
THE WORD OF ALLAH IS IN THE PRESENCE OF AHLI SUNNA WAL JAMAA ULAMA

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Abstract

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oneness, word,
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The article covers theology, the relationship of the Mu'tazilites to the Quran, the Najjar, Mutakashifiya, and Jahmiya sects, and the denials of Ahl as-Sunnah wa'l-Jama'ah scholars on false claims. There is also evidence against the categories of the claim that Quran is muhdas (created).

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INTRODUCTION

Historically, the time of Imam Moturidi was a time of ideological upheavals and doubts about the Sunni faith under the influence of the Mu'tazilites. The Mu'tazilites used the evidence in the Qur'an and Sunnah in their own mental rules, completely reversing the meanings of the verses and hadiths. The situation required them to refute even with rational arguments. It is worth noting that in his time, the Mu'tazilites took over the government, and their influence in society was much higher.

From the time of Ma'mun, the seventh caliph of the Abbasids (198 AH), to the time of the tenth caliph, Mutawakkil (232 AH), the caliphate was under the influence of their ideas. The Mu'tazilites punished any scholar who challenged their ideas and beliefs. He did not allow them to think freely. Such oppression and repression lasted for almost thirty years. The Caliph Mutawakkil understood the truth and created conditions for the Sunni scholars to reject them. At the same time, Imam Abu Hasan al-Ash'ari in Basra and Imam Abu Mansur al-Moturidi in Samarkand began to vehemently refute the suspicions of the Mu'tazilites. Therefore, the scholars of the Aqeedah in those days wrote their works in the form of a rebuttal to the belief of the Mu'tazilites, and thus expressed the pure faith.

Issues of belief have been of particular importance in every age and in every society. Therefore, this vital issue has always been in the focus of attention of both scientists.

People disagreed as to whether the word of Allah was ancient or muhdas (created). Ahl al-Sunnah wal Jama'ah scholars say, «The word of Allah is the eternal

attribute of Allah, it does not consist of letters and sounds¹«. The fact that Allah is the Living, the Almighty, the Hearer, the Seer, the Absolute, the Scholar has always been and has always been characterized by these qualities.

The Mu'tazilites, on the other hand, put forward the idea that the word of God is a creature. They were mainly arguing about the essence and deeds of Allah, the resemblance of creatures in the names and attributes of Allah, the ascension of Allah to the Throne, the invisibility of Allah and the word of Allah. Although there are no Mu'tazilites today, some categories that have adopted some of their ideas as their own are always on the rise.

ANALYSIS AND RESULTS

The Qur'an is the word of Allah. The word is quality. The word of God is eternal, like other attributes, and not an event or a creature. Allah is ancient in all His attributes.

The Mu'tazilites claim that the word of Allah is as created as the word of men. They said, "The Qur'an is a meaning that comes from Him. It has not been heard from Allah. That is why it is a lustful word. Whoever has a sensual word and does not speak it, he will not be called a true word. If that were the case, the dumb would have been a speaker as well". The scholars of Ahl as-Sunnah wa'l-Jama'ah respond: That is, even though Allah (swt) is described as a speaker, human meanings (attributes) are not described by any meaning (attribute). In other words, no attribute meaning «human speaker» can be attributed to God. Because there is no one like Allah. He is the Hearer, the Seer. Imam Tahawi (may Allaah have mercy on him) said: The type of His word is ancient".

Categories of the word creature say, «He spoke to the Qur'an on the night of the Ascension, but he did not speak before it». That is, the Qur'an was created after the night of Ascension.

During the reign of the Mu'tazilites, the masses were influenced by their superstitious beliefs. Because no scientist has been able to openly refute them. As a result, they instilled their beliefs among Muslims in a variety of ways. They have turned the documents quoted in the verse and hadith into their own intellectual laws and regulations, giving them completely opposite meanings. The situation also required them to respond with mental arguments.

The Ahl as-Sunnah wa'l-Jama'ah's intellectual and narrative proof that the word of Allah is not created: «If the Qur'an had been created, its people would have been different

¹Nasafiy Abu Muin. *Tabsirotul adilla fi usulid din* (Statement of the Evidence of the Fundamentals of Religion) Volume II / Ab. M. Nasafiy; translator: U Uvatov; Muslim Board of Uzbekistan; - Tashkent: "Movarounnahr", 2018. - B.127

from Him». But He is the Mutakallim (the One who has the quality of speaking Mutakallim). He is the face of his people, that is, he is free from all sides. Because if he had a face, his offspring would be like creatures. Allah says in Surat ash-Shura 11: “There is nothing like Him. He is the All-Hearing, the All-Seeing”².

