

PECULIARITIES OF TAFSIR OF "TA'VILAT AHL AS-SUNNAH"

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ANNOTATION

Tafsir "Ta'vilat ahl as-sunnah" is a unique theological work, different from many of its counterparts. First of all, you should pay attention to its name. As you can see, the author, unlike other theologians, uses the term "ta'wil". The theologian makes a distinction between the concepts of "ta'wil" and "tafsir" since, in his opinion, these are completely different degrees of accuracy and depth of understanding of the Qur'anic text.

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INTRODUCTION

The tafsir paradigm of the theologian lies in the fact that "tafsir" is the privilege of only the companions of the Prophet Muhammad, since they were eyewitnesses of events, the specific meaning of the Qur'anic text is available to them, and therefore they are a kind of witness before Allah (Al-Maturidi M. 2005, 1/349).

The first to study the legacy of Abu Mansur al-Maturidi are the Hanafi ulema, who are either his direct students or adherents of his ideas of later generations. The earliest were Abu Yusr al-Bazdawi, who characterizes him in his treatise "Usul ad-din". and Abu al-Mu'in an-Nasafi, who mentioned him in *Tabṣirat al-adilla*. A little later, 'Ala' ad-Din Muhammad ibn Ahmad as-Samarkandi and 'Ala' ad-Din al-Kasani. All of them, being Hanafi, highly appreciated the work of the theologian.

At the same time, arguing his point of view, he appeals to the hadith: "Whoever interprets the Koran on the basis of his opinion, let him look for a place in Hell," although he does not give its exact text and sanad. As for "ta'wil", this is a search for all possible meanings of the Qur'anic text, which can be dealt with by expert theologians, since they are not required to convey the exact meaning (Al-Maturidi M. 2005, 1/349). That is, the latter do not say: "Allah meant this and that", but only talk about the possible meanings of the ayat.

The study of the text of the interpretation of al-Maturidi made it possible to identify the main sources of the theologian. First, in interpreting the Qur'anic text, the theologian refers to the very text of the Qur'an. In the mufassir tradition, this is referred to as "تفسير القرآن بالقرآن" ("interpretation of the Qur'an by the Qur'an"). This tradition was founded by the Prophet Muhammad himself. So, to the question of the anxious companions about the meaning of the ayat: "Those who believed and did not clothe their faith in injustice" 6:82, he explained its meaning with the ayat: "polytheism is a great injustice" 31:13. Secondly, to explain the meaning of the verses, the theologian uses the hadiths of the Prophet Muhammad. Finally, the third of the most important sources are the sayings of such well-known scholars of the early period of Islam as Abu Bakr, 'Umar ibn al-Khattab, 'Uthman ibn 'Affan 'Ali ibn Abu Talib, 'Abdullah ibn Mas'ud, Abu Musa al-Ash'ari, 'Abdullah ibn 'Umar, Ubay ibn Ka'b 'Abdullah ibn al-Zubayr, Abu Hurairah, Nasan ibn 'Ali, 'Aisha bint Abu Bakr, Hafsa bint 'Umar. In addition to those

mentioned, the theologian relied on various linguistic sources, in particular, he refers to the statements of Yahya ibn Zayad al-Farr', Ali ibn Hamza al-Kisai, as well as the statements of the companions with the corresponding content. In interpreting the verses concerning the issues of kalam, the theologian quotes the words of Kharijite, Mu'tazilite, Christian, Zoroastrian, and other authorities. Along with those mentioned, there are a number of sources that are difficult to identify, since the author does not name either the authors or the works, and does not even give specific quotes, but only uses general phrases: "tafsir scholars said", "learned interpreters said", "people said", "scientists said".

