

Theological Polemics In The Interpretation Of Al-Fatiha From "Tafsir" Abu Mansur Al-Maturidi "Ta'wilat Ahl As-Sunnah"

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Annotation

The Ideas Of Abu Mansur Al-Maturidi Played A Significant Role In Forming The Worldview Of Muslims Of Central Asia And Russia, Afghanistan, India, The Middle East, The Sunnis Of Iran, And Even Muslims Of Some European Countries. So, The Study Of His Works And Analysis Of Ideas Considered Very Urgently.

This Article Would Explore The Features And Methodology Of Tafsir "Ta'wilat Ahl Sunnah", Identify The Author's Sources Used In Writing This Work, Analyze The Tafsir Surah "Al-Fatiha", And Identify The Ideas Of Abu Mansur Al-Maturidi.

The Source Base Of The Study Was The Published Theologian Verses Of Tafsir. This Study Used The Methods Of Analysis And Synthesis And The Historical And Comparative Method. The Method Of Analysis Was Used To Identify The Problems Of Tafsir. It Allowed Us To Identify The Primary Methodology Of The Work, Its Sources, Features, And The Main Issues Of Islamic Law And Faith In The Interpretation Of Surah "Al-Fatiha". It Was Revealed That The Theologian Raised Issues Related To "Bismillah", The Obligation To Read Al-Fatiha In Prayer, Divined Attributes, And Istita'a. Also, We Compared The Tafsir Al-Maturidi With The Well-Known Tafsir "Ta-Tabari" And Find That The That Tafsir Of Al-Maturidi Has The Same Significance As Tafsir Of At-Tabari. The Synthesis Of The Obtained Data Made It Possible To Conclude That Al-Maturidi, Within The Framework Of The Interpretation Of The Surah "Al-Fatiha", Spoke With The Apologetics Of The Hanafi Theological School.

Keywords: Qur'an, Tafsir, Exegesis, Islamic Exegesis, Al-Maturidi, Ta'wila Ahl As-Sunnah, Interpretation Of The Qur'an, Qur'anic Studies.

Introduction

After The Prophet Muhammad's Death, Islam Began To Spread Beyond The Arabian Peninsula's Borders In General And Particularly In The Eastern Direction. During The Reign Of The Righteous Caliphs, The Caliphate Included Iraq, Persia, And Central Asia, Which Led To A Unique Theological School In The Region. This School's Birthplace Was Kufa, Born Imam Abu Hanifa, The Founder Of One Of The Earliest Sunni Madhhabs. His Teachings Did Not Spread Widely In Central Asia But Turned The Region Into Muslim Scholarship Centres. The Region Gave The World Many Famous Theologians Who Made A Significant And Sometimes Vector-Forming Contribution To Hanafi Theology's Development Throughout The Islamic World.

One Of These Theologians Was Imam Abu Mansur Al-Maturidi, Whose Teachings Played A Significant Role In Forming Many Generations Of Muslims And Contributed To The Purification Of The Islamic World From Various Sectarian And Often Radical Ideas. The Teachings Of Abu Mansur Al-Maturidi Spread To The Territory Of Modern Iraq, The Sunni Regions Of Iran, Turkey, The Central Asian Republics Of The Former Ussr, Afghanistan, Pakistan, India, The Volga Region, The Urals, Siberia, The Caucasus, Bosnia And Herzegovina, Albania, Etc. Thus, And Had Become The Traditional Creed Of More Than Fifty Percent Of Sunnis Who Considered Themselves Followers Of The Hanafi Madhhab.

The Hanafi Paradigm Of Al-Maturidi Formed The Basis Of The Religious Beliefs Of The Muslims Of These Regions. However, In Particular Historical Periods, The State Ideology's Nature For Their Poly-Confessional, Poly-

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Ethnic Societies. One Of The Essential Features Of Al-Maturidi's Teaching For The Modern World Was The Idea Of Inter-Confessional And Intra-Confessional Tolerance, Which Allowed Avoiding Hostility And Inter-Confessional Conflicts. In This Regard, The Study Of The Theologian's Legacy Became Particularly Relevant.

