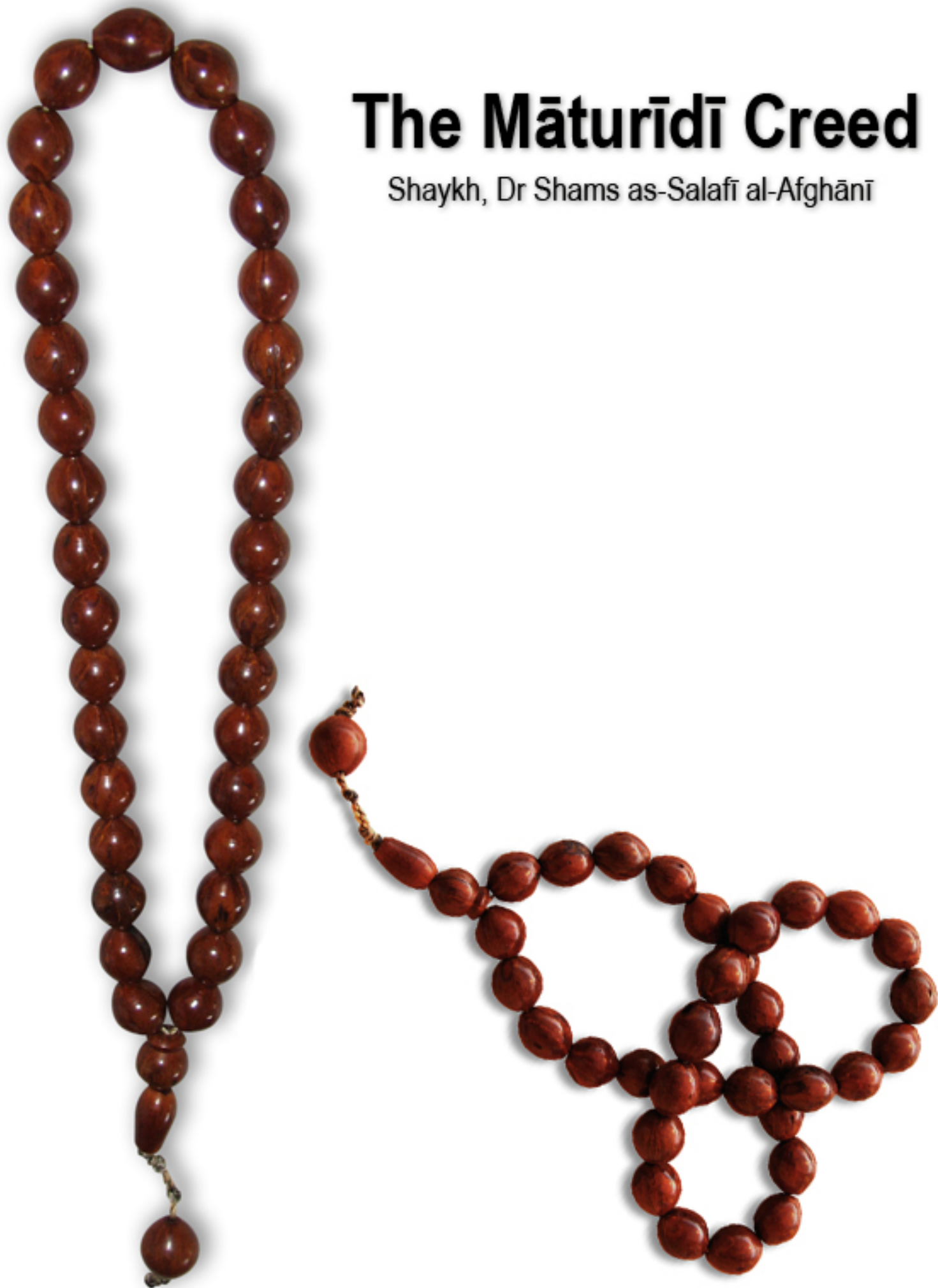


The Māturīdī Creed

Shaykh, Dr Shams as-Salafī al-Afghānī



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THE MĀTURĪDĪ CREED

Volume 1¹

**By Shaykh, Dr Shams as-Salafī
al-Afghānī
(*rahīmahullāh*)**

Translated by 'AbdulHaq al-Ashantī

¹ From Shams as-Salafī al-Afghānī, 'Aada *al-Māturīdiyyah li'l-'Aqīdah as-Salafīyyah wa Mawqifahum min Tawhīd al-Asma wa's-Sifāt* [The Enmity of the Māturīdīs to the Salafī 'Aqīdah and their Position on Tawhīd al-Asma wa's-Sifāt] vol.1 (Tā'if, KSA: Maktabah as-Siddīq, 1993CE/1413AH).

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BIOGRAPHY OF THE AUTHOR:¹

He is Abū 'Abdullaah Shamsuddeen bin Muhammad Ashraf bin Qaysar bin Ameer Jamaal bin Shaah Afdal bin Shaah Ghareeb bin Shaah Sultaan, from the Pashto peoples of Afghanistan who are immersed in ignorance, transgression and enmity. He was born circa 1372AH and studied the Qur'aan firstly with his father along with elementary Arabic grammar, syntax and *Hanafī fiqh*. His father then died leaving Shams to become an orphan. He continued his secondary level education in Afghanistan and Pakistan until he completed the "*Dars-i-Nizami*" curriculum which was a curriculum begun by Shaykh Nidhaamuddeen as-Sahaalawee al-Hindee al-Hanafī al-Māturīdī as-Sūfī (d.1161 AH), which is widespread in the Eastern lands of the *Hanafīs* today. He gained a "*Maulavi*" certificate and also qualifications in Arabic and Persian from the University of Peshawar. He then studied at a higher Islamic university and gained a license qualification/degree and a Masters degree from the *Islamic University of Madeenah*. He is currently preparing his Doctoral thesis at the *Islamic University of Madeenah*.²

He lived in Afghanistan and Pakistan and had travelled to Turkistan,³ Sind, Turkey and Egypt and for the last ten years he has been in the Madeenah. He took knowledge from hundreds of scholars, some of them being from the people of *sunnah*, and some from the people of innovation. They are as follows:

1. His father, who was a *Hanafī Deobandee* but not a biased partisan as he had efforts in serving the *sunnah* and spreading *tawbeed*, Shaykh Shamsuddeen thinks that he may have been Māturīdī, may Allaah forgive him.
2. Shaykh ul-Qur'aan Muhammad Taahir bin Aasif al-Fanjafeeree al-Hanafī al-Māturīdī an-Naqshbandee ad-Deobandee, who had virtue in spreading *tawbeed*, much of the *Sunan* and in refuting some innovations, may Allaah have mercy on him and forgive him.

¹ This is found on pp.151-160 of *ibid.* and it has been abridged so as not to include all of the poetry which when translated loses its flow and poetic expression. **[Translator's Note]**

² This was completed and published in 3 volumes as *Juhood ul-'Ulama al-Hanafiyah fee Ibtal 'Aqaa'id al-Qubooriyah* (Riyadh: Daar us-Samee'ee, 1416 AH/1996 CE). **[TN]**

³ This is what is mentioned in the text but is most probably Turkmenistan as there is no country to my knowledge called 'Turkistan'. **[TN]**

3. Shaykh 'AbdurRaheem ash-Shataraalee who was from the staunch the Hanafis and Māturīdīs and those who had untainted brotherhood to the Mawdoodiyyah. Even though he was a sword against the grave-worshippers and the Fanjanfeerees.
4. *Al-'Allaamah* Naqeeb Ahmad ar-Ribaatee with whom he studied the sciences of the Arabic language.
5. The Shaykh of the Arabs and the non-Arabs, Badeeuddeen as-Sindee.
6. The mighty father, the noble Shaykh 'Abdul'Azeez bin 'Abdullaah bin Baaz.
7. *Al-Mubaddith al-Faqeeh* al-Albaanee.
8. *Al-'Allaamah al-Faqeeh* Muhammad bin Saalih al-'Uthaymeen.
9. The dignified '*Allaamah* 'Abdullaah bin Muhammad al-Ghunaymaan.
10. The noble '*Allaamah* Hamaad al-Ansaaree.
11. The wise '*Allaamah*, 'AbdulKareem al-Atharee
12. *Al-'Allaamah al-Mubaddith* 'AbdulMuhsin al-'Abbaad.
13. Dr. Saalih al'Abūd, supervisor of his Masters and Doctorate theses.
14. Dr. 'Ali bin Naasir al-Faqehee.
15. Dr. Akram Diya al-'Umaree.
16. Dr. Sa'd Nidaa al-Misree.
17. Dr. 'Abdullaah Muraad al-Balushee.
18. Dr. 'Ali bin Sultaan al-Hakamee.
19. The great memoriser, *al-Mubaddith, al-Faqeeh* Muhammad al-Jawnadlawee (*rabeemabullaah*).
20. *Al-'Allaamah* 'AbduRasheed al-Hazaarawee.
21. The noble Shaykh 'Umar bin Muhammad al-Fulaanee.
22. Shaykh 'AbdudhDhaahir al-Afghaanee, Shaykh Shamsuddeen was guided via his hands.
23. Shaykh 'Abdullaah at-Tahkaalee al-Peshaawaree, who used to call to the *madhdbab* of the people of *hadeeth* in Nooristaan and in other places.

He had many students and there is no doubt that they numbered way past a thousand, some of whom are fools, some very intelligent, some from the people of innovation and yet the majority are from Ahl us-Sunnah and du'aat.

With regards to his publications then the Shaykh was embarrassed to mention them but they must be mentioned in his biography:

1. *'A'daa al-Māturīdiyyah li-l'Aqeedah as-Salafīyyah wa Taareekhabum wa Madhdbababum fi's-Sifaat al-Ilabiyyah* [The Enmity to the Salafi 'Aqeedah by the Māturīdīs and their History and Position in Regards to the Divine Attributes] This is the greatest of his books and the most beneficial wherein he manifests his knowledge, intellect and *deen*.
2. *Mugbeeth ul-Mustagbeeth fee Usool il-Hadeeth*.
3. *al-Alfīyyah as-Salafīyyah al-Mujtanaab min al-Qaseedah an-Nooniyyah*.
4. *Ithbaat ul-Fusoos as-Salafīyyah bi'n-Nusoos 'Ulama il-Hanafīyyah*. [Affirming the Salafi Rings with the Texts of the Hanafi Scholars]
5. *as-Suyoo' al-Qaati'a al-Qaatilah il-Usool il-Hanafīyyah al-Baatilah*.
6. *al-Irsbaad at-Tasdeed fee Mabaahith al-Ijtihad wa't-Taqlaad* [Guidelines in Researching Ijtihad and Blind-Following].
7. *as-Siyar al-Hatbeeth ila Fadl Abl il-Hadeeth*.
8. *al-Kharaa'id ad-Duriyyah min al-Faraa'id at-Tafseerīyyah*.
9. *Tuhfat ul-Quloob wa'l-Antaar fee Nisaab al-Huboob wa'th-Thimaar*.
10. *al-Fareed al-Wabeed li-Qama' ash-Shirk wa Himayat ut-Tawbeed* [The Unique Kind in Suppressing Shirk and Safeguarding Tawheed].
11. *Itfaa' al-Mahn wa'l-Fitan bi-Ihyaa al-Aatbaar wa's-Sunan*.
12. *Izaabat ul-Qanaa'ah 'an Makri Abl ish-Shirk wa'l-Ibtidaa'* – this was published by *Jaamiyat ul-'Uloom al-Athariyyah* ignorantly in the name of its director “Shaykh 'AbdulGhafoor” and they sold it from *Daar ul-Itfaa*, Saudi and unlawfully ate its profits. We warned them regularly and repeatedly but they did not increase except in stubbornness.
13. *al-Qawaa'id wa'l-Lama' li-Ma'rifat il-'Awa'id wa'l-Bida'*
14. *Dustur Joodeed, 'Ilm ut-Tajweed*.
15. *al-Karaath al-Ghadnafriyyah 'alaa Taamaat al-Fanjafeerīyyah*.
16. *Qata' al-Wateen wa'l-Wareed min al-Matqool al-Mareed Saahib al-'Aqd il-Fareed*. [Refutation of the Book 'Iqd ul-Fareed by Ibn 'AbdurRabbih al-Andaloosee]
17. *'Uqyaan ul-Hamyaan fee Radd 'alaa Shaykh 'Umyaan*.
18. *Itmaam ul-Hujjah 'alaa Naafiq il-Lajjah*.
19. *as-Salaam 'alaa Islaam 'AbdusSalaam/ Salaam 'alaa Sullaam 'AbdusSalaam*.

20. *Tabaqaat al-Māturīdiyyah wa Ashqaabum al-'Ash'ariyyah*. [Compendium of the Māturīdī and of the Worst of them, the 'Ash'arees]
21. *Muqaabilah al-Māturīdiyyah bi'Z-Zumalaaibim al'Asbar'irah*.
22. *Mawqif ul-Lusoos min an-Nusoos* [The Position of the Thief in the Divinely Legislated Texts]
23. *al-Qanaabul al-Jundiyyah wa's-Sawaarim al-Hindiyyah 'alaa Bida' ad-Deobandiyyah wa Mubaasinabum al-Qandiyyah*.
24. *Tafweedh ut-Tafweedh*.
25. *Taqweel at-Ta'weel*. [The Overall Meaning of Ta'weel (False Interpretation)]
26. *al-Jaariyyah ila Tabqeeq Hadeeth al-Jaariyyah*.
27. *al-Ustaadh al-Kawtharee wa Mawqifabu min Tawbeed al-Uloohiyyah*. [al-Kawtharee and his Position on Tawheed al-Uloohiyyah]
28. *al-Hamalaat al-Qasooriyyah 'alaa Thatbariyyat al-Kawthariyyah*.
29. *Manhaj as-Salaf fee Radd 'alaa Bida' al-Khalaf* [The Methodology of the Early Pious Muslims in Refuting the Innovation of the Later Generations]
30. *al-Ijtibaad fee Radd 'alaa Bida' min Afdal al-Jihaad*. [Striving in Refuting Innovation is the Best Form of Jihaad]
31. *Tanzeeh un-Nabeeh 'an Tashbeeh as-Safeeh*.
32. *as-Saarim al-Ba'see 'alaa Kalaam an-Nafsee*. [The Destructive Sword on the Argument of Internal Speech (of Allaah)]
33. *Tanbeeh as-Saab al-Ilaah 'alaa 'Uluww Allaah*.
34. *Mawqif ul-Mutakallimeen min Uloohiyyah Ilaabu 'Aalameen*. [The Position of the Rhetorical Theologians on the of the God of the Worlds]
35. *Mabaanee al-'Uqyaan fee Ma'aanee al-Eemaan*.
36. *Masaa'id ul-Maa'arij fee 'Aqaa'id il-Khawaarij*. [The Trappings in the Beliefs of the Khawaarij]
37. *'Umdat ul-'Uddab li-Kashf Astaar 'an Asraar Abee Ghuddah*. [Exposing Abū Ghuddah]
38. *Husool al-Fariqayn fee Raf' al-Yadayn*.
39. *Ta'meen al-Ameen 'ala'l-Jabr bi-Aameen* [Safe Assurance for Saying “Aameen” Loudly]

...and other books and treatises, below are some actions that he undertook for his Hereafter:

1. Departing from bigoted partisanship to the *Hanafī madhhab* and opting for the *madhhab* of the People of Hadeeth along with the *Salafī 'Aqeedah*.
2. Calling to *tawbeed* and the Sunnah and striving to suppress innovations and its people, thousands of men and women were guided as a result of this.
3. Authoring books on *tawbeed* and the *Sunan* and suppressing *shirk*, innovation and tribulation.
4. Establishing an Atharee University based upon spreading the *Salafī 'aqeedah*.
5. Activities in spreading *Salafīyyah* in Turkistaan,¹ Peshawar and surrounding areas.
6. Waging *jihad* in all its forms and participating in fighting against the communists in Afghaanistaan and all praise is due to Allaah.

With regards to his family then he has a mother and three brothers. He also has two wives and 20 children whom he hopes will assail the people of innovation.

¹ This is a region in Central Asia which is today mainly inhabited by Turkic-speaking people such as the Oghuz Turks (Turkmens), Uzbeks, Kazakhs, Khazars, Uighurs and Kyrgyzs. It is subdivided into Russian Turkistaan and East Turkistaan (Xinjiang Uighur Autonomous Region) in China. http://www.lib.utexas.edu/maps/commonwealth/caucasus_and_central.gif

CHAPTER 1

IMAAM ABŪ HANEEFAH AND HIS FOREMOST COMPANIONS FROM THE PEOPLE OF SUNNAH

It is well known with the verifiers that Imaam Abū Haneefah (d.150 AH) and his two companions, the Imaams Abū Yoosuf (d. 182 AH) and Muhammad ash-Shaybaanee (d. 189 AH) and many others besides them such as Imaam at-Tahaawee (d.321 AH), may Allaah have mercy on them all, all had *Salafī 'aqeedah*. They themselves were from the *Salaf* of this *Ummah* like other Imaams of the Sunnah.¹ What was attributed to them by some of the *Hanafī* sects of innovation were corrupted beliefs such as: saying the Qur'aan was created, denying Allaah's *'Uluww* and all of this was to ascribe false views to the Imaams of Islaam in order to beautify their innovation.²

As for what some of the Imaams of the Sunnah mention about Abū Haneefah saying that the Qur'aan is created then at the same time they also mention that he repented from this³ and after repenting the Imaam was established upon the opposite of this view and many of the Imaams of the Sunnah absolved Abū Haneefah from this with Imaam Ahmad taking

¹ Refer to the statement of Shaykh ul-Islaam Ibn Taymiyyah in *Majmoo' al-Fataawaa*, vol.5, p.256, this statements was transmitted by *al-'Allamah* Nu'man al-'Aaloosee in *Jalaa' ul-'Aynayn*, pp.381-2. I say: This is the reality as will be made apparent to the reader within this treatise inshaa'Allaah.

² The sects of innovation such as the *Jahmiyyah*, *Mu'tazilah*, *Māturīdiyyah*, *Murji'ah* and the likes attributed their corrupt beliefs to Abee Haneefah. Such as their creeds regarding denying Allaah's *'Uluww*, saying the Qur'aan is created, *irjaa'* and the likes. Abū Haneefah however is free from those innovated creeds. See *at-Tabseer fi'd-Deen*, p.114; *al-Farq Bayna al-Firaq*, p.191; *al-Milal wa'n-Nihal*, vol.1, p.141; *Majmoo' al-Fataawaa*, vol.5, p.256, 261; *Sharh ut-Tahaawiyah*, p.244, 323; *Sharh ul-Mawaaqif*, vol.8, p.397; *ar-Raf' ut-Takmeel*, p.387. Abū Ghuddah al-Kawtharee was silent on these facts, also see *Taareekh ul-Baghdaad*, vol.13, p.384.

³ See 'Abdullaah bin Ahmad, *Kitaab us-Sunnah*, vol.1, pp.192-93; *Taareekh ul-Baghdaad*, vol.13, pp.383-93 and *at-Tankeel*, vol.1, p.449

the lead.¹ So if it is accepted that he used to say that the Qur’aan is created, then it also has to be stated that he definitely retracted from this for the *'aqeedah* of the *Salaf* without doubt.² I mention tens of texts from Imaam Abū Haneefah, Abee Yoosuf and Muhammad ash-Shaybaanee (*rabeemahumullaah*) within this treatise which show that they followed the way of the *Salaf* in terms of their Creed. As for what it is reported from Abū Haneefah that he used to say that **“Eemaan is tasdeeq (affirmation) with the heart and articulating this on the tongue and actions are expelled from the reality of eemaan”**, then this is a form of *Irjaa* even though minor. However, Imaam Abū Ja’far at-Tahaawee relays an incident around this issue which involved a discussion between the two Imaams Abū Haneefah (d. 150 AH) and Hamaad bin Zayd (d.189 AH) which indicates that Abū Haneefah retracted from this belief.³

THE DEVIATION OF MANY HANAFĪS AND THEIR DIVISIONS

However, many *Hanafīs* do not traverse the way of Abū Haneefah and many invalid beliefs have overcome them since the early period to the extent that they have become callers to corruption and deviation and leaders of innovation and desires.⁴ Various sects emerged as a result such as:

- a. *Al-Hanafīyyah al-Jahmiyyah*
- b. *Al-Hanafīyyah al-Mu'tazilah*
- c. *Al-Hanafīyyah al-Murji'ah*⁵

¹ Al-Khateeb al-Baghdaadee, *Taareekh Baghdaad*, vol.13, p.384; Ibn Abi'l-'Izz, *Sharh ut-Tahaawiyah*, p.244 and al-Albaanee, *Mukhtasar al-'Uluww*, pp.155-57

² *Taareekh Baghdaad*, vol.13, p.383; *al-Intiqaa*, p.150; al-'Ash'aree, *al-Ibaanah*, p.6; and also refer to Imaam Abū Yoosuf's debate with his Shaykh Abū Haneefah over the issue of the Qur’aan being created and their conclusion being that **“Whoever says that the Qur’aan is created is a disbeliever”** in vol.2, pp.112-13.

³ Ibn'AbdulBarr, *at-Tamheed*, vol.9, p.248; Ibn Abi'l-'Izz, *Sharh at-Tahaawiyah*, p.395 from the two Imaams.

