



Ikhtiyor ABDURAKHMONOV^a 

^aScientific Researcher, Imam Maturidi
International Scientific Research Center
E-mail: abdurahmonov.90@mail.ru

IMAM ABU MANSUR AL-MATURIDI'S INTERPRETATION OF THE VERSES OF THE HORIZONS AND SOULS IN TA'WILAT AL-QUR'AN

Abstract. *This research aims to examine the methodology of Imam Abu Mansur al-Maturidi al-Samarqandi (d. 333 AH) in interpreting the verses of the horizons and souls (macrocosmic and microcosmic verses) in his book Ta'wilat al-Qur'an, elucidating how he transformed these verses into systematic theological proofs that contribute to building a comprehensive epistemological vision for Ahl al-Sunnah wa al-Jama'ah. The research stems from the postulate that the verses concerning the universe and humanity occupy a central position in the Islamic epistemological structure, serving as a bridge between the physical world and the metaphysical realm, and between sensory experience and faith-based reasoning. It focuses on analyzing selected models from the Surahs of Al-A'raf, Al-Furqan, An-Naml, Al-Qasas, As-Sajdah, and Al-Mu'minun. The study highlights al-Maturidi's objectives in employing these verses to establish the tenets of Tawhid (monotheism), divine power, wisdom, teleological purpose, the affirmation of resurrection, and the critique of opposing sects such as the Mu'tazilites, Dualists, and Materialists.*

Keywords: *Verses of the horizons and souls, Ta'wilat, Imam al-Maturidi, theological exegesis, rational proof, divine wisdom, cosmic management.*

INTRODUCTION

The verses of the horizons and souls occupy a pivotal position within the structure of Quranic discourse, given the evidence they contain regarding the oneness of Allah, His wisdom, and His management, and due to the connection they represent between the universe (macrocosm) and humanity (microcosm), as well as between the senses, intellect, and revelation. Scholars of exegesis (*Tafsir*) and theology (*Kalam*) recognized the epistemological significance of these verses. They treated them not merely as homiletic scenes, but as demonstrative proofs for divine tenets, primarily monotheism, resurrection, and prophethood.

Within this scholarly heritage emerges Imam Abu Mansur al-Maturidi al-Samarqandi (d. 333 AH), one of the leading theological theoreticians in the Hanafi school and the founder of the Maturidi school, which had a decisive impact on crystallizing the methodology of Ahl al-Sunnah wa al-Jama'ah in theology and exegesis, particularly in Transoxiana. His book, *Ta'wilat al-Qur'an*, also known as *Ta'wilat Ahl al-Sunnah*, represents a unique exegetical and theological document that combines the disciplines of exegesis and scholastic theology, presenting an early model of investing cosmic and human verses to build a coherent theological framework.

Al-Maturidi was born in a scientific environment rich with schools of jurisprudence and speculative theology in Samarkand. He acquired his knowledge from Hanafi scholars, combining narration (*riwayah*) and comprehension (*dirayah*), and mastering the tools of independent reasoning (*ijtihad*) in theology and exegesis. His methodology was characterized by a balance between reason and revelation; he positioned the religious text as the foundation, and reason as a servant that uncovers its implications, neither ruling over it nor acting independently from it (Damanhoury, n.d.-a:93-102). This approach is vividly apparent in his interpretation of the verses of the horizons and souls, where he does not merely list opinions but uncovers the theological objectives and purposes of these verses, utilizing the language of demonstration and causation.

Abu al-Mu'in al-Nasafi (d. 508 AH) testified to the value of *Al-Ta'wilat*, stating in his description: «His compiled book on the interpretations of the Quran is a book unmatched in its discipline; indeed, nothing from the compilations of his predecessors in that field even comes close to it. How excellent is what some eloquent writers said in describing it: He was among the greatest of Imams and the pillars of the religion, and his book in the exegesis of the Quran split the calyxes of complex problems, dispersed the clouds of ambiguity, and elucidated its rulings, its lawful, and its prohibited with the most eloquent description and the most precise arrangement» (al-Nasafi, 1990, 1:359). Al-Maturidi dictated it during his scientific lectures, and it was subsequently recorded by his proficient students (al-Samarqandi, n.d., MS No. 3249:1b).

