

**TRENDS OF STUDY ON *TA'WILAT AHL AL-SUNNAH* BY ABU MANSUR AL-MATURIDI: 1970-2004**

**Aisyah Bt Dollah@Abdullah, Prof. Dato' Dr. Mohd Yakub @ Zulkifli bin Haji Mohd Yusoff, Ahmed Kasar, Nailah bt Abas, Husniyah Salaeh,**

University of Malaya – Kuala Lumpur  
Correspondence: puteri2804@gmail.com

**ABSTRACT**

The discovery of a work *Ta'wilat Ahl Al-Sunnah* by Abu Mansur Al-Maturidi has opened a new dimension to the study tafsir. This article focuses on trend of study done by reaserchers of the work *Ta'wilat Ahl Al-Sunnah* by Abu Mansur Al-Maturidi covered on certain focused issues. Researchers will use a quantitative analysis method by focusing on the masters and doctoral degrees. This study is expected to identify the spaces still exist related to this particular study at the level of master's and PhD.

**Keywords:** Trend, Tafsir, Quantitative, Ta'wilat Ahl Al-Sunnah, Abu Mansur Al-Maturidi.

**1. INTRODUCTION**

Interpretation of the historical development of science began since as early as the Prophet's preaching. However, the history of science writing commentary began to flourish in the time between the end of the Umayyad government and the early days' of Abbasids(Dhahabi, 1989). Commentary written form at that time still very general which was only one or several chapters in the works of hadith and still do not have a special writing as befits of the exegesis that interprets commentary verse by verse as is in our hands now(bin Ahmad, 2003).

After that, writing commentary started to develop by producing a number of commentaries in the discipline itself separately with the hadith. It was interpreted according to the order of verse-by-verse arrangement of Manuscripts(bin Ahmad, 2003). Several pioneer scholars that contributed in the field of writing this commentary notably Ibn Majah [m.273H], Ibn Jarir al-Tabari [m.310H], Abu Bakr ibn al-Mundhir al-Naysaburi [m.318H], Ibn Abi Hatim [m.327H], Ibn Hibban [m.369H], Al-Hakim [m.405H], Abu Bakr Ibn Mardawayh [m.410H] and others. Their interpretation generally lead to tafsir based on the narrations attributed to the Prophet Muhammad, his companions, and the followers by doing tarjih, determination of *hukum* and *I'rab* law as done by Ibn Jarir al-Tabari(Dhahabi, 1989).

History of writing tafsir did not end at writing based on *riwayah*, even developed until there were some scholars who summarized the *hadith*, collecting the opinions of the scholars without referring to its owner, and even sometimes caused confusion in determining the authenticity and truth of a resource(Dhahabi, 1989).

After that, there was a number of commentaries produced in a variety ways according the author's tendency . So, there were large numbers of interpretation works written according to the method *Tafsir bi al-Ra'y al-Ja'iz*(Dhahabi, 1989). However, there were also *mufassir* that combined *tafsir bi al-ma'thur* and *bi al-ra'y* as done by Abu Mansur al-Maturidi [m.333H] in his work *Tafsir Ta'wilat Ahl al-Sunnah*(al-Maturidi, 2005) which will be the main focus of this study.

The exegesis of *Ta'wilat of Ahl al-Sunnah* by Muhammad bin Muhammad bin Mahmud Abu Mansur al-Maturidi was a masterpiece in the field of interpretation and his manuscript was found in various places such as the library in Istanbul, (Turkey), Dar al-Kutub al-Misriyyah in Cairo (Egypt), Dar al-Kutub al-Zahiriyyah in Damascus (Syria), Muzium of London (England), and Berlin (Germany)(al-Maturidi, 2005) . Although there were few studies on the interpretation of the past by several researchers, but the work is still very rare to the people in Archipelago region. Even in the reference list on the knowledge of the Qur'an, almost never mentioned the name of al-Maturidi as an interpreter of the Qur'an(al-Sharabasi, 1962; al-Zurqani, 1988; Dhahabi, 1989; Salih, 1988).

