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STUDY OF THE HERITAGE OF IMAM MATURIDI AT THE IMAM MATURIDI INTERNATIONAL SCIENTIFIC RESEARCH CENTER: ANALYSIS AND PROSPECTIVE PLANS

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ANNOTATION
In recent years, large-scale work has been carried out in Uzbekistan to comprehensively study the rich scientific and spiritual heritage of great thinkers, to promote it to the public, and to educate the young generation in the spirit of national and religious values.
KEY WORDS: *spiritual heritage, Imam Maturudi, Imam Maturidi international scientific research center, historical monuments, Islamic civilization.*

In particular, the decision PD-126 of the President of the Republic of Uzbekistan Shavkat Mirziyoyev dated February 10, 2022 "On additional measures to improve the system of preservation and research of ancient written sources"[1] was adopted. This decision serves to study the manuscripts of the great scholars and thinkers who lived in our country and made an invaluable contribution to the development of world science and Islamic civilization, including the preparation of their scientific and explanatory translations and modern publications in Uzbek, and to raise the process of using the obtained results in practice to a completely new level.

The Imam Maturidi International Scientific Research Center was established by the Decision PD-4802 of the President of the Republic of Uzbekistan dated August 11, 2020. One of the main tasks of the Center is to deeply study the huge scientific, religious, and spiritual heritage of Imam Maturidi and his followers, scholars who made an incomparable contribution to the development of creed and the science of kalam, to publish scientific and explanatory translations and comparative texts of the works they created, to make them widely available among the people and the world community, and systematic organization of scientific research on these topics[2].

MAIN PART

It is known that Uzbekistan is one of the oldest cradles of world civilization. From this land, many scientists grew up who have created a fruitful work in various fields of science and left a huge scientific and spiritual heritage related to universal development. Today, their manuscripts are kept in the rare resource fund of the most prestigious libraries not only of our country, but also of the world. In Uzbekistan alone, the Manuscript Fund of the Institute of Oriental Studies named after Abu Rayhan Biruni of the Academy of Sciences of the Republic of Uzbekistan holds 26,000 volumes of manuscripts and about 40,000 volumes of lithographic sources related to various fields. Currently, only a small part of the written sources stored in the libraries of our country has been studied. Therefore, there is a great need to research many manuscripts.

Today, special attention is being paid to the research and wide dissemination of manuscript sources at the Imam Maturidi International Research Center. It should be noted that the Center is tasked with the in-depth study of the heritage of Imam Abu Mansur Maturidi, the founder of the Maturidi school, and his followers, the publication of scientific and explanatory translations and comparative texts of the works written by them, and the collection of original and electronic copies of the manuscripts and lithographic works of great scholars stored in the library and manuscript collections. A number of important and urgent tasks have been set, such as conducting research on them and passing them on to the next generation.

At the same time, the Center is carrying out systematic work on the formation of the scientific-theoretical basis for the research, preservation and restoration of written sources, and the training of specialists who have the skills and qualifications to work with manuscript sources related to the field. In particular, in 2022, a number of scientific staff of the Center directly participated in the training course "Intensive: extended study of manuscripts" organized at the Research Center of Manuscript Sources of the Republic of Turkey. Also, in order to further increase the scope and quality of advanced training aimed at the study of manuscripts, the Center

[1] *PD-126 dated 10.02.2022. On additional measures to improve the system of preservation and research of ancient written sources (lex.uz)*
[2] *PD-4802 dated 11.08.2020. On measures to establish the Imam Maturidi International Scientific Research Center (lex.uz)*

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organized one-week training sessions on the topic of "Researching Manuscript Sources" for all specialists from Uzbekistan in June 2022 with the participation of Dr. Hamza al-Bakri, professor of Ibn Khaldun University of the Republic of Turkey. The Uzbek translation of the book "Theoretical Foundations of Manuscript Research"[3] by Dr. Mahmud al-Misri was published. Facsimiles and electronic copies of about 50,000 manuscripts written by Mawarannahr scholars stored in the Republic of Turkey, the Arab Republic of Egypt, the United Arab Emirates, Saudi Arabia and European manuscript funds have been collected.

