

## ABU MANSUR AL-MOTURIDI IS THE KING OF KALAM PHILOSOPHY

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### ANNOTATION

This article contains examples of the respect shown by scholars to the great figure of the Sultan of theology, Sheikh Abu Mansur al-Moturidi and his great services in the path of science.

**Keywords:** Abu Mansur al-Moturidi, the science of the word, the science of faith, religious scholar, the teaching of moturid.

### INTRODUCTION

The history of our homeland is incredibly rich and colorful with its salwar and complex events. The territory of our country has been considered one of the cultural centers of human development since the earliest times. This is where the historical and cultural processes inherent in the local peoples, which have made a worthy contribution to the development of world civilization, took place. Great scientists, statesman and commanders, who made a worthy contribution to the historical development of world civilization and left an indelible mark on the territory of our country, have been trained. One of such great figures is Sheikh Abu Mansur al-Moturidi, the sultan of kalam and the great thinker of aqeedah. We are rightfully proud how much proud we are with them.

In his address to the Supreme Assembly of the Republic of Uzbekistan on January 24, 2020, President of the Republic of Uzbekistan Shavkat Mirziyoyev recalled our great ancestors and said: "...We must study in depth the heritage of our great-grandfathers. The more we learn about this spiritual treasure, the more we find the right answers to many questions that still concern us today. The more actively we promote this invaluable wealth, the more our people, especially our young people, will realize the value of today's peaceful life.

In fact, the selfless services rendered by our great ancestors for the sustainable development of the balance of religious and secular knowledge will inevitably serve as a worthy example for us generations. It should be noted that the great compatriot Imam Abu Mansur al-Moturidi and the scholars of the "Moturidiya School" founded by him are invaluable in instilling in the hearts of millions of Muslims the vital ideas of the blessed religion of Islam. One such great encyclopedic scholar is Imam Abu Mansur al-Moturidi. It is known from history that the division of Islam into different sects also affected the socio-spiritual lifestyle of the people of Central Asia. It is known from history that the division of the religion of Islam into different currents did not even affect the socio-spiritual lifestyle of the population of Central Asia. Over time, among the population, the need to study the origin of this religion, its original meaning, its special features, which differed from previous religions, began to emerge. Later, this necessity caused the great Hadith and the Islamic scholar to come to the world. Speaking about the birth and formation of Imam Abu Mansur al-Moturidi as a scientist, we must first have an idea of the existing religious and spiritual environment in Central Asia of that period.

As is known from history, by the end of the VIII century to the beginning of the IX century, the Arab Caliphate was discouraged. In Central Asia, too, the influence of the Arab Caliphate subsided, and the prestige of the land feudal lords, in particular, the Tohirids and Samanids, in particular, increased. Although the Tohirids were officially subordinated to the caliphate, they practically managed to conduct their own internal independent policy and allowed serious shortcomings in this area. This caused many of the folk uprisings to happen. In the end, the state of the Tohirids was overthrown. By the end of the IX century, Central Asia gained independence, and here the rule of the state - Samanids, which got rid of the influence of the Arabs (generally 874-999), was established.

The life of Abu Mansur al-Moturidi falls exactly on the period of Samanids' Rule. The state of Samonids was relatively powerful within the medieval feudal states and was able to freely pursue its independent internal and foreign policy. "The famous historian scholar Ibn al-asir acknowledged that the state of the Samonids was widely spread on earth, occupied many places and was one of the best states in terms of internal policy and justice." Another encyclopedic scholar, Ibn Holikan, described the emirs of the state as follows: "the Kings Of The Samonids were the best in terms of the sire of the Sultans of Movarounnahr and Khorasan. Who of them sat down in the kingdom, called the "Sultan of the Sultans", and only by this name were known. This name would make him a character of fur. Usually they were just, intelligent and erudite people."

Indeed, the Samanids state was one of the countries that carried out great reforms in its time as a symbol of true power. Abu Mansur al-Moturidi is considered to be the encyclopedic scientist who carried out his scientific activity on the territory of Samarkand in this period.

Egyptian researcher Abul Mu'ti Muhammad al-Bayumi in his article "The scientific significance of the legacy of Abu Mansur al-Moturidi" describes the birthplace of Imam Abu Mansur al-Moturidi as the ancient city of Samarkand: "Progressive scholars of our holy Islam have emerged from this great city. One of such scholars, with his thinking and intellect, devoted his inherited sciences to mankind, and enriched the source of world knowledge with a number of his writings.

