

IDEOLOGICAL DOCTRINE AND HISTORY OF MOTURIDISM

Dilshodakhon Muminova

Senior teacher of International Islamic Academy of Uzbekistan,
Doctor of Philosophy in Philological sciences

Sayyora Rashidova

The 3rd year student of International Islamic Academy of Uzbekistan

ABSTRACT

Moturidism is a philosophical movement in Islam that deals with the basic issues of theology and provides a holistic view of matters of faith. Moturidi (Abu Mansur Muhammad ibn Muhammad ibn Mahmud al-Hanafi al-Moturidi as-Samarkandi) (870-944) - Imam, scholar of jurisprudence, founder of the Moturidi school of kalam. He is known as "Imam al-Hudo", "Imam al-mutakallimin" ("Imam of the Way of Guidance", "Imam of the Mutakallim"). He was born in the village of Moturid (now Jambay district) and lived there until the end of his life, where he built a large garden.

Keywords: faith, creed, Hanafi School, jurisprudence and theology, monotheism, commentary, religious texts.

INTRODUCTION

Moturidism is the most common trend among Muslims today in matters of faith. As a rule, the belief of the Moturidis belongs to the followers of the Hanafi school in matters of fiqh. Maturidism is widespread in Turkey, India, Pakistan, Bangladesh, Afghanistan, Central Asia, the Balkans, northwestern China, the Levant (Syria + Lebanon), the Caucasus, Tatarstan, and Bashkortostan.

The founder of this school of philosophy and theology, Abu Mansur al-Moturidi, who lived in the III-IV centuries AH (IX-X centuries AD), was born in the city of Maturi, near Samarkand, in what is now Uzbekistan, and was educated in Samarkand.

LITERATURE ANALYSIS AND METHODOLOGY

Moturidi studied at the al-Ayazi madrasah in Samarkand, where he was taught by local Hanafi jurists. He then taught jurisprudence and theology. Abu Ahmad al-Iyadi, Abul Hasan Ali



ibn Sayyid ar-Rustugfani, Abu Bakr as-Samarkandi, Makhul an-Nasafi, Abul Mu'in an-Nasafi, Abu al-Husr al-Pazdavi. According to his will, he was buried in Chokardiza Cemetery in Samarkand.

Moturidi's major works are Kitab at-Tawhid (The Book of Monotheism) and Tawilat Ahl al-Sunnah (Commentary on Sunni Traditions). The Kitab at-Tawhid is the first work of Muslim theology to describe the theory of knowledge. In the preface to the book's definition of theology, there are three sources of knowledge: information can be obtained through the senses, narrations, and intellect. Moturidi glorifies reason without going beyond pure religion and emphasizes the importance of logically based knowledge. The book analyzes the far-fetched views of the erring sects of the time. Moturidi stated that "the cause of all misguidance in the way of religion is blindly following the hypocrites"

RESULTS

In the context of Abu Mansur al-Moturidi's works, he believed that knowing the divine being intelligently is nothing more than fulfilling the obligation that Allah has entrusted to man. In his view, if the existence of a Creator can be understood intelligently, then people should accept His special commandments concerning faith and not ask too much about the meaning of some absolutely personal questions. For example, about the number of rak'ahs in a particular prayer. However, some special commands can be explained through the prism of reason, without relying on Revelation. We are talking, in particular, about the harm of alcohol and the prohibition of killing people. However, in general, al-Moturidi's teaching is based on acknowledging the superiority of the Qur'anic text over reason. In the event of a conflict between the two sources, the Qur'an will be given priority.

It is noteworthy that this principle is reflected in the method of interpretation of the Book of Allah proposed by al-Moturidi. The parts of the Scriptures which cannot be understood on the basis of reason alone must be examined through the prism of semantically similar verses.

As a theologian, Moturidi wrote treatises on important doctrinal issues, such as partial will, faith, and the afterlife. His works include Mahaz al-Shari'a (The Basis of Shari'ah), Kitab al-Usul (The Book of the Fundamentals of Religious Doctrine), and Kitab al-Jadal (The Book of Dialectics). Moturidi explained Abu Hanifa's views and developed it. Abul Hasan al-Ash'ari (873-935) perfected the foundations of the Islamic creed and purified it of false and inaccurate beliefs that had become part of the Sunni faith.



Moturidi's views were instrumental in the region's cultural and scientific development. Because Moturidi explained the basics of religion logically, developed the ideas of the right to choose and the decision of social cohesion. Moturidi proposed a total of about 15 works. He has 7 works on kalam and 2 works on fiqh, which have not been preserved. The works of Moturidi that have come down to us have been partially studied. His book Tawilat al-Qur'an, which is devoted to the interpretation of the Qur'an, and its continuation, Irshad al-Mubtadiyin fi tajvidi Kalami Robbil alamin, are kept at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan.

As Islam spread, it became more and more exposed to ancient cultures and religions. Although Muslim scholars did not comment on the mutashabbih verses, there were still false scholars who, bypassing all scientific requirements, were voluntarily allowed to explain religious texts, the meaning of which was beyond their comprehension. Imam Moturidi, on the other hand, wrote his commentaries on the verses in order to protect the religion from such heresies. However, his explanations did not contradict the principles of Islam.

DISCUSSION

The study of Moturidi's legacy in Uzbekistan began only after independence. According to the decision of the Cabinet of Ministers of the Republic of Uzbekistan, in 2000 the 1130th anniversary of Moturidi's birth was widely celebrated in Uzbekistan. At the initiative of the President of Uzbekistan IA Karimov, a memorial complex in memory of the scientist was built in Samarkand. International scientific conferences on Moturidi's teachings and his position in the Islamic world were held in Tashkent and Samarkand. Articles, pamphlets, and studies covering various aspects of Moturidi's life have been published. Effective cooperation has been established with foreign scholars who have studied Moturidi's legacy. In 2001, Rudolf Ulrich, a professor at the University of Göttingen (Germany), published a book in Uzbek entitled Al-Moturidi and the Samarkand Sunni Theology.

In 2002, the book was published for a wide audience, including university and high school students. Now our people have the opportunity to get acquainted with the heritage of Moturidi in their native language.

CONCLUSION

In short, Imam Moturidi acknowledged that there are questions whose essence cannot be known by reason alone. Therefore, Moturidi called for rational action based on the Qur'an



and Sunnah, according to which he interpreted a verse whose meaning was unclear with another verse, using a style whose meaning was clearer.

According to Imam Moturidi, if the mind is unable to understand religious texts, one should limit oneself to believing in their truth. This is exactly what the Companions and the Tabi'een did to religious texts whose meaning they did not understand.

Moturidi tried to clarify the meaning of the Qur'an using as many verses as possible. Because there is no room for contradiction in the Qur'an: "Had He (the Qur'an) not been from Allah, they would have found in it many contradictions" (an-Nisa', 82).

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