

**COMPARATIVE ANALYSIS OF THE RELIGIOUS MOVEMENTS
MENTIONED IN MOTURIDI'S WORKS "TA'WILAT AHL AS-SUNNAH"
AND "KITAB AT-TAWHID"**

Sodikov Jurabek Sobirboyevich*

*Doctoral Student,

International Islamic Academy of Uzbekistan,

Tashkent, Uzbekistan

Email id: jurabeksodiq@gmail.com

DOI: **10.5958/2249-7137.2021.02755.5**

ABSTRACT

It is known that Abu Masur Moturidi was a great mutakallim, that is, a scholar of theology, as well as a prominent figure in the science of tafsir. The article comparatively studies the different religions and doctrines mentioned in the books "Kitab at-Tawhid" and "Tawilat ahli-sunna" related to the science of kalam that has come down to us. The similarities and differences in the information on this topic in them are presented on the basis of evidence.

KEYWORDS: *Moturidi, ahl as-sunnah, "Ta'wilat ahl as-sunnah", "Kitab at-tawhid", doctrine, sect, faith.*

INTRODUCTON

In both of Moturidi's surviving works, there are many debates about different faiths. Therefore, a comparative study of the information about the different religions and beliefs mentioned in them serves to fully cover the subject of research. This comparative analysis may also shed light on a number of puzzling issues related to these works, in particular, the degree of coherence of the information presented in them and the question of which work was previously written. This is because the "Kitab at-tawhid", like the "Ta'wilat ahl as-sunnah", was compiled into a book by Moturidi's disciples [1, p. 144-145]. This, no doubt, raises the question of the extent to which they belong to Moturidi. There is also no convincing evidence in the research as to which of these works was previously written.

MATERIAL AND METHODS

The comparative classification of the faiths of the "Ta'wilat ahl as-sunnah" and "Kitab at-tawhid" has been studied by dividing them into two groups: non-islamic religions and sects that deviate from traditional islamic principles.

In the "Ta'wilat ahl as-sunnah" referred to the following religions and beliefs other than islam:

1) ashabat-tabai', 2) ahl al-tanasux, 3) brahmanism, 4) dahriya (materialism), 5) zanadiqa, 6) shamanism (ashab al-kuhana), 7) majusiya (zoroastrianism), 8) mulhida (atheism), 9) munajjima, 10) arab polytheists, 11) rahbaniya, 12) christianity, 13) sanaviya (dualism), 14) sabi'iya, 15) hanifism, 16) judaism.

The tafsir also contains information from various sects and creeds in islam:

1) ashab al-hadith, 2) batiniya, 3) jahmiya, 4) zahiriya, 5) imamiya, 6) karramiya, 7) qadariya, 8) qarmatiya, 9) mu'attila, 10) murjiiya, 11) mutaqashshifa, 12) mushabbiha, 13) mu'tazila, 14) rofiziya, 15) islamic philosophers, 16) xarijiya, 17) hashawiya, 18) shiism [2, p. 231-241].

This means that the "Ta'wilat ahl as-sunnah" contains information on a total of 34, including 16 religions and faiths, as well as 18 islamic sects.

The non-islamic religions and faiths mentioned in the "Kitab at-tawhid" are as follows:

1) ashab at-tabai', 2) ashab al-huyula, 3) daysaniya, 4) dahriya (materialism), 5) zanadiqa, 6) majusiya (zoroastrianism), 7) marqiyuniya, 8) moneteism, 9) mulhida (atheism), 10) munajjima, 11) christianity, 12) samniya, 13) sanaviya (dualism), 14) sabi'iyah, 15) sufistaiya, 16) judaism.

The play also mentions the following islamic sects and creeds:

1) bargusia, 2) batiniya, 3) jabariya, 4) jahmiya, 5) karramiya, 6) qadariya, 7) qarmatiya, 8) murjiiya, 9) mushabbiha, 10) mu'tazila, 11) islamic philosophers, 12) xarijiya, 13) hashawiya, 14) husayniya [3, p. 524-525].

Thus, the "Kitab at-tawhid" contains information about a total of 16 non-islamic religions and faiths, as well as 14 islamic sects. They make up a total of 30.