This study stems from a primary question: How did Imam al-Maturidi employ the verses of the horizons and souls in *Ta'wilat al-Qur'an* to construct a comprehensive theological proof? Several sub-questions branch out from this:

1. What are the features of al-Maturidi's general methodology in interpreting cosmic and psychological verses?

2. What are the theological, educational, and dialectical objectives he highlighted in the interpretation of these verses?

3. How did he construct his reasoning on the creation of humans, linking it to the issue of resurrection and the critique of the doctrine of the eternity of the world?

4. What is the relationship between the verses of the horizons and the verses of the souls in the Maturidi conception of the unity of divine management?

By answering these questions, the research seeks to highlight the originality of the Maturidi school in combining transmitted and rational evidence through a balanced reading of the verses of the universe and humanity, far removed from literal stagnation on one hand, and rational extremism on the other.

I. Theoretical Framework of the Verses of the Horizons and Souls and Their Epistemological Function

The Noble Quran refers in numerous places to the verses of the «horizons» (al-afaq) and the verses of the «souls» (al-anfus) as two complementary pathways to knowing Allah the Almighty:

«We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth» (Qur'an 41:53).

Al-Maturidi understood this duality – the horizons and the souls – within an epistemological vision that renders the cosmic order and the human structure as two inextricably linked domains signifying the oneness of Allah, His wisdom, and His Lordship.

For him, the verses of the horizons include:

- The creation of the heavens and the earth.
- The alternation of night and day.
- The movement of the sun and the moon.
- The system of elements, rain, and vegetation.
- The regularity of cosmic laws in history and nature.

As for the verses of the **souls**, they include:

- The creation of man from clay, then from a drop of fluid.
- The stages of embryonic development.
- The composition of limbs and organs.
- The perceptive faculties such as hearing, sight, and the heart.
- The capacity for thinking, remembering, and distinguishing.

In terms of epistemological function, al-Maturidi asserts in various parts of *Al-Ta'wilat* that these verses are not merely natural phenomena or rhetorical imagery; rather, they are demonstrative proofs of monotheism and resurrection, and of the perfection of divine knowledge, power, and wisdom. Here, his scholastic theological inclination emerges; he reformulates the cosmic scene into a rational argument directed at both opponents and affirmers alike.

II. Al-Maturidi's General Methodology in Interpreting Cosmic Verses

1. Theological Interpretation Supported by Rational Deduction

Al-Maturidi states in multiple instances that his purpose in presenting cosmic phenomena is to transition from them to establishing the principles of Tawhid, power, wisdom, and Lordship, and demonstrating that the world is created through deliberate management, not by blind nature or inherent necessity. On this basis, his interpretation of cosmic verses relies on two interconnected methods:

- **An Expository Method:** Explaining vocabulary, mentioning the various Quranic recitations, and presenting possible linguistic meanings.
- **A Demonstrative Method:** Extracting theological objectives from these phenomena and establishing rational evidence for monotheism, resurrection, and the negation of absurdity in creation.

In interpreting the Almighty's saying in Surah Al-A'raf:

«Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day... Thus do We explain the signs in detail for a people who give thanks» (Qur'an 7:54-58).

He first establishes that creation is not absurd, saying:

«It was not originated in vain, nor created in falsehood; rather, it is built upon wisdom and purpose. Since Allah made the intellect a part of His world and a guide for its people in recognizing evils and virtues, it is impermissible for the creation of the world to be without wisdom, because that would be foolishness» (al-Maturidi, 2005, 4:441).

He then builds upon this, stating that the system of the heavens and the earth, the alternation of night and day, and the distribution of provisions and destinies are all evidence of precise management, and that the variation of times and conditions is a witness that the Creator is a wise manager, not one acting by coincidence or nature.

