

# History of the Emergence of The Repentance Trend In Sunni Sources

Muhammadmuso Nabijonov

Targeted support doctoral student of the International Academy of Islamic Studies of Uzbekistan

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**Abstract:** This article analyzes the history of the emergence and development of the "refutation" movement in the Islamic world, in particular from the perspective of Sunni theological sources, in a broader and more scientific way. Refutation, that is, responding to misconceptions, innovations, and doubts with scientific evidence, began in the early days of Islam, and its main goal is to ensure the preservation of Islamic teachings in their pure form. The article examines the formation and development of the refutation movement in detail, starting from the time of our Prophet Muhammad, peace and blessings be upon him, and the activities of the companions, followers, and great scholars of later centuries in this direction, including Abdullah ibn Abbas's arguments against foreigners, and the works of scholars such as Imam Abu Hanifa, Imam Ahmad ibn Hanbal, Imam Bukhari, Imam Maturidi, and Abu Mu'in Nasafi. The factors that influenced the formation of the apostasy movement, including various ideological factions, jurisprudential debates, errors in Sufism, and philosophical influences outside Islam, are also examined. At the end of the article, the scientific methodology, characteristics, and important role of the apostasy movement in maintaining the unity of the Islamic Ummah are summarized.

**Keywords:** Apostasy, Sunnism, creed, bid'ah, foreigners, Mu'tazilah, Jahmis, Imam Abu Hanifa, Imam Ahmad ibn Hanbal, Imam Maturidi, Abdullah ibn Abbas, scientific heritage, theology.

**Introduction:** Apostasy (ردة) — It is an integral part of the scientific heritage of the Islamic world, and its conceptual roots date back to the time of our Prophet Muhammad himself. The main goal of this scientific and practical direction is to preserve the original and pure essence of Islamic teachings, as well as to protect them from misinterpretations, innovations and doubts. The term "refutation" is derived from the Arabic language and literally means "rejection", "rejection", "response" or "denial". In Islamic scientific terminology, refutation is understood as any aspiration or scientific and practical activity aimed at scientifically and with evidence responding to erroneous beliefs, innovations, doubts or claims that contradict the Quran and Sunnah, and justifying their falsehood.

The fundamental purpose of refutation is to protect the true form of Islam as understood by the Companions and righteous predecessors, to protect the Ummah from various innovations, ideological divisions, and to prevent new misconceptions. Its essence is to seek to reveal the truth and guide those who have gone astray to the right path through scientific and educational

means. Refutations are often manifested in doctrinal, jurisprudential, philosophical, and socio-ethical areas.

## Main part

As the Islamic community expanded and mixed with different cultures and ideas, the first ideological differences began to emerge. Sects such as the Khawarij, Qadari, and Murji'i emerged precisely during the time of the Companions and the Tabi'in. The Companions actively fought against the erroneous ideas of these sects. For example, during the caliphate of Ali ibn Abu Talib, may God be pleased with him, there were scholarly debates against the Khawarij and strong refutations given to them.

It is known that during that period, the first religious fanatic terrorists among Muslims were foreigners. In order to correct the extremist views of foreigners, Caliph Ali (may Allah be pleased with him) sent his cousin Abdullah ibn Abbas (may Allah be pleased with him), one of the most respected and learned among the companions, at his own invitation. Ibn Abbas (may Allah be pleased with him) was known among Muslims by such names as "Habr al-umma" (Scholar of the

Ummah) and “Tarjuman al-Quran” (Translator of the Qur’an). Our Prophet (peace and blessings of Allah be upon him) prayed for him: “O Allah! Grant him the knowledge of understanding the religion and its interpretation!” and again, “O Allah! Teach him wisdom.” Ibn Abbas (may Allah be pleased with him) would meet foreigners despite the threats and dangers, call them to a correct understanding of controversial topics, and argue with them, citing undeniable evidence from the Qur’an and the life of the Prophet (peace and blessings of Allah be upon him). This argument was narrated by Abdur Razzaq al-San’ani in his Musannaf (10/157) [1].

