

Māturīdī Theology

Edited by
LEJLA DEMIRI,
PHILIP DORROLL,
and DALE J. CORREA

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4

Mohr Siebeck

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Māturīdī Theology

A Bilingual Reader

Edited by

Lejla Demiri, Philip Dorroll and Dale J. Correa

Mohr Siebeck

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In memoriam Josef van Ess
18 April 1934 – 20 November 2021

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Note on Transliteration and Dates

The transliteration of Arabic names follows that of *The Encyclopaedia of Islam, Three* (E13). Technical terms in Arabic are all italicised except for terms that have become common in English (e. g. Hadith, Islam, imam, mufti, sufi, Sunni, Shi'i). The *tā' marbūṭa* (ﺀ/ة) is rendered as 'a' (e. g. sūra), or as 'at' when the word is in the construct state (*iḍāfa*) (e. g. Sūrat al-Fātiḥa). Double dates are used in reference to the Islamic (A. H.) and Common Era (C. E.) calendars (e. g. 716/1316).

Introduction

An Overview of the Current Scholarship on Māturīdī *Kalām* in Arabic, Persian, and European Languages

DALE J. CORREA

Abū Manṣūr Muḥammad ibn Muḥammad ibn Maḥmūd al-Māturīdī al-Samarqandī al-Ḥanafī (d. 333/944) was a theologian, a jurist, and an exegete hailing from a village outside of Samarqand, known as Māturīt/Māturīd. He was extremely influential in the formation of the Samarqandī/Transoxanian Ḥanafī theological tradition, although the attribution of ‘a doctrinal school’ to his name did not happen until generations after him.¹ His principal teacher was Abū Naṣr Aḥmad al-‘Iyāḍī (d. last third of the 3rd/9th century in skirmishes with Turks), through whom al-Māturīdī can trace an intellectual lineage to Abū Bakr al-Jūzjānī (d. 250/864), Abū Sulaymān al-Jūzjānī (d. 200/816), and Muḥammad al-Shaybānī (d. 189/805).² Despite leaving behind only a few works for later generations to study, al-Māturīdī has captured the scholarly imagination across the Muslim and non-Muslim worlds – albeit to varying degrees. North American English-language scholarship on al-Māturīdī and the Ḥanafī-Māturīdī school of thought is just beginning to blossom, while the European and Middle Eastern scholarly relationship with the scholar and those whom he influenced has a comparatively longer history. Much of that history is entangled in the understanding of Ḥanafī theologians as ‘Māturīdīs’, when in fact their identity was more complex than an eponym.

¹ Wilferd Madelung, “al-Māturīdī”, *Encyclopaedia of Islam*, 2nd ed., ed. P. Bearman, et al. (http://dx.doi.org.ezproxy.lib.utexas.edu/10.1163/1573-3912-islam_SIM_5045) (accessed 15 December 2020).

² Ulrich Rudolph, “Abū Naṣr al-‘Iyāḍī”, *Encyclopaedia of Islam*, THREE, ed. Kate Fleet, et al. (http://dx.doi.org.ezproxy.lib.utexas.edu/10.1163/1573-3912_ei3_COM_23155) (accessed 8 December 2020); ‘Abd al-Qādir ibn Muḥammad al-Qurashī, *al-Jawāhir al-muḍīra*, ed. M. A. Ahmad, Hyderabad: Dā‘irat al-Ma‘ārif al-‘Uthmāniyya, 1989, vol. 1, p. 70.

Abū Manṣūr al-Māturīdī: Life and Works

The field of Islamic studies generally understands the Transoxanian Ḥanafīs as ‘Māturīdīs’, principally on the basis of the work of Wilferd Madelung.³ However, they are more accurately understood as ‘Samarqandī Ḥanafīs’ in their formative (1st/7th–4th/10th centuries) and early post-formative (5th/11th–6th/12th centuries) periods because of the priority of their regional identification with Samarqand and *Mā warā’ al-nahr*, the area ‘beyond the [Oxus] river’ (in English, Transoxania).⁴ The Ḥanafīs of Transoxania defined themselves as part of – not separate from – the Ḥanafīyya through reference to Samarqand and to al-Māturīdī in a constellation of theological issues. In their later period, these scholars would formally self-identify (and be identified) as Māturīdīs.

