

Al-Maturidi's Exegesis of Ayahs on Allah's Will (الإرادة، المشيئة) regarding Acts under Human Responsibility

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The objective of this study is to comprehend Maturidi's view, as well as the sources and theoretical basis of his thoughts about how Koran ayahs (verses), which do not only deal with human acts (أفعال العباد) under the authorisation and responsibility of man in exchange for a certain prize or punishment, but also, exceeding the limits of human voluntary, arbitrary, worldly and ethereal responsibility, reflect on the will (الإرادة، المشيئة) of Allah SWT.

Man is solely responsible for all his acts following his own will and volition. Regarding the interpretation of ayahs¹ that also mention the will of Allah, despite being mainly related to acts under man's responsibility, Maturidi explains them by means of associating such ayahs with Allah's eternal knowledge (ilm) and will.² In his Kitab Al Tawhid, Maturidi deals with the acts of man and the will of Allah SWT regarding such deeds, and discusses the problem extensively; the related lines enable a deep understanding of the matter, along with Maturidi's laconic comments in his Ta'wilat al-Qur'an. As a matter of fact, during his interpretation of verses 51/56 of surah Adh-Dhariyat, Maturidi points out that the information, which is helpful for comprehending the truth about the subject matter, can be found in his Kitab Al Tawhid.³ First of all, Maturidi cites the explanations by Kabi⁴, his intellectual opponent, about the much-used term "ما شاء الله كان وما لا يشاء لا يكون" (What Allah wishes happens, what He does not, does not).

¹ Examples from ayahs about the matter:

- (Al-An'am, 6/39) "مَنْ يَشَاءِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَاءِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ"
 (Al-An'am, 6/88) "ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ"
 (Fatir, 35/8) "فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ"
 (Al-An'am, 6/111) "وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَكَةَ وَكَلَّمَهُمُ الْمَوْسَىٰ وَحَسَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ فَبَلَا مَا كَانُوا لِلْيَوْمِ بِإِذَا أَنْ يَشَاءَ اللَّهُ"
 (Al-An'am, 6/112) "وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذُرُّهُمْ وَمَا يَفْعُرُونَ"
 (Hud, 11/34) "وَلَا يَفْعَلُكُمْ لُصْحَىٰ إِنْ أَرَدْتُمْ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ"
 (Al-Insan, 76/30; At-Takwir, 81/29) "وَمَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ"
 (Al-A'raf, 7/89) "وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا"
 (Al-A'raf, 7/155) "نُضِلُّ بِهَا مَنْ نَشَاءُ وَنَهْدِي مَنْ نَشَاءُ"
 (Al-Baqarah, 2/213) "وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ"
 (An-Nur 24/35) "يَهْدِي اللَّهُ لِلنَّوْرِهِ مَنْ يَشَاءُ"
 (Al-Kahf, 18/23-24) "وَلَا تَقُولْ لِنِسَائِيءِ إِلَهِي فَاعِلٌ ذَلِكَ غَدًا (23) إِلَّا أَنْ يَشَاءَ اللَّهُ"
 (Al-Muddathir, 74/31) "كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ"
 (Al-Muddathir, 74/56) "وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَىٰ وَأَهْلُ الْغُفْرَةِ"
 (Yusuf, 12/76) "مَا كَانَ لِأَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ"
 (Al-Imran, 3/176) "يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ"
 (An-Nisa, 4/26) "يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ"
 (An-Nisa, 4/27) "وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ"
 (Al-Hajj, 22/14, 16) "إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ"، "وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ"

² Al-Maturidi, Abu Mansur Muhammad b. Muhammad b. Mahmud al-Samarqandi (death: 333/944), **Ta'wilat Ahl al-Sunna**, I-V, 1st edition, verification: Fatma Yusuf al-Haymi, Müessesetü'r-Risâle, Beirut, 2004, I, 88-89, 109, 158-159, 287-288, 316-317, 329, 334, 404, 515; II, 20, 88, 115, 162, 164, 261, 293, 334, 524, 595; III, 50, 61, 65, 85, 117-118, 122-123, 195-196, 218, 222, 279, 361, 463; IV, 171, 508, 512-513, 525, 587-588; V, 321-322, 353-354, 395, 428.

³ Al-Maturidi, **Ta'wilat Ahl al-Sunna**, IV, 587.

