

A Study On the Theory of God's Science of Maturidi School

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Abstract: Maturidi school is one of the two pillars of Sunni sect in Islamic theology. In the heated debate on Islamic dogmatics, Maturidi school unswervingly protected the authority of the Book and the reason and became the one of the founders of the Sunni theology. Maturidi school successfully applied dialectical principles to ensure the supremacy of the Scriptures and at the same time upheld the role of the reason. They maintained a more rational and tolerant attitude toward many issues, and it is called "Moderatism" by the Sunni scholars. The thought of Maturidi school spread all over Central Asian countries, Afghanistan, India, Bangladesh, Pakistan, Rome, Persian, Turkey, Egypt and China, etc.. In today's globalized and diversified international situation, it is of great significance to enhance the study of Maturidi school's theological thought, especially its theory of God's Science in order to promote ideological and cultural exchanges between our country and Muslim world and to enhance the mutual understanding.

1. Introduction

Muslims began to argue about the fundamental principles of Islamic belief after the Prophet passed away. And some muslim scholars even touched upon the theological questions like the essence, attributes of Allah and the relationship between human and the universe in the influence of foreign cultures of Greece, Persia and Syria, and then "Ilm El-Kalam" (Islamic theology) came into being. "El-Kalam", a transliteration of Arabic, means "word", "dialogue", "speech" in original and "argumentation", "dialectic" in extension. Ilm El-Kalam is a subject that specializes in study on Islamic belief and principles. It is also known as El-Fiqh El-Akbar, Pistology, Religious Principles, El-Tawhid, etc.. Ilm El-Kalam includes the science of God (Ilahiyyat), prophetology (Nubuwwat) and the traditions (Sam'iyat), involving issues upon Allah, Angels, Scriptures, missions of prophets, rebirth, destiny, afterlife, Paradise and Hell. Scholars working on Ilm El-Kalam are called Mutakallimun or Ahl El-Kalam to which Maturidi school belongs.

2. The Background of Establishment of Maturidi School

Maturidi school is one of the two pillars of Sunni theology in Islamic theology. In the heated debate on Islamic dogmatics, Maturidi school unswervingly protected the authority of the Scriptures and the reason and became one of the founders of the Sunni theology. With the theology system colossal and complete, Maturidi theology neither follows El-mu' tazilah that boasts the reason too much nor behaves inflexible as the Literalists do. Maturidi school safeguards theology rationally without breaching the requirement and spirit of the Quran and Hadith, the flexible way of which is recognized and supported by muslims, thus being called Moderatism by Sunni scholars. The reason why Maturidi school could adopt dialectical principles, which is of great help to ensure the supreme place of Islamic Scriptures, to uphold reason as well as to understand and resolve the problems in a reasoning, tolerant and fair manner, to my point of view, has much to do with the background of its establishment.

First, geographically speaking, Maturidi school emerged in Samarkand known as "Eastern Rome", once the main terminal of the Silk Road and one of the biggest commerce and trade centers, as well as an important place for culture exchange between the East and the West. The historical situation of multiple cultures in which ancient Chinese culture, ancient Greek culture, Roman culture, ancient

Indian culture, Persian culture and Arabic culture converged made a tolerant and moderate Muturidi school.

