The Māturīdī Creed
Shaykh, Dr Shams as-Salafi al-Afghānī
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THE MĀṬURĪDĪ CREED

Volume 1

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

Translated by ’AbdulHaq al-Ashantī

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BIOGRAPHY OF THE AUTHOR:

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 Hanafi 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-Hanafĩ as-Sũfĩ (d.1161 AH), which is widespread in the Eastern lands of the Hanafĩs 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.

He lived in Afghanistan and Pakistan and had travelled to Turkistan, 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 Hanafi Deobandee but not a biased partisan as he had efforts in serving the sunnah and spreading tawheed, Shaykh Shamsuddeen thinks that he may have been Māturīḏī, may Allaah forgive him.

2. Shaykh ul-Qur’aan Muhammad Taahir bin Aasif al-Fanjafeeree al-Hanafĩ al-Māturīḏī an-Naqshbandee ad-Deobandee, who had virtue in spreading tawheed, much of the Sunan and in refuting some innovations, may Allaah have mercy on him and forgive him.

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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]

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

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 'Abdur Raheem ash-Shataraalee who was from the staunch the Hanafiş 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-'Aallaamah* 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-Sinddee.

6. The mighty father, the noble Shaykh ’Abdul’Azeez bin ’Abdullaah bin Baaz.


9. The dignified *‘Allaamah* ’Abdullaah bin Muhammad al-Ghunaymaan.


11. The wise *‘Allaamah*, ’AbdulKareem al-Atharee


13. Dr. Saalih al’Abūd, supervisor of his Masters and Doctorate theses.

14. Dr. ’Ali bin Naasir al-Faqeehee.

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.


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 madhdhab of the people of hadīth 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-Salafiyyah wa Taareekhabnun wa Madhdhababnun fi’s-Sifaat al-Habīyyah [The Enmity to the Salafi ’Aqeedah by the Māturīdis 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.


3. al-Alfiyyah as-Salafiyyah al-Mujtanaah min al-Qaseedah an-Nooniyyah.

4. Ithbaat ul-Fusoos as-Salafiyyah bi’n-Nusoos Ulama il-Hanafiyyah. [Affirming the Salafi Rings with the Texts of the Hanafi Scholars]

5. as-Suyoof al-Quaati’a al-Quaatilab il-Usool il-Hanafiyyah al-Baatilab.

6. al-Irshaad at-Tasdeed fee Mabaabibth al-Ijtihaad wa’t-Taqleed [Guidelines in Researching Ijtihaad and Blind-Following].

7. as-Siyar al-Hatheeth ila Faddi’ Abl il-Hadeeth.

8. al-Kharaa’id ad-Duriyyah min al-Faraa’id at-Tafseeriyyah.

9. al-Qawaa’id wa’l-Lama’ li-Ma’rifat il-Awaa’id wa’t-Bida’.

10. as-Siyar al-Hatheeth ila Faddi’ Abl il-Hadeeth wa’t-Tawheed.

11. as-Siyar al-Hatheeth ila Faddi’ Abl il-Hadeeth wa’t-Tawheed.

12. Izaahat ul-Qana’ah ‘an Makri Ahl ish-Shirk wa’t-Ibtida’ – 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. as-Siyar al-Hatheeth ila Faddi’ Abl il-Hadeeth wa’t-Tawheed.


17. ‘Uqyaan ul-Hamyaan fee Radd ‘alaay Shaykh ’Unyaan.


19. as-Salaam wa’l-Hadeeth ila Faddi’ Abl il-Hadeeth wa’t-Tawheed.

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20. Tabqaat al-Maturidiyyah wa Ashqaabum al-'Ash'ariyyah. [Compendium of the Maturidi's and of the Worst of them, the 'Ash'arees]
22. Mawqif al-Lusoos min an-Nusoos [The Position of the Thief in the Divinely Legislated Texts]
23. al-Qanaabul al-Jindiyah wa's-Sawaarim al-Hindiyyah 'alaa Bida' ad-Deobandiyyah wa Muhaasinahum al-Qandiyyah.
24. Tajweedh ut-Tajweedh.
25. Ta'weel al-Ta'weel. [The Overall Meaning of Ta'weel (False Interpretation)]
27. al-Ustaadh al-Kawthari.e wa Mawqifahu min Tawheed al-Uloohiyyah [al-Kawtharee and his Position on Tawheed al-Uloohiyah]
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-Ijtibad fee Radd 'alaa Bida' min Afdaal al-Jihaad. [Striving in Refuting Innovation is the Best Form of Jihaad]
31. Tanbeeh as-Saah al-Ilaah 'alaa 'Uluww Allaah.
32. Mawqif ul-Mutakalimeen min Uloohiyyah Ilaahu 'Aalameen. [The Position of the Rhetorical Theologians on the of the God of the Worlds]
33. Mabaanee al-'Uqyaan fee Ma'aamee al-Eemaan.
34. Masaa'id ul-Maa'arij fee 'Aqaa'id il-Khawaarij. [The Trappings in the Beliefs of the Khawaarij]
35. 'Umdat ul-'Uddah li-Kashf Astaar 'an Asraar Abee Ghuddah. [Exposing Abu Ghuddah]
37. Ta'meen al-Ameen 'ala'l-Jahr bi-Ameen [Safe Assurance for Saying “Aameen” Loudly]

…and other books and treatises, below are some actions that he undertook for his Hereafter:
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1. Departing from bigoted partisanship to the *Hanafi madhdhab* and opting for the *madhdhab* of the People of Hadeeth along with the *Salafi ‘Aqeedah*.

2. Calling to *tawheed* 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 *tawheed* and the *Sunan* and suppressing *shirk*, innovation and tribulation.

4. Establishing an Atharee University based upon spreading the *Salafi ‘aqeedah*.

5. Activities in spreading *Salafiyah* 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.

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1 This is a region in Central Asia which is today mainly inhabited by Turkic-speaking people such as the Oghuz Turks (Turkmens), Uzbeks, Kazaks, 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](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-‘Allaamah Nu‘man al-Aaloos in Jala’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, Maturidiyyah, 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.

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 (raheemahumullaah) 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 Hammaad 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 Hanafis 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:

\begin{itemize}
  \item \textit{Al-Hanafiyyah al-Jahmiyyah}
  \item \textit{Al-Hanafiyyah al-Mu’tazilah}
  \item \textit{Al-Hanafiyyah al-Murji’ah}\(^5\)
\end{itemize}


\(^2\) \textit{Taareekh Baghdaad}, vol.13, p.383; \textit{al-Intiqaa}, p.150; \textit{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 \textit{“Whoever says that the Qur’aan is created is a disbeliever”} in vol.2, pp.112-13.