The First Who Was Studied The Legacy Of Abu Mansur Al-Maturidi Where The Hanafi Ulama. They Were Either His Direct Disciples Or Adherents Of His Ideas Of Later Generations. The Earliest One Abu Yusr Al-Bazdawi (D. 493/1100), Who Described Him In His Treatise "Usul Al-Din" (2003, 14). Moreover, Abu Al-Mu'in Al-Nasafi (D. 508/1114), Who Mentioned Him In "Tafsirat Al-Adillah" (2011, 136, 180, 255, 297, 304, 319). And Later 'Ala 'Al-Din Muhammad Ibn Ahmad Al-Samarqandi (D. 539/1144) And 'Ala' Al-Din Al-Qasani (D. 587/1191). All Of Them, Being Hanafis, And Highly Appreciated The Work Of The Theologian.

Later, This Assessment Was Supported By Such Well-Known Islamic Biographers As Ibn Abu Al-Fatwa In " Al-Jawahir Al-Mudi'a" (1993, 3/360–361), Haji Khalifa (1941, Vol. 1/335), Murtada Al-Zabidi (1994, 2/2) And Others.

Among The Modern Studies Of "Tafsir" Al-Maturidi Carried Out By Arab And Turkish Researchers And Was Attempted To Edit The Text Of "Tafsir" Scientifically. One Of Them Was Made By Fatima Yusuf Al-Khaimi And Was Published In 2004 In Beirut By Resalah Publishers (Al-Maturidi M. 2004). This Work Preceded By A Brief Biography Of The Theologian, A General Description Of The Work, Its Methodology And Features Of The Editorial Board. The Second Was Written By Majdi Basillum And Was Published In 2006 By The Well-Known Beirut Publishing House "Dar Al-Qutub Al - 'Ilmiya" (Al-Maturidi M. 2005). In The Beginning, The Author Revealed The History Of The Abbasid State, And Social And Ideological Development Of The Region, The Biography Of Al-Maturidi And Its Place In Islamic Science. He Described Political Movements And Ideological Currents Of The Period, Some Of The Terms Of Kalam, "Tafsir" History, Beginning From The Prophet Muhammad, "Tafsir" Varieties, And The Contribution Of Al-Maturidi In The Revisionist Tendencies Of Islamic Science. The Third Attempt At A Scientific Revision Of Al-Maturidi's Manuscripts Was Carried Out By The Turkish Theologians Ahmad Unali Oglu And Professor Bekir Topal Oglu. The Authors Study The Biography Of Al-Maturidi, His Works, His Degree In "Tafsir" Science. Also, They Described The Studies Manuscripts And The Methodology Of Their Research (Al-Maturidi M. Istanbul: Dar Al-Mizan, 2005). In Addition To Mentioning, Their Other Attempts Were Made To Edit The Text Of The Tafsir Scientifically. So, In 1971, It Was Studied By The Egyptian Researchers Ibrahim And Al-Sayyid ' Awdain; However, Only One Volume Was Prepared (Ulrich R. 2015, 14). At The Same Time, An Attempt Was Made By M. M. Rahman In 1970 (Ulrich R. 2015, 14); Although The Work Was Completed, The First Edition Took Place Only In 1982.

Among The Academic Studies, First Of All, We Must Mention The Work Of The German Researcher Ulrich Rudolf "Al-Māturīdī And The Development Of Sunnī Theology In Samarqand". The Author Analyzed Hanafi Theology Before Al-Maturidi, As Well As In His Time. Described The Legacy Of Abu Hanifa, Questioned The Ownership Of Some Of His Works. Then He Proceeded To Explore And Review The Main Ideas And Content Of The Main Works Of Al-Maturidi Himself.

Among The Less Extensive Studies Should Be Highlighted The Article "The Methodology Of Al-Maturidi's Quranic Exegesis: Study Of Ta'wilat Ahl Al-Sunnah" (2009, 318-342) By The Indonesian Researcher Ahmad Choirul Rafiq. The Author Began His Article With An Overview Of The History Of "Tafsir", Explored The Author's Biography, And Then Dived Into The Analysis Of The Theologian's Methodology. The Great Interest Arouses The Article Of Ahmad Muhammad Ahmad Ghali "Some Aspects Of Al-Maturidi's Commentary On The Qur'an" (1982, 3 – 21). The Author Of The Article Analyzed The Very Concept Of "Tafsir", Its Sources, The Features Of "Tafsir", And The Main Doctrinal Ideas. Finally, The Article By Mirambik, "The Sources Of Tafsir Al-Maturidi "Tawilat Ahl Sunnah" (2019, 29 – 37), Is Devoted To The Analysis Of The Sources Studied Tafsir. The Author Divided The Sources Into Legal (Fiqh), Linguistic And Exegetical (Tafsir).