Understanding the nature of Transoxanian intellectual networks beyond the region, and the question of how Transoxanian scholars viewed their participation in an Islamicate intellectual tradition, presents unique challenges because historiographic and prosopographic materials from before the Mongol invasion are few and far between. A preliminary attempt to describe the intellectual networks of Transoxanian scholars of this period by Shahab Ahmed has indicated that they benefited from the work of scholars in other regions, at the very least through the latter’s texts, if not through personal study.⁵ However, this process of influence, as shown by Ahmed, seems to dwindle by the 5th/11th century. Wilferd Madelung and Muhammed Tancî have also specified which Ḥanafī works from this region profess a thoroughly articulated Transoxanian theology that vigorously distinguishes itself from that of other regions and schools of thought.⁶ Appreciating Transoxanian Ḥanafī scholars’ emphasis on a regional specification is integral not only to revisiting the characterisation of Transoxanian Ḥanafīs as Māturīdīs but also to understanding their theological positions and the ways in which they viewed their own intellectual tradition.

³ See Wilferd Madelung, “Māturīdiyya”, *Encyclopaedia of Islam*, 2nd ed., ed. P. Bearman, et al. (http://dx.doi.org.ezproxy.lib.utexas.edu/10.1163/1573-3912_islam_SIM_5046) (accessed 15 December 2020).

⁴ Dale J. Correa, “Taking a Theological Turn in Legal Theory. Regional Priority and Theology in Transoxanian Ḥanafī Thought”, *Locating the Sharī’a. Legal Fluidity in Theory, History and Practice*, ed. Sohaira Siddiqui and Nathan French, Leiden: Brill, 2019, pp. 111–26. See also Ulrich Rudolph, “Ḥanafī Theological Tradition and Māturīdism”, *The Oxford Handbook of Islamic Theology*, ed. Sabine Schmidtke, New York NY: Oxford University Press, 2016, pp. 280–96.

⁵ Shahab Ahmed, “Mapping the World of a Scholar in Sixth/Twelfth Century Bukhāra. Regional Tradition in Medieval Islamic Scholarship as Reflected in a Bibliography”, *Journal of the American Oriental Society*, 120/1 (2000), pp. 24–43.

⁶ Wilferd Madelung, “The Spread of Māturīdism and the Turks”, *Actas do IV Congresso de Estudos Árabes e Islâmicos, Coimbra-Lisboa 1968*, Leiden: E. J. Brill, 1971, pp. 109–68; Muhammed b. Tavīt et-Tancî, “Abū Mansūr al-Māturīdī”, *Ankara Üniversitesi İlahiyât Fakültesi Dergisi*, 1–2 (1955), pp. 3–12.

The impression in the field that the Māturīdī school was eponymous in its origins has been both buttressed and challenged by scholarship that focuses on al-Māturīdī himself. Excellent studies of al-Māturīdī's life and thought – notably, by Ayyub Ali, Salim Daccache, Balqāsīm al-Ghālī, 'Alī 'Abd al-Fattāḥ al-Maghribī, Sayyid Luṭfullāh Jalālī, Ulrich Rudolph, Mustafa Cerić, J. Meric Pessagno, and most recently, Hureyre Kam and Kayhan Özaykal – provide rich historical and intellectual background for the development of Ḥanafī thought and the eventual formation of the Māturīdī identity. Ali's *Aqīdat al-Islām wa-l-Imām al-Māturīdī* was a foundational review of the history of Islamic theology with a particular focus on locating Ḥanafī theology and al-Māturīdī within the development of the discipline.⁷ This study is significant for its contemporary academic contribution to understanding the relationship between al-Māturīdī, Abū Ḥanīfa, and Islamic theology by establishing Ḥanafī theology as a thread of Islamic theology. *Imām ahl al-sunna wa-l-jamā'a Abū Maṣṣūr al-Māturīdī wa-ārā'uh al-kalāmiyya* by al-Maghribī takes a deeper dive into the life and works of al-Māturīdī.⁸ Like Ali and al-Ghālī below, al-Maghribī wrote his study following the publication of Fathalla Kholeif's edition of al-Māturīdī's *Kitāb al-Tawḥīd*, which paved the way for more focused study of al-Māturīdī's theology. Al-Maghribī's contribution reviews al-Māturīdī's life and follows the main topics of the *Kitāb al-Tawḥīd* to elucidate his theological views. It concludes with a study of the theological differences between al-Māturīdī and Abū l-Ḥasan al-Ash'arī (d. 324/936), and al-Māturīdī and the Mu'tazila, as well as commentary on where al-Māturīdī sits on the spectrum between the two.

In 1988, Daccache completed his doctoral thesis on al-Māturīdī's theology of creation, which was revised and published as a monograph in 2008.⁹ Daccache situates al-Māturīdī's work in its Samarqandī context, and focuses in particular on al-Māturīdī's theological epistemology and his understanding of God's act of creation, including its implications for metaphysics in general. In 1989, al-Ghālī published his *Abū Maṣṣūr al-Māturīdī. Ḥayātuh wa-ārā'uh al-'aqdiyya*.¹⁰ Al-Ghālī's rich exploration contextualises al-Māturīdī's education, profession, and scholarship among near-contemporaries throughout Muslim society. He focusses on al-Māturīdī's views of God and humans, and the relationship between the two, using al-Māturīdī's *Kitāb al-Tawḥīd* as a launching point. More recently, Jalālī published *Tārīkh va 'aqāyid-i māturīdiyya*, which takes a more

⁷ A. K. M. Ayyub Ali, *Aqīdat al-Islām wa-l-Imām al-Māturīdī*, Dhaka: al-Mu'assasa al-Islāmiyya Banghlādīsh, 1983.

⁸ 'Alī 'Abd al-Fattāḥ al-Maghribī, *Imām ahl al-sunna wa-l-jamā'a Abū Maṣṣūr al-Māturīdī wa-ārā'uh al-kalāmiyya*, Cairo: Maktabat Wahbah, 1985.

⁹ Salim Daccache, *Le problème de la création du monde et son contexte rationnel et historique dans la doctrine d'Abū Maṣṣūr al-Māturīdī (333/944)*, Beirut: Recherches de l'Université Saint-Joseph, 2008.

¹⁰ Balqāsīm al-Ghālī, *Abū Maṣṣūr al-Māturīdī. Ḥayātuh wa-ārā'uh al-'aqdiyya*, Tunis: Dār al-Turkī li-l-Nashr, 1989.

geographically-centred approach to al-Māturīdī's biography and the study of his theological ideas.¹¹ Jalālī's study also includes a comparison of Māturīdī, Ash'arī, Mu'tazilī, and Imāmī doctrines.

Rudolph's *Al-Maturidi und die sunnitische Theologie in Samarkand* was a landmark study for advancing the understanding of Ḥanafī-Māturīdī theology in Europe and North America.¹² This essential study became all the more accessible to English-speaking researchers after it was translated from the original German into English by Rodrigo Adem in 2014.¹³ Rudolph takes great pains to reconstruct the milieu in which al-Māturīdī studied, taught, and developed his ideas and works. A remarkable observation from Rudolph's work is that al-Māturīdī – despite his invectives against the school – was deeply influenced by, and owed much to, the Mu'tazila, and in particular, to Abū l-Qāsim al-Balkhī/al-Ka'bī (d. 319/931). In contrast, Cerić's *Roots of Synthetic Theology in Islām. A Study of the Theology of Abū Maṣṣūr al-Māturīdī* takes a theologically sympathetic approach by focusing on al-Māturīdī's *Kitāb al-Tawḥīd* in great detail.¹⁴ Cerić guides his reader through the logic of al-Māturīdī's argumentation, connecting it to the broader *ahl al-sunna wa-l-jamā'a* creed as well as to related (and essential) works of theology, exegesis, Hadith, and law. Earlier Pessagno contributed to the growing Western understanding of al-Māturīdī and his oeuvre through scholarship about one of al-Māturīdī's great influencers, Ibn al-Shabīb (d. first half of 3rd/9th century), and al-Māturīdī's approach to a number of key concepts, including evil, acquisition (*kasb*), will (*irāda*), and power (*qudra*).¹⁵

Hureyre Kam, in recent years, has expanded the field's understanding of al-Māturīdī's thought by focusing on his conceptualisation of evil.¹⁶ Intriguingly, Kam argues that al-Māturīdī conceives of evil – or rather, theodicy – as a proof of God's very existence. Kayhan Özeykal has also shed light on al-Māturīdī's unique contributions to Islamic theology through the latter's middle stance on the ratiocentric-theocentric dichotomy.¹⁷ Özeykal finds that while al-Māturīdī's

¹¹ Sayyid Luṭṭullāh Jalālī, *Tārīkh va 'aqāyid-i māturīdiyya*, Qom: Markaz-i Muṭāla'āt va Taḥqīqāt-i Adyān va Madhāhib, 2007.