Second, politically and academically speaking, Muturidi school was formed in the Reign of Samanid which was celebrated for the academic atmosphere, square, moderate and rewarding. With the Khorasan and "beyond the river"(Central Asia) region as its main territory, Samanid bragged about its political and military achievements. The capital of Bukhara and the main city of Samarkand, taken as academic and art centers, almost dwarfed Baghdad. The prominent geographer El-Maqdisi called Khorasan and "beyond the river" region "Eastern Region" and described, "the Eastern Region is the best place where scholars and famous people gather; the Eastern Region is a treasure-trove of morals, a stronghold of academics, a piece of flourishing land and fortress for Islam; the Kings are the best, the soldiers are the best and the scholars of Fiqh are talented as the Kings are." El-Maqdisi said that he read in a book that depicted, "Khorasan has nice air, water and soil; it has superb master-hand and exquisite workmanship; it has far more sophisticated weapons, prosperous commerce, advanced academics and honest and upright society than Turks. Khorasan people are the most proficient in Fiqh, persistent in truth and clearly aware of the good and evil; their environment and traditions and customs make them more like Arabians; Khorasan has produced a great number of celebrities and wise men; the knowledge and wealth in Khorasan are known to the whole world. Among the well-known cities in Khorasan are famous Mulu, perfect Balkh and unforgettable Nizapur". It was in this politically enlightened, economically prosperous, academically advanced and environmentally beautiful atmosphere where Muturidi school nourished and developed and became more rational, moderate and mature.

Third, when it comes to religion and thought, Maturidi school developed in Khorasan and "beyond the river" region where multiple religions, religious sects and schools were present. Before Islam was introduced into the region, the residents had believed in Zoroastrianism, Manicheism, Buddhism, Christianity (esp. Nestorianism, Jacobite, etc.), New Mazdak and other primitive religions that preached animism, among which Zoroastrianism were dominant and prevalent. People there have started to convert to Islamic belief in large numbers and believed in different sects and schools since Islam was brought in. El-Maqdisi mentioned, "Khorasan has advanced academics and prevalent Fiqh. The preachers there enjoy supreme prestige and wealth. There are many Jews but few Christians in Khorasan. The descendants of Ali are in noble status while hardly can Hashemite be seen. Khorasan people belong to numerous religious sects: Kharajites mostly spread in Sistan and Hilate; In Nizapur there are Mu'tazilites, far less than the number of Shiites and Karamites. Regions except Sash, Tucci, Nassa, Abuyurd where the Shafi'i school are dominant are prevalent with Hanafi school. And Shafi'i school has more or less influence in Hilate, Sistan and Sirhose". Many a culture, religious sect and school are competing and flourishing in these regions, which exercised lasting influence on Maturidi.

3. The Establishment and Development of Maturidi School

Maturidi school, belonging to Hanafi school, was established and developed on the basis of inheriting and promoting Abu-Hanifah thought. As the representative of the school, Abu-Mansur Muhammad ibn Muhammad ibn Mahmud El-Maturidi El-Ansari El-Hanafi, (d.944) was born in Maturid or Maturit, a locality near Samarqand which later was famous for El-Maturidi and was named after him. It is also called Samarqandi for the reason that he died there.

The research by some scholars showed that El-Maturidi came from a literary family and he was the descendant of the renowned family of Abu Ayyub El-Ansari of Madinah. Some scholars inferred from the death year of 248 A.H. of El-Maturidi's teacher Muhammad ibn Muqatil El-Razi that El-Maturidi might be born in 238 A.H.. El-Maturidi received good Islamic education when he was a child. He was influenced by the thought of Abu Hanifah, that he learned from Muhammad ibn Muqatil El-Razi (d.248), Abu-Nasr Ahmad ibn El-Abbas, Shaikh Abu-Bakr Ahmad ibn Ishaq and Nusair ibn Yahya El-Balkhi (d.268), who belong to Hanafi school. Having been devoted to the study of Quranic Sciences, Islamic Fiqh, theology, etc., he once went overseas for further studies, and discussed with and learned from many scholars of Fiqh and Hadith. That he was recognized and supported for his

comprehensive and profound knowledge made him the founder of one of the two Sunni theology schools. Furthermore, he was conferred the title of the leader of Sunnite, Imam El-Huda and Imam El-Mutakallimin, etc.. for his safeguarding Sunni thought in the heated discussion of Islamic theology and his contribution to the Sunnite.