At the same time, large-scale practical work on the study and promotion of manuscript sources is also being carried out at the Center. In particular, the scientific translation into Uzbek language and the critical text of "Kitab al-Tawhid" by Imam Maturidi was prepared based on the only manuscript copy in the world kept in the library of Cambridge University in Great Britain[4].

The translation of "Kitab al-Tawhid" by Imam Maturidi International Scientific Research Center has a special value as it is the first attempt to translate the book into Uzbek language. It should be noted that there have been few attempts to translate the work into different languages in the whole world. It requires sufficient experience and knowledge, great effort from the specialist who started to translate it because of the complex phrases and sentences characteristic of Imam Maturidi's method in the work, the uniqueness of the chosen topic, the fact that more than ten centuries have passed since the time when the book was written until now, and the features of the language changed significantly.

"Kitab al-Tawhid" is the masterpiece written by Imam Maturidi to ensure the purity of faith, and it is considered the primary and most reliable source of the teachings of Maturidiyya. The fact that the work refutes the destructive ideas of the misguided sects that were active during the time when Imam Maturidi lived, on the basis of narrative and rational evidence, increases its practical importance and scientific value today.

As mentioned, a critical text of the work was prepared based on a comparative study of modern editions published in Egypt (in 1970) and Turkey (in 2003) and the only copy of the manuscript in the world kept in the library of Cambridge University in Great Britain and published in "Maktabat al-Ghanem" publishing house in Jordan[5].

The first attempt to publish "Kitab al-Tawhid" was made by Dr. Fathullah Khulaif. After that, Bekir Topaloglu and Muhammad Aruchi were engaged in this work. The services of these researchers cannot be overlooked. However, as a result of closely familiarizing with "Kitab al-Tawhid" and studying the scientific heritage of Imam Maturidi, some critical comments were born in this regard. For example, the edition of Fathullah Khulaif is the first modern edition of this book, and a great effort was spent on its publication. This publication is an important source for researchers in further research. However, it shows cases such as not being able to read some words[6], neglecting to compare the text of the existing copy with the words of other copies listed in the margins, giving some comments and additions in order to explain or fill in some defects in the phrase.

In 2003, Bekir Topaloglu and Muhammad Aruchi published a critical edition of "Kitab al-Tawhid" in Ankara. The work was reviewed and republished by the Islamic Studies Center (ISAM) in 2019[7].

In the preface of the book, they said: "We have worked on a special method that has not been used before and has no equal among researchers in terms of research. We decided to rely only on the manuscript copy and added the first edition of Kitab al-Tawhid to it. We took it into consideration as a second handwritten copy,"[8] they write. They reread the manuscript and made some minor additions. Like Dr. Khulaif, they made many comments between the text.

However, there are some shortcomings in this research. In particular, it is possible to encounter situations such as not being able to read some words and phrases in the original copy and in the margins, making the margins difficult.

Despite these considerations, it should be noted that the research was carried out to the extent that it was possible to read and familiarize with Imam Maturidi's thoughts. Despite all the comments, this work remains the first edition of the book.

[3] *Mahmud Misriy. Qo'lyozmalarni tadqiq qilishning nazariy asoslari, trans. Z.Abdullayev. – Tashkent: "International Islamic Academy of Uzbekistan" publishing-printing association, 2023. - 132 p.*
[4] *Imom Moturidiy. Kitob at-Tawhid. -Tashkent. "Hilal-Nashr" publishing house, 2024. - 660 p.*
[5] *أبو منثور الماتريدي. كتاب التوحيد. عمان: مكتبة الغانم للنشر والتوزيع، 2023. – 960 ص.*
[6] *Abu Mansur Maturidi. Kitab al-Tawhid, ed. Fathullah Khulaif. - P. 58.*
[7] *Imam Maturidi. Kitab al-Tawhid, ed. by Bekir Topaloglu and Muhammad Aruchi. - Turkey: Maktaba al-Irshad, 2019.*
[8] *Ibid., - P. 63.*

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While studying the previous editions of the book "Tawhid", the above-mentioned critical aspects in them indicated the need for re-research of this work. The scientific staff of the Imam Maturidi International Scientific Research Center aimed to present the text to the reader as it was left by Imam Maturidi and as read by his followers. It was decided to change it only in cases where it was concluded that there was an error and there was no possibility of interpretation or there was no explanation. What was included was also mainly in the footnotes and did not touch the main text as much as possible.