Also, Great Interest Arouses The Comparative Study Of Walid A. Saleh "Rereading At-Tabarī Through Al-Māturīdī: New Light On The Third Century Hijrī" (2016, 180 – 209). The Author Analyzed The "Tafsir" And The Ideas Of The Famous Mufassir Abu Ja'far Al-Tabari Through The Prism Of The Ideas Of Al-Maturidi. As A Result Of His Research, He Concludes That The Tafsir Of Al-Maturidi, Even Though He Remained In The Shadows For A Long Time, Is No Less Significant Than The Tafsir Of His Famous Contemporary.

Particularly Noteworthy Studies Carried Out After The Collapse Of The Soviet Union By Historians And Scholars Of The Republic Of Uzbekistan. Among Them, The Dissertation For The Degree Of Candidate Of Historical Sciences For Ziedov Sh. "The Written Heritage Of Abu Mansur Al-Maturidi And His " Kitab At-Ta'wilat (2004). The Author Of The Study, Analyzing The Theologian's Written Heritage, Pays Special Attention To His Tafsir.

As Well As We Must Mention The Doctoral Dissertation Of Historical Sciences Of Mahmudov D. R. "Comparative Study Of The Hanafi Tafsirs Of Transoxiana (Xiii-Xv Centuries)" (2020). Along With Comparative Studies, The Author Noted The Special Role Of This "Tafsir" In Forming The Theological School Of Transoxiana.

Within The Framework Of This Article, The Author Has Attempted A General Overview And Comprehensive Analysis Of The Methodology And Features Of Tafsir Al-Maturidi, As Well As Using The Example Of Surah "Al-Fatiha" To Identify The Main Problems Of Its Interpretation, As Well As The Ideas Of Al-Maturidi.

Materials And Methods

"Ta'wilat Ahl As-Sunnah" Methodology And Features

"Tafsir" Of "Ta'wilat Ahl As-Sunnah" Is A Unique Theological Work That Differed From Many Of Its Analogues. First, We Should Pay Attention To Its Name. As We Can See, The Author, Unlike Other Theologians, Used The Term "Ta'wil". The Theologian Makes A Distinction Between The Concepts Of "Ta'wil" And "Tafsir" Because, In His Opinion, These Are Entirely Different Degrees Of Accuracy And Depth Of Understanding Of The Quranic Text. The Paradigm Of The Theologian Was That "The Tafsir" Was A Privilege Only For The Companions Of The Prophet Muhammad Since They Were Eyewitnesses Of The Events, They Have Access To The Specific Meaning Of The Koranic Text, And Therefore They Are A Kind Of Witnesses Before Allah (Al-Maturidi M. 2005, 1/349). At The Same Time, Arguing His Point Of View, He Appealed To The Hadith: "Whoever Interprets The Qur'an By His Opinion, Let Him Seek A Place In Hell". As For "Ta'wil", It Is A Search For All Possible Meanings Of The Qur'anic Text, Which Expert Theologians Can Also Do Since They Were Not Required To Convey The Exact Meaning (Al-Maturidi M. 2005, 1/349). So, They May Not Say: "Allah Meant This And That", But Only Talk About The Possible Meanings Of Ayat.

