

## **Discrepancy and Proportionality in the Maturidi and Samarkandi Doctrinal Views**

**Abduhamidov Muhammadjon Abduhalim ugli**

Associate professor, Doctor of philosophy in Islamic studies, Fergana State University,  
Uzbekistan, Fergana

In the second half of the 9th century, a new school appeared in the history of the Samarkand kalom School: Abu Sulaiman. This is associated with the name of student of Abu Sulaiman Juzjani's disciple Abu Bakr Juzjani and his hanafi students. Since the works of these two schools in the field of the kalom have not reached us, it is difficult to express any opinion about their contribution to the development of this discipline. But the creations of representatives of this school – Abu Mansur Moturidi and Hakim Samarkandi - indirectly indicate that the range of knowledge of their teachers is much wider and more significant.

According to Mustafiz Rahman, the Moturidi school was not known as Moturidia until the 8th/14th century. Ibn Fazlullah Umri, who died in 741/1340, came to prominence after quoting him in his work "Masolik al-absor fi Mamolik al-amsor". The book stated that "Imam Abu Mansur Moturidi is the leader of the entire community, his personality, his reliable and firm argument defense of ahl-as-sunna va-l-jamoa claims, his incomparable strength in the way of support, made the mu'tazili people angry with Imam Abu Hanifa and his disciples' views on questions of reason and method".

Eastern biographical scientists first focused on all the scribes who lived in Samarkand in the 10th-11th centuries. More or less interested in the subject of theology from the scientists who lived in this city at that time, it is unlikely that Moturidius was among his disciples. In this regard, in Sh. Ziyodov's paper: "in many cases it also occurs to associate the famous scientists with Moturidium, but when studied consistently it can be seen that there is no historical basis for this. As an example, the author of the work "Kitab as-savod al-azam", Hakim Samarkandi, in sources written some time later, places him among the disciple of Imam Moturidi. But in the sources of the early period, gives the opinion that Hakim Samarkandi is a disciple of Imam Moturidi". But in the same article, Hakim Samarkandi lists among the followers-disciples of Moturidi[1].

In general, both scholars tried to unite the Islamic community, which had diverged from different currents and directions. The two shared the same views on fundamental topics, such as faith as manifested from their works, the qualities of God, human behavior. In this case, they formulated the first basic rules of Moturidism. A comparative study of their works can serve to clarify this issue. This comparison includes the following topics: Faith, divine qualities, husni behavior, issues of domination, the connection between God and human actions, the question of exception in faith. The exception, according to Moturidi, is that in a word it is not permissible to say "If God wants, I have believed", because it hesitated a part of Muslims, and God warned about it "true believers are believers in God and his messenger, and not those who later hesitated about it". Faith is not a temporary thing, it is immutable; therefore, exclusion is not allowed in this regard. An exception can nullify testimony and promises; it can do the same with faith. The exception can usually occur at a time when one person's prayers have not been fulfilled, but this situation is not accepted. For whosoever does not sincerely believe in Allah, he cannot ask him for anything without believing in Allah. Moturidius puts forward another argument that if one pronounces an exception, he does not express his suspicion of faith in

general, since God did not say anything doubtful about it by saying an exception in the Qur'an. This will be evidenced by verse 27 of Surah "Fath":

لَنَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ أَمْنِينَ مُحَلَّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ

"You shall enter the Masjidul-haram without fear, in the case when you are free and have your heads shaved and (or) curtailed, InshaAllah" [2]. Muhammad (s.a.v) the entry of Muslims into the holy mosque was known through an exception revealed by God. Moturidius responded to this proposal as follows: this argument is not popular because God used the words "maybe", "could be", "would have been" when he specifically said about some specific argument. In addition, Allah Muhammad (s.a.v.) may have taught istino to say at the time he promised. God said, "Do not say that I will do anything tomorrow without adding "hudo hohlasa", I will do, I will enter means the same. Hakim Samarkandi, on the other hand, followed the example of his teacher. He says that no one should be suspicious of someone else's faith because, in Surah 15 "Hujurot":