Abu Mansur ibn Muhammad ibn Mahmud al-Abu Mansur al-Moturidi as-Samarkandi, the Imam of the Ahl as-Sunnah wa'l-Jama'ah, was born in the Moturid neighborhood of Samarkand, one of the neighborhood of Samarkand. The birth of Abu Mansur al-Moturidi coincided with the reign of Caliph al-Mutawakil (232-247 AH). The scholar's death is recorded as 333 AH. Al-Maqdisi writes about how Samarkand differs from other cities in its thinking and uniqueness:

"There is no doubt that this is a glorious, noble, ancient city. It has deep rivers, waters, palaces, brave men, pedigree horse, and innumerable riches. "

We have witnessed that Doctor of Historical Sciences, Professor Ubaydulla Uvatov, through his scientific research, has extensively covered the social situation of the religious and spiritual environment of the time of Imam Abu Mansur al-Moturidi. "Of course, in the time of the great scholar Abu Mansur al-Moturidi (870-944), many people were interested in the science of kalam, which formed the Islamic theory before him, and how it was treated. So below we will think about this topic. Imam Abu Mansur al-Moturidi's efforts to promote healthy islamic

thought among Muslims away from all forms of misguidance and in order to fully comprehend the essence of his living teachings, it is necessary to have a good idea of the existing religious and spiritual environment in which the scholar lived, especially at that time, in a number of countries of the Islamic world, Muslims suffered from misconceptions and confusion over the issue of faith, suffering from the actions of religious fanatics and destructive groups.

From the eighth century onwards, the number of different sects and groups that began to appear in Islam increased in the late ninth and first half of the tenth centuries, when Imam Abu Mansur al-Moturidi lived, leading to great differences and fragmentation in matters of faith. One such group was the Mu'tazilites, who, in their interpretation of ideological issues and in their struggle against their ideological rivals, took a narrow, one-sided approach and acted solely on reason. Adhering too much to these professions, the Mu'tazilites even began to interpret the instructions clearly stated in the sacred sources on issues that arose in society by adapting them to their opinions. Some of the representatives of the Mu'tazilites went so far as to say that the hadiths narrated by some of the Companions and the followers did not even bother to say that such hadiths were wrong if they did not conform to their methods.

In such a complex situation, Imam Abu Mansur al-Moturidi, as a great representative of theology, emerged and dealt with the issue of rectifying the situation that had arisen.

There were various disagreements among the Muslims, and they were divided into various groups that did not agree with each other. In such a difficult time, relying on irrefutable intellectual and narrative evidence, Imam al-Abu Mansur al-Moturidi began the Islamic creed on an independent path that is in line with common sense, development and guidance, and the true meaning of Islam.

With his glorious life-giving teachings, he saved the faith of millions of Muslims from destructive, wicked ideas that contradicted each other.

Probably for this reason, our great compatriot, for his unique services in matters of faith, was probably the "Corrector of the Muslim Belief" ("Musahhah aqeed al-Muslimiyn"), "The uprooter of superstitions based on superstition and heresy" ("Qali 'azal"). -fitna wa-l-bid'at").

"Sources indicate that in the year of Bukhari's death, in 870 AD, another classic figure of our history was born - Imam Abu Mansur al-Moturidi. At the heart of this story, it seems to me personally that there is a divine connection, the great blessing of Allah that Imam Abu Mansur al-Moturidi took the bright pen of Imam Bukhari and decided to continue his good deeds. Imam Abu Mansur al-Moturidi, who risked his life in a very dangerous situation in the Middle Ages, set an example of moral courage and was highly regarded in the Islamic world as a "reformer of the Muslim faith."

About the specific personality and scientific ability of Imam Abu Mansur al-Moturidi, many scientists expressed their opinions. In particular, one of the greatest exponents of the doctrine of moturidiya, Abu al-Mu'in an-Nasafi, may Allah bless him and grant him peace, said about Imam Abu Mansur al-Moturidi, the sultan of theology: "Abu Mansur al-Moturidi was the greatest of the imams and the pillar of the nation. His commentary on the Qur'an is a work that reveals all the intricacies, drives the dubious black clouds in the human heart, and is extremely rich. May Allah send his greetings to the one who wrote such a book."

Abul-Mu'in an-Nasafi (may Allaah have mercy on him) also wrote about the outward and inward qualities of Imam Abu Mansur al-Moturidi in his "Tabsirat al-Adilla": "If only Imam Abu Mansur Moturidi was among the Hanafis, it would have been enough. He may have dived into the seas of knowledge, taken out his dur, and brought the documents of religion. He adorned the foreheads of the sciences with his eloquence, the abundance of his knowledge, and the sharpness of his mind." T

Alisher Navoi, the sultan of the realm of poetry, in his book "Nasayim ul-muhabbat" remembers the sheikh with the following respect: The scholars of that time called them "Sultanu-l muizzin". There is a difference between the external and internal sciences.". Sources say: "If Moturidi did not attend a meeting, even his teacher, Abu Nasr al-Iyadi, would not say a word at that meeting as an expression of his boundless respect and love for his student. If he saw Abu Mansur al-Moturidi in the distance, he would look at him in amazement and smile, saying, "Your Lord created you as He willed." Regarding Imam Abu Mansur al-Moturidi (may Allaah have mercy on him), Tamimi writes: "He was superior to his peers. Time was adorned with it. His writings were widespread, and his classifications had traveled everywhere. Both those who were in favor of him and those who were in opposition to him were allies of his superiority and the greatness of his position. He was one of the great and famous scholars who followed his knowledge and was guided by his light."

