

ABUL HASAN OMIRI'S ROLE IN THE DEVELOPMENT OF
MUSLIM COMPARATIVE THEOLOGY

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Abstract: The history of the origin of world religions, the doctrine, the study of differences and similar aspects between them are considered one of the pressing issues of today. This is caused on the one hand by an increase in interest, and on the other by the demands and needs that have arisen in the process of globalization. Because establishing a friendly relationship between religions and their representatives with a unique place on a global scale, the formation of the principle of interreligious and interethnic tolerance constitutes one of the main conditions for ensuring international peace. From this point of view, a comparative analysis of all religions performs its own functions. Comparative theology, today, has become one of the main directions in the field of theology. However, it should be noted that the formation of it as a science and the period in which it appeared is one of the most controversial issues among Western and Eastern theologians.

Keywords: Abul Hasan Omiriy, "Inqad al-Bashar min al jabr val-al", Islam, comparative theology, Western theology.

INTRODUCTION

It should also be noted at what period the science of "Comparative Study of religions" arose, which is one of the controversial issues. Religious scholars have expressed their views on the subject in a number of their studies. According to him, they can be conditionally divided into two: Western and Eastern theory. According to the view of Western scientists, the formation of this science as an independent science covers the middle of the 19th century and the 20th century. In the first quarter of the 19th century, Hali u, Hali began publishing articles, journals, books and textbooks in this state, concerning the "science of religion": in French, "science des religions" (science of religions), in German, under the title "religion-wissenschaft" (theology). In English, "science of religion" (the science of religion) introduced the concept in his article "somian monotheism" (1860) by the German-British philologist, Orientalist, professor at the University of Oxford Friedrich Max Mueller (1823-1900)¹. In the Muslim world, the traditions of studying religions have a rich experience and unique methodologies and principles, which served as a solid basis for the further development of the field, its transformation into a multidisciplinary holistic science. Unfortunately, the importance of this historical fact in the emergence of modern Western theology by the middle of the XIX century and its popularization as an independent field of science is not recognized in many cases.

MAIN PART

As a result, it has become popular in many Namba van literature that the discipline of theology originated in European countries. Whereas, at a time when Theology began to take shape in Europe only by the 19th century, the Muslim East had a rich experience in this regard, going through many stages of development. Indeed, in the Muslim regions, many works were created in this area, which later served as a fundamental resource for the development of the science of "Theology". Including Abu Rayhan Beruni's (973-1048) "Al-osor al-Boqiya an al-qurun al-kholiya" ("relics from past peoples"); Muhammad ibn Abdulkarim Shahrastani's (1087-1154) "Al-milal van-Nihal" ("religions and currents"); Ibn hazm Andalusi's (994-1064) "Al-fil-milal val-ahvo van-Nihal" ("religions, stream and streams" sectarian segregation"). Also, Ibn Nadim (B. 1963) was a member of the 996) and Abul Hasan Omiri (B. 1964). 992) have been translated into many European languages. This made it convenient for Western

¹<http://www.kosilova.texrdriven.com/narod/studia2/mueller.html>

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European experts studying Islam and Arabic Sciences to use Islamic research work on the history of religions as their primary source. They have been referenced many times in the rise of the field of science about religions, currents and sects.

Comparative study of religions is considered one of the most fundamental topics and aspects in theology. It has served to ensure the stability of community life and interreligious dialogue. Even in the Muslim world, the issue of Comparative Study of religions has become an object of study in a separate or general form. As a result of the research, certain rules have been developed for researchers to know and use when conducting their research. In this respect, the comparative study of religions in the Muslim world is carried out on the basis of two different approaches: 1) Thematically. The research carried out in this concerned some topic in religions. For example, if the subject of "God in religions" is made an object of study, then it will be necessary to study different homogeneous views about the deity, compare them with each other, show similar and different aspects. An example is Ahmad Hajazi as-Saqah's book "Allah and sifotuhu fil Judah val masihiyya val Islam" (the concept of God and its qualities in Judaism, Christianity and Islam). One can also cite the "az-zivoj Fi ash-sharoi'as-samaviyya val vad'iyya" (marriage in divine and non-divine religions) of The Hindu goddess in matters of Sharia. In his study, the scientist first covered in detail the issue of marriage between Adam and Eve, followed by marriage in Indian, Chinese, Greek and similar peoples, as well as in Judaism, Christianity, pre-Islamic Arab peoples and in the religion of Islam².

