



Intercession in the Maturidi School and its place in Kazakh Religious Literature

1 Syrym Shakizada, 2 Askar Akimkhanov, 3 Shamshadin Kerim, 4 Zhalgas Sandybaev 5
Burkhanadin Abdilkhakim

1,2,3,5 Egyptian university of Islamic culture Nur-Mubarak, Almaty, Kazakshtan,
4 Maqsut Narikbayev University, Astana, Kazakshtan



<https://doi.org/10.46222/pharosjot.106.10>

Abstract

The concept of intercession is widely evidenced in Islamic texts. However, it was opposed by some significant Islamic sects and groups throughout history. This article is intended to provide evidence in favour of intercession and debunk the opposing position through analyzing the texts of Islamic scholars, alongside the Quran and hadiths. We also consider how the theological influence and prominence of this concept can be found in Kazakh Islam through an analysis of traditional Kazakh poetry. My task is to compare the concept of intercession as defined in Maturidi School teachings and traditional Kazakh religion, and therefore to demonstrate the spiritual importance that intercession has for Muslim believers.

Keywords: Apology, major sins, religious texts, tradition.

Introduction

The word 'intercession' is a special term used in Islamic theology. From a linguistics perspective the word 'intercede' literally means to pray, assist, or advocate. As for its theological meaning, Islamic scholars are divided on this issue. Qadi Abdu al-Jabbar explains the term in the following manner: "Intercede – [to] help someone or protect others from harmful actions and things." The prominent linguist Raghib al-Asfahani argued similarly but placed an emphasis on hierarchy: "Intercession [is] when people in trouble are rescued by those who have a higher status than them." Along similar lines, the historian Ibn Asir saw intercession in legal terms: "Intercession means advocating for sinful individuals to prevent them from being punished." Nonetheless, the common theme is that these definitions point out that intercession is used only in the context of good deeds.

Intercession has been researched from theological perspectives for more than 1300 years. Abu Hanifa (80-150 hijri/699-767) was one of the first scholars to study Islamic dogma. In his books *Fiqh al-Akbar* and *Wasyya* he clearly stated this doctrine. This topic was also mentioned in Abu Mansur al-Maturidi's (238-333 hijri/853-944) major work and his followers' books. For example, Maturidi mentions it in his *Kitab Tawhid*, and the prominent Maturidi scholar Mugin Nasafi (418-508 hijri/1027-1115) discusses it in *Tabsiratu al-Adilla*, as well as another major Maturidi scholar, Abu Yusr Bazdawi (421-493 hijri/1030-1100).

Kazakh and foreign publications have occasionally highlighted intercession and its place within Islam. For instance, intercession was mentioned in the *The Encyclopedia of Islam: Answer in Response to Libel and Suspicion*. It gives answers to questions regarding Islam, specifically issues within the Quran and hadiths (Al-Asfahani, 1992). It also discusses intercession. *Islam: A Worldwide Encyclopedia* contains a definition of intercession but does not elaborate upon the concept. In addition, *The Religion of Islam: A Comprehensive Discussion of the Sources, Principles and Practices of Islam* by Maulana Muhammed Ali and *To Hell and Back: A Study of the Concepts of Hell and Intercession in Early Islam* by Feras Hamza also highlighted this theme. As for Kazakh theologians, intercession was discussed by Shamshat Adilbayeva in her book *Hadith is our Tradition and Sunnah is our Custom* and professor Yerzhan Qalmahan in his book



Islamic Creed (Al-Babirti, 2009). However, both books only briefly touch on intercession. These books do not mention intercession directly but allude to it with passages from Quran and hadiths to support their claims that Kazakh customs and traditions are closely related to Islam.