El-Maturidi is a brilliant man of wide learning with abundant works that touch upon many fields like Tafsir, theology, and Figh. And the works include Tawilat El-Qur'an; Kitab El-Tauhid; Kitab Ma'khadh El_Shari'ah fi El-Figh; Kitab El-Jadal; Kitab El-Usul (Usul El_Din); Kitab El-Maqalat; Kitab Bayan Wahm El-Mu'tazilah, etc.. Other works except Kitab Tawilat El-Qur'an and Kitab El-Tauhid that are published are all lost or unpublished.

El-Maturidi has many students like Abu Gasim Ishaq ibn Mohammad (d.342 A.H.) who is world-known as "the wise man in Samarkand," Abu Hasan Ali ibn Saiid, Abu Mohammad Abud ul-Krim El-Baizdywei (d.342A.H), Abu Abud El-Rahmany, etc.

El-Maturidi's thought was known mainly in central Asia during his life while when he died, his thought was brought to Afghanistan, India, Bengal, Pakistan, Rome, Persia, Turkey, etc.. as his students spread all over the Islamic world, plus the tremendous support from the authorities of Ottoman Reign. The majority of Chinese muslims belong to Maturidi school in terms of the belief systems. Yet there has been no final conclusion among the academic circles about when and how Maturidi thought came into China.

The main representative scholars of Maturidi school are:

(1) Abul-Yusr Muhammed El-Bazdawi (d. 421-493). Grandson of Abu Muhammed Abdul-Krim, El-Bazdawi first learned from his father and grandfather, then he learned from Isma' il ibn Abdul-Sadiq, Abu Yagub Yusuf, Abul- Hattab, etc.. He is the third generation of student of Maturidi school. El-Bazdawi, having always been concentrating on his studies, is well-read and knowledgeable. He has a number of students and has written many works like Usulul Din. Well-known to the world as chief judge, he has made outstanding contribution to Maturidi school and finally died in Bokhara.

(2) Abul-Mu' in El-Nasafi (d.438-508). As an important scholar of Maturidi school, Nasafi has exerted a critical influence on the development of Maturidi school. He is as important in Maturidi school as El-Ghazal in Ash'ari school. Thus he has been entitled with eminent Imam, leader of truth, leaned scholar,.. His works include Tabsirah El-Adillah; Bahrul-Ulum; Tamhid, etc..

(3) Najim El-Din Omar El-Nasafi (d.462-537). Born in Nasafi city in Central Asia which was then famous for Nasafi, he has the full name of Abu Hafs Najim El-Din Omar ibn Muhammad ibn Ahmad El-Nasafi. The studious Nasafi once learned from many scholars like Abu Yusr Muhammad El-Bazdawi. He is one of the most well-known scholars in Maturidi school. He is knowledgeable and versatile in producing works, among which Aqa'id is quite widely valued by scholars. He has been considered as tremendously important religious scholar for his contribution to Islamic academics.

Other scholars of Maturidi school include Nur El-Din Sabuni (d.580), Kamal El-Din ibn Humam (d.788_861), Mulla Ali El-Qari (d.1014), etc..

Maturidi school and Ash'ari school are similar in terms of argumentation method that both demonstrate their ideas on Islamic belief with reason and logic in light of the Qur' an while Maturidi school attaches more importance to the reason than Ash'ari does. For instance, Ash'ari school thinks that it is Sharia that makes man to acquire knowledge about Allah, and that if there is no message from prophets reaching human, there is no responsibility on the part of human to understand Allah, as such human will not be responsible for not understanding Allah after death. Whereas Maturidi school maintains that it is with reason that intellectual human try to acquire knowledge about Allah, though some people are unlucky to be informed of Allah's message, they have to be responsible for their innocence of Allah after they die in that some verses in the Quran do enjoin people to observe everything in the universe and then think and ponder until they can finally realize Allah and believe in Allah. Ash'ari views that beauty and ugliness of everything are nonessential, which is made clear by Sharia and cannot be distinguished by intellect. Maturidi school, on the contrary, considers beauty and ugliness to be essential and that human with intellect can tell the beauty and ugliness of something, but it is not necessary to do as intellect tells. And to this extent, Maturidi school is similar to

Mu'tazilites, but Mu'tazilites thinks that human ought to do as intellect tells. There are a number of differences between these two schools.