According to the famous student of the scholar Abul Qasim Hakim Samarkandi, "Abu Mansur Moturidi collected all the knowledge he could, and devoted all his energy to teaching and disseminating his knowledge. That is why the works he wrote are commendable. He is the one who has reaped the fruits of his life."

Abu Mansur Moturidi is a leading expert in many fields of science and a great encyclopedic scholar of his time. All the philosophical and scientific heritage samples that have come down to us by the scholar are being studied as important sources for Muslims all over the world. In particular, it is not difficult to understand that the scholar had a strong potential by studying Abu Mansur Moturidi's Tawilat al-Qur'an. Samples of Abu Mansur Moturidi's scientific work have also been highly acclaimed by great scholars. In particular, Hamza Bakri, a lecturer at Ibn Khaldun University in Turkey, emphasizes the importance of the work: "The book Tawilat al-Qur'an" is a commentary on the Qur'an, in which all the verses of the Qur'an are interpreted. In this work, the author interprets the verses of the Qur'an in a style that is equally suitable for the category of people who are experts in this science and who are not. In other words, the expressions used by Imam Moturidi are beneficial for both groups of people."

For this reason, this work, dedicated to the interpretation and interpretation of the Qur'an, has not lost its significance for centuries, and its meaning is still relevant today and plays an important role in solving social problems.

The samples of scientific works of Imam Abu Mansur al-Moturidi are being studied with great interest and enthusiasm not only in Uzbek, but also by Islamic scholars and motorists from all over the world. In particular, Turkey's former minister of science, industry and technology Nihat Ergun said about Abu Mansur al-Moturidi's contribution to the Islamic civilization: "one of the most important contributions is that Abu Mansur al-Moturidi started his book with the theory of knowledge in contrast to previous scholars. With the theory of knowledge of Imam

Abu Mansur al-Moturidi, it will be necessary for us to reconsider our sources of information in the form of heritage left to us, the quality of Muslims, and our attitudes based on them." Sonmez Kutlu, a professor at the Faculty of Theology at Ankara University, expresses his passion for being Imam Abu Mansur al-Moturidi: "Imam Abu Mansur al-Moturidi is a person with a specific system. The more glorious the scientific activity of Immanuel Kant in the West is, the more important is Imam Abu Mansur al-Moturidi in the East. Because he is the founder of the theory of true knowledge, as well as a scientist who has developed in the history of Islamic civilization the requirements for religious sciences and strict criteria for their production. This disambiguation page lists articles associated with the title Imam. Sönmez Kutlu, *Otto Yayınları*, In this regard, it should be noted that the immortal teaching of Imam Abu Mansur al-Moturidi was also widely spread initially in Movarounnahr, then in Turkey, Afghanistan, India, China and other army countries.

The school of kalam, created by Imam Abu Mansur al-Moturidi, is distinguished by its versatility, breadth of field of activity, knowledge, uncompromising against heretics. He was able to reach great scientific and spiritual potential, thanks to the assimilation of wisdom, logic and other sciences, in addition to Sharia science, his religious views were in harmony with philosophical norms. Therefore, it is the responsibility of the young researchers to adequately study the results of scientific activities of the great Sheikh Abu Mansur al-Moturidi, to cover a wide range of his research on the development of the science of the word and belief and to analyze it.

### CONCLUSION

It can be said that Abu Mansur al-Moturidi's commentaries, interpretations and unique works on the sacred tenets of Islam, which are based on the Qur'an, are the main ideological weapon and strict program for the followers of the Sunnah. The Kitab al-Tawhid, inherited by the scholar, encourages people to adhere to pure faith, pure faith, to understand the true ideological roots of our religion, and to do good deeds sincerely. Therefore, if the value of the works of Abu Mansur al-Moturidi is studied and brought to the attention of the general public, as well as applied to the educational process, it would be a manifestation of our respect and esteem for the great scholar. Indeed, the examples of spiritual heritage created by Imam Abu Mansur al-Moturidi are of great importance in contributing to the development of personal maturity and the preservation of a pure Islamic faith.

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