

**ABU MANSUR AL-MATURIDI AND ISLAMIC FAITH**

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**Abstract** : This article covers various aspects of Maturidi's life, including his views and the fact that he contributed to the cultural and scientific development of the region in his time. If we take a look at the origin of the scientific word, we can clearly see the great services of Abu Mansur al-Maturidi in this field and the superiority and superiority of the Maturidi faith over other sects. Abu Mansur al-Maturidi also used logic, which was a weapon of the Mu'tazilites. Abu Zahra said: "Maturidi relied on reason under the guidance of the Shari'ah, which was the recognition of reason. In this way, he opposed the muhaddithin and faqihs who demanded the truth from the narration and relied on the narration.

**Keywords** : Moturudi, Qur'an, Hadith, Muslim, Sin, Religious and Scientific, Scholar.

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**INTRODUCTION :**

Movarounnahr, in particular, has contributed to the development of the Islamic world and the peoples of the world for centuries, bringing hundreds of great scholars to Islam, as the people of modern Uzbekistan have embraced Islam. Most of the scholars who lived and worked in Movarounnahr in the field of religious teachings and enriched the teachings of Islam with their rich and multifaceted works. Scholars of all Muslim and Arab lands of our country unanimously state that the unique religious heritage and scientific works of the Movarounnahr scholars living in the VII-XII centuries serve as the main source for Muslims all over the world. The author of such religious and scientific works is the great scholar Imam Abu Mansur Muhammad ibn Mahmud al-Maturidi, who is known in the Islamic world as "the reformer of the Muslim faith," "the chairman of Ahl as-Sunnah," "the imam of the scholars," and "the guide".

**THE MAIN FINDINGS AND RESULTS**

Maturidi was born in the Maturid district of Samarkand and died in 333 AH [2.459] (944 AD). In addition to Movarounnahr and Khorasan, Maturidi carried out his activities in the cities of Kufa, Basra, and Baghdad, which were centers of knowledge at that time. Maturidi was a member of the Imam A'zam school and learned the science of jurisprudence and theology from the great, prominent scholars of his time. His greatest teachers were Nasr ibn Yahya al-Balhi and Amad ibn Ishaq Abu Bakr Juzjani. Nasr bin Yahya and Abu Bakr Juzjani were students of Imam Muhammad, students of Abu Sulayman al-Jurjani. It is known that Imam Muhammad was a disciple of the great jurist Abu Hanifa.

Imam Maturidi's (r.a) beliefs are in complete agreement with those of Abu Hanifa (r.a.). [3.175]

Maturidi has written many books in the fields of tafsir and Islamic jurisprudence. Since the scholar's main path was the issue of 'aqeedah, he seriously dealt with the problems of the purity of the Muslims. He proved that the beliefs of the erring sects of his time were false, that is, through the Qur'an, the hadith, and reason, and developed the religious philosophy of Islam.

If we take a look at the origin of the scientific word, we can clearly see the great services of Maturidi in this field and the superiority of the Maturidi faith over other sects.

In 657, the incident of Siffin took place between Ali and Hadrat Mu'awiyah. When there was no result from Siffin's case, they agreed with Tahkim. After the Tahkim incident, divisions among Muslims became apparent. From the followers of Hazrat Ali, who did not agree with the ruling, "Khawarij" arose, and from those who pretended to be ardent supporters of Hazrat Ali,

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“Shites” were formed. Dissatisfied with the divisions among Muslims, a “murjiya” sect was formed. The above political sects became religious sects. Each of these sects had its own particular religious views, which were completely opposite to each other, sometimes contradicting the teachings of the Qur’an and hadith.

These sects misinterpreted the verses of the Qur’an and the hadiths, calling people to their misguided ways, misleading them, doubting that they were pure believers, and began to do so in their perverted, erroneous beliefs. In particular, they formed various misconceptions about the person who committed the sin (major and minor). “Some Khawarij say that all sins, whether major or minor, drive a believer away from the religion, and most Khawarij say that a person who commits a major sin, such as the great Mu’tazilites, is an unbeliever. It is said that a person who commits a sin of the Khawarij will leave the religion, and the Mu’tazilites will leave the faith and will not be a disbeliever. [4. 54] Since then, prominent scholars worked effectively to preserve the pure beliefs of Muslims. Hasan al-Basri (642-728), one of the most famous scholars, was one of the first to interpret the beliefs of Muslims through the Qur’an and the Hadith.

In Kufa, Imam A’zam (699-767) proved through the Qur’an and Hadith that the various heretical sects of his time were misguided, and wrote several books against them. In particular, they wrote books such as “Rejection of Qadariyya” and “Fiqh al-Akbar” and tried to preserve the religious unity of Muslims. Ismail bin Hammad wrote the book *Kitab ar-Raddiya alal Murjiyya* (Rejection of the Murjis).