*Tafsir al-Tabari*(al-Tabari, 2005) was another contemporary works as the exegesis *Ta'wilat Ahl al-Sunnah* but it seems more preferred as reference to the next generation Abu Mansur al-Maturidi, the author of *Tafsir Ta'wilat Ahl al-Sunnah* was well known in the field of theology rather than in the fields of *Kalam*. Denial of al-Maturidi's name in *Tabaqat al-Mufassirin*(al-Sayuti, 1983) was impossible while some other authors' such as Muhammad ibn Abi al-Qurashi [m.775H] in *Tabaqat al-Hanafiyyah*, Haji Khalifah [m.1067H] in *kashf Zunun* and Sadiq al-Husayn Ibn al-Qafuji [m.1307H] in *Abjad al-'Ulum*, already mentioned al-Maturidi in their commentary.

Eventhough both of them were the contemporary commentators, but the work of al-Tabari are more being recognizable compared the work of al-Maturidi and become main reference in the their writing. Meanwhile, books('Ali, 1983; Ahmad Choirul Rofiq S.Ag, 2004; al-Maghribi, 1985; Kholeif, 1970) and journals(Khalifah, 1992) that discuss about the biography of al-Maturidi and his thought were more focused on the faith rather than knowledge of interpretation(al-Qafuji, 1978).

In the region of the archipelago, the researchers only found a book that discussed the work of the *Ta'wilat Ahl al-Sunnah* by a Master student named Ahmad Choirul Rofiq from Indonesia through his research *Ahlus Sunnah Wal Jama'ah*('Ali, 1983; Ahmad Choirul Rofiq, 1976; Ahmed, 2000, 2003; Lewinstein, 1994; Mattock, 1972; Pessagno, 1984; Saliba, 1999; Tritton, nil) discussing about al-Maturidi's method in writing *Ta'wilat Ahl al-Sunnah* by analysis.

Thus, the researcher is interested to see the studies that have been done on this work by focusing on the issues that have been discussed by researchers from various institutions. Hopefully this study will also rise up the extraordinary circumstances of al-Maturidi as an exegete and introduce his interpretation of *Ta'wilat Ahl al-Sunnah* to the public.

## 2. DATA SOURCES

Data sources used were a literature review consisting of scientific research at PhD and Masters Level related to the composition of *Ta'wilat Ahl al-Sunnah* by Abu Mansur Al-Maturidi through the findings of the study at the library and accessed to the websites that published on material related to this study.

## 3. METHODS

Researcher analyzed the literature finding data quantitatively by using 11.5version SPSS.

## 4. FINDINGS

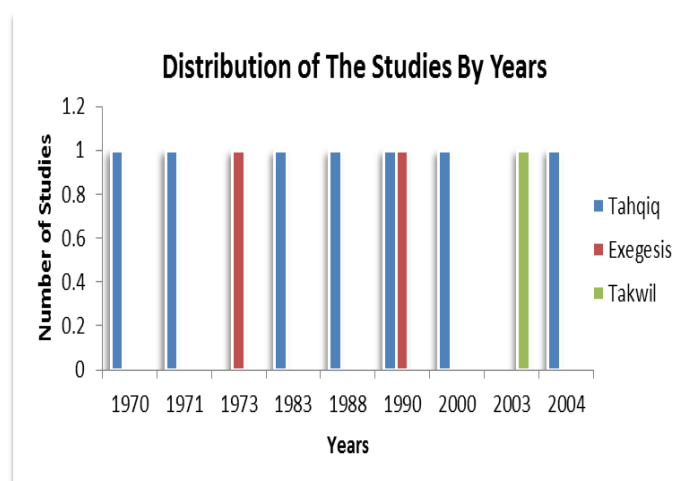
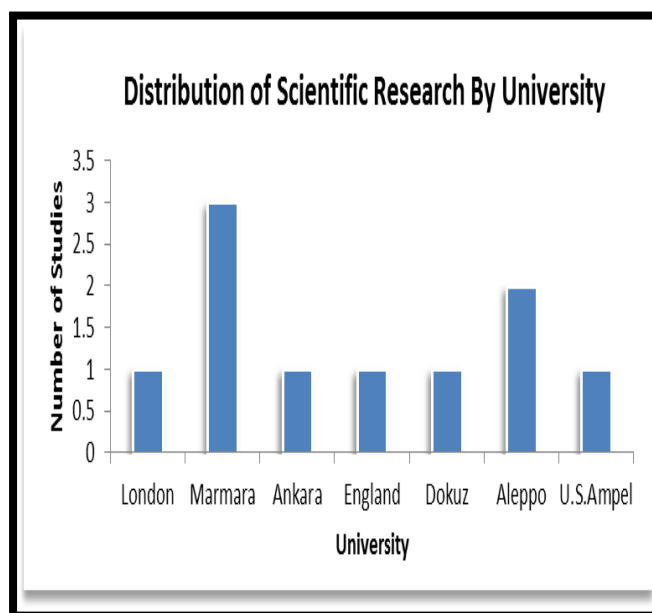