For centuries, the concept of intercession caused a dispute among the Mutazalites, Kharijites and Maturidi schools. However, this is an issue that is significant for our own time as well. The concept has created disagreements within Islam today, especially through the views of Wahhabi and Sufi groups, which disagree over how intercession is to be interpreted. Strictly speaking, neither Wahhabis nor Sufis disapprove of intercession. Instead, Wahhabis strongly condemn the practice of viewing the prophet Muhammad and saintly persons as mediators who can ask for intercession from Allah. Similarly to the Kharijis, they predominantly abide by the principle that only Allah can intercede for individuals (An-Nasafi, 2011). They claim there should be no mediator between Allah and the people. As for Sufis, they attribute features of Allah to ordinary individuals. Their belief violates the concept of 'tawhid'.

This article seeks to expand upon this often neglected and yet important doctrine of the Maturidi School of Islam, especially within Kazakh Islam (Alimzhiuly, 2011). In the first half of the article, I will analyze the religious texts used to demonstrate the idea of intercession and explain the reasons why some religious sects disagreed with intercession. The second half will be an analysis traditional Kazakh poets and Kazakh religious scholars concerning their views on intercession and how it has been used as a devotional tool. I will show how this idea of the Maturidi School was incorporated into Kazakh religion in both an academic and popular context (Al-Bazdawi, 2003).

Methodology

This article will analyze the doctrine of intercession in Islam based on the teachings of the Maturidi School and Kazakh poetry. This research will be conducted by way of comparative and theological approaches, semantic interpretation, and textual analysis.

Findings

The results below were reached after examining intercession within the framework of the Maturidi School and traditional Kazakh religion:

1. Intercession is clearly mentioned in the Quran and hadiths. Although Mutazalites and Kharijites opposed intercession many centuries ago, it was attested to based on Ahli-Sunnah doctrine, in particular from the standpoint of Maturidi scholars (Al-Maturidi,2010).
2. The influence of the doctrine of intercession can be clearly seen in Kazakh religious and cultural output;
3. Imam Maturidi, as well as scholars who followed him, commented on Quranic verses extensively. Understanding and commenting on the Quran literally was a prominent reason for the evolution of the Mutazalites, Kharijites and other Islamic sects. On the other hand, Maturidi scholars viewed the Quran as a universal, all-encompassing 'absolute guidance', as the holy book's verses to a certain extent explain each other to form a harmonious whole. In the article this methodology will be applied to demonstrate the argument in favour of intercession (Ar-Razi, 1999).

Main section

Intercession can be implemented both in this world and in the afterlife (Çakmak, 2017). In this world intercession is when people assist each other and perform good deeds. In one of his hadiths concerning intercession the prophet Muhammad said: "Intercede and you will gain a reward for it." As for intercession in the afterlife, the prophet Muhammad will help his followers to enter paradise by interceding for them on the Day of Judgement, but this will be looked at in more detail



below. Looking at the Quran, we find a variety of approaches to the concept of intercession, ranging from affirmation to outright denial. Verses in the Quran concerning intercession can generally be grouped into one of three categories:

a) ***Verses affirming that only Allah acts as an intercessor:***

In the Holy Quran Allah says: “And warn by the Quran those who fear that they will be gathered before their Lord- for them besides Him will be no protector and no intercessor- that they might become righteous” and: “To Allah belongs (the right to allow) intercession only.” At first glance, these holy texts seem to say that only Allah has the right of intercession exclusively. In fact, these verses refer only to those who oppose Allah’s will and commit sins, that is, that they will not receive intercession from others, but will be left before the judgement of Allah alone.

b) ***Verses attesting that the right to intercede was granted by Allah to certain individuals:***

In one Quranic verse it is said: “Who is it that can intercede with Him except by His permission?” and in another verse Allah says: “There is no intercessor except for His permission.” Likewise, it is mentioned that individuals with the right of intercession are allowed to intercede only for those who pleased Allah. These Quranic verses demonstrate Allah’s greatness and dominion over creation. Additionally: “That Day, no intercession will benefit except (that of) one to whom the Most Merciful has given permission and has accepted his word.” The meaning of this text is that a sinful person can also be interceded for. The verse emphasises this with the phrase “has accepted his word.” Despite sins committed, a person can please the Almighty Allah by uttering the creed ‘there is no god but Allah.’ For this reason, such a person can be interceded for on the Day of Judgement.