The Study Of The Text Of The Interpretation Of Al-Maturidi Allowed Us To Identify Theologian's Primary Sources. First, Interpreting The Qu'ranic Text, The Theologian Referred To The Text Of The Qu'ran Itself. In The Tradition Of Mufassirin, This Methodology Called "تفسير القرآن بالقرآن" ("Interpretation Of The Koran By The Koran"). This Tradition Was Laid Down By The Prophet Muhammad Himself. Thus, In Response To The Alarmed Companions' Question About The Meaning Of Ayat: "Those Who Believe And Do Not Clothe Their Faith In Injustice" 6:82, To Explain Its Meaning, The Prophet Used Ayat: "Polytheism Is A Great Injustice" 31:13. Secondly, The Theologian Used The Hadiths Of The Prophet Muhammad To Explain The Meaning Of The Ayat. Furthermore, Finally, The Third Of The Most Important Sources Were The Statements Of Such Famous Experts Of The Early Period Of Islam As Abu Bakr (D. 13/634), 'Umar Ibn Al-Khattab (D. 23/643), 'Uthman Ibn 'Affan (D. 35/655), 'Ali Ibn Abu Talib (D. 40/660), 'Abdullah Ibn Mas'ud (D. 32/652), Abu Musa Al-Ash'ari (D. 44/664), 'Abdullah Ibn 'Umar (D. 73/692), Ubay Ibn Ka'b (D. 31/651) 'Abdullah Ibn Al-Zubayr (D. 73/692), Abu Hurayrah (D. 58/677), Nasan Ibn 'Ali (D. 45/665), 'Aisha Bint Abu Bakr (D. 58/677), Hafsa Bint 'Umar (D. 45/665). In Addition To Those Mentioned Above, The Theologian Relied On Various Linguistic Sources. For Example, He Refers To Yahya Ibn Zayad Al-Farr's Statements (D. 207/822), Ali Ibn Hamza Al-Kisai (D. 198/805), As Well As The Statements Of The Companions With The Related Content. When Interpreting The Ayats Concerning The Issues Of Kalam, The Theologian Quoted The Words Of Kharijite, Mu'tazilite, Christian, Zoroastrian. At The Same Time, Several Sources Were Difficult To Identify, Because The Author Did Not Name Either The Authors Or The Works, And Did Not Even Cite Specific Quotes, But Only Used General Phrases: "The Scholars Of Tafsir Said", "The Learned Interpreters Said", "The People Said", "The Scholars Said".

The Study Of The Structure And Content Of "Tafsir" Made It Possible To Identify Some Features. First, As It Was Evident In The Muslim Science, There Are Two Traditional "Tafsir" Methods: "تفسير بالمأثور" ("Tafsir Based On Tradition") And "تفسير بالرأي" "Tafsir" Based On Opinion. An Analysis Of Abu Mansur Al-Maturidi's Work's Content Made It Possible To Conclude That The Author Applied Both Approaches. Therefore, His Work Could Be Classified As "The Combined Tafsir". A Similar Assessment Could Be Found In The Study Of Rafiq A. C. "The Methodology Of Al-Maturidi's Quranic Exegesis: Study Of Ta'wilat Ahl Al-Sunnah" (2009, 323).

Secondly, Although The Theologian Turned To Some Quranic Text Fragments' Linguistic Analysis, He Used This Tool Quite Rarely. Perhaps This Was Because The Author Was A Persian By Origin Or Set Other Goals Than The Az-Zamakhshari.

Third, Al-Maturidi Sometimes Paid Attention To The Various Ways Of Recitation Of The Qur'an But Did Not Go Into Too Much Detail. At The Same Time, It Should Be Remembered That The Author Was More An Expert In Kalam And Hanafi Law.

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Fourth, A Fascinating Fact Was That Theologian Cautious In The Use Of A Variety Of Sola Scriptura, "Israiliyat". Even If They Were Used Somewhere, The Theologian Explains That History's Essence Was Not Reduced To Names And Details But It's Meaning.

Fifthly, Al-Maturidi, Being A Hanafi, Openly Apologized For His School's Views On Doctrine And Practice Matters.

Sixth, The Author Actively Revealed The Possible Meanings Of The Interpretation, While Pointing To It With The Phrase: "يَحْتَمَلُ" ("There Is A Version"). Thus, He Showed The Pluralism Of Theological Thought, And This Was One Of The Manifestations Of The Innovation Of "التجديد" In The Work Of The Theologian.

Seventh, The Theologian Actively Used Data About The Reasons For The Revelation Of A Particular Ayat And Then Interpreted It In The Context Of Its Event. Thus, He Called For Abandoning The Practice Of Pulling The Ayat Out Of Its Context, Which Could Lead To Erroneous Conclusions In The End.