Maturidi school supports the study of religious questions rationally guided by the Quran and objects to some scholars of Figh and Hadith who are in favor of acquiring knowledge about Islam only through verses from Scriptures but not through reason. El-Maturidi refutes, "it is a devil's thought and disturbance. Those who reject reason employ reason to reject, which requires them to study with reason. Allah guides and orders human to study, think about and reflect on everything in the universe and learn from them. It proves very well that study and thinking is one of the ways to acquire knowledge." That El-Maturidi successfully applies dialectical method ensures the supreme status of Scriptures, safeguards the reason, as well as helps to understand and solve many problems moderately with reason and tolerance. Maturidi school appears more mature than Ash'ari in reconciling Scriptures and reason.

Here are examples to testify: Allah creates everything in the universe including what human do, at the same time, Allah's wisdom and justice endow human with free will and subjective initiative. Then how to settle the contradiction between what Allah wills and human's free will? Fatalism thinks that whatever human do is created by Allah, and that human, like feathers in the wind, have no ability to make choices. Mu'tazilites maintains that what human do is not Allah's creation but is their own activity, while the ability to do is from Allah. Both Ash'ari school and Maturidi school deny each other for not being up to the spirit and general tenets of the Scripture. Ash'ari school views that human can choose his deed and this deed is the result of Allah's created activity and human's choice. Human can do nothing to change this deed for his deed is Allah's creation. Ash'ari's school view does not solve the problem but is considered as Fatalism by some scholars. Maturidi school brings forward that human have the ability to choose freely and they can choose what to do or what not to do with this ability, thus being rewarded or punished after death. When human decide to obey Allah's orders, Allah will create the deed for them, and when they choose to disobey, Allah will also create them the corresponding deed. In conclusion, deed is created by Allah but is also determined by human themselves, and they will be rewarded or punished by their own decision. It turns out that there is no contradiction between Allah's creation and human's choice. In short, Maturidi school appears more moderate and mature for not claiming human creating their own deed or the deed being forced, which reconciles Mu'tazilites and Ash'ari school.

El-Aqa'id, written by El-Nasafi (? -1142), the eminent scholar of Maturidi school in Ottoman Dynasty, has been widely read and considered as masterpiece of theology. The book has been appointed as the official coursebook for religious education and is one of the main coursebooks in muslim schools in China. Despite the fact that some of Maturidi school's thought has been absorbed by Ash'ari school, Maturidi school is still not as well-known as Ash'ari school, but their historical role and influence obviously cannot be neglected or denied.

4. The Theory of God's Science of Maturidi School

Maturidi school proposes to adopt speculative method to explain and prove Islam. The school is categorized into a moderate stance since they are against Mu'tazilites' rationalism that jumps out of the rules of the Quran as well as against Hanbalite's inclination to absolute exclusion to rationalism. Compared with Ash'ari school, Maturidi school also takes the Quran as their norm but they tend to be more rational in explaining and proving Islamic theological problems with the speculative methods. Some scholars think that Maturidi school's attitude is just between Ash'ari school and Mu'tazilites. It is basing on the Quran and reason and starting with epistemology that Maturidi school explains theological questions.