Ibn Kathir narrated that after Ibn Abbas (may Allah be pleased with him) debated with them, four thousand foreigners returned. These debates are a clear example of how Muslim extremists and terrorists were deterred from religious fanaticism.

Along with the systematization of Islamic sciences, the direction of refutation also developed as a scientific discipline. Mujtahid imams such as Imam Azam Abu Hanifa (d. 150 AH/767 CE) gave scientific responses to various innovations and jurisprudential disagreements of their time. His work “Al-Fiqh al-Akbar” is one of the first sources written mainly as a refutation of ideological misconceptions. Similarly, other great imams such as Imam Ahmad ibn Hanbal also refuted the misconceptions of their time in their works [2].

The direction of abrogation played an important role in maintaining the unity of the Islamic community, protecting religious beliefs from corruption, and ensuring the correct understanding of Islamic teachings. This tradition continued in the fight against new innovations, misconceptions, and sects that emerged in each century.

The main reason for the emergence of the direction of abrogation in the sources was to respond to the innovations, disagreements, and erroneous beliefs of various schools that emerged in the 8th century and emerged as a result of mutual disputes and conflicts on various doctrinal issues, in particular, such schools as the Qadariyya, Jabriyya, Karromiya, Khawarij, Mu'tazila, Mujassima, Mushabbiha, Murji'a, and Rafidah regarding the attributes of Allah, destiny, the Quran, which is the word of Allah, and several other doctrinal issues. In this century, Imam al-A'zam (may Allah be pleased with him) wrote the work “al-Fiqh al-Akbar” in order to protect the beliefs of the Ahlus Sunnah from false beliefs and to refute the above sects. The work covers the following topics:

Regarding the attributes of Allah Almighty, the philosophers, Mu'tazilah, Karramiyah, Mu'tillah, Jahmiyyah, and Rafidis disagree with the Ahl al-Sunnah,

especially the Mu'tazilah and some Hanbalis regarding the attribute of Allah Almighty as Word, the Mu'tazilah and Ash'ari regarding the attribute of action, the Ash'ari regarding the attribute of creation and the word of the soul, the Mu'tazilah regarding the fact that the Quran, which is the Word of Allah Almighty, is not a creation, the Mushabbiha and Mu'tillah regarding the fact that Allah Almighty is not like creatures, the Karramiyah, Jews, Rafidis, and Mushabbihal regarding the fact that Allah Almighty is not a body, some Christians regarding the fact that He is not a substance, the Mushabbiha, Mujassima, and Hululiyyah regarding the attributes of resemblance, the Mu'tazilah and Qadari who do not prove the attributes of Allah Almighty, the Mu'tazilah regarding the attributes of fate and destiny, and the fact that He created the servants in a state free from disbelief and faith, and they both agree with them. The Jabariyyas agree on the issue of non-compulsion, the Mu'tazilah, Jabariyyas and Qadariyyas on the issue of the actions of the servants, all the Rafidis and most of the Mu'tazilah on the issue of the virtues of the companions (who prefer Ali (may Allah be pleased with him) to Abu Bakr (may Allah be pleased with him)), the Khawarij and Rafidis on the issue of loving all the companions equally, the Khawarij on the issue of not being considered a disbeliever because of a Muslim's sin and the Mu'tazilah on the issue of not going out of faith, and the Murji'ah on the issue of a sinful Muslim being a true believer, “In the text “We do not say that the believer will not enter Hell”, we refer to the Murji'ah, the Mulhids and the Ibahiyya sects, in the text “We do not say that the sins of the believers are forgiven”, to the Murji'ah, to the Mu'tazilah and the Khawarij regarding the fact that the sinful believer will not remain in Hell forever, to the Murji'ah regarding the fact that showmanship nullifies the reward of righteous deeds, to the Mu'tazilah regarding the truth of the miracle and to the Mu'tazilah and the people of innovation and to the Shi'ah regarding their attribution of the miracle to the twelve imams, to the Mu'tazilah regarding the issue of seeing Allah Almighty in the Hereafter, to the Khawarij, Karromiya, and Jahmiyya regarding the definition of faith, to the Ahl al-Hadith regarding the fact that faith is not excessive or defective, to the Mu'tazilah and the Khawarij regarding the fact that rebellion is not contrary to faith, to the Mu'tazilah regarding the forgiveness of sins and intercession, to some Mu'tazilah regarding the weighing of deeds and to the issue of reckoning, the giving of the Book and the bridge of Sirat He refuted most of the Mu'tazilah, the Jahmiyyah regarding the creation of Paradise and Hell and their eternal existence, the Zirariyyah and Mu'tazilah regarding the questioning and answering in the grave, the Mu'tazilah and Rafidiyyah regarding the