⁴ *At-Tankeel*, vol.1, pp.259-261

⁵ The word “Murji'ah” is from ‘al-Irjaa’ which is “to delay” so it is said for example “Irja’ al-Amr” (He delayed the matter). See *al-Qaamoos*, p.51. The Murji'ah are those who delay actions from being from *eemaan* and they do not view that it increases or decreases. See al-Khateeb al-Baghdaadee, *al-Farq Bayna'l-Firaq*, p.190 and ash-Sharastaanee, *al-Milal wa'n-Nihal*, vol.1, p.139

- d. *Al-Hanafīyyah al-Sbee'ah*
 e. *Al-Hanafīyyah az-Zaydiyyah*
 f. *Al-Hanafīyyah al-Karraamiyyah al-Mushabbihah¹*

THE MURJI'AH ARE FOUR MAIN TYPES

- a. Al-Murji'ah al-Jahmiyyah: These are the most extreme, for them *eemaan* is knowledge in the heart only, so even if someone utters *kufr* they still have *eemaan* according to them. For them, Shaytaan, Pharaoh, Qaroon, Haamaan and the likes are all believers. See al-'Ash'aree, *Maqaalaat*, pp.132, 289 with the editing of Hellmut Ritter (1929-30 and then reprinted in 1963 by Wiesbaden).
- b. The Murji'ah al-Karraamiyyah: They are also extreme in their interpretations, for them *eemaan* is only **“testifying with the tongue”**, so according to them a Munaafiq is a believer in the worldly life but in the Hereafter will be in the Hellfire. See al-'Ash'aree, *Maqaalaat*, p.141; *al-Farq Bayna'l-Firaq*, p.212; *al-Eemaan* by Shaykh ul-Islam Ibn Taymiyyah, p.126 and Ibn Abi'l-'Izz, *Sharh at-Tahaawiyah*, p.273
- c. Al-Murji'ah al-Māturīdiyyah wa'l-'Ashariyyah: They have a bit of extremism as *eemaan* according to them is **“affirmation in the heart and as for testifying with the tongue and performing actions then these are not a condition for eemaan”**, articulating with the tongue is only a condition in the worldly life. So whoever affirms in his heart yet does not articulate this is a believer that will be successful with Allaah.
- d. Al-Murji'ah al-Fuqahaa: Like Imaam Abū Haneefah and his follower at-Tahaawee. *Eemaan* according to them is affirmation in the heart and statement on the tongue, actions are excluded from *eemaan* and their *irjaa'* here is slight. See *'Aqeedah Tahaawiyah* as explained by Ibn Abi'l'Izz al-Hanafi as-Salafi, p.283. It is possible that they retracted from this belief. For the different sects of *Murji'ah* refer to al-'Ash'aree *al-Maqaalaat*, pp.132-41 edited by Hellmut Ritter and also vol.1, pp.213-23 edited by Muhammad Muhiydeen 'AbdulHameed. Also see *Kitaab ul-Eemaan* by Ibn Mandah, with the commentary by Dr 'Ali bin Muhammad bin Naasir al-Faqeehee, pp.331-38

¹ They are also from the extremist Murji'ah who are ascribed to their leader Muhammad bin Karraam as-Sijistaanee (d.255 AH). See al-'Ash'aree, *al-Maqaalaat*, p.141 (edited by Ritter) and *al-Farq Bayna'l-Firaq*, p.202; *al-Bidaayah wa'n-Nihaayah*, vol.11, p.20; *Lisaan ul-Meezaan*, vol.5, p.353-56. A book was authored about them by Muhammad Mukhtaar entitled *at-Tajseem 'inda'l-Muslimeen*, see pp.45-54 in particular. All of the *Karraamiyyah* were *Mujassimah* and they were all Hanafis in their branches and as a result Shaykh ul-Islam left the Māturīdīs and 'Ash'arees dumbfounded in the historical debate which is expressed in *al-'Aqeedah al-Waasitiyyah*. See *al-Uqood ad-Duriyyah* by Ibn 'AbdulHaadee, p.158; *Kawaakib ad-Durriyyah* by al-Mura'ee, p.121 and *Majmoo' al-Fataawaa*, vol.3, p.185. The state of the *Karraamiyyah Mushabbihah* being *Hanafis* is a reality which even *Hanafis* admit! One of their poets, Abu'l-Fath 'Ali bin Muhammad al-Bustee, said,

*The opinion is only that of Abū Haneefah's,
 And the deen is the deen of Muhammad bin Karraam*

And in some sources:

The fiqh is the fiqh of Abū Haneefah

- g. *Al-Hanafīyyah al-Mareesiyyah*
- b. *Al-Hanafīyyah as-Soofiyyah*¹ or *al-Mutasawwifab*: and under this includes the four well-known *Soofee tareeqahs*² which are the *Qadariyyah*,³ *Chistiyyah*,⁴ *Subrawardiyyah*⁵ and *Naqshbandiyyah*.⁶ These also include the *Hulooliyyah* (incarnationists)⁷ and *ittibaadiyyah* (unionists) which are two of the more extreme misguided deviants.

See *Tabaqaat ush-Shaafi'iyyah*, vol.2, p.305 by as-Subkee and *Sharh ul-Mawaaqif* by al-Jurjaanee al-Hanafī, vol.8, p.399. however, there is no cure for the disease of al-Kawtharee who denies this reality due to something in him, see his commentary of *at-Tabseer fee Deen* of Abi'l-Madhfar al-Isfaraa'eenee, p.69

¹ The word "Soofiyyah" is often ascribed to originating from "Soof" (wool) and this is closer to being the correct origin of the term. '*Soofiyyah wa'l-Fuqaraa*' in *Majmoo' al-Fatawaa*, vol.11, p.6

² The *Hanafī Māturīdī s* and *Deobandees* all believe in these four *Soofee tareeqahs* and ascribe themselves to them. See al-Muhannad, pp.29-30

³ Ascribed to the Shaykh and Imaam 'AbdulQadir bin Abee Saalih bin 'Abdullaah al-Jeelee al-Baghdaadee al-Hanbalee (d. 561 AH) and he was *Salafī* in his '*aqeedah* on the Attributes, see for example his book *Ghunyat ul-Taalibeen*, especially vol.1, p.63; also see Ibn Rajab, *Dhayl ut-Tabaqaat ul-Hanaabilah*, vol.3, pp.290-301. A number of myths are ascribed to him particularly within this *Soofee tareeqah*, to understand the development of it see 'AbdulHayy al-Husaynee, *ath-Thaqaafah al-Islaamiyyah*, pp.179-80. He is worshipped besides Allaah.

⁴ They are ascribed to Mu'eenuddeen Hasan bin al-Hasan as-Sijzee al-Chistee (d. 627 AH), see his biography in *Nuzhat ul-Khawaatir*, vol.1, p.104. This *tareeqah* revolves around loud *dhikr* sessions, being attached to a Shaykh, eternal fasting and prayer, speaking a little, eating a little and sleeping a little, along with other innovations. It was the first *Soofee* cult order that the people of India became involved in until it became widespread in the country. There are many other branches of the order, refer to 'AbdulHayy al-Husaynee, *ath-Thaqaafah al-Islaamiyyah*, pp.180-81. It is a cult of innovation. His grave is an idol that is worshipped besides Allaah in his homeland of Ajmeer in India.

⁵ This is ascribed to Abū Hafs Shihaabuddeen 'Umar bin Muhammad as-Suhrawardee ash-Shaafi'ee (d. 632 AH), the student of 'AbdulQadir al-Jeelaanee. Refer to *Wafaayaat ul-'A'yaan*, vol.3, pp.446-48; al-Isnawee, *Tabaqaat ush-Shaafi'iyyah*, vol.2, pp.63-4. It is a cult full of innovation.

⁶ They are ascribed to Khawaajah Bihaa'uddeen Muhammad bin Muhammad al-Bukhaaree (d. 791 AH), refer to: 'AbdulHayy al-Luknowee, *Fawaa'id al-Bahiyyah*, pp.130-31, *al-Haashiyah; Hadiyat ul-'Aarifeen*, vol.2, p.173; Kahaalah, *Mu'jam ul-Mu'allifeen*, vol.8, pp.271-72. Most of the *Hanafīs* follow this *Soofee tareeqah* and they are full of superstitious practices see: Shaykh 'AbdurRahmaan Dimashqiyyah, *an-Naqshbandiyyah*. They comprise various branches that have spread throughout the east and west especially in Hind, Khuraasaan and the lands beyond the river such as the lands of the Turks, Tartars etc. See: Shaykh 'AbdulHayy al-Husaynee, *ath-Thaqaafah al-Islaamiyyah*, pp.182-83.

⁷ They believe that Allaah is incarnate in all that exists, while the unionists believe that all that exists is Allaah. So the *hulooliyyah* have less *kufir* than that *ittibaadiyyah*, for the reality of the *ittibaadee* (unity of existence) school of thought see *Majmoo' ar-Rasaa'il wa'l-Masaa'il*, vol.4, p.6.

- i. *Al-Hanafīyyah al-Qubooriyyah*: These are people of dangerous innovation and they fall into various types of superstition and making vows to those in graves and seeking help from at times of distress. They also believe that the Prophets (peace be upon them) and the *Awliya* know the unseen realm and can influence. They also allow building domes and *masaajid* on graves and then making *Salab* and *hajj* to these places under the rubric of seeking nearness (to Allaah), *Wilaayah* and miracles. From the *Hanafīs* there are 2 well known sets of grave-worshippers: The *Brailwiyyah*, who worship idols. The *Kawthariyyah*, ascribed to Muhammad Zaahid al-Kawtharee al-Sharkasee (d. 1371 AH/1952 CE). His followers are from the *Kawthariyyah* and some of the *Deobandiyyah*.
- j. *Al-Hanafīyyah al-Māturīdiyyah*: These are the ones who I am refuting within this treatise.

In this way many of the followers of Abū Haneefah (*rabeemabullaab*) deviated from his own way especially and from the way of the *Salaf* generally, and they became various sects even according to the admission of the *Hanafīyyah al-Matureediyyah*, and even of the *Kawthariyyah*.¹ None of them completely traversed the path of Imaam Abū Haneefah and his companions except for the “*Hanafīyyah Sunniyyah*” or the “*Hanafīyyah Salafīyyah*” or the “*complete Hanafīs*”, according to the terms of expression used by *al-'Allaamah* 'AbdulHayy al-Luknowee (d. 1304 AH).²

THE REASONS FOR THE DEVIATION OF THE HANAFĪS

The deviation of many of the *Hanafīs* from the path of the *Salaf*, especially from the *'aqeedah* of Imaam Abū Haneefah (*rabeemabullaab*) is due to a number of reasons and will mention three of them:

- a. Abū Haneefah was involved in *'Ilm ul-Kalaam* and took from it to the extent that he was influenced by it, this is something that has been transmitted via multiple *Hanafi* sources.³ Then Allaah granted him understanding and he retracted from *'Ilm ul-*

¹ Al-'Allaamah 'AbdulHayy al-Luknowee, Abū Ghuddah al-Kawtharee (ed.), *ar-Raf wa't-Takmeel* (Halab, 1383 AH, 1st Edn.), pp.178-80 and the 3rd Edition (Halab, 1407 AH), pp. 385-87

² Ibid., p.178 (1st Edn.) and p.385 (3rd Edn.).

³ See al-Khateeb al-Baghdaadee, *Taareekh ul-Baghdaad*, vol.13, p.333; *Usool ud-Deen*, p.308 and *al-Farq Bayna'l-Firaq*, p.220. Also see: al-Muwaffaq al-Makkee, *Manaaqib Abee Haneefah*, pp.47, 51 and 54. See al-

- Kalaam* and he spoke against it in a well-known article which is a model for the *Maturediyyah*.¹ However, some of the *Hanafīs* still delved into *'Ilm ul-Kalaam* and as a result calamitous beliefs affected them.²
- b. Many of the major *Jabmiyyah* and *Mu'tazilah* and their leaders were *Hanafīs* as has been admitted by the *Māturīdiyyah* and the even by the *Kawtharees*. Many people were deceived by this and in this way the distortions of the *Jabmiyyah* affected the *Māturīdiyyah* and their colleagues the *'Ashar'irah*.
 - c. The majority of the *Hanafīyyah*, past and present, have scant work in the field of *hadeeth* as they were mainly involved in *qiyaas* (analogy) and opinion, along with a focus on deductions after deliberation, without following the *abaadeeth* and *aatbaar* (narrations). For this reason they were named as the people of opinion (*Ahl ur-Ray'*) even according to their own admittance.

For these reasons many types of people of innovation and desire are to be found amongst the *Hanafīyyah* and they sowed their seeds among them up to al-Māturīdī and then with the *Māturīdiyyah* and continuing up to today.

Kurdee al-Bazzaazee, *Manaaqib Abee Haneefah*, p. 44; see Alauddeen al-Bukhaaree, *Kashf ul-Asraar Sharh Usool al-Bazdawee*, vol.1, p.9; *Ishaaraat ul-Maraam*, p.19; *Ta'neeb al-Kawtharee*, pp.32, 76 and 186 and his introduction to *Ishaaraat ul-Maraam*, pp.4-5

¹ The article was relayed by al-Muwaffaq al-Makkee, *Manaaqib Abee Haneefah*, p.55; also see Alauddeen al-Bukhaaree, *Kashf ul-Asraar Sharh Usool al-Bazdawee*, vol.1, p.10

² *Kalaam* began during the Abbasid Empire and Hunayn ibn Ishaq (d. 873 CE) was the one who recruited scholars to *kalaam* in order to justify that the Speech of Allaah was created. They also opposed the *Ahl ul-Hadeeth* and delved into certain matters of *'aqeedah* with no precedence whatsoever and via merely discussing the issues philosophically. The *Ahl ul-Kalaam* also placed a huge emphasis on the rational intellect and revolved much of their argumentation around the notion of 'the intellect' and rationality, they also emphasised that Muslims should "rationally prove" their *'aqeedah*. They also use the excuse that due to the advances of Aristotelian logic, Greek logic and other so-called 'intellectual' theories (such as materialism and evolution theory) it is a must to utilise such philosophical and rational speculative rhetoric in order to refute these developments, but this is nonsense as rational arguments can still be used to a certain extent without having to totally absorb arguments of rational theology and rhetoric.

Contemporary *'Ash'arees* such as Nooh Keller have praised the use of *kalaam*, refer to his article entitled *Kalaam and Islam* which was based on a lecture he gave at the *'Ahl ul-Bayt Institute for Islamic Thought'* in 'Ammaan, Jordan. [TN]

THE IMPORTANCE OF THE NAMES AND ATTRIBUTES OF ALLAAH IN ISLAAM

It is known by necessity in the *deen* of Islaam that the description of Allaah has major importance, according to how Allaah has described Himself or how the Messenger of Allaah (*sallallaahu alayhi wassallam*) described Him, without *takyeef* (asking ‘how?’), *tamtheel* (likening Allaah to the creation), *tabreef* (distorting) or *ta’teel* (denying). The subject of the Attributes is from the most important topics in Islaam “and from the noblest divine things to have knowledge of and from the greatest sciences.”¹

This section of reports are the most honoured type of reports and *eemaan* in them is the foundation of it² this is because knowledge of Allaah “is not completed perfectly except with knowledge of His Names, Attributes and Actions in creation and having *eemaan* in these Names, Attributes and Actions along with accepting them. In this way Allaah is known to His servants.”³ The importance of the Names and Attributes of Allaah is apparent in that the Messengers emphasised it and informed of it more than informing about the Eternal Hereafter, for this reason affirming the Names and Attributes of Allaah were repeated often and the descriptions of the Hereafter were not repeated as much as the Names and Attributes were. The Qur’aan for instance mentions more about the Names, Attributes and Actions of Allaah more than mentioning food, drink and marriage in Jannah.

The evidences for it in the Qur’aan and *hadeeth* are greater than the evidences for the Scales, the Intercession and the Pool⁴

So when the issue of the Names and Attributes has this position of importance, whatever opposes it from *ta’teel* is most dangerous. For this reason, when the sayings of the *Jahmiyyah* emerged at first the *Salaf* of this Ummah and the Imaams of the Sunnah were astonished and considered such sayings (of the *Jahmiyyah*) to be worse and more harmful than the sayings of the *Yabood*, *Nasaara* and *Musbrikeen*. They thus became one power against the *Jahmiyyah* and fought against them, shooting at them from one bow.

¹ As stated by Ibn Taymiyyah.

² A quote from Imaam Ibn ul-Qayyim, vol.2, p.314

³ A quote from our Shaykh Muhammad Amaan al-Jaamee, *Sifaat ul-Ilahiyyah*, p.7

⁴ Taken from the words of Shaykh ul-Islaam Ibn Taymiyyah and Ibn ul-Qayyim.

A WORD ON THE HARMS OF THE MĀTURĪDĪS

What is really unfortunate is that much of the original beliefs of the *Jahmiyyah* which the *Salaf* of this Ummah and the Imaams of the Sunnah judged to be *kufir*, heresy and deviancy – have entered the *Hanafīyyah Māturīdiyyah* and the '*Asha'irah Kullaabiyyah*.¹ Thus, they deny many of the Attributes of Allaah and distort the texts which mention them. To the extent that they neglected the '*Ulm*' of Allaah and said “Allaah is neither inside the world, nor outside of it, nor connected to it, nor disconnected, nor above the world, nor under it, nor to the left, nor to the right of it, nor behind it, nor in front of it.”² They also:

- ✓ Spoke with the innovation of the Qur'aan being created.
- ✓ Stated the innovation that the Beautiful Attributes of Allaah are created.
- ✓ Increased in innovation by saying that Allaah speaks with an “internal speech”.

With all this they thus fell into what neither the obvious intellect, authentic texts and *ijmaa'* affirms, nor what the pure sound *fitra*, Arabic language and custom also affirms. Therefore, they believed that these void beliefs and corrupted views were the Islamic creed and the *Sunni* way of Imaam Abū Haneefah, even though these beliefs were considered to be *kufir* according to Imaam Abū Haneefah particularly and the *Salaf* generally.

As for the *Salafī 'Aqeedah* then they considered it to be an '*aqeedah* of *tashbeeh* (making Allaah similar to the creation) and *tajseem* (ascribing a body to Allaah). Al-Kawtharee, his followers and some of the Deobandeers went to excess in lying, extremism, falsehood, oppression and transgression, for they claimed that it was an '*aqeedah* of idolatry, *shirk* and *kufir*. In the same way, they judged the books of *Salaf* in '*aqeedah* as being books of idolatry, *shirk* and *kufir*. They also cursed many of the major Imaams of Islaam with vile abuse and shameful curses; they even accused them of *kufir*, *shirk* and idolatry not to mention with

¹ Imaam Ahmad bin Hanbal instructed that Ibn Kullaab be abandoned and ostracized because he was an innovator, he was the de-facto founder of the “Ash'aree” '*aqeedah*. [TN]

² Hamza Yoosuf Hanson in a lecture given in the mid-1990s entitled '*Islam and the Unseen*' states this '*Asharee* belief by saying about Allaah that “He is neither outside of this world, nor is He inside this world...”!?! See the footnote on page 17. [TN]

tajseem and *tashbeeb*. In a further act of disobedience upon disobedience they manifested that they were *Ahl us-Sunnah* and the *Firqat un-Naajiyah*.

However, Allaah granted the Imaams of the Sunnah to challenge the '*Ash'arees* just as they challenged the first *Jahmiyyah*. However, they did not face the *Māturīdīs* as they did the '*Ash'arees* and this may be due to the fact that whatever refuted the '*Ash'arees* was used to refute the *Māturīdīs* so the scholars sufficed with refuting the '*Ash'arees*. I also found within the works of Shaykh ul-Islam Ibn Taymiyyah a treatise entitled *Risaalah fee 'Aqeedat il-'Ash'ariyyah wa'Aqeedat il-Māturīdī wa Gbayrabu min al-Hanafīyyah* [A Treatise Concerning the Creed of the '*Ash'arees* and the Creed of the *Māturīdī* and Other Hanafīs], it is said to be about 50 pages.¹ However, I could not find any trace of it in the manuscripts or the published works, if it was to emerge it would be very significant.

REASONS FOR CHOOSING THIS TOPIC

Since the affair of the *Māturīdīs* is to this extent I prayed *istikbaarab* to Allaah and asked Him to grant me success in refuting them and to expose their false creed as a form of advice to them and whoever has been deceived by them, for the following three reasons:

- a. There has not been a detailed critique of the *Māturīdīs* by any of the '*Ulama* of the Sunnah, exposing the reality of their creeds from their sources, past and present and refuting them. Due to the *Māturīdīs* importance, history, rule, poison, dangers, harms which are no lesser in danger than the harms of the '*Ash'arees*. From the worst forms of misguidance is the *Māturīdīs* manifesting that they are *Ahl us-Sunnah* and ascribing themselves to the *Salaf* of this Ummah generally and to Imaam Abū Haneefah specifically. So it is important to bring attention to the fact that the *Māturīdī 'aqeedah* is one of *kalaam* which has no relation to any Imaam from the Imaams of this Ummah.
- b. The *Māturīdī 'aqeedah* is widespread in our Eastern and Northern lands in India, Bangladesh, Pakistan, Afghanistan, Turkey and in some of the Arab lands. The *Māturīdīs* believe in Allaah in accordance with their corrupted innovated creed and study its books in their institutes, universities and

¹ See Ibn ul-Qayyim, *Asmaa' Mu'allifaat Shaykh ul-Islam*, p.23

mosques, believing it to be the Islamic *'aqeedah* inherited from Imaam Abū Haneefah (*rabeemabullaah*). This is a very dangerous matter and thus I viewed it necessary to clarify the reality of this *'aqeedah* as a form of advice to my people especially and to the Ummah generally.

- c. During our era the *Māturīdīs* have increased in spreading their creed by writing university dissertations around it just as a number of books on the Māturīdī creed have been published.¹ I have seen that four from the

¹ Furthermore, in the English language there are a number of works which try to claim that the Māturīdī *'aqeedah* is a recognised and correct 'school of *'aqeedah*' in Islaam.