4.1 Epistemology

Maturidi emerged in a muslim social transitional period that features the cultural exchange and fusion. The society in which multiple religions, religious sects and schools were in heated competition drove

many muslims into a disoriented life. As regards how to distinguish between right and wrong, tell good and evil and weigh advantages and disadvantages, Maturidi answered the questions by analyzing the common ground in human being's cognition so as to reach a common agreement and common values and judgment standard. He insists that narrative and reason are the basis for human to understand religions in that any religious community cannot preach their religion and distinguish true and false without narrative and reason. It is with narrative and reason that human can understand the essence of everything. He points out that it does not make much sense to understand everything through human being's personal feeling, inspiration or drawing lots, or through practising physiognomy or footprints. The essence of everything is certain and could be understood. Human beings try to understand everything through senses, reasons and tradition while the senses sometimes are not correct. Basing on these argument, Maturidi made his ideas on epistemology, thus being considered as the first one in Sunni school to demonstrate and explain systematically epistemology of theology.

The scholars in the later period of Maturidi school inherited and carried forward his epistemology ideas. The prominent scholar of the school Omar El-Nasafi pinpoints that the essence of everything is certain, that is, we can judge some of the things are certain through our senses and reason. As such, he combats the views of the Greek Sophist that everything is visional and the essence is uncertain, so it is unknowable. Wether it is certain or not is unknowable. It might change according to the belief, so it is uncertain. This view will cause chaos in moral values and is against the Islamic creed. Like other scholars of Maturidi school, Omar El-Nasafi put stress on criticism of the view. He thinks that there are three means of acquiring knowledge, that is, the correct senses, the honest narrative and reason. Senses are an ability to feel and reason can judge the substantiality. The honest narrative includes: a. mutawatir narrative, that is, authentic narrative by many people. This kind of narrative certainly enables human to acquire knowledge, even the knowledge like the ancient kings, the distant places; b. the narrative based on Prophet's experiences and miracles. This kind of narrative can enable human to acquire inferential knowledge. Reason is the ability of mind, as such mind knows. What reason helps human to know is the necessary knowledge, for instance, knowing the whole of something rather than some parts. Human can acquire knowledge about everything or the evidence for its existence through reasoning, for example, reasoning the result through the cause, like knowing the smoke through fire, or reasoning the cause through the result, like knowing the fire through smoke. In summary, human can sense, observe and understand everything and confirm the substantiality of something and the rules of its existence and development through the above means. Accordingly, the existence, oneness and the attributes of Allah can be confirmed by reasoning the existence of everything in the universe.

4.2 The Existence and Oneness of Allah

It is Maturidi's view that it is with reason that intellectual man try to understand Allah. Though some people are unlucky to be informed of Allah's message, they have to be responsible for their innocence of Allah after they die in that some verses in the Quran do ask people to observe everything in the universe and then think and ponder until they can finally realize Allah and believe in Allah. Human can understand Allah and His attributes through their senses, reason and the honest narrative from others. Maturidi school brought forward systematically many evidences for understanding the existence and oneness of Allah. They include:

(1) evidences of beginning. Everything in the universe has a beginning with numerous substances and accidents. Substances can be independent or united. Accidents cannot exist without attaching to atoms, like color, state, taste and odor. The universe is composed of substances and accidents and substances are divided into matters and atoms. All these have a beginning and need a Creator.

(2) evidences of emphasis. Everything prior to its existence is something that can exist or does not exist, and both ends are equal. It is impossible that if there is no creator who emphasizes one end and both ends are not equal without any reasons. Therefore, there is one Creator and it is Allah.

(3) evidences of the First Cause. For everything there are always causes which also have their causes. The causes are not the things themselves in that things cannot be causes for themselves or be

causes for causes. The Final Cause must be something beyond everything, and this something is the necessary, primary and foremost cause. It is Allah.

(4) evidences of efficient cause. There is no doubt that everything in the universe is moving and it can be sensed. Anything on the move must be compelled by another one. It is impossible that in the same relationship and situation, something compels other things and at the same time is compelled by other things or it is automatic. Hence, things that move must be compelled by other things. If the move of something is passive, it must be compelled by another thing which is also compelled by others. Since there is a beginning for everything, the tracing of compelling forces must be ended at the foremost compelling force, that is, the first force to compel everything. It is Allah.