The book Jami 'al-Mutun, based on the belief of Moturidiyya, mentions the attributes of Allah and emphasizes the qualities of «being ancient, oneness, and being in opposition to the creatures». God has entrusted us with the knowledge of Himself, that is, He has entrusted Him to His servants. Not every slave is fully aware of these qualities. Perfect knowledge of these qualities belongs only to the prophets and to the perfect people who followed them.

This is evidenced by Imam Abu Hanifa's statement in the book Fiqh al-Akbar ³: Based on the above, “Our words are created when we recite the Qur'an, our writing is created when we write it, and our recitation is created when we recite it. But the Qur'an itself was not created”.

It is very dangerous to look at everything with suspicion, to put the mind above the mind, to take what is on the scales of the mind, and to accept it only if the mind is satisfied with overcoming the doubts. Because the human mind cannot cover everything that is limited. Satan puts doubts and suspicions in his heart to mislead the believer.

According to the Mu'tazilites, “Surely the word of Allah is pure and pure. Allah created him in a place and then became Mutakallim. The word of Allah is made up of letters and sounds”.

According to his followers, consisting of Jubba'i and Qadariyya, «The word of Allah is specially formed letters and fragmentary sounds». Abu Hashim ibn Jubbay said, «The word of Allah is only from the sound». The discrepancy between him (Abu Hashim) and his father (Jubba'i) is that his father imagined: «When the word of Allah is written, it becomes letters and words, and when it is recited, it becomes letters, sounds and words». Abu Hashim claimed: “When the word of Allah is written, there is no word. Only when it is read and spoken can it be a word. ⁴” This belief of theirs contradicts the following hadiths of the Messenger of Allaah (peace and blessings of Allaah be upon him).

²Sheikh Muhammad Sadiq Muhammad Yusuf. Tafsiri Hilal 5-juz. - Tashkent: “Sharq”, 2012. - P.332.

³www.madrasa.uz Book of Fiqh al-Akbar - B.4.

⁴That work - B.C. 129

It is narrated on the authority of Rabi 'ibn Sulayman that the Messenger of Allah, may Allah bless him and grant him peace, said, «The Qur'an is the word of Allah, not the creature». they said. (Narrated by Daylami)

The Mu'tazilites cite the following words of Allah Almighty in verse 3 of Surat az-Zukhruf: We have made it a Qur'an in Arabic. Maybe if you think about it. ⁵« In this verse , they claim that the verb «الجال», meaning «to do», and the «التكاليق» verbs«, meaning «to create, to create», have the same meaning. This verse reads: «Surely We have made it a Quran in Arabic that you may understand». ⁶ can make sense.

Today, in order to obtain a pure Islamic education, it is important to study the science of the Aqeedah on the basis of reliable interpretations of the Qur'an and the Sunnah of the Prophet, to follow them, and to acquire Islamic knowledge and enlightenment. That is why we need to make effective use of the invaluable spiritual heritage left by our thoughtful ancestors.

In this regard, it is important to study in depth the scientific heritage of our scholars, who made a great contribution to the spread of the teachings of Moturidi, a valuable follower of the founder of the teachings of Moturidi, Imam Abu Mansur Moturidi.

One of them is the encyclopedic scholar, poet, historian and jurist Najmiddin Abu Hafs Umar ibn Muhammad Nasafi (1069 t). He was the teacher of Burhaniddin Marginoni. Najmiddin Nasafiy in his book «Al-qand fi zikri ulamoi Samarkand» («Sweet book like sugar in the remembrance of Samarkand scholars») more than 60 scholars of Nasafi, Qasani, Kasbavi, Bazdavi, as well as about a dozen Keshi scholars, in particular, a loyal friend of Imam Bukhari Tahir ibn Husayn al-Nasafi Maitmanani, Abu Zayd Tufayl ibn Zayd Tamimi al-Nasafi, who ruled in Nasaf for more than fifty years, and Sheikh Abul-Nasr Muhammad ibn Muhammad al-Nasafi.

