



IMAMI MOTURIDI'S SCHOOL OF KALOM AND THE TEACHER-STUDENT RELATIONSHIPS IN THIS SCHOOL

Atadjonova Dinora Ulugbekovna

Independent Researcher, Urganch State University

ABSTRACT

In this article, the impact of the teaching of Moturidia on the spiritual and moral education of young people, including the relationship between teacher and student in the spiritual and moral legacy of Imam Moturidi are reflected

KEY WORDS: *Morality, teacher-disciple, Moturidia school, knowledge, goodness, knowledge of the kalom, belief, intellect, speech.*

Abu Mansur Moturidi (d. 333/944), the great mutakallim, played an extremely important role in the development of kalom science in Movarounnahr. By the time he lived (the end of the 9th century - the first half of the 10th century), the number of different groups and sects that began to appear in the Islamic religion had increased. This situation caused many conflicts in matters of faith. One such group was the Mutazilies, who preferred intellectual evidence to narrative evidence (Qur'an and hadith) when interpreting doctrinal issues. As a result, among the Salaf and Ahl al-Hadith scholars, critical thoughts about the science of the word began to appear. It was in such complex conditions that the great scholar Abu Mansur Moturidi grew up and made a great contribution to solving the problematic situation on a scientific basis. In this way, Moturidi created his own school of kalom based on the teachings of Abu Hanafa (699-767), the founder of the Hanafi sect.

According to the sources, Abu Mansur Moturidi was born in the village of Moturid (Moturit) in Samarkand, his full name is Abu Mansur Muhammad ibn Muhammad ibn Mahmud Hanafi Moturidi Samarkandi. He learned Hanafi jurisprudence from Abu Bakr Juzhani, traditional Islamic criteria and its comprehensive coverage, coherent analysis, intellectual thinking, and theological discussions from Abu Nasr Iyadi.

The scientific environment of Samarkand has a special role in the formation and development of the Movarounnahr School of kalom. The development of this kalom school can be divided into three periods.

- 1) Pre-Moturidi period (IX).
- 2) The era of Moturidi and his followers (X).
- 3) Restoration period (XI-XII).

In order to have a more complete picture of the activities of the Movarounnahr Kalom school, it is necessary to refer directly to Moturidi and his students and their theological achievements.

Hanafi mutakallims of the 11th and 12th centuries, in the process of reviving the doctrine of Moturidiya, ignore his thoughts reflecting his social views. Later, Moturidi became interested in jurisprudence and kalom issues, took lessons from scholars of the Hanafi school, and improved his knowledge. During this process, he communicates and debates with many famous jurists and muhaddiths, and writes works related to this field.



Abu Ahmad Nasr ibn Ahmad Ayadi can be mentioned among the first students of Moturidi. Another scientific connection can be seen between the Iyodi family and Moturidi. Abu Ahmad Nasr ibn Ahmad Ayadi was the eldest son of Moturidi's teacher Abu Nasr Iyadi, who studied theology. Together with Moturidi, he studied science from his father.

Another student of Moturidi is Abu Hasan Ali ibn Syed Rustufaghni. The following discussion about the science of the word took place between Moturidi and Rustufaghni. It was about ijthad (judgment), to be more precise, when mujtahid (Arab. "striving", "zealous" in medieval Islam, a person with the right of ijthad, i.e. a person who can make a verdict) is doing ijthad, can he make any logical mistake or not?. It is not clear how Rustufaghni and Moturidi responded to this issue, but it is clear that they made the right decision. Abu Yusuf Pazwadi, one of the famous representatives of the Moturidiya kalom school, grew out of the dynasty founded by Pazwadi. The second is Fakhr Islam Abu Hasan Pazwadi. Both of them were representatives who had their place. Abu Yusuf in his work "Kitab usul din" said that all the information about Moturidi was passed down from his grandfather to them.

Another student of Moturidi is Abu Muhammad Abdulkarim ibn Musa Pazdawi. The difference from other students is that he did not gain fame in either kalom or jurisprudence. However, he has a great role as a mediator in the school of Moturidiya kalom. Information about this is given in one of the famous works "Kitab alim va muta'allim". In the work, it is mentioned that Abu Muhammad conveyed the words he heard from Moturidi to Muhammad Nasafi. Scholars speak of him not only as a mediator, but also as a disciple of Moturidi. Abul Mu'in Nasafi is another famous representative of the Mouridi kalom school. He belonged to a great family of jurists and was considered one of the disciples of his grandfather Makhul Nasafi Moturidi. Abul Mu'in Nasafi, considered one of the representatives of that generation, is the author of the works "Tabsirat Adilla", "Bakhir Kalam".

Abul Mu'in Nasafi praised Moturidi's great character and strong potential and said: "Abu Mansur al-Moturidi was the greatest of imams of the nation. His interpretation of the Qur'an is a work that reveals all the complexities, drives away the dark clouds of doubt in the human heart, and is created with great skill. May God send his peace to the one who wrote such a book." In addition, it is narrated that after the death of Moturidi, Abul Mu'in al-Nasafi ordered the following words of praise to be written on his grave: "This grave belongs to a great person who embraced knowledge until his breath, who took a lot of pains to spread it, whose legacy was praised a lot, and who was able to pick many fruits from his tree of life."

In conclusion, it can be said that in all his works, Abu Mansur Moturidi is far from any form of error, he gave sharp rebuttals to the religious fanatics and supporters of destructive ideas of that time, he promoted people's efforts to healthy spiritual thinking in the existing socio-spiritual environment with his pure religious-philosophical views, and the teaching of Moturidiya and the school of Moturidiya, which he founded, gained great fame in all Muslim countries, because positive qualities such as correctness, goodness, humanity, justice, learning, and respect for the teacher are closely related to the views and aspirations of all Muslim people.

REFERENCES

1. Abu Mu'in Nasafi. *Tabsirat. Main fund of UzFASHI. Manuscript No. 5857. p: 220a.p. 79.*
2. Daminov I.E. *The significance of the scientific heritage of Abu-l-Muin Nasafi in the development of Movarounnahr kalom doctrine. (dissertation). Tashkent, 2019, 140 pages Daminov E.,*
3. Uvatov U., Aqilov S., Daminov E., *Teaching of Moturidiya and the scientific heritage of Abu Mu'in Nasafi. - Tashkent: "Movarounnahr", 2018.*
4. Ziyadov Sh., Daminov I., Ibodullayev T., Muhammadiyev O. *Moturidi school of kalom science in Movarounnahr (monograph). Tashkent, Shamsiddinkhan Bobokhanov Printing House" LLC, 2020, 272 pages.*
5. Ziyadov Sh., *Abu Mansur Moturidi. Tashkent, Publishing House of Uzbekistan 2012, 39 pages.*
6. Ziyadov Sh. *Abu Mansur al-Moturidi and his work "Kitab al-ta'wilot". "Fan" publishing house. 2009. - 140 p.*



SJIF Impact Factor (2023): 8.574 | ISI I.F. Value: 1.241 | Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)

EPRA International Journal of Research and Development (IJRD)

Volume: 8 | Issue: 5 | May 2023

- Peer Reviewed Journal

7. Ziyadov Sh. *New information about Abu Mansur al-Moturidi and his work "Ta'wilat ahl as-sunna" // Oriental studies. - 1999. - No. 9. - P. 66-73 12.*
8. www.ziyo.uz.