return of the soul to the body, and the Mushabbiha and Mujassimah regarding the attributes of the Mutashabih [3].

In the 9th century, Imam Ahmad ibn Hanbal (may Allah have mercy on him) in his book "Ar-Roddu al-alal Jahmiyyati was zanadiqat" (The Proclamation of the Creation and the Exaltation of the Sunnah) criticized the 22 mutashabih verses, the Jahmiyyahs' judgment of mutashabih verses based on their appearance, the use of the word "جعل" in the Quran in the sense of "creation", the fact that the Quran is the Word of Allah Almighty and is not created, the fact that the Quran does not include "shay" in the sense of creation, the fact that the Quran is called "shay" and "muhdas", the Jahmiyyahs' belief that Jesus (peace be upon him) is the spirit and word of Allah Almighty, and the word is a creation, and the Christians' view that Jesus (peace be upon him) is a spirit from the essence of Allah Almighty, the statement of Allah Almighty: "It is He Who created the heavens and the earth and all that is between them in six days, then He established Himself above the Throne" (Sajda: 4), and "On that Day some faces will be radiant (Qiyaamah: 22), looking to their Lord" (Qiyaamah: 23) and "Eyes perceive Him not, but He perceives eyes" (Anam: 103), They have given detailed refutations to those who deny that Allah Almighty spoke to Moses, to their claims that Allah Almighty did not ascend the throne, to their incorrect interpretations of the verse of Allah Almighty: "If three people speak to each other in private, He is the fourth of them. And of five, He is the sixth." (Al-Mujadala: 7), to their doubts about the phrase "وهو معكم" in the Holy Quran, to their views on the names of Allah Almighty, to their misinterpretations of the Mutashabih hadiths and their views that the Quran was created, and to their claims that nothing, not even Paradise and Hell, will last forever, citing the verse of Allah Almighty: "He is the First, the Last, the Manifest and the Invisible" (Al-Hadid: 3) as evidence [4].

Also in this century, Imam Bukhari refuted the Jahmiyyah, Murji'ah, Rafidis, Jews, and Christians on some issues in his work called "Kholqu Af'alul Ibaad". In particular: he refuted the Mu'tazilah who wanted to change the word of Allah Almighty, the Jahmiyyah, the Zindis and some of the Sumaniyyah groups, the Jahmiyyah, the Zindis and some of the Sumaniyyah groups, the Jahmiyyah, the fact that Allah Almighty spoke to Moses, the Jahmiyyah, the fact that faith is not with the heart itself, the Jahmiyyah's statement that "Allah does not speak, He does not see Himself", the Jews, the fact that the Quran is not created, and the Mu'tazilah, the Mu'tazilah, the fact that the servants themselves and all their actions are Allah Almighty [5].