2. The Concept of Wisdom and the Negation of Absurdity

Among the central concepts in al-Maturidi's interpretation of cosmic verses is the concept of wisdom in contrast to absurdity and foolishness. He frequently deduces from the Almighty's saying:

«Then did you think that We created you uselessly» (Qur'an 23:115), rendering it a major premise upon which he builds the refutation of the claim that creation has no ultimate consequence, or that trial is not followed by reward or punishment. In interpreting the verses of creation, death, and resurrection in Surah Al-Mu'minun, he declares that the origination of creation was not merely for annihilation, but for an intended consequence, which is eternal permanence in the Hereafter. For if the sole end was death, leaving them in a single state would have been preferable to transitioning them from one state to another (al-Maturidi, 2005, 7:458).

3. His Stance on the Establishment (*Istiwa*) on the Throne

Regarding the issue of *Istiwa* on the Throne, al-Maturidi links transcendence (*Tanzih*) with sound interpretation (*Ta'wil*) that respects both linguistic connotations and the theological context. He says:

«Rather, He existed while there was no place, so He is as He was, exalted above impossibility and change» (al-Maturidi, 2005, 4:450), rejecting that *Istiwa* be understood to mean sitting or indwelling, because attributing spatial location to Allah is an attribution of need and temporal origination.

He cites the multiple linguistic meanings of *Istiwa*: «*Istiwa*: intended; *Istiwa*: ascended; *Istiwa*: settled; and *Istiwa*: took control,» favoring that *Istiwa* here indicates the perfection of dominion and complete sovereignty, citing the Almighty's saying: «And when he attained his full strength and was [*istawa*] established» (Qur'an 28:14), meaning: reached perfection. Through this, he rejects anthropomorphism and relies on linguistic interpretation coupled with rational transcendence.

III. Objectives of Employing Cosmic Verses in *Ta'wilat al-Qur'an*

1. The Educational and Theological Objective in Surah Al-Furqan

In interpreting the Almighty's saying:

«Have you not considered your Lord - how He extends the shadow... And We have certainly distributed it among them...» (Qur'an 25:45-50).

Al-Maturidi explains that the purpose of the verses is to remind people of Allah's management, power, wisdom, and blessings, and to demonstrate that these phenomena do not occur by nature, but through precise divine decree. He says:

«He reminds them in these verses from His saying: “*Have you not considered your Lord - how He extends the shadow*” to His saying: “*And We have certainly distributed it among them*”, so they may remember His management, His power, His wisdom, and His blessings. As for His management: it is seen where you observe clouds in one place but not in another, and you see them spread across the horizons, then raining in another place, not releasing rain in one location while releasing it in another. This is to make known that it occurred this way through management, not by nature, because if it were by nature, it would not be possible for it to rain in one place and be withheld in another. As for His power: it is what was mentioned regarding the revival of the dead earth after its death, and its death after its life. Whoever is capable of this is capable of reviving the dead after death, and nothing frustrates Him. As for His wisdom: that what was mentioned of His creation and origination was not originated in vain, without establishing an outcome for them where they are rewarded and punished, to make known that He is capable by His own essence and nothing frustrates Him» (al-Maturidi, 2005, 8:32).

It is evident from this text that al-Maturidi establishes a «comprehensive epistemological construct» based on three axes:

- **Management:** The regularity of natural phenomena indicates that the world is crafted through management, not blind nature.
- **Power:** The revival of the earth after its death is evidence of the possibility of resurrecting bodies after their death.
- **Wisdom:** Negating absurdity from creation, and proving that behind it lies a trial, a consequence, a reward, and a punishment.

Thus, the verses of the shadow, clouds, and rain transform into a proof for monotheism and resurrection, and a call to gratitude and knowledge.

