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ANALYSIS OF RELIGIONS AND BELIEFS IN IMAM MOTURIDI'S "TA'WILAT AHLI-S-SUNNAH"

Abstract: *The origin of sects in Islam was greatly influenced by religions and beliefs other than Islam. Therefore, Imam Moturidi elaborates on the influence of the representatives of different religious beliefs and philosophical teachings on the beliefs of Muslim communities, as well as their views that may cast doubt on Islam. When a scholar enters into a discussion of a religious issue, he first examines the beliefs and views of the opposing party and the evidence on which they are based. He then cites the Islamic faith and evidence on the subject. Therefore, the tafsir of "Ta'wilat ahli-s-Sunnah" also contains rare information about the teachings and concepts of a number of religions and beliefs.*

Key words: *Imam Moturidi, tafsir, Ta'wilat ahli-s-sunna, Kitab at-tawhid, non-Islamic faiths, Islamic sects, mental evidence, narrative evidence, mu'tazilites, atheists, fanatical currents.*

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Introduction

Among the world's Sunni Muslims, the two main major doctrines are Ash'arism and Moturidism, and the wide spread of Muturidiya doctrine (المدرسة الموتريدية) is increasing interest in it. Imam Moturidi, the founder of this doctrine, which belongs to the majority of muslims in about twenty countries today, is from Samarkand, his views, which formed the basis of his religious teaching, are recorded in the books "Kitab-t-Tawhid" (كتاب التوحيد) and "Ta'wilat Ahli-s-Sunnah" (تأويلات أهل السنة). It is these sources that serve as the basis for determining the specific aspects of Moturidism. "Ta'wilat Ahli-s-Sunnah" is a scholarly work on the tafsir of the Qur'an, it was written in environment of Samarkand, where people of different religions and faiths live together [1, p. 878-879]. Therefore, with the help of this tafsir, it is acceptable to identify the specifics of many religious doctrines and views and to regulate the social relations between them.

Scientific research centers specializing in

Islamic studies around the world are conducting research on the methods of tafsir of "Ta'wilat Ahli-s-Sunnah", its sources and manuscripts, comparative analysis with other authoritative tafsir, revealing the social significance of the source. In such research, it is expedient to focus on finding solutions to current religious issues and problems in Islam through the views of scholar [12, p. 4540]. Indeed, the scientific study of the essence of the texts related to religion and religious teachings in the work of Imam Moturidi "Ta'wilat Ahli-s-Sunnah" serves to correctly understand and comprehend the essence of Islam [2, p. 77-76].

"Ta'wilat Ahli-s-Sunnah" contains information on a total of 34, including 16 non-Islamic faiths and 18 Islamic sects. They are as follows:

- Non-Islamic religions and beliefs:

- 1) Ashabi tabai' (أصحاب الطبايع);
- 2) Ahli tanosuh (أهل التناسخ);
- 3) Brahmins (البراهمة);
- 4) Materialism (أهل الدهر، الدهرية);

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- 5)Zanadiqah (الزنادقة);
- 6)Priesthood (أهل كهانة، أهل كهانة);
- 7)Majusiyyah (المجوس، المجوسية);
- 8)Atheism (الملحدون);
- 9)Munajjimah (منجمة);
- 10)Arab polytheists (مشركو العرب، المشركون);
- 11)Monasticism (الرهبان، الرهبانية);
- 12)Christianity (النصارى، النصرانية، قوم عيسى);
- 13)Sanaviyyah (التنوية);
- 14)Sabi'iyyah (الصابئون);
- 15)Hanifism (الحنيف);
- 16)Judaism (اليهود).
- Islamic sects:
 - 1)Ashobu-l-hadis (أصحاب الحديث);
 - 2)Batiniyyah (الباطنية);
 - 3)Jahmiyyah (الجهمية);
 - 4)Zahiriyyah (أصحاب الظواهر، أصحاب الظواهر);
 - 5)Imamiyyah (أصحاب الإمامة);
 - 6)Karromiyyah (الكرامية);
 - 7)Qadariyyah (القدرية);
 - 8)Qarmatiyyah (القرامطة);
 - 9)Mu'attilah (معطلة);
 - 10)Murji'ah (المرجئة);
 - 11)Mutaqashshifah (المتقشفة);
 - 12)Mushabbihah (مجسمة، المشبهة، أهل التشبيه);
 - 13)Mu'tazilah (المعتزلة، أهل الاعتزال، مذهب الاعتزال، أصحاب الأصلح);
 - 14)Raphisiyyah (رافضة، روافض);
 - 15)Philosophers (الفلاسفة);
 - 16)Xarijiyyah (الخوارج، أهل الخوارج);
 - 17)Hashaviyyah (الحشوية);
 - 18)Shia (الشيعة).