(5) evidences of order. Everything in the universe is in motion all the time in accordance with fixed rules, so are the sun, the moon, the planets, animals, plants, mountains, plains, oceans, etc.. in an orderly way precisely according to certain rules that are beneficial to human beings. Therefore, there is certainly a Conductor who is wise and designs the rules for everything to move. This Conductor is Allah.

(6) the evidence of mankind. That man grows from a phase to another in mother's uterus or a sperm becomes a block of blood clot, then turns to embryo, then the embryo grows to a baby with heart, stomach, intestines, liver, and then with hands, feet, eyes, mouth and ears indicates a Creator who makes everything, in that human can not design and create himself. For example, a weaver is needed to weave the cotton into cloth. Therefore, the Creator is Allah.

(7) evidence of contradictions. The creator is unique. If there are two gods, both will contradict to each other. It seems to prove that both gods or one god has a beginning, for if one god wills a person to live while the other god wills him to die, what will happen in this situation? If both gods' wills are realized, this person is alive and dead at the same time, but it is impossible. If both gods' wills are not realized, that means both are incapable. If one's will is realized, the other one will certainly be incapable. Any incapable god who is eternal or has no beginning surely does not exist. Therefore, the Creator must be unique.

The above evidences can also be found in the works of Ash'arite, but the only difference is the form of argumentation. Some of the evidences are questioned by scholars like Ibn Taymiyyah, Ibn Rushd. For space reasons, it will not be detailed.

4.3 The Holy Names and Attributes of Allah

Maturidi expounded and proved the names and attributes of Allah in his *Kitab El- Tauhid*. "Our principle is that Allah ascribes his essence such names as The All-Compassionate and that He describes his essence to have such attributes as omniscient and omnipotent...". Maturidi states that the description of Allah is just what we describe Allah in that the names are just what we can do in our expression on Allah and only through the names can we know about Allah. Nothing else can be found in reality only to ascribe Allah other than the creations, and it turns out that the similarities in ascribing Allah and the creations are unavoidable. Hence, Allah appoints for Himself certain names similar to the names for the creations for the sake of easy understanding, but the ascribed are totally different. At the same time when we accept the names and attributes of Allah, we should also deny the similarities between Allah and His creations. So the names of Allah and the ones of creations are neither too familiar nor too uncorrelated. He also points out that it is correct to describe Allah as omnipotent, omniscient, eternal and generous, which is backed up by reason and the Quran and other Scriptures. The Quran, Hadith and other Scriptures of the prophets describe Allah with different names, some of which confirm the perfection of Allah and others of which negate the imperfect description of Allah. If there are any names that compare Allah to something, these names are certainly damaging the Tauheed. The truth is that these names guide human to Tauheed, which proves very well that the names will not testify the plurality of Allah or testify the similarity between Allah and His creations. The addressees that we ascribe names to can be those whom we do not usually ascribe names to. Prophets narrated these names with a verse meaning that nothing can be compared to Allah.

The dominant scholars of Maturidi school forbid ascribing Allah with names that are not describing Allah in that the names of Allah are clearly stipulated in the Quran. We are not allowed to name Allah at our own will but ought to ascribe Allah with the names stated in the Quran. Maturidi said, "we are forbidden to ascribe Allah 'Mubarak' since it is not mentioned in the Quran. We ought not to address Allah with names that Allah did not call Himself. " The aim of this attitude and thought is to prevent us from addressing Allah with imperfect names. Maturidi school holds that the names of Allah have profound implications beyond His essence more than just symbols. Allah orders human to address Him with beautiful names for they have lofty, sacred meaning and attributes. By assumption of these names which mean nothing but only Essence, we know these names are Essence, and the Essence is the names. Names are repetition of the Essence and have no meaning, which will result in the repetition and meaninglessness of Allah's speech. The fact is that Allah is supreme and pure. So the names are used to affirm the meaning. At the meantime, Maturidi school considers that names are just the addressee, and the names and the addressee are the one and only, implying that all the names of Allah and Allah Himself are the same and the only one, and the names of Allah are just Allah Himself. Allah is the Creator, and everything except Allah are created. If the names of Allah mean something beyond Allah, then they are the creation of Allah, and Allah does not have names and attributes before the creation, which is unacceptable to any people who have intellect and reason. Maturidi school combats with this argument Jehmiyyah who thinks that the Quran is created and the names of Allah listed in the Quran are also created. They bring forward that the names of Allah are not the addressee in order to avoid the wrong conclusion.