⁴ Al-Kabi, Ebü'l-Kâsım Abdullah b. Ahmed b. Mahmûd el-Belhî (death: 319/931). He is among Mutazili scholars, and the head of Qabiyya branch of Baghdad school of Mutazili. Kabi's role in Baghdad school is similar to the importance of al-Jubbai in Basra school. He has produced works on Islamic sciences such as qalam, Arabic language, hadith, fiqh, exegesis, as well as on Greek philosophy. (Adil Bebek, "Ka'bi", **T.D.V. İslâm Ansiklopedisi**, I-XXXIX (in progress), v. XXIV, Istanbul, 2001, p. 27.)

According to Maturidi's explanations, Kabi relates that there is no praise (المدح) within the fact that Allah SWT edicts the verbal attacks (الشتم) on Him, since the abovementioned situations also contain the ones which lead to obloquy; therefore, in Kabi's view, it would not be right to understand and explain these and similar expressions in a way that would necessitate obloquy towards Allah. Because, according to Kabi, the attribution of such an expression to men who are entrusted with responsibility and warned about getting the return for their deeds means to attribute the malignant situation, which is a consequence of related evil acts, also to Allah SWT, if we are to understand that Allah's will is equally present in an evil act, as it is in every deed. For Kabi, such attribution for wise (الحكيم) Allah is out of the question, and any consequence that may arise as above conflicts with wisdom, and such a thing would be beneath Allah SWT. Therefore, according to Kabi, the problem should be explained pursuant to wisdom, so that it will consequently bring praise, but not criticism to Allah SWT.⁵

In the following pages of *Kitab Al Tawhid*, an explanation by Maturidi bearing no name of the person or sect, but which should belong to the Mutazili School shows that Kâbî has adopted and defended the view of his school on this question. The explanation in *Kitab Al Tawhid* is as follows:

"إن الله لو شاء أن يخلق فعلا ليس بفعل للخلق لا يقدر عليه حتى يجيئ الكتاب بالامتداح به و الاقتدار عليه"⁶

"In case Allah SWT wishes to create an act that does not belong to man,⁷ the Holy Creator cannot create such an act unless the divine book praises Allah SWT for such act and it declares that Allah may commit such act."⁸

This explanation, cited by Maturidi is important not only for disclosing Ka'bi's views on the issue, but also for enlightening how the Mutazili school establishes the relationship between Allah and man in terms of human acts, as well as another question, the problem of Allah's will (إرادة الله، مشيئة الله) and might (قدرة الله), and how the issue, whether the creator of men's acts is the man himself or Allah SWT is clarified. The explanation within the abovementioned passage, namely, that the creation of an act by Allah SWT is possible within the limits prescribed by the divine book, and the fact that the source of mentioned divine book is again Allah SWT, shows that according to the person who affirms such view, Allah describes a limit for His own acts, thus restricts His own power Himself. Therefore, pursuant to such a point of view, Allah SWT, who constitutes His laws of creation Himself, in other words, who concludes the conditions for His own acting, and informs men about this truth by means of holy scripture, does not commit any act or creation that may mean disregard for the limits established by Himself, and notifies men through religious texts. However, this argument does not mean that for Mutazili, Allah SWT will not desire things that He will not actualise; since Maturidi relates, in view of Mutazili, "Allah SWT is not capable of actualising what He wishes"⁹; for example, even though Allah SWT wishes every man to have faith (المشيئة), not every man believes in Him. So, for Mutazili, Allah SWT thinks so that He may wish (will, edict) even though He may not actualise it through creation.¹⁰

In contrast to these opinions of Kabi, Maturidi understands and explains the abovementioned expressions and similar ayahs and terms about the acts of His objects, grounding on an approach for which the eternal knowledge of Allah is at the centre of all. Accordingly, Maturidi tries to clarify the issue through divine knowledge, affirming that Allah SWT eternally knows the acts of His objects and their outcomes, that therefore the divine will (الإرادة، المشيئة) appears to be based on this knowledge. So, a situation that may lead to reproach (الشتم) mainly appears because Allah SWT, who is wise in person (بذاته), that is, the Mighty Creator who bears the attribute of knowledge along with His personality, seems to become a liar (الكاذب), because an issue which He heralds as based on eternal knowledge may not turn out to be true; therefore, an act that causes reproach is ugly (قبيح) only with respect to the author of such action, namely man, and the fact that Allah SWT wishes such an act does not constitute a situation worthy of insult.¹¹

⁵ Al-Maturidi, Abu Mansur Muhammad b. Muhammad b. Mahmud al-Samarqandi (death: 333/944), *Kitab Al Tawhid*, edited and notes by Bekir Topaloğlu, Muhammed Aruçi, İsam Publications, Ankara, 2005, p. 469, 471-472, 474.