1. One of the most recent and contemporary Islamic thinkers who hold this view is Hamza Yusuf Hanson of Santa Clara, California. In his recent translation and commentary to Imaam at-Tahaawee's *'aqeedah* entitled *The Creed of Imam at-Tahawi*. Even though Hamza Yusuf - along with others, such as Suhaib Webb, from the so-called 'traditional Islam' movement in the West who do not have total enmity to the *da'wah Salafiyyah* - has now come to recognise and admit that the *Salafi/Atharee 'aqeedah* is at least a 'valid view of Islamic creed', he does not identify the deviation of the *'Ash'arees* and *Māturīdīs* in their beliefs, formulation and development. In an interview with one of his blind-followers (Aftab Malik of the 'Amal Press' website) on *Islam Channel* (UK) on Sunday 17 June 2007 CE Hamza Yusuf surprisingly referred to the *Salafis/Atharees* as being one of the recognised creeds in Islamic history. This is quite a departure from the extremist and unaccepting views of the *Salafi 'aqeedah* from many sections of the so-called 'traditional Islam' movement in the West, including the intolerant views of *Salafis* which are held by the one interviewing Hamza Yusuf himself on this occasion! After 12 minutes into the interview Hamza Yusuf states (it can be seen here after 2 mins 50 seconds: http://www.youtube.com/watch?v=6SE4_f7FyIU&mode=related&search=): **“One of the beauties of our tradition is that if you go from Indonesia to Morocco in the pre-modern classical formulation you going to find that there was basically three credal formulation that were being taught: the Māturīdī from Abū Mansoor al-Māturīdī he's a late 3rd-earlier 4th century scholar; Abu'l-Hasan al-'Ash'aree and then you have what can be considered an Atharee tradition, I mean what people today would probably call the Salafi tradition. These three, although they differed, they're actually very close, they are differences, but they're so close that these differences are actually negligible.”** The statement that they are close and that their differences are negligible is incorrect, the *Salafi/Atharee 'aqeedah* is the only correct view from the *Salaf*. Hamza Yusuf also stated in an interview with Riz Khan on *al-Jazeera English* on 13 June 2007 (it can be seen here: <http://www.youtube.com/watch?v=veoSgmoPFyk>): **“First of all, I definitely am not a Wahhabi, I wasn't trained in that school, I don't like Wahhabism, but I have to be fair and this kind of blanket attack on the Wahhabis as being the source of all evil in the world – I don't buy that kind of black and white cartoon scenario of reality. First of all, people should remember that the Wahhabi 'Ulama have consistently condemned**

- terrorism, suicide bombing and Shaykh Bin Baaz of Saudi Arabia, years ago before it was popular, was one of the few voices in the Muslim world that was condemning terrorism and particularly suicide bombing irrespective of where it was, because many of the scholars I think waffle on this issue and they'll be against suicide bombing for instance in America or in Great Britain and they'll condemn 7/7 or 9/11, but they won't condemn suicide bombing in Palestine. Whereas the Saudi 'Ulama have consistently opposed that, so I don't think that it's fair to do that. The problem with Wahhabism is when you get a political revolutionary ideology combined with Wahhabism – that's a quite frightening partnership there and I think that's what happened, but a lot of these so-called Wahhabis that are out there doing whatever nefarious deeds they're doing, then these people are actually anethamatised by the the Saudi scholars and it think that the Saudi government has consistently been against terrorism. I mean I don't like the brand of Islam particularly they're spreading but you have to be fair to people.**” There are a number of points to append to this statement of Hamza Yusuf as it combines between both truth and falsehood. From the false aspects of this statement is: a) His use of the simplistic words “Wahhabi” and “Wahhabism” without even defining what it is, and in fact it is not known that he has ever openly defined what it is. So he is regurgitating the simplistic colonial terminologies that were used by the British in India; b) It is not really a sign of tolerance to state that one does not like a thing when one does not even know what it is!? So for Hamza Yusuf to say “I don't like Wahhabism” is odd as he has not even defined what it is for him to say that he does not like it! c) Allaah says in the Qur'aan in *Soorah al-Baqarah* **“But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you.”** {*al-Baqarah (2): 216*}. Ibn Katheer says in his *tafseer* that this verse has a general meaning in that perhaps a person may love a thing yet in reality it is neither good nor beneficial to him. d) Hamza Yusuf stated that he *does not like* Wahhabism and then proceeded to quote Imaam Bin Baaz (*raheemahullaah*) as being one of its representatives, therefore the logical deduction is that Hamza Yusuf *does not like* Imaam Bin Baaz (*raheemahullaah*) who was one of the Imaams of the Sunnah in this era. From the correct statements that Hamza Yusuf mentioned here were: a) The simplistic attack on Saudi Arabia and its scholars as being the source of the contemporary terrorist dilemma; b) That the Saudi scholars have consistently condemned terrorism and those who call to it; c) that Imaam Bin Baaz (*raheemahullaah*) warned against and condemned terrorism before it became a fashion trend among Muslims to do so; d) that Imaam Bin Baaz (*raheemahullaah*) had a consistent manhaj which did not change from country to country. So whereas some condemn 9/11 and 7/7 they will not condemn suicide bombings in Palestine and other places in the Muslim world.
2. The rather polemical work of the likes of 'Abdullah Hamid Ali (an African-American *Maalikee* and *'Ash'aree muqallid*) as seen in translation of one of Ibn ul-Jawzi's works entitled in the translation as *The Attributes of God* (Amal Press, 2006) and it is full of praise of al-Kawtharee and devoid of referral to the *Salaf*. This is a rather odd position for 'Abdullah Hamid 'Ali to take as a *Maalikee* considering that even the likes of the *Maalikee* scholars Ahmad al-Ghumaaree refuted al-Kawtharee for his *madhhab* pedantry, with al-Ghumaaree describing al-Kawtharee as being **“majnoon (crazy) for Abū Haneefah”**!! According to Shaykh, Dr Shamsuddeen as-Salafi al-Afghaane al-

- Ghumaaree is: Ahmad ibn Muhammad Siddeeq al-Maghribee who was occupied with *fiqh* and *hadeeth* however he was from the Imaams of the *Soofee* grave-worshippers who used to make *tafweedh* of the Attributes of Allaah and was severe against those who made *ta'weel*, see his *Ta'leeqaat* of *at-Tadhkaar* by al-Qurtubee, pp.13-14. He had many classifications however he combines between the good and the bad in his books and you will see that his books are insignificant as they are full of superstitious *Soofee* grave-worshipping beliefs, such as his book *al-Burhaan al-Jalli fee Tahqeeq Intisaab as-Soofiyyah ilaa 'Alee* which is full of lies. For a lengthy biography of him see Mahmood al-Misree, *Tashneef al-Asmaa'*, pp.71-85. Many of the people of *sunnah* and their Imaams have exposed his falsehood, our Shaykh al-Albaanee stated: He calls to *ijtihad* and opposing *taqleed* yet he supports and assists desires and its people, he is a *Khalafee Soofee* who opposes the people of *tawheed* and supports the people of innovation just as the *mujtahid Shee'ah* Imaams do. A proof of that unto you is the book entitled *Ihya' al-Maqboor min Adilah Istihbaab binaa' al-Masaajid wa'l-Qabaab 'alaa Quboor*. See *al-'Allamah al-Muhaddith Muhammad Naasiruddeen al-Albaanee (raheemahullaah), Tahdheer as-Saajid min Ittikhaad al-Quboor Masaajid* (Riyadh, KSA: Maktabah al-Ma'aarif, 1422AH/2001CE), pp.74-5. Shaykh Shamsuddeen as-Salaafi al-Afghaanee continues: The writer of the people of *sunnah*, Bakr ibn 'Abdillaah stated: **“He is severe in arguing against Shaykh ul-Islam Ibn Taymiyyah and Ibn ul-Qayyim and whoever traversed their way from the scholars of the Salaf.”** See *at-Taqreeb li-Fiqh Ibn ul-Qayyim*, vol.1, p.31, ft.2. I say (i.e. Shaykh Shamsuddeen): He is one of the friends of al-Kawtharee and indulged in many of the same innovations as him, however he exposed his falsehood in a treatise, see *Tashneef ul-Asmaa'*, p.216. His brother 'Abdullaah al-Ghumaaree **“Our brother wrote a refutation against him (meaning al-Kawtharee) and compiled his knowledge-related errors and contradictions which he began his hateful partisanship...he is the one who he (Ahmad ibn Siddeeq al-Ghumaaree) nicknamed ‘majnoon for Abee Haneefah’ (crazy for Abū Haneefah).”** *Bida' at-Tafaaseer*, pp.180-81. See Dr Shamsuddeen as-Salaafi al-Afghaanee, *Juhood ul-'Ulama al-Hanafiyyah fee Ibtal 'Aqaa'id al-Qubooriyyah* (Riyadh: Daar us-Samee'ee, 1416AH/1996CE), vol.2, pp.639-640.
3. Mustafa Ceric, *Roots of Synthetic Theology in islam: A Study of the Theology of Abu Mansur al-Māturīdī (333/944)* (Kuala Lumpur: ISTAC, 1995). – Ceric is the *Muftee* of Bosnia and a graduate from *al-Azhar* he gained his Ph.D from the *University of Chicago* in Islamic theology.
 4. There is also a German study by Ulrich Rudolph entitled *Al-Māturīdī and Sunni Theology in Samarqand* (E.J. Brill, 1996).
 5. Muhammad William Charles also has a treatise entitled *Divine Transcendence in Islam* which is a long-winded *Māturīdī* text which refers to their main texts and scholars, such as Abū Hafs an-Nasafee, Fakhr ar-Raazee, Taftazaanee and others. It is also explained in a way which the common Muslim cannot understand or comprehend at all! It is full of theological speculative rhetoric and rational thought. For example, he states on the first page, in keeping with *Māturīdī* thought, **“This transcendent existence is what the Islamic religious scholars call the Necessary Existent (Waajib ul-Wujoood), it is what Aristotle called the Primal Cause, or the Unmoving Mover.”** (!!?) So he uses the ideas of Aristotle, before any mention of the Qur'aan and Sunnah, to explain what he regards to be Islamic *'aqeedah*!? *Kalaam* in its pure form! [TN]

contemporary *Māturīdīs* have authored treatises about the *Māturīdīs* for doctorates. I came across two theses: one by Dr Abi'l-Khayr Muhammad Ayyoob Ali al-Bangladeshee entitled '*Aqeedat ul-Islam wa'l-Imaam al-Māturīdī*' [Islamic Creed and Imaam al-Māturīdī]. The other thesis is by: Dr 'Ali 'AbdulFattaah al-Maghribbee entitled *Imaam Ahl us-Sunnah wa'l-Jama'ah Abū Mansoor al-Māturīdī*. It became apparent to me on reading them that one is from the East and the other from the West yet they are both far from the Sunnah and its people and the *Salafī 'aqeedah*, just as the west and the east are far apart, but they are both entrenched in the doubts of the *Māturīdīs* in that they made the *Māturīdī 'aqeedah* as being *the Islamic Sunni 'aqeedah* which all Muslims would have and believe in, and that Abū Mansoor al-Māturīdī is an **'Imaam of Ahl us-Sunnah wa'l-Jama'ah.'** They both deceived the people by mixing the truth with deception and this is something which is very dangerous.

I saw that was incumbent for me to end this confusion by refuting them with this university thesis in order to clarify that those researchers did not reach the truth within their theses and that it is not suitable to name those theses as academic pieces of research because they merely accepted the *Māturīdī* claims and thus their theses were books filled with *Māturīdī* theological rhetoric. Due to the matter of the Beautiful Names and Attributes of Allaah having such a position, and due to most of the innovation and deviation of the *Māturīdiyyah* being in regards to their deviation from the *Salafī 'aqeedah* I choose that the title of this treatise be: *The Māturīdīs and the Position on Tanbeed Asmaa wa's-Sifaat*.

CHAPTER 2

BIOGRAPHY OF IMAAM ABŪ MANSOOR AL- MĀTURĪDĪ¹

¹ The sources for his biography are the following:

1. *Tabsirat ul-Adilah fee Usool id-Deen* (ed. Calude Salamé, Damascus 1990-1993) by Abi'l-Mu'een an-Nasafee (d. 508 AH).
2. *al-Jawaahir ul-Mudiyah*, vol.3, p.360 by 'AbdulQaahir al-Qurashee (d. 775 AH).
3. *Taaj ul-Taraajim*, p.44 by al-Qaasim bin Qutloobaghaa (d. 879 AH).
4. *Miftaah us-Sa'aadah*, vol.2, p.86, 133; *Tabaqaat ul-Fuqahaa*, p.56 by Taash Kubraa Zaadah (d. 968 AH).
5. *Kashf udh-Dhunoos*, vol.1, p.262, 335, 518; vol.2, 1406, 1408, 1573, 1782 by al-Haajee Khaleefah (d. 1067 AH).
6. *Sharh ul-Ihyaa*, vol.2, p.5; *Taaj ul-Uroos*, vol.2, p.308 by al-Murtadaa az-Zabeedee (d. 1205 AH).
7. *Maraam ul-Kalaam*, p.6 by 'Abdul'Azeez al-Farimahārī (lived around 1239 AH).
8. *al-Fawaa'id al-Bahiyah* (Cairo, 1324 AH/1906 CE) p.195; *Muqaddimah 'Umdat ur-Ri'aayah*, pp.37-8 by 'AbdulHayy al-Luknowee (d. 1304 AH).
9. *Hidaayat ul-'Aarifeen*, vol.2, pp.36-7 by Ismaa'eel Paasha al-Baghdaadee (d. 1339 AH).
10. *Muqaddimaat al-'Aalim wa'l-Muta'aalim*, p.4; *Tabyeen Kadhib al-Muftaree*, p.19; *Ishaaraat ul-Maraam*, pp.6-7 by al-Kawtharee (d. 1371 AH).
11. *Dhahr ul-Islaam*, vol.1, p. 265 by Ahmad Ameen (d. 1373 AH).
12. *Taareekh ul-Adab al-'Arabee*, vol.4, pp.41-2 by Carl Brockelmann (d. 1375 AH).
13. *Taareekh ul-Madhaahib al-Islaamiyyah*, p.173 by Abee Zahrah (d. 1394 AH).
14. *al-'A'laam*, vol7, p.19 by az-Ziriklee (d. 1396 AH).
15. *Tabaqaat ul-Usooliyeen*, vol.1, p.182 by al-Maraaghee.
16. *Taareekh ut-Turaath al-'Arabee*, vol.1, section 4, p.40 by Fu'ad Sizkeen.
17. *Mu'jam ul-Mu'allifeen*, vol.11, p.300 by Ridaa Kahaalah.
18. *'Aqeedat ul-Islaam*, pp.263-291 by Abi'l-Khayr Muhammad Ayyoob al-Bangladeshee.
19. *Imaam Ahl us-Sunnah wa'l-Jama'ah: Abū Mansoor al-Māturīdī*, pp.11-23 by 'Ali 'AbdulFattaah al-Maghribee.
20. *Muqaddimat ul-Kitaab ut-Tawheed al-Māturīdī*, by Dr Fathullaah
21. *Muqaddimat ut-Ta'weelaat Ahl us-Sunnah li'l-Māturīdī*, by Ibraaheem and Sayyid 'Awdayn.
22. *Nayl us-Saa'ireen*, by the leader of the Fanjifireeiyah Naqshbandiyyah al-Māturīdiyyah, p.73.
23. *'Aqeedat ut-Tawheed fee Fath ul-Baaree*, p.98 by Shaykh Ahmad 'Isaam al-Kaatib.

Translator's Note: There is a Manuscript version of *al-Jawaahir ul-Mudiyah* by 'AbdulQaahir al-Qurashee and was also been printed and published in Hyderabad. *Miftaah us-Sa'aadah* by Taash Kubraa

A FEW WORDS ABOUT THIS CHAPTER

As this treatise is connected to the *Māturīdiyyah*, which is a sect of theological rhetoric linked to its Imaam Abū Mansoor al-Māturīdī al-Hanafī al-Mutakallim, there has to be mention of his biography, role, condition as the founder of this large theological rhetorical sect, efforts in authoring books, detail of his Shaykhs in the *'aqeedah* of *kalaam* (theological dialectic), his influence on his students and the *Māturīdī Hanafīs* after them. His biography consists of a number of matters, inshaa'Allaah:

HIS KUNYAH, NAME, ASCRIPTION AND EPITHET

He is Imaam Abū Mansoor Muhammad bin Muhammad bin Mahmood¹ bin Muhammad² al-Māturīdī³ as-Samarqandī⁴ al-Hanafī¹ al-Mutakallim² known as an “Imaam of Guidance”,³

Zaadah was printed in Hyderabad in 1928 CE. *Taaaj ul-Taraajim* by al-Qaasim bin Qutloobaghaa was published in Leipzig, Germany in 1862 CE. *Kashf udh-Dhunoos* by al-Haajee Khaleefah was first published and printed in Istanbul in 1943 CE.

¹ This is what is usually mentioned in his biography.

² Only az-Zabeedee mentioned this and I found this in some compilations, *Sharh ul-Ihyaah*, vol.2, p.5

³ The ascription to ‘Maatureed’, which has a *fatha* on the *meem*, then an *alif*, *dammah* on the *taa*, *kasrah* on the *raa*, then a *yaa* and with a *daal* at the end; or ‘Maatureet’ with a *taa* at the end instead of a *daal*. The first of the two is more famous (i.e. ‘Maatureed’) which is an area in the city of Samarqand. Refer to *al-Ansaab*, vol.12, p.2; *al-Lubaab*, vol3, p.140; *al-Fawaa'id al-Bahiyyah*, p.195. Ibn Abee Shareef is the only one who relays the name as being ‘Maatareed’ and many people were duped by this and followed it yet it is incorrect. See *at-Ta'leeqaat as-Sunniyyah 'alaa Fawaa'id al-Bahiyyah*, p.195. The furthest spelling of the name is by Ahmad Ameen who adds a *waw* between the *taa* and *raa*, calling it ‘Maatawreed’, see *Dahr ul-Islaam*, vol.1, p.265.

⁴ An ascription to Samarqand, which begins with a *seen* with a *fatha* on it, then a *meem*, then a *sukoon* on the *raa*, then a *fatha* on the *qaaf*, then a *sukoon* on the *noon* with a *daal* on the end. This is the well-known correct spelling of this word, yet it is popular with the Maghaaribah (i.e. those of the Western Islamic lands such as Morocco, Mauritania, Algeria etc.) as having a *sukoon* on the *meem* and a *fatha* on the *raa* (i.e. Samraqand). It is a great ancient historical city which was home to many important events, it is one of the cities of (what was formerly) Khuraasaan after the river. The term ‘Samarqand’ is an Arabisation of the name ‘Shamirkand’, ‘Shamir’ (means ‘shoulder’) and was the name of a King from the kings of Yameen who was named Shamir bin Afrayqsh and ‘Kand’ is a Persian word meaning ‘the destroyed’ because the king attacked and destroyed Kand and killed its people and took it over and called the place Shamirkand meaning: Shamir the destroyed, then the name was Arabised as ‘Samarqand’. Refer to *Mu'jam ul-Buldaan*, vol.3, p.246; *Mu'jam maa Isti'jam*, vol.3, p.754; *Maraasid ul-Itlaa'*, vol.2, p.736; *ar-Rawd ul-Ma'taar*, p.322; *Athaar ul-Buldaan*, p.535.

“Scholar of Guidance”,⁴ “Imaam of the Mutakallimeen”, “Corrector of the Creed of the Muslims”,⁵ “The Role Model of Ahl us-Sunnah” and the “Flag-bearer of the Notables of the Sunnah and Jama’ah”.⁶

I say: these names of honour and praise are used by the Ahl ul-Bida’ when praising their Imaams, for Abū Mansoor al-Māturīdī was an Imaam from the Imaams of *kalaam* and of *ta’teel* and *ta’weel* who corrupted the creed of the Muslims. As the actual Imaams of guidance are the Companions (*radi Allaah ’anhum*) and whoever traversed their way such as Imaam Ahmad. As for the scholars of *kalaam* then they corrupted, more than rectified, because they left the way of the Book and Sunnah as understood by the *Salaf* of this Ummah. They began presenting doubts as being decisive proofs and they fell into matters which they thought was *tawbeed*; and *tashbeeh* which they thought was exaltation of Allaah and they committed *ta’weel* which was the origin of distortion and *ta’teel* (denial of the Attributes of Allaah). This will soon be demonstrated and indicated inshaa’Allaah, for Abū Mansoor al-Māturīdī and his likes were from the heads of *kalaam* so how is it possible for them to be named with titles such as what Imaam ul-Fanjafeeriyah strangely described him with, i.e. “Imaam of Ahl us-Sunnah” and “Imaam ul-Hudaa (Imaam of guidance)”. I was also surprised that al-

Samarqand was home to many of the illustrious scholars of *hadeeth* and *fiqh* such as ad-Daarimee, al-Marwazee and others. Today it is under Soviet occupation, to Allaah we came and to Him we shall return. See *al-Amsaar Dhawaat il-Aathaar*, by adh-Dhahabee, edited by Shaykh Muhammad al-Arnaa’oot, pp.92-93.

Translator’s Note: It has also been suggested that Samarqand is derived from Sanskrit ‘Samara Khanda’ and that the ‘Khand’ means region or town. Samarqand is now in the country known as Uzbekistan.

¹ In his *madhdhab* in the branches of *fiqh* and I do not know of any difference with regards to his *madhdhab* and all that is mentioned is that he was Hanafi within the biographies. See *Kashf udh-Dhunoos*, vol.1, pp. 235, 262, 518 and *Sharh ul-Ihya*, vol.2, p.5

² *Sharh ul-Ihya*, vol.2, p.5

³ This is the most famous appellation that he has, see *al-Jawaahir ul-Mudiyah*, vol.3, p.360; *Miftaah us-Sa’adah*, vol.2, p.133; *Sharh ul-Ihya*, vol.2, p.5; *Nayl us-Saa’ireen* by Imaam al-Fanjafeeriyah al-Māturīdiyyah, p.73.

⁴ *Muqaddimat ul-Kitaab ut-Tawheed* by al-Māturīdī, p.1 by Dr Fathullaah; *Taareekh ul-Adab al-’Arabee*, Carl Brockelmann, vol.4, p.41.

⁵ *Al-Fawaa’id ul-Bahiyyah*, p.195; *Tabaqaat ul-Usooliyeen* by al-Maraaghee, vol.1, p.182

⁶ *A’laam ul-Akhyaar* by al-Kafawee (Manuscript Daar ul-Kutub al-Misriyyah, no. 84m), p.129; also see *Aqeedat ul-Islam* by Abi’l-Khayr, p.271.

Fanjafeeriyah described al-Māturīdī and his Jama'ah as "The Spreader of *tawheed* and the Sunnah".

HIS BIRTH AND DEATH

As for the date of birth of Imaam Abū Mansoor al-Māturīdī then no one from what I know has mentioned it. I strived hard and went through many of the books of history, biographies and obituaries, published and unpublished manuscripts, and I also asked the people of knowledge of history yet I was not successful in finding any results and likewise I traced his scholars completely and I did not find their biographies, and I still did not come across al-Māturīdī's date of birth even within his biographies or within the biographies of his scholars, whose histories and obituaries have been documented, they were:

1. Muhammad bin Muqaatil ar-Raazee, died circa 248 AH/862 CE¹
2. Nusayr bin Yahyaa al-Balkhee, died circa 268 AH/881 CE²

In assessing the date of death of al-Māturīdī's first Shaykh it would make the age of al-Māturīdī to be ten years old. It is more correct however that the date of birth of al-Māturīdī therefore was 238 AH/852 CE and Allaah knows best. The contemporary researchers³ have had various opinions around this yet as for ar-Raazee being affirmed as a Shaykh of al-Māturīdī then this is disputable as he was born in 258 AH.

HIS DEATH

The biographers of al-Māturīdī have reached agreement, from what I know, that he died in 333 AH/945 CE, except for Haajee Khaleefah who stated that he died in 332 AH/944 CE⁴ yet in some instances stated that he died in 333 AH in agreement with the rest of the historians.⁵ Only al-Kawtharee then differs from the main body of the scholars without

¹ *Lisaan ul-Meezaan*, vol.5, p.388

² *Al-Jawaahir ul-Mudiyiyah*, vol.3, p.546; *al-Fawaa'id ul-Bahiyyah*, p.221

³ *'Aqeedat ul-Islam* by Abi'l-Khayr, p.265; *Muqaddimat ul-Kitaab ut-Tawheed* by al-Māturīdī p.2, by Dr Fathullaah; *Muqaddimat ut-Ta'weelaat Ahl us-Sunnah li'l-Māturīdī* , p.10, by Ibraaheem and Sayyid 'Awdayn and Dr 'Ali al-Maghribee, *Imaam Ahl us-Sunnah*, p.14

⁴ *Kashf udh-Dhunoon*, vol.2, p.1406

⁵ *Ibid.* vol.1, pp.262, 335, 518; vol.2, pp.1498, 1573, 1782.

proof, as usual, and claims that he died in 332 AH.¹ 'Abdul'Azeez al-Farīmahārī al-Hindī mentioned that al-Māturīdī died in 335 AH.²

I say: Either al-Farīmahārī was deluded or it was a typo error because this is an odd saying which has no proof for. Some of the contemporary *Māturīdiyyah* mention that Taash Kubraa Zaadah stated in *Tabaqaat ul-Fuqahaa*: “It has been said that he died in the year 336 AH.”³

I say: I referred to *Tabaqaat ul-Fuqahaa* and *Miftaah us-Sa'aadah* by Taash Kubraa Zaadah and within both of them is that which conforms to the majority view.⁴ In summary: what is correct is that al-Māturīdī died in 333 AH and the other views on when he died should not be taken into consideration at all.

