



THE ROLE OF THE ISLAMIC TEACHINGS OF MOTURIDIA

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ANNOTATION

In the article briefly highlights the religion of Islam and its essence. The article also scientifically investigated the creation and role of the Islamic teachings and the reasons for the spread of Islam to Movaraunnahr. Opinions and viewpoint of specialists in this regard are scientifically justified.

KEYWORDS: *religion, Islamic religion, word, belief, religious teaching, mysticism, sect.*

INTRODUCTION

It is known that the teachings of religion and religion were studied by the theologians (scribes). Religion is a socio-historical phenomenon, one of the forms of social consciousness that is at a certain stage of the process of the development of personality society. Although the essence of religion is explained in different ways, on its basis lies the feeling of trust, belief is recognized by almost all members of society.

Man is interested in the scientist who surrounds himself as he lives in this world. He thinks about what he consists of. The only teaching that regulates such thoughts, forms the basis of his life and gives rise to happiness is the religion of Islam. And to realize the essence of such a great doctrine serves as a torch that illuminates the ways of a person's life.

THE MAIN PART

Famous cities such as Bukhara, Samarkand, Shosh (Tashkent), Fergana, Kesh, Nasaf, Termez in the state of Somonids, which took the stage of history as an independent state in the X century, were considered centers of science and education. The conditions created for the people of peace, political stability and science established in the time of Ismail Somoni created the basis for the development of religious and secular knowledge. Even Baghdad, which was considered the most important scientific

and religious center of that period, was left behind by its scientific potential and achieved results.

According to academician Muzaffar Khayrullaev, Samarkand's location in the Great Silk Road contributed to the development of secular sciences, as well as religious sciences [1, 31]. It is known that in the Muslim East, all mature scholars studied fiqh, hadiths, tafsir and other Islamic sciences in major cities such as Baghdad, Damascus, Kufa, which were Islamic centers at that time. Also, theology, that is, the acquisition of knowledge on Islamic philosophy, was carried out in such large cities of Central Asia as Bukhara, Samarkand. For this reason, in this country, scientists of the great mysticism have reached. One of such scholars is Abu Mansur Moturidi, who has added his great share in the development of world science and Islamic religion.

Abu Mansur Moturidi is the founder, Imam of the great word and fiqh scholar of the teaching formed in sunni belief and teaches his first knowledge at the "Iyodi" madrasah in Samarkand. Moturidi Abu Bakr Ahmad Juzjani, Abu Nasr Ahmad Iyodi, a great scholar of the imam's sect Nasr ibn Yahya Balkhi, Muhammad ibn Fazl knows as his mentor.

Moturidi contributes greatly to the development of the School of Islamic theology in Movaraunnahr with its school traditions and scientific and religious works. His theological



sciences were fully formed and served for his perfection. He put them into a certain system and showed the hanafi instruction through his own views that it is associated with the customs of the peoples of Central Asia. His teaching is known as one of the great ideological currents of Islamic religion.

Abu Mansur Moturidi has been in contact with the mukhaddis throughout his lifetime and has had discussions. He has a worthy share in the work of spreading the hanafi sect of Islam in Movarounnahr and flawlessly bringing it to subsequent generations. Therefore, the Swedish orientalist scientist called this period "Muslim renaissance" [2, 89].

Imam Moturidi was considered the most mature scholar in the field of Islamic sciences of his time and was recognized by scientists of the Muslim world and is now also mentioned in various religious works with great respect. In particular, those who glorified Mansur Moturidi with such names as "Imam al-huda" and "Imam al-mutakallimin", "Imam of the path of guidance and Imam of mutakallims".

His knowledge rose to high ranks in the word and called the apprentices of Imam Moturidi, known as the incomparable sheikh of his time, "Moturidis" in the people's language. Also Imam Moturidi has not drawn up a separate sect. Perhaps, the Imam has published the fatwa and instructions of my member Abu Hanifa about the aqeedah, spreading it around. Even the person himself, who was subjected to the hanafi sect in furuot. Although in the books the terms "Moturidi sect" or "Moturids" are encountered, it is not right to understand this as a separate sect. It is also necessary to understand that Abu Hanifa's method is the Hanafi who studied and practiced Imam Moturidi's teaching in the field of religion.