¹² Ulrich Rudolph, *Al-Maturidi und die sunnitische Theologie in Samarkand*, Leiden: E. J. Brill, 1996.

¹³ Ulrich Rudolph, *Al-Māturīdī and the Development of Sunnī Theology in Samarqand*, trans. Rodrigo Adem, Leiden: Brill, 2014.

¹⁴ Mustafa Cerić, *Roots of Synthetic Theology in Islām. A Study of the Theology of Abū Maṣṣūr al-Māturīdī*, Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1995.

¹⁵ J. Meric Pessagno, "Intellect and Religious Assent", *The Muslim World*, 69/1 (1979), pp. 18–27; "Irāda, Ikhtiyār, Qudra, Kasb. The View of Abū Maṣṣūr al-Māturīdī", *Journal of the American Oriental Society*, 104/1 (1984), pp. 177–91; "The Reconstruction of the Thought of Muḥammad Ibn Shabīb", *Journal of the American Oriental Society*, 104/3 (1984), pp. 445–53.

¹⁶ Hureyre Kam, *Das Böse als Gottesbeweis. Die Theodizee al-Māturīdīs im Lichte seiner Epistemologie, Kosmologie und Ontologie*, Berlin: EB-Verlag, 2019.

¹⁷ Kayhan Özeykal, *Theological-Ethics and Epistemology. The Euthyphro Dilemma and the Metaethics of al-Māturīdī*, PhD diss., Sakarya University, Sakarya, 2017.

theological-ethics views God as the paramount source of morality, he conceives of reason as the foundation for the ordering of creation and as the primary conduit for human understanding of moral values. Zaid Khalid al-Zuriqat has also focused on the interplay of reason and revelation in his article, “Dalīl maʿrifat Allāh bi-l-ʿaql fī falsafat al-Māturīdī al-kalāmiyya”.¹⁸ Al-Zuriqat concludes that reason is the spark for all pathways of knowledge to God for al-Māturīdī, from the senses to testimony to contemplation of revelation.

Historical Studies

Recent scholarship has relied upon and revised that of the above scholars to reveal more detail about Transoxania and Ḥanafī theology before, during, and after the career of al-Māturīdī. In particular, Philip Dorroll’s contribution to our understanding of al-Māturīdī’s metaphysics points to Anke von Kuegelgen and Ashirbek Muminov’s work on epigraphic evidence from the Jakerdize cemetery that elucidates the divisions among Ḥanafī scholars in Samarqand.¹⁹ Furthermore, Dorroll explores the reception of al-Māturīdī’s metaphysical notion of flux/*taqallub* (or lack thereof) by Abū l-Muʿīn al-Nasafī (d. 508/1115) in the latter’s *Tabṣirat al-adilla*, lending the field a crucial diachronic connection between the opaque thought of the eponym and the mature, lucid writing of later generations of Ḥanafī thinkers. Likewise, Philipp Bruckmayr’s “The Spread and Persistence of Māturīdī Kalām and Underlying Dynamics” explores how al-Māturīdī became an eponym for the Transoxanian Ḥanafī theological school, and where and how al-Māturīdī’s ideas did and did not endure.²⁰

M. Sait Özervalı also connects al-Māturīdī’s thought to that of his intellectual progeny in an effort to authenticate the unique manuscript of *Kitāb al-Tawḥīd* held at Cambridge.²¹ Using *Tabṣirat al-adilla*, Özervalı is able to demonstrate that the Cambridge manuscript is reflected either verbatim or by meaning in al-Nasafī’s text. This article has helped dispel concerns in the field with trusting a unique manuscript to represent a theological eponym’s master work. Özervalı has also contributed to the field’s understanding of the later Māturīdī school, from the beginning of the Ottoman Empire and onwards.²² Qadrī Muḥammad

¹⁸ Zaid Khalid al-Zuriqat, “Dalīl maʿrifat Allāh bi-l-ʿaql fī falsafat al-Māturīdī al-kalāmiyya”, *Dirāsāt. Al-ʿUlūm al-insāniyya wa-l-ijtimāʿiyya*, 46/3 (2019), pp. 493–501.