HIS BURIAL PLACE

Many of his biographers mention: he died in Samarqand and al-Farīmahārī⁵ adds that **“he was buried in Jaakirdeezah,⁶ a place well-known being blessed.”⁷**

¹ *Muqaddimaat al-'Aalim wa'l-Muta'aalim*, p.4; Ishaaraat ul-Maraam, p.7. Al-Kawtharee adhered to the saying of Qutbuddeen 'AbdulKareem bin al-Muneer al-Halabee al-Hanafī and this is incorrect from two aspects:

1. It is an odd single report which differs from the main body of scholars.
2. 'AbdulQaadir al-Qurashee and az-Zabeedee both mention from Qutbuddeen 'AbdulKareem bin al-Muneer al-Halabee al-Hanafī what corresponds with the main body of scholars.

See *al-Jawaahir ul-Mudhiyyah*, vol.3, p.361 and *Sharh ul-Ihyaah*, vol.2, p.5

² *Maraam ul-Kalaam*, p.6

³ *Muqaddimat ul-Kitaab ut-Tawheed* by al-Māturīdī p.3; *Imaam Ahl us-Sunnah*, by 'Ali al-Maghribee, p.14

⁴ See *Tabaqaat ul-Fuqahaa*, p.56 and *Miftaah us-Sa'aadah*, vol.2, pp.86, 133

⁵ *Maraam ul-Kalaam*, p.6

⁶ Jaakirdeezah, a large area in Samarqand. Refer to *Mu'jam ul-Buldaan*, vol.2, p.95

⁷ We see in many of the biographical records that the grave of a person is visited often and people seek blessings from these graves, and this totally opposes the Divine Legislation of Allaah and guidance of the *Salaf*. For seeking blessings are not permissible except by the Names of Allaah and His Attributes and whatever has been mentioned in the Divine Legislation. As for seeking blessings from graves, trees, stones and the likes then this is the way of the polytheists. See *Hujjatullaah al-Baalighah*, vol.1, pp.62-3; *Fath ul-Majeed*, pp.143-152

HIS UNKNOWN LIFE

The books of history, the biographical dictionaries, the ascriptions, the geographical works, the obituaries and the biographies, from what I know, do not contain anything sufficient for the biography of Imaam Abū Mansoor al-Māturīdī. There has been no researcher who has fully explained his life including his birth, travels and the likes, except for a few references, even though he is an Imaam of a large and well-known sect of theological dialectic which has an important role in the history of theological dialectic. He was not mentioned by:

- ✓ Ibn ul-Atheer (d. 630 AH/1233 CE) in his book *al-Kaamil*.
- ✓ Ibn Khallikaan (d. 681 AH/1282 CE) in his book *Wafayaat ul-'A'yaan*.
- ✓ Adh-Dhahabee (d. 748 AH/1347 CE) in *as-Siyar*, *al-'Ibar* or *al-Meezgaan*.
- ✓ Ibn Shaakir (d. 764 AH/1363 CE) in *Fawaat ul-Wafayaat*
- ✓ Ibn Katheer (d. 774 AH/1372 CE) in *al-Bidaayab wa'n-Nibaayab*
- ✓ As-Suyootee (d. 911 AH/1505 CE)
- ✓ Ad-Daawodee (d. 945 AH/1538 CE) – in each of their *Tabaqaat* of the Mufasirreen
- ✓ Ibn ul-'Imaad (d. 1089 AH/1678 CE) in *Shadbaraat udb-Dhabab*
- ✓ Nawaab Siddeeq bin Hasan (d. 1307 AH/1890 CE) in *Abjad ul-'Uloom*

And I neither found any mention of al-Māturīdī in the books of *Jarb wa't-Ta'deel* and *Asmaa ur-Rijaal*, nor any mention of him in the geographical books by:

- ✓ Al-Bakree (d. 487 AH/1094 CE) in *Mu'jam maa Asta'jam*
- ✓ Al-Hamawee (d. 626 AH/1229 CE) in *Mujam ul-Buldaan*
- ✓ Al-Qazweenee (d. 682 AH/1283 CE) in *Aatbaar ul-Bilaad*
- ✓ Al-Humayree (d. 727 AH/1327 CE) in *ar-Rawd ul-Ma'taar*
- ✓ Safiuddeen al-Baghdaadee (d. 739 AH/1338 CE) in *Maraasid ul-Itlaa'*
- ✓ In the same way, they do not mention the place 'Māturīd'.

Likewise in the biographical works and ascriptions, there is no mention of him, such as in:

- ✓ *Al-Ansaab* by as-Sam'aanee (d. 562 AH/1167 CE)
- ✓ *Al-Lubaab* by Ibn ul-Atheer (d. 630 AH/1233 CE)

Except that as-Sam'aanee mentions his name only within the biography of someone else¹ and likewise al-Maqreezee (d. 845 AH/1441 CE) does this.² I did not find al-Māturīdī mentioned in the indexes such as:

- ✓ *Fibrīst* of Ibn Nadeem (d. 380 AH/990 CE).
- ✓ *Fabrūs* of Ibn 'Atiyyah (d. 541 AH/1146 CE)
- ✓ *Fabrūsab* of Ibn Khayr al-Ishbeelee (d. 575 AH/1179 CE)
- ✓ *Fabrūs ul-Fabaaris* by al-Kattaanee (d. 1382 AH/1962 CE)

Just as I did not find any mention of al-Māturīdī in the compilations of grammarians, literary writers, linguists and reciters of which there are more than 20 sources. I do not know anything at all about his travels or whether he left Samarqand or not. I did not find any mention of al-Māturīdī in the historical works of countries such as:

- ✓ *Taareekh ul-Jurjaan* by as-Sahmee (d. 427 AH/1036 CE)
- ✓ *Taareekh Asbahaan* by Abū Nu'aym (d. 430 AH/1039 CE)
- ✓ *Taareekh ul-Baghdaad* by al-Khateeb al-Baghdaadee (d. 463 AH/1071 CE)
- ✓ *Taareekh ud-Dimashq* by Ibn Asaakir (d. 571 AH/1175 CE)
- ✓ *Al-'Iqd uth-Thameen* by Abū Tayyib al-Faasee al-Malikee (d. AH)

What is also strange is that as-Safadee (d. 764AH/1362 CE) did not mention al-Māturīdī yet in his book as-Safadee states:

I did not overlook anyone from the Khulafaa' ar-Raashiddeen, the notables from the Sahaabah, the Taabi'een, the kings, princes, judges, workers, ministers, reciters, hadeeth scholars, fuqahaa, Mashaay'ikh, righteous, those with knowledge, the Awliyyaa', the grammarians, literary writers, authors, poets, doctors, wise people, intellectuals, the people of religion, the people of innovation and opinion, and the notables of all famous arts that the virtuous people have agreed upon from every glorious era...³

I also did not find any mention of al-Māturīdī in the books of the different sects and schisms except that some contemporaries mentioned him and I did not find any mention of al-Māturīdī in the books of Shaykh ul-Islam and Ibn ul-Qayyim (*rabeemabumullaah*), except that Shaykh ul-Islam Ibn Taymiyyah mentioned that he followed the way of the *Jabmiyyah* and

¹ As-Sam'aanee, *al-Ansaab* (Hyderabad Print, India), vol.12, p.3

² See al-Maqreezee, *al-Khutat*, vol.2, p.359

³ *Al-Waafee bi'l-Wafayaat*, vol.1, p.605

the way of Ibn Kullaab, without any further explanation.¹ Imaam Ibn ul-Qayyim (*rabeemabullaab*) mentioned in the works (*Mu'alliffaat*) of Shaykh ul-Islaam a treatise entitled: *Risaalah fee'Aqeedat il'Ash'ariyyah wa'Aqeedat il-Māturīdī wa Ghayrabu min al-Hanafīyyah* [A Treatise on the Creed of the 'Ash'arees, the Creed of al-Māturīdī and Other Hanafis].² However, I was unable to find it in a published or manuscript form and if it was found it would be great.

What I also find strange and surprising is that the *Hanaḥī Māturīdīs* themselves, with all their veneration of their Imaam (al-Māturīdī), do not mention anything extant which will guide the researcher to a correct explanation of his life and I do not know the reason for this negligence.³ As a result, I went into length in order for the reader to know the extent I went to and the attention I paid to it so that any future researcher can save his time and energy and not tire himself. For after a great deal of research and inspection I did not find anything more than his ascription, date of death, works and the extremism of the *Māturīdiyyah* in him and a slight glimpse into his life and the biographies (which are lacking) of some of his Shaykhs and students. I did not find any biographies at all about his father, grandfather or great-grandfather, or about his birth, travels or family. What I reached and present to the reader is that: Imaam Abū Mansoor al-Māturīdī was born around 258 AH because he studied with his Shaykh Nusayr bin Yahyaa al-Balkhee who died in 268 AH and al-Māturīdī was 10 years old at that time. So if al-Māturīdī was born in 258 AH, in the fifth decade of the third Islamic century after Hijrah and then died in 333 AH, then he lived for 75 years, this is not a short period as it is nearly a century.

¹ See *Dara' at-Ta'aarud*, vol.2, p.245; vol.7, p.441-442; vol.9, p.62; *Kitaab ul-Eemaan*, p.414; *Majmoo' al-Fataawaa*, vol.7, p.433; *Tafseer Soorah al-'Alaq* in *Majmoo' at-Tafseer*, p.209; *Daqaa'iq ut-Tafseer*, vol.5, 173; *Majmoo' al-Fataawaa*, vol.18, p.269; *Minhaaj us-Sunnah*, vol.2, p.362 edited by Muhammad Rashaad Saalim.

² *Asmaa' Mu'alliffaat Shaykh ul-Islaam*, p.23

³ Dr Fatullaah states that the reason for this negligence is:

There is no reason for this except due to al-Māturīdī living in a land beyond the river (i.e. the Caspian Sea) far from 'Iraq, the centre of the Islamic world at his time and where al-'Ash'aree was born and from where is madhhab spread.

See *Muqaddimah Kitaab ut-Tawheed of al-Māturīdī*, p.10. But I say: this is not a sufficient reason because there were many other notables who lived in that land and yet their biographies are extant.

If it is affirmed that he studied with Muhammad bin Muqaatil ar-Raazee (d. 248 AH) then al-Māturīdī would have been 10 years old if al-Māturīdī was born in 238 AH, then he would have lived for a total of 95 years, Allaah knows best.

ATTENTION:

I stated a short while ago that **“I do not know anything at all about his travels”** however Dr Muhammad Sa’eed al-Afghaanee states: **“Al-Māturīdī’s travels to Basra for debates about beliefs numbered 22 journeys.”**¹ I say: but he did not affirm this claim with any proofs and he did not bring any evidence.

THE KHULAFAA’ OF HIS TIME AND THE IMPORTANT POLITICAL EVENTS OF THE TIME

Al-Māturīdī lived through the rule of twelve Caliphs from the Abbasid Empire, beginning with the tenth through to the twenty-first in the following order:

1. Al-Mutawakkil Ja’far bin al-Mu’tasim Muhammad bin Haaron ar-Rasheed (d. 247 AH/861 CE), allegiance was pledged to him in 232 AH.
2. Al-Muntasir Muhammad bin al-Mutawakkil (d. 248 AH/862 CE).
3. Al-Musta’een Ahmad bin al-Mu’tasim (d. 251 AH/866 CE).
4. Al-Mu’tazz Muhammad bin al-Mutawakkil (d. 255 AH/869 CE).
5. Al-Muhtadee Muhammad bin al-Waathiq (d. 256 AH/870 CE).
6. Al-Mu’tamid Ahmad bin al-Mutawakkil (d. 279 AH/892 CE).
7. Al-Mu’tadid Ahmad bin al-Muwaffaq (d. 289 AH/902 CE).
8. Al-Muktafee ’Ali bin al-Mu’tadid (d. 295 AH/908 CE).
9. Al-Muqtadir Ja’far bin al-Mu’tadid (d. 320 AH/933 CE).
10. Al-Qaahir Muhammad bin al-Mu’tadid (d. 339 AH/952 CE) and allegiance was pledged to him in d. 320 AH/933 CE and then removed in 322 AH.
11. Ar-Raadee Muhammad bin al-Muqtadir (d. 329 AH/942 CE).

¹ *Shaykh ul-Islam al-Ansaaree* (Egypt: Daar ut-Ta’leef), p.149

12. Al-Muttaqee Ibraaheem bin al-Muqtadir (d. 357 AH/970 CE) and allegiance was pledged to him in (d. 329 AH/942 CE) and then it was removed from him in 333 AH/ CE.¹

This period was nearly one century and within it were important political events which have been documented in the historical records and al-Māturīdī lived through this and possibly witnessed some of these events. Nothing more is known about the life of al-Māturīdī and as for mere opinions based on guesswork and hypotheses then I will not document them here without any proof or confirmation, there should be no way for this at all. As for the discussion regarding his teachers, students, heritage, status and sources for his *'aqeedah*, then this will be mentioned in order inshaa'Allaah.

HIS TEACHERS

The life of al-Māturīdī is neither known about in detail, nor is how he was raised, how he studied, with whom he studied with and took from, what countries he visited or if he travelled to meet the scholars? Only four of his teachers are mentioned who have biographies which do not really assist the researcher in understanding al-Māturīdī and his teachers:

1. **Muhammad bin Muqaatil ar-Raazee (d. 248AH/862 CE)** and it has been mentioned by a large group that he was the Shaykh of al-Māturīdī,² but this is not affirmed. Az-Zabeedee states “He was a judge of Ra’y”,³ adh-Dhahabee said he was “Da’eef”⁴ and continued saying “He narrated from Wakee’ and his *Tabaqaat*, he was spoken about but not abandoned.” Al-Haafidh bin Hajar stated “Muhammad bin Jareer at-Tabaree and others narrated from him, al-Bukhaaree heard from him but did not narrate anything from him.” Ibn Hajar also stated “He reported from Sufyaan bin ‘Uyaynah, Abee Mu’awiyah, Wakee’, Ibn Fadl, al-Muhaaribee, Hikaam bin Salam, Salam bin ul-Fadl. Those who narrated from him: Muhammad bin Ayyoob, al-Hamaamee, Muhammad bin ‘Ali al-Hakeem at-Tirmidhee, Ahmad bin

¹ al-Qalqashandee, *Maathir ul-Inaaqah*, vol.1, pp.228-293

² For example refer to *Isharaat ul-Maraam* by al-Baydaawee, p.23; *Sharh ul-Ihya* by az-Zabeedee, vol.2, p.5

³ *Sharh ul-Ihya* by az-Zabeedee, vol.2, p.5

⁴ Adh-Dhahabee, *al-Mughnee fi'd-Du'afaa*, vol.2, p.635

Khaalid bin Ja'far, al-Husayn bin Hamadaan and others. He died in 248 AH.”¹ Ibn Hajar also said “Abu'l-Hasan bin Baawabawayh mentioned in *Taareekh ur-Ra'y* that: ‘He was an Imaam of opinion and died upon it and was an expert in fiqh’. Ibn ul-Qayyim (*rabeemabullaah*) thought in *Ighaathat ul-Luhfaan* that al-Bukhaaree narrated from him when in fact he only narrated from Muhammad bin Muqaatil al-Marwazee.”² Muhammad bin Muqaatil took from Abee Mutee' al-Balkhee and Abee Muqaatil Hafs as-Samarqandee and Muhammad bin al-Hasan ash-Shaybaanee from Abee Haneefah, the Imaam.³

2. **Nusayr bin Yahyaa al-Balkhee**, died in 268 AH and a number of scholars have mentioned that he was one of the teachers of al-Māturīdī.⁴ He studied with Abee Sulaymaan al-Jawzjaanee⁵ who had studied with Abū Yoosuf and Muhammad, and both of these in turn had studied under Abū Haneefah.⁶ Nusayr bin Yahyaa al-Balkhee also studied with Abū Mutee' al-Hakam al-Balkhee and Abee Muqaatil Hafs bin Salam as-Samarqandee.⁷
3. **Abū Bakr Ahmad bin Ishaq bin Sabiyh al-Jawzjaanee and then al-Baghdaadee al-Hanafi**. I was not able to find the historical date for his death except that it has been said that: he died circa 200 AH/816 CE.⁸ He was one of the teachers of al-Māturīdī⁹ who he relayed from who in turn relayed from Abee Sulaymaan Moosaa al-Jawzjaanee from Abee Yoosuf and Muhammad (ash-Shaybaanee).¹⁰ Al-Qurashee stated: “Ahmad bin Ishaq al-Jawzjaanee the companion

¹ *Lisaan ul-Meezaan*, vol.5, p.388

² *Lisaan ul-Meezaan*, vol.5, p.388. I say: I did not find this in *Ighaathat ul-Luhfaan*, also see *Irshaad* by Khaleelee, vol.3, p.905

³ *Az-Zabedee, Sharh ul-Ihyaa*, vol.2, p.5 and *al-Baydaawee, Ishaarat ul-Maraam*, p.23

⁴ *Ibid.*

⁵ Jawzjaan (Juzjaan) is one of the 34 provinces of Afghaanistaan and is situated in the north of the country, its district capital is Sheberghaan. [TN]

⁶ *Az-Zabedee, Sharh ul-Ihyaa*, vol.2, p.5; *al-Jawaahir ul-Mudhiyyah*, vol.3, p.546; *al-Fawaa'id ul-Bahiyyah*, p.221.

⁷ *Az-Zabedee, Sharh ul-Ihyaa*, vol.2, p.5

⁸ Ismaa'eel Paasha al-Baghdaadee, *Hidaayat ul-'Aarifeen*, vol.1, p.46 – and this is untrue!

⁹ *Al-Baydaawee, Ishaarat ul-Maraam*, p.23; *Muqaddimah* of al-Kawthaaree to *Ishaarat ul-Maraam*, p.6; *az-Zabedee, Sharh ul-Ihyaa*, vol.2, p.5

¹⁰ *Ibid.*

of Abū Sulaymaan al-Jawzjaanee and was from those who combined between the knowledge of *Usool*, the subsidiary issues and was of a high level in the different types of knowledge, he has a book entitled *al-Farq wa't-Tamyeez* and another entitled *at-Tawbah* and other works.”¹ **ATTENTION:** There is some difference in ascertaining the name of the grandfather of Abū Bakr Ahmad bin Ishaq over whether it is ‘Saalih’², ‘Subh’³ or ‘Sabiyh’⁴? Ismaa’eel Paasha did not mention his grandfather’s name.⁵ Abu’l-Khayr⁶ mentioned that of his books also is a book entitled *Kitaab ut-Tawbeed* and referred this to *al-Jawaahir ul-Mudiyyah* and *al-Fawaa’id ul-Bahiyyah*, but I did not find the book mentioned within these two sources.

4. **Abū Nasr, he is Ahmad bin al-’Abbaas bin al-Husayn bin Jabalah bin Ghaalib bin Jaabir bin Nawfal bin ’Ayyaad bin Yahyaa bin Qays bin Sa’d bin ’Ubaadah al-Ansaaree al-Khazrajee al-Faqeeh as-Samarqandee Abū Nasr al-’Ayyaad.**⁷ He is also of the teachers of al-Māturīdī.⁸ Al-Māturīdī relayed from him and in turn Abū Nasr relayed from Abee Sulaymaan Moosaa al-Jawzjaanee who relayed from the two Imaams Abū Yoosuf and Muhammad from Imaam Abū Haneefah (*rabeemahumullaah*).⁹ He studied *fiqh* from Abū Bakr Ahmad bin Ishaq al-Jawzjaanee and studied under Abee Sulaymaan Moosaa al-Jawzjaanee and also studied from a group of other scholars including his father Abū Bakr Muhammad and Abū Ahmad. Al-Idreese mentions in *Taareekh Samarqand*: **“He was from the people of knowledge and jihaad and had two sons who were of the fiqh of Imaam Abū Haneefah and were stern in adhering to the madhdhab.”** Then al-Idreese mentioned: “I do not know of any narrations from him or any hadeeth. The disbelievers killed him while he was patient (in the path of Allaah) in the lands of the Turks during the period of Nasr bin Ahmad bin Ismaa’eel. No one in the country

¹ *Al-Jawaahir al-Mudiyyah*, vol.1, p.144; *al-Fawaa’id ul-Bahiyyah*, p.14

² As mentioned in az-Zabeedee, *Sharh ul-Ihyaah*, vol.2, p.5 and in Abi’l-Khayr, *’Aqeedat ul-Islaam*, p.268

³ As mentioned in *Al-Jawaahir al-Mudiyyah*, vol.1, p.144-45; *al-Fawaa’id ul-Bahiyyah*, p.14.

⁴ As mentioned in *Kashf udh-Dhunoos*, vol.2, p.1406 and *Hidaayat ul-’Aarifeen*, vol.1, p.46

⁵ See *Eedaah ul-Maknoon*, vol.2, p.318

⁶ Abu’l-Khayr, *’Aqeedat ul-Islaam*, p.270

⁷ ’AbdulQaadir al-Qurashee al-Hanafī, *al-Jawaahir ul-Mudiyyah*, vol.1, p.177

⁸ Al-Baydaawee, *Ishaaraat ul-Maraam*, p.23; az-Zabeedee, *Sharh ul-Ihyaah*, vol.2, p.5

⁹ Ibid.

was able to equal him in knowledge, piety, writing, endurance and cleverness. It is narrated that when he was martyred he left behind forty students who were like Abū Mansoor al-Māturīdī.¹ I say: no one has mentioned in the date of his death and from this story of his martyrdom was after the killing of Ahmad bin Ismaa'eel as-Sāmānī² of Khurasaan and the areas beyond the river and was killed in 301 AH/914 CE³ – and before the death of Ahmad bin Ismaa'eel's son Nasir as-Sāmānī who took over power from his father and died in 331 AH/CE. This makes the death of Abū Nasr as-Samarqandee al-'Ayyaad to be between 301 and 331 AH within the 4th Islamic century and Allaah knows best.⁴ As-Sam'aanee has a biography of him and so does Ibn ul-Atheer in an abridged form.⁵

These are the few segments which have been mentioned about the teachers of al-Māturīdī which we have presented to the noble reader. It should be clear to us that some of the teachers of al-Māturīdī were weak (*da'eef*), some were unknown (*majabeeh*), some blind-followers and partisan, despite being pious and knowledgeable in *fiqh*, just as it should be

¹ 'AbdulQaadir al-Qurashee al-Hanafī, *al-Jawaahir ul-Mudhiyyah*, vol.1, p.177-78; az-Zabeedee, *Sharh ul-Ihya*, vol.2, p.5; *al-Fawaa'id ul-Bahiyyah*, p.23

² The Samanid dynasty (819-999 CE) was a Persian dynasty in Central Asia and Greater Khurasaan and named after its founder Saman Khuda who converted to Islaam despite being from the Zoroastrian nobility. Saman was a Zoroastrian noble, who attended the court of the Caliph al-governor of Khurasan (723-727). At Asad's court, Saman, impressed with Asad's piety, converted to Islam. Saman named his son Asad in honor of Caliph al-Mamun. The Caliph appointed Asad's sons to be rulers of Samarqand, Ferghana, Shash, Ustrushana and Herat, and thus the dynasty of rulers was started. Today in Tajikistan, Saman is considered to be the father of the Tajik nation. The name "Saman-khoda" is actually the title that means "owner of (the settlement of) Saman". The location of the settlement and the ancestry of Saman Khuda are disputed. The Samanid period is considered the beginning of the Tajik nation. Their rule lasted for 180 years, and their territory encompassed Khurasaan, Ra'y, Transoxiana, Tabaristan, Kerman, Jurjaan, and the area west of these provinces up to Isfahaan. [TN]

³ He controlled Khurasaan, Sistaan (in south-eastern Iraan and south-western Afghaanistaan, it was the homeland of the ancient Persian mythical hero Rostum and is also strongly connected to Zoroastrianism of Iraan), Tabaristaan and Jurjaan (Gorgan), but these two places revolted after he died. He was decapitated while asleep by some of his slaves in Bukhaara because he changed the language of the court from Persian to Arabic. [TN]

⁴ For an further detailed explanation of the story of Ahmad as-Saamaanee and his son refer to Ibn ul-Atheer, *al-Kaamil*, vol.6, p.144-45.