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَأُوا

"The true believers believed in God and his messenger, and then did not doubt..." [3]. In some legal principles (ahkom), no connection occurs if a person tells his wife, "if God desires you will divorce", or his slave, "if God desires you will be free", because it makes all the rules unfounded, and amounts to weakening faith. Faith is confirmation by heart and proof by language. Moturidius emphasized validation by language rather than by language. The scholar has focused more on language affirmation in "Kitab at-Tavhid" and "Kitab at-Tavilot". From a logical point of view, moturidius is attracted to the question of belief in religions. A person believes in the heart of another person, and not in the language, and another person believes in God and the prophets, even if he does not have a language. Whoever affirms faith with his language is divided according to moturidism into the attitude towards a Muslim. Hakim Samarkandi also agrees with Moturidi, but he places more emphasis on linguistic confirmation of faith than Moturidi. He states that language has no value without heart. Faith is called the knowledge of God in the heart. This is manateism (tavhid). Nevertheless, according to Samarkandi, whoever affirms God in his heart and does not say in his language is an unbeliever. The sinner was allied with the belief that Moturidi and Samarkandi were considered believers, even if he committed grave sins. He is not at the stage between faith and disbelief, as the figurative believer or mutazilites say. Moturidi says that the people of this community separated sinners; they stamped sinners as unbelievers, polytheists as neither Muslims nor unbelievers, hypocrites, transgressors. Moturidi believes that people from within this community would be forgiven if they repented after committing a grave sin. He refused to call sinners unbelievers, as the usual Arabic meaning of the word blasphemy is synonymous with the word takziyb (disbelief). That is, a person who commits a grave sin is takziyb (does not show distrust), because he believes in God, hopes for his own forgiveness and afraid of punishment. Therefore, it would be a mistake to say that they are unbelievers. God also called sinners believers and they did not deprive them of this name even when they committed sinful deeds. This will be evidenced by verse 31 of the Surah "Nur":

وَثُوَّبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفَلِّحُونَ

"All of you repent to God, O believers. So that you may be saved" [4] in which God ordered them to repent. Hakim Samarkandi's advances the same view as mentor. He says that no Muslim should say to anyone in front of other Muslims an unbeliever, even though he did sinful work. A believer should not be called an unbeliever, even if he did something sinful. The only drawback is that the unbeliever does not believe in doing all the actions of submission. God did not call the sinner believers if he lost his faith through his sin. Had sinners lost their faith, God would have said, O disbelievers, repent. These were evidence of the similarity of some of the opinions of Moturidi and Hakim Samarkandi regarding matters of faith. In addition to these arguments, a person can also find other arguments in their works that relate to the question of faith. Faith is considered an independent act, a believer who commits a grave sin will remain in hell forever if he does not repent, and at other similar points their thoughts correspond to each other. Moturidi and Samarkandi were sympathetic to the question of divine qualities and fought against the mu'tazili. The mu'tazilites put forward the idea that God is a single,