Figure A: Distribution of the studies by Years

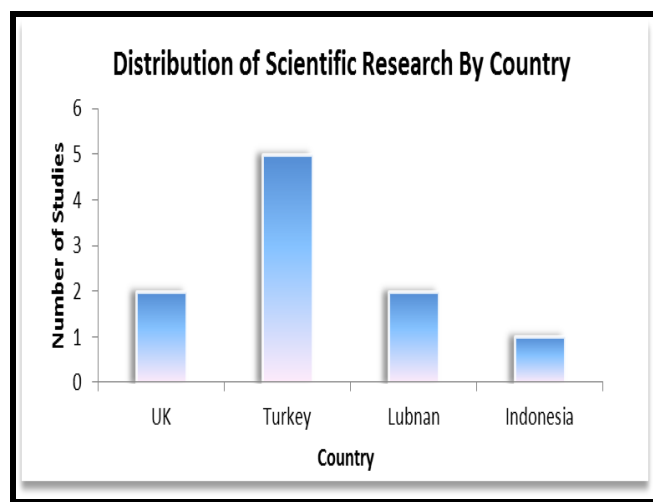
Distribution of scientific research in Figure A shows that the study of the works *Ta'wilat Ahl al-Sunnah* by Abu Mansur al-Maturidi first studied in 1970(D. M. M. al-Rahman, 1970; M. M. al-Rahman, 1983) followed in 1971(Te'vilatü'l-Kur'an, 1971) and 1973(metodu, 1973). Then, it under went gap time for the subsequent 10 years until a study in 1983('Awdin, 1983) and continued by studies in 1988('l-Kur'an, 1988) and 1990(Tefsiri, 1990). After that, the study experienced more gap time for 10 years before the emergence of the study in 2000(Baslum, 2000), 2003(Ahmad Choirul Rofiq S.Ag, 2003) and 2004(Baslum, 2004, 2005). Up to now,there are no further follow-up studies in literature review of existing literature data found after that.

While scientific studies that had produced on the work of *Ta'wilat Ahl al-Sunnah* by Abu Mansur al-Maturidi was discussing several *tahqiq* issues such as *Tahqiq on Surat al-Fatiha to Al-Baqara* (1970 and 1983), *Abu Mansur al-Maturidi Wa Ta'wilat Ahl al-Sunnah* (1971 and 1988), *Tahqiq on Surat al-Mumtahinah* (1990), *Tahqiq on Surat al- Fatiha to Al-An'am* (2000), and *Tahqiqon Surat al-Fatiha to Al-Nas* (2004). While the concept of exegesis according to Abu Mansur al-Maturidi (1973 and 1990), and *takwil* Interpretation Methods of Ahl al-Sunnah by Abu Mansur al-Maturidi (2003).