Maturidi school maintains that Allah has 8 attributes that can be proved, that is, capability, perception, life, will, hearing, vision, speech and creation. Maturidi expounded and proved the attributes of Allah with all the creations of the universe. He points out that that everything is so exquisite and so harmoniously in order is the evidence of Allah's creation with His free will, which further implies that the Creator with free will is sure to have the attributes He wills, as well as other perfect attributes like almighty, omniscient, and eternal, otherwise everything in the universe could not be created. The one in the same way by denying the imperfect attributes to testify the attributes of Allah is Abu Main El-Nasafi who deduces that since there is no beginning in the Creator of the universe, it is certain that the Creator has the attributes of eternity, perception, capability, hearing and vision, or He would be described as mortal, innocent, incapable, blind and deaf in that these attributes are substitute for the former ones, which means if Allah does not have these later attributes, He must have those former attributes, while the later ones are not perfect. Perfection is one of the requirements of no beginning, and the necessity of denying the imperfect attributes determines that Allah has the former perfect attributes.

Maturidi school considers that all the attributes of Allah are innate without new ones coming into being, so it is not necessary to categorize the essential attributes and actional attributes. The former includes capability, perception, living, will, hearing, vision and speech while the later means creation, provision, compassion, forgiveness, etc.. Neither does Maturidi school support categorizing the attributes nor does the school reject it. What they hold is just that they do not approve the view of categorized attributes having beginnings. Moreover, different from Ash'ari school, Maturidi school tries to categorize all the actional attributes and calls the whole Takween. Eternal and beginningless, these attributes are neither the essence of Allah nor something beyond the essence. Allah owns the attributes and is the one and only. The reason why Mu'tazilites objects to the beginningless and eternal attributes of Allah and also gives a deniable opinion on the authenticity and substantiality of the attributes is that they think what other schools hold equals to giving recognition to the existence of several beginningless and eternal gods, which is totally against the Tawhid of Allah. Therefore, they insist that the attributes and the Essence are the same in the way that Allah is omniscient but senseless, omnipotent but incapable. Maturidi school refutes the view that it is absurd, and that it is like "this piece of paper is black, but it does not show the color of black."

5. Conclusion

In short, the theological system of Maturidi school is colossal and complete and the view on some problems is more mature and dialectical. Guided by the thought and spirit of the Quran and other Scriptures, Maturidi school, by studying and expounding and proving the Essence, holy names and attributes of Allah in a logically reasoning and dialectical way, not only established the unique Islamic theology, reconciling the internal disputes and contradictions in terms of theology, but also positively responded to the shock from foreign cultures, thus safeguarding the basis of Islamic belief, laws and morals. The developing history of Maturidi school shows that they have made great contribution to the Islamic culture in responding, exchanging and absorbing the foreign cultures, as well as exerted profound and far-reaching influence on safeguarding the Islamic faith, laws, morals, etc.. and building up the correct moral values and concept. The present new situation of globalization requires us to study and learn from the Maturidi theological thought which was established in the place where Eastern and Western cultures met and exchanged at the time when different cultures, sects and schools flourished, and further to carry forward the tolerant, fair and moderate thought and methods in order to help the muslims to respond to the challenges actively and positively. It is also conducive to promoting the cultural exchange and to avoiding the extreme religious thought. It is of tremendous significance to the exchange and understanding between our country and the muslim world.

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