
THE IMPORTANCE OF STUDYING THE SCIENTIFIC HERITAGE OF ABU MANSUR MATHURIDIY IN SOCIAL AND PHILOSOPHICAL SCIENCES

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ABSTRACT

In this article, Abu Mansur Mathuridi and his legacy are studied in depth, their invaluable contribution to the development of the faith and theology is widely studied and widely propagated. based on the fact that going is a social necessity, and in the socio-philosophical sciences the issues of paying special attention to it have found their essence.

KEYWORDS: *Third Renaissance, Mathuridi, science, Hanafi, Maturidiyya, theology, socio-philosophical sciences, youth mentality.*

INTRODUCTION

We are the children of a wise people who have created a great history, a great state, a great culture, who have made a great contribution to the development of world civilization. The basis of this is that knowledge, tolerance and self-awareness are the constant aspirations and goals of our ancestors. Indeed, a religion was strong in society, spirituality and science valued in the state system during the First Eastern Renaissance in our region (in the IX-XII centuries), as well as during the Second Eastern Renaissance (in the XIV-XVI centuries), which is worldwide-recognized as the Renaissance of the Timurids [1].

"To form the foundation of the Third Renaissance in our country, we need modern knowledge and education. I repeat, knowledge and education. We need highly qualified teachers and mentors, professors and teachers, real intelligentsia, capable of taking responsibility for our current and tomorrow's development, the fate of youth"[2], said President Mirziyoyev. In this sense, in today's modern world, the study of the scientific and educational heritage of the first and second renaissance Central Asian scientists is gaining in importance to interest of young people in science, to upbringing them as a true pillars of the country and a creators of the future,.

If we look at the history of our country, the land of Movarounnahr flourished in the IX-X centuries. Interest in science and enlightenment has increased among people. The great thinker of theology who emerged among the scholars of this period was the scholar Abū Maṣūir Muḥammad ibn Maḥmūd al-Ḥanafī al-Mutakallim al-Māturīdī al-Samarqandī, who was awarded the high title of "Corrector of the Faith of Muslims." He was born in 870-944 in the village of Moturid near Samarkand and lived there until the end of his life. The great imam, a scholar of faqih, the founder of the mathuridiyya (*Mathurid school*) of kalam school, created his scientific enlightenment research in the Sunni Hanafi school of thought on the basis of the maturidiyya. Later, he left an indelible mark on the Muslim world under the name of "Mathuridiya School of Theology" after his spiritual student Nasafi. Among the scholars of the East, he is known as "Imam al-Khuda", "Imam al-mutakallimin" ("Imam leading to guidance", "Imam of the Mutakallim scholars"). Mathuridi's scientific legacy in matters of fiqh and kalam is based on sound faith, solid knowledge and belief. His knowledge was developed by the Hanafi scholars and prevented his disciples from

entering the various streams of faith that were beginning to emerge in our land at that time. Even his disciples, in honor of their master, seal the tombstone with the following inscription after his death: "This grave is the grave of the one who has accumulated a great deal of knowledge, who has exhausted all his power by disseminating and studying it, and whose religious works are praiseworthy and who have reaped the fruits of his life." In Mathuridi's time, scholars relied on surahs, verses, and hadiths from the Qur'an, and relied on the ijma and ijihad, narrations of the Sahabah ikram (the Companions) and the followers. Then they reasoned on the basis of rational evidence. However, the great Imam did not imitate the lessons he learned from the scholars of the Abu Hanifa Madhