

## IMAM MOTURIDI'S METHODS AND APPROACHES IN INTERPRETING VERSES OF THE QUR'AN

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### ABSTRACT

*This article talks about the methods and approaches of the great commentator Imam Moturidi in interpreting the Qur'anic verses.*

**KEYWORDS:** *Tafsir, Verse, Style, Thought, Intellect, Sunnah, Imam, Commentator.*

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### INTRODUCTION

In his work, the Imam gave many arguments in the process of interpreting the verses, but the arguments presented in this article are not fully discussed. Mainly attention is paid to the imam's interpretation method.

### THE MAIN PART

Before talking about Imam Moturidi's manhaj (style and approach) in interpreting, let's talk a little about the meaning of the word "manhaj".

Lexical and terminological definition of Manhaj.

In the dictionary:

Manhaj – something that indicates a clear path.

Ibn Manzur said in "Lison" that "nahj is a path, minhaj is a clear path".

In terms of:

When the word manhaj is used in a scientific and lexical sense, it means a clear path, and of course its term meaning is close to that meaning.

Definitions of Dr. Ahmed Badr:

Manhaj - A path leading to the discovery of scientific truths by means of several means, consisting of general rules governing reasoning to reach a certain result and its practical determination.

Definitions of Dr. Muhammad Abdullah Sharqavi:

Manhaj is a set of general rules for reaching scientific truth.

Based on the above definitions, we can say that Imam Moturidi's method of interpretation is his chosen way of interpretation and interpretation.

Features of Imam Moturidi's interpretation are as follows:

- Entry among Ahle sunna tafsirs;
- Containing the imam's fiqh, methodical and dogmatic opinions;
- Conformity with the opinions of Imam Abu Hanifa;

Imam's role in the science of interpretation and his influence on the commentators who came after him.

Imam Moturidi has a high rank, which is clearly seen in combining tafsir bilmasur and tafsir birrayi. His interpretation is based on narration and reason, and he did not delve deeply into the narrators, but was content with attributing the message to the narrator.

Another aspect of Imam Moturidi's tafsir that is different from other tafsirs is the uniqueness of the refutations given to things (opinions) that are inconsistent with the Ahle Sunnah in doctrinal decisions. In his commentary, the Imam refuted the Mu'tazila, Mujassima, Mushabbiha, Jabariyya and other erroneous categories with intellectual and narrative evidence.

The style of Imam Moturidi's Ta'wilat also influenced the commentators who came after him. As an example, we can cite great commentators such as Alusi, Qurtubi, Abu Hayyan, Shavkani, Suyuti, Zarkashi, Zarqani, Ibn Taymiyyah.

Imam Alusi in his commentary entitled "Ruhul-ma'ani" quoted many ideas from Imam Moturidi.

Also, Imam Abu Hayyan in his commentary entitled "Bahrul Muhit" cited the opinions of Imam Moturidi as evidence.

Imam Shavkani used the views of Imam Moturidi as a model and chose his path in compiling Tafsir Bilmasur and Tafsir Birray madrasahs.

Imam Maturidi chose the middle way in interpreting the holy verses of the Qur'an. This middle path requires perfect knowledge of the judgments of speech and reason.

Features of Maturidi Tafsir:

First: Independence of thought.

In his interpretation, Imam Moturidi does not indulge in bigotry due to a particular sect or a particular opinion, but strives to state the truth. Belonging to a sect or an opinion and clinging to it alienates a person from the truth.

Also, Imam Maturidi does not say "so-and-so said" or "so-and-so's speech", but directly states an idea or issue. After presenting different opinions, if necessary, he analyzes and criticizes and expresses the necessary conclusion.

Second: Overview.

Imam Moturidi is distinguished by his holistic view, his ability to think in detail, to connect the separate to the general, and to return the secondary to the main ones. These characteristics of the imam are also clearly visible in his other interpretations.

Third: Pay attention to the content.

In his interpretation, Imam Moturidi pays more attention to the content than to the words.

Usually the commentators are satisfied with quoting one verse as the verse being interpreted, and then quoting another verse that interprets this verse. But Imam Moturidi has a broader approach to this issue. It is not enough to interpret one verse to another verse, but the exegete analyzes the verse and derives its meaning, and then explains the verse being interpreted. With this feature, Moturidi had a unique approach not only to the commentators before him, but also to the commentators after him.