\(^4\) \textit{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 \textit{al-Qaamoos}, p.51. The Mu’jai’ah are those who delay actions from being from \textit{eemaan} and they do not view that it increases or decreases. See al-Khateeb al-Baghdaadee, \textit{al-Farq Bayna’l-Firaq}, p.190 and ash-Sharastaanee, \textit{al-Milal wa’n-Nihal}, vol.1, p.139

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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, Qaaroon, 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-Islaam Ibn Taymiyyah, p.126 and Ibn Abi’l-Izz, *Sharh at-Tahaawiyyah*, p.273

c. Al-Murji'ah al-M tournaments 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 Abü 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 Tahaawiyyah 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 al-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-Islaam left the Maturidis 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- Duriyyah 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*
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g. *Al-Hanafiyyah al-Mareesīyyah*

b. *Al-Hanafiyyah as-Soofīyyah* or *al-Mutasawwīfah*: and under this includes the four well-known *Soofee tareeqahs* which are the *Qadariyyah*, *Chistiyyah*, *Subhravardīyyah* and *Naqshbandīyyah*. These also include the *Huboliyyah* (incarnationists) and *ittihaadiyyah* (unionists) which are two of the more extreme misguided deviants.

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See *Tabqaat 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-Isfarayeen, p.69

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

2 The *Hanafi 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 ’AbdulQaadir bin Abee Saalih bin ’Abdullaah al-Jeeleen al-Baghdadee al-Hanbalee (d. 561 AH) and he was *Salafi* in his *aqeedah* on the Attributes, see for example his book *Ghunyat al-Taalibeen*, especially vol.1, p.63; also see Ibn Rajab, *Dhayl ut-Tabqaat 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-Islamiyyah*, 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-Islamiyyah*, 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 ’AbdulQaadir al-Jeeleen. Refer to *Wafaayaat ul-‘A’yaan*, vol.3, pp.446-48; al-Isnawwee, *Tabqaat 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-Luknowwee, *Fawaa’id’ul-Bahiyyah*, pp.130-31, *al-Haashiyah*; *Hadiyat ul-‘Aarifeen*, vol.2, p.173; Kahaaalah, *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 Dimashqiyaa, *an-Naqshbandiyyah*. They comprise various branches that have spread throughout the east and west especially in Hind, Khuuraasaaan and the lands beyond the river such as the lands of the Turks, Tartars etc. See: Shaykh ’AbdulHayy al-Husaynee, *ath-Thaqaafah al-Islamiyyah*, 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 *hulooliyah* have less *kufr* than that *ittihaadiyyah*, for the reality of the *ittihaadee* (unity of existence) school of thought see *Majmoo’ ar-Rasaa’il wa’l-Masaa’il*, vol.4, p.6.

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i. Al-Hanafiyyah 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 Salah and hajj to these places under the rubric of seeking nearness (to Allaah), Wilaayah and miracles. From the Hanafis there are 2 well known sets of grave-worshippers: The Braahwiiyyah, 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-Hanafiyyah al-Maturidiyyah: These are the ones who I am refuting within this treatise.

In this way many of the followers of Abū Haneefah (raba'eemabullaah) 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 Hanafiyyah al-Maturidiyyah, and even of the Kawthariyyah.¹ None of them completely traversed the path of Imaam Abū Haneefah and his companions except for the “Hanafiyyah Sunniyyah” or the “Hanafiyyah Salafiyyah” or the “complete Hanafis”, 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 (raba'eemabullaah) 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-

² Ibid., p.178 (1st Edn.) and p.385 (3rd Edn.).
³ See al-Khateeb al-Baghdadee, 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 Matureediyyah.\(^1\) However, some of the Hanafis still delved into 'Ilm ul-Kalaam and as a result calamitous beliefs affected them.\(^2\)

b. Many of the major Jahmiyyah and Mu’tazilah and their leaders were Hanafis as has been admitted by the Māturīdīyyah and the even by the Kawtharees. Many people were deceived by this and in this way the distortions of the Jahmiyyah affected the Māturīdīyyah and their colleagues the ‘Asharīrah.

c. The majority of the Hanafīyah, past and present, have scant work in the field of hadith as they were mainly involved in qiyaas (analogy) and opinion, along with a focus on deductions after deliberation, without following the abaaadeeth and aathaar (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 Hanafīyah and they sowed their seeds among them up to al-Māturīdī and then with the Māturīdīyyah and continuing up to today.

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\(^1\) 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 ALLAAAH 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 *badeeth* 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 *Yahood, Nasaara* and *Mushrikeen*. They thus became one power against the *Jahmiyyah* and fought against them, shooting at them from one bow.

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1 As stated by Ibn Taymiyyah.
2 A quote from Imaam Ibn ul-Qayyim, vol.2, p.314
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 *kufr*, heresy and deviancy – have entered the *Hanafīyyah Māturīdīyyah* and the ‛*Asha’īrah 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 ‛*Umw* 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 *kufr* according to Imaam Abū Haneefah particularly and the *Salaf* generally.

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

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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’aa’ee* ‛*aqeedah*. [TN]
² Hamza Yoosuf Hanson in a lecture given in the mid-1990s entitled *Islam and the Unseen* states this ‛*Ash’aa’ee* 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-Naajiyyah.

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-Islaam Ibn Taymiyyah a treatise entitled Risaalah fee 'Aqeedat il-'Ash'ariyyah wa'Aqeedat il-Māturīdī wa Ghayruhu min al-Hanafiyyah [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. 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 istikhaarah 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 Māturīdī 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

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1 See Ibn ul-Qayyim, Asmaa’ Mu’allifaat Shaykh ul-Islaam, p.23
mosques, believing it to be the Islamic 'aqeedah inherited from Imaam Abū Haneefah (rabeelahullaah). 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-Tahawee'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 has 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 Salafī 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 creedal 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=veoSgmoPFVk ): “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 anathamatised 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.” \(\text{al-Baqarah (2): 216}\). 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 \text{madhdhab} pedantry, with al-Ghumaaree describing al-Kawtharee as being “majnoon (crazy) for Abu Haneefah”!! According to Shaykh, Dr Shamsuddeen as-Salafi al-Afghaanee 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’eeqaat of at-Tadhkaaar by al-Qurtube, 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 ‘Aleeq 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 ijtihaad 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 Sheee’ah Imaams do. A proof of that unto you is the book entitled Ihyaa’ al-Maqboor min Adilah Istihbaab binaa’ al-Masaajid wa’l-Qabaab ‘alaa Quboob. See al-’Allaamah al-Muhaddith Muhammad Naasiruddin al-Albaanee (raheemahullaah), Tashneef the people of sunnah, Bakr ibn ’Abdullaah stated: “He is severe in arguing against Shaykh ul-Islaam 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 Shamsuddin): 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 Shamsuddin as-Salafi-AlAfghaanee, Juhood ul-Ulama al-Hanafiyyah fee Ibttaal ‘Aqaa’id al-Quboobiyyah (Riyadh: Daar ul-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 Abû 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-Wujood), 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 Abīl-Khayr Muhammad Ayyoob Ali al-Bangladeshee entitled ‘Aqeedat ul-Islām wa’l-Imām al-Māturīdī [Islamic Creed and Imaam al-Māturīdī]. The other thesis is by: Dr ’Ali ’AbdulFattaah al-Maghribee entitled Imaam Abū us-Sunnah wa’l-Jama’ab 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 Tawheed Asmaa wa’s-Sifat.
CHAPTER 2