Results

It can be seen from the above classification that, in general, the number and names of the different faiths and islamic sects mentioned in these two works are close to each other. In particular, both plays contain information about 16 religions and beliefs other than islam. 10 of them are beliefs of the same name:

1) ashab at-tabai', 2) dahriya (materialism), 3) zanadiqa, 4) majusiya, 5) mulhida (atheism), 6) munajjima, 7) christianity, 8) sanaviya (dualism), 9) sabi'iyah, 10) judaism.

The differences in this regard are as follows:

Six of the beliefs named in the "Ta'wilat ahl as-sunnah" are not mentioned in the "Kitab at-tawhid": ahl al-tanosux, brahmanism, shamanism (ashab al-kuhana), arab polytheists, rahbaniya, hanifism.

In turn, there is no information in the "Ta'wilat ahl as-sunnah" about the beliefs of the ashab al-huyula, daysaniya, marqiyuniya, moneteism, samniya, sufistaiya.

Nevertheless, the beliefs that are the main focus in both plays are the same. In particular, with the exception of the arab polytheists, all of the six beliefs that are not found in the "Kitab at-tawhid" in the "Ta'wilat ahl as-sunnah" are mentioned in one or two places.

The similarities and differences between the islamic sects mentioned in the works are as follows:

This means that there are 18 islamic sects in the "Ta'wilat ahl as-sunnah" and 14 in the "Kitab at-tawhid". 11 of them are the same:

1) batiniya, 2) jahmiya, 3) karramiya, 4) qadariya, 5) qarmatiya, 6) murjiiya, 7) mushabbiha, 8) mu'tazila, 9) islamic philosophers, 10) xarijiya, 11) hashawiya.

Seven of the sects mentioned in the “Ta’wilat ahl as-sunnah” are not mentioned in the “Kitab at-tawhid”:

1)ashab al-hadith, 2)zahiriya, 3)imamiya, 4)mu’attila, 5)mutaqashshifa, 6)rofiziya, 7)shiism.

There is no information in the “Ta’wilat ahl as-sunnah” about the bargusiya, jabariya and husayniya sects mentioned in the “Kitab at-tawhid”.

The comparative classification of sects in islam shows that the main focus sects in both works are almost the same. In particular, in both plays, the debates with the mu’tazilites occupy a special place.

DISCUSSION

This means that Imam Moturidi's works mention a total of 22 religions and beliefs other than Islam. Turkish scholar Rajab Onal Moturidi discusses 10 beliefs in his works in his study of non-Islamic religions. It is clear from this that he ignored 12 beliefs [4, p. 55-394].

The above shows that Moturidi's two works refer to a total of 21 Islamic sects. In his research, Kiyasiddin Koçoğlu gives information about 14 of the Islamic sects mentioned in these works, but does not say anything about the sects of bargusiya, zahiriya, imamiya, mu’attila, mutaqashshifa, islamic philosophers and hashawiyah [5, p. 32-75].

Differences in the scientific field of work can be seen in the following:

While “Kitab at-tawhid” contains more information about non-islamic religions and faiths, “Ta’wilat ahl as-sunnah” contains more information about different sects and creeds in islam. This can be explained by the fact that the “Kitab at-tawhid” is devoted to the science of aqeedah, and the “Ta’wilat ahl as-sunnah” to the science of tafsir.

“Kitab at-tawhid” focuses on one religion or sect in one place. In the “Ta’wilat ahl as-sunnah”, usually the views of one faith are mentioned in many places in the work. For example, dahriya (materialism) and related topics are mentioned 12 times in the “Kitab at-tawhid” [3, p. 180-243], while in the “Ta’wilat ahl as-sunnah” this number is 17 [2, p. 237]. Also, in “Kitab at-tawhid” batiniya is mentioned in only one place [3, p. 161], while in “Ta’wilat ahl as-sunnah”, information about this sect is given in about 28 places [2, p. 237].

In his tafsir, Moturidi cites information about various beliefs in relation to the verses and compares them with islamic teachings, more precisely with the teachings of the sunnis. Because the work is devoted to the interpretation of the Qur'an, of course, the author was required not to deviate from the subject of the verse being interpreted.

It should also be noted that the repetition of the same verses in the Qur'an has also led to the mention of a single religion or sect in several places in the “Ta’wilat ahl as-sunnah”.