Eighth, An Exciting Feature Was That Al-Maturidi Took A Relatively Liberal Approach To Quote The Sunnah. Usually, He Did Not Mention The Chain Of Transmitters Of The Hadith, And Sometimes He Only Gave The Meaning Of The Tradition. It Could Be Assumed That Due To The Preparation Of The "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" Indicated That Their Stylistics Were Very Different. The Latter Work Wrote In A Language Close To Literary Arabic, And The Former Contained Both Persian Terminology, For Example, "الهستية" Instead Of "الوجود", And Stylistic Features Of The Persian Text, Even Though The Work Written In Arabic. In This Regard, Some Researchers Questioned The Authorship Of "Tafsir". However, We Might Disagree With Them And Assume That The Authors Could Have Written Both Works At Different Periods Of His Theological Activity. He Had The Opportunity To Improve His Skill In Arabic.

Tenth, The Author, Based On The Ayat's Meaning: "There Is Nothing Like Him" 42:11. This Principle Called "التفويض" Denial Of The Anthropomorphic Understanding Of The Meaning Of Texts (Galli A. 1982, 17). In Addition To This Idea, It Should Be Noted That The Author Prefers The Methodology Of "التأويل", Which Allowed For Various Interpretations, And Did Not Specify A Specific Meaning. At The Same Time, He Was Not Categorical In His Conclusions. Furthermore, Using The Phrase "يَحْتَمَلُ" ("Permissible/Probable"). Especially Interesting Is The Ayat Part's Interpretation: "The Hand Of Allah Over Their Hands". The Author Gave Such Versions Of Interpretation As: "The Reward For The Oath", "The Reward For Loyalty To The Oath", "The Hand Of The Messenger Of Allah (Peace And Blessings Of Allaah Be Upon Him) Over Their Hands", As Well As "The Help Of Allaah" And "The Favour Of Allaah" (Al-Maturidi M. 2005, 9/299).

Discussions

Al-Maturidi's Discussion With The Faqih About "Bismillah" And Recitation Of Al-Fatiha

As We Know, The Islamic Law "Fiqh", In Addition To Issues Of Personal Status, Civil, Criminal And Economic Law, Covered The Sphere Of Worship. It's According To The Creed Of Islam, Referred To As The Rights Of The Creator. So It Accordingly Had A Direct Relationship To The Law. Although Surah Al-Fatiha Only Consisted Of Seven Ayats, Al-Maturidi Touched On Two Issues Related To Its Structure's Peculiarities And Recitation During Prayer.

Affecting The Interpretation Of "Bismillah" Imam Abu Mansur Al-Maturidi Indicated "التسمية هي آية من القرآن" ("Bismillah Is An Ayat Of The Qur'an, But Is Not Part Of Al-Fatiha") (Al-Maturidi M. 2005, 1/349). As An Argument, The Theologian Referred To The Hadith From The Collection Of Imam Malik, Transmitted By Ubayy Ibn Ka'b, That "Bismillah" Opened The Qur'an, And Is Its Beginning. Furthermore, Pointing To This Fact, Al-Maturidi Argued: "If It Were Part Of This Surah, He Would Say That It Is The Beginning Of Surah, And Not The Beginning Of The Qur'an" (Al-Maturidi M. 2005, 1/350). The Theologian Also Confirmed His Position With The Tradition From The Same Collection That Al-Fatiha Is A Dialogue Between The Creator And The Believer. The Theologian Also Noted That "Bismillah" Was Not Read Aloud During Prayer (Al-Maturidi M. 2005, 1/351). Thus, We Saw That Al-Maturidi Methodically Defended The Hanafi Point Of View On This Issue. Although The Majority Of The Madhhabs' View Was The Same As That Of The Hanafis, Only The Shafi'is Took The Opposite View On This Issue.