BIOGRAPHY OF IMAAM ABŪ MANSOOR AL-MĀTURĪDI

1 The sources for his biography are the following:

3. *Taaj ul-Taraajim*, p.44 by al-Qaasim bin Qutloobaghaa (d. 879 AH).
9. *Hidaayat ul-'Aarifeen*, vol.2, pp.36-7 by Ismaa’eel Paasha al-Baghdaadee (d. 1339 AH).
20. *Muqaddimat ul-Kitaab ut-Tawheed al-Mātūrīdī*, by Dr Fathullah

Translator’s Note: There is a Manuscript version of *al-Jawaahir ul-Mudiyyah* 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 Māturīdīyyah, which is a sect of theological rhetoric linked to its Imaam Abū Mansoor al-Māturīdī al-Hanafi 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 Hanafis after them. His biography consists of a number of matters, insha’Allaah:

HIS KUNYAH, NAME, ASCRIPTION AND EPITHET
He is Imaam Abū Mansoor Muhammad bin Muhammad bin Mahmood1 bin Muhammad2 al-Māturīdī3 as-Samarqandī4 al-Hanafi5 al-Mutakallim2 known as an “Imaam of Guidance”, 3

Zaadah was printed in Hyderabad in 1928 CE. Taaj ul-Taraajim by al-Qaasim bin Qutloobaghaa was published in Leipzig, Germany in 1862 CE. Kashf udh-Dhunoon 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-Ihyaa, 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 Dhahr 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) Khuruasaan 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; Aathaar ul-Buldaan, p.535.

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“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 tawheed; 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-Fanjafeeriyyah 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 Dhwaat 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-Dhunoon, vol.1, pp.235, 262, 518 and Sharh ul-Ihyaa, vol.2, p.5

2 Sharh ul-Ihyaa, vol.2, p.5

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


5 Al-Fawa’a’d ul-Bahiyah, p.195; Tabaqaat ul-Usooliyyeen by al-Maraaghee, vol.1, p.182

6 A’laam ul-Akhyaar by al-Kafawee (Manuscript Duar ul-Kutub al-Misriyyah, no. 84m), p.129; also see ‘Aqeedat ul-Islaam by Abīl-Khayr, p.271.
Fanjafeeriyyah 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 CE
2. Nusayr bin Yahyaa al-Balkhee, died circa 268 AH/881 CE

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 researchers 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 CE yet in some instances stated that he died in 333 AH in agreement with the rest of the historians. Only al-Kawtharee then differs from the main body of the scholars without

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1 *Lisaan ul-Meezaan*, vol.5, p.388
2 *Al-Jawaahir ul-Mudiyyah*, vol.3, p.546; *al-Fawaa'id ul-Bahiyyah*, p.221
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-Farîmahârî al-Hindi mentioned that al-Mâturîdî died in 335 AH.\(^2\)

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

I say: I referred to Tabaqat 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-Mâturîdî 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-Farîmahârî\(^5\) adds that “he was buried in Jaakirdeezah,\(^6\) a place well-known being blessed.”\(^7\)

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\(^1\) Muqaddimaat al-'Aalim wa'l-Muta’alim, p.4; Ishaaraat ul-Maraam, p.7. Al-Kawtharee adhered to the saying of Qutbuddeen 'AbdulKareem bin al-Muneer al-Halabee al-Hanafi 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-Hanafi what corresponds with the main body of scholars.


\(^2\) Maraam ul-Kalaam, p.6

\(^3\) Muqaddimat ul-Kitaab ut-Tauheed by al-Mâturîdî p.3; Imaam Ahl us-Sunnah, by ‘Ali al-Maghribi, p.14

\(^4\) See Tabaqat 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

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**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:

- Adh-Dhahabee (d. 748 AH/1347 CE) in *as-Siyar, al-'Ibar or al-Meezaan*.
- Ibn Shaakir (d. 764 AH/1363 CE) in *Fawaat ul-Wafayaat*.
- Ibn Katheer (d. 774 AH/1372 CE) in *al-Bidaayah wa'n-Nihaayah*.
- As-Suyootee (d. 911 AH/1505 CE).
- Ad-Daawoodee (d. 945 AH/1538 CE) – in each of their *Tabaqaat* of the Mufasirreen.
- Ibn ul-'Imaad (d. 1089 AH/1678 CE) in *Shadharaat udh-Dhahab*.
- 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 *Jarh 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 *Aathaar ul-Bilaad*.
- Al-Humayree (d. 727 AH/1327 CE) in *ar-Rawd ul-Ma’aar*.
- 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-Libaab* by Ibn ul-Atheer (d. 630 AH/1233 CE).
Except that as-Sam’aanee mentions his name only within the biography of someone else and likewise al-Maqrezeen (d. 845 AH/1441 CE) does this. I did not find al-Māturīdī mentioned in the indexes such as:

- *Fihrist* of Ibn Nadeem (d. 380 AH/990 CE).
- *Fahrus* of Ibn ’Atiyah (d. 541 AH/1146 CE)
- *Fahrus* of Ibn Khayr al-Ishbeelee (d. 575 AH/1179 CE)
- *Fahrus* 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* by as-Sahmee (d. 427 AH/1036 CE)
- *Taareekh* by Abū Nu’aym (d. 430 AH/1039 CE)
- *Taareekh* by al-Khateeb al-Baghdaadee (d. 463 AH/1071 CE)
- *Taareekh* 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. 764 AH/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 will knowledge, the Awliyaa’, 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...

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-Islaam and Ibn ul-Qayyim (rabeemabumallaah), except that Shaykh ul-Islaam Ibn Taymiyyah mentioned that he followed the way of the *Jaahmiyyah* and

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1 As-Sam’aanee, *al-Ansaab* (Hyderabad Print, India), vol.12, p.3
3 *Al-Waafee bi’l-Wafayaat*, vol.1, p.605
the way of Ibn Kullaab, without any further explanation.¹ Imaam Ibn ul-Qayyim (rabeemabullaah) mentioned in the works (Mu’alliffat) of Shaykh ul-Islaam a treatise entitled: Risaalah fee’Aqeedat il’Ash’ariyyah wa’Aqeeedat il-Māturīdī wa Ghayrabi min al-Hanafiyyah [A Treatise on the Creed of the 'Ash'arees, the Creed of al-Māturīdī and Other Hanafīs].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 Hanafī 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.