⁶ Al-Maturidi, *Kitab Al Tawhid*, s. 481; Al-Maturidi, *Ta'wilat Ahl al-Sunna*, III, 23.

⁷ For Mutazili, the creator of human acts is the man himself, not Allah SWT. See Al-Maturidi, *Kitab Al Tawhid*, p. 481, footnote 10.

⁸ It does not signify impotence, but means that He limits His power Himself.

⁹ "لا يقدر أن يفعل ما يشاء" In meaning of restricting His own power; it does not signify incapability.

¹⁰ Al-Maturidi, *Ta'wilat Ahl al-Sunna*, III, 23. Maturidi frequently points out this approach by Mutazili in his *Te'vilât*.

¹¹ Al-Maturidi, *Kitab Al Tawhid*, pp. 469, 471-472, 474-475; Al-Maturidi, *Ta'wilat Ahl al-Sunna*, V, 315, 353-354; III, 195.

In consequence, Maturidi evaluates the question in the centre of eternal knowledge, and defends that in ayahs, Allah SWT heralds any related issue through His eternal knowledge, and that if the informed event occurs in the reported manner, the situation is laudable, and that such an outcome reveals a case which is suitable for truth and wisdom.

Maturidi's clearest views on the issue and how he establishes the relationship between Allah and man in terms of the objects' acts can be found in chapters 'qada' and 'qadar' of Kitab Al Tawhid. Maturidi affirms that an expression such as "Allah SWT has decreed that man will commit a certain act at a certain time"¹² may be used, since the mentioned act will be issued by the related person in the prescribed time, then, what is rightful, what has to happen¹³ (الحق) means that Allah SWT renders a judgment based on His knowledge about the things to happen. Later on, Maturidi states, the right thing is that Allah decides the reproach or praise (ذم أو مدح), prize or torment (ثواب أو عقاب) that the author of a certain act deserves.¹⁴ Consequently, for Maturidi, it is rightful (الحق) in the case where Allah SMT, based on His eternal knowledge, renders a judgment about the acts to be committed by men; so he defends that his approach about the matter is reasonably consistent and fitting to the concept of wisdom. Right after, Maturidi indicates that the man who realises an act deserves a prize or punishment as a result, and that Allah SWT will decide the good or bad result one deserves; therefore, in his view, his previous opinion does not rule out any assignment, rather, it is again man who is completely responsible for his committed acts.

As a matter of act, the issues such as man is entrusted with the freedom of will and choice, is responsible for his acts, and he will be solely responsible for the worldly and ethereal consequences of his acts are extensively dealt with in Maturidi's Kitab Al Tawhid and Ta'wilat al-Qur'an.¹⁵ Therefore, in his view, there is no controversy between the fact that Allah SWT knows the outcome (العاقبة ج. العواقب) of man through His eternal knowledge¹⁶ and accepting His judgments as a result of this knowledge, and the fact that man possesses the freedom of will and acting, undergoes a test, is completely responsible for all his acts and will come upon the results of such deeds in the realm of the afterlife.¹⁷ The clearest views of Maturidi from this aspect of the problem can be seen in his explanation against Mutazili during his interpretation of qada and qadar in ayahs 17/96 of Sura Al-Isra in Ta'wilat al-Qur'an. First of all, Maturidi deals with a probable objection by Mutazili regarding qada and qadar¹⁸. Mutazili points out the ayah "وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا"¹⁹ by Allah SWT, and affirms that thereupon, men claim "مَنَعَنَا الْقَضَاءُ وَالْقَدْرَ" (qada and qadar obstructed us) against Allah; since according to your view, whichever act man commits on behalf of worshipping and sin, he does commit such deed only through qada and qadar by Allah, whereupon men have a solid proof against Allah in their favour, saying that "مَنَعَنَا الْقَضَاؤُكَ وَالْقَدْرُكَ" (your qada and qadar obstructed us). Such an objection seems possible; however, in his explanatory response, Maturidi firstly claims such opposition by Mutazili peccable.

