

MOTURIDI'S STYLE OF INTERPRETATION

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Abstract.

This article talks about Abu Mansur al-Moturidi's methods of interpreting the Holy Qur'an. In addition, it is said that Moturidi used narration and opinion in interpreting the verses

Keywords

Movarounnahr, kalam ilmi, aqidah, religion, sect, mutakallim.

Abu Mansoor Moturidi's "Tawilatul Qur'an" commentary is a work that is perfect in all aspects, has a strong scientific and eloquent style. While studying this commentary, we can see that there are some common ways in Moturidi's style.

Moturidi has chosen a unique style for himself, different from others. This method is characterized by its comprehensiveness and thorough study of the verses. Moturidi presents the meaning of the verses he wants to explain in a clear and light manner and makes it easy for the common reader to understand. At this point, it should be mentioned that another of his books, Kitabut Tawhid, on the contrary, is not intended for the masses, and is characterized by a somewhat complicated language. It is probably for this reason that Moturidi decided to create the work "Ta'vilatul Qur'an" in which doctrinal issues intended for everyone are explained in a light and understandable manner.

As many researchers have admitted, the reader of this work will think that it is not written in the fourth century of the Hijri, but a contemporary interpretation¹⁵⁶.

Specific differences in Maturidi's interpretation include:

First, the earlier tafsirs were distinguished by the fact that they were based mainly on narrations, all of which were known as Tafsir bil masur. But Maturidi was able to combine two methods, that is, "at-Tafsir bil masur" and "at-Tafsir bir rai"¹⁵⁷.

¹⁵⁶ Maturidi. Ta'wilat...2005.. J.1. – B.330.

¹⁵⁷ See: Obidov R. Qur'on, tafsir va mufasssirlar. –T.:Movarounnahr, 2003. – P.75.

Secondly, in the period before Maturidi, the interpretations relied on the Sunnah when they were narrated, and they contained the hadiths of the Prophet (pbuh) or the sayings of the Companions, and even the opinions of the commentators. The commentator used to quote the entire sanad up to the narrator who narrated this news. For example, we can cite the interpretations of Ibn Jarir al-Tabari and Ibn Kasir.

On the contrary, Maturidi does not cite sanads in full while narrating the narrations in the book "Tawilat al-Qur'an". Whether it is a hadith or the words of others, it is not necessary to state the sanad. Sometimes, it is limited to words such as "it is said" and "it is said" without mentioning the names of the people who brought the narration in the course of tafsir.

We can observe the cases mentioned above in the works of modern commentators. Maturidi was the person who did this several centuries before them. Maturidi actually took the narrations of the people who were involved in the science of hadith, which were transmitted in the ways he determined. Accordingly, he did not use woven hadiths of the type that are not considered in the science of hadith.

Third, Moturidi's commentary is comprehensive. Other interpretations often have a strong specialization on one subject. Unlike previous commentaries, the work describes religious and fiqh issues and the meaning of the verses. The work also mentions issues of vocabulary science.

Moturidi starts commenting on the verse by mentioning it, using sentences like "this is the translation of this verse", "such words were said in this regard" and ends by saying "Allah knows best". In some places, the commentator uses words such as "some say so", "as it is said" and "so-and-so says".

He uses this method in interpretation not by reason but by narration. After quoting these sayings, Moturidi goes on to analyze them, criticizes them, and selects the one that best matches the meaning of this verse.

He sometimes, while interpreting the meaning of the verse, mentions its possible aspects and uses expressions such as "... there is a possibility" and "... there may be several aspects", which shows that the interpretation is based on opinion and ijtihad¹⁵⁸.

One of the characteristics of Moturidi's style is that he distinguished fiqh and religious issues in the process of interpretation. He has deeply researched the various views that have come in this regard. Sometimes he mentions other aspects

¹⁵⁸Maturidi. Ta'wilat... 2005. J.1. – P.330

that are not related to the content of this verse, that is, he tries to clarify the verse by comparing the concepts derived from the meaning of the verse¹⁵⁹.