¹⁹ Philip Dorroll, “The Universe in Flux. Reconsidering Abū Maṣūʿ al-Māturīdī’s Metaphysics and Epistemology”, *Journal of Islamic Studies*, 27/2 (2016), pp. 119–35.

²⁰ Philipp Bruckmayr, “The Spread and Persistence of Māturīdī Kalām and Underlying Dynamics”, *Iran and the Caucasus*, 13 (2009), pp. 59–92.

²¹ M. Sait Özervalı, “The Authenticity of the Manuscript of Māturīdī’s *Kitāb al-Tawḥīd*. A Re-examination”, *İslām Araştırmaları Dergisi/Turkish Journal of Islamic Studies*, 1 (1997), pp. 19–29.

²² M. Sait Özervalı, “Attempts to Revitalize Kalām in the Late 19th and Early 20th Centuries

al-Dīb likewise turns to works outside of the *Kitāb al-Tawḥīd* for some impression of what al-Māturīdī's views may have been on issues not otherwise covered in his main, extant theological treatise.²³ Relying on al-Māturīdī's *Ta'wīlāt ahl al-sunna*, al-Dīb is able to parse out two major opinions by al-Māturīdī on the issue of *imāma*: how the *imām* is selected, and the qualifications of the *imām*. Relatedly, Iranian scholars Shadi Nafisi and Somayeh Khalili Ashtiyani investigate the place of *ahl al-bayt* in the narrations about *imāma* quoted in al-Māturīdī's and 'Umar Najm al-Dīn al-Nasafī's (d. 537/1142) works of Qur'anic exegesis.²⁴ They find that, although al-Māturīdī and al-Nasafī generally honour the *ahl al-bayt*, the scholars do not rely on *ahl al-bayt* as sources for the interpretation of verses related to the Prophet's family and their leadership of the community.

Robert Wisnovsky notes a major shift in the intellectual history of Islamic theology and philosophy through al-Māturīdī. In particular, he focuses on one of al-Māturīdī's most renowned followers, Abū l-Yusr al-Bazdawī (d. 493/1099), and the influence that Ibn Sīnā (d. 428/1037) seemed to have on him.²⁵ Wisnovsky is able to demonstrate how the 'philosophising' of Islamic theology was not a lone product of Abū Ḥāmid al-Ghazālī's (d. 505/1111) efforts; rather, it can be traced to the lifetime of Ibn Sīnā and those he inspired, including al-Bazdawī. Taking us into the present day, Ramon Harvey puts al-Māturīdī into conversation with contemporary phenomenology and analytic theology in order to show how a contemporary Muslim philosophical theology is possible in such a space.²⁶

Similarly tracing the dynamics between other Islamic sciences and Islamic theology, Aron Zysow has demonstrated in both his monograph and notable article, "Mu'tazilism and Māturīdism in Ḥanafī Legal Theory", how theology affects legal theory.²⁷ Zysow carefully builds an intellectual history of the as-

(Islamic theology)", *The Muslim World*, 89/1 (1999), pp. 90–105; M. Sait Özervali, "Theology in the Ottoman Lands", *The Oxford Handbook of Islamic Theology*, ed. Sabine Schmidtke, New York NY: Oxford University Press, 2016, pp. 567–86.

²³ Qadrī Muḥammad al-Dīb, "Manhajīyyat al-Imām al-Māturīdī fī mu'ālaḥat ishkalāt fī qaḍīyyat al-imāma," *al-Dirāya*, 19/2 (2019), pp. 89–140.

²⁴ Somayeh Khalili Ashtiyani and Shadi Nafisi, "A Critical Study of Matoridi and Nasafi's Views on Verses related to AhlulBayt (PBUT)," *Tahqīqāt-i 'Ulūm-i Qur'ān va Ḥadīth*, 12/1 (2015), pp. 145–76.

²⁵ Robert Wisnovsky, "One Aspect of the Avicennan Turn in Sunni Theology", *Arabic Sciences and Philosophy*, 14 (2004), pp. 65–100. It is also worth consulting Madelung on the relationship between Ḥanafī theology and Ash'arī theology in the same time period; see his "Abu l-Mu'īn al-Nasafi and Ash'ari Theology", *Studies in Honour of Clifford Edmund Bosworth*, ed. Ian Richard Netton, Clifford Edmund Bosworth, and Carole Hillenbrand, Leiden: Brill, 2000, pp. 318–220.