2. The Dialectical and Rational Objective in Surah An-Naml

When interpreting the Almighty’s saying:

«Is He [not best] who created the heavens and the earth and sent down for you rain from the sky, whereby We caused to grow well-planted gardens of beauty and delight? It was not for you to cause their trees to grow. Is there a deity with Allah? [No], but they are a people who ascribe equals [to Him]» (Qur’an 27:60).

Al-Maturidi determines that the purpose of the verse is to remind them of Allah’s power and sovereignty, and to highlight the contradiction between their polytheism and their acknowledgment of His creatorship. He states:

«He reminds them of this for two reasons:

First: He mentions His power and sovereignty in creating what was mentioned of the heavens and the earth, sending down water from the sky, causing vegetation to grow from the earth, and bringing it forth, despite their acknowledgment that Allah is the Creator of that and none other. Thus, He says: If you know that Allah is the Creator of all that, how do you associate others with Him who neither own nor have power over that, in applying the name of divinity and worship?!

Second: He informs about the coordination of affairs and management in both of them, and the connection of the benefits of one to the other, despite the distance between them. This is to make known that their Originator and Manager is One, not multiple... This is similar to His saying: “*Had there been within the heavens and earth gods besides Allah, they both would have been ruined*” (Qur’an 21:22). This argument is directed against the Dualists and Materialists... while the first is against those who acknowledge the One but associate idols in nomenclature and worship» (al-Maturidi, 2005, 8:126).

We observe here that al-Maturidi employs cosmic verses in a dialectical context, addressing:

- **Dualists and Materialists:** Those who claim a plurality of gods or the eternity of time.
- **Polytheists who acknowledge the One:** Those who admit to one Creator but associate idols in worship.

He utilizes two arguments for this: the argument of coordination and management in the upper and lower worlds, and the argument of the opponent’s admission that Allah alone is the Creator of the heavens and the earth.

3. The Objective of Bestowal and Argumentation in Surah Al-Qasas

In interpreting the Almighty’s saying:

«Say, “Have you considered: if Allah should make for you the night continuous until the Day of Resurrection...”» (Qur’an 28:71-72).

Al-Maturidi mentions that these verses serve two purposes:

«One of them: In demonstrating their foolishness in directing worship and gratitude to the idols they used to worship, despite their knowledge that these idols possess nothing of what was mentioned regarding turning night into day and day into night, and their abandonment of the worship of Him whom they know possesses all of that... As the Almighty said: “Say, «*Then have you considered what you invoke besides Allah? If*

Allah intended me harm, are they removers of His harm?»” (Qur’an 39:38). He says, and Allah knows best: So if what you worship besides Allah does not possess the power to repel a harm Allah intended or turned into mercy, nor repel a mercy Allah intended or turned into harm, how can you worship them and abandon the worship of Him who possesses the power to make this this, and repel this with this?!

The second: He reminds them of His immense blessings and favor, as He originated this world in need of what sustains their souls and bodies in their religion and worldly life. Then He made all of that based on mutual cooperation and support of one another. Had it been established otherwise, their souls and bodies would not be sustained, as He made the night a time for rest and tranquility, and the day a time for movement and earning a livelihood» (al-Maturidi, 2005, 8:192).

Here, the argument of divine bestowal merges with the dialectical argument; the mention of night and day is not merely to describe the phenomenon, but to establish the proof for:

- The invalidity of worshipping one who does not possess the power to transform time.
- The greatness of the blessing of temporal management upon which the system of life is based.

IV. The Verses of Souls and Building the Proof on Human Creation

1. Knowledge, Power, and Wisdom in Human Creation

Regarding the Almighty’s saying:

«Who perfected everything which He created and began the creation of man from clay. Then He made his posterity out of the extract of a liquid disdained. Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful» (Qur’an 32:7-9).

