 2/192). Al-Shatıbi and al-Karafi tend to divide mutashabihs into sections. According to them, some of the mutashabih are understandable. However, no one but God knows the meaning of some of them (al-Shatıbi, 1997, 3/308; al-Karafi, 1995, 2/624). Hanbalism is the only sect that shows a unified view on this issue. The proper perspective for the Hanbali legal theory is the incomprehensibility of the mutashabih (Ibn al-Farrâ, 1990, 2/694; Ibn ʿAḳīl, 1/169; Muwaffaq al-Dîn b. Qudâma, 2002, 1/216; Ibn Muflih, 1999, 1/316).

The Relationship Between Fiqh and Theology within the Framework of Understandability of Mutashabih

The most important goal of the Islamic legal theory as a branch of science is understanding the Qur'an and the Sunnah. Based on this, the words of the Qur'an are divided into two parts as muhkam and mutashabih in Islamic legal theory. As a result of this, the understandability of mutashabih have interested fiqh scholars. However, the relation of mutashabih with theology is stronger. Because discussions about God's oneness and justice are associated with the understandability of mutashabih verses. The oneness of God is the absence of any similarity for God. Allah is the only deity like no other. Mu'tazila rejected the alikeness of God to creatures within the scope of belief in oneness. However, some mutashabih verses bring to mind the likeness of God to His servants. According to Mu'tazila, mutashabih is explainable, and the explanations should be compatible with the belief in oneness. Explaining these verses requires accepting that

they are understandable. (Kadi ʿAbd al-Jabbâr, 2013, 2/215; Korkmazgöz, 2018, p. 303; Yakar, 2016).

Kadi ʿAbd al-Jabbâr has made a reliable summary of the Mu'tazili understanding of tawhid. According to him, tawhid is the oneness of one thing. It is the absence of a spouse, likeness, or partner for God. Exegetes must explain the attributes of God in mutashabih verses following the belief of tawhid. This verse exemplifies: What prevents you from prostrating to what I have created with my two hands. The expression of two hands in this verse means strength. Other examples are the following verses: "*It is God who has created the heavens and the earth and all that is between them in six aeons, and is established on the throne of His almightiness. You have none to protect from God, and none to intercede for you (on judgment day): will you not, then, bethink yourselves?*" (As-sajdah 32/4); "*Verily, your sustainer is God, who has created the heavens and the earth in six aeons, and is established on the throne of His almightiness, governing all that exists. There is none that could intercede with Him unless He grants leave therefor. Thus is God, your Sustainer: worship, therefore, Him (alone): will you not, then, keep this in mind?*" (Yunus 10/3); "*It is God who has raised the heavens without any supports that you could see and is established on of His almightiness, and He (it is who) has made the sun and the moon subservient (to His laws), each running its course for a term set (by Him). He governs all that exists. Clearly does He spell out these messages, so that you might be certain in your innermost that you are destined to meet your Sustainer (on. Judgment day).*" (Ar-Ra'd 13/2). In these verses, "*istiva*" expresses the power of God. God said in another verse: "*God is with the pious.*" What is meant by verse is to help the pious. Seeing God in the hereafter has also been discussed in this context. The Mutazila denied this. The basis of the Mutazila here is the following verse: "A*nd when Moses came (to Mount Sinai) at the time set by Us, and his Sustainer spoke unto him, he said: "O my Sustainer! Show (Thyself) unto me, so that I might behold Thee!" Said (God): "Never canst thou see Me. However, behold this mountain: if it remains firm in its place, then -only then- wilt thou see Me. And as soon as his Sustainer revealed His glory to the mountain, He caused it to crumble to dust; and Moses fell down in a swoon. And when he came to himself, he said: "Limitless art Thou in Thy glory! Unto Thee do I turn in repentance; and I shall (always) be the first to believe in Thee!*" (Al-A'raf 7/143). Kadi ʿAbd al-Jabbâr interpreted this verse as follows: "The preposition 'len' in this verse expresses a negative about the future tense. Therefore, God said the impossibility of seeing God hereafter. In addition, seeing God is tied to an impossible condition in this verse. This condition shows that it is impossible to see God. (Kadi ʿAbd al-Jabbâr, 2013, 2/215; Korkmazgöz, 2018, p. 303). It is possible to multiply examples. Exegetes must clarify mutashabih verses. Otherwise, the adjectives attributed to God in these verses lead to an understanding of God similar to humans. There is no doubt that this will harm the belief in tawhid.