²⁶ Ramon Harvey, *Transcendent God, Rational World. A Māturīdī Theology*, Edinburgh: Edinburgh University Press, 2021.

²⁷ Aron Zysow, *The Economy of Certainty. An Introduction to the Typology of Islamic Legal Theory*, Atlanta GA: Lockwood Press, 2013; "Mu'tazilism and Māturīdism in Ḥanafī Legal Theory", *Studies in Islamic Legal Theory*, ed. Bernard Weiss, Leiden: Brill, 2002, pp. 235–65.

sociation of key theological concepts with legal theoretical prescriptions in the work of ‘Alā’ al-Dīn al-Samarqandī (d. 539/1144), showing how theology is the essential foundation to the logic and structure of other disciplines for Ḥanafīs. Dale J. Correa expands Zysow’s study to trace the development of the epistemological relationship between theology and legal theory in the Ḥanafī school from al-Māturīdī’s generation to that of ‘Umar Najm al-Dīn al-Nasafī.²⁸ Using testimony as her lens, she finds that theology establishes and continues to re-establish the basis upon which legal theory is able to operate. Najah Nadi similarly builds on Zysow’s findings in her study of Sa’d al-Dīn al-Taftazānī (d. 792/1390), exploring how Islamic theology and Arabic logic were integrated into legal theory.²⁹ Nadi focuses on theological principles, demonstrating how they play an epistemological role in theology, logic, and legal theory, as they deal with the objects and classification of knowledge, the character and typology of epistemic indication, and the nature of theoretical investigation.

Critical Editions and Textual Studies

In the mid-20th century, the works of al-Māturīdī and key Ḥanafī theologians came to the notice and intense focus of Western scholars. Manfred Götz introduced the field to al-Māturīdī’s exegesis, *Ta’wīlāt al-Qur’ān*, well before any comprehensive edition would be completed.³⁰ He also did so through the lens of a later commentary by the still underappreciated ‘Alā’ al-Dīn al-Samarqandī, thus capturing two key and previously unfamiliar texts in one study. Walid Saleh recently continued the effort to study al-Māturīdī’s immense exegesis by using it as a lens for understanding the famous exegete Abū Ja’far al-Ṭabarī (d. 310/923).³¹ However, the most impactful edition of the 20th century was Fathalla Kholeif’s 1970 publication of al-Māturīdī’s *Kitāb al-Tawḥīd*, based on the Cambridge manuscript.³² This edition and study opened the door for more scholars to approach al-Māturīdī’s theology directly.

Angelika Brodersen has introduced to the field relatively unfamiliar scholars who further our understanding of the Ḥanafī theological presence in Trans-

²⁸ Dale J. Correa, *Testifying Beyond Experience. Theories of Akhbār and the Boundaries of Community in Transoxanian Islamic Thought, 10–12th Centuries CE*, PhD diss., New York University, New York NY, 2014.

²⁹ Najah Nadi, *Theorising the Relationship between Kalām and Uṣūl al-Fiqh. The Theological-Legal Epistemology of Sa’d al-Dīn al-Taftazānī (d. 792/1390)*, PhD diss., University of Oxford, Oxford, 2018.

³⁰ Manfred Götz, “Māturīdī und sein *Kitāb Ta’wīlāt al-Qur’an*”, *Islam*, 41 (1965), pp. 27–70.

³¹ Walid Saleh, “Rereading al-Ṭabarī through al-Māturīdī. New Light on the Third Century Hijrī”, *Journal of Qur’anic Studies*, 18/2 (2016), pp. 180–209.

³² Abū Manṣūr al-Māturīdī, *Kitāb al-Tawḥīd*, ed. Fathalla Kholeif, Beirut: Dar el-Machreq, 1970.

oxania. Her edition of Abū Iṣḥāq al-Ṣaffār al-Bukhārī's (d. 534/1139) *Talkhīṣ al-adilla li-qawā'id al-tawḥīd*, and the accompanying studies, elucidate the complex intellectual networks between Bukhara and Samarqand in the premodern period.³³ Her edition of Abū Shakūr al-Sālīmī's (d. latter half of 5th/11th century) *Tamhīd fī bayan al-tawḥīd* makes relevant and useful a long-overlooked work of the Māturīdī school that persisted in its popularity through the 19th century.³⁴ Likewise, Ayedh Aldosari has made it possible for the field to engage with later Ḥanafī theology and its evolutionary trajectory in the form of 'Umar ibn Muḥammad al-Khabbāzī's (d. 691/1292) *Kitāb al-Hādī*.³⁵

