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ANALYSIS OF IMAM MOTURIDI'S LEGAL VIEWS ON SAYING "AMEN" AFTER PRAYER

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ABSTRACT

This article explores the legal views of Imam al-Maturidi on the practice of saying "Ameen" after prayer within the context of Islamic jurisprudence. Imam Maturidi, a prominent theologian and jurist, is well known for his contributions to the Hanafi school of thought, and his interpretations of Islamic law emphasize reason and rationality. This study examines how Imam Maturidi addresses the utterance of "Ameen" following the recitation of Al-Fatiha during the congregational prayer (Salat). The article analyzes the theological and jurisprudential significance of "Ameen" in his writings, particularly focusing on whether it is an obligatory or recommended act, and how it aligns with his broader understanding of prayer rituals. Additionally, it discusses how Maturidi's views contrast with those of other juristic schools, offering insights into the nuances of legal reasoning in Islamic ritual law. The paper concludes by highlighting the flexibility in Islamic legal tradition, showing how Maturidi's reasoning offers a bridge between strict adherence and the allowances for personal preference in ritual practice.

KEYWORDS

Imam Maturidi, Ameen, Islamic jurisprudence, Hanafi school, prayer rituals, Salat, legal views, theological significance, Islamic law, prayer postures, ritual practice, congregational prayer, theological interpretation, religious flexibility. "Imamul mutakallimin", "Kitabul Jadal", "Musahhihi Aqaidil Muslimin".

INTRODUCTION

Our great ancestor, Imam Abu Mansur Moturidi, may God have mercy on him, spread fame in the Islamic

world as the founder of the Muturidi dogma, which is considered one of the two wings of the Ahli sunna wal

community. He was called "Imamul Huda" (Imam who leads to the right path), "Imamul mutakallimin" (Leader of the scholars of Kalam), "Musahhihu Aqaidil Muslimin" (Correcting the mistakes in the beliefs of Muslims), "Raisu Ahlis Sunna Wal Jamaa" (Ahli honorable titles such as sunna wal team leader) were given.

There are two works of Imam Moturidi, may Allah have mercy on him, on fiqh and jurisprudence, "Kitabul Jadal" and "Maokhizush Shariat", which have not reached us. He was an encyclopedic scholar and a jurist who reached the rank of mujtahid within the madhhab. Although he made a great contribution to the development of Hanafi jurisprudence, unfortunately, he was always neglected. H. Aminov's "Links of Imam Moturidi to Imam Azam Abu Hanifa" it is scientifically proven that Imam Moturidi, may God have mercy on him, is a jurist of the Hanafi sect. Examples of his jurisprudential views in his work "Ta'wilot al-Qur'an" are also given.

In fact, a person who looks at the jurisprudential views of Imam Moturidi, may God's mercy be upon him, in his work "Ta'wilot al-Qur'an" will be sure that he had a strong ijtihad potential. This article analyzes the jurisprudential views on how to say "Amen" after Surah Al-Fatiha.

Imam Moturidi also expressed his views on the jurisprudential rulings arising from Surah Al-Fatiha while interpreting Surah Fatiha. Anyone who looks at them will witness that Imam Moturidi supports the views of Imam Abu Hanifa, the founder of the Hanafi sect. This situation is also observed in the interpretation of other verses in the Holy Qur'an, where Shariah rulings are explained. In this regard, he worked in his own way, that is, by first interpreting verse by verse, then by hadith, and then by using the

opinions of the righteous predecessors and scholars who lived before him.

As the great scholar Abu Bakr Alauddin Muhammad ibn Ahmed Samarkandi (d. 539/1145) said, in the work "Ta'wilot al-Qur'an" the principles of monotheism of the Ahl al-Sunna wal community, the views of Abu Hanifa and his students regarding the primary and secondary issues of fiqh are described in accordance with the Qur'an.