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 ‘Iraaq, the centre of the Islamic world at his time and where al-‘Ash’aree was born and from where is madhdhab 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-Mutanawakkil Ja’far bin al-Mu’tasim Muhammad bin Haaroon ar-Rasheed (d. 247 AH/861 CE), allegiance was pledged to him in 232 AH.
2. Al-Muntasir Muhammad bin al-Mutanawakkil (d. 248 AH/862 CE).
3. Al-Musta’een Ahmad bin al-Mu’tasim (d. 251 AH/866 CE).
5. Al-Muhtadee Muhammad bin al-Waathiq (d. 256 AH/870 CE).
6. Al-Mu’tamid Ahmad bin al-Mutanawakkil (d. 279 AH/892 CE).
7. Al-Mu’tadid Ahmad bin al-Muwaffaq (d. 289 AH/902 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-Islaam al-Ansaaree (Egypt: Daar ut-Ta’leef), p.149
12. Al-Muttaqee Ibraheem 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-Māṭurīdī lived through this and possibly witnessed some of these events. Nothing more is known about the life of al-Māṭurīdī 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-Māṭurīdī 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-Māṭurīdī 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-Māṭurīdī,² but this is not affirmed. Az-Zabeedee states “He was a judge of Ra’y”³ and 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 Jarcer 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

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¹ al-Qalqashandee, _Maathir ul-Inaafah_, vol.1, pp.228-293
² For example refer to _Isharaat ul-Maraam_ by al-Baydaawee, p.23; _Sharh ul-Ihyaa_ by az-Zabeedee, vol.2, p.5
³ _Sharh ul-Ihyaa_ by az-Zabeedee, vol.2, p.5
⁴ Adh-Dhahabee, _al-Mughnee fi’d-Du’afa’_, vol.2, p.635
Khaalid bin Ja’far, al-Husayn bin Hamadaan and others. He died in 248 AH.”

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 (rabeemahullaah) thought in Ighaathat ul-Luhfaan that al-Bukhaaree narrated from him when in fact he only narrated from Muhammad bin Muqaatil al-Marwazee.”

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.

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. He studied with Abee Sulaymaan al-Jawzjaanee who had studied with Abū Yoosuf and Muhammad, and both of these in turn had studied under Abū Hancefah. Nusayr bin Yahyaa al-Balkhee also studied with Abū Mutee’ al-Hakam al-Balkhee and Abee Muqaatil Hafs bin Salam as-Samarqandee.

3. **Abū Bakr Ahmad bin Ishaaq bin Sabiyh al-Jawzjaanee and then al-Baghdadee 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. He was one of the teachers of al-Māturīdī who he relayed from who in turn relayed from Abee Sulaymaan Moosaa al-Jawzjaanee from Abee Yoosuf and Muhammad (ash-Shaybaanee). Al-Qurashee stated: “Ahmad bin Ishaaq al-Jawzjaanee the companion of...”

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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
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]
8 Ismaa’eel Paasha al-Baghdadee, Hidaayat ul-Aarifeen, vol.1, p.46 – and this is untrue!
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.”

**ATTENTION:** There is some difference in ascertaining the name of the grandfather of Abū Bakr Ahmad bin Ishaaq 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-Tawheed 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-Khazrajjee 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 Abbe 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 Ishaaq al-Jawzjaanee and studied under Abbe Sulaymaan Moosaa al-Jawzjaanee and also studied from a group of other scholars including his father Abū Bakr Muhammad and Abū Ahmad. Al-Idreesee 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-Idreesee 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

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¹ Al-Jawaahir al-Mudiyyah, vol.1, p.144; al-Fawaa'id ul-Bahiyyah, p.14
² As mentioned in az-Zabeedee, Sharh ul-Ihyaa, vol.2, p.5 and in Abu'l-Khayr, 'Aqeedat ul-Islaam, p.268
⁵ See Eedaah ul-Maknoon, vol.2, p.318
⁶ Abu’l-Khayr, 'Aqeedat ul-Islaam, p.270
⁷ 'AbdulQaadir al-Qurashee al-Hanafi, al-Jawaahir ul-Mudiyyah, vol.1, p.177
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 Isma‘eel as-Sāmānī2 of Khurāsān and the areas beyond the river and was killed in 301 AH/914 CE3 – and before the death of Ahmad bin Isma‘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-Samaraqandī al-Ayyād to be between 301 and 331 AH within the 4th Islamic century and Allāh 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 (majaheel), some blind-followers and partisan, despite being pious and knowledgeable in fiqh, just as it should be

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2 The Samanid dynasty (819-999 CE) was a Persian dynasty in Central Asia and Greater Khurasan 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 Caliphal 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 Samaraqand, 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 Khurasan, Ra’y, Transoxania, Tabaristan, Kerman, Jurjaan, and the area west of these provinces up to Isfahaan. [TN]

3 He controlled Khurasan, Sistaan (in south-eastern Iraan and south-western Afghanistaan, it was the homeland of the ancient Persian mythical hero Rostum and is also strongly connected to Zorostrianism of Iraan), Tabaristaan and Jurjaan (Gorgan), but these two places revolted after he died. He was decapitated whil 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-Samaanee and his son refer to Ibn ul-Atheer, al-Kaamil, vol.6, p.144-45.

apparent to us that they had no connection to hadith 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 ʿaqīdah of kālaam from him and spread it, developed it, assisted it and classified it in keeping with the madhdhab of Abū Haneefah in fiqh. As a result, the Māturīdī creed became prevalent in those lands more than anything else just as Hanafī 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. Abūl-Qaasim Ishaaq bin Muhammad bin Ismaa’eel bin Ibraaheem bin Zayd al-Hakeem as-Samarqandee (d. 342 AH/953 CE). ‘AbdulHayy said “He took fiqh and kālaam 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 form him). He died in Muharram on the day of ’Aashooraa’ 342 AH in Samarqand and was

¹ Abu’l-Khayr, ‘Aqeedat ul-Islam, p.483
² Al-Fawaa’id ul-Bahiyyah, p.44; see a biography of him in Tabaqat us-Sunniyyah, vol.2, p.158 and in Tabisirat ul-Adilah, p.149/a
buried in the cemetery of Jaakirdeezah."\(^1\) Abū’l-Qaasim authored a number of books on ‘Ibm ul-Kala'am: 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 Haneefah\(^4\); at-Tasaa'hif ul-Ilaahiyyah.\(^5\)


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\(^2\) Kashf udh-Dhunoon, vol.2, p.1008; Kahaalah in Mu'jam ul-Mu'alliffeen, vol.1, p.91 ascribed the book to Abū Ishaaq 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-Dhunoon, vol.2, p.1157

\(^4\) Kashf udh-Dhunoon, 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

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

3. Abu'l-Hasan 'Ali bin Sa'eed ar-Rusutughfانee (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 Irshaad ul-Muhtadee and also az-Zawaa'id wa'l-Fawaa'id fee Anwaar ul-'Uloom and he was one of the companions of al-Māturīdi. 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: Irshaad ul-Muhtadee, az-Zawaa'id wa'l-Fawaa'id fee Anwaar ul-'Uloom,6 Irshaad fee Usool ul-Deen, Fataawaa ur-Rusutughfانee,7 Kitaab fi'l-Khilaaf.8 I say: it may be that his book al-Irshaad fee Usool ul-Deen is the same as Irshaad ul-Muhtadee as is evident from their titles. Shaykh 'Umar Ridaa Kahaalah stated about ar-Rusutughfانee: “Faqeeh and Mutakallim from the senior companions of al-Māturīdi and from his works are Irshaad ul-Muhtadee in Usool ul-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-Samarqانdee and he took from Abū Mansoor al-Māturīdi.”10 I do not know anything more than this about this man.