⁵ As-Sam'aanee, *al-Ansaab*, vol.9, p.103; Ibn ul-Atheer, *al-Lubaab*, vol.2, p.368

apparent to us that they had no connection to hadeeth and its people. As a result, they must have had a negative impact on their students, Abū Mansoor al-Māturīdī being one of them.

THE STUDENTS OF AL-MĀTURĪDĪ

A whole load of al-Māturīdī's students took the *Māturīdī 'aqeedah* of *kalaam* from him and spread it, developed it, assisted it and classified it in keeping with the *madhdbhab* of Abū Haneefah in *fiqh*. As a result, the *Māturīdī* creed became prevalent in those lands more than anything else just as *Hanafi* Shaykhs were prevalent more than anyone else.¹

I did not come across any of the students of Abū Mansoor al-Māturīdī except for four:

1. **Abu'l-Qaasim Ishaq bin Muhammad bin Ismaa'eel bin Ibraaheem bin Zayd al-Hakeem as-Samarqandee (d. 342 AH/953 CE).** 'AbdulHayy said **"He took fiqh and kalaam from Abū Mansoor al-Māturīdī and he was called 'al-Hakeem' due to his wisdom and admonitions. He accompanied Abū Bakr al-Waraaq and the Shaykhs of Balkh of his time and took tasawwuf from them."**²

As-Sam'aanee stated after mentioning his ascription in some length: "He was from the righteous servants of Allaah and was an example of forbearance, wisdom and good-living. He was a judge in Samarqand for a long time and his life is praiseworthy. His words of wisdom were documented and his mention was spread throughout the eastern parts of the earth and its western parts for being 'Abu'l-Qaasim al-Hakeem', due to his abundant wisdom and admonition. He narrated from 'Abdullaah bin Sahl az-Zaahid, Muhammad bin Khuzaymah al-Qilaas, 'Amru bin 'Aasim al-Marwazee and others. Those who narrated from him were: Abū Ja'far bin Muhammad Muneeb as-Samarqandee [and Muhammad bin 'Imraan al-Mishee (date of death unknown) al-Ashee (date of death unknown), 'AbdulKareem bin Muhammad al-Faqeeh as-Samarqandee] and a group of others (narrated from him). He died in Muharram on the day of 'Aashooraa' 342 AH in Samarqand and was

¹ Abu'l-Khayr, *'Aqeedat ul-Islaam*, p.483

² *Al-Fawaa'id ul-Bahiyah*, p.44; see a biography of him in *Tabaqaat us-Sunniyyah*, vol.2, p.158 and in *Tabisirat ul-Adilah*, p.149/a

buried in the cemetery of Jaakirdeezah.”¹ Abu’l-Qaasim authored a number of books on *’Ilm ul-Kalaam: as-Sawaad ul-’A’dham* (this is printed and published with an explanation)²; *’Aqeedat ul-Imaam*,³ I say: I do not know what is the intent of his use of ‘Imaam’ here? Is it in regards to Abū Haneefah or Abū Mansoor al-Māturīdī?; *Sharh ul-Fiqh ul-Akbar* of Abū Haneefah⁴; *at-Tasaa’bif ul-Ilaahiyyah*.⁵

2. **Abū Muhammad ’AbdulKareem bin Moosaa bin ’Eesaa al-Bazdawee (d. 390 AH/1000 CE).** As-Sam’aanee mentioned him and said: “Abū ’Abdullaah al-Ghinjaar took from him.”⁶ I say: but Ibn ul-Atheer neglected any mention of him in *al-Lubaab* but did mention his great-grandson⁷ saying: “Abu’l-Hasan ’Ali bin Muhammad bin al-Husayn bin ’AbdulKareem bin Moosaa al-Bawdawee (d. 382 AH) and authored *Usool ul-Bazdawee*, *al-Mabsoot*, *Sharh ul-Jaami’ al-Kabeer wa’s-Sagheer* and *Tafseer ul-Qur’aan*.”⁸ ’AbdulQaadir al-Qurashee stated: “He studied fiqh with Abū Mansoor al-Māturīdī who he heard and narrated from. It is mentioned in *Taareekh Nasaf* that he died in 390 AH in Ramadaan.”⁹ ’AbdulHayy al-Luknowee stated: **“The grandfather of Shaykh ul-Islam al-Bazdawee and took from Imaam ul-Hudaa Abū Mansoor al-Māturīdī who took from Abū Bakr al-Jawzjaanee who took from Abū Sulaymaan who took from Muhammad (i.e. ash-Shaybaanee). He died in**

¹ As-Sam’aanee, *al-Ansaab*, vol.4, p.186 – under ‘al-Hakeem’, al-Luknowee transmitted this also in his *al-Fawaa’id ul-Bahiyyah*, p.44; also see his biography in Ibn ul-Atheer, *al-Lubaab*, vol.1, p.379; *al-Jawaahir ul-Mudiyyah*, vol.1, p.371.

² *Kashf udh-Dhunoos*, vol.2, p.1008; Kahaalah in *Mu’jam ul-Mu’alliffeen*, vol.1, p.91 ascribed the book to Abū Ishaq Ibraaheem bin Muhammad as-Samarqandee (d. 402 AH). It may be that they erred in the name of the author of the book and Allaah knows best.

Translator’s Note: This work was printed in Istanbul in 1253 AH/1837 CE.

³ *Kashf udh-Dhunoos*, vol.2, p.1157

⁴ *Kashf udh-Dhunoos*, vol.2, p.1287

⁵ *Al-’A’laam*, vol.1, p.296 – however it was printed in the name of Muhammad as-Samarqandee the editor.

⁶ *Al-Ansaab*, vol.2, p.190

⁷ *Al-Lubaab*, vol.1, p.146

⁸ *Al-Fawaa’id ul-Bahiyyah*, p.124 – but the name of al-Husayn is not mentioned in this book refer to *al-Jawaahir ul-Mudiyyah*, vol.2, p.594

⁹ *al-Jawaahir ul-Mudiyyah*, vol.2, p.458

390 AH.¹ However, this is an error because he is the great-grandfather of Fakhr ul-
Islaam.²

3. **Abu'l-Hasan 'Ali bin Sa'eed ar-Rusutughfanee (date of death unknown)** – there is a brief biography of him in *al-Ansaab* and an even briefer version in *al-Lubaab*.³ Al-Qurashee stated: “He was one of the major scholars of Samarqand and has a book entitled *Irsbaad ul-Muhtadee* and also *aḏ-Zawaa'id wa'l-Fawaa'id fee Anwaar ul-'Uloom* and he was one of the companions of al-Māturīdī. He has been mentioned for *fiqh* and *Usool* in the books of the companions (of *Hanafi fiqh*).”⁴ He has a number of books such as: *Irsbaad ul-Muhtadee*; *aḏ-Zawaa'id wa'l-Fawaa'id fee Anwaa' ul-'Uloom*⁵; *al-Irsbaad fee Usool ud-Deen*⁶; *Fataawaa ur-Rusutughfanee*⁷; *Kitaab fi'l-Kbilaaf*.⁸ I say: it may be that his book *al-Irsbaad fee Usool ud-Deen* is the same as *Irsbaad ul-Muhtadee* as is evident from their titles. Shaykh 'Umar Ridaa Kahaalah stated about ar-Rusutughfanee: “Faqeeh and Mutakallim from the senior companions of al-Māturīdī and from his works are *Irsbaad ul-Muhtadee* in *Usool ud-Deen*.”⁹
4. **Abū 'Usmah bin Abi'l-Layth al-Bukhaaree (date of death unknown)** – Al-Luknowee said: “From the companions of al-Qaadee Ishaaq al-Hakeem as-Samarqandee and he took from Abū Mansoor al-Māturīdī.”¹⁰ I do not know anything more than this about this man.

¹ *Al-Fawaa'id ul-Bahiyyah*, p.101

² As mentioned in *Al-Fawaa'id ul-Bahiyyah*, p.125 itself!

³ *Al-Ansaab*, vol.6, p.114; *al-Lubaab*, vol.2, p.25; *al-Jawaahir ul-Mudhiyyah*, vol.2, p.570; vol.4, p.212; *al-'A'laam*, vol.4, p.291 and *Mu'jam ul-Mu'alliffen*, vol.7, p.99

⁴ *al-Jawaahir ul-Mudhiyyah*, vol.2, p.570; *al-Fawaa'id ul-Bahiyyah*, p.65

⁵ *al-Jawaahir ul-Mudhiyyah*, vol.2, p.570; *Kashf udh-Dhunoona*, vol.1, p.67; vol.2, p.1422; *al-'A'laam*, vol.4, p.291; *Mu'jam ul-Mu'alliffen*, vol.7, p.99

⁶ *Kashf udh-Dhunoona*, vol.1, p.70; *Mu'jam ul-Mu'alliffen*, vol.7, p.99

⁷ *Kashf udh-Dhunoona*, vol.2, p.1223

⁸ *al-Fawaa'id ul-Bahiyyah*, p.65

⁹ *Mu'jam ul-Mu'alliffen*, vol.7, p.99

¹⁰ *al-Fawaa'id ul-Bahiyyah*, p.116

ATTENTION:

Dr 'Ali 'AbdulFattah al-Maghribee mentioned a fifth student of al-Māturīdī who is Abū Ahmad¹ bin Abee Nasr Ahmad bin al-'Abbaas – who is a descendent of one of the Shaykhs of Abū Mansoor al-Māturīdī as has preceded. He transmitted it from *Tabsirat ul-Adilab* by Abu'l-Mu'een an-Nasafee.² I say: however I referred to *Tabsirat ul-Adilab* and I did not find anything which indicated that he was a student of Abū Mansoor al-Māturīdī, Allaah knows best.

These are the students of al-Māturīdī which we have presented to the noble reader and it is apparent, just as before (with regards to al-Māturīdī's teachers), that some of them are *majaabeel* (unknown), some are major scholars of *kalaam* (theological dialectic and rhetoric) and *fiqh* and some combined between *kalaam* and *tasawwuf*. None of them had any connection to *hadeeth* and its people whatsoever, just like Abū Mansoor al-Māturīdī himself, this is how *kalaam* plays with its adherents. We ask Allaah for good health!

HIS CULTURE AND ACADEMIC POSITION

Imaam al-Māturīdī was provided with a long life and a strong intellect and we see from his books that he was stern in objection and outstanding in debating with proofs which were mostly from the doubts of the theological rhetoricians (*Mutakallimoon*). He also fully participated in most of the fields of the Islamic sciences such as *tafseer*, *fiqh*, *usool*, *kalaam* and this will be observed when I discuss his status and leadership with the *Māturīdiyyah*. Therefore, he had knowledge of a number of sciences and actually authored numerous books which indicated his high status in these fields. It was also apparent to me that he was a well-grounded writer of Arabic due to the obscurity of much of his expressions, however his speciality was in the field of *kalaam* and much of his life and most of his efforts were in studying *kalaam* and the methodologies of the philosophers. He would debate the different sects with his speciality of *kalaam* and his philosophical arguments and as a result of this *kalaam* (theological speculation and rhetoric), innovation and philosophical ideas affected

¹ See his biography in *Tabsirat ul-Adilah*, p.148/a and *al-Jawaahir ul-Mudiyah*, vol.4, p.10

² See Dr 'Ali 'AbdulFattaah al-Maghribee, *al-Firaq al-Kalaamiyyah al-Islaamiyyah*, pp.341-42

him. This is how *kalaam* plays with its adherents as even admitted by the *Māturīdīs* themselves.¹

Most of his works were regarding *kalaam* and refuting the sects of innovation and as a result of this the style of *kalaam* influenced him even in his books which have nothing to do with *ʿIlm ul-Kalaam*. So for example, we see in his *tafseer* entitled *Taʿweelaat Abl us-Sunnah* that it is a book of *kalaam* and not really of *tafseer* and this was apparent to me, that he did not smell the fragrance of *ʿIlm ul-Hadeeth*. As a result of this, it is observed that he did not know the *madbhab* of the *Salaf us-Saalib* in many of the issues of the *Salafī ʿaqeedah* in regards to the Attributes of Allaah and eemaan, in this way *kalaam* plays with its adherents. He deviated from the way of the *Salaf us-Saalib*, especially the way of Imaam Abū Haneefah, and was far from their *manhaj*. He fell into making *taʿteel* (denial) of most of the Attributes of Allaah and distorted the texts which speak about them as will be apparent within this treatise inshaaʿAllaah.² Even though we may admit that al-Māturīdī tried to rightfully aid Islaam by refuting the *Majoos*, *Yahood*, *Nasaara*, *Qaraamitah*, *Rawaafid*, *Jahmiyyah* and *Muʿtazilah*, it was known with the likes of the Imaams such as Abū Haneefah that they should not deviate from the way of the *Salaf us-Saalib*, and most of al-Māturīdī’s refutations were based on negating the Attributes of Allaah.

HIS WORKS

Imaam al-Māturīdī wrote many books in different fields and what will follow is a list of his books which I have correctly found to be attributed to him and the most accurate and the oldest source for this is the book *Tabsirat ul-Adilah* by Imaam Abu’l-Mu’een an-Nasafee (d.

¹ *Sharh al-ʿAqaaʿid an-Nasafiyah*, p.7; *Haashiyat ul-Khayaalee maa’ Haashiyat ul-Bahmistee*, p.9; *Haashiyat ul-Isaam maa Haashiyatee Waleeuddeen* and *al-Kifawee*, pp.24-5, 31-2; *Haashiyat ul-Kastalee*, p.17; *an-Nibraas*, pp.32-3 – all of these are explanations of *al-ʿAqaaʿid un-Nasafiyah*. See Abu’l-Khayr al-Bangladeshee, *ʿAqeedat ul-Islaam*, pp.294-95. See the admission of al-Kawtharee in his introduction to *Tabyeen Kadhib al-Muftaree*, pp.18-19, you will also find here al-Kawtharee’s delusion in preferring al-Māturīdī to be more correct than al-ʿAshʿaree.

² In volume 2 this will be discussed inshaaʿAllaah. [TN]

508 AH). An-Nasafee mentions in his biography of Imaam al-Māturīdī thirteen books that he had written.¹

BOOKS ON 'ILM UL-KALAAM

1. *Kitaab ut-Tawbeed*, this has been printed, published and edited by Dr Fathullaah by al-Maktabah al-Islaamiyyah in Istanbul in 1979 CE.
2. *Al-Maqalaat*.

BOOKS REFTUING THE SECTS

3. *Radd Awa' il ul-Adilah li'l-Ka'bee*.²
4. *Radd Tabdheeb ul-Jadal li'l-Ka'bee*
5. *Radd Wa'eed al-Fusaaq li'l-Ka'bee*
6. *Radd Usool al-Khamsah li-Abee 'Umar al-Baahilee*.³
7. *Bayaan Wahm ul-Mu'tazilah* [Explaining the Delusion of the Mu'tazilah].
8. *Radd al-Imaamah li-Bad ur-Rawaafid*.
9. *Ar-Radd 'alaa Usool Madhdbab il-Qaraamitah* [Refutation of the Principles of the School of Thought of the Qaraamitah].
10. *Ar-Radd 'alaa Furoo' Madhdbab il-Qaraamitah* [Refutation of the Branches of the School of Thought of the Qaraamitah].

¹ *Tabsirat ul-Adilah*, p.150/b-151/a; also see *al-Jawaahir ul-Mudhiyyah*, vol.3, p.360; *Miftaah us-Sa'aadah*, vol.2, p.86, 133; *Sharh ul-Ihya*, vol.2, p.5; *al-Fawaa'id ul-Bahiyyah*, p.195 and other sources for the biography of Imaam al-Māturīdī .

² He is Abu'l-Qaasim 'Abdullaah bin Ahmad al-Balkhee al-Ka'bee al-Hanafī (d. 319 AH), the Imaam of the *Ka'biyyah*, a sect of *Mu'tazilah* from Baghdad. See *al-Jawaahir ul-Mudhiyyah*, vol.2, p.296; vol.4, p.300; *Taaj ul-Taraajim*, p.30.

³ This is in *Tabsirat ul-Adilah*, *Miftaah us-Sa'aadah* and *al-Fawaa'id ul-Bahiyyah*: Abū Muhammad al-Baahilee. I do not know who he is because the Baahilees are many and some of them preceded al-Māturīdī , some lived at the same time as he did and some lived after him. In *Kashf udh-Dhunoon*, vol.1, p.114 it is stated: “**al-Usool al-Khamsah...by Shaykh Abū Muhammad ('AbdulWahhaab bin Muhammad al-Baahilee), d. 750 AH.**”

TAFSEER

11. *Ta'weelaat Abl us-Sunnah* [Interpretations of Ahl us-Sunnah], the first volume of this has been printed and published with the editing of Dr Ibraaheem 'Awdayn and as-Sayyid 'Awdayn by the Higher Council for Islamic Affairs in Cairo in 1391 AH (1971 CE). The *tafseer* of Soorah al-Faatihah and al-Baqarah was also published and printed with the editing of Dr Muhammad Mustafeed ur-Rahmaan, by Matba'ah al-Irshaad in Baghdad 1404 AH (1984 CE).¹ The Māturīdīs venerate this *tafseer* and I say that it is more befitting that this book be called *Ta'weelaat Abl ul-Bida* because the interpretations in it are of texts of the Book of Allaah and of the texts related to the Attributes of Allaah in particular. These are really interpretations of the *Jahmiyyah* which influenced the *Māturīdīs* and their colleagues, the '*Ash'arees*. As Shaykh ul-Islam Ibn Taymiyyah also stated. These interpretations in reality are distortions and denials named as something else falsely, this is also the condition of his other book *Kitaab ut-Tawbeed*. As the '*tawbeed*' that al-Māturīdī speaks about in this book is *tawbeed* of Allaah being the Creator and *Ruboobiyyah* and a little bit about *Tawbeed Asmaa' wa's-Sifaat*. As for the *tawbeed* of the Prophets and Messengers, which they were sent to establish and what the Book was revealed for, that being *Tawbeed ul-'Eebaadah*, including *Tawbeed* of Allaah being the Creator and *Ruboobiyyah* and al-*Asmaa' wa's-Sifaat* – then this is not spoken about at all, as is the usual way of the people of *kalaam*. Rather there is a lot of *ta'teel* of the Attributes and distortion of their texts as is clearly apparent when going through the *tafseer*. Those *Mutakallimoon*, Imaam al-Māturīdī included, entered into *tawbeed* things which were not from it and in the name of exalting Allaah and negating *tashbeeh* they fell into making *ta'teel* of much of the *Sifaat* of Allaah and distorting the texts that speak about them. This is even though affirming the Attributes of Allaah without *takyeef* (asking how the Attributes of Allaah are) and without *tamtheel* (likening the Attributes of Allaah to anything), as was the way of the *Salaf*, is not *tashbeeh* at all and does not oppose exalting Allaah, rather it is the source of exalting Allaah from any problems or defects.

¹ The *tafseer* of al-Faatihah only from it was also published and printed with the editing and commentary of Muhammad Sagheer Hasan Ma'soomi, Islamabad 1391/1971. [TN]

BOOKS ON USOOL UL-FIQH

12. *Maakndb ash-Sharaa'i*

13. *Kitaab ul-Jadal*.

There has also been some negligence in printing and publishing some of the works of al-Māturīdī and his works have not been published except for the few that I mentioned.

HIS POSITION AND LEADERSHIP WITH THE HANAFĪ MĀTURĪDĪS

1. Al-Māturīdī has a high rank with the *Māturīdīs* and they praise glorify and venerate him excessively, as they usual do with their major Imaams, and use proud names for them which have no actual reality. So it should not be forgotten that he is an Imaam of a large sect of *kalaam* (theological and philosophical dialectic) which spread through the Eastern, Western, Northern and Southern Islamic world and it has many educational and authoring activities and it follows Imaam Abū Haneefah in matters of *fiqh* and Imaam al-Māturīdī in matters of *'aqeedah*. So even though they have neglected him and studying his books they thus hold onto his creed and *manhaj* by the molars and defend him as if he is infallible.
2. It has preceded that they name him with 'Imaam of Guidance', 'Scholar of Guidance', 'Imaam of the Mutakallimeen', 'Corrector of the Beliefs of the Muslims'¹, 'Head of Ahl us-Sunnah'.²
3. Az-Zabeedee said "What we can conclude from what they mentioned about him is that he was a glorious Imaam who supported the beliefs of Ahl us-Sunnah and he severed the Mu'tazilah and withered away innovation by debating them and arguing with them until they became silenced. There is no doubt that he supported the Sunnah, suppressed innovation and revived the Sharee'ah as his books clearly show.