Among the non-Islamic teachings in the work, Jews and Christians, as well as Arab polytheists, Atheists, Sanaviyyah, Majusiyyah and Materialists are discussed in detail. This is due to the fact that they are often mentioned in the Qur'an, lived in areas close to Muslims, or became active during the time of Moturidi.

In the tafsir, the doctrine of Judaism and the Jews were mainly mentioned in the context of religious debates, historical events with the prophets, especially Moses, various events that took place between Muslims and the Jewish community at the time of the revelation of the Qur'an. That is why the Ta'wilat Ahli-s-Sunnah contains valuable information about the history, beliefs and religious laws of Judaism. In particular, verse 38 of Surah "al-Qaf":

"And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness".

"... As for the denial of the claims of the Jews, they say: "Allah created the heavens and the earth in six days, and then rested on the Saturday", so they do not work on the Saturday. However, against the claims of the Jews, Allah Almighty says (in the verse) that He did not toil or fatigue in creating these things" [3, p. 66].

Today, some scholars consider Zoroastrianism,

that is, Majusiyyah, to be a celestial religion, Zoroastr a prophet, and the "Avesta" a divine book. Later it is said that this belief and the heavenly book have changed [4, p.47]. This concept was also present in Maturidi's time, and the scholar gives a number of arguments against it in his commentary on verse 5 of Surah "al-Maida".

In a number of places in his commentary, scholar enters into a debate with the materialists and atheists, and surpasses them in their methods, that is, in terms of intellectual and logical arguments. In particular, in the tafsir of verse 56 of Surat "an-Nisa", Moturidi says:

"A group of mulhids (atheists) said: "The reward that will be given in the Hereafter will not be given to this "nafs" (body) who eats and drinks and does various deeds. It may be given to a soul whose original ore is light". We say that the life of the "nafs" is tested in the world by such things as eating and drinking, which is surrounded by various shortcomings and calamities. If the nafs can avoid guilt and shortcomings in spite of all the obstacles that stand in its way, it will be worthy of a great merit and a huge reward" [5, p. 286]. It is clear that some mulhids in the time of Imam Moturidi did not completely deny the Hereafter. Perhaps, those who are against the beliefs that do not agree with their minds.

Today, in many countries of the world, especially in Muslim societies, atheistic ideas mixed with "popular culture" are spreading widely [16, p. 884]. Therefore, the legacy of scholars like Moturidi, who were able to respond appropriately to atheism, is of great practical importance in the preservation of national and religious identity.

The tafsir also contains rare information about other non-Islamic beliefs. Speaking about different religions and beliefs, Maturidi does not analyze their teachings, but only focuses on their views related to the verse being interpreted.

During this period, the socio-political processes of Mawaraunnahr were greatly influenced by various religious movements and sects [15, p. 4563]. In particular, the movement of Mutazilites and Shias has intensified and has had a significant impact on the ruling circles, albeit for some time [18, p. 154]. Therefore, in his tafsir, Moturidi paid special attention to the beliefs of these sects and denied them.

The study found that the "Ta'wilat Ahli-s-Sunna" contained information about 18 Islamic sects. Among these currents and sects, the most mentioned in tafsir is Mu'tazilism, which is mentioned in a total of 408 places. Also, in Moturidi's tafsir, none of the scholars belonging to any sect or creed is mentioned as much as Abu Bakr al-Asam, one of the prominent representatives of Mu'tazilism. In a total of 242 places, the scholar dwells on his views on tafsir.

Abu Zayd Balkhi (d. 322/934) and Abul Qasim Ka'bi (d. 329/941), the well-known representatives of Mu'tazilism, lived at the same time as Abu Mansur

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Moturidi, and the scholar cites their views in his tafsir. He especially pays much attention to Ka'bi and writes special works against him.

The first belief, which is the basis for the separation of Mu'tazilism, is the belief that the believer, who commits a great sin, leaves the faith and remains between faith and disbelief. This belief, called "al-Manzil baynal-manzilatayn", is strongly refuted in the tafsir. For example, in verse 178 of Surah "al-Baqarah" about revenge:

"... Whoever is forgiven by his brother...". Moturidi says the following in his commentary on this verse:

"Here is a proof that faith does not go away because of a great sin. Because Allah called the killer "brother". This is a brotherhood in religion, not in lineage..." [6, p. 328]. In this way, Moturidi dwells on every misconception of the Mu'tazilites regarding the verses of the Qur'an. He tries not to leave open any religious topic related to this sect.