eternal, absolute, unique being, with no partner and cannot have several. They also refused to give God a ratio of quality beyond its essence. On the other hand, mushabbiha was opposed, a category that took the qualities of God in the Quran and gave a proportion to its true meaning. Moturidi rejected the views of the mu'tazili, who said that it was useless to give quality to God, and then advanced the view that all the meanings that could be given to God in proportion should be abandoned. It can be added that when one person says "God is intelligent", another person concludes that he has the quality of wisdom. Therefore, a person will have to give a ratio based on his characteristics at the time when he is giving a ratio of some quality to God, and this ratio should not remain consistent with the creed of the polytheists. Because a person must firmly believe in the oneness of God and adhere to the rules of tanziyah on the one hand and mukholafa on the other. The Tanziyah rule is that all proportions of God should be free from all thoughts that can lead to similarity between him and humans, while according to the mukholafa rule one should understand all the features that are given to God in proportion based on the quality of his oneness. For example, when it is said that "God knows", it is important to understand that God's knowledge is not the same as the characteristics of the servant, such as learning to know. Samarkandi also follows in the footsteps of his teacher in this matter and puts forward the idea that there can be no similarity between the qualities of God and humans. He argues that the creator cannot be likened to creation, the creator of something to what he is creating, and to what he is doing. If it is not correct for a person to be similar to what he has created, then God will be even less similar to what he has created. The scholar also places a special emphasis on the issue of relativism of power and knowledge in God. He says that Allah is all-powerful and all-knowing, and all-powerful and all-knowing. Without someone's power he was called "knower", either because of form or error, and a weak person was called "capable", or because of form or error. Indeed, the almighty and the knower is God, and no form of status or falsehood is given to him in proportion. Ahl as-sunna va-l-jamoa scribes agree that divine qualities such as life, omnipotence, possession of all sciences, hearing are eternal, but, ash'ari and mu'tazili believe that divine qualities such as compassion, giving, creation are not eternal. In opposition to this, Moturidi argues that both of these are divine qualities, and says that both of them are eternal. He says that takwin is a divine quality, even though the mukavvan attributed to him was created. Knowledge is of the same divine quality, while what is known is "known" is created. Hakim Samarkandi applies this rule when referring to the theme of creation. That is, "know that God is still creating – this (that is, the result) does not change his state. If someone says that God was not the creator before he created things, he became the creator after he created them, then God was not God at first, then he is like those who say that he became God." While the mu'tazilites say that the Quran was created, the ahl as-sunna va-l-muqobala reject this idea and promote its non-creation. Moturidi held that, according to him, the revelation of the Qur'an was the uncreated speech of God, at the same time he opposed the views of some fanatics that the memorization of the Quran, its copies and the letters in its copies, were not created either. In developing this theory of his own, Moturidi refers to verse 164 of the Surah "Niso":

وَكَلَمَ اللَّهِ مُؤْسَى تَكْلِيمًا

"God spoke to Moses (directly)" [5]. He also put forward a common sense: if God was omniscient and omnipotent, and did not speak, it would be a flaw in his essence. God stands above incapacity, and therefore he has speech. Hakim Samarkandi tries to clarify the differences between the sayings of God and the recited speech. God has revealed the Qur'an without letters or words, and we memorize it through letters and words. The word we memorized is the true Quran, but the paper and ink in which it was written were created. The connection between God and human action. The mutineers or people of Justice (ahl-al-adl) emphasize that the punishment of man in this world by God by forcing him to commit some kind of sin in the hereafter is an injustice that is allowed by him. A person can do what he wants and does it completely independently, not dependent on God, so he is also responsible for this when Sin commits deeds. Advancing this view, they shared an opinion with the qadaris and were opposed to the jabri. The jabaris said that man cannot deviate from the fate set by God. Moturidi also attests to man's freedom with the arguments and logical reasoning presented in the Quran. God says in the Quran, "do whatever you want" and "whoever does the slightest deed, God will see all this". When viewed logically, each person considers himself independent, and he can perform any of his actions,

and in this he is not influenced by any external force. Moreover, the relationship between God and man is different from the relationship between God and bodies. A person is given the ability to cause, imagine and think. Therefore, a person is independent in carrying out his actions. However, this freedom of choice does not mean that God is not involved in this process, and that all actions belong to the person himself. On the contrary, a person cannot perform any actions without the participation of God. Man's deeds are performed according to his own wishes, while these deeds are created by God. That is, Kulli has an arbitrary servant. Moturidi divides the actions of man into two parts: the first, actions under his control and the second, actions beyond his control, which are carried out only through absolute power, perfect knowledge, and the human race lacks these qualities. This second group of actions is the act of God to bring things out of existence from a state of absence, the first group of actions is the act of rest or action is the act of men. When a person strives to do something, whether it be a good deed or a bad deed, God makes him capable of doing the deed. The term cauldron, according to Moturidi, has two different meanings: the first is the cauldron that allows, al-qudra al-mumakkina, and the second is the cauldron that helps, al-Qudra al-muyassira. While the first occurs before the action, the second occurs with it. In the case of the first, Moturidi notes that it gives a person organs and tools to perform these actions, which include hands, mouth, eyes, etc. Such a type of ability is not given to humans only to perform special actions, although actions cannot be done without them. Verse 197 of the Surah "Oli Imran" allows to illuminate this point:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ أَسْتَطَعَ إِلَيْهِ سَبِيلًا