The Next Controversial Issue Raised At The Beginning Of The "Tafsir" Was "Al-Fatiha" Itself. The Theologian Raised The Question Of The Verdict Related To Reading It In Prayers. One Of The Traditions Said:

"There Is No Prayer For Someone Who Has Not Read Al-Fatiha" (Al-Maturidi M. 2005, 1/353). The Theologian Declared: "Then It Is Not Obligatory For Prayer" (Al-Maturidi M. 2005, 1/354). In Arguing His Point Of View, The Theologian First Referred To The Ayat: "Read What Is Easy For You From The Qu'ran" 73: 20 And Explained That: "Reading Another Surah Can Be Easier Than Reading Al-Fatiha" (Al-Maturidi M. 2005, 1/354). Secondly, He Referred To The Tradition That The Prophet Muhammad Declared As Praise (Al-Maturidi M. 2005, 1/354). Thirdly, He Cited The Tradition That The Prophet Muhammad, Sometimes During Night Prayers, Was Limited To Reading Only One Ayat "If You Punish Them, They Are Your Servants" 5:118 (Al-Maturidi M. 2005, 1/354). Abu Mansur Al-Maturidi Did Not Limit Himself To The Hanafi Argument But Acted As An Ardent Opponent Of The Madhhab And Criticized The Shafi'i Point Of View And Hadith About The Need For "Al-Fatiha", There Was Also A Tradition That Prayer Would Not Be Perfect, Complete. After That, The Theologian Concluded: "The Invalid Cannot Be Characterized As Imperfect. This Characteristic Could Only Relate To An Imperfect But At The Same Time Permissible Act."

At First Glance, This Discussion Did Not Have Much Practical Significance. Nevertheless, If We Consider The More Rigid Shafi'i Fatwas On This Issue, Then The Refusal Of Reading The "Bismillah" Might Cause The Prayer To Be Invalid. That Is Why Abu Mansur Al-Maturidi Paid Attention To This Issue In His Tafsir. The Same Applied To The Reading Of "Al-Fatiha" In Prayer. If The Hanafis Defined It As A Necessary "Wajib" For The Imam And Performing Prayer Alone, Then The Most Rigid Shafi'is In This Matter Raised Its Rank To The Mandatory "Fard" For Both Types Of Worshippers. So The Refusal Of Reading "Al-Fatiha", Recognized As An Act That Violates The Validity Of Prayer. Thus, This Question Was One Of The Most Important For Theology But Realizing That It Was A Problem Related To The Sphere Of Ijtihad. The Theologian Concluded His Argument With The Words: "Allah Is More Knowledgeable In This Matter", Thereby Allowing The Possibility That His Opponents- Shafi'i Might Be Right. This Position Is Entirely Consistent With The Rule: "مذهبنا صواب يحتمل الخطاء ومذهب غيرنا خطأ يحتمل الصواب" ("Our Way Is Right; However, An Error Was Probable, The Path Of Our Opponents Is Wrong; However, There Is A Chance That It Is Right"), Which Allowed For The Diversity Of Opinions In Theological Discussions. An Interesting Fact Was That The Theologian Did Not Name His Opponents Directly. Probably, The Reason For This Lied In The Fact That The Subjects Of The Discussion And The Positions Of The Parties Were Well Known In Scientific And Theological Works, And Al-Maturidi Did Not Consider It Necessary To Mention The Known Facts.

Results

Kalam And The Controversy By Mu'tazilites Through The Tafsir Of Al-Fatiha

There Was No Doubt That The Kalam Or The Creed Issues Were Most Important Among The Muslim Theological Discourse. Correct Faith Had Always Been Considered The Leading Quality Of A Believer. Without Faith, No Sense To Talk About The Obligatory Acted "Taklif", Their Acceptance "Kabul" And, Of Course, The Reward "Jaza". That Is Why, Since The Second Third Of The First/Second Half Of The Seventh Century, Researchers Had Observed Fierce Discussions Between Representatives Of Various Trends Of Islam, Often Reaching Bloodshed. Failure To Agree With The Opponent In Matters Of Faith Could Cause Him To Recognize Him As An Infidel And Open The Possibility Of Killing Him And Taking Possession Of His Property. Modern Radical Groups And Organizations Operate In The Same Way. In This Regard, These Issues Were More Relevant Than Ever Before And Required Deep Scientific Study And Popularization Among The Believers' Masses.

One Of The Issues That Became Controversial Between Sunnis And Mu'tazilites Was The Status Of Divine Attributes. If The Sunnis Considered Them Eternal And Inherent In The Divine Essence, The Mutazilites Denied Allah's Affiliation. In Their View, This Led To The Idea Of A Multitude Of The Eternal, Which Was Considered Absurd.