The study of the structure and content of tafsir makes it possible to identify a number of features. Firstly, as is known, two classical types of tafsir are distinguished in Muslim tafsir science:

"**تفسير بالرأي**" ("tafsir based on tradition") and "**تفسير بالتأثر**" ("tafsir based on opinion"). Analysis of the content of the work of Abu Mansur al-Maturidi makes it possible to conclude that the author uses both approaches. Therefore, his work can be classified as "**تفسير بالزدوج**" ("combined tafsir"). A similar assessment can be found in a study by Rofiq A.C. "The methodology of al-Maturidi's Quranic exegesis: Study of Ta'wilat ahl al-Sunnah".

Secondly, although the theologian refers to the linguistic analysis of individual fragments of the Qur'anic text, however, he uses this tool quite rarely. Perhaps this is due to the fact that the author was a Persian by origin, or set other goals than, for example, al-Zamakhshari. Thirdly, sometimes al-Maturidi pays attention to various "قراءة", variations of reading this or that passage of the Koran, however, he does not go into too much detail. At the same time, it should be remembered that the author was more an expert on Kalam and Hanafi law and focused on the relevant content of the text.

Fourthly, it is interesting that, unlike many mufassirs, the theologian is very careful in using various biblical words "Israeliyat". Even if they are used somewhere, the theologian explains that the essence of history comes down not to names and details, but to its meaning. If we remember that the theologian paid great attention to issues of dogma, then most likely he had strict requirements for the reliability of sources, and any tradition that did not have the degree "قطعي الثبوت" and "قطعي الداللة" did not have a categorical character, and therefore was secondary, not worthy of due trust.

Fifthly, al-Maturidi, being a Hanafi, openly apologises for the views of his school in matters of dogma and practice.

Sixthly, the author actively reveals the probably permissible meanings of the interpretation, while indicating this with the phrase: "يحتمل" ("There is a version..."). Thus, he shows the pluralism of theological thought, and this is one of the manifestations of the innovation of "التجدد" in the work of the theologian.

Seventhly, the theologian actively resorts to data on the reasons for sending down this or that ayat, after which he interprets it in the context of the event with which it is associated. Thus, he calls for abandoning the practice of taking an ayat out of its context, which can lead to erroneous conclusions in the end.

Eighth, an interesting feature is the fact that al-Maturidi is quite liberal in his approach to citing the Sunnah. Usually he does not mention the chain of narrators of the hadith, and

sometimes he only gives the meaning of the tradition. It can be assumed that this is due to the preparation of tafsir for theologians who were familiar with these traditions, Ninth, a comparative analysis of the two works of the theologian "Kitab at-tawhid" and "Ta'wilat ..." indicates that their style is very different. The last work is written in a language close to literary Arabic, and the first one contains both Persian terminology, for example, "هستیه" instead of "الوجود", and the stylistic features of the Persian text, despite the fact that the work is written in Arabic. In this regard, some researchers questioned the authorship of the tafsir, however, one can disagree with them and assume that both works could have been written by the authors in different periods of his theological activity, and he had the opportunity to improve his Arabic language skills.

Tenth, the author, based on the meaning of the ayat: "There is nothing like Him" 42:11, resorts, as some researchers call it, to the principle "التنزيه" of denying the anthropomorphic understanding of the meaning of texts (Galli A. 1982, 17). Complementing this idea, it should be noted that the basis of the interpretation of the verses "متشابه", allowing for various interpretations, the author prefers the methodology of "التفويض", refusing to indicate a specific meaning. At the same time, he is not categorical in his conclusions, often resorting to the methodology of "تأويل" of allegorical interpretation. And using the wording "يحتمل" ("permissible/probable"), it also reveals other points of view. Particularly interesting is the interpretation of part of the ayat: "يَدُ هَلَّا فَوْقَ أَيْدِيهِمْ" ("the hand of Allah over their hands"). The author gives such interpretations as: "a reward for an oath", "a reward for loyalty to an oath", "the hand of the Messenger of Allah, peace and blessings of Allah be upon him, over their hands", as well as "the help of Allah" and "the good pleasure of Allah" (Al-Maturidi M. 2005, 9/299).

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