In “Kitab at-tawhid”, beliefs are usually discussed in the context of various doctrinal topics. For example, in the chapter “Theological issues” (مسائل الإلهيات) of the “Kitab at-tawhid”, the author discusses in detail the main issues on this subject, and then enters into a discussion with the representatives of different faiths who disagree with Muslims on the subject of theology. Among them are the sanaviya (dualism), ashab at-tabai’, dahriya (materialism), samniya, sufistaiya, moneteism, marqiyuniya, majusiya (zoroastrianism) [3, p. 523].

At this point, if the information about the *sabi'iyain* the two plays is compared, the differences between them become clear:

The *sabi'iyais* mentioned in only one place in the “*Kitab at-tawhid*”:

“The belief of the *sabi'iyais* similar to those of the moneteism, and Ibn Shabib says that there is very little difference between them. According to moneteism, light meets darkness as it moves from North to South. Darkness, on the other hand, collides with light as it marches from South to North. When they meet, the darkness is absorbed by the light on the one hand, while on the other, they both continue in their own direction. Ibn Shabib also gives information about their beliefs similar to the teachings of the *sanaviya*.

They also believe that the universe is governed by a mixture of light and darkness. If there is control, the belief in interference (light and darkness) will be void. What can be the connection between light and darkness. Darkness is actually low, and light is high, and there is a barrier between them. That’s what brings them together and mixes them up. If the root cause of all evil was their interference, one of the two (of light or darkness) would find a way to be completely superior to the other. Otherwise, there is only one force (Allah) that controls good and evil...” [3, p. 241].

In this way, Imam Moturidi first gives a brief account of the beliefs of the *sabi'iya*, and then gives his views on the subject and his arguments against them. This debate takes on a deep philosophical-logical perspective.

Representatives of this faith are mentioned in two places in the the “*Ta’wilat ahl as-sunnah*”. One of them gives a brief account of the *sabi'iya*, while the other mentions them simply as a category that belongs to hell. The commentary on verse 62 of surat “*al-Baqara*”, as mentioned, contains a brief account of the *sabi'iya*:

“There is disagreement about the *sabi'iya*. Some: They said they worshiped angels and recited psalms. Others called them worshipers of heavenly bodies. There are also those who say, “The people between the pagans and the Christians, or the people between the Jews and the pagans, or who follow the sect of the *Zindiqs* and know God as two”. No books have come from the *sabi'iya* and we do not know enough about them” [6, p. 147].

CONCLUSION

It can be seen from this that Moturidi in his commentary makes various assumptions about the beliefs of the *sabi'iya*. Hence, he interpreted this verse before he had the information given in the “*Kitab at-tawhid*”. This indicates that the “*Ta’wilat ahl as-sunnah*” was written before the “*Kitab at-tawhid*”.

In general, the information presented in the two works of the scientist is not contradictory. On the contrary, the “*Kitab at-tawhid*” clarifies the information given in the “*Ta’wilat ahl as-sunnah*”.

From the above, it can be seen that the texts and comments about different faiths in these two works of the scholar do not completely repeat each other, but do not contradict each other. They'll complement each other with new information. Their methods of argument and rebuttal are also compatible.

REFERENCES:

1. Rudolf U. Al-Moturidi and Samarkand Sunni theology. Tashkent: Imam al-Bukhari International Foundation, 2001. 203 p.
2. Moturidi. Ta'wilat ahl as-sunnah. Edited by Bakr Topal oglu. Istanbul: Dor al-miyzon, 2007. V. XVIII. 362 p.
3. Moturidi. Kitab at-tawhid. Edited by Bakr Topal and Muhammad Aruchi. Bayrut: Dor as-sadr, Istanbul: Irshod, 2011. 538 p.
4. Önal R. According to Mâturîdî, non-Islamic religions. Doctoral thesis. Ocak: Sakarya University, Institute of Social Sciences, 2013. 441 p.
5. Koçoğlu K. Mâturîdî's view on mutazila. Doctoral thesis. Ankara: Ankara University Institute of Social Sciences, 2005. 173 p.
6. Moturidi. Ta'wilat ahl as-sunnah. Edited by Bakr Topal oglu. Istanbul: Dor al-miyzon, Vol. 1, 2005. 586 p.