However, Abu Mansur Al-Maturidi Did Not Mention His Opponents By Name But Touched On This Issue At The Beginning Of Surah Al-Fatiha. Speaking Of The Divine Names "الرحمن و الرحيم" ("The Merciful And The Merciful"), He Pointed Out That The Meccan Pagans Refused To Recognize The First And Recognized The Second. Concerning The Ayat: "They Ask, 'What Is The Most Merciful? 25: 60, He Declares, " He Points Out That This Is An Essential Attribute, Not An Attribute Of Action, Even Though The Action Is A Quality Of Essence. After All, The Presence Of Its Attribute In Another Entity Is Absurd" (Al-Maturidi M. 2005, 1/361). As We Know, The Mu'tazilites Tried To Solve The Dilemma Between The Denial Of Divine Attributes And Their Manifestation. So They Sad That The Attributes Manifest Through Other Entities.

The Next Question Concerned The Phrase: "If Allah Wills" In The "Tawhid" Formula. The Author Interpreted The Ayah: "To We Worship And To You Appeal For Help" States: "Allah Is More Knowledgeable, But There Seems To Be A Hidden Command: 'Say, So-And-So.' Moreover, In This Case, There Can Be No Reservation Since These Words Are Mandatory. Moreover, It Had Two Aspects: "First, It Would Be Absurd If This Were Only A Form Of Narration About Their (The Believer's – A. R.) Condition. Monotheism Did Not Allow Any Reservations, Because The One Who Made Such A Reservation Made It Doubtfully" (Al-Maturidi M. 2005, 1/362). Although Al-Maturidi, As Usual, Did Not Name His Opponents. It Was Evident That He Was Talking About The Asharites, Who Allowed Such A Reservation. Refuting The Position Of His Opponents, He Referred To The Ayat: "Believers Are Only Those Who Believed In Allah And His Messenger, And Then Did Not Have Doubts" 49:15, As Well As The Tradition From The Collections Of Ahmad Ibn Hanbal And Abu Dawud: "The Faith Which There Is No Doubt" (Al-Maturidi M. 2005, 1/362). Although The Maturidites Said That Such A Reservation Spoke Of Doubt, And Doubt Was Unbelief, However, Realizing That This Theological Problem Was The Subject Of Discussion Among Sunni Theologians And Was Only Formal, It Usually Did Not Reach The Actual Accusations Of Unbelief.

Further, Through The Prism Of The Ayat "To You We Worship", The Theologian Considered The Problem Of Imposing Duties On The People Of "Taklif". Criticizing Mu'tazilite Beliefs, He Wrote: "It Would Be Wrong To Understand These Words Following The Beliefs Of The Mu'tazilites. This Was A Request For Help In Executing What Is Ordered, And It (Help – A. R.) Would Be Granted. They Said, "There Could Be No Duties Imposed On Him If Allah Had Something Left By Which He Would Fulfil Them. Simultaneously, A Request For What Had Already Been Received Would Be A Concealment Of What Had Been Received, Which Was Denied. It Would Then Be Like Allah Would Command Not To Recognize, Conceal His Benefits, And Persistently Ask For Them. Such Thoughts About Allah Are Disbelief" (Al-Maturidi M. 2005, 1/364-365). Imam Al-Maturidi, Refuted The Views Of The Mu'tazilites, Pointed Out: "In This Case, It Would Mean That Allah Did Not Grant Them The Abilities Completely, Or He Could Not Grant Them, And The Request Is Sarcasm. Alternatively, It Would Indicate That Allah May Not Give What Is Needed To Fulfil The Command; Thus Their Words Become Untenable" (Al-Maturidi M. 2005, 1/365). This Question Is Related To The Concept Of "Ability To Fulfil The Order" ("Istita'a"). If Mu'tazilites Believed That All The Necessary Must Be Formed In Believer Before The Execution, The Sunnis Have Identified Two Categories Of Abilities: Healthy Bodies And The Ability To Fulfil The Forces. Accordingly, The Ayat Mentioned Above Belonged To The Second Category Of "Istita'a".