¹ *Al-Jawaahir ul-Mudiyah*, vol.3, p.360; *Sharh ul-Ihya*, vol.2, p.5; *Miftaah us-Sa'aadah*, vol.2, p.86, 133; *al-Fawaa'id ul-Bahiyyah*; *al-Fanjafeeree*, *Nayl*, p.73 and his book *Haqeeqah*, 42

² *Miftaah us-Sa'aadah*, vol.2, p.133

I found in the statements of some of the noble scholars of the way that: he was the rightly guided Imaam of the Ummah of his time.”¹

4. Al-Bayaadee stated: “al-Māturīdī was not one of the followers of Imaam al-’Ash’aree due to him being the first to manifest the madhhab of Ahl us-Sunnah...and because al-Māturīdī explained the madhhab of the Imaam and his companions...way before al-’Ash’aree did.”²
5. Mahmood al-Kifawee (d. 990 AH) said: “The Imaam of guidance, leader of Ahl us-Sunnah and guidance, the flag-raiser of Sunnah wa’l-Jama’ah, exterminator of fitna and innovation, the Shaykh, Imaam Abū Mansoor Muhammad (bin Muhammad) bin Mahmood al-Māturīdī, Imaam of the Mutakallimeen, corrector of the creed of the Muslims. Allaah aided him on the right path and emerged to aid the deen, write superb classifications and refute those with false beliefs and sayings.”³
6. Some of them name him with “Shaykh ul-Islam”.
7. The *’Ash’arees* and *Māturīdīs* are in agreement that al-’Ash’aree and al-Māturīdī are Imaams of the Sunnah.
8. Imaam al-Fanjafeeree goes to the extent of describing al-Māturīdī as being “Imaam of Ahl us-Sunnah”.⁴

I say: the truth is, and it has to be said, that these names and titles for him and all this praise is not the reality. For al-Māturīdī at the most was a Hanafī scholar of *kalaam* and his *manhaj* was between *tafweeḍ* and *ta’teel* of the Attributes of Allaah and distorting the texts about the Attributes of Allaah. This was far from the way of the science of hadeeth and far from the madhhab of Ahl us-Sunnah especially that of the way of Imaam Abū Haneefah (*rabeemabullaah*) in regards to the Attributes. The *’aqeedah* of al-Māturīdī was that of *kalaam* (theological and philosophical speculation and rhetoric) and even though he refuted the other groups of *baatil* like the *Mu’tazilah* and the original *Jabmiyyah*, then most of his refutations of them are also of him and his followers when they also negate the Attributes of Allaah.

¹ *Sharh ul-Ihya*, vol.2, p.5

² Al-Bayadee, *Ishaaraat ul-Maraam*, p.23 – with an introduction by al-Kawtharee.

³ Al-Kifawee, *Kataa’ib A’laam ul-Akhyaar*, p.129 (Manuscript in *Daar Kutub al-Masriyyah*, MS no.84), transmitted from Abu’l-Khayr, *’Aqeedat ul-Islam*, p.271

⁴ Shaykh ul-Qur’aan al-Fanjafeeree, *Haqeeqah*, p.42

So the likes of this are not to be said to be “Imaams of the Sunnah”, their leaders, or an “Imaam of Guidance”, “Supporter of the Sunnah” and the likes. These names are not befitting except for the likes of Imaam Ahmad bin Hanbal, may Allaah have mercy on them. It will be apparent to the noble reader within this treatise that the *Māturīdīs* are not from Ahl us-Sunnah as Imaam al-Māturīdī was not from Ahl us-Sunnah rather he was an Imaam of *kalaam*. If they are to be regarded as Ahl us-Sunnah then it is in the general sense that they are not *Rawaafid* or *Mu'tazilah*, but they are not Ahl us-Sunnah in the specific sense.

SOURCES OF THE 'AQEEDAH OF ABŪ MANSOOR AL-MĀTURĪDĪ

It is clear from the books of Abū Mansoor al-Māturīdī and the *Māturīdīs* after him that their *'aqeedah* is the source of the *'aqeedah* of the later *'Ash'arees* in *irjaa'* and *ta'teel* of many of the Attributes and *ta'weel* of their texts and this is the foundation of *tabreef* (distortion) of the truth that is in agreement with Ahl us-Sunnah. The question here then is: Where did al-Māturīdī get his *'aqeedah* of *kalaam* from?

Answer: This needs some explanation – I spoke about the Shaykhs of Abū Mansoor al-Māturīdī yet it did not manifest what the historical sources of his *'aqeedah* were. So we do not know if the teachers of al-Māturīdī were in *fiqh*, or in *kalaam* or in both fields? And we do not know if al-Māturīdī took his *'aqeedah* from them or from others? The only thing that I am certain about is that al-Māturīdī did not take his *'aqeedah* from his contemporary Imaam Abū Ja'far at-Tahaawee Ahmad bin Muhammad bin Salaamah, the Imaam of the *Hanafīs* during his time, he was born in 229 AH or in 239 AH and died in 321 AH.¹ This is for two reasons:

1. It is not known that they met each other, especially with the distance between Samarqand and Egypt.
2. There is no connection between the *kalaam 'aqeedah* of al-Māturīdī and the *Sunni 'aqeedah* of Imaam at-Tahaawee. This is because al-Māturīdī followed the likes of the

¹ *Al-'A'yaan*, vol.1, pp.71-2; *Tadhdhikarat ul-Huffadh*, pp.808-11; *al-Jawaahir ul-Mudiyah*, vol.1, pp.271-77; *Lisaan ul-Meezaan*, vol.2, p.274-282.

Jahmiyyah like the later *'aqeedah* of the 'Ash'arees and Imaam at-Tahawee followed the *Sunni Salafī* way.

In the same way I am certain that al-Māturīdī did not take his *'aqeedah* from Imaam Abu'l-Hasan al-'Ash'aree due to these aspects:

1. al-'Ash'aree was born in 260 AH when al-Māturīdī was already twelve years old and it is known that al-'Ash'aree was *Mu'tazīlee* for forty years until he became one of their heads. Then Allaah guided him and he retracted from *T'tizāal* to the *'aqeedah* of Ibn Kullaab. Then Allaah guided al-'Ash'aree to retract from the *'aqeedah* of Ibn Kullaab to the *'aqeedah* of the *Salaf*. Al-'Ash'aree died in 324 AH and al-Māturīdī was 52 years old when al-'Ash'aree retracted from the beliefs of the *Mu'tazīlah*. Therefore, the *kalaam* ideas of al-Māturīdī matured so it is not likely that al-Māturīdī took his *'aqeedah* from al-'Ash'aree.
2. He did not mention the sources, from what I know, of where it is mentioned that al-Māturīdī left Samarqand to travel to Baghdad or contacted al-'Ash'aree or sent his books to him or if al-Māturīdī contacted any of the students of al-'Ash'aree so as to take from him.
3. The *'aqeedah* of al-'Ash'aree was not manifest before 380 AH even in al-'Iraq, and then after this time it spread throughout Iraq and went to outside to Shaam. It also spread during the empire of Bani Ayyoob¹ and they imposed it on the people.² Therefore, the *'aqeedah* of al-'Ash'aree was neither well-known nor apparent in Iraq up to 380 AH. So it does not make sense that it could have either been transmitted to the lands after the river or reached Samarqand for al-Māturīdī to have known about it.

¹ The Ayyubid dynasty was a dynasty of Kurds who ruled Egypt, Syria, Yemen, Diya Bakr, Makkah and the Hijaaz in the 12th and 13th centuries CE. It was founded by Salaahuddeen in 1169 CE and in 1250 CE the last Ayyubid Sultaan of Egypt was assassinated by his Mamluk slave-general Aibek. The last Ayyubid Sultaan was al-Afdal who ruled over Hamah in Syria in 1334, then the Mamluks absorbed the areas the Ayyubids ruled over. [TN]

² *Khutat al-Maqreezee*, vol.2, p.358.

4. The Māturīdīs admit that Abū Mansoor al-Māturīdī is older than al-'Ash'aree and not from his followers.¹

It is clear from all of this that al-Māturīdī did not take his *'aqeedab* from al-'Ash'aree at all. However, did al-Māturīdī take from Ibn Kullaab² just as al-'Ash'aree followed the way of Ibn Kullaab after he retracted from *I'tizaa*?

Answer: al-Māturīdī did not take anything directly from Ibn Kullaab because Ibn Kullaab died in 240 AH and al-Māturīdī was born in roughly 258 AH as has preceded from his biography. But did al-Māturīdī take from the students of Ibn Kullaab? Or did he benefit from the books of Ibn Kullaab? Or did the teachers of al-Māturīdī take from Ibn Kullaab? I have no answers to these questions so I cannot affirm or negate them except that I am able to say that the statement of internal *kalaam* which al-Māturīdī believed in he must have taken from the *Kullaabiyyah*. Either he took it from them via the students of Ibn Kullaab or via his books or via the teachers of al-Māturīdī who took this belief (of Allaah having an internal *kalaam*) from Ibn Kullaab either directly or via his books or from his students. The source of the innovated belief of Allaah having an internal *kalaam* is only from Ibn Kullaab because he was the first to mention it in the history of Islaam.

¹ Abu'l-Yusr al-Bazdawee, *Usool ud-Deen* (ed. Hans P. Linss, Cairo 1383 AH/1963 CE), p.70; *Ishaaraat ul-Maraam*, p.23; *h*, p.7; at-Tiftanzaanee, *Haashiyat Waleeuddeen 'alaa Haashiyat ul-Isaamuddeen 'alaa Sharh al-'Aqaa'id an-Nasafiyya*, p.31; *Sharh ul-Ihya*, vol.2, p.5; *'Aqeedat ul-Islaam*, p.284

² Abū Muhammad 'Abdullaah bin Sa'eed al-Qattaan, well-known as "Ibn Kullaab" he died in 240 AH and is in reality the Imaam of the *Kullaabiyyah*, al-'Ash'aree and the *'Ash'ariyyah*. He was the first founder of the 'Asharees and it is possible that he ascribed his ideas to the *Hanaafi Maturidīs*, even if we do not find this clearly. He was also the first to invent the statement of Allaah having an internal *kalaam*. See *Majmoo' al-Fataawaa*, vol.12, p.178; *Mukhtasar as-Sawaa'iq il-Mursalah*, vol.2, pp.426, 450; *Ijtimaa ul-Juyoosh al-Islaamiyyah*, p.282. Ibn Fawrak went to excess in praising Ibn Kullaab describing him as "**Imaam of the Muhaqqieen (verifying scholars)**", "**the first Shaykh**", "**The foremost Shaykh**", "**the founder of these principles**" etc. See *Dar' at-Ta'arud al-'Aql wa'n-Naql*, vol.6, p.121-22 which has a report from Ibn Fawrak. See the biography of Ibn Kullaab in *Siyar 'A'laam un-Nubalaa'*, vol.11, p.174; *Tabaqaat us-Subkee*, vol.2, p.299. A large amount of scholars have stated that when al-'Ash'aree left *I'tizaa* he then followed the way of Ibn Kullaab. See *Fihrist Ibn Nadeem*, p.231; Ibn Hazm, *al-Fasl*, vol.5, p.77; *al-Milal wa'n-Nahl*, vol.1, p.93; *Minhaaj us-Sunnah*, vol.4, p.145; *Dara' at-Ta'arud*, vol.2, pp.16, vol.6, p.122; *Siyar 'A'laam un-Nubalaa'*, vol.11, p.174; *Muqaddimah Ibn Khaldoon*, p.603; *Khutat al-Maqreezee*, vol.2, pp.358-59; *Lisaan ul-Meezaan*, vol.3, p.291; *at-Tadmuriyyah*, p.191 within *Majmoo' al-Fataawaa*, vol.3, p.103.

Indeed, Shaykh ul-Islam Ibn Taymiyyah blatantly states that Abū Mansoor al-Māturīdī followed Ibn Kullaab in a number of issues regarding the Attributes of Allaah and related issues. Such as if Allaah speaks by His Will and Power and the issue of *istithnaa'* in *eemaan* (i.e. exempting oneself and freeing oneself from having complete and perfected *eemaan*).¹ Furthermore, the *Kullaabiyyah* were present in Samarqand and Marw² and ascribed themselves to the Sunnah.³

So after this presentation we still have to answer the question of: what is the source of Abū Mansoor's *'aqeedah* of *kalaam* and who did he take it from? We also have to say: that the *'aqeedah* of Abū Mansoor al-Māturīdī, and of likewise the *Māturīdiyyah* after him, contains truth and falsehood. So whatever is the truth within it he took from Ahl us-Sunnah, the *Hanafī Salafīs* and others, yet as for what is linked to the beliefs of the *Jahmiyyah* such as *Irjaa'*; *ta'teel* of some of the Attributes; *tabreef* (distortion) of the texts by stating for example that the Qur'aan is created; negating the *'Ulum* of Allaah; negating the Attributes which are mentioned in the texts such as the Face, Two Hands, *Istimaa'*, *Nuzool*, Allaah's Anger and Pleasure and other Attributes – then he must have taken this from the *Hanafī Jahmiyyah* and *Hanafī Mu'tazilah*, no other explanation is possible. The reason for this is due to the fact that the *Hanafīs* after Imaam Abū Haneefah split into various groups of innovation at an early time and they did not follow the way of Imaam Abū Haneefah and his companions (*rabeemabumullaab*), except those *Hanafīs* who Allaah gave success to.⁴ Every innovated sect ascribed their innovation to Imaam Abū Haneefah (*rabeemabullaab*)⁵ order to raise their innovation to the extent that the real *Hanafīs*, in other words known as the **“Hanafi**

¹ *Kitaab ul-Eemaan*, p.414 within *Majmoo' al-Fataawaa*, vol.7, p.433; *Minhaaj us-Sunnah*, vol.2, p.362, Muhammad Rashaad Saalim (ed.).

² Also spelt 'Merv', it is in present-day Turkmenistan and was a major city in Central Asia on the old Silk Road, it has been said to have been the largest city in the world during the 12th Century CE. It was made the capital of the Umayyad Province of Khurasan after the generals of Uthmaan bin 'Affaan (*radi Allaahu 'anhu*) took it over previously. This city is listed by UNESCO as a World Heritage Site. Muslim Scholars from Marw were known as being 'al-Marwazee'. [TN]

³ *Tabsirat ul-Adilah*, p.129/b

⁴ See the Hanafi sects of innovation and an explanation about the Hanafi Sunnis in *ar-Raf' wa't-Takmeel*, pp.385-87 – this was affirmed and corroborated by Abū Ghuddah al-Kawtharee.

⁵ *Al-Farq Bayna al-Firaq*, p.191; *at-Tabseer fi-d-Deen*, p.114; *al-Milal wa'n-Nahl*, vol.1, p.141; *Majmoo' al-Fataawaa*, vol.3, p.185, vol.5, p.261; *Sharh ut-Tahaawiiyyah*, p.323; *Sharh ul-Muwaqqif*, vol.8, p.397 and *ar-Rafu' wa't-Takmeel*, p.387

Sunnīs” or **“Hanafī Salafīs**” were overcome and unable to have any authority due to the power of the sects of innovation led by the *Jahmiyyah* and the *Mu’tazilab*. The *Hanafīs* were affected by the sects of innovation, especially by the *Mu’attillab* (who deny Allaah’s Attributes) to the extent that it was hard for people to distinguish between the *Hanafī* innovators and the *Hanafī Sunnīs*. Likewise, Abū Mansoor al-Māturīdī was influenced by the *Jahmiyyah Hanafīs* either directly or via his teachers who possessed the beliefs of the *Hanafī Jahmīs*, due to him thinking that these were the beliefs of Ahl us-Sunnah wa’l-Jama’ah. The *Hanafī Jahmīs* harmed Abū Mansoor al-Māturīdī and likewise he harmed the *Māturīdīs*. What proves this is what Imaam Ahmad ibn Hanbal mentioned about al-Jahm ibn Safwaan¹ that many *Hanafīs* followed him. Al-Jahm said “So Allaah’s Face will not be seen and His Voice will not be heard....and He is not in a place.” Imaam Ahmad bin Hanbal stated:

He found three verses to be Mutashaabih,

à ää

“There is nothing like unto Him...”

{*ash-Shoora* (42): 11}

ä â ää ä

“He is Allaah (the Only Deity) in the Heavens and the Earth...”

{*al-An’aam* (6): 3}

â ä â ä

“Vision perceives Him not, but He perceives [all] vision...”

{*al-An’aam* (6): 103}

¹ He is Abū Mahruz Jahm bin Safwaan at-Tirmidhee the leader of the heretics and deviants, the Imaam of the Jahmiyyah. He was executed in 128 AH on the order of Salam bin Ahwaz the chief of police or Ibn Maysarah, or he was killed on the Battlefield. For an explanation of these different accounts of his death see *Taareekh ul-Umam wa’l-Mulook*, vol.7, p.335; Ibn ul-Atheer, *al-Kaamil fee Taareekh*, vol.4, pp. 292-93; *Siyar ‘A’laam un-Nubalaa’*, vol.6, p.26; *Meezaan ul-’Tidaal*, vol.1, p.426 and *Lisaan ul-Meezaan*, vol.2, p.142.

He (Jahm) based his words on these verses of the Qur'aan and interpreted the Qur'aan in a way that it should not have been interpreted. He (Jahm) also denied hadeeth of the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) and claimed that whoever describes Allaah by anything which Allaah used to describe Himself in His Book, or from what the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) used to describe Allaah, is a disbeliever who is from the Mushabihah. Many people were misguided by the words of Jahm and men from the companions of Abū Haneefah and 'Amru bin 'Ubayd¹ in Basra followed Jahm and thus put into place the deen of the Jahmiyyah.²

I say: rather it was the case that most of the heads of evil, misguidance, *ilbaad* and the *fitna* of the Qur'aan being created were *Hanafī Jahmīs*, even on the admission of the Kawtharee *Māturīdīs*.³ We present to the reader some examples of the reality of the *Hanafī Jahmīs*:

1. **Abū Mutee' al-Hakam bin 'Abdillaah al-Balkhee al-Hanafī al-Jahmee al-Murji'ee (d. 199 AH/815 CE)**, the enemy of the Sunnah and its people.⁴ He related *Fiqh ul-Akbar*⁵ from Abū Haneefah and for that reason things which agreed with his *Jahmee 'aqeedah* can be seen within his transmission, so it is not hidden that he

¹ He is Abū 'Uthmaan, one of the major Mu'tazilees after Waasil bin 'Ataa' al-Ghazaalee, he died in 143 AH. He strangely held the Book of Allaah and Sunnah in contempt and Ibn Ma'een attested to Abū 'Uthmaan being an atheist (from the *Dahriyyah* who believe that people merely live for a time and then die and that's it). Refer to an explanation of his disgusting beliefs in *Taareekh ul-Baghdaad*, vol.13, p.166-88; *Siyar 'A'laam un-Nubalaa'*, vol.6, pp.104-06; *al-Meezaan*, vol.3, pp.273-80.

² *Ar-Rad'ala'l-Jahmiyyah*, pp.103-05

³ *Taa'neeb ul-Kawtharee*, p.11; *'Aqeedatul-Islaam*, pp.252-267.

⁴ Al-'Uqaylee, *ad-Du'afaa'*, vol.1, p.256; *al-Jarh wa't-Ta'deel*, vol.3, p.122; *Kitaab ul-Majrooheen*, vol.1, p.250; *al-Ibar*, vol.1, p.258; *al-Meezaan*, vol.1, p.574; *al-Lisaan*, vol.2, p.334; *al-Fawaa'id ul-Bahiyah*, p.68.

⁵ This book is well-known by the title '*Fiqh ul-Absat*' with the Māturīdīs as al-Kawtharee asserted in distinguishing it from *Fiqh ul-Akbar* narrated from Hamaad bin Abū Haneefah. See the introduction of al-Kawtharee to *al-'Aalim wa'l-Muta'alim li-Abee Haneefah*, pp.3-4; al-Kawtharee's intro. To *al-Ishaaraat ul-Maraam*, p.6 and *Ishaaraat ul-Maraam*, p.18.

I say: *Fiqh ul-Absat* is published and printed with the commentary of al-Kawtharee, along with al-Kawtharee's distortions. It was explained by Abu'l-Layth as-Samarqandee and printed in the name of al-Māturīdī and this is printing error by the *Matb'ah Daa'irat ul-Ma'arif al-Uthmaaniyyah* in Hyderabad, India. Al-Kawtharee brings attention to this also, see the introduction of al-Kawtharee to *al-'Aalim wa'l-Muta'alim li-Abee Haneefah*, p.4. as for *Fiqh ul-Akbar* narrated by Hamaad bin Abū Haneefah then it was explained by Abū Muntahee Ahmad bin Muhammad al-Maghneesaawee who died in 939 AH as mentioned in *Kashf udh-Dhunoon*, vol.2, p.1287 and it was also explained by Mulaa' 'Ali al-Qaaree (d. 1014 AH), both works are published and printed regularly.

affected the Hanafīs with his transmission of *Fiqh ul-Akbar* from Abū Haneefah (*rabeemabullaab*).¹

2. **Al-Qaadee Ismaa’eel bin Hammaad bin Imaam Abū Haneefah (d. 212 AH/827 CE).** He was a *Jahmee* and one of the heads of the *fitna* of saying that the Qur’aan was created and calling to it, falsely ascribing the belief of the Qur’aan being created to be the belief of his father and grand-father.² This clearly indicates that the *’aqeedah* of the *Jahmiyyah* entered the Hanafīs, rather indeed the family of Imaam Haneefah himself, at an early period. The influence of this man (Qaadee Ismaa’eel) on the *Hanafīs* is not hidden and even though he was a relative of Abū Haneefah he was a *Jahmee* and a caller to misguidance, yet we see al-Kawtharee praise him and curse ad-Daarimee over him, this in itself indicates the relationship between the two of them (i.e. al-Kawtharee to al-Qaadee Ismaa’eel bin Hammaad al-Jahmee).³
3. **Bishr bin Ghiyaath al-Mareesee al-Hanafī al-Jahmee al-Murji’ee (d. 228 AH/843 CE),** the Imaam of the *Mareesiyah*, which was a sect of *Murji’ah*.⁴ He raised the flag of the *Jahmiyyah* after Jahm ibn Safwaan as he obtained from Jahm the statement of *ta’teel* and the belief of the Qur’aan being created. His father was a *yaboodee* and a number of Imaams of the *Sunnah* made *takeeer* of him and an explanation of his filth needs a whole book. He was the teacher of al-Qaadee Ahmad

¹ It is transmitted that Imaam Ahmad said about him “**It is not fitting that you report from him anything**” while Imam Yahyaa ibn Ma’een said: “**He is nothing**” and another time “**Weak**” and Imaam al-Bukhaaree said: “**Weak, upholder of opinion (sahib al-ra’y)**” and finally al-Hafidh Abū Daawood said about him: “**They abandoned his Hadeeths, and he was a Jahmee**”. Ibn Sa’d, Ibn ‘Adi, Ibn Hibbaan, Ibn al-Jawzee and others criticized him or indicated his weakness in transmission. al-Uqaylee calls him “Salih fi’l-hadeeth” and al-Juzaqanee accuses him of fabricating Hadeeth. [TN]

² ‘Abdullaah bin Ahmad, *Kitaab us-Sunnah*, vol.1, p.182; *Taareekh ul-Baghdad*, vol.6, p.245; Ibn ‘AbdulBarr, *al-Intiqaa’*, p.166 and *al-Lisaan*, vol.1, p.399.

