

AQLANITES (MODERN MU‘TAZILĪTES) AND THE ROLE OF MĀTURĪDĪ'S SCIENTIFIC HERITAGE IN THE FIGHT AGAINST THEM

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Abstract:

Aqlanites are some thinkers and writers who tried to revive the old idea of Mu‘tazilīsm. Therefore, they can be called today's Mu‘tazilītes. Aqlanites associate Mu‘tazilīsm with intellectual power and ideological freedom and consider themselves supporters of development, modernity and religious-enlightenment.

Modern Mu‘tazilītes, like their ancestors, believe that reason is the only way to reach the truth. Even in the parts of faith related to the unseen, they strive to follow this principle. That is, they want to subjugate any belief and idea to the human mind.

Keywords: *Aqlanites, Mu‘tazilītes, Dahriites, ‘aqīdah, knowledge, reason, narrative evidence, Islāmic renaissance.*

Ṭāriq ‘Abd al-Ḥalīm in his book "al-Mu'tazila bayna al-qadīm wa-al-ḥadīth" gives examples from the works of some authors who support the idea of rationality:

"Muḥammad Abduh says: "The majority of the Islāmic Ummah insists that when reason and speech conflict, it is necessary to follow what the reason indicates. In this case, there are two ways to proceed. The first: to completely obey the authentic narrative message while admitting the inability to understand its original meaning, or the second: to interpret the narrative message based on the rules of linguistics until it conforms to the meaning required by reason.

‘Aḥmad ‘Āmīn writes: "In my opinion, the greatest calamity that has befallen Muslims is the death of Mu‘tazilīsm."

Najīb Maḥmūd says in his work "Tajdīd al-fikr al-arabi": "It is clear to the author of these pages that the most important community whose theoretical views, that is, methods and methods of approaching issues can be used in today's age, is the Mu‘tazilītes. Because they have always seen reason as the main criterion in complex issues.

‘Irfan ‘Abd al-Ḥamīd in his study entitled: " Dirāsāt fī l-firaq wal- ‘aqīdah al- Islāmīyah" separates a separate section entitled "The importance of Mu‘tazilism in the development of Islāmīc thought" and in it: " Mu‘tazilism is the first school of speech that arose in Islam. He played an important role in the development of Islāmīc religious-philosophical thinking. Also, the Mu‘tazilites skillfully introduced intellectual methods to the Islāmīc creed," he said, giving a positive assessment to this sect."¹.

Analytical study of Māturīdī's debates with the Mu‘tazilites is of urgent importance today, when attempts to distort the Islāmīc ideology continue. Because they contain rational solutions to many problems raised by modern Mu‘tazilites, i.e. Aqlanis and Dahris². In addition, in these debates, one can see high examples of Māturīdī's deep thinking and scientific-logical interpretation style.

Including this verse:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

"... Who is there can intercede in His presence except as He permitteth?!³" In his commentary on (Baqara: 255), the commentator says the following:

"There was a disagreement about intercession. By Mu‘tazilites: "Intercession is only for those who do good deeds." That is, it will only happen to those who have no sin or have sinned and then repented. These words of God are proof of his own words: "Glorifying the (one and only) God who carries the fire and around it (the only one) and asking him to bless those who believe in him and those who believe: " Our Lord ! Thy Reach Is over all things, In Mercy and Knowledge. Forgive, then, those who Turn in Repentance, and follow Thy Path ; and preserve them From the Penalty Of the Blazing Fire!"⁴ (Ghafir: 7). The Mu‘tazilites say that in this verse, Allah, the Exalted, informs that the angels will ask for forgiveness for those who believe, repent and follow the right path, for this reason: Just as forgiveness in this world is only for those who believe and repent, so the intercession in the Hereafter is only for them.

And we say: "Intercession is valid even for a sinless person, because whoever has no sin does not need intercession. The words of Allah Almighty (spoken on behalf of the angels): "He who repents and follows your path" applies to the repentant sinner. Allah Almighty forgives the sins of the years. Based on this, of course, intercession and intercession also apply to sinfull people", we say."⁵. So, in the place of by, Motyridi fully observes the manners of the discussion while trying to justify the Sunni belief that the intercession in the Day of Judgment also applies to the gynohkop believer. That is, first of all, he cites the claims of the Mu‘tazilites and their narrative and mental evidence in detail. Then he interprets the anecdotal evidence they have given in accordance with the beliefs of the people of the Sunnah and strengthens his views on the basis of logical evidence.