Najmuddin Nasafi writes in his book Al-Qand fi Zikri Ulama of Samarkand that Anas said, «The Messenger of Allah, may Allah bless him and grant him peace, said, 'There is no prayer better than reciting the Qur'an ⁷.' This hadith adds to the value of reciting the Qur'an. It is not in vain that Imam Nasafi included this hadith in his books. At its core, of course, is the consensus of the scholars of the Moturidiyya sect to strike at some of the misguided sects who call the Qur'an a creature.

⁵ Sheikh Muhammad Sadiq Muhammad Yusuf. Tafsiri Hilal 5-juz. - Tashkent: "Sharq", 2012. - B. 367.

⁶ The Qur'an: Translation and Interpretation of Meaning / The author of the translation and commentary is A. Mansur. Tashkent: TIU Publishing and Printing Association, 2007. - P.489

⁷ "Jome' ul-mutun". - Tashkent: Movarounnahr, 2000. - P.53

All names and attributes of Allah and Him are ancient, that is, eternal. Ahl as-Sunnah wa'l-Jama'ah says: It is not said that the Qur'an is a non-creature, but it is said that the word of Allah is not a creature. Indeed, he is in harmony with his progeny. The Prophet (peace and blessings of Allaah be upon him) said: "Beware, I have been given the Qur'aan and given knowledge with it like it." (Reported by Abu Dawud).

The state of the world today is no secret. It is an undeniable fact that conspiratorial groups claiming to be Muslims and misleading the rest are seeking to destroy the world. If we look at those who follow such categories who have gone astray in the creed, it becomes clear that most of them are mentally retarded, far from knowledge, ignorant, and blindly fanatical. Some are people who have not achieved their goals in life.

It is not permissible to follow anyone who propagates in the name of Islam without knowing the science of religion. In particular, not all religious information disseminated through the Internet via modern electronic media is in line with the idea of pure Islam, our creed . Therefore, let us be aware of our children who use the Internet so that they are not exposed to radical currents and deceived. Giving a fatwa without knowledge to a person who does not have enough religious knowledge will cause division among the people. It is arrogant for someone who has no religious knowledge to claim to be a scholar. In fact, such people have no right to speak of science. It is narrated on the authority of Awf ibn Malik. He said, «Only the Commander or the Ruler or the arrogant speak to people about knowledge». (Reported by Abu Dawud and Ibn Majah).

The first person to classify the creation of the divine books was Tolut. When Muhammad (peace be upon him) was one of the first in his ummah, Ja'd ibn Dirham began to reveal his views on the creation of the Qur'an and the denial of the attributes of «friendship» and «speaking» of Allah when he came to Damascus (Syria). In matters of theology, Ja'd ibn Dirham allowed the use of reason alone and the symbolic interpretation of Qur'anic verses that contradicted his views. His disciple Jahm ibn Safwan (executed 745) continued the worldview of his master. Jahm ibn Safwan was able to distinguish between good and evil independently of the revelation sent to him, but unlike his teacher Jad ibn Dirham, he developed a doctrine based on human destiny, the creation of the Qur'an, the denial of the eternal attributes of Allah, and pantheistic beliefs. In shaping this doctrine, he was influenced by discussions with members of the Summanian sect ⁸. The

⁸ Yosir Qazi. Maqalatul Jahm ibn Safwan and asaruha fil firaqil Islamiya. - Er-Riyoz: Doru azvais salaf, 2005. - J. 1, p. 67-112 .; Islam: Encyclopedic Dictionary. - S. 64.)

irrational approach to these issues has led to great strife in society, to chaos, to the shedding of innocent blood, to the unjust plunder of property, and to the violation of honor. The main cause of the conspiracies and the source of the commotion was their ignorance. However, any religion, including Islam, is a disseminator of knowledge, enlightenment, humanity, justice and peace among people.

CONCLUSION

According to Ahl as-Sunnah wa'l-Jama'ah, the sources of doctrinal knowledge are based on information from the Qur'an, the Sunnah of the Prophet, and the pious Salafis, rather than from strict narration, that is, knowledge acquired through reason. They did not add anything else to this argument, nor did they get stuck in a dead end in mental comparisons and logical reasoning.

This means that the scholars of the Ahl as-Sunnah wa'l-Jama'ah, the owners of the four sects, and all the other scholars have agreed that the word of Allah is not a creature. The Qur'an is His word. This word is divinely ancient and eternal.

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