³ *Taa’neeb ul-Kawtharee*, p.243

⁴ Bishr bin Ghayaath al-Mareesee was a famous *jahmee* and laid the basis of much of the ideas of the *Mu’tazilah*. Bishr also claimed that ‘Umar ibn al-Khattaab (*radi allaahu ‘anhu*) was a liar for which Imaam ad-Daarimee refuted him and branded some of his ideas as being *kufri*. Bishr was also asked by Abū Yoosuf (*raheemahullaah*) to repent for denying that Allaah is over the Throne. The saying that the Qur’aan is created was innovated by Bishr al-Mareesee, and due to this innovation the Khaleefah ar-Rasheed swore that if he caught Bishr, he would kill him, the caliph al-Mu’tasim ordered for Bishr al-Mareesee to be beaten. Unfortunately, some of the *Ash’aree* theologians took on some of the ideas of al-Mareesee such as ar-Raazee, al-Ghazaalee and Ibn ‘Aqeel. [TN]

bin Abee Daw'aad al-Hanafī (d. 240 AH), the head of the *fitna* of the Qur'aan being created.¹ Al-Mareesee had a negative effect on those *Māturīdiyyah* and '*Ash'arees* after him due to his false interpretations which were the source of distortion, *irjaa'* and *ta'teel* (denial of the Attributes). Shaykh ul-Islaam Ibn Taymiyyah asserted that: the false interpretations today which are found in the books of the *Mu'tazilab*, in the books of the '*Ash'arees* like Ibn Fawrak (d. 406 AH), al-Ghazaalee (d. 505 AH), ar-Raazee (d. 606 AH) and others are from the interpretations of Bishr al-Mareesee.² I say: So if the '*Ash'arees* were misguided by the false interpretations of al-Mareesee and his distortions, then al-Māturīdī and the *Māturīdīs* were the first to be misguided by him due to their connection to al-Mareesee via the *Hanafī madhdbab*. For the false interpretations of the *Māturīdīs* and the '*Ash'arees* are from the source of the false interpretations of the *Jabmiyyah*. For this reason, we see that some *Hanafīs* were proud of al-Mareesee because he was a follower of Abū Haneefah and one of the reference points in the *madhdbab*.³ This is despite the fact that he was evil and not good, so this praise indicates the link between the *Māturīdīs* and the *Jabmiyyah*. In the same way we see al-Kawtharee strive to defend al-Mareesee and look over his problems!!?

4. **Al-Qaadee Ahmad bin Abee Daw'aad al-Hanafī al-Mu'tazilee (d. 240 AH/854 CE)**, the head of the *fitna* of saying that the Qur'aan is created. He took the '*aqeedah* of the *Jabmiyyah* from Bishr al-Mareesee and sunk to further depths of filth by giving a *fatwa* for the execution of Imaam Ahmad ibn Hanbal. He fell into deviation and *ta'teel* to the extent that he wrote on the covers of the Ka'bah "There is nothing like unto Him, and He is All-Mighty, All-Wise" (distorting the verse from Soorah ash-Shooraa and substituting the end of the verse "and He is All-Hearing, All-Seeing")

¹ For an explanation of his disgusting beliefs see *Maqaalaat ul-'Ash'aree*, p.140; al-Laalikaa'ee, *Sharh Usool 'Itiqaad Ahl us-Sunnah*, vol.3, pp.382-83; *al-Farq Bayna'l-Firaq*, p.196; *Taareekh ul-Baghdad*, vol.7, pp.56-67; Ibn ul-Atheer, *al-Kaamil*, vol.5, p.294; *Wafayaat ul-'A'yaan*, vol.1, p.277-78; *Siyar 'A'laam un-Nubalaa'*, vol.10, pp.199-202; *al-Bidaayah wa'n-Nihaayah*, vol.10, p.281; *al-Jawaahir ul-Mudiyyah*, vol.1, p.447; *Lisaan ul-Meezaan*, vol.2, pp.29-31 and *al-Fawaa'id ul-Bahiyyah*, p.54.

² *Al-Hamawiyah*, pp.26-7 within *Majmoo' al-Fataawaa*, vol.5, pp.23-4 and also within *Majmoo' ar-Rasaa'il al-Kubraa*, vol.1, pp.436-37.

³ Al-Muwaffaq al-Malikee, *Manaaqib Abee Haneefah*, p.391

with "...and He is All-Mighty, All-Wise").¹ This distortion of the Qur'aan shows his heresy and debased nature.²

5. **Abū Bakr al-Khassaaf Ahmad bin 'Umar bin Maheer ash-Shaybaanee, the grand Shaykh of the Hanafī Mu'tazilah (d. 261 AH/875 CE).** He was a contemporary of al-Māturīdī who was 23 years old when Abū Bakr ash-Shaybaanee died.
6. **Muhammad bin Shaja'aah ath-Thaljee al-Balkhee al-Hanafī al-Jahmee al-Mareesee al-Kadhhaab (d. 266 AH/880 CE).** He was a student of Bishr al-Mareesee (d. 228 AH) who was mentioned earlier as having the *'aqeedah* of the *Jahmiyyah*.³ Imaam Ahmad said **"An innovator, a person of desires"**, al-Azdee said about him **"A liar and it is not permissible to relate from him due to the evil of his thought and due to his deviation from the deen."** Zakareeyaa as-Saajee said about him **"A liar who used false hadeeth to support his views."** Moosaa bin al-Qaasim al-Asheeb said "He was a filthy liar", Ibn 'Adiyy said about him **"He used to ascribe the hadeeth as having tashbeeh and then describe the people of hadeeth as having tashbeeh."** I say: these critics have spoken the truth because this Thaljee al-Jahmee al-Mareesee used to say that Allaah created Himself in order to use this as a proof that the Qur'aan is created. Al-Qawaareeree, Ismaa'eel al-Qaadee and others made *takfeer* of him. Al-Mizzee stated **"He was one of the Jahmiyyah"**, adh-Dhahabee said **"He used to say: Ahmad ibn Hanbal has books of heresy"**, adh-Dhahabee also said **"He used to say: 'The followers of Ahmad bin Hanbal should be slaughtered'."** Al-'Allaamah 'AbdulHayy al-Luknowee attested to the Imaams criticisms of him.⁴ I say: this ath-Thaljee was a

¹ See the *ayah* in Soorah ash-Shooraa (42): 11

² *Taareekh ul-Baghdad*, vol.4, p.141; *Wafayaat ul-'A'yaan*, vol.1, p.81; *al-Furqaan Bayna'l-Haq wa'l-Baatil*, p.119 within *Majmoo' al-Fataawaa*, vol.13, p.184; *Siyar 'A'laam un-Nubalaa'*, vol.11, p.169; *al-Bidaayah wa'n-Nihaayah*, vol.10, p.319; *Lisaan ul-Meezaan*, vol.1, p.171; *al-Jawaahir ul-Mudhiyyah*, vol.1, p.134, vol.4, p.453 and *Shadharaat udh-Dhahab*, vol.2, p.93.

³ *Rad ad-Daarimee'ala Bishr al-Mareesee*, pp.143, 144, 156; *al-Meezaan*, vol.3, pp.577-78; *Tahdheeb ut-Tahdheeb*, vol.9, p.221.

⁴ Ibn 'Adiyy, *al-Kaamil*, vol.6, p.2293; *Taareekh ul-Baghdad*, vol.5, p.351; al-Bayhaqee, *al-Asmaa' wa's-Sifaat*, p.273; Ibn ul-Jawzee, *Kitaab ud-Du'afaa*, vol.3, p.70; Ibn ul-Jawzee, *al-Muntadham*, vol.5, p.58; as-Sam'aanee, *al-Ansaab*, vol.3, p.139; *Tahdheeb ul-Kaamil*, vol.3, p.1210 [A printed version from the Manuscript of *Daar al-Kutub al-Masriyyah* which is of three large volumes]; *al-Mughnee*, vol.2, p.591; adh-

contemporary of al-Māturīdī and al-Māturīdī was 8 years old when Thaljee died. This ath-Thaljee had a negative influence on those after al-'Ash'aree, just like his own teacher al-Mareesee did aswell, and even though he wrote a book entitled *ar-Rad 'ala'l-Mushabihab*, he distorted the ahaadeeth of the Attributes and this affected Ibn Fawrak and others. Al-'Allaamah al-Mu'allimee stated that Ibn Fawrak was influenced by ath-Thaljee.¹ I say: it the likes of Ibn Fawrak from the '*Ash'arees* was influenced by the distortions of ath-Thaljee then the likes of Abū Mansoor al-Māturīdī are the first to have been influenced by him due to the agreement between them in following the *Hanafī madbhab*. Due to the strong connection that is between the *Māturīdīs* and ath-Thaljee we thus see that al-Kawtharee praises ath-Thaljee greatly! In the same way, al-Kawtharee praises the book *ar-Rad 'ala'l-Mushabihab* and curses Imaam Hammaad bin Salamah for relaying hadeeth which mention the Attributes of Allaah and just as he curses Imaam ad-Daarimee 'Uthmaan bin Sa'eed² who exposed ath-Thaljee, more on this will be mentioned later on inshaa'Allaah.

I say: ath-Thaljee had the audacity to make a vile claim in his book *Rad 'ala'l-Mutashabihab* that the heretics disseminated 12,000 *ahaadeeth* about the Attributes among the *Muhadditheen*.³ Hereby deterring the Muslims from the *Sunni Salafī 'aqeedah* and its people, but Allaah blessed His servants such as Imaam ad-Daarimee to stand up to him (ath-Thaljee) and made his sayings a thing of the past and challenged him to bring one *hadeeth*, let alone 12,000 *ahaadeeth*. In this way there have been within the Ummah those who have challenged the liars, even Abū Ghuddah al-Kawtharee has admitted this.⁴

Then came the role of ar-Raazee (d. 606 AH) the '*Ash'aree* philosopher who revived the saying of ath-Thaljee a second time claiming that the deviants disseminated *ahaadeeth* regarding the Attributes among the *Muhadditheen*, even among Imaam al-Bukhaaree and

Dhahabee, *al-Meezaan*, vol.3, p.577-79; adh-Dhahabee, *al-Mushabihah*, p.89; *al-Bidaayah wa'n-Nihaayah*, vol.11, p.40; *al-Kashf ul-Hatheeth*, p.379; *Tahdheeb ut-Tahdheeb*, vol.9, pp.220-221 and *al-Fawaa'id ul-Bahiyyah*, p.171

¹ *At-Tankeel*, vol.1, pp.242, 26

² See *Maqaalaat ul-Kawtharee*, pp.286-87; *Tabdeed udh-Dhulaam*, p.97; *al-Imtaa'*, p.64; *al-Asmaa' wa's-Sifaat*, p.372; *Tabyeen Kadhib al-Muftaree*, p.370.

³ *Rad ud-Daarimee 'ala Bishr al-Mareesee*, p.150; *Maqaalaat ul-Kawtharee*, p.286; *al-Imtaa'*, p.64; *al-Asmaa' wa's-Sifaat*, p.372

⁴ *Rad ud-Daarimee 'ala Bishr al-Mareesee*, p.150-51 and *al-Muhaat fee Taareekh is-Sunnah*, pp.52-3 by Abū Ghuddah al-Kawtharee.

Imaam Muslim. So the most authentic books of *hadeeth* after the Book of Allaah, being the *Two Sabeehs*, are not even left by ar-Raazee.¹ So if the books of *Sunnah*, at the head of them the *Two Sabeehs*, are full of things put forth by the heretics and deviants then upon what foundation are the most authentic books based on???! So from here then we see how these scholars of *kalaam* mock the *Sunan*, its books and people. So is ar-Raazee a supporter of the *Sunnah* and *Islaam* or one who wages war against it?!

Then came the role of the *Hanafī* judge Yoosuf bin Moosaa al-Maltee (d. 803 AH) who assumed leadership of the *Hanafīs* and who committed falsehood by saying “Whoever looks into the book of al-Bukhaaree will become a heretic”!²

Then came the role of al-Kawtharee, the reviver of the *Māturīdīs*, and he revived the statements of ath-Thaljee for a fourth time and defended Thaljee and his statements. Al-Kawtharee would also slander Imaam ad-Daarimee falsely and transgressively.³ So if this shows anything it shows the affirmed connection between the two *Jahmees*, ath-Thaljee as Imaam and al-Kawtharee as follower.

In summary then, these historical events and *Jahmees* influences clearly indicate that Abū Mansoor al-Māturīdīs’, and the Māturīdiyyah’s, *ta’teel*, *ta’weel* and *irjaa’* was based on the original *Jabmiyyah*, *Mareesiyah* and ignorant *Thaljīyyah*, but the source for the innovated belief of internal *kalaam* was Ibn Kullaab. In the same way, the *Jabmiyyah* were the source of the *’Ash’arees* and their *ta’teel*, *ta’weel* and *irjaa’* due to the *Jabmiyyah* and their beliefs being spread among the Muslims by some leaders and some *Jahmees* occupying positions as judges and within other positions. As a result, these *Jahmees* affected the *Hanafīs* and others to the extent that the people thought that it was the *’aqeedah* of Ahl us-Sunnah. For this reason, we see Abū Mansoor al-Māturīdī name his *tafseer*, which is praised and venerated by the *Māturīdīs*, as *’Ta’weelaat Ahl us-Sunnah*’ [Interpretations of Ahl us-Sunnah] even with its distance from Ahl us-Sunnah in such interpretations which are actually *Jabmī Mareesee* and Thaljee distortions which impacted the *Māturīdīs* and their colleagues, the *’Ash’arees*. Therefore, the precise

¹ *Ta’sees ul-Taqdees*, pp.170-71

² See his biography and calamitous statements in *Inbaa’ ul-Ghamr*, vol.4, pp.347-48; *ad-Daw’ ul-Laami’*, vol.10, p.335-36; *Shadharaat udh-Dhahab*, vol.7, p.40

Translator’s Note: Does this sound familiar? This is but one of the arguments of the contemporary *Hanafī Deobandees*!

³ See *Maqaalaat ul-Kawtharee*, pp.286-87; *Tabdeed udh-Dhulaam*, p.97; *al-Imtaa’*, p.64; al-Kawtharee’s commentary on both *al-Asmaa wa’s-Sifaat*, p.372 and on *Tabyeen Kahdhib al-Muftaree*, p.370.

observation of Shaykh ul-Islam Ibn Taymiyyah is realised when he mentioned Abū Mansoor al-Māturīdī as being one who followed the way of the original *Jabmiyyah*.¹

So with this presentation you can see the transgression of Dr 'Ali 'AbdulFattah al-Maghribee when he titles his doctoral thesis as *Imaam of Ahl us-Sunnah wa'l-Jama'ab: Abū Mansoor al-Māturīdī*. For al-Māturīdī is not from Ahl us-Sunnah specifically not to mention one of their Imaams, for this epithet of **'Imaam Ahl us-Sunnah'** is not to be applied except to the likes of Imaam Ahmad bin Hanbal (*rabeemabullaah*) from the Imaams of the Sunnah.

¹ See *Tafseer Soorat ul-'Alaq* within *Majmoo' at-Tafseer* and within *Daqaa'iq ut-Tafseer*, vol.5, p.173 and within *Majmoo' al-Fataawaa*, vol.16, p.269, vol.7, p.433; *Minhaaj us-Sunnah*, vol.2, p.362; *Dar' at-Ta'arud*, vol.2, p.245, vol.7, p.441, 442, vol.9, p.62 and *Kitaab ul-Eemaan*, p.414.

CHAPTER 3

THE SPREAD OF THE MĀTURĪDIYYAH

We finished looking at the biography of Abū Mansoor al-Māturīdī, the Imaam of the *Māturīdiyyah* in the previous section, and now we will begin a section which looks at the beginnings, development and spread of the *Māturīdiyyah*. This study will be about the history of all of the *Māturīdiyyah* and will include three case studies by the will of Allaah.

FIRST CASE STUDY: THE BEGINNINGS OF THE MĀTURĪDIYYAH

The name ‘**Māturīdiyyah [Māturīdīs]**’ is ascribed to ‘al-Māturīdī’ and this clearly shows that the Māturīdīs were not in existence before the time of Abū Mansoor al-Māturīdī who was born in about 258 AH as mentioned before and he died in 333 AH. No one has ever proclaimed that there was a group called ‘al-Māturīdiyyah’ before the year 258 AH and this is something which there is no doubt about. I do not know, according to my studies of the Māturīdīs, when this ascription came into existence. Did the name ‘*al-Māturīdiyyah*’ emerge during the time of Imaam Abū Mansoor al-Māturīdī or after him? The only thing I have no doubt about is that the name ‘al-Māturīdiyyah’ was not used before the time of Imaam al-Māturīdī and before his land became occupied and before he took the position of an Imaam and Shaykh. Because it does not make sense that any people would ascribe themselves to him before he had been recognised as being an Imaam. But at the same time I do not know when al-Māturīdī reached the level of ‘Imaam’ with the people or when he began teaching. This is because we saw beforehand that his biographies that are with us today from the history books are not sufficient.

It is possible that the ascription of ‘*al-Māturīdiyyah*’ to al-Māturīdī was done by his students and the people of his school of thought during the time of Imaam al-Māturīdī. However this possibility is not certain, because it is most likely that the existence of ‘al-Māturīdiyyah’ in the form of a sect was after the death of Abū Mansoor al-Māturīdī in 333 AH. This is because a sect attributed to a person is formed by a group of the person’s

students who have the same creed as he did and this possibility is more accurate than the first one. However, even this possibility is not verified because I did not come across the biography of any of the students of Abū Mansoor al-Māturīdī, or of any of the *Hanafīs* after Abū Mansoor al-Māturīdī, who directly ascribed themselves to him by being ‘Māturīdī’. What I am sure of is that Imaam Abū Mansoor al-Māturīdī placed the creed of rhetorical theology (*kalaam*) into the hearts of the *Hanafīs* throughout his life especially his students and whoever was linked to him from his friends and beloved. For this reason, there was found within Samarqand and other lands, a sect of *Hanafīs* (in subsidiary matters of *fiqh*) who had the creeds of *kalaam* in light of what al-Māturīdī used in his lectures, lessons and books. This was the beginning of the sect known as ‘*al-Māturīdiyyah*’ even if we do not come across the name being used openly yet at this time.

Then this sect developed and assumed authority over the Hanafīs until the word ‘Hanafī’ only came to mean the *Māturīdīs* and nothing else.¹ It was as if due to the efforts of the *Māturīdīs* among the *Hanafīs*, they came to represent the *Hanafīs*. So that every *Māturīdī* was a *Hanafī* and not the other way round, because a *Hanafī* could be a *Salafī*, a *Mu’tazīlee* or something else. This as a brief look at the beginnings of the *Māturīdīs* and their formation as a sect of *kalaam* and next we will speak about their development inshaa’Allaah.

CASE STUDY 2: THE DEVELOPMENT OF THE MĀTURĪDIYYAH

After speaking about the beginning stages of the *Māturīdīs* in the first case study we will now look at their development which covered a number of important historical roles and stages which showed their efforts in spreading the creed of *Māturīdī kalaam*. The *Māturīdīs* went through the following important roles in its development:

- a. **The Foundational Role: 258-333 AH** - This was the role of Abū Mansoor al-Māturīdī wherein he laid down the basis of the *Māturīdīs* as its Imaam and was characterised by arguments between al-Māturīdī and the *Mu’tazīlah* as seen from his works and books against the *Mu’tazīlah*.

¹ See the *Muqaddimah* of Ibn Khaldoon, p.606; *al-‘Ilm ush-Shaamikh*, p.14 and *Imaam Ahl us-Sunnah wa’l-Jama’ah: al-Māturīdī*, p.425.

- b. **Formation Role: 333-400 AH** - This was the role of the students of al-Māturīdī and whoever was affected by him. This stage is characterised as establishing the *Māturīdīs* as a sect of *kalaam* upon the face of the earth and was a stage where the students of al-Māturīdī spread their Shaykh's ideas and defended him. We mentioned some of the students of al-Māturīdī beforehand along with their writings on *kalaam*.
- c. **The Bazdawee Role: 400-500 AH** - This was an extension of the previous stage with spreading and writing (the *Māturīdī* creed) and the most important personality from this stage is Abu'l-Yusr al-Bazdawee (d. 493 AH) the brother of 'Fakhr ul-Islaam' (d. 482 AH).
- d. **The Nasafee Role: 500-700 AH** - This stage is like its namesake in that it totally destroyed ('*nasaf*') the *Salafī 'aqeedah* in regards to the Attributes of Allaah. The stage, more than the previous, was distinguished by writing and combining evidences of the *Māturīdī* creed. The most important personalities of this stage were: Abu'l-Mu'een an-Nasafee (d. 508 AH); Najmuddeen 'Umar an-Nasafee (d. 537 AH) and Haafidhuddeen 'Abdullaah an-Nasafee (d. 710 AH). This was the greatest stage for the Māturīdī creed.
- e. **The Role of as-SaAbūnee:** this stage was characterised by debates between the Māturīdīs and the 'Ash'arees. The most important personality of this stage was Abū Muhammad Nooruddeen Ahmad bin Muhammad as-Saabonnee (d. 580 AH).
- f. **The 'Uthmaanee (Ottoman) Role: 700-1300 AH** - Named after the Ottoman Empire and this stage combined many stages of the Māturīdīs. Such as: the role of the establishment of *Sharee'ah* by 'Ubaydullaah bin Mas'ood (? – 747 AH); the role of at-Tiftaazaanee (712-792 AH); the role of al-Jurjaanee (740-816 AH); the role of al-Kamaal ibn ul-Humaam (790-861 AH) and other stages that the Ottoman Empire went through. All of these stages return back to the main stage which is the role of the Ottoman Empire who had the most important role in spreading the *Māturīdī 'aqeedah*. The Ottoman Empire was *Hanafī* in its subsidiary matters of *fiqh* and *Māturīdī* in '*aqeedah*', so the power of the *Māturīdīs* spread with the growth of the Ottoman Empire, so all of the judges, *muftees*, *kbutabaa'* of *masajid*, heads of teaching were *Hanafī* in matters of *fiqh* and *Māturīdī* in '*aqeedah*'. Also from another angle, this stage was characterised by authoring many books of *kalaam* whether they be texts, explanatioans, explanations of explanations, commentaries, commentaries of

commentaries etc. Also during this stage the *Māturīdī 'aqeedah* spread throughout the East and West in India, Turkey, Persia, Europe, the Arab lands and the non-Arab lands.