c) ***Verses refuting intercession categorically:***

“And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be abided.” This verse, on the face of it, absolutely rejects intercession. However, this text can be interpreted in harmony with intercession. By terrifying people God aims to prevent them from committing sins. The purpose is to make individuals realize that they should abstain from sins and perform good deeds by becoming aware that they may remain alone on the day of resurrection without being interceded for. In other words, verses such as this function as a warning against complacency to those who might think that their salvation can rest solely on the seemingly guaranteed intercession of others.

Allah also says: “O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers – they are the wrongdoers.” This verse also appears to reject intercession. However, at the end of the verse only disbelievers are mentioned. The verse envisages intercession for those who believed in God and committed sins, but not for disbelievers. In this regard we should mention the famous Kazakh poet Abai Kunanbayev (1845-1904), who immensely impacted the religious view of the Kazakh nation. In his thirteenth Book of Words he writes that the iman is comprised of yaqeen and taqlid. He claimed that whoever sins knowingly will not be able to rely on Allah’s mercy or the prophet’s intercession in the afterlife. Some people commit sins and refer to the words “there is no sin Allah cannot forgive.” That is, they see intercession and mercy as a loophole that allows them to commit sins with impunity. Abai’s interpretation of the verse makes this line of thinking untenable. As such, verses that reject intercession serve a pastoral purpose and can be incorporated into an Islamic doctrine of intercession.

By analysing the religious texts, we find that Islamic scholars have mentioned five types of intercession:

1. Intercession when a person will stand before Allah in the afterlife;
2. Believers will enter paradise without being held accountable for their deeds due to being interceded for by other believers;
3. Intercession granted to elevate a believer’s status in paradise;



4. Intercession to prevent Muslims from being thrown into hell;
5. Intercession will alleviate sufferings of some individuals who will stay in hell for eternity.

Likewise, intercession is allowed if:

1. permitted by Allah;
2. the individual with the right of intercession satisfies Allah.

From a practical point of view, numerous Islamic scholars have advocated for intercession, while it was denied by certain religious sects. In this regard, I will make a comparative analysis of the polemics between the two factions. Intercession gives a person a chance to be forgiven for sins, with the exception of disbelief. Many religious scholars, however, argued over whether there were other exceptions. For instance, Mutazalites and Kharijites claimed that intercession was not permissible for those who committed big sins, for example murder. Maturidi scholars, on the other hand, concluded that a person can be interceded for even if he or she committed big sins. The only exception was disbelief. Therefore, the Maturidi school and its opponents (Mutazalites and Kharijites) disagreed on the significance of serious sins vis-à-vis intercession (Ali, 1990).

In one of his hadiths Allah's messenger said: "My intercession will be for those of my people who have committed major sins." Abu Hanifa claimed: "In paradise all Muslims, including even those who committed major sins, will surely be honored with prophet Muhammad's intercession." His statement was commented on by Aqmal ad-Din al-Babirti (714-786 hijri/1314-1384):

[The] Prophet's intercession is true as Allah ordered to beg apology for the Muslims' sins. If the Muslims' major sins are forgiven after the prophet apology they will be interceded as Allah says 'You will ultimately reach a status you deserve.' Intercession will be granted with Allah's approval. Another Quranic verse declares 'they cannot intercede except on behalf of one whom He approves,' which means Allah's approval can be obtained by wrong-doers with belief and good deeds. This is also attested to in one of his hadiths which says 'My intercession will be for those of my people who have committed major sins.

These verses were likewise commented on by Imam al-Bazdawi (421-493 hijri/1030-1100):

[The] majority of Islamic scholars believe that Muslims will be interceded for in the afterlife even if they have committed major sins in this world. The messengers, prophets and scholars will intercede to prevent them from being sent to hell. Allah will save them from hell and allow them enter paradise. In some cases, intercession can be allowed for those who were sent to hell. Such individuals will be brought back from hell and sent to paradise.