**Figure B:** Distribution of the scientific Research by University.

Besides that, there is an interesting phenomenon as seen on scientific studies that had been produced by the university in Figure B. The pilot study was a graduate of the University of London (1970), followed by a graduate of the University of Marmara and Ankara, Turkey (1971, 1973, 1988 and 1990), and pursued by graduates of the University of Aleppo or Tarablus, Lebanon (2000 and 2004). Meanwhile, there is also a single study by University graduates in England (1983) and UIN SunanAmpel, Surabaya, Indonesia (2003) in between the chain of study.



**Figure C:** Distribution of Scientific Research by Country

From those scientific studies had been produced by university in figure B, there is also interesting phenomenon by researchers through country in Figure C. Turki was produced the highest number of scientific research through five researchers, followed by UK (University of London, 1970 and England, 1983) and Lubnan ( University of Aleppo, 2000 and 2004) and the only one from Indonesia (UIN Sunan Ampel, Surabaya, 2003).

## 5. CONCLUSION

Generally, the scientific research at PhD and masters level in the work of *Ahl al-Sunnah Ta'wilat* stopped in 2004 through the research by Dr. Majdi Baslum. Until now, researchers have not found a new study related to the work of *Ta'wilat Ahl al-Sunnah* after those studies. Hence, this scenario should not cease unto the extent of nine scientific researches only; but, it should be expanded through other studies, specifically on the areas that still unexplored by many previous researchers such as *takhrij* hadith, theology and comparative study.

## 6. REFERENCES

- ‘Ali, A. a.-K. M. A. (1983). *Aqidat al-Islam wa al-Imam al-Maturidi*. Bangladesh: al-Muassasah al-Islamiyyah.
- ‘Awdin, D. I. A. a. A.-S. (1983). *Awdin, et.al, Tafsir al-Maturidi al-Musamma Ta'wilat Ahl al-Sunnah*. Phd from University Of England, Majlis al-A‘la Lil Shu’un al-Islamiyah.
- ‘l-Kur’an, I. M. V. T. w. (1988). *Demir, disertasi*. Universiti, Istanbul.
- Ahmad Choirul Rofiq, K. G. (1976). Theology and Law in Islam. *Journal of the American Oriental Society*, 96(2), 304-306.
- Ahmad Choirul Rofiq S.Ag, M. F., I. (2003). *Karakteristik tafsir al Maturidi : Studi analitis terhadap Kitab Ta'wilat Ahl al-Sunnah karya al-Maturidi*  
UIN Sunan Ampel, Surabaya, Indonesia.
- Ahmad Choirul Rofiq S.Ag, M. F., I. (2004). *Tafsir Ahlus Sunnah Wal Jama‘ah* PT. Karya Pembina Swajaya.
- Ahmed, S. (2000). Mapping the World of a Scholar in Sixth / twelfth Century Bukhara: Regional Tradition in Medieval Islamic Scholarship as Reflected in a Bibliography. *Journal of the American Oriental Society*, 120(1), 32,34,38,40,42.
- Ahmed, S. (2003). A Learned Society in a Period of Transition : The Sunni ‘Ulama’ of Eleventh –Century Baghdad. *Journal of the American Oriental Society*, 123(1), 180.