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1 Al-Fawaa'id ul-Bahiyyah, p.101
2 As mentioned in Al-Fawaa'id ul-Bahiyyah, p.125 itself!
4 al-Jawaahir ul-Mudiyyah, vol.2, p.570; al-Fawaa'id ul-Bahiyyah, p.65
6 Kashf udh-Dhunoon, vol.1, p.70; Mu'jam ul-Mu'alliffen, vol.7, p.99
7 Kashf udh-Dhunoon, 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-Māturīḍī who is Abū Ahmad bin Abī Nasr Ahmad bin al-'Abbaas – who is a descendent of one of the Shaykhs of Abū Mansoor al-Māturīḍī as has preceded. He transmitted it from *Tabsirat ul-Adilah* by Abu'l-Mu’een an-Nasafee. I say; however I referred to *Tabsirat ul-Adilah* and I did not find anything which indicated that he was a student of Abū Mansor al-Māturīḍī, Allaah knows best.

These are the students of al-Māturīḍī which we have presented to the noble reader and it is apparent, just as before (with regards to al-Māturīḍī’s teachers), that some of them are *majaabīl* (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-Māturīḍī himself, this is how *kalaam* plays with its adherents. We ask Allaah for good health!

HIS CULTURE AND ACADEMIC POSITION

Imaam al-Māturīḍī 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 *tafsīr*, *fiqh*, *usool*, *kalaam* and this will be observed when I discuss his status and leadership with the *Māturīḍiyah*. 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

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1 See his biography in *Tabsirat ul-Adilah*, p.148/a and *al-Jawaahir ul-Mudiyyah*, vol.4, p.10
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 'Ilm ul-Kalaam. So for example, we see in his tafseer entitled Ta’weelaat Aḥl 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 'Ilm ul-Hadeeth. As a result of this, it is observed that he did not know the madhdhab of the Salaf us-Saḥīḥ in many of the issues of the Salafī ‘aqīdah 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-Saḥīḥ, especially the way of Imaam Abū Haneefah, and was far from their manhaj. He fell into making ta’teel (denial) of most of the Attributes of Allaah and distorted the texts which speak about them as will be apparent within this treatise inshaa’Allaah.² Even though we may admit that al-Māturīdī tried to rightfully aid Islaam by refuting the Majoos, Yabood, Nasaara, Qaraamitah, Rawaafid, Jahmiyyah and Mu’tazilah, 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-Saḥīḥ, 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-Adīlah* by Imaam Abu’l-Mu’een an-Nasafee (d.

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¹ Sharh al-’Aqaa’id an-Nasafiyyah, p.7; Haasihiyat ul-Khayaalee maa’ Haasihiyat ul-Bahmiste, p.9; Haasihiyat ul-’Isaam maa Haasihiyat Waleeeddeen and al-Kifawwe, pp.24-5, 31-2; Haasihiyat ul-Kastalee, p.17; an-Nibrass, pp.32-3 – all of these are explanations of al-’Aqaa’id un-Nasafiyyah. See Abu’l-Khayr al-Bangladeshsee, ‘Aqeedat ul-’Isaam, 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-’Ash’aree.

² In volume 2 this will be discussed inshaa’Allaah. [TN]
The Māturīdī Creed

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-Tawheed*, this has been printed, published and edited by Dr Fathullaah by al-Maktabah al-Islamiyyah in Istanbul in 1979 CE.

2. *Al-Maqaalaat*.

BOOKS REFUTING THE SECTS

3. *Radd Awsa'il ul-Adilah li'l-Ka'bee*.²
4. *Radd Tabdeeb ul-Jadal il-l-Ka'bee*
5. *Radd Wa'a'eed al-Fusaaq li'l-Ka'bee*
7. *Bayaan Wahm ul-Mu'tazilah* [Explaining the Delusion of the Mu'tazilah].
9. *Ar-Radd 'alaa Usool Madhdhab il-Qaraamitah* [Refutation of the Principles of the School of Thought of the Qaraamitah].
10. *Ar-Radd 'alaa Furoo' Madhdhab 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-Mudiyyah*, vol.3, p.360; *Miiftaah us-Sa’aadah*, vol.2, p.86, 133; *Sharh ul-Ihya*, vol.2, p.5; *al-Fawa'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-Hanafi (d. 319 AH), the Imaam of the Ka'biyyah, a sect of Mu'tazilah from Baghdad. See *al-Jawaahir ul-Mudiyyah*, vol.2, p.296; vol.4, p.300; *Taaj ul-Taraajim*, p.30.

³ This is in *Tabsirat ul-Adilah*, *Miiftaah us-Sa’aadah* and *al-Fawa'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-Baaheelë), d. 750 AH.”

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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). The Māturīdīs venerate this tafseer and I say that it is more befitting that this book be called Ta’weelaat Abl ut-Bida because the interpretations in it are of texts of the Bok of Allaah and of the texts related to the Attributes of Allaah in particular. These are really interpretations of the Jaahmiyyah which influenced the Māturīdīs and their colleagues, the ’Ash’arees. As Shaykh ul-Islaam 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-Tawheed. As the ‘tawheed’ that al-Māturīdī speaks about in this book is tawheed of Allaah being the Creator and Ruuboobiyyah and a little bit about Tawheed Asmaa’ wa’s-Sifaat. As for the tawheed of the Prophets and Messengers, which they were sent to establish and what the Book was revealed for, that being Tawheed ul-’Eebaadah, including Tawheed of Allaah being the Creator and Ruuboobiyyah 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 tawheed 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 tashbeeb 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’soomee, Islamabad 1391/1971. [TN]
BOOKS ON USOOL UL-FIQH

12. Maaktuub asb-Sharaa’i’

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 Māturīdis 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.

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² Miftaaah 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.”

4. Al-Bayadee stated: “al-Māturīdī was not one of the followers of Imaam al’-Ash’aree due to him being the first to manifest the madhdhab of Ahl us-Sunnah...and because al-Māturīdī explained the madhdhab of the Imaam and his companions....way before al’-Ash’aree did.”

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.”

6. Some of them name him with “Shaykh ul-Islaam”.

7. The ’Ash’arees and Māturīdis 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”.

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 Hanafi scholar of kalaam and his manhaj was between tafweedh 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 madhdhab of Ahl us-Sunnah especially that of the way of Imaam Abū Haneefah (raheemahullaah) 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.