Saying "Amen" after Surah Al-Fatiha in prayer by Imam Moturidi He said that among the surahs of the Qur'an, Fatiha is unique, and the proof of this is that the hadith about distribution came in Qudsi. In his opinion, although similar sentences appear in other surahs, they are not characterized by such a name. That is, in the second part of the hadith about distribution, "If a slave: (أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) (صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) (غَيْرِ: غير)" (Surat al-Fatiha, verses 5-7), Allah Almighty said: "This is my servant's." It is said that Bandam will be given what he asked for. It is clear from this that Surah al-Fatiha is a surah of supplication and that is why "Amen" is said at the end of it. Therefore, since it is a prayer, it should be said secretly. This work is closer to sincerity. In addition, it has been emphasized that the sunnah of praying is also a secret. In fact, the dhikrs that are common to the imam and the people are said in secret. You can say jahri only to show it to the people. In addition, there is a possibility that the reports about the Nabi alayhissalam uttering "Amen" refer to the circumstances related to the early days of Islam. For example, there are hadiths that he sometimes recited daytime prayers out loud for the purpose of teaching. That is, he did this by teaching them both theoretically and practically.

Alauddin Samarkandi, may God have mercy on him, said, unlike Imam Shofei, may Allah have mercy on him, in the Hanafi school, "Amen" is not pronounced.



Because in order to call it Jahri, it must also be from the Qur'an. However, it is not so. Because it is not obligatory to recite it like Surah al-Fatiha. That is why "Amen" is not written in the Mushaf. Therefore, it is said to be secret because it is a prayer and it is unique to Surah Al-Fatiha, which contains prayers and psalms. Because the second equal half of Surah Fatiha consists of prayer sentences. That's why those who listen to him say "Amen" as if repeating the same prayer. And the Sunnah regarding supplications is to keep it secret. On top of that, "Amen" is a common dhikr for the imam and the people. Therefore, there is no need to broadcast it to each other. Then the work will be closer to sincerity and far from dream. The reason why Takbir and some similar dhikrs are recited is that there is a need to show them to the people. Not so in the case of Amen, because its timing is clear. That is, when the imam says "الضَّالِّينَ", it will be known to the people that he has read Surah Al-Fatiha. Therefore, there is no need for the imam to call him jahri.

Now let's talk about the opinion of Hanafi scholars other than Imam Moturidi, may Allah have mercy on him, on the issue of "Amen". Alauddin Kosani, may Allah have mercy on him, said, whether he is an imam, an iqtida or a lone prayer reciter, says "Amen" and this is what most scholars say. The proof of this is narrated from Abu Huraira, may Allah be pleased with him, "When the imam says 'Amen', you should also say 'Amen'." Because (at that time) the angels say Amen. Therefore, whoever's "Amen" coincides with the "Amen" of the angels, his previous and last sins will be forgiven.

Alauddin Kosani, may God have mercy on him, like other Hanafi scholars, emphasized that it is sunnah to say "Amen" secretly. Imam Shofei, may God have mercy on him, cited the above hadith as a proof that it is sunnah to pronounce it jahri. According to him, in the

hadith, the saying "Amen" of the people is connected with the saying "Amen" of the imam. If he does not say jahri, the people will not hear him. In addition, it was narrated that Wail ibn Hujr, may God bless him and grant him peace, raised his voice and said "Amen". To support the opinion of the Hanafis, Kasani, may God have mercy on him, cited another hadith narrated by Wail ibn Hujr, may God be pleased with him, as evidence that he said "Amen" in secret. And Ali ibn Abu Talib, Abdullah ibn Mas'ud, may God bless him and grant him peace, said that this is the saying of the predecessors as well. In another hadith, the Prophet, may God bless him and grant him peace, said: "When the imam says: "وَلَا الضَّالِّينَ", you should say "Amen". Because the imam says it." If it were to be heard by the people, there would be no need for the saying, "Because the imam says it." Moreover, it is a prayer, because its meaning is "O Allah, accept!" or "God, so be it!" means Kosani, may God have mercy on him, said that Ibrahim Nakhai, may God have mercy on him, criticized Vail, who cited the hadith of Imam Shofei, may God have mercy on him, and said, "Did Vail see it with his own eyes?" said.