Lastly, it is necessary to mention the editions of essential theological works attributed to Abū l-Yusr al-Bazdawī, Fakhr al-Islām al-Bazdawī (d. 482/1089), 'Umar Najm al-Dīn al-Nasafī, as well as to Abū l-Thana' Maḥmūd al-Lāmishī (d. early 6th/12th century). Fakhr al-Islām al-Bazdawī's theology has been made more accessible through the work of Marie Bernand and Éric Chaumont, who edited and composed a brief study of *Kitāb Ma'rifat al-ḥujaj al-shar'iyya*.³⁶ It is a work of legal theory that gives evidence of many of the theological associations of the discipline, aligning with what Fakhr al-Islām's brother Abū l-Yusr reveals in his *Uṣūl al-dīn* (edited by Hans Peter Linss and Aḥmad Ḥijāzī Aḥmad Saqqā).³⁷ Although not an edition itself, but rather a descriptive study of a manuscript ripe for editing, 'Imād Ḥasan Marzūq's article on 'Umar Najm al-Dīn al-Nasafī's *Maṭla' al-nujūm wa-majma' al-'ulūm* makes for a crucial entry point for the study of this encyclopedic tome of Islamic sciences, including theology.³⁸ The Bazdawī brothers and 'Umar Najm al-Dīn al-Nasafī were contemporaries with one other notable theologian, al-Lāmishī. His work of theology, *Kitāb al-Tamhīd li-qawā'id al-tawḥīd*, would have remained in relative obscurity were it not for the critical edition produced by 'Abd al-Majīd Turkī.³⁹

³³ Abū Shakūr al-Sālīmī, *Talkhīṣ al-adilla li-qawā'id al-tawḥīd*, ed. Angelika Brodersen, Berlin: Klaus Schwarz, 2011.

³⁴ Angelika Brodersen, *Zwischen Māturīdiya und Aṣ'ariya. Abū Ṣakūr as-Sālīmī und sein Tamhīd fī bayān at-tawḥīd*, Piscataway NJ: Gorgias Press, 2019.

³⁵ Ayedh Aldosari, *Ḥanafī Māturīdism. Trajectories of a Theological Legacy, with a Study and Critical Edition of al-Khabbāzī's Kitāb al-Hādī*, Sheffield: Equinox Publishing Ltd, 2020.

³⁶ Marie Bernand and Éric Chaumont, *Livre où repose la connaissance des preuves légales. Kitāb fīhi Ma'rifat al-ḥujaj al-shar'iyya*, Cairo: Institut Français d'Archéologie Orientale, 2003.

³⁷ 'Alī ibn Muḥammad al-Bazdawī, *Uṣūl al-dīn*, ed. Hans Peter Linss and Aḥmad Ḥijāzī Aḥmad Saqqā, Cairo: al-Maktaba al-Azhariyya li-l-Turāth, 2003.

³⁸ 'Imād Ḥasan Marzūq, "Makhṭūṭ (Maṭla' al-nujūm wa-majma' al-'ulūm) li-l-Imām Najm al-Dīn Abī Ḥafṣ 'Umar al-Nasafī. Dirāsa waṣfiyya ṭahliliyya", *Majallat Kulliyat al-Ādāb Banhā*, 46/1 (2016), pp. 1–50.

³⁹ Abū l-Thana' Maḥmūd ibn Zayd al-Lāmishī, *Kitāb al-Tamhīd li-qawā'id al-tawḥīd*, ed. 'Abd al-Majīd Turkī, Beirut: Dār al-Gharb al-Islāmī, 1995.