The research carried out by the Center is distinguished by a number of features. The most important of them are:

1. In order to make the language of Imam Maturidi appear before our eyes and to keep the original text as it is, it has been made free of other additions.
2. Attempts have been made to simplify the text with some of the following:

a) some explanatory words that are not long were written in the text;
b) the book is divided into chapters and sections;
s) headings were added;
d) paragraphs are numbered.

3. Attention was paid to the reading of the text through a single original manuscript, and the closest and most correct reading was put forward in comparison with the readings of previous studies. Then the text is often free of typographical errors.
4. This edition includes all the margins of the original copy. At the same time, comparisons between copies, corrections, comments and annotations were indicated separately. All of them have been carefully read to ensure the most accurate reading.
5. It was tried to make the text free of missing words[9].

In a word, this edition has used the most important previous studies and eliminated the mistakes made in them as much as possible.

It is known that the second work of Imam Maturidi that has come down to us is "Ta'wilat al-Qur'an". The work is considered the most authoritative tafsir written in the 10th-11th centuries. It includes terms and expressions in the field of language, culture and sciences of the 10th-11th centuries. Translating the work in the 21st century and expressing it in a language that ordinary readers can understand requires a great responsibility from a specialist.

The translation of the work began first of all with the compilation of the translation guide. Because, if the method of the translators is regulated, the general direction of the work will be proportional to each other, and it will provide comfort to the readers in the future. If the books being translated in areas such as the Qur'an, hadith, aqidah, and fiqh require a specialist to know this field, the science of interpretation requires a specialist to know different branches of science. Because, in it, belief, jurisprudence, mysticism, history and other fields are explained.

During the implementation of the translation, the following was determined:

- for the translation, the modern research of the work "Ta'wilat al-Qur'an" published under the editorship of Bekir Topaloglu was accepted as the main source[10].
- It was recommended to take the translation of the verses of the Qur'an from Sheikh Abdulaziz Mansur's "Translation of the Noble Qur'anic Meanings" and "Translation of the Meanings of the Qur'an" by Sheikh Muhammad Sadiq Muhammad Yusuf. When there was a difference between the translations of the Qur'anic meanings published in the Uzbek language in the understanding of Qur'anic verses, it was decided to carry out the translation based on Imam Maturidi's opinion. For example, verse 196 of Surah "Shuara":

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ

It is translated as **"Certainly, it (Qur'an) is also in the books of the predecessors"** or **"Certainly (some messages in the Qur'an) are also in the books of the predecessors"**[11]. In "Ta'wilat al-Qur'an" the following is given regarding the meaning of this verse: "Some people of ta'wil interpreted it as: "**Certainly, it**, that is, the sending of Muhammad, may God bless him and grant him peace, as a prophet, and his qualities were described in the books of the previous ones." The phrase "**Certainly, it**" in the verse means "In the previous books it was mentioned that the Holy Qur'an was revealed to Muhammad, may God bless him and grant him peace." This verse should not be interpreted as "the Holy Qur'an itself is in the previous books." Or it should not be understood that the verse says, "Not all of the Qur'an is mentioned, but some of it."[12]

In such cases, if Uzbek language translations are used directly, a situation contrary to Imam Maturidi's views will arise.

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[9] أبو منثور الماتريدي. كتاب التوحيد. عمان: مكتبة الغانم للنشر والتوزيع، 2023. – 960 ص.
[10] أبو منثور الماتريدي. تأويلات القرآن. إستانبول. دار الميزان، 2005.
[11] *Qur'oni karim ma'nolarining tarjima va tafsiri. Translated and interpreted by Abdulaziz Mansur. – Tashkent: "Tashkent Islamic University" publishing association, 2018. - P. 375.*
[12] أبو منثور الماتريدي. تأويلات القرآن. إستانبول. دار الميزان، 2005.