"It is up to the people who have power over the path to make the pilgrimage of the bait for Allah" [6]. That is, the ability to carry out a pilgrimage is expressed in the fact that enough opportunity is given to perform the act. This type of ability stands before the action. The second meaning of power is temporary ability, power is a phenomenon. This type of ability is an addition to the latter. When a person wants to perform an act, God gives him the opportunity to perform this act. Although a person is not considered the true creator of his actions, he is considered responsible for this, since he chooses him and seeks to follow these actions. That is why the blind, the madmen are not blamed for this when they commit bad deeds, because they did not have the desire to perform this act and were not rewarded at the time when good deeds were performed, because they did not have a strong desire to perform the act. The hadiths quote: "deeds depend on intention. Everyone is given what they want: whoever strives for God and his messenger, his jihad is for God and his messenger, and whoever strives for the wealth of the world or to marry, this jihad is for what he strives for". So, after giving a person this ability, God does not want him to do evil deeds; but, at the same time, a person will not return it from this if he seeks to do such deeds. Creation is the act of God, and choice is in the hands of man. Hakim Samarkandi approves of Moturidi's views. He opposes the qadaris and jabaris. The scientist says that a person is independent in the performance of his actions, but responsible for these, he cannot perform any action without the participation of God. Samarkandi uses the terms tawfiq and khizlon to highlight his thoughts. If a person wants to do good deeds God will show him his mercy and this will happen along with it; if a person seeks to do evil deeds, God will take his mercy from him and leave him. Nevertheless, he gives a person the opportunity to perform whatever he wants. That is why God allows man to perform both good and evil, this ability is accompanied by human actions, and not even before them. If a person has committed a good deed, this happens due to the punishment, mercy, desire, command, decree of God. If a person commits a bad deed, it will be done according to the punishment, decree and desire of God, but it will happen against the command of God. In conclusion, it can be said that the above were some of the ideas formulated by Moturidi and Hakim Samarkandi, who followed in the footsteps of their leaders Imam Abu Hanifa and founded the aqida school in Samarkand, and several centuries later this school began to be called the Moturudiya school.

## References:

1. <https://moturidiy.uz/oz/news/183>; <https://www.bukhari.uz/?p=22520&lang=oz>
2. Қуръони карим маъноларининг таржима ва тафсири. Таржима ва изохлар муаллифи Абдулазиз Мансур. – Тошкент ислом университети, 2018. – Б. 514.

3. Қуръони карим маъноларининг таржима ва тафсири. Таржима ва изоҳлар муаллифи Абдулазиз Мансур. – Тошкент. Тошкент ислом университети, 2018. – Б. 517.
4. Қуръони карим маъноларининг таржима ва тафсири. Таржима ва изоҳлар муаллифи Абдулазиз Мансур. – Тошкент. Тошкент ислом университети, 2018. – Б. 353.
5. Қуръони карим маъноларининг таржима ва тафсири. Таржима ва изоҳлар муаллифи Абдулазиз Мансур. – Тошкент. Тошкент ислом университети, 2018. – Б. 104.
6. Қуръони карим маъноларининг таржима ва тафсири. Таржима ва изоҳлар муаллифи Абдулазиз Мансур. – Тошкент. Тошкент ислом университети, 2018. – Б. 62.