It should also be noted that in the interpretation of the verses, Imam Moturidi relies on the Sunnah, but he relies less on. He cites relevant hadiths and interprets them, but as if relying on his memorization while interpreting, he gives the meaning of some hadiths and omits the exact text of the hadiths. Also, it is enough to quote only a part of the hadith without quoting it in its entirety. He not only recites the hadith, but also analyzes it, researches it, and explains his meaning. At the same time, he is not satisfied with the verbal sunnah, but also mentions the verb sunnah.

Imam Moturidi relies on the words of his sahabahs and tabeins in his interpretation. In doing so, he not only narrates the work, but also mentions the content and possibilities of the stanza.

Imam Moturidi's way of interpreting with intelligence

Moturidi relies on a lot of logic in his interpretation. Because he is a murid of Ray Madrasa, founded by the great companion Abdullah bin Mas'ud. The flag of this madrasa was raised by great people after the Sahabah. The most prominent of them is Abu Hanifa Noman bin Thabit, may God be pleased with him. Imam Moturidi was not only a follower or an imitator, but also a creator and innovator with his own characteristics. There are several indicators for this:

1. Mentioning several possibilities in the interpretation of verses;
2. Attention to philosophical and dogmatic issues;
3. Attention to verses that call for the use of reason.

Imam Moturidi's style of interpretation

Imam Moturidi's sources of tafsir and his attitude towards them.

1. Holy Quran.

This masdar is the first source of any knowledge, any scientist, it is indispensable.

2. The reason for the revelation of the verses.

In his commentary, Imam Moturidi also paid attention to the explanation of the "cause of the revelation". Sometimes he collected a number of narrations, and sometimes he was satisfied with only one narration.

3. Sunnati Mutahhara.

Imam Moturidi's interpretation of the Qur'an with the Sunnah was briefly mentioned above. In more detail, we can say the following:

- a) He hardly mentions the sanad of the hadith, he only mentions the sanad in a few places.
- b) Sometimes he says the meaning of the hadith, not the wording.

v) He mentions several hadiths in one place.

g) Sometimes he does not pay attention to whether the hadith is authentic or not authentic in the eyes of the scholars.

#### 4. Words of past commentators.

The words of the previous commentators, be they the Companions, the Tabi'in, or those who came after them, are treated in the same way as the Qur'an and the Sunnah were treated. Sometimes he mentions names, sometimes he just says "some say" or "it is said". Imam Moturidi was both in agreement with and against the words of the previous commentators. He also analytically explains the reason for his opposition.

#### 5. Science of belief.

The great mutakallim, Imam Moturidi, certainly relied on the science of belief in his interpretations and gave refutations to various misguided sects of his time.

#### 6. The science of jurisprudence.

Although Imam Moturidi did not meet Imam Abu Hanifa, may God bless him and grant him peace, he was one of the greatest representatives of Imam Abu Hanifa Madrasah. Imam Moturidi belonged to this sect. That's why he often explained jurisprudence based on the Hanafi school of thought.

#### 7. Vocabulary science.

Although Imam Moturidi did not refer much to vocabulary and oratorical sciences in his interpretation, he was not completely free from these sciences. He is not as immersed in the vocabulary as some commentators. For example, Zajjoj did this in his book "The meanings of the Qur'an and its sintaxing". Also, he did not give in to the science of adulthood, as in Abu Ubayda's book "Qur'an's metaphor".

#### 8. Using reason and interpreting with opinion.

Imam Moturidi, adding to other sources, widely used intellectual logic in the verses and interpreted them with opinion. In one place he stated several possibilities based on his opinion, and in another place he was satisfied with only one opinion.

### CONCLUSION

Imam Moturidi's commentary is distinguished by its comprehensiveness, ease, and comprehensibility. Based on the above information, the reason for this can be concluded as follows:

1. Tafsir uses both narrative and reason. The previous commentators mostly followed the narrative way. Even those who came after Maturidi and interpreted in the eighth year of the Hijri followed the same path. Imam Moturidi introduced innovations not only for his predecessors, but also for those who came after him.
2. Comprehensiveness. It contains matters of faith, jurisprudence and the contents of the verse. Other interpretations tend to deviate more in one direction, such as jurisprudence or dictionary.

3. Imam uses expressions such as "some have said", "others have said", "and it has been said" when giving opinions and probabilities about the verse. Then he analyzes it. But he uses the phrase "probably" when he interprets it with reason.
4. Explains religious and jurisprudential issues.
5. Explains the recitations.
6. It explains the reasons for the revelation of the verses.
7. Gives the meaning of some words. He rarely quoted poetry. He does not pay much attention to Arab literary words.
8. When he begins the interpretation of a surah, he does not introduce it.

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