One of the five principles of Mutazila is justice related to the actions of God. What is permissible and what is not acceptable for God? Justice investigates this. According to Mutazila, for justice two elements. The first of these is to give someone their full due. The other is to take from someone a right that doesn't belong to him. God is fair and sovereign. He does not do anything wrong and does not prefer something wrong. He does not violate what is obligatory for him. All acts of God are fair. Theological debates about the Qur'an are also related to God's justice. Justice is about the actions of God. The Qur'an is one of the deeds of God. Based on this, it is unthinkable that the Qur'an is useless. God used some words in the Qur'an outside of their apparent meaning. However, God will explain them. It is impossible otherwise. It is like addressing a person in a language they do not understand. Such a situation; is absurd (Kadi abd al-Jabbar, 2013, 2/366-372).

Can anything be obligatory for God? The Mutazili approach responded positively to this. According to them, some acts are obligatory (wajib) for man, and some are obligatory (wajib) for God. For example, we must return the trust and pay the debt. Their existence on us is reasonable.

There is no distinction between God and man in such bodies. When we humans do not fulfill them, we commit an irreligious act. Some actions are obligatory for Allah (Kaya, 2020, p. 56).

Accepting that some actions are obligatory for God is a step. One step beyond this is God's making his servants obligated (offering), allowing his servant to fulfill his obligation (Kadi ʿAbd al-Jabbâr, 2013; Kaya, 2020, p. 56). All these require the understanding of the mutashabih verses by the servants. Namely, we stated that God must create what is divine for His servants. It is in the interests of the servants that the entire Qur'an, including mutashabih verses, is understandable. Therefore, it is obligatory upon God to make the mutashabih verses intelligible. We say there is wisdom in every action of God, and He will not engage in vain. It is absurd to address people with verses that they cannot understand. In that case, God's wisdom requires that the mutashabih verses are understandable. The fact that God makes his servants responsible and allows them to fulfill this obligation also requires an understanding of mutashabih.

Nearly all scholars who defended the understandability of mutashabih tended to prove it with the theory of husn-kubh. The most important example of this is Kadi ʿAbd al-Jabbâr. According to him, the qualification of husn in the speech of God depends on the presence of an addressee. As a result, it would be illogical having speech but no content. It is absurd and incompatible with God's justice. In this context, he says that addressing the Arab with a foreign language would be preposterous. Likewise, it is illogical to address with probable speech. It is not permissible for God to speak without content (Kadi abd al-Jabbar, 2013, 2/366-372).

The Social Structure of Iraq and its importance for the discussion of understanding Mutashabih

Why did the Iraqi Hanafis defend the understandability of mutashabih? What could be the reasons that led them to such a view? To answer these questions requires considering the social context of the thought in question. It enables us to understand why the Iraqi scholars, who advocate the understandability of mutashabih, support this view. This social context has many political, military, and psychological aspects. We know that the conquest movements against Iraq started in the period of Abu Bakr. During the time of Omar, Iraq became a region under the rule of Muslims (Madelung, 2004). From this point of view, it is possible to say that Muslims have dominated the non-Muslim population in Iraq since the first period. Jews, Christians, and Magi; occupied a powerful place in Iraqi social life. There is no hesitation in the existence of a dialogue on religious issues between them and Muslims. Some of non muslims converted to Islam from different religions in this process. Likewise, some Muslims converted to Christianity. To accept the eternity of adjectives in these discussions bears similarities with the idea of the Trinity. This increased conversions to Christianity among Muslims. This situation, which damaged the creed of tawhid, brought along a strict policy of the al-Maʾmūn administration (Hurvitz, 2016). Dialogue between Muslims and non-Muslims also enabled members of different religions to defend their beliefs within a rational framework. It is not surprising that reason and logic represent the common denominator in this dialogue (Görgün, 2001). The opinion, which states that mutashabih is understandable, gains importance on this ground. To express the understandability of mutashabih seems to be the only way out in this regard.

The emergence of a group called "mawali" in the Islamic geography, which expanded with the conquest of Iraq and similar regions, followed a parallel course with the rise of rationalism in Iraq. The Mawali consisted of those who became Muslims after the conquests. The freed prisoners of war constitute a part of the mawali. However, there are also mavalis who are not prisoners of war. They are citizens of the conquered countries who accepted Islam through an Arab tribe. During the Umayyad period, when the number of mawalis increased rapidly, they no longer needed the protection of the Arab tribes. Therefore, the local people who became Muslims without making a wala contract were called mawali. Thus, the population of the mawāli grew. However, despite the growth of the population, it is difficult to say that the mawali have equal social status with other

Muslims. This situation enabled the feeling of resistance to the central authority to become widespread among the mawali. It also contributed to the progress of the mawali in the world of science where there is no racial discrimination. The military and administration were left to the Arabs during the Umayyad period. Consequently, scientific activities were left to the mavalis. It has brought mawali to the fore in the field of science. However, the Arab-mawali conflict continued its existence in the world of science. The vast majority of Iraqi jurists are from mawali. It has made the mawali the focus of criticism towards the Ahl al-Ra'y (Yiğit, 2004). Therefore, it is not a coincidence that the view stating that mutashabih is understandable finds strong support among the mawali. Arguing the understandability of mutashabih also means giving a high rank to the human mind. It is to accept that the human mind is at a level to understand the revelation.