In the late 9th century and the first half of the 10th

century, Imam Moturidi wrote the most famous work, Kitab al-Tawhid, which is considered the main source of Moturidi doctrine. In this work, he refuted the following sects. The intellectual and narrative evidences of the atheists, the Sanāwis, and some Mu'tazilas who deny the creation of the universe, the existence of elements, and the indivisible elements; the Sanāwis, the pagans, the Christians, the naturalists, and the astronomers, regarding the oneness of the creator of the universe; the Mushabbiha, the Karrāmī Jews, the Najjarīs, the Mujāssima, and some of the Rafidis who have gone astray regarding the fact that Allah is alone in creating things and that no one is like Him; the Mu'tazilas, the Batīniyya, the philosophers, and the Qarmatis regarding the attributes of Allah; the Ash'arīs regarding the creation and the quality of speech; the Mujāssima, the Mushabbiha, and the Jews regarding the purity of Allah in space and aspect and the issue of istawa; the Mushabbiha, the Mujāssima, and the Jews regarding the mutashabih verses and hadiths; the Khawarij, the Najjarīs, and the Mu'tazilites' view that the ma'dum (something that does not exist) is not a shay (something that exists) is different from the atheists' view, The owners of the illusions, the Sanavis, and in some cases, the pagans, and the attribution of the actions of the servants to the servants are similar to the views of the heretics and Qadaris, those who deny the names and attributes of Allah Almighty, the Sanavis who deny the Creator, those who say that the 'ayn (independently existing things) are ancient, the atheists who believe that the world was created from something original and that the world is ancient, those who say that it is obligatory for Allah Almighty to do what is most beneficial for the servants, the Mu'tazilah, Jabariyyah and other sects regarding the fact that servants have free will in their actions, the Mu'tazilah regarding the attribute of Will and the Ka'bi regarding the attribute of Qada, the Khawarij, Mu'tazilah and Murji'ah regarding major sins, the Hashavi' regarding the creation of faith and the Mu'tazilah regarding the issue of exceptions in faith, He gave detailed refutations to the Khawarij, Hashish, and some Ash'aris [6].

In the 10th century, Makhul ibn Al-Fazl Abu Muti' al-Nasafi included an introduction in his work "A-Roddu ala ahli bid'i' wa al-ahwai ad-dolalati" before delving into the opinions of the misguided sects. In it, he explains that Allah has endowed humanity with intelligence and preferred them over other creatures, ordered them to adhere to monotheism and the Sunnah, and called them to avoid division. He also points out the differences among people regarding the Sunnah, because each sect claims to be more entitled to the Sunnah than the others and says that the Sunnah

is in their hands alone. Therefore, he considers it necessary to consider this issue. In this regard, he cites texts from the Book and the Sunnah, as well as quotes from the works of the Salafis [7].

Then, in the first chapter, he mentions the obligation to refute the misguided groups and responds to those who do not consider it necessary with evidence from the hadith texts and the writings of the Salaf.

He devotes the next chapter to the dislike of sitting with innovators, praising them, mixing with them, and befriending them, and cites texts and evidence to support his opinion [8].

In the next chapter, he cites the hadith of Anas ibn Malik and Abdullah ibn Umar about the division of the Ummah into seventy-three sects. He explains that the original roots of the misguided sects are six types, from which seventy-two sects have branched out. He then mentions these six original types: 1) Haruriyya, 2) Rawafiza, 3) Qadariyya, 4) Jabriyya, 5) Jahmiyya, 6) Murji'a.

Then he mentions the divisions of these main sects, reducing them to twenty-three:

From the Haruriyya sect: Azraqiyya, Khalfiyya, Ibadiyya, Taglibiyya, Hazimiyya, Qawziyya and Kanzilya, Shamrokhiya, Akhnasiyya, Muhkamiyya, Mu'tazila, Maymuniyya [9].

From the Rafidha sect: Alawis, Imriyya, Shia, Ishaqiyya, Nawusiyya, Imamiyya and Zaydiyya, Abbasiyya, Tanasukhiyya, Rajiyya, La'niyya, Mutarabbisiyya.

From the Qadariyya sect: Ahmadiyya, Sanaviyya, Mu'tazila, Kaysaniyya, Shaytaniyya, Shari'kiyya, Wahmiyya, Rowandiyya, Mutabarriyya, Nakisiyya, Qasitiyya, Nizamiyya.

From the Jabriyya sect: Muztariyya, Af'aliyya, Ma'iyya, Mafruguyya, Najjariyya and Mannaniyya, Kasbiyya, Esakhsiyya, Hibbiyya, Khawfiyya, Fikriyya, Khashabiyya.