Because, according to Maturidi, in actualising all their acts, men do not realise them because Allah SWT decrees (قضى) and desires (قَدَّر) it that way. If it were so, men, as is said, would have a deed; however, since men do not commit their acts because Allah decrees and desires it that way, they will not have any argument against Allah. Inasmuch as qada and qadar do not compel or obligate man to a certain direction with respect to his acts, on the contrary, man has various alternatives other than the acts he realises, therefore, qada and qadar do not constitute any argument in order to escape from the responsibility of human acts.²⁰

¹² Al-Maturidi, *Kitab Al Tawhid*, p. 487: "حكم الله أن فلانا يفعل كذا في وقت كذا"

¹³ He defines the word "Haqq" also as "وَضَعُ النَّبِيُّ مَوْضِعَهُ", just like he defines "hikmah" (wisdom) and "adl" (justice), and uses it in the same meaning. See Al-Maturidi, *Ta'wilat Ahl al-Sunna*, I, 234; V, 193, 242, 274.

¹⁴ Al-Maturidi, *Kitab Al Tawhid*, p. 487.

¹⁵ Al-Maturidi, Abu Mansur Muhammad b. Muhammad b. Mahmud al-Samarqandi (death: 333/944), *Ta'wilat al-Qur'an*, I-XVI (in progress), verification: Ahmed Vanlioğlu, scientific control: Bekir Topaloğlu, Mizan Publishing House, Istanbul, 2005, VIII, 361-362; I, 54; IX, 113-114, XI, 276-277; Al-Maturidi, *Ta'wilat Ahl al-Sunna*, I, 263, 101, 287-288, 344-345; III, 7, 50, 195-196; Al-Maturidi, *Kitab Al Tawhid*, pp. 458-461.

¹⁶ For Maturidi, the issues about the state and acts of man (such as being a believer or profane [the question of goodness and the sinner], time of death and livelihood) are within the scope of the eternal knowledge of Allah SWT on man's outcome. See Al-Maturidi, *Kitab Al Tawhid*, s. 451; Al-Maturidi, *Ta'wilat al-Qur'an*, II, 133-134; Al-Maturidi, *Ta'wilat Ahl al-Sunna*, V, 459; III, 463.

¹⁷ Al-Maturidi, *Ta'wilat Ahl al-Sunna*, III, 50.

¹⁸ Al-Maturidi, *Ta'wilat al-Qur'an*, VIII, 361: "و إن احتج علينا بعض المعتزلة..."

¹⁹ Al-Isra 17/94.

²⁰ Al-Maturidi, *Ta'wilat al-Qur'an*, VIII, 362:

At this stage, Maturidi grounds his view about qada and qadar also in his opinion regarding the knowledge of Allah.²¹ As Allah doubtlessly knows all about men beforehand, Maturidi propounds the main undeniable basis, and affirms that just like how Allah's foreknowledge about acts of a person does not mean that such person has no power of realising an alternative way of acting, the same is applicable for the issues of qada and qadar of men by Allah. Because of the foreknowledge of Allah SWT about the decisions and preferences of men, qada and qadar cannot affect the decisions or preferences of men.²²

In order to attain a better comprehension of Maturidi's approach, it may be useful to examine the fundamental assent (الأصل) underlying his opinion for better clarifying the problem. The basis of his approach about the present problem is his assents generally about the comprehension of Allah, and especially about the 'knowledge' attribute of Allah (الأصل ج. الأصول). For Maturidi, Allah SWT exists in eternity where there was no space (أن الله كان ولا أن الله كان ولا) (مكان) and it is a basis (الأصل) that He is in eternity just as He exists now. Because, Allah SWT is excluded from change (التغير), decay (الزوال), alteration (الإستحالة) and abolition of His judgment (البطلان)²³, and these situations are indications that intercede for the comprehension of the creation of the universe out of nothing and signs of being exposed to evil. Besides, there is no difference between the transition of something from one state to another and the spontaneous absence of the self-existence belonging to such a thing (لذاته), since it is impossible that something, which is necessary for the self, is in decay afterwards. In other words, for Maturidi, the thing whose existence is necessary because of itself (لذاته), but not for any other, does not constitute any decay or change with respect to existence through the self of Allah SWT (لذاته) and thus along with the self (بذاته). Otherwise, for Allah, whose being is by Him, an unacceptable situation such as accepting the accidents and the transitions between states will occur.²⁴