Bazdawi, a prominent Maturidi scholar, claimed that intercession could also be granted by righteous individuals along with the prophets. Concerning this, the Kazakh poet and religious teacher Aqyt Ulimzhiuly (1866-1940) wrote: "O Khadisha, mother of believers, May Allah be satisfied with you. Be an intercessor for us."

Mutazalites and Kharijites (first Takfiris) believed that individuals will eternally stay in hell for their major sins. Kharijites claimed this as they understood religious texts literally without reference to the wider textual tradition. They never attempted to harmonise the texts that appear to reject intercession with those that support it (Çakmak, 2017). Mutazalites, similarly, claimed that an individual will be punished in hell eternally for serious sins. They developed their own doctrine called 'five theories'. According to these theories, a person deserved punishment for failure to perform Allah's orders. The claim, therefore, was that they will not be interceded for. Intercession functions only to elevate the position of those already in paradise who did not commit sins or of those who repented for their sins. As for the Quranic verse "repent for sins," they suggested the following interpretation:



In fact, this verse highlights small sins. Allah will not punish for them. Only major sins are punishable. In the Quranic verse [it states] ‘Forgive those who repented and found [the] right path,’ which implies that Allah ordered prophet Muhammad to ask for apology for those who have repented.

Imam Maturidi, by contrast, stated: Based on Mutazalites’ logic, Allah would call the prophet to beg apology for small sins only and not to be upset. They would say they were sin-free. This is completely illogical. Along with that, Mutazalites believed that good deeds are sufficient for salvation, there is no need in Allah’s mercy and anyone’s intercession. As for us, we declare that our prayers are not sufficient to be saved from punishment in the afterlife. Mutazalites committed a sin by claiming they could abstain from sins with vigilance and not make mistakes in their prayers (Baqytzhan & Azibayeva, 2005).

For Maturidi, the anti-intercession stance of the Mutazalites stems from a type of spiritual arrogance. The prophet Muhammad spoke about the universality of sin in the following hadith: “No one can enter paradise except by Allah’s mercy.’ His companions asked: ‘Not even you, Oh Allah’s messenger?’ Allah’s messenger replied: ‘Nor even me unless Allah covers me with His mercy.’” This implies that everyone commits sin, and so everyone is in need of some form of intercession. The Quranic verse: “Forgive those who have repented and followed Your way!” mentions those who repent for their wrongdoing. Hence, people cannot pay back Allah for His gifts even if they pray immensely. On the contrary, they need Allah’s mercy and his messenger’s intercession. The verse ends by saying “[a] sinful person is one of Allah mercies.” No person in this world is free from committing sins. As such, a Muslim must repent and rely on the prophet Muhammad’s intercession.

The famous poet Aqyt Ulimzhiuly wrote: “Oh, man! You are a sinner, And need intercession From [the] messenger of Allah.”

The Quran clearly states that this privilege was granted to the prophet Muhammad only. In the Quran, Allah says: “(Ua, Muhammad) and from part of the night, pray with it as additional worship for you. It is expected that your Lord will resurrect you to a praised station.” The “praised station” mentioned in this verse is a station of intercession in the afterlife. It implies that the prophet Muhammad’s intercession will be valuable in the afterlife. In his hadith the prophet Muhammad said: “I shall be pre-eminent amongst the descendants of Adam on the judgement day. Do you know why?” The hadith means that on the day of judgement people will ask all of the prophets for help. However, they will not be able to intercede for anyone and will refer people to each other for intercession. In the end they will approach the prophet Muhammad with a request to ask for Allah’s forgiveness for them. They will ultimately be saved with Allah’s permission. This is a key point in the hadith: only Muhammad has been granted the ability to intercede for believers.