During the reign of the Umayyads (661-570), he was mainly engaged in conquest work. During the reign of the Abbasids (750-1258), people of different religions in the conquered lands converted to Islam. Under the guise of Islam, they began to express their thoughts and beliefs in their ancient religions.

During the reigns of Ma’mun (813-833), Mu’tasim (833-842) and Wasiq (842-847), who were Abbasids, the Mu’tazilites became the dominant religious class. This period coincided with the prevalence of various ideological struggles in the Islamic world on matters of faith. This period coincides with the prevalence of various ideological struggles in the Islamic world on matters of faith. The point is that this period was a time when the movement of those who believed in the old Zoroastrianism and Christian religions against Islam intensified, and attempts to restore the ideologies of the old religions became widespread. The Mu’tazilites were well aware of who their patrons were. So they began to strike at the opposition. These categories were strongly influenced by Greek philosophy and took logic and philosophy as their weapons. Now the Mu’tazilites began to invalidate the beliefs of other religions and sects. Influenced by the philosophy of logic, they began to try to develop a religious philosophy of theology, that is, Islam. The Mu’tazilites began to consider the Qur’an and the hadith in terms of logic, that is, they tried to build the Shari’ah on reason. As a result, Sunni printers came under pressure. This struggle ended with the crisis of the Mu’tazilites.

When Mutawakkil (847-861) ruled, he began to sponsor artificial scholars. His first act was to dissuade people from claiming that the Qur’an was created. He paved the way for Sunni scholars to write. At the same time, he sent letters to all governors ordering them to open a wide way for Sunni scholars. Now the Sunnis have begun to expel the Mu’tazilites from the field of religious sciences.

At that time, the Sunnis did not have a work as a textbook on Islamic religious philosophy. Abul Hasan Ash’ari (843-935) from Basra and Abu Mansur al-Maturudi from Samarkand came to the field to carry out this important work.

Even during this period, the number of sects of heresy increased and did not decrease. The Mu’tazilites were still fighting. Abu Mansur played an important role in Samarkand, and Abulhasan al-Ash’ari played an important role in Basra in fighting the religious currents that led to diversity and fragmentation. Thanks to the work of two great theorists and reformist scholars, such as Maturudi and Ash’ari, the various petty sects of the time collapsed, and Muslims were utterly saved from the worldview of superstitious beliefs.

Abul Hasan al-Ash’ari was a Mu’tazilite in the early days of his life. In 912 AD, at the age of 40, he converted to Sunni faith and followed Ahmad bin Hanbal in the sect. Al-Ash’ari therefore took a stand against what the Mu’tazilites preferred in the field of science and theology. His aim was to show that they had renounced their moderation.

At the same time, Maturudi emphasized the importance of the human mind in matters that do not contradict the Shari’ah, emphasizing that science is the basis of the Qur’an and hadith in the field of theology. [5.32]

Maturidi also used logic, which was a weapon of the Mu'tazilites. Abu Zahra said: "Maturidi relied on reason under the guidance of the Shari'ah, which was the recognition of reason. In this way, he opposed the muhaddithin and faqihs who demanded the truth from the narration and relied on the narration." [3.175]

The Khasams strongly criticized Imam Maturidi for apostasy. As the scholar strikes against them, In his book "Kitab ut-Tawhid", he wrote: "These criticisms are a temptation of the devil. If they looked at it with contemplation and research, they would also understand that Allah has commanded His servants to work with contemplation and research, example and experience, and example and contemplation is one of the sources of knowledge."

## CONCLUSION

There are disagreements between the Maturidis and the Ash'aris only in light matters. In particular, there are differing views only on whether faith is more or less, whether enlightenment is intellectual or sharia, whether it is qadha, and so on. The difference between the Ash'arites and the Maturidis is especially evident in the following matters. According to al-Ash'ari, "Allah determines the actions of the slave."

Abu Mansur Maturidi, on the other hand, did not deviate from the opinion of the above Ash'aris, and also pointed out that the slave had a partial will. And in this regard: "A slave does his deed voluntarily, according to which he receives either reward or iqab (punishment). But every deed is done by the power given to the servant by Allah." With this doctrine, Maturidi rejects the doctrines of secularism and encourages people to work creatively, to make the world prosperous, to be zealous.

Through the teachings of Abul Hasan al-Ash'ari, the belief in Ash'arism emerged, and through the teachings of Abu Mansur al-Maturidi, the belief in Maturidism emerged. These two teachings are based on the Qur'an and hadith, and those who follow them are on the right path. In their faith, Sunni Muslims around the world follow one of these two great theorists.

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