The growth of the mawali population, especially in Iraq, brought about the great importance of the Arabic language. The misunderstanding of the Quran became widespread mixing of the Arabs with the elements whose mother tongue was not Arabic and who converted to Islam in masses. In one of his sermons, Uthman touched on this problem with its reasons. According to him, the deterioration in the language ability of the Arabs began through mixing mawali with the Arabs. Errors have increased in the spoken language and the recitation of the Quran. According to Uthman, there will be difficulties in understanding the Quran if no precaution is taken. Based on these and similar warnings, the word endings in the Quran were determined with dot-shaped movements that started with Abu'l-Aswad al-Duʾalī (Topuzoğlu, 1994, 10/311). In the process that followed, studies on the Arabic language intensified, especially in Iraq. In southern Iraq, Kufa and Basra have become competing schools in Arabic language studies (Kılıç, 2002, 5/117). In Arabic language studies, the studies aimed at explaining the meanings of the verses of the Quran through language followed a parallel course. In these studies, each verse was explained without distinction between muhkam and mutashabih. This method also contributed to the strong support of the idea of the understandability of mutashabih in Iraq.

The fact that the Iraqi-centered school of fiqh, which emerged in the 8th century, is called ahl al-ra'y, is an indication of the existence of an understanding that puts reason to the fore in Iraq (Kılıçer, 1994, 10/520). We cannot ignore the emergence of this school under the influence of Ibn Masʿūd (Cerrahoğlu, 1988, 1/114). Ibn Masʿūd explained the verse, which states that the Quran consists of muhkam and mutashabih verses, assuming that the mutashabih are understandable (Tabari, 2000, 6/175). This situation has been effective in the approach of the Iraqi scholars to the subject in the post-Ibn Masʿūd period.

Among the groups that formed the cosmopolitan structure of Iraq, there were not only those who brought the mind to the fore. The outsiders, who opposed all interpretations were also among the inhabitants of this region. According to them, the Quran does not need interpretation. The Quran is the only guide for those who believe. This understanding requires realizing justice without going astray. It is essential that all affairs be carried out following God's orders and prohibitions; because the judgment is only God's (Fığlalı, 1997, 16/169). It was inevitable that it would cause an adverse reaction in Iraq, where the foreigners, who represent an understanding that is closed to interpretation are concentrated.

Conclusion

The comprehensibility of mutashabih verses has been discussed related to theology. The central shaft of the theme is the seventh verse of Al-i Imran: "As stated by verse, not only God knows the meaning of mutashabih, but also those who have spirituality in knowledge." God has supremacy, and he does not act without insight. He does not address his servants with the nonunderstandable word. Fairness also necessitates forcing an obligation on servants that they comprehend.

Claims expressing that mutashabih cannot be comprehended also refer to the verse. However, according to them, it is stated in this verse that no one but God knows the meaning of mutashabih. The rational approach is that it is advantageous for humans to comprehend the whole Qur'an. There is no doubt that this will be for the benefit of the servants. The thought of the obligation of God is influential in the mutashabih approach of the mutazili scholars who argue that God must create what is beneficial for His servants.

The connections between the theme and theology have caused a territorial likeness. The idea that there is no incomprehensible statement in the Qur'an has found strong support from areas racially/ethnically and culturally diverse. The fact that there are utterances in the Qur'an that humans do not comprehend has been heavily censured by non-Muslims. For that reason, it is no accident that the view of comprehensibility of mutashabih has become a strong theological view in the eyes of Iraqi Hanafis.

Muslims and non-muslims lived together and communicated in Iraq. The appearance of a class of non-Arabs, called "mawali" in the Iraq community, who later converted to Islam, plays a part in the growth of rationality. This transmission has caused Muslims to doubt and justify their ideologies. Comprehensibility of mutashabih verses becomes known as an issue in these circumstances. The problematic nature of the concept "incomprehensibility of mutashabih" is once more exposed in these conditions. Therefore, the strong view among Iraqi Hanafis is the comprehensibility of mutashabih.

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