2) Comparative study of religions. When this is researched, it will first be necessary to study religions in every possible way. The book "muqoranat al-adyan" (comparative theology) by the Egyptian theologian Ahmad Shalabi is a rare work carried out in this direction. "Muqoranat al-adyan" consists of the books "Judaism", "Christianity", "Islam", and "religions of India", where the scholar elaborates on each religion and then gives a comparative analysis of similar and different aspects³. In this direction, it was Arab-Muslim scholars who carried out more activities. For example, a comparative theologian Muhammad Abu Zahra's "Muhadarot fin nazariyya" (lectures on Christianity) can be cited in this regard. In the work, the scientist conducted a comparative-analytical debate on the Christian religion, history of origin, Prophet, Bible, Creed and the like⁴.

Abu al-Hasan Muhammad ibn Yusuf al-Omiriy an-Naysaburi, however, is considered to be one of the noble scholars who researched in both directions above the history of Muslim theology. Among the scholar's works on Islamic philosophy and ethics, such as "inqad al-Bashar min al jabr val-qadar" (ridding humanity of the problem of destiny and free will), "at-taqrir li-awjuh al-Fakt" ("defining different aspects of fate"), "Kitab al-amad alal-obod" (on the end), the book "al-I'om bi manaqib al-Islam" (an exhibition on the virtues of Islam) has also attracted the attention of world researchers. Aspects of this work on Islamic philosophy Muslim Indonesian researchers⁵ and data on the comparison of different religions Western scientists⁶ studied by. It is necessary to work on the original sources of that religion while research is being carried out on one religion. Ahmad Shalabi, for example, in his "muqoranat al-adyan", a comparative study of religions, relied on original ideas that belonged to sources, relying mainly on primary sources, on which he studied the creeds and teachings of religions, and used this method in writing each of his books⁷. In this regard, he said, "in

² Қаранг: 2002. هند المعدللي. الزواج في الشرائع السماوية والوضعية. لبنان. ص. 28.

³ Уша асар. .28. ص.

⁴ Қаранг: 1946. محمد أبو زهراء. مخادرات في النصرانية. القاهرة. "دار الفكر العربية".

⁵ Mohammad Arkoun had written al-,Amiri's thought on happiness. Mohammad Arkoun, "le conquête du bonheur selon Abu al-Hasan al-,Amiri," Studia Islamica, no. 22 (1965): 55-90.

⁶ W. Madelung, for example, wrote that "al-,amiri is still relatively little known Muslim Philosopher" W. Madelung, "Review books: A Muslim Philosopher on the Soul and it Fate," The Journal of The Royal Asiatic Society of Great Britain and Ireland, no. 1 (1990): 156.

⁷ أحمد شلبي. اليهودية. \\ مقارنة الأديان. القاهرة. "دار النهضة المصرية". 1997. ص. 40-39.

my study of Indian religions, Hindu Bibles served as the chief source. When I wrote a book about Christianity, I relied on their New Testament. This is how the Quran was described in the books of Karim, the hadiths of the prophet, and Muslims. And in the coverage of Judaism, The Protocols of the Old Testament, Talmud, Zionist leaders served as the most important sources," he says. Another important factor in the comparative study of religions is neutrality, that is, impartiality. Unfortunately, many researchers do not pay attention to this very principle. Focusing on the work of most Arab-Muslim comparative theologians, they express opinions on other religions in practice based on their beliefs, although they emphasize their objectivity in their works. For example, Ahmad Shalabi, in his introduction to "Judaism", notes an impartial approach to covering religions, while in pages 18-20 of this book, he points out that religions other than Islam are falsehood, that their creed and teachings are false, and that the fundamental principle of the field of Comparative Study of religions is completely contrary to impartiality⁸. This, in turn, is a sign of the issue, that is, how serious the comparative study of religions is and is worth being an object of study.

CONCLUSION

In place of the conclusion, it can be said that this topic is considered one of the studies carried out on the regulation and study of the essence of information on the history of Muslim theology. The study is able to provide important information to learners on the history of Muslim theology, the study of religions directly through their sacred sources. It also serves as an important scientific and practical resource for studying and finding solutions to issues related to interfaith dialogue and tolerance in our society, trying to prevent problems.

⁸ أحمد شلبي، اليهودية، \\ مقارنة الأديان، القاهرة، "دار النهضة المصرية"، 1997، ص. 41.