Many Western scholars and some of the scientists influenced by them try to link the early Islamic renaissance with Mu'tazilism. They explain this by the great importance given to rationalism in Mu'tazilism [7, p. 55-56]. Actually, this view is not correct. This is because that majority of Muslim encyclopedic scholars are followers of Ahli Sunnah, or at least there is no convincing evidence that they were mu'tazilites. It can also be seen in the "Ta'wilat Ahli-s-Sunnah" that when Moturidi enters into a scientific debate with the mu'tazilites, he defeats them not only in terms of narrative evidence, but also in terms of logical reasoning [8, p. 98-99].

Mental evidence is usually used in the absence of narrative evidence or to support narrative evidence. It was also used in order to provide a suitable rebuttal to those who consider reason as the main criterion, such as the Mu'tazilites and the materialists.

During the time of scholar, there was also an active movement of sects belonging to the Shia group. Russian orientalist V. Barthold, based on the information of the classical Arab historian Ibn Asir, says that the Samanid ruler Nasr II ibn Ahmad (301-331/914-943) entered the Qarmatism [9, p. 303]. Other sources state that Nasr II ibn Ahmad belonged to the Shiite Ismaili sect and supported Qarmatism [10, p. 25]. These events correspond to the period when Moturidi reached the level of a scientist. For this reason, in his works, the scholar also strongly criticized the sects of the Shiite sect, such as Rafizi, Batinism and Qarmatism.

The sect of Xarijyyah that arose during the time of Ali ibn Abi Talib split over time into many small sects [17, p. 902]. Abdul Qahir Baghdadi, in his book on the history of sects, lists twenty sects of Xarijyyah [11, p. 72]. Fakhridin Razi increased their number to twenty one [12, p. 46-51]. Moturidi, unlike them, does not divide Xarijyyah into sects. In "Ta'wilat Ahli-s-Sunna" the following beliefs of them are discussed:

the one who has a major sin leaves the faith, that all major sins are associating with Allah Almighty, and the judgment belongs to Allah alone.

The work contains relatively more information about the Batiniyyah, Mushabbiha and Raphysiyyah. It should also be noted that the study also mentions Mutaqashshifah (an extreme sect of asceticism) and Islamic philosophers as separate sects. This is because they are listed as independent sects in the "Ta'wilat Ahli-s-Sunna" under a separate name and have distinctive features.

Freedom of conscience and religion is the foundation of religious tolerance. There are clear expressions of this principle in the scholar's tafsir:

"There is no compulsion in religion..." (al-Baqarah: 256).

In the tafsir on this verse, Moturidi says:

"There is no compulsion in religion, that is, no one is compelled to believe in religion... Some scholars interpret Allah's sentence "There is no compulsion in religion" as "Religion is not accepted by compulsion. Otherwise, this is not considered faith".

Second, the difference between right and wrong has become clear, and it has become clear to everyone. Therefore, religion is accepted not through coercion, but through clarification and understanding. Based on this a group of scholars say: "There is no compulsion in religion, that is, one is not compelled to pray after the conversion to Islam". Because Allah has made these prayers dear to the hearts of the believers and they will not feel any heaviness from it...

Some scholars also say that a group of Ansar used to give their children to the Jews for breastfeeding. With the advent of Islam, the Ansar became Muslims and their children, who were left before the Jews, remained Jewish. As a result, the Ansar tried to force them to convert to Islam. Then the verse "There is no compulsion in religion" was revealed" [13, p. 158-160].

As can be seen in the interpretation of the above verse, Moturidi states that no one can be forcibly converted to any religion, and cites the narration that the revelation of this verse was also due to the practice of forcing members of other religions to convert to Islam. He also emphasizes that those who convert to Islam should not be forced to pray, and that believers should follow the requirements of Islam voluntarily, as required by faith. These principles laid down by the scholar are fully consistent with the universal principles of modern international law.

Moturidi's tafsir is also of great importance in refuting the concepts and views of misguided currents and extremist groups. This is because it covers a wide range of issues, such as "faith", "action", "heresy", "al-shirk to Allah", and "the fate of the sinner", which are important today.

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Conclusion

At present, fanatical currents, by misinterpreting the verses of the Qur'an, are not only arousing hostility towards members of other religions, but are also trying to make the Muslim community hostile to each other. Of course, in such a situation, the need for the tafsir of "Ta'wilat Ahli-s-Sunna", which interprets the verses of the Qur'an in accordance with the traditional Islamic view, increases.

In the process of reviving today's religious concepts and traditions, "Ta'wilat Ahli-s-Sunnah"

plays an important role in ensuring religious tolerance and protecting Islam from various perverted beliefs. This is because, although most of the heretical sects that existed in Moturidi's time had died out, their tenets have left a great influence on the teachings of today's fanatical groups. From this point of view, it is one of the important tasks for today's scientists and researchers to scientifically in-depth study of the heritage of the scholar and to show ways to solve existing problems on this basis.

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