Al-Maturidi presents a precise theological reading of the phrase: «*Who perfected everything which He created*», proposing several possible meanings:

- The meaning might be: He *knew* everything He created; that is, He knew how to create without anyone teaching Him or assisting Him, unlike the observable agent who cannot craft anything without instruction or assistance. This invalidates their comparing Allah’s power to their own power.
- Or the meaning might be: He made every creation *aware* of what entails their welfare and corruption, and what should be approached and what should be avoided,

linking the perfection in creation with the encompassing knowledge of benefits and harms.

- Or the meaning might be: He *made firm* and perfected everything He created in its structure, composition, and its indication of His Oneness, placing in every trace a testimony to His Oneness and Lordship (al-Maturidi, 2005, 8:330).

He then addresses the objection of the Mu'tazilites, who cling to the verse to deny Allah's creation of ugly acts such as disbelief and insulting the Lord under the pretext that they are not «perfect/good.» They say: If Allah were the creator of them, it would not be correct for Him to say: «*Who perfected everything which He created*». Al-Maturidi answers them by pointing out that this deduction binds them in other matters such as the creation of pigs and impurities. He explains that Allah created the act of disbelief from the disbelievers as an ugly thing exactly as it is, and there is no defect in creating what is inherently ugly as an ugly thing; just as there is no defect in learning about the ugly to recognize its ugliness (al-Maturidi, 2005, 8:330).

He subsequently elaborates on the meaning of «extract» and «liquid disdained», distinguishing between the creation of Adam from clay and the creation of his descendants from a drop of sperm. He then focuses on the stages of embryonic development as a domain indicating power, knowledge, and management:

«He informs them about His transforming and turning them from one state to another for several reasons:

One of them: He informs about His power, sovereignty, knowledge, and management. This is so they may know that He who was capable of originating a clinging clot from a drop of sperm—something which, if all creations gathered to know the cause of creating this from this... they would be unable to do so... All of that proves that He is Capable. Thus, He who is capable of this is capable of originating them originally from nothing, and is capable of reviving them after they have become dust» (al-Maturidi, 2005, 7:455).

He renders the consistency of the laws of reproduction and procreation in humans and plants as evidence that the matter proceeds according to the management of an Entity, not haphazardly. Thus, he links the intrinsic knowledge of Allah with the regularity of cosmic laws in human creation.

2. Proving Resurrection and Refuting the Eternity of the World

In Surah Al-Mu'minun, al-Maturidi reconstructs the same argument, but with more detail:

«And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot... then We developed him into another creation. So blessed is Allah, the best of creators. Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected» (Qur'an 23:12-16).

He first explains the multiplicity of Quranic descriptions for the material of Adam's creation: «from an extract of clay,» «from altered black mud,» «from dust,» arguing that this refers to changing states, not contradiction. He then explains the implication of transforming the sperm-drop into a clot, the clot into a lump, the lump into bones, then clothing the bones with flesh, and then developing it into another creation, on three levels (al-Maturidi, 2005, 7:454):

- **Proving Power:** He who is capable of transforming these stages in the three darkensses is capable of originating from non-existence, and capable of reviving after death.
- **Proving Intrinsic Knowledge:** Because the knowledge of the intricacies of these transformations can only belong to intrinsic, non-acquired knowledge, and not to an acquired power.
- **Proving Management and Wisdom:** Because the emergence and reproduction of creation, from their very beginning to their ultimate end, following a single course and a single law indicates management, not coincidence.

Al-Maturidi then directs a critique toward those who deny the creation of something from nothing and advocate for the eternity of the world. He argues that the observable world itself indicates the origination of one thing from another through the destruction of the origin, as in the transformation of the sperm-drop into a clot... etc. Since that is permissible in the unseen, origination without a pre-existing material is not impossible.

As for the Almighty's saying: «*So blessed is Allah, the best of creators*», he addresses an objection from those who use the verse to argue for a multiplicity of creators, responding with several points (al-Maturidi, 2005, 7:457), including:

- The discourse proceeds according to what people call a «creator» among artisans and the like, so it is said: He is the best of the creators among those whom you attribute creation to.