According to the famous Turkish scientist Toshkubrozoda: the chairmen of the science of the word in "Ahli-sunnah val jamoa" are two people, one of them is Hanafi and the other is Shafi'i. Hanafi is Abu Mansur al-Moturidi, and Shafi'i is Abul Hasan Ash'ari." Although both imams did not see each other, their moturidia and ashariya teachings were much closer to each other. As a result, this mutual closeness, the union between them and the reconciliation, arises. But Moturidi unlike Ashari, man repeatedly confesses his freedom in his activities [3, 16]. From this does not come to look that a person should do what he likes. Abu Mansur Moturidi knows that despite the fact that the fate of each person is determined by Allah, he (Man) is responsible for his actions [4, 164].

Al-Moturidi teaching teaches that it is necessary not only to lean on the mind as mutazilis, but also to use the mind with the addition of an adverb. Another great contribution he made to the faith was that at that time, many sects had started the Muslim people in different ways with their own

thoughts. Al Moturidi made a huge contribution to this and the establishment of a single system of belief in this country. He proved all the controversial topics of his faith to each of the parties on the basis of evidence. As a result of this, the multiplication of various small currents took place. In the fiqh of Imam Moturidi rahmatullah alayh, Imam Abu Hanifa followed him in the same way as in the sects of Rahmatullah alayh.

Al-Moturidi cultivated many apprentices, among which were such scholars as the famous scholars of the Islamic World: Abu-l-Hasan ar-Rustugfani, Ishaq ibn Muhammad as-Samarkandi and Abdu-l-Karim al-Pazdavi, Abu Ahmad al-Iyodi. Due to the fact that the apprentices continued the teaching of their masters, the flow of Moturidia arose within the Hanafi sects [5, 88].

It can be seen that in the first half of the X century the influence of the influx of the qarmatis in Central Asia. Their main strength was made up of peasants, artisans, badavis, who gradually turned to the traps of this group into their supporters, starting from the city merchants, officials, palace nobles. And this led to the fact that the diversity of the peoples who lived under the rule of the abbasids, consisting of Arabs, Persians, Turks, yakhudis, christians, arose at that time, a negative situation that today is called nationalism. In particular, the Arabs switched to their own race, the Persians to their own race, the Turkic peoples to their own race.

The great Sheikh Muhammad Sadiq Muhammad Yusuf, who was recognized by the Islamic world, said that during the time when Moturidi lived, there was a period of incitement (atheism, disbelief in religion, godlessness) [6, 21] and they wanted to cause Muslims harm in this way. Nevertheless, the Abbasids had a thorough struggle against the act of excesses. The caliphs called on scholars to write books against them in order to educate the dungeons, to conduct explanations and discussions between them, to give refusals. In such a difficult period in Samarkand, people's discontent against the qarmatians is raised due to the scientific activity and courage of the scholars of Imam Moturidi and apprentices Imam Abul Qasim al-Hakim as-Samarkandi chief ahlu sunnah. They tried to overcome ignorance with their science-enlightenment, deep and profound thinking. In this way, they did not spare their own capacity and strength to maintain pure Islamic faith. It is worth noting that they are based on the teachings of the Qur'an Karim and Sunnah, as well as on the teachings of Muhammad (s.a.v) in the style of companions began to clarify the issues of the mind. The Hanafis, shafe'is, malikis and hanbalis, who recognized the Islamic world as the ahli sunnah val jamoa of the people of the fiqhiy sect, laid the foundations for the



word schools of moturidia and ash'ariya in the belief sect. In particular, Abu Mansur Moturidi was among the first to receive mercy in this holy struggle against the currents of belief that led muslims to violence[7, 22].

CONCLUSION

Movarounnahr-the peoples of Central Asia, along with the world-famous figures, scientists in various fields of philosophy, natural, exact sciences, literature, art, brought up scientists who gained a name in the Muslim world as al-Moturidi in the field of Islamic theory, religious sciences.

In conclusion, we can say that today the study of the teachings of Abu Mansur Moturidi is of great importance in the moral and spiritual education of the youth as well as in the prevention of religious ignorance, and we also appreciate and understand the services of the great scholar Imam Moturidi before Islam, faith, religion-faith, Homeland and all mankind.

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