From the Jahmiyya sect: Mu'attila, Murisiyya, Multazqiyya, Waridiyya, Zanadiqa, Harqiyya and Mahlukiyya, Faniyya, Ghayriyya, Waqifiyya, Qabriyya, Qabriyya and Lafziyya. From the Murji'a faction: Tariqiyya, Saibiyya, Rajiyya, Shokiyya, Bayhasiyya, Mustasniyya, Hashwiyya, Amaliyya, Manqusiyya, Mushabbiha, Asariyya, Bid'iyya.

These are seventy-two sects, as the Prophet (peace be upon him) said, and the seventy-third sect is the Ahlus-Sunnah wal-Jama'ah, who are those who hold fast to the rope of the community and are protected from sectarianism and innovation. Their leader is the Prophet (peace be upon him) and his companions. They are not divided and will not be divided until the Day of Judgment [10].

Then he mentions the opinions of these six main sects and the sects that split from them in six chapters, and at the end of each chapter he explains the refutation of them by the Ahlus-Sunnah wal-Jama'ah.

After mentioning the branches of these sects and explaining their opinions and arguments, he presents the refutation of them by the Ahlus-Sunnah wal-Jama'ah in all the chapters, and in the last chapter he says: "These are the types of the Haruriyyah sect and their statements, and the refutation of the Ahlus-Sunnah wal-Jama'ah against them. They are twelve types."

At the end of the book, he emphasizes the need to hold firmly to the Book and the Sunnah, to hold firmly to the path of the Ahlus-Sunnah wal-Jama'ah, to follow the scholars of the Salaf, and to avoid the people of innovation and misguidance.

Results and Discussion. This article provides a comprehensive analysis of the history of the emergence and development of the apostasy movement in the Islamic world, particularly from the perspective of Sunni theological sources. The topic was examined in detail in the following main areas:

- \* Conceptual foundations of apostasy: It was emphasized that the lexical and terminological meaning of apostasy, its fundamental purpose is to preserve the pure and original state of Islamic teachings, and to protect them from innovations and misinterpretations.

- \* The refutation activities of great scholars: The role of great scholars such as Imam Abu Hanifa, Imam Ahmad ibn Hanbal, Imam Bukhari, Imam Maturidi, and Abu Mu'in Nasafi in the systematization and development of the refutation movement was particularly emphasized. Their works, in particular, "Al-Fiqh al-Akbar", "Ar-Roddu alal jahmiyyati waz zanadiqat", "Kholqu af'alul ibaad", "Kitab at-tawhid" and "At-Tamhid li qavaidit-tawhid", provided detailed coverage of the scientific answers given to various dogmatic sects and doubts.

- \* Topics of refutation in the works of great scholars: Specific doctrinal issues raised in the works of scholars such as Imam Abu Hanifa, Imam Ahmad ibn Hanbal, Imam Bukhari and Imam Maturidi (the attributes of Allah, the creation of the Quran, predestination and destiny, the virtues of the companions, etc.) and the refutations given to them were commented on in detail. Emphasis was placed on the classification of sects and the refutations given to them, as well as on the scientific-integrative methodology, using the example of Abu Mu'in Nasafi's work "At-Tamhid li qavaidit-tawhid" [11].



\* The contemporary significance of abrogation: The historical and theoretical aspects considered in the article have not lost their relevance in the modern world. Even today, there is a need for a scientific and well-founded response to the various forms of heresy, misinterpretation, and ideological threats [12]. The direction of abrogation remains an important tool for the correct understanding and application of Islamic teachings. In general, this article has analyzed the rich history of the direction of abrogation in the Islamic world, its theoretical foundations, and practical application from a comprehensive and scientific perspective, clearly demonstrating the importance of this direction for the scientific heritage of Islam and the unity of the Ummah.

### Conclusion

In conclusion, we can say the following: The direction of refutation has played an important role in maintaining the unity of the Islamic community, protecting religious beliefs from distortion, and ensuring the correct understanding of Islamic teachings. This tradition has continued in every century to combat new innovations, misconceptions, and sects, and has not lost its importance today. In the modern world, there is a need for a scientific and well-founded response to various forms of ideological threats, and the direction of refutation remains an important tool in fulfilling this task.

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