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1 Sharh ul-Ihyaa, vol.2, p.5
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-Islaam, 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 Māturīḍīs are not from Ahl us-Sunnah as Imaam al-Māturīḍī 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 'AQEEDEAH OF ABŪ MANSOOR AL-MĀTURĪDĪ**

It is clear from the books of Abū Mansoor al-Māturīḍī and the Māturīḍīs after him that their 'aqeedah is the source of the 'aqeedah of the later 'Ash'arees in irjaa’ and ta’weel 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-Māturīḍī get his 'aqeedah of kalaam from?

**Answer:** This needs some explanation – I spoke about the Shaykhs of Abū Mansoor al-Māturīḍī yet it did not manifest what the historical sources of his 'aqeedah were. So we do not know if the teachers of al-Māturīḍī were in fiqh, or in kalaam or in both fields? And we do not know if al-Māturīḍī took his 'aqeedah from them or from others? The only thing that I am certain about is that al-Māturīḍī 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-Māturīḍī and the Sunni 'aqeedah of Imaam at-Tahaawee. This is because al-Māturīḍī followed the likes of the

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

In the same way I am certain that al-Maturidi 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-Maturidi was already twelve years old and it is known that al-'Ash'aree was Mu'tazilee for forty years until he became one of their heads. Then Allaah guided him and he retracted from 'I'tizaal 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-Maturidi was 52 years old when al-'Ash'aree retracted from the beliefs of the Mu'tazilah. Therefore, the kalaam ideas of al-Maturidi matured so it is not likely that al-Maturidi took his 'aqeedah from al-'Ash'aree.

2. He did not mention the sources, from what I known, of where it is mentioned that al-Maturidi left Samarqand to travel to Baghdad or contacted al-'Ash'aree or sent his books to him or if al-Maturidi 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-'Iraaq, and then after this time it spread throughout Iraaq 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 Iraaq 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-Maturidi to have known about it.

¹ The Ayyubid dynasty was a dynasty of Kurds who ruled Egypt, Syria, Yemen, Diya Bakr, Makkah and the Hijaaaz 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]

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

It is clear from all of this that al-Māturīdī did not take his 'aqeedah from al-’Ash’ārī at all. However, did al-Māturīdī take from Ibn Kullaab² just as al-’Ash’ārī followed the way of Ibn Kullaab after he retracted from 'I'tizaal? 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 id-Nasafiyaa, 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’ārī and the ’Ash’ariyyah. He was the first founder of the ’Asharees and it is possible that he ascribed his ideas to the Hanafi Māturīdīs, 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 Muhaqqeen (verifying scholars)”, “the first Shaykh”, “The foremost Shaykh”, “the founder of these principles” etc. See Dar’ at-Ta’aarud al-Aqil 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; Tabaqat us-Subkee, vol.2, p.299. A large amount of scholars have stated that when al’Ash’ārī left ‘I’tizaal he then followed the way of Ibn Kullaab. See Fihrist Ibn Nadeem, p.231; Ibn Hazm, al-Fasīl, vol.5, p.77; al-Milal wa’n-Nahl, vol.1, p.93; Minhaaj us-Sunnah, vol.4, p.145; Dara’ at-Ta’aarud, 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-Islaam Ibn Taymiyyah bluntly 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 istithna‘ in eemaan (i.e. exempting oneself and freeing oneself from having complete and perfected eemaan).1 Furthermore, the Kullaabīyyah 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 Māturīdīyyah after him, contains truth and falsehood. So whatever is the truth within it he took from Ahl us-Sunnah, the Hanafī Salafī and others, yet as for what is linked to the beliefs of the Jahmiyyah such as Irjaa‘; ta‘eel of some of the Attributes; tabreef (distortion) of the texts by stating for example that the Qur’aan is created; negating the ’Uluww of Allaah; negating the Attributes which are mentioned in the texts such as the Face, Two Hands, Istiwa‘, 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 (rabeemabunnillaah), except those Hanafīs who Allaah gave success to.4 Every innovated sect ascribed their innovation to Imaam Abū Haneefah (rabeemabullaah)5 order to raise their innovation to the extent that the real Hanafī, in other words known as the ‘Hanafi

2 Also spelt ‘Merv’, it is in present-day Turkmenistaan 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.
Sunnis” or “Hanafi Salafis” were overcome and unable to have any authority due to the power of the sects of innovation led by the Jahmiyyah and the Mu’tazilah. The Hanafis were affected by the sects of innovation, especially by the Mu’attillah (who deny Allaah’s Attributes) to the extent that it was hard for people to distinguish between the Hanafi innovators and the Hanafi Sunnis. Likewise, Abū Mansoor al-Māturīdī was influenced by the Jahmiyyah Hanafis either directly or via his teachers who possessed the beliefs of the Hanafi Jahmis, due to him thinking that these were the beliefs of Ahl us-Sunnah wa’l-Jama’ah. The Hanafi Jahmis harmed Abū Mansoor al-Māturīdī and likewise he harmed the Māturīdis. What proves this is what Imaam Ahmad ibn Hanbal mentioned about al-Jahm ibn Safwaan1 that many Hanafis 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,

أَلَمْ تَرَ أَنَّ لَهُمْ عَلَيْهِ مَثَلَّٰٓ? "There is nothing like unto Him..."
{ash-Shoora (42): 11}

وَهُوَ اللَّهُ الْقَدَرُ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ "He is Allaah (the Only Deity) in the Heavens and the Earth..."
{al-An’aam (6): 3}

وَسَمَعَ الْمَلَأُ عَنْهُ، إِلَّا أَنَّهُ سَمَعَ ﷺ "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 ‘Alaam un-Nubalaa’, vol.6, p.26; Meezaan ul-Tridaal, vol.1, p.426 and Lisanul-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 Abû 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 Hanafi Jahmis, even on the admission of the Kawtharree Maturidis.3 We present to the reader some examples of the reality of the Hanafi Jahmis:

1. Abû Muteec’ al-Hakam bin ’Abdillaah al-Balkhee al-Hanafi al-Jahmee al-Murji’ee (d. 199 AH/815 CE), the enemy of the Sunnah and its people.4 He related Fiqh ul-Akbar5 from Abû 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

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1 He is Abû '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 Abû '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-Baghdad, vol.13, p.166-88; Siyar 'Alaam un-Nubalaa', vol.6, pp.104-06; al-Meezaan, vol.3, pp.273-80.