Most Western scholars and some orientalisists influenced by them tend to associate the early Islāmīc renaissance with Mu‘tazilism. They try to explain their thoughts by saying: "Great attention was paid to rationalism in Mu‘tazilism - the reason for the development of science."⁶. Actually, this view is not correct. Because there is no reliable evidence that most of the encyclopedic scholars who emerged from among Muslims were of the Ahl al-Sunna faith, or at least most of them were

¹ Tāriq ‘Abd al-Ḥalīm. al-Mu‘tazila bayna al-qadīm wa-al-ḥadīth. – Beirut: Dor Ibn Hazm, 1996. – P. 130-132, 134.

² Sodikov, J. S. (2022). Factors of application of intellectual evidence in the tafsir of Abu Mansur Moturidi "Ta'wilat ahl as-sunnah". ISJ Theoretical & Applied Science, 04 (108), 526. So: <http://s-o-i.org/1.1/TAS-04-108-58> Doi: <https://dx.doi.org/10.15863/TAS.2022.04.108.58>

³ Translation and interpretation of the meanings of the Holy Qur‘ān / Abdulaziz Mansur. – P. 42.

⁴ Translation and interpretation of the meanings of the Holy Qur‘ān / Abdulaziz Mansur. – P. 467.

⁵ Māturīdī. Ta‘wīlāt ahl al-Sunnah. – V:2. – P. 154.

⁶ Look: Петрушевский И.П. Ислам в Иране в VII – XV веках. – Ленинград: Издательство Ленинградского Университета, 1966. – P. 204-205.; Туропов Y. Shaxs intellektual salohiyatini oshirish omillari va manbalari (monografiy). – Tashkent: Navro‘z, 2013. – P. 55-56.

Mu'tazilites. Also, it can be seen in " Ta'wīlāt ahl al-Sunnah" that when Māturīdī enters into a scientific debate with the Mu'tazilites, he defeats them not only in terms of Shariah arguments, but also in terms of logical-rational arguments.

As a result of these actions, Māturīdī was able to demonstrate in practice that the Sunnah faith is superior to the teachings of other sects in terms of logical foundation.

In the following interpretation of Sūrah Naḥl, verse 70, the author's skill in logical reasoning can be clearly seen:

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

" It is God Who creates you And takes your souls at death ; And of you there are Some who are sent back To a feeble age, so that They know nothing after Having known (much) : For God is All-Knowing, All-Powerful."⁷.

"Allah reminds us that people have different lives. The wisdom from this is that they want to be always in fear and hope. Because if the lives of people were the same, they would have calmed down because they knew exactly when they would die, and they would have continued to sin (until then)"⁸.

لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَأْجِرُونَ

" To every People Is a term appointed: When their term is reached, Not an hour can they cause Delay, nor (an hour) can they Advance (it in anticipation)." (Yūnus:49) ⁹ , in the interpretation of the verse, Allama says the following:

"That is, when they die, they cannot postpone it and they cannot postpone it. It is not permissible for a person to delay it and ask for it to be accelerated. Because when death comes, it will not be pushed back and nothing will happen before it expires. There is a strong proof in this verse that no one will die without dying. Also, this verse is a refutation of the words of the Mu'tazilites: "Whoever kills a person, has killed him before his death." ¹⁰.

From the examples above, it can be seen that Moturidi uses a mental argument mainly to support a narrative argument. In this way, it does not allow any kind of objection from the opposite party.

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⁷ Translation and interpretation of the meanings of the Holy Qur'ān / Abdulaziz Mansur. – P.274.

⁸ Māturīdī. Ta'wīlāt ahl al-Sunnah. – V:8. – P. 148.

⁹ Translation and interpretation of the meanings of the Holy Qur'ān / Abdulaziz Mansur. – P.214.

¹⁰ Māturīdī. Ta'wīlāt ahl al-Sunnah. – V:7. – P. 66.

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