



# IMAM MATURIDI'S CONTRIBUTION TO THE FORMATION OF THE SCIENCE OF AQIDAH

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## ABSTRACT

This article provides information about the scientific environment, the science of belief, the contribution of Imam Moturidi to the formation of the science of belief, and its development in Movarounnahr.

**KEY WORDS:** Qur'an, verse, hadith, tafsir, interpretation, aqeedah, hadith, knowledge of the word, Sunnism, Hanafism.

If we look at the history, the religion of Islam, which appeared in the Arabian Peninsula, was free from vices such as schism during the lifetime of the Prophet (pbuh). The Companions followed the path of the Prophet (pbuh) and when faced with a new problem, they would turn to the Qur'an and hadith. Then they would solve the issues by comparing them to qiyas, i.e. judgments based on the events of the times of the Prophet (pbuh). However, during the reign of Khulafai Roshidin, a division began among the Muslims.

In hadiths, it is said about the division into many sects in Islam: It is narrated from Abu Hurairah (r.a.): Our Prophet Muhammad (pbuh) warned and said: "The Jews are divided into 71 or 72 sects, and the Christians are divided into 71 or 72 sects, my community will be divided into 73 factions". In another narration, they said: "Only one faction will be saved." Then the Companions: Who are they? - they asked. The Prophet (pbuh) said: "Those who follow my path and those of my companions will be saved".

In the period after the death of our Prophet (pbuh), there were disagreements on the issue of caliphate, as well as debates on issues beyond the comprehension of the human mind.

Of these:

- The issue of the conditions of faith, that is, the fact that faith is a confession with the tongue and confirmation with the heart, and the argument about the inclusion of actions in the condition of faith;

- The question of God's names and attributes is azali (ancient) or hadis (created);

- The issue of destiny and human will (desire);

- The state of a person who commits a great sin in the hereafter;

- The issue of whether the Qur'an is a creature or not;

In many such matters, Muslims are in constant dispute and debate. It is known from history that such differences sometimes led to bloody conflicts. The scholars of the Sunni sect were effective in solving such religious issues. As a result, the Islamic world was protected from the influence of factions and sects and their harm. One of the scholars of our country, Abu Mansur Moturidi, created an advanced school in the field of belief (science of the word) and made a significant

contribution to save the entire Islamic world from the influence of misguided sects. In this regard, his two works "Kitabut Tawheed" and "Ta'vilatul Qur'an" played a key role in defending Hanafi teachings and beliefs.

The ideas and beliefs of Murjiyyah, Qadariyyah, Kharijyyah, Shia, Mu'taziliyyah, Rafiziyyah, Jakhmiyyah, and Qaramite sects that emerged within the framework of Islam and were debated by our great scholars have been widely studied and refuted in the scholarly heritage of scholars.

Among the issues related to Islamic teachings and beliefs that arose during the Allama period, the following were treated:

*The matter of intercession:*

...مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ...

"...(On the Day of Resurrection) Who could intercede (sinners) in His presence without His permission?! ..." (Baqarah: 255)

In his commentary on this verse, Imam Moturidi says: "They disagreed about intercession. In this regard, the Mu'tazilites opposed this verse and said: "Intercession is only for its owners, that is, those who do good deeds." Especially for those who have no sin or for those who have sinned and then repented. They answered their words by Surah Ghafir: "Those (angels) who carry the throne and those around it sing praises to their (one and only) Lord and believe in Him and ask Him to forgive those who believe:

"Lord, You have acquired everything in terms of grace and knowledge. So forgive those who repent and follow your path and save them from the torment of hell!" They quote verse 7 as a document. We say: "Intercession is for sinners, because whoever has no sin does not need intercession. Even when sinners repent, they still have sins. God will forgive their sins. Therefore, forgiveness is for the sinners. They will need intercession." Therefore, according to this, Imam Moturidi supports the view of the existence of intercession and defends the view of the Sunni direction based on the sources.

*Questions about the blessing and punishment of the Hereafter:*

...أَعْدَتْ لِلْكَافِرِينَ...



"...avoid the hell that has been prepared for the disbelievers!" (Baqarah: 24)

Abu Mansoor Moturidi's commentary says: "This verse indicates that hell has not been prepared for anyone but the disbelievers." This verse is a refutation of the views of the Mu'tazilites. Because they did not attribute them to kufr, saying that "he who commits a great sin will remain in hell forever." That's why they say that hell is prepared for those who have committed serious sins in addition to unbelievers. The following verse also supports the above:

...فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ...

"...to those whose faces are darkened (for proof of evidence it is said): "Did you return to disbelief after believing?" (Al-Imran: 106)

Moturidi mentions that the Mu'tazilites took this verse as their evidence. That is, the Mu'tazilites believe that the eternal stay in hell is the same for a person who lived as a disbeliever and a person who became a disbeliever after believing, and at the same time, the eternal stay in hell is the same for a person who committed major sins and became a disbeliever. Then Maturidi refuted them and said, "The external nature of every disbeliever testifies to the oneness of God. If that person abandons (thinking) about himself, that is, does not pay attention to the nature of creation, then this person will be like a person who disbelieved after believing.

...وَهُمْ فِيهَا خَالِدُونَ...

"... and they will abide there forever." (Baqarah, 25)

Moturidi comments on this verse as follows: the verse is a document against the hypocrites. Because they say: Paradise and all things in it are also mortal, saying, "Allah is the first, the last, and the eternal." They said that if there will be a state of staying forever in heaven, then heaven will be like God. But this is only their own imagination, because Allah is the first with his nature, the last with his nature, and eternal with his nature. Paradise and the things in it are eternal without dependence on others. That is, according to Maturidi's view, heaven is eternal, but it is not eternal like God, it is eternal because of God.

...إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ...

"The knowledge of the Hour will be returned to Him alone. ..." (Fussilat: 47)

Taking into account the imams, the Rafizis say: "Certainly, the occurrence of the Last Judgment depends on such and such an imam of such and such a time."

But the esotericists say: "The name of the Resurrection and the status and similar things are related to the name of the person who will come in that time, he is so-and-so."

According to us: All the people of the earth and the heavens who believed in God and confirmed his prophets agreed that they do not know the truth of the Day of Resurrection, except for the Batinites and the Rafizis. Because it is kept secret from them, and they do not know when the Hour will be. The knowledge of the Day of Judgment is only with God.

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