Therefore, in Maturidi's view, Allah SWT possesses everything He names and qualifies by means of not the beings He creates, but through (لذاته) and along with (بذاته) His self; so, His attribute of wisdom and the things that are certain due to this attribute of wisdom cannot be considered as subsequent for the self.²⁵ Since Allah SWT possesses wisdom and will in eternity about the acts of His objects, when ayahs deal with human acts and Allah's will, the question can be clarified by means of eternal knowledge and the will of Allah, which occurs because of and along with His self, and which rejects any kind of change.²⁶ Maturidi makes another deduction in order to affirm that human acts occur through eternal knowledge and the will of Allah. Hereunder, an act can be realised in three ways: intentionally (على إرادة) upon the dominance of someone else (على غلبة), or unconsciously or involuntarily (على غفلة).²⁷ And since the objects cannot be described to be under the dominance of someone other than Allah SWT or fall into unawareness regarding their acts, it is proved that the mentioned acts occur through the will of Allah.²⁸ In the Koran, there are many ayahs that give place to the will of Allah, even though the issue is about human acts, therefore the responsibility of men.

"لأن القضاء و القدر لم يضطرهم إلى ذلك (أى إلى ما يفعل الإنسان من فعل معصية أو طاعة) و لا قهرهم عليه، بل كان غيره ممكنا لهم، لذلك لم يكن لهم الاحتجاج عليه (أى على الله) بذلك"

²¹ One of the fundamental truths (الأصل) accepted by Maturidi is that Allah SWT possesses wisdom because of (لذاته) and along with (بذاته) His self, and thus He knows everything in eternity. This principle of Maturidi underlies many opinions of Maturidi about qalam, and as is seen, it is remarkably important when it comes to providing an identity for Maturidi's thoughts. See Al-Maturidi, **Kitab Al Tawhid**, p. 102, 115-116, 161, 164, 200-201; Al-Maturidi, **Ta'wilat Ahl al-Sunna**, I, 109, 316-317; IV, 512, 560; V, 13.

²² Al-Maturidi, **Ta'wilat al-Qur'an**, VIII, 361-362.

²³ "سقط حكمه"

²⁴ Al-Maturidi, **Kitab Al Tawhid**, p. 106, 110-111; Al-Maturidi, **Ta'wilat Ahl al-Sunna**, I, 317; Al-Maturidi, **Ta'wilat al-Qur'an**, II, 434-436.

²⁵ Al-Maturidi, **Ta'wilat Ahl al-Sunna**, I, 316-317. Al-Maturidi, **Ta'wilat al-Qur'an**, II, 434-436.

²⁶ For examples see Al-Maturidi, **Ta'wilat Ahl al-Sunna**, I, 88-89, 109, 158-159, 287-288, 316-317, 329, 334, 404, 515; II, 20, 88, 115, 162, 164, 261, 293, 334, 524, 595; III, 50, 61, 65, 85, 117-118, 122-123, 195-196, 218, 222, 279, 361, 463; IV, 171, 508, 512-513, 525, 587-588; V, 321-322, 353-354, 395, 428; Al-Maturidi, **Ta'wilat al-Qur'an**, I, 65, 183, 277-278; II, 133-134, 434-436; III, 171, VIII, 284, 361-362; XI, 276-277.

²⁷ Al-Maturidi, **Kitab Al Tawhid**, p. 476; he points out the classification about how an act may occur in Ta'wilat. See Al-Maturidi, **Ta'wilat Ahl al-Sunna**, II, 371.

²⁸ Al-Maturidi, **Kitab Al Tawhid**, p. 476.

Maturidi always explains the related ayahs by means of the above-mentioned basis and point of view, grounding them in the knowledge and will of Allah SWT; he continuously repeats this approach in Ta'wilat al-Qur'an, and this repetition makes it among his foremost methods of interpretation of the Koran. An explanation given by Maturidi in Kitab Al Tawhid, related from Abu Hanifa, reveals the inspiration and influence on Maturidi while establishing the relationship between Allah and man regarding human acts, thus on his methods for interpreting the ayahs of the above given nature. In this passage by Maturidi in Kitab Al Tawhid, Abu Hanifa poses two questions to Qadariyya. First of all, Abu Hanifa asks whether Allah SWT knows all things that will happen forever as they will occur; if Qadariyya's answer is negative, then they will be insulting Allah since they attribute ignorance (الجهل) to Him, and if the answer is affirmative, follows the second question, namely, whether Allah SWT wishes (المشيئة) things, which He knows will happen, as He knows them to happen in eternity.