2 Ar-Rad'ala'l-Jahmiyyah, pp.103-05

3 Taar’eeb ul-Kawtharee, p.11; 'Aqeedatul-Islaam, pp.252-267.


5 This book is well-known by the title 'Fiqh ul-Absat' with the Maturidis as al-Kawtharee asserted in distinguishing it from Fiqh ul-Akbar narrated from Hammaad bin Abû 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-Kawatharee, along with al-Kawtharee's distortions. It was explained by Abu'l-Layth as-Samarqandee and printed in the name of the Maturidi and this is printing error by the Matb'ah Da'irat ul-Maarif al-Uthmaaniyah 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 Hammaad bin Abû Haneefah then it was explained by Abû Muntahee Ahmad bin Muhammad al-Maghneesawee 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 Hanafis with his transmission of Fiqh ul-Akbar from Abū Haneefah (raheemahullaah).\(^1\)

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 Hanafis, rather indeed the family of Imaam Haneefah himself, at an early period. The influence of this man (Qaadee Ismaa’eel) on the *Hanafis* 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-Hanaﬁ al-Jahmee al-Murji’ee (d. 228 AH/843 CE),** the Imaam of the *Mareesiyyah*, 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 *takfeer* 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]


\(^{3}\) *Taa’neeb ul-Kawtharee*, p.243

\(^{4}\) Bishr bin Ghyaaath 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-Khattaatab (*radi allaahu ‘anhu*) was a liar for which Imaam ad-Daarimee refuted him and branded some of his ideas as being *kufr*. 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-Hanafi (d. 240 AH), the head of the fitna of the Qur’aan being created.\(^1\) Al-Ma’rūṣee had a negative effect on those Māturīdīyyah and ’Ash’ārees after him due to his false interpretations which were the source of distortion, ḫrajā and ta’teel (denial of the Attributes). Shaykh ul-Islām Ibn Taymiyyah asserted that: the false interpretations today which are found in the books of the Mu’tazīlīs, in the books of the ’Ash’ārees like Ibn Fawrak (d. 406 AH), al-Ghazaalī (d. 505 AH), ar-Raazzā (d. 606 AH) and others are from the interpretations of Bishr al-Ma’rūṣee.\(^2\) I say: So if the ’Ash’ārees were misguided by the false interpretations of al-Ma’rūṣee and his distortions, then al-Māturīdī and the Māturīdīs were the first to be misguided by him due to their connection to al-Ma’rūṣee via the Ḥanafī madhdhab. For the false interpretations of the Māturīdīs and the ’Ash’ārees are from the source of the false interpretations of the Jahmiyyah. For this reason, we see that some Ḥanafīs were proud of al-Ma’rūṣee because he was a follower of Abū Haneefah and one of the reference points in the madhdhab.\(^3\) This is despite the fact that he was evil and not good, so this praise indicates the link between the Māturīdīs and the Jahmiyyah. In the same way we see al-Kawtharīe strive to defend al-Ma’rūṣee and look over his problems!!?

4. **Al-Qaadee Ahmad bin Abee Daw’aad al-Hanafi al-Mu’tazīlee (d. 240 AH/854 CE)**, the head of the fitna of saying that the Qur’aan is created. He took the ’aqeedab of the Jahmiyyah from Bishr al-Ma’rūṣee 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”

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\(^3\) Al-Muwaffaq al-Malikee, Manaaqib Abbe Haneefah, p.391
with “...and He is All-Mighty, All-Wise”). This distortion of the Qur’aan shows his heresy and debased nature.  

5. Abū Bakr al-Khassaaaf Ahmad bin ‘Umar bin Maheer ash-Shaybaaaneey, the grand Shaykh of the Hanafi Mu’tazilah (d. 261 AH/875 CE). He was a contemporary of al-Māturīdi who was 23 years old when Abū Bakr ash-Shaybaanee died.

6. Muhammad bin Shaja’aah ath-Thaljee al-Balkhee al-Hanafi al-Jahmee al-Mæreeseey al-Kadhdaab (d. 266 AH/880 CE). He was a student of Bishr al-Mæreese (d. 228 AH) who was mentioned earlier as having the ‘aqeedah of the Jahmiyyah. 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-Mæreese used to say that Allaah created Himself in order to use this as a proof that the Qur’aan is created. Al-Qawaareeree, Ismaa’ee 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. I say: this ath-Thaljee was a
The Māturīdī Creed

contemporary of al-Māturīdī and al-Māturīdī was 8 years old when Thaljī died. This ath-Thaljī 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-Mushabihah, 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-Thaljī.1 I say: it the likes of Ibn Fawrak from the 'Ash'arees was influenced by the distortions of ath-Thaljī 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 madhdhab. Due to the strong connection that is between the Māturīdīs and ath-Thaljī we thus see that al-Kawtharee praises ath-Thaljī greatly! In the same way, al-Kawtharee praises the book ar-Rad 'ala'l-Mushabihah 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-Thaljī, more on this will be mentioned later on inshaa’Allaah.

I say: ath-Thaljī had the audacity to make a vile claim in his book Rad 'ala'l-Mutashabihah 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-Thaljī) and made his sayings a thing of the past and challenged him to bring one badeeth, 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-Thaljī a second time claiming that the deviants disseminated ahaadeeth regarding the Attributes among the Muhadditheen, even among Imaam al-Bukhaaree and

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 Saheehs, are not even left by ar-Raazee. So if the books of Sunnah, at the head of them the Two Saheehs, 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 Sunnah, 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 Hanafi judge Yoosuf bin Moosaa al-Maltee (d. 803 AH) who assumed leadership of the Hanafis and who committed falsehood by saying “Whoever looks into the book of al-Bukhaaree will become a heretic”!

Then came the role of al-Kawtharee, the reviver of the Maturidis, 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. 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 Jahmee influences clearly indicate that Abû Mansoor al-Maturidis’, and the Maturidiyyah’s, ta’teel, ta’weel and irjaa’ was based on the original Jahmiyyah, Mareesiyyah and ignorant Thaljiyyah, but the source for the innovated belief of internal kalaam was Ibn Kullaab. In the same way, the Jahmiyyah were the source of the 'Ash’arees and their ta’teel, ta’weel and irjaa’ due to the Jahmiyyah 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 Hanafis and others to the extent that the people thought that it was the 'aqeedah of Ahl us-Sunnah. For this reason, we see Abû Mansoor al-Maturidi name his tafseer, which is praised and venerated by the Maturidis, as ‘Ta’weelaat Abl us-Sunnah’ [Interpretations of Ahl us-Sunnah] even with its distance from Ahl us-Sunnah in such interpretations which are actually Jahmi Mareese and Thaljee distortions which impacted the Maturidis and their colleagues, the 'Ash’arees. Therefore, the precise

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1 Ta’ees ul-Taqdees, pp.170-71
Translator’s Note: Does this sound familiar? This is but one of the arguments of the contemporary Hanafi 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-Islaam Ibn Taymiyyah is realised when he mentioned Abû Mansoor al-Māturīdī as being one who followed the way of the original Jahmiyyah.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‘ah: Abû 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 (raheemahullaah) from the Imaams of the Sunnah.