- al-Maghribi, A. A. a.-F. (1985). *Imam Ahl al-Sunnah wa al-Jama'ah: Abu Mansur al-Maturidi wa Ara'uh al-Kalamiyyah* Maktabah Wahbah.
- al-Maturidi, A. M. (2005). *Ta'wilat Ahl al-Sunnah Tafsir al-Maturidi* Lubnan: Dar al-Kutub al- 'Ilmiyyah.
- al-Qafuji, S. b. H. (1978). *Abjad al-'Ulum* (Vol. 2): Dar al-Kutub al-'Ilmiyyah.
- al-Rahman, D. M. M. (1970). *An Edition of the First Two Chapters of Al-Maturidi's Ta'wilat Ahl Al-Sunna*. Phd University Of London.
- al-Rahman, M. M. (1983). *Ta'wilat Ahl al-Sunnah /Ta'lif Abi Mansur bin Muhammad bin Muhammad bin Mahmud al-Maturidi al-Samarqandi al-Hanafii* Matba'ah al-Irshad.
- al-Sayuti, A. a.-R. b. A. B. (1983). *Tabaqat al-mufassirin*: Asadi.
- al-Sharabasi, A. (1962). *Qissat al-Tafsir*.
- al-Tabari. (2005). *Tafsir al-Tabari al-Musamma Jami' al-Bayan 'an Fi Ta'wil al-Qur'an*: Dar al-Kutub al- 'Ilmiyyah.
- al-Zurqani, M. A. a.-A. (1988). *Manahil al-'Irfan Fi 'Ulum al-Qur'an* New York: Penguin.
- Baslum, D. M. (2000). *Ta'wilat Ahl al-Sunnah oleh Abu Mansur al-Maturidi : Tahqiq Study From Surah al-Fatihah to Surah al-An'am*. Universiti Jinan, Tarablus or Aleppo.
- Baslum, D. M. (2004.), Phd from Universiti Jinan, Tarablus or Aleppo, Ta'wilat Ahl al-Sunnah by Abu Mansur al-Maturidi : Tahqiq Study From Surah al-Fatihah until Surah al-Nas.
- Baslum, D. M. (2005). *Ta'wilat Ahl al-Sunnah Tafsir al-Maturidi*: Dar Kutub al-Ilmiah.
- bin Ahmad, A. R. (2003). *Tafsir al-Nasafi dan Tafsir al-Jalalayn : Satu Kajian Perbandingan*. University of Malaya.
- Dhahabi, M. H. a. (1989). al-Tafsir wa al-Mufassirun. *Cairo: Dar al-Kutub al-Hadith*, 2.
- Khalifah, H. (1992). *Kashf al-zunun àn asami al-kutub wa-al-funun*: Dar al-Kutub al-'Ilmiyyah.
- Kholeif, F. (1970). *Kitab Al-Tawhid Abu Mansur Muhammad Ibn Muhammad Ibn Mahmud al-Maturidi al-Samarqandi* Dar al-Mashriq.
- Lewinstein, K. (1994). Notes on Eastern Hanafite Heresiography. *Journal of the American Oriental Society*, 114(4), 584-587.
- Mattock, J. N. (1972). of *Kitab al-Tawhid : Abu Mansur Muhammad Ibn Muhammad Ibn Mahmud al-Maturidi al-Samarqandi*. *Bulletin of the School of Oriental and African Studies*, 35(1), 197-198.
- metodu, İ. E. M. e.-M. T. v. l.-K. a. d. t. (1973). *M. Ragıp İmamoğlu, tesis* Phd Universiti Ankara.
- Pessagno, J. M. (1984). Irada, Ikhtiyar, Qudra, Kasb the View of Abu Mansur al-Maturidi. *Journal of the American Oriental Society*, 104(1), 177-191.
- Saliba, G. (1999). Artisans and Mathematicians in Medieval Islam the Topkapi Scroll: Geometry and Ornament in Islamic Architecture. *Journal of the American Oriental Society*, 119(4), 637-645.
- Salih, S. (1988). *Mabahith Fi 'Ulum al-Qur'an*
- Te'vilatü'l-Kur'an, E. M. e.-M. v. (1971). *Eroğlu, Muhammed, tesis*. (phd), Marmara Universiti, Istanbul.
- Tefsiri, E. M. M. İ. M. e.-M. v. T. v. l.-K. a. i. M. S. (1990). *Mehmet Baydaş*. Marmara Universiti, Istanbul.
- Tritton, A. S. (nil). An Early Work from the School of al-Maturidi. *Journal of the Royal Asiatic Society of Great Britain and Ireland*.