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الكشّافات

- كشّاف الآيات القرآنيّة
- كشّاف الأحاديث
- كشّاف الأعلام
- كشّاف الأماكن

كشاف الآيات القرآنية

رقم الآية	رقم السورة	الآية
222	(٧:٣٢)	﴿أَحْسَنَ كُلِّ شَيْءٍ خَلَقَهُ﴾
98	(١٠:١٤)	﴿أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ﴾
94	(٣٨:٣٩)	﴿إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ﴾
100	(١٠:٢١)	﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ﴾
226	(٤٤:١٠)	﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ﴾
94	(١:٥)	﴿إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾
94	(١٩:٣)	﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَبْصَارِ﴾
96	(٦٤:٥)	﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾
218	(٢٦:٣)	﴿بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾
220	(٦٢:٣٩)	﴿خَالِقِ كُلِّ شَيْءٍ﴾
96	(١٤٣:٧)	﴿رَبِّ أَرِنِي أَنْظُرِ إِلَيْكَ﴾
92	(٥٣:٤١)	﴿سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾
222	(٨٨:٢٧)	﴿صُنِعَ اللَّهُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ﴾
142	(٤:٥٥)	﴿عَلَّمَهُ الْبَيَانَ﴾
166	(١٩:٤٧)	﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ﴾
100	(١٠:٥:٩٢)	﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنِيَرُهُ لِلْعُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ ﴿٩٢﴾ بَخِلَ وَاسْتَغْنَىٰ ﴿٩٣﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩٤﴾ فَسَنِيَرُهُ لِلْعُسْرَىٰ ﴿٩٥﴾﴾
144	(٣٢:٢)	﴿قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾
166	(١٠:١٠)	﴿قُلِ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾
92	(١٠:٣:٦)	﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

رقم الآية	رقم السورة	رقم الصفحة	الآية
144	(٣٢:٢)		﴿لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا﴾
192	(٢٣:٢١)		﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾
154	(١٧٠:٢)		﴿لَا يَعْقِلُونَ شَيْئاً وَلَا يَهْتَدُونَ﴾
146	(٤٨:٤)		﴿لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾
224	(١٣:٣٢)		﴿لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾
126	(١٦٥:٤)		﴿لَقَدْ يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾
220	(٧٩:٤)		﴿مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ﴾
222	(٣:٦٧)		﴿مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَؤُتٍ﴾
218	(٧٥:٣٨)		﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدَيْ﴾
140	(٣٠:٢)		﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾
128	(٣٧:١١)		﴿وَاصْنَعِ الْفُلْكَ﴾
222	(١٠:٧٢)		﴿وَأَنَا لَا نَذْرِي أَشْرَ أَرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا﴾
96	(٢٢:٨٩)		﴿وَجَاءَ رَبُّكَ﴾
96	(٢٢:٧٥-٢٣)		﴿وُجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ ﴿١﴾ إِلَىٰ رَبِّهَا نَاطِرَةٌ ﴿٢﴾﴾
142	(٣١:٢)		﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ ﴿١﴾ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢﴾﴾
128	(٨٠:٢١)		﴿وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ﴾
148	(١٤٣:٢)		﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾
146	(٣٦:١٧)		﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾
224	(١٣:٣٢)		﴿وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي﴾
126	(١٣٤:٢٠)		﴿وَلَوْ أَنَا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾
224	(١٣:٣٢)		﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى﴾

رقم الصفحة	رقم السورة والآية	الآية
50, 58, 196	(٨٢:٤)	﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾
144	(٥٢:٢٢)	﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى﴾
142	(١٧:٢٠)	﴿وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى﴾
142	(٦٩:٣٦)	﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ﴾

كشاف الأحاديث

رقم الصفحة	الراوي	متن الحديث
154	محمد باقر المجلسي، بحار الأنوار	النبى صَلَّى اللهُ عليه وسلّم قال خيراً عن الله أنه قال: «ما خلقتُ شيئاً أحسن من العقل، فقلتُ له: تقدّم فتقدّم، فقلتُ له: تأخّر فتأخّر، فقلتُ: بك أعبدُ وبك أئيبُ وبك أعاقبُ»
100	سليمان بن أحمد الطبراني، المعجم الكبير	«جَفَّ القَلَمُ بما هو كائنٌ إلى يوم القيامة»
98	ابن الحوزي، أخبار الحَمَقِي والمُغَفَّلِيْن	«كُلُّكم في ذات الله حَمَقِي»
98	صحيح البخاري	«كُلُّ مولودٍ يولد على الفطرة»
226	صحيح مسلم	«فمن وجد خيراً فليحمد الله، ومن وجد غير ذلك فلا يلومنّ إلا نفسه»
98	صحيح مسلم	«لأُحصي ثناءً عليك، أنت كما أثنيت على نفسك»
218	صحيح مسلم	«لبيك وسعديك، والخير في يديك، والشر ليس إليك»

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