- g. **The Deobandee Role (1283 AH – whenever Allaah wills):** This stage is ascribed to the Deoband school which was founded by Shaykh Muhammad Qaasim an-Nānūtawī an Imaam of the *Deobandees* (1297 AH).¹ This stage is distinguished by great efforts in writing in the fields of *hadeeth*, such as writing explanations and other works. The *Deobandees* have some efforts in transmitted and rational sciences just as they have a role in *zūhd*. They did work for Islaam and fight against *shirk* and innovation to a large extent even though they distorted *ahaadeeth* to support their own *Hanafī madhhab* in *fiqh* and their *Māturīdī kalaam*. In the same way it is clear from their books that they are excessive in partisanship to the *Hanafī madhhab* and blind following to the extent that they twisted *ahaadeeth* to be according to their false Hanafī interpretations. They also demonstrated their enmity to Ahl us-Sunnah who they called “Wahhabis” and used the most despicable names and nicknames for them. From the distinguishing characteristics of this stage was that in the same way that they are Hanafī in subsidiary matters of *fiqh* and *Māturīdī* in *'aqeedah*, they were also *Soofoes*. Also many of them fall into the innovation of grave-worshipping just as one of their books *al-Mubannad 'ala'l-Mufannad* by Shaykh Khaleel Ahmad as-Sahāranfūrī one of the Imaams of the *Deobandees* and the book is one of the main books of the *Deobandees* in *'aqeedah* and it has the signatures of the major scholars as will be explained inshaa'Allaah. Indeed, some of the major scholars of the *Deobandees* follow al-Kawtharee in abusing the Imaams of Islaam such as al-Banooree ad-Deobandee who has a dangerous and poisonous introduction which is immersed in misguidance and deviation and praises al-Kawtharee and abuses the Imaams of Islaam.² The *Deobandees* have two important branches: a branch for teaching and learning and a branch for *Tabligh* and *tarbiyyah* well-known as *Jam'at ut-Tabligh*³ which

¹ *Nuzhat ul-Khawaatir*, vol.7, pp.391-93

² The *Muqaddimah* of al-Banooree to *Maqalaat ul-Kawtharee*

³ This is a group which was founded by Shaykh Muhammad Ilyas al-Hindee al-Hanafī ad-Deobandee and Shaykh Muhammad Zakariyya ad-Deobandee authored many books for this group outlining its *manhaj*.

does many good actions. This group has another colour in its role in spreading its *Soofee* ideas and *Māturīdī 'aqeedah* but in a hidden way to the extent that many people who have *Salafī 'aqeedah* have become deceived by them, however their reality must be made apparent. Shaykh Arshad al-Qaadiree al-Barelwee one of the *Barelwi* authors wrote a book entitled *az-Zalzalah* and mentioned within it many clear texts from the major *Deobandee* scholars which include the innovation of grave-worshipping and superstitious practices and even clear *shirk*.¹ This was admitted by Shaykh 'Aamir al-'Uthmaanee director of *at-Tajallaa* in Deoband, one of the major scholars of the *Deobandees*. He made clear that every calamity, innovation and superstition that the *Deobandees* have only came about via Sufism.²

- h. **The Barailwee Role (1272 AH – whenever Allaah wills)** – This is ascribed to its leader Ahmad Ridaa Khaan al-Afghaanee al-Hanafī al-Māturīdī as-Soofee al-Qubooree, nicknamed ‘AbdulMustaphaa’ (d. 1340 AH).³ This stage is distinguished by clear *shirk* and worshipping graves, it is a sect of idolatry.⁴ It is also distinguished by intense enmity to the *Deobandees* and making takfeer of them, not to mention also making takfeer of Ahl us-Sunnah who they abusively call “Wahhabis”.⁵
- i. **The Kawtharee Role (1296 AH – whenever Allaah wills)** – This is ascribed to Shaykh Muhammad Zaahid al-Kawtharee al-Jarkasee al-Hanafī al-Māturīdī, the enemy of *Salafīyyah* (d. 1371 AH). The stage is distinguished by its intense enmity of Ahl us-Sunnah and cursing the Imaams of Islaam and holding them to be idol worshipping Mushriks and *kuffaar* who worship idols aswell as being *Mujassimah* and *Mushabihah*. The held that the books of the *Salaf* such as the books of *tawbeed*, Sunnah, *al-Ibaanah*, *ash-Sharee'ah*, *as-Sifaat*, *al-'Uloom* and other books which explain the *'aqeedah* of the Imaams of the Sunnah to be books of idolatry, books of *kufri*, books of *shirk*, books of *tajseem* and books of *tashbeeh*. This stage was also

For more on the reality of this group see: *Jama'at ut-Tabligh* by Muhammad Aslam al-Pakistani and *as-Siraaq ul-Muneer* by Dr. Taqeeuddeen al-Hilaalee.

¹ Translated from Urdu into English by Professor Naim Jamali, it can be referred to here: <http://www.nooremadinah.net/EnglishBooks/TableeghiJamaat/TableeghiJamaat.pdf> [TN]

² See *az-Zalzalah*, pp.182-193

³ For his biography and superstitions see *Nuzhat ul-Khawaatir*, vol.8, pp.42, 45

⁴ For a concise overview of some of their beliefs refer to a *Barelwee* website: www.aqdas.co.uk [TN]

⁵ See *al-Barelwiyyah* by al-'Allaamah Ihsaan Ilahi Dhaahir, *raheemahullaah*.

distinguished by calling to *shirk*, grave-worship, allowing *masajid* and domes to be built on graves all under the name of *tawassul*. The books of al-Kawtharee (1296-1371 AH) bear witness to what we have mentioned as al-Kawtharee tried to revive the way of al-Jahm, al-Mareesee, Ibn Abee Daw'aad just as he tried to receive grave-worship.

- j. **The Fanjafereee Role (from 1370 AH)** – This is ascribed to the leader of the Fanjafereeriyah,¹ Shaykh ul-Qur'aan Muhammad Taahir bin Aasif al-Hanafī ad-Deobandee an-Naqshbandee (d. 1407 AH), *rabeemabullaah*.² The name of this group is *Jam'aat Ishaa'at ut-Tawbeed wa's-Sunnah* and is a branch of the Deobandees and *Naqshbandee Soofees*. They have a large role in good activities such as distributing the Qur'aan, warning against *shirk* and the innovation of the grave-worshippers and reviving much of the *Sunan* in Peshawar and Mardaan and among the tribes of Herat and other tribes in Pakistan and Afghanistan. They also have good actions which they have to be thanked for even though they are *Māturīdīs* in the issue of the Attributes. They also have a specific school wherein they study the books of the *Māturīdīs*, they are also hardcore *Hanafīs* and partisan in matters of *fiqh* and as a result they have intense enmity to the Ahl ul-Hadeeth in the areas wherein they are active. Their *taqleed* reached the extent that they distorted the *abaadeeth* and their Shaykh said: **“The intent of the hadeeth about raising the hands is to raise them...”**³ Their leader Shaykh Muhammad Taahir claimed about the contemporary Ahl ul-Hadeeth that they were “the small brothers of the Qadiyanis”.⁴ Out of being a *Naqshbandee Soofee* he bequeathed his students to be *Soofee* scholars without preferring any of the *Soofee tareeqahs* over another. Because they are *Māturīdī* they affirm that al-Māturīdī is an “Imaam of Guidance” and an “Imaam of Ahl us-Sunnah”. They also claim that the *Salaf* were *Mufawwidhab* and that Ahl us-Sunnah make *ta'weel*.⁵

¹ This is ascribed to the village 'Fanjafeer' the Arabised name for 'Vanj Veer' which means the 'five guided followers' in Persian. It is a village in the Mardaan region in Pakistan.

² Based on his biography he was Naqshbandee as mentioned by Ibn Shaandee at the end of his book *Usool us-Sunnah*, pp.153-57.

³ *Risaalah*, Shaykh ul-Qur'aan, in manuscript from written in his own handwriting.

⁴ The Qaadiyaanees or the '*Mirzaa'iyyah*' group are disbelievers who believe in the Prophethood of Mirza Ghulam Ahmad al-Qaadiyaanee al-Mutanabee al-Kadhhaab (1908 CE), refer to the book *Kitaab ul-Qaadiyaaniyyah* by al-'Allaamah Ihsaan Ilahi Dhaahir.

⁵ Refer to *Tansheet* by Rustamee, pp.348, 350

These are some of the different important stages of the *Māturīdīs* throughout the history of the *Māturīdiyyah*, now we will discuss, by the will of Allaah, the reasons for the spread of the *Māturīdiyyah* and their power.

CASE STUDY 3: THE REASONS FOR THE SPREAD OF THE MĀTURĪDĪS

The *Māturīdīs* spread throughout the regions of the Eastern Islamic world, and the West, due to the following important reasons:

- 1. Leadership:** rather this is the main reasons, being connected to the leaders and kings of the madhhab of the Hanafīs. Due to this the *Hanafī madhhab* spread throughout the Eastern and Western Islamic lands, its Arab lands and the non-Arab lands, the Persian lands and the Roman (i.e. European) lands, and due to the spread of the *Hanafī madhhab* the *Māturīdiyyah* also spread because the *Māturīdīs* equalled the *Hanafī madhhab* and this has been admitted by the *Hanafī Māturīdīs* themselves.¹ For it is well-known in history throughout the centuries that any state which follows a certain group will give to its scholars positions of: judgement, giving *fataawaa*, leadership, giving sermons, authorship and teaching. So they find many ways and easy avenues by which to widen their power over the hearts and bodies and to influence people and nations with the encouragement of the state also via schools and universities. In this way their ideas spread and their activities increase. Shah Waliullaah ad-Dehlawee (d. 1176 AH/1762 CE) stated when explaining the reasons for the spread of the *Hanafīyyah*:

Any madhhab which had famous people and they assumed positions of judging and giving *fataawaa* and their works became famous among the people and they taught openly and spread throughout the different regions of the earth and still spreads – any *madhhab* which has people who were inactive and did not assume positions of judging and giving *fataawaa* then the people will not wish to study under them after a while.²

¹ *Aqeedat ul-Islam* by Abu'l-Khayr, p.483 and *Imaam Ahl us-Sunnah wa'l-Jama'ah: Abū Mansoor al-Māturīdī*, p.343

² *Hujjatullaah al-Baalighah*, vol.1, p.152

'AbdulHayy al-Luknowee made clear that the reason the *Hanafī madhhab* spread was due to Imaam Abū Yoosuf becoming one of the judges of Haaron ar-Raashid.¹

Shaykh ul-Islam Ibn Taymiyyah said:

You will find that whenever Islaam and Eemaan are strong, the Sunnah and its people emerge strong, yet if anything from kufr or nifaaq emerges then innovation will emerge. Such as what happened with the state of al-Mahdee (Muhammad bin al-Mansoor, d. 168 AH) and ar-Rasheed (Haaron bin Muhammad al-Mahdee, d. 193 AH) and the likes of them who supported Islaam and Eemaan and attacked their enemies from the kuffaar and the munaafiqeen, then the people of Suinnah during those times were abundant and strong and the people of innovation were small in number and weak. However, innovaton during the time of the first three virtuous generations was maqmooh and the Sharee'ah was manifest and honoured and establishing jihad against the enemies of the deen from the kuffaar and munaafiqeen was exalted. During the time of the Empire of Abi'l-'Abbaas al-Ma'moon (218 AH) the Karraamiyyah² and their likes from the munaafiqeen became apparent, translated the books of Philosophy from Rome which spread as a result the sayings of the Saabi'een and the kings of Mushrikeen from India and their likes, until there was mutual love between him (Ma'moon) and them. Due to this the fitna of the Jahmiyyah was born and the Ummah was tested with negation of the Attributes, lying about the Speech of Allaah and seeing Him. Imama Ahmad and others were tested 'To Allaah we came and unto Him we shall return'. During the time of al-Mutawakkil (Ja'far bin Muhammad al-Mu'tasim, d. 247 AH) gave glory to Islaam until he necessitated the Ahl udh-Dhimmah to specific conditions³ and that they be abased and he

¹ *An-Naafi'al-Kabeer Muqaddimat il-Jawaami' as-Sagheer* by Imaam Muhammad bin al-Hasan ash-Shaybaanee, p.7

² Spelt with a 'kha' then a raa with a shadda, and 'karram' is a Persian word which means 'the deen of seeking pleasures' and their intent with this name is to make *halaal* what is *haraam*. It is a sect which has no deen and permits anything in the same way as the *Mazdiyyah* from the Majoos allow and permit things. They pledged allegiance to a man named Babik al-Karramee and joined the *Qaraamitah-Baatiniyyah* and increased in evil. They manifested themselves at Jabal ul-Badayn near Azerbaijan and they had many skirmishes with the armies of al-Mu'tasim until Babik al-Karraamee was killed in 223 AH. Refer to *al-Farq Bayna'l-Firaq*, p.268 and *Fadaa'ih ul-Baatiniyyah*, p.14.

³ For a detailed explanation of these conditions see Ibn ul-Qayyim, *Ahkaam Ahl udh-Dhimmah*, vol.2, pp.657-873.

honoured the Sunnah and the Jama'ah and suppressed the Jahmiyyah, the Raafidah and their likes...

To the end of his important words regarding the connection between kings and states and their interaction with Islaam and his people and the Sunnah and its people.¹ To sum up: support from the kings, leaders and princes to a *madhdbab* and encouraging it via its scholars is one of the most important reasons for the spread of a *madhdbab*. Whenever it is said “The people are on the deen of their kings” then this is what happens usually and this is the main reason for the spread of the *'Ash'aree 'aqeedab* throughout the lands of Shaam and Maghrib aswell. Abū 'Udhbah said **“In the lands of India and Room (i.e. Europe), due to them being Hanafī they are also have Māturīdī beliefs.”**² In this way the *Māturīdīs* and their creed spread throughout the lands behind the river and in the lands of the Turk, the Afghan, India, China and what surrounds them.³ What also give strength to this cause of the *Māturīdī 'aqeedab* spreading in India is the fact that most of the scholars who arrived in India during the times of the Muslim kings were from the regions behind the river and had relied on the books of the later *Hanafi fuqabaa* and their concern with the books of the Sunnah was weak. They were entrenched in the superstitions of the Greeks and left India emmersed in the darknesses of the sciences of the Greeks.⁴ Al-Kawtharee proudly says in talking about the vast numbers of the *Hanafīs* throughout the earth that:

The Hanafīs in India are no less than 75 milliom; in China the Hanafīs are no less than 50 million and likewise in the Russian lands, Qawqaas (the Caucas regions), Qazaan, Bukhaara, Siberia and their surrounding areas. Likewise in the Roman (i.e. European) lands, the Arab lands, Bosnia-Herzegovina, Albania, Bulgaria, Greece and within the old lands of the Ottoman Empire from the three

¹ *Naqd ul-Mantaq*, pp.18-21 within *Majmoo' al-Fataawaa*, vol.4, pp.20-23; *al-Furqaan Bayna'l-Haqq wa Baatil*, pp.18-19 within *Majmoo' al-Fataawaa*, vol.13, pp.183-84; *Dar' at-Ta'arud*, vol.5, p.185; *at-Tankeel*, vol.1, p.259 – for an explanation of the influence of the *Hanafīs*.

² *Rawdat ul-Bahiyyah*, p.4

³ *Haashiyat ul-Hayaalee 'alaa Sharh il-'Aqaa'id in-Nasafiyyah*, p.21; *Haashiyat ul-Kastalee 'alaa Sharh il-'Aqaa'id in-Nasafiyyah*, p.17; *az-Zabeedee*, *Sharh ul-Ihya*, vol.2, p.6; the intro of al-Kawtharee to *Tabyeen Kadhbi al-Muftaree*, p.16; al-Banooree, *Ma'arif us-Sunan*, vol.4, p.144; see *Tabsirat ul-Adilah*, p.149, 1-b

⁴ The intro of Professor Sayyid as-Saabiq to *Hujjatulaah al-Baalighah* by Shah Waliullaah, printed by Daar ul-Kutub al-Hadeethah in Cairo and transmitted from *Majallat ud-Diyaa'* of Professor Mas'ood an-Nadwee.

continents of Asia, Europe and Africa. And likewise in the lands of the Afghan, the lands of the Abyssinians, Egypt, Tripoli (of Libya), Tunis, southern Africa and other places (the Hanafīs number no less than 50 million)...¹

I say: we deduce from the words of al-Kawtharee here, with its exaggerations, the spread of the *Māturīdīs* in keeping with the spread of the *Hanafīs*. However, the number of *Māturīdīs* are less than the number of *Hanafīs* because among the *Hanafīs* are: those who are original *Jabmees*; *Mu'tazīlah*; *Zaydiyyah*; *Karraamiyyah*; *Ittibaadiyyah*; *Hulooliyyah*; Philosophers; and a small portion of *Salafīs*. Because women, common people, farmers and others are not *Māturīdīs* at all and they merely ascribe themselves to the *Māturīdīs* apparently. And who from among them claims that that “Allaah is neither outside, nor inside the world, neither connected nor disconnected to the world, neither above nor beneath”? Who from among these (ordinary common people) says “The Speech of Allaah is internal and not with letters or a sound and this Arabic Qur’aan is created and not the Speech of Allaah rather it indicates the Speech of Allaah”? Who from among these (ordinary common people) says “Moosaa (alayhis-salaam) did not hear the Speech of Allaah rather he heard a created sound in the tree”? To the end of such foolish ideas of *Māturīdī kalaam!* All of these (ordinary common people) in reality are upon their natural disposition (*fitra*), so it is not correct to think that the *Māturīdīs* and *'Ash'arees* are Ahl us-Sunnah and are the majority.² Rather, the reality is that the *Māturīdīs* and *'Ash'arees* are small in number and whoever contradicts this is contradicting the actual reality of the situation.

- 2. Māturīdī Schools and Educational Activities:** The Māturīdī schools have a major role in spreading their creed, I will not delve into a detailed explanation of these schools because that needs its own separate study. The main intent here is to bring attention to the fact that these schools have a role in spreading the creed of the *Māturīdīs*. For example, we can mention the the Deoband school which is the largest *Māturīdī* institution in the Indian sub-continent. Ots role in spreading the *Māturīdī 'aqeedah* is not hidden and likewise neither is the role of the *Hanafī Māturīdī* schools in

¹ *Taa'neeb ul-Kawtharee*, p.22

² *Al-Ilm ush-Shaamikh*, pp.271-72; Dr Bakr Abū Zayd, *at-Ta'aalim*, pp.106-07; Dr Hawalee, *Manhaj ul-'Ashaa'irah*, pp.22-24

Afghanistan; and within the history of the Ottoman Empire for it served the *Hanafīs* and *Māturīdīs* in one era. These schools were breeding grounds of cultivation to plant the seeds of the *Māturīdīs* and then graduate and spread throughout the earth. As a result, they strove to spread the *Māturīdī 'aqeedah* that they learnt and what was ingrained in their minds thinking that it was the *'aqeedah* of Ahl us-Sunnah which had to be defended and promoted. For this reason, you will not find in any of the *Hanafi-Māturīdī* schools over the centuries even one book from the books of the *Salaf* in *'aqeedah* in their study programs. Rather, we see the opposite in the form of books of *kalaam* and *mantaq* (logic) which are taught and studied. This is why they are entrenched in the creed of *Māturīdī kalaam* and makes them far from the Book, Sunnah and the *Sunni 'aqeedah* of the *Salaf* all in one era up to the time of the Fanjafeeriyah.¹

- 3. Māturīdī Activities in the Field of Authoring:** The *Māturīdīs* have far-reaching efforts and continuous striving in the field of authorship and classifications works of *kalaam*. These books spread throughout the East and West of the earth and when these books spread, were taught and studied the *Māturīdī 'aqeedah* also spread with them and took control over the hearts of Shaykhs and their students. We will mention these works in the next chapter inshaa'Allaah, but what is important now is to mention the heritage of the *Māturīdīs* and the people's devotion to these books which is a main cause for the spread of the *Māturīdī* beliefs. We will give one example of this from the words of a contemporary *Māturīdī*, Dr Abu'l-Khayr Muhammad Ayyoob 'Ali al-Bangladeshee al-Māturīdī says:

We comprehend the influence of al-Māturīdī, the success of his way and Ahl us-Sunnah's pleasure with him when we see *Fiqh ul-Akbar* by Abū Haneefah and al-'Aqeedah by an-Nasafee and al-Masaayarah by Ibn ul-Humaam which are books which are taught today in religious universities, colleges and religious institutions

¹ See as an excellent example of this point a basic book of *Māturīdī-Deobandī 'aqeedah* by Muhammad Idrees Kandalawee and published by the '*Maktaba Ashrafia*' in Camperdown Town, South Africa entitled *Aqaa'id ul-Islaam*, translated into English from Urdu by the *Madrassah In'aamiyyah*. Before mentioning anything from the Qur'aan, Sunnah and the *Salaf* it gives such examples such as **'the example of a beautifully penned book', 'the example of a royal palace', 'the example of a watch', 'the example of a place'!!?** It is scant in referring to the Book of Allaah and the Sunnah of the Prophet (*sallallaahu 'alayhi wassallam*). See it here: <http://alashrafia.com/aqeeda.pdf> [TN]

such as al-Azhae which teaches the Māturīdī school of belief and knowledge of Abū Mansoor al-Māturīdī. Studying the Māturīdī School of belief is instituted in its curriculum within the Colleges of Sharee'ah and Usool ud-Deen.¹

He then says:

Then as for the 'Ash'arees then even though they had a great influence over most of the Muslims than the Māturīdīs did in the past, then today the Māturīdīs have had, as will be apparent to us, more influence on most of the scholars of Ahl us-Sunnah^{2,3}

4. Other factors which were strong reasons for the spread of the Māturīdī 'aqeedah and for the people to be deceived by them.

These are the following reasons:

- a. Apparently making out that they are Ahl us-Sunnah and claiming that they and the 'Ash'arees are Ahl us-Sunnah.
- b. Accusing Ahl us-Sunnah and the People of *hadeeth* of *tajseem*, *tashbeeh* and the likes.
- c. Ascribing themselves of the *Salaf* especially ascribing themselves to the Imaams such as Imaam Abū Haneefah, Shaafi'ee and al-'Ash'aree.
- d. The true things that they have in comparison to the falsehood of other people of innovation.
- e. Their refutations of sects of falsehood such as the original *Jahmiyyah*, the *Mu'tazilab*, the *Khawaarij*, the *Rawaafid* and others.
- f. The weakness of the influence of *Salafiyah* and the inability of many of the People of Sunnah and the People of *hadeeth*.⁴

To Summarise:

These four reasons which we have mentioned are the most important reasons for the spread of the *Māturīdīs* basically. What is in this chapter explains to the noble reader how the *Māturīdīs* began, developed and spread. After this we now come to the next chapter wherein

¹ 'Aqeedat ul-Islaam, p.480

² They claim the word 'Ahl us-Sunnah' but the *Māturīdiyyah* are not Ahl us-Sunnah at all as will be made clear later inshaa'Allaah.

³ 'Aqeedat ul-Islaam, p.479; also see Dr. 'Ali al-Maghribee, *al-Firaq ul-Kalaamiyyah*, p.345

⁴ Our Shaykh, Dr Muhammad Amaan 'Ali al-Jaamee, *Sifaat ul-Ilahiyyah*, pp.154-55

we mention *insbaa'Allaab* the most famous notable of the *Māturīdīs* and their most important works of theological rhetoric.