CHAPTER 3
THE SPREAD OF THE MĀṬURĪDIYYAH

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

FIRST CASE STUDY: THE BEGINNINGS OF THE MĀṬURĪDIYYAH

The name ‘Māṭurīdiyyah [Māṭurīdīs]’ is ascribed to ‘al-Māṭurīdī’ and this clearly shows that the Māṭurīdīs were not in existence before the time of Abū Mansoor al-Māṭurīdī 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-Māṭurīdiyyah’ 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 Māṭurīdīs, when this ascription came into existence. Did the name ‘al-Māṭurīdiyyah’ emerge during the time of Imaam Abū Mansoor al-Māṭurīdī or after him? The only thing I have no doubt about is that the name ‘al-Māṭurīdiyyah’ was not used before the time of Imaam al-Māṭurīdī 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-Māṭurīdī 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-Māṭurīdiyyah’ to al-Māṭurīdī was done by his students and the people of his school of thought during the time of Imaam al-Māṭurīdī. However this possibility is not certain, because it is most likely that the existence of ‘al-Māṭurīdiyyah’ in the form of a sect was after the death of Abū Mansoor al-Māṭurīdī in 333 AH. This is because a sect it 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 fiqih) 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 ‘Hanafi’ only came to mean the Māturīdis and nothing else.1 It was as if due to the efforts of the Māturīdis among the Hanafīs, they came to represent the Hanafīs. So that every Māturīdī was a Hanafi and not the other way round, because a Hanafi could be a Salafī, a Mu’tazīlī or something else. This as a brief look at the beginnings of the Māturīdis 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 Māturīdis 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 Māturīdis 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 Māturīdis as its Imaam and was characterised by arguments between al-Māturīdī and the Mu’tazīlāb as seen from his works and books against the Mu’tazīlāb.

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 *Māturīdī* 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 *Salafi '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-Saaboonnee**: 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 'Uthmaannee (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 *Share'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 *Hanafi* in its subsidiary matters of *fiqh* and *Māturīdī* in *'aqeedah*, so the power of the *Māturīdī* spread with the growth of the Ottoman Empire, so all of the judges, *muntees, khutaba’* of *masaajid*, heads of teaching were *Hanafi* 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, explanations, 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). 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 zubd. They did work for Islaam and fight against shirk and innovation to a large extent even though they distorted ahaadeeth to support their own Hanafi madhab in fiqh and their Māturīdī kalaam. In the same way it is clear from their books that they are excessive in partisanship to the Hanafi madhab and blind following to the extent that they twisted ahaadeeth to be according to their false Hanafi 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 Hanafi in subsidiary matters of fiqh and Māturīdī in 'aqeedah, they were also Soofees. Also many of them fall into the innovation of grave-worshipping just as one of their books al-Muhannad '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 insha’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. The Deobandees have two important branches: a branch for teaching and learning and a branch for Tabligh and tarbiyyah well-known as Jam’aat ut-Tabligh 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 Ilyaa al-Hindee al-Hanafi ad-Deobandee and Shaykh Muhammad Zakariyyaa ad-Deobandee authored many books for this group outlining its manhaj.
The Māturīdī Creed

does many good actions. This group has another colour in its role in spreading its 
Soofee ideas and Māturīdī 'aqladah but in a hidden way to the extent that many people 
who have Salafi 'aqladah 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 Deobande 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-Afghaaneec al-Hanafi 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-Hanafi al-Māturīdī, the 
enemy of Salafiiyab (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 kuffiaar who worship idols aswell as being Mujassimah and 
Mushabibah. The held that the books of the Salaf such as the books of tawheed, 
Sunnah, al-Ibaanah, ash-Sharee’ah, as-Sifaat, al-'Uluww and other books which explain 
the 'aqladah of the Imaams of the Sunnah to be books of idolatry, books of kufri, 
boks 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-
Siraj ul-Muneer by Dr. Taqeeudddeen al-Hilaaee.

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 masaajid and domes to be built on graves all under the name of tawasul. 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 revive grave-worship.

j. The Fanjafeeree Role (from 1370 AH) – This is ascribed to the leader of the Fanjafeeriyah,1 Shaykh ul-Qur’aan Muhammad Taahir bin Aasif al-Hanafi ad-Deobandee an-Naqshbandee (d. 1407 AH), raheemahullaah.2 The name of this group is Jam’aat Ishaa’at ut-Tawheed 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 Māturīdis in the issue of the Attributes. They also have a specific school wherein they study the books of the Māturīdis, 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 ahaadeeth 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 Mufawwidhah and that Ahl us-Sunnah make ta’weel.5

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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 Naqshabandee 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’iqyah’ group are disbelievers who believe in the Prophethood of Mirza Ghulam Ahmad al-Qaadiyaani al-Mutanabbee al-Kadhdhaab (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 Māturīdis 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 madhdhab of the Hanafīs. Due to this the Hanafī madhdhab 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 madhdhab the Māturīdiyyah also spread because the Māturīdis equalled the Hanafī madhdhab and this has been admitted by the Hanafī Māturīdis 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 *fataāwaa*, 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 madhdhab which had famous people and they assumed positions of judging and giving *fataāwaa* 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 madhdhab which has people who were inactive and did not assume positions of judging and giving *fataāwaa* then the people will not wish to study under them after a while.²

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

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'AbdulHayy al-Luknowee made clear that the reason the Hanafi madhab spread was due to Imaam Abü Yoosuf becoming one of the judges of Haaroon 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 (Haaroon 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 Suinna during those times were abundant and strong and the people of innovation were small in number and weak. However, innovation during the time of the first three virtuous generations was maqmoo’ah 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 Karramiyyah2 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

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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 Majooz 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-Karamee 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 madhdhab and encouraging it via its scholars is one of the most important reasons for the spread of a madhdhab. 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 ’aqeedah 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 Hanafi 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 ’aqeedah 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 Hanafī fuqahaa 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 Hanafis throughout the earth that:

The Hanafis in India are no less than 75 milliom; in China the Hanafis 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

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² Rawdat ul-Bahiyyah, p.4


⁴ The intro of Professor Sayyid as-Saabiq to Hujjatulahaal 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 Hanafis 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 Māturīdī 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 Jahmīs; Mu’tazīlah; Zaydiyyah; Karraamiyyah; Ittihaadiyyah; Hubooliyyah; 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 Hanafi Māturīdī schools in

1 Ta’eeeb ul-Kawtharee, p.22
2 Al-Tlm ush-Shaamik, 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 Hanafis 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 Fanjafereyyah.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 Abû 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-Islam, translated into English from Urdu by the Madrasah 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 Allah and the Sunnah of the Prophet (sallallaahu ‘alayhi wassallam). See it here: [http://alashrafia.com/aqeeda.pdf](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 badeeth 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’tazilah, the Khawaarij, the Rawaafid and others.

f. The weakness of the influence of Salafiyyah and the inability of many of the People of Sunnah and the People of badeeth.\(^4\)

**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

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\(^1\) *Aqeedat ul-Islaaam*, 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-Islaaam*, p.479; also see Dr. ‘Ali al-Maghribee, *al-Firaq ul-Kalaamiyyah*, p.345

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