If the response for this second question is negative, they will be accepting that Allah wishes to be ignorant and this view will mean Allah does not wish that everything that will happen will occur in the way He knows them in eternity, and therefore Allah, with such a will, cannot have wisdom. Therefore, in Abu Hanifa's view, Allah wishes that everything happens just as He knows it to be in eternity, including human acts. As a result, if we are to analyse Maturidi's interpretation method based on explaining the ayahs comprising together human acts and Allah SWT's will through the eternal knowledge and will of Allah that rejects any change, in three complementary aspects, namely his method, his school of tradition and thought and the content of his works, we can better determine how and in which aspects Maturidi establishes his views and reflects them in his works. It is seen that in his analyses, Maturidi firstly puts down all elements within related subject matter, and attains a consequence by means of positive and negative deductions, namely, affirmations and falsifications.

As a matter of fact, he believes that the only way to reach the truth, including the comprehension of the Koran, is to contemplate on the related issue after dissecting it (النظر) and to put forth via affirmative or falsifying deductions, the proofs and evidences that are necessarily possessed by the truth.²⁹ Following such a method, Maturidi highlights two main elements of the matter, man and Allah, and points out, regarding man, the voluntary and arbitrary, as well as holding man responsible for his acts and subject to a test, and with respect to Allah SWT, the self, attributes, acts and His knowledge. At this stage, under influence of his school of thought, Maturidi establishes the knowledge of Allah among other elements as the basis of the theory and deduction process towards the truth, and finally, he propounds a result which he indicates to be the truth in the subject matter.

Upon an assessment on loyalty of Maturidi to the intellectual tradition he belongs, we find out that his fidelity to Abu Hanifa is not restricted to fiqh, but he is also a follower and defender of Abu Hanifa in terms of problems about qalam. Accordingly, in his exegesis on Ta'wilat al-Qur'an, Aladdin al-Samarqandi indicates that this valuable interpretation by Maturidi manifests that it is convenient to the Koran to follow the Ahl al-Sunnah and al-Jamaat sects in usul al-tawhid, and to follow the path of Abu Hanifa and his disciples regarding the method of fiqh and offspring law,³⁰ and lays stress on the references deeply influential on Maturidi. For Aladdin al-Samarqandi, Maturidi is under the influence of Abu Hanifa also regarding the methods of tawhid, and he is impressed by Abu Hanifa in his views of qalam in Kitab Al Tawhid, even though he does not necessarily mention Hanifa's name.

Then, if we are to accept the statement that is deduced from the hypotheses cited from Abu Hanifa, the basis and point of departure (الأصل) for all theoretical and deductive activities in order to attain the truth about almost every issue related to human states and acts, as well as Maturidi's views regarding death, livelihood, happiness-brigandage, qada-qadar, the creation of acts of object (خلق أفعال العباد), the influence of Allah SWT in acts of His objects, are fundamentally inspired by Abu Hanifa. This detection also clarifies why the school, including Al-Maturidi, is named the tradition Imam-e Azam Abu Hanifa-Imam al-Maturidi.

²⁹ Al-Maturidi, *Kitab Al Tawhid*, pp. 486, 281, 376; Al-Maturidi, *Ta'wilat Ahl al-Sunna*, I, 462; III, 139.

³⁰ es-Semerqandi, Alauddin Abu Bakr Muhammad b. Ahmad b. Abi Ahmad (death: 539/1144), *Commentary on Ta'wilat al-Qur'an*, Topkapı Palace Museum Library, Medina Section, No: 179, vr. 1b.

"فيه بيان أن مذهب أهل السنة و الجماعة في اصول التوحيد و مذهب أبي حنيفة و أصحابه رحمهم الله في أصول الفقه و فروعه على موافقة القرآن"

Upon an analysis about how Maturidi's views on this question and the basic thoughts he bases his views on take place in the content of his still extant works, Kitab Al Tawhid and Ta'wilat al-Qur'an, we see that the fundamental acceptance (الأصل) regarding the eternal knowledge and will of Allah and other consequences he attains by setting this argument as grounds for his theoretical and deductive activities are intensively present in both works, so that they clearly create the identity of Maturidi thought.

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