Imam Maturidi’s stance was supported by Imam Nasafi through his interpretation of the verse: “They cannot intercede except on behalf of one whom He approves.” He wrote: “Allah will be pleased by Muslims who believed, worshipped and committed good deeds.” He therefore condemned the Mutalizite position by broadening the scope of those whom Allah could approve to all Muslims, not just those who haven’t committed major sins, provided they are believers. “So there will not benefit from the intercession of any intercessors” is another popular verse that seems to contradict intercession. It is interpreted by Imam Maturidi in two ways. If the verse concerns disbelievers, then it is clear that no one will intercede for them on Judgement Day. As for believers, some of them will not benefit from intercession. That does not mean that believers will not be interceded for in the afterlife, as intercession is mentioned in other Quranic verses. While in other verses Allah says some individuals will be granted intercession with His approval (as has been discussed already), in this verse it is made clear that, nevertheless, some believers will not benefit from intercession as this is up to Allah’s will.



To summarize, certain religious sects and groups defied intercession by misunderstanding the holy texts. In the meantime, Islamic scholars are unanimously agreed on intercession by way of proper hermeneutic analysis of the religious texts. The significance of intercession is not limited to academic theology, but like most religious doctrines, finds an expression and significance in the spiritual life of believers (Daliya, 2012, 2011). Kazakhs would end their prayers with the phrase 'mercy from Allah, intercession from the prophet,' as they believed that prophet Muhammad would intercede for Muslims before Allah on Judgement Day. As it is said in our folklore, 'Muhammad is honored in both worlds.' Likewise, we can look to Kazakh poetry to see the devotional significance that intercession plays in Islam, for example in *The Epic Poem of the Messenger of Allah, the Prophet Muhammad*, it says: "Muhammad is a mercy to us, Taught to utter kalimah And he is the one to be the intercessor for us."

The word 'kalimah' in the poem is a declaration of faith: 'There is no god but Allah and Muhammad is His messenger.' Everyone, who utters this can hope to be interceded for. This is attested to in the hadith (Imam Gazali (450-505 hijri/1058-1111):

For every prophet there is an invocation that surely will be responded [to] by Allah (or said), for every prophet there was an invocation with which he appealed to Allah and his invocation was accepted (in his lifetime), but I kept my (this special) invocation to intercede for my followers on the day of resurrection.

The Kazakh people strongly believed in the prophet Muhammad's intercession in aiding the believer's journey to paradise. In their writings, poets glorified the prophet Muhammad as the primary intercessor for his followers. Islam was preached in Central Asia through national poems, which also instilled hope in people for Allah's mercy and His messenger's intercession. For this reason, Kazakhs added these prayers to their poems. For instance, in *Qissa-i Salsal*, the poet Gazat Ali al-Murtaza speaks on behalf of the people: "Let prophet Muhammad be the intercessor for us in [the] afterlife." Likewise, in some writings the poets ask for intercession for themselves. For example, in one poem we find the following prayer: "Oh, Muhammad, Allah's messenger, Do not leave me alone. Your sinful follower, For I rely on your intercession."

These eloquently written poems call on readers to ask for the prophet's intercession and to follow the righteous path. They also call on people to pray, as prayer was one way of gaining the prophet's intercession. Types of prayer include the five daily prayers and repentance of sins, which are also highlighted by national poets, such as for example *Karbala*, *Abay Kunanbayuly*. In the poem *Battle of Karbala* we find this link made explicit: Five-time prayers, Will provide for the prophet's intercession on the judgement day (Zhanan, 1993).

The most important worship, the five daily prayers, will guarantee the prophet's intercession, which will be inappropriate on the resurrection day for those who do not perform prayers. This is clearly stated in the following poem: Without five-time prayers. Do not hope for prophet's intercession. Through their writings Kazakh poets also encouraged people to follow the prophet's path to benefit from his intercession. For example, in *Slander Against the Daughter of the Prophet Muhammad Aisha* we find this greeting: Blessings to the prophet, Be intercessor for those who follow you. On the day people will resurrect.