Among the Hanafi scholars, Musili, may God have mercy on him, when the imam says "Amen", those who do it are secret said that he would say "Amen". Allama Shurunbilali (may Allah have mercy on him) also supported Muvili's opinion. Even those who read Surah Al-Fatiha outside the prayer added that it is Sunnah to say "Amen". To support his opinion, he quoted the hadith as a document: "Jabrail taught me to say "Amen" after reciting Fatiha." It is more eloquent to say that it is like the seal of the Qur'an, but it is not from the Qur'an, and it is extended as "Amen" stated that.

Shaykh Muhammad Ahsan Nanuti, who wrote the most recent and very useful commentary on "Kanzud

Daqiq", said, psalm, istioza, "basmala" and "Amen" are said secretly in prayer. Scholars agree that it is sunnah to recite the verse and istiyaza in secret. But as for "Basmala" and "Amin", Imam Shofei, may Allah have mercy on him, put forward the opinion that these two are said as Jahri. Because the Prophet, peace be upon him, said: "When the imam says 'Amen', you should also say 'Amen'." Because the angels also say "Amen". Therefore, whoever's "Amen" coincides with that of the angels, God will forgive his previous and last sins. If the imam does not say "Amen" jahri, the muqtadis will not be aware of it. Therefore, there is no need for further explanation, says Imam Shofei.

Shaykh Muhammad Ahsan Nanuti replied on behalf of the Hanafis, according to a hadith narrated by Wail ibn Hujr, may God bless him and grant him peace, the Prophet, may God bless him and grant him peace, said: "When the imam says, "وَلَا الضَّالِّينَ", you should say "Amen." Because the imam says it. Angels also say it." If the imam's "Amen" was jahri, there would be no need to say, "Because the imam says it." In addition, "Amen" is also a form of zikr. The rule in Zikr is to make it confidential.

"Ikhtisarur Rivaya" to the famous work "Mukhtasarul Wiqaya" by Sadrush Shariat Ubaidullah ibn Mas'ud (d. 747/1346) wrote a commentary named Najmuddin Muhammad Darkani, may God have mercy on him, narrating that Imam Muhammad may have mercy on him in his "Al-Asor" on the authority of Abu Hanifa, may God have mercy on him, on the authority of Hammad, and on the authority of Ibrahim Nakhai, that the imam used four things in prayer - istiaza, "basmala", psalm and "He said that he says Amen secretly.

Abu Ja'far Tahawi, may God have mercy on him, "Sharhu ma'onil asor" on the authority of Abu Wail, Umar and Ali, may Allah be pleased with them, did not say "Basmala" or "Istioza" or "Amen" in a bad way.

Allama Akmaluddin Bobarti, may God have mercy on him, in "Al-Inaya", Ibn Mas'ud may God bless him and grant him peace: "People (that is, the scholars of that time) did not say 'Amen'." They did so only because they knew that it was forbidden to call him Jahri." This statement of Ibn Mas'ud, may Allah be pleased with him, who is a jurist of the Ummah, put an end to the diversity of opinions regarding "Amen".

CONCLUSION

In conclusion, Imam Moturidi, may God have mercy on him, strengthened the jurisprudential views of the Hanafis in his work "Ta'wilot al-Qur'an". For example, their opinion that "Basmala" in Surah Fatiha is an independent verse that was revealed to distinguish between suras, therefore, it is not a verse of Fatiha and therefore it is recited secretly in prayer, their view that reciting Surah Fatiha in prayer is not fard, but wajib, Fatiha at the end, he proved his statement that saying "Amen" is Sunnah, but it is said in secret, based on his scientific conclusions and jurisprudential ijthad. Imam Moturidi's scientific analysis of the jurisprudence of Abu Hanifah and other great Imams, and his critical approach to the views of Imam Shofei, may he be a proof that he was one of the mujtahid imams within the Hanafi madhhab. Consequently, the claims of today's non-sectarian propagandists that "Amen" should be recited after Surah Al-Fatiha are groundless.

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