- Or the meaning is: If it were permissible for there to be another creator, He would be the best of creators, similar to the method in His saying: «*If Allah had intended to take a son*» (Qur'an 39:4), operating on the assumption of the impossible, not on its permissibility.

- Or that the Arabs use the term «creation» to mean estimation and fashioning, not origination from non-existence.

In all these aspects, al-Maturidi emphasizes that making the creation a means of knowing the Creator prevents the assertion of multiple creators. If there were another creator, the creation would overlap, and it would not point to a specific creator.

3. Verses of Blessings and Livestock

Al-Maturidi continues in the verses of Surah Al-Mu'minun mentioning the signs of the horizons related to livestock, water, and vegetation. Regarding the Almighty's saying: «*And We have created above you seven paths*» (Qur'an 23:17), he states that this refers to seven heavens or seven celestial spheres, and the purpose of mentioning them is to demonstrate the power to create what is above humanity, and that whoever is capable of that is capable of resurrecting them (al-Maturidi, 2005, 7:459).

In His saying: «*And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away*» (Qur'an 23:18), he links the sending down in a measured amount to prior knowledge and estimation. He points to the connection of the benefits of the sky and the earth together, despite the vast distance between them, which signifies the unity of the Originator and Manager.

He then mentions palm trees, grapevines, fruits, and a tree emerging from Mount Sinai that produces oil and relish for the eaters, extracting two indications from them:

- That what creation has a hand in making, like gardens and orchards, and what they have no hand in making, like the tree of the mountain, are all entirely attributed to Allah. This proves that He also has an agency in the actions of the servants.

- And that bringing forth the softest of things (i.e., oil) from the hardest of them (i.e., stones and the mountain) is evidence of the power to combine opposites, and subsequently, evidence of His universal power (al-Maturidi, 2005, 7:461).

In the verse of the livestock, «*And indeed, for you in livestock is a lesson...*» (Qur'an 23:21), he explains that the lesson in them comes from multiple angles: the emergence of milk from between excretion and blood, the multiplicity of benefits such as riding, eating, and carrying burdens, and their subjugation to humans as a test for them, not merely for their own inherent existence.

V. Balancing the Objectives of the Horizons and Souls in *Ta'wilat al-Qur'an*

Through an inductive reading of these examples and others, al-Maturidi's vision can be summarized in the following points:

1. Unity of Source and Multiplicity of Domains of Indication

Al-Maturidi does not differentiate between the verses of the horizons and the verses of the souls in terms of their source; both emanate from Allah the Almighty, and both are signs indicating His attributes. However, the domain of indication differs:

- **The Horizons** indicate power, management, and wisdom in the cosmic order.
- **The Souls** indicate knowledge, wisdom, and power in the human structure and its perceptive faculties.

2. Integration of Textual and Rational Evidence

In building the theological proof, al-Maturidi relies on both types of evidence together: the transmitted (textual) and the theoretical (rational). The Quranic text presents the scene, and reason extracts the argument from it. This integration is evident in numerous places where he transitions from the literal meaning of the verse to rational causal reasoning, as seen in the verses of As-Sajdah and Al-Mu'minun.

3. Wisdom and Purpose as the Goal of Creation and the Basis of Resurrection

It is repeatedly emphasized in his exegesis that creation cannot be merely for the sake of annihilation, because that is absurd and foolish. He argues for this through the transformation of human beings from one state to another, which indicates that the intention is an anticipated consequence, namely, resurrection and recompense. Thus, for him, the cosmic proof is intrinsically linked to the eschatological proof; the reasoning for the Creator is inseparable from the reasoning for the Resurrection.

4. Critiquing Opposing Sects from Within the Structure of the Verses

Al-Maturidi does not limit himself to presenting the proofs of monotheism; he directs a systematic critique at opponents:

- He critiques the Mu'tazilites for their imagined contradiction between Allah's creation of actions and the ugliness of those actions.
- He critiques the Dualists and Materialists by presenting the argument of coordination in the upper and lower worlds.
- He refutes the claim of the eternity of the world through the stages of creation and the transformation of bodies.