Furthermore, Finally, The Last Problem Of The Kalam, Raised In The Framework Of The Interpretation Of "Al-Fatiha", Was Related To The Concept Of "Guidance On A Straight Path" ("Al-Hidaya"). It Is Related To Ayat: "By Way Of Those Whom You Have Favoured, And Not By Way Of Those On Whom Your Wrath Has Fallen, Those Who Have Gone Astray." The Author Criticized The Point Of View Of The Mu'tazilites That: "Any Good That Was Given To Believers Is Given To Those Who Had Gone Astray And To Those On Whom The Wrath Of Allah Has Fallen" (Al-Maturidi M. 2005, 1/368). The Mu'tazilites, Based On The Concept Of "خلق أحسن" ("Creation Of The Best") For Man, Stated: "After All, The Best Benefit From Allah For Any Person Is The Clarification Of Religion And The Path Leading To His Satisfaction." Al-Maturidi Refuted The Mu'tazilite Thesis Quite Simply; He Concluded: "This Mercy Was Granted To All Non-Believers. The Mu'tazilite Understanding Made It Meaningless To Exclude (By Using The Word "غير" Except / Not-A. R.) (Al-Maturidi M. 2005, 1/368).

Thus, Abu Mansur Al-Maturidi, In The Framework Of The Interpretation Of Surah Al-Fatiha, Touched On Problems That, In His Opinion, Were Relevant For His Contemporaries. He Paid Particular Attention To The Criticism Of Mu'tazilite Views. This Position Was Clear If We Consider That Mu'tazilite Views At Their Initial Stage Were Quite Popular In The Territory Of Transoxiana And Especially In Khorezm. Al-Qasim Ibn Al-Husayn Al-Khwarizmi's Answer Indicated This To Yaqt Al-Hamawi About His Madhhab: "I Am A Hanafi, But Not A Khwarezmian, Not A Khwarezmian" (Hamavi Ya. 1993, 5/192).

Conclusion

Thus, The Analysis Of The Structure And Content Of The "Ta'wilat Ahl As-Sunnah" By Abu Mansur Al-Maturidi Indicated That This Theological Work Had Significance As The Well-Known Interpretation Of His Contemporary Abu Ja'far Ibn Jarir Al-Tabari "Jami' Al-Bayan 'An Ayi Al-Qur'an". A Similar Conclusion Could Be Found In Walid A. Saleh's Study "Rereading Al-Tabari Through Al-Maturidi: New Light On The Third-Century Hijri" (Walid A. Saleh. 2016, 185). It Should Be Recognized That This Work Remained Little Known In The Islamic World For A Long Time And The Personality Al-Maturidi Himself. This Might Seem Strange, Especially When Considering The Active Travels Of Imam Al-Bukhari In Search Of The Hadith Of The Prophet Muhammad. The Fact That Al-

Maturidi Was Not Well Known Might Also Be Related To The Theologian's Personality If We Assume That He Might Have Been An Introvert.

The Author Of The Work In His "Tafsir" Combined Theologians' Approaches Who Support Tradition And Those Who Support Rational Analysis; In This Regard, It Can Be Described As A Combined Interpretation. However, The Theologian Dealt With Various Issues Within The Framework Of "Tafsir", Including The Issues Related To Language Features And Variations In The Reading Of Ayat. However, The Author's Primary Focus On The Problems Of Kalam And Fiqh. Revealing This Problem, The Author Adhered To The Classical Views Of Imam Abu Hanifa And His Students. At The Same Time, The Author Showed All The Pluralism Of The Studied Period's Theological Ideas.

It Should Be Noted That In Issues Of Kalam, The Author Preferred To Reject The Allegorical Interpretation Of Ambiguous Theological Texts. However, Sometimes He Resorted To An Allegorical Interpretation Using The Expression "يَحْتَمَل" ("Permissible"). It Indicated The Beginning Of The Spread Of The Methodology "التأويل" In The Region.

Today Have Been Made Attempts To Scientifically Edit This "Tafsir" By Researchers From Arab Countries And Turkey. However, Even The Hanafi Muslims Inhabiting The Territory Of The Former Soviet Republics, His Works As Part Of Their Theological Tradition, Was Poorly Studied. In This Regard, Its Study, Introduction To The Scientific Field And Translation Are Genuinely Relevant.

Conflict Of Interests And Contribution Of Authors

The Authors Declare The Absence Of Obvious And Potential Conflicts Of Interest Related To The Publication Of This Article And Report On The Contribution Of Each Author.

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