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- After the original Arabic text of the Qur'anic verses, the Uzbek translation was given. The names of the sura and verses are given in the main text after the verse in the following order: (Surah al-Anbiya, verse 28).

Example:

﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكً﴾

"We sent down blessed water from the sky" (Surat al-Qaf, verse 50).

- the terms and phrases specific to the work are cited first in Arabic form, then transcription in parentheses, and then translation in quotation marks through a hyphen.

Example:

الْمَلِك [al-Malik] is a general word that expresses the meanings of "ruling", "imposing command", "sultan", and "leadership".

- comments given by the researchers are given below the main text.

- without giving the Arabic text of the hadiths cited as evidence, the translation is written in italics and their sources are shown in the following form (narration of Imam Bukhari).

Example:

The following hadith of the Prophet, may God bless him and grant him peace, proves that there is good for himself in the inheritance he left to the heirs: "To leave your heirs rich is better than to leave them poor, begging from people" (narrated by Imam Bukhari).

- the sentence included in the main text as a comment by the translator was given between two brackets.

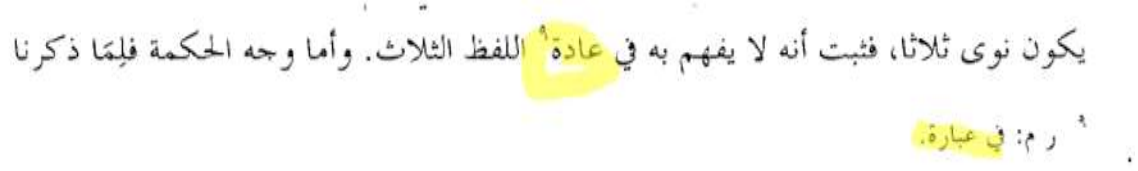
Example:

Because when people are interested in donating their wealth to influential people in the hope of benefit, it is a highly rewarding deed to spend wealth in the way of Allah **(who is considered the greatest)**, and this **(spending wealth in the way of Allah)** is a **(deed)** worthy of encouragement.

- during the translation process, critical editions under the editorship of Fatima Yusuf Khaimi, Majdi Basallum, and Bekir Topaloglu were used. When encountering problematic places in the text, the manuscripts stored in the Institute of Oriental Studies named after Abu Rayhan Biruni, Laleli, Murad Bukhari, Nuri Usmaniya, and Hamidiya were consulted.

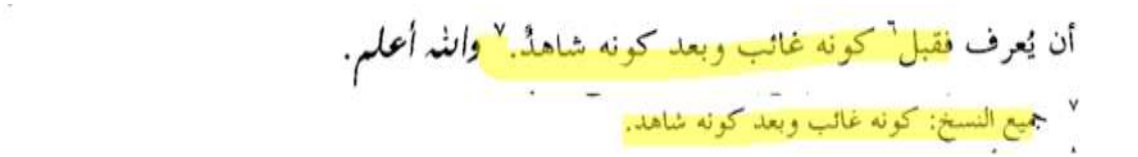
It should be noted that each of the three copies of the "Ta'wilat al-Qur'an" that have been published in full until now has its own characteristics, and their research methods are also different from each other. For this reason, when translating the work into Uzbek, it was tried to make good use of these three copies. Any phrases that caused difficulties in one copy were corrected through other copies, and the most appropriate and correct one was selected among them in the translation. For example:

- in some copies, a quoted phrase from another copy may be more correct than the phrase given in the main text, judged to be correct by the researcher. For example, in the following case, it can be seen that the word عبارة is more appropriate than the word عادة.