5. Investing the Indication of Blessings in Building the Argument of Gratitude

In many places, especially in the Surahs of An-Nahl, Al-Qasas, and Al-Mu'minun, al-Maturidi invests the enumeration of cosmic blessings – such as water, vegetation, day and night, and livestock – into establishing the argument of bestowal and gratitude. This renders the blessing a pathway to gratitude and worship, rather than to heedlessness and polytheism.

CONCLUSION

This study has demonstrated that Imam Abu Mansur al-Maturidi, in *Ta'wilat al-Qur'an*, presented a distinguished model in interpreting the verses of the horizons and souls, based on a rational theological reading, without merely settling for homiletic explanation or descriptive narration of the verses. It became apparent that al-Maturidi systematically employs cosmic phenomena and the stages of human creation, making every cosmic scene and every stage of creation a rational proof for the existence of Allah the Almighty, His oneness, and the perfection of His power and wisdom. Hence, he can be considered among the first to formulate a «systematic theological exegesis» that merges reflection on the text with reflection on the universe and humanity together.

It also became clear that al-Maturidi achieves a distinct balance between reason and revelation. He starts from the Quranic text, but he does not stop at merely transmitting statements; rather, he links them to rational causal reasoning, without excessive allegorical interpretation or rigid adherence to literalism. Through his induction of the verses of the horizons and souls, it is evident that the «horizons» for him are a field indicating management, coordination, and the unity of the cosmic order, while the «souls» indicate precise divine knowledge and masterly power in creating humans and their perceptive faculties. Ultimately, these two pathways converge in proving monotheism and resurrection, and in negating claims of existential absurdity or the eternity of the world.

The study also revealed the effectiveness of al-Maturidi's methodology in responding to various ideological paradigms. He invested cosmic and human verses in debating the Dualists and Materialists, and in arguing against the Mu'tazilites, heretics (*Zanadiqah*), and philosophers who advocated for the eternity of the world, relying on the indication of the text and the dictates of reason simultaneously. This renders his method highly beneficial for contemporary theological discussions, where we require a discourse that bridges rational demonstration with Quranic eloquence.

Based on the foregoing, it can be said that rereading *Ta'wilat al-Qur'an* in the light of the verses of the horizons and souls opens a broad field for research in subjects such as Quranic cosmology, the image of humans in the Quran, and the philosophy of science in the Islamic heritage. Furthermore, al-Maturidi's reading presents a model that differs from the dichotomy of science and religion prevalent today, because he views the universe, revelation, and humanity as complementary domains for a single truth. Consequently, Imam al-Maturidi's contribution to the interpretation of these verses does not remain merely a page in the history of exegesis and scholastic theology, but forms an epistemological asset that can be invested in renewing the perspective on the relationship between faith and reason in contemporary Islamic thought.

REFERENCES

1. Damanhoury, A. S. (n.d.-a). *Nazariyyat al-ma'rifah 'inda ahl al-sunnah wa al-jama'ah* [Epistemology according to Ahl al-Sunnah wa al-Jama'ah]. Dar al-Nur al-Mubin.
2. Damanhoury, A. S. (n.d.-b). *Imam Maturidi wa manhaj ahl al-sunnah fi tafsir al-Qur'an* [Imam Maturidi and the methodology of Ahl al-Sunnah in Quranic exegesis]. Amman.
3. al-Maturidi, A. M. (2005). *Ta'wilat al-Qur'an* (M. Basloum, Ed.). Dar al-Kutub al-Ilmiyyah.
4. al-Nasafi, A. M. (1990). *Tabsarat al-adillah fi usul al-din* (C. Salameh, Ed.). Damascus.
5. al-Samarqandi, A. al-Din. (n.d.). *Sharh al-ta'wilat* [Manuscript No. 3249]. Al-Biruni Institute, Tashkent.