Sending blessings (salawat in Arabic) to the prophet is one way to benefit from his intercession. Sending blessings means to ask for Allah's mercy upon the prophet Muhammad. It is also a warm greeting to the prophet by his followers. The more the prophet's followers send blessings to him, the more his status will be elevated. In one of his hadiths Allah's messenger states: "The people who will be nearest to me on the day of resurrection will be those who supplicate Allah more often for me." As such, the practice of sending blessings to the prophet is a function of the idea of intercession, which is expressed through poetry and prayer. Through these blessings and greetings, the believer hopes to be close to the prophet Muhammad and thereby obtain his intercession for themselves and for others: Muhammad, you are God's messenger, Thousand



blessings and salutations to you. Be intercessor for your followers who did wrong (Abu Hamid, 1992).

Prayers for the prophet Muhammad's intercession were passed on from generation to generation. The above-mentioned poems confirm the influence of the religious concept of intercession on popular Kazakh devotional and literary traditions, thereby demonstrating the idea's acceptance within popular Kazakh Islam (Adilbayeva, 2011).

Conclusion

In conclusion, we can see that intercession is endorsed by Maturidi texts, which manifested themselves within the popular consciousness of Kazakh culture. The concept of intercession was rejected by Mutazalites logically and by Kharijites through an overemphasis on the literal meaning of the texts. They claimed a person could enter paradise with good deeds alone, without the need for mercy from Allah or anyone else. This misunderstanding underlying their doctrine ultimately resulted in the concept of intercession being neglected and outright denied. The traditions, customs and religious worldview of every nation are manifested in its written manuscript and books.

During our research we recognized the Maturidi concept of intercession in works of the major Kazakh poets Abai Kunanbaiuly, Aqyt Ulimzhiuly, as well as in the works of other Kazakh religious poets. We can therefore clearly see the influence that the Maturidi School has had on traditional Kazakh religion and the acceptance of intercession as a theological category by that society at a popular level. This not only bolsters intercession's orthodoxy, but it demonstrates its importance to the spiritual practice of Muslims as well. However, intercession does not exempt a believer from religious duties and acts. Intercession is a manifestation of Allah's mercy. The prominent Islamic scholar and philosopher Imam Gazali (450-505 hijri/1058-1111) commented on this issue in the following manner:

Those who commit sins and do not perform religious duties, hoping to be interceded on the judgement day, are like those who eat even harmful meal relying on a professional doctor. This is an absolute ignorance. Despite his professional skills a doctor cannot cure a patient in certain cases. A doctor or medicine is not a guarantee, but a facilitator only. Understanding the prophet's and righteous persons' intercessions in such manner will help us to be pious).¹

Intercession is an opportunity to apologise for sins and facilitate people to enter paradise. To benefit from this opportunity an individual must live a righteous life guided by Islam.

References

- Al-Asfahani, R. (1992). *Al-Mufradat fi Garib al-Quran*, Beirut: Daru al-Qalam.
- Al-Babirti, Aqmal ad-Din (2009). *Sharh Wasatyya Abu Hanifa*. Sharja: Daru al-Fatah.
- Al-Bazdawi, (2003) *Abu al-Iusr. Usul ad-Din*. Cairo: Maktabatu al-Azharyya at-Turath.
- Ali, Maulana Muhammed (1990). *The Religion of Islam: A Comprehensive Discussion of the Sources, Principles and Practices of Islam*. Lahore.
- Alimzhiuly, A. (2011). *Complete Collection of Poems*: Two volumes: Volume 2. – Konya: Bahçivanlar Basım San.A.Ş.