يكون نوى ثلاثا، فثبت أنه لا يفهم به في عادة[٥] اللفظ الثلاث. وأما وجه الحكمة فلِمَا ذكرنا

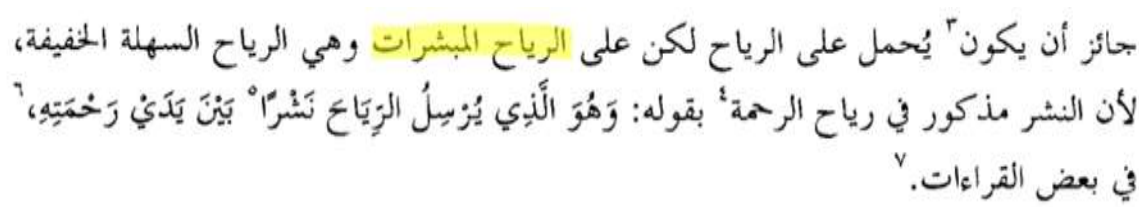
[٥] ر م: في عبارة.

- also, in some places in the modern researched edition, discrepancies between the main text and other copies are obscured. In particular, you can see that the differences between the main text and the quotation are sometimes the same. In this case, it will be difficult to understand which one is wrong.


أن يُعرف فقبل[٦] كونه غائب وبعد كونه شاهدٌ.[٧] والله أعلم.

[٧] جميع النسخ: كونه غائب وبعد كونه شاهد.

- errors in some copies were corrected based on manuscript copies of "Sharh at-Ta'wilat". For example, in the interpretation of verse 1 from Surah al-Mursalat, in the copy checked by Turkish researchers, it came in the form of المبشرات:


جائز أن يكون[٣] يُحمل على الرياح لكن على الرياح المبشرات وهي الرياح السهلة الخفيفة، لأن النشر مذكور في رياح الرحمة[٤] بقوله: وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ نَشْرًا[٥] بَيْنَ يَدَيْ رَحْمَتِهِ،[٦] في بعض القراءات.[٧]

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The same phrase appears in the Hamidiyyah version of Sharh at-Ta'wilat in the form of المنشرات:
During the translation, it was found that the word المنشرات is suitable for the context.

In addition to the above, tasir books and dictionaries were also used to clarify some phrases during the translation. For example, in the commentary of the 21st verse of Surah al-Insan, the word الحجال is given in the form of الأحجال in the research of Majdi Basallum and Turkish researchers. But in Fatima Yusuf Khaimi, this phrase is correctly used in the form of الحجال. This phrase is also defined as الحجال in Ibn Kathir's tasir and dictionaries.

RESULT

The new edition of Imam Maturidi's book "Kitab al-Tawhid" mentioned in the article was presented in February 2024 at the 55th Cairo International Book Fair in Cairo, the capital of the Arab Republic of Egypt, and in May at the Doha International Book Fair.

The publication of the critical text and its presentation at major international book exhibitions were recognized by the world community and the international scientific community as a high result of the reforms being carried out in the religious and educational sphere in Uzbekistan.

Chapters 1-6, 21-30 of Imam Maturidi's second masterpiece "Ta'wilat al-Qur'an" have been translated into Uzbek and published. The translation of the remaining parts is also being steadily worked on.

In addition to the study of the scientific heritage of Imam Maturidi, scientific staff of the Center are conducting a number of researches on the life and scientific activity of the Maturidi scholars. In particular, it is also appropriate to mention the ongoing work. For example, popular treatises are being published under the heading "Our Great Ancestors" that provide information about the Maturidi scholars. Also, the work on the creation of a scientific and explanatory translation of "Usul ad-Din" by Imam Bazdawi, "Bahr al-Kalam" by Abu al-Muin Nasafi, and "Rawdat al-Ulama wa Nuzhat al-Fudala" by Imam Zandavisti, one of the scholars of Maturidiyya, is being conducted.

CONCLUSION

In conclusion, it can be said that studying and preserving the works of our ancestors and passing them on to future generations is one of the most urgent and important tasks facing scientific research institutions, and through this, there is an opportunity to create a solid scientific and theoretical foundation for the Third Renaissance.

The Center aims to consistently continue the work focused on researching and widely promoting manuscripts in the future. In particular, it is set as the priority tasks to gradually publish in Uzbek the sources related to the teachings of Maturidiyya, to prepare and publish the critical texts of works written by scholars of our country, to convey the universal good ideas, educational tools, and moral standards that came from the rich scientific and spiritual heritage of our ancestors to our people, especially to the young generation.

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