Maturidi also used the reason of the revelation (the reason for the revelation of the verses) in his commentary. Sometimes it is limited to quoting several narrations for one verse, sometimes only one verse. When the commentator explains the reason of the verse in some places, if he sees that it contradicts the meaning of the intended purpose of the verse, he emphasizes that he does not agree with this meaning.

The commentator explained the dictionary meanings of some words during the interpretation. In some places, he cites poems with rare meaning while interpreting the verse. Basically, he was satisfied with the words of the Holy Qur'an, hadith, companions, naturalists and scholars.

Maturidi did not give the sanad when using the hadith, but was content with giving the meaning of the hadith. Also, without writing the hadith in full, he isolated the part that represents the intended purpose¹⁶⁰.

Sometimes Maturidi did not go deeply into the hadiths about Makki and Madani surahs and verses, as well as narrations about the virtues of surahs, nasikh and mansukh. It is known that most of the narrations about the virtues of surahs are fabricated hadiths. In general, Maturidi did not always use the hadiths on these topics because of doubts about the reliability of the narrations.

When the commentator begins to explain each surah, he does not make an introduction, but goes directly to the meaning of the verse.

While reading the book of Abu Mansur Moturidi, the reader can witness the following general direction regarding the interpretation of the verses in it:

a) After saying the name of the surah, he says: "This word of Allah Almighty: (verse) or (there is a possibility of having two or three meanings in this)" and explains and discusses all its aspects. The Sahabi and Tabi'is cite the words of reliable commentators, and then support the first aspect of the verse with another verse, hadith, or authentic report. He proves his opinion, which strengthens its authenticity, with words like "in our opinion or in our eyes..."¹⁶¹.

b) If someone has interpreted the verses contrary to the opinion of Ahl al-Sunnah, he will publicly mention the names of the commentators, such as Abu Bakr al-Asam, Ja'far ibn Harb, or the names of sects such as Mu'tazila, Karromiya, Batiniya, Kharijiya, and also brings the opposite idea to them. Then, against them,

¹⁵⁹ Soorah Nur, verse 57.

¹⁶⁰ Maturidi. Ta'wilat... 2005. J.1. – P.331

¹⁶¹ Maturidi. Ta'wilat...2004. J.1. – P.15–16.

the people of the Sunnah find the correct intellectual and narrative arguments that explain their creed.

c) Wisdom in the verse was the main criterion of a scholar. No matter who his opponent is, he will throw it at him if his opinion is in accordance with the truth.

d) If the verse is about a jurisprudential issue, then Imam Abu Mansur, Abu Hanifa supports the opinions of No'man bin Thabit and refutes other jurists¹⁶².

e) He often returns to the interpretation of the verse several times, gives new ideas and provides more comments and proofs to his previously expressed opinion¹⁶³.

f) Sometimes he omits a verse or certain verses, because this verse is not a point of disagreement among interpreters.

g) Sometimes he mentions different recitations of the verses, i.e., recitation methods, and even the shazz, i.e., the rarest recitation rules, thereby confirming the correctness of Ahli-sunnah ta'wili.

h) If the verse needs a lexical explanation, Moturidi mentions the view he considers preferable.

i) He often ends his words with phrases like in the book of al-Tawheed, for example, the words "Wallahul-Hadi" (Allah guides) or "Billahit-Tawfiq" (Tawfiq is from Allah).

j) If he gave excessive denials to someone because of his error, he would say at the end of his speech, "God forbid excessive words."¹⁶⁴

Thus, at the same time, this work is a kind of tafsir, and it is the first word and source of tafsir in addition to being one of the basic sources of scholars. The work consists of discussions with factions and currents in the field of tafsir and methods of refuting them.

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¹⁶² That book. – P.15– 16.

¹⁶³ That book. – P.16.

¹⁶⁴ That book. – P.16.

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