- Al-Maturidi, Abu Mansur (2010). *Kitab al-Tawhid*. Beirut: Dar Sader.
- An-Nasafi, Abu Mugin (2011). *Tabsiratu al-Adilla fi Usul ad-Din: Section 2*. Cairo: Maktabatu al-Azharyya at-Turath.
- Ar-Razi, Abu Abdullah (1999). *An-Tafsir al-Kabir: Volume 32*. Beirut: Daru lhyya at-Turath al-Arabi.
- Baqytzhan, B. & Azibayeva A., (2005). *Ancestors' Words: Hundred Volumes*. Astana: Folio.
- Çakmak, Ç. (2017), ed. *Islam: A Worldwide Encyclopedia*. Santa Barbara, California: An Imprint of ABC-CLIO, LLC.
- Daliya, M. I. (2012). *The Encyclopedia of Islam: Answer in Response to Libel and Suspicion: Volume 8*. Cairo: Daru Nahda Mysyr.
- Daliya, M.I.(2011). *The Encyclopedia of Islam: Answer in Response to Libel and Suspicion: Volume 12*. Cairo: Daru Nahda Mysyr.
- Gazzali, A.H. (1992). *Yahya Ulum ad-Din: Volume 3*. Beirut: Maqtabu al-asrya.
- Hamza, F. (2002). "To Hell and Back: A Study of the Concepts of Hell and Intercession in Early Islam." PhD diss., *University of Oxford*.
- Ibn Ahmad, Abdu al-Jabbar (1996). *Sharhu al-Usul al-Hamsa*. Cairo: Maktabatu wahba. 1996.
- Ibn al-Asir, Al-Jazaree (1979). *An-nihaya fi Garib al-Hadith wa al-Assar: Section 2*. Beirut: Maktabatu al-ilmiyyah.
- Ibn Isa Tirmizi, M. (1975). *Sunanu at-Tirmizi: Section 4*. Egypt: Al-Babi al-Halabi.
- Ibn Ismagil al-Bukhari, M. (2001). *Al-Jamigu al-Musnad as-Sahih al-Muhtasar min umuri rasulillahi sallallahu alaihi wa sallam wa sunanihi wa ayyamihi: Section 9*. Beirut: Daru Tawqu an-Naja.
- Ibn Manzur, Jamal ad-Din (1994). *Lissanu al-Arab: Section 8*. Beirut: Daru Sadir.
- Kunanbayev, A. (2016). *Two Volume Complete Collection of Books: Volume 2*. Almaty: Zhazushy.
- Qari, Mulla Ali (2011). *Sharh Kitab al-Fikh al-Akbar*. Beirut: Daru al-Kutub al-Ilmiya.
- Quran Karim (2015). *Kazakh Translation with Commentary*. Translated by Askar Akimkhanov, Nurlan Anarbayev. Almaty: Kokzhiyeek Printing House.
- Samet, O. (2016). *Selected Topics in Maturidite Belief*. Almaty: Kokzhiiek-B.
- Shamshat Adilbayeva (2011). *Hadith is our Tradition and Sunnah is our Custom*. Almaty: Fund for the Support of Islamic Culture and Education.
- Topaloglu, B. (2008). *Tawilatu al-Quran li Abu Mansur al-Maturidi: Section 17*. Istanbul: Daru al-Mizan.
- Yerzhan, Q. (2014). *Islamic Creed*. Almaty: Nur-Mubarak university.
- Zahra, Abu (1971). *Tarih al-Mazahib al-Islamiyya: Volume 2*. Cairo: Daru al-Fikr al-Arab.



Zamahshari, Abu al-Qasim (1987). *Al-Kashshaf gan Khaqaiqi Gawamidi at-Tanzil: Section 1*. Beirut: Daru al-Kitab al-Arabi.

Zhanan, I. (1993). *Encyclopedia of Hadith: I-XVIII Volumes: Section 9*. Istanbul.

Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



This article is open-access and distributed under the terms of the Creative Commons Attribution Licence CC BY: credit must be given to the creator, the title and the license the work is under. This license enables reusers to distribute, remix, adapt, and build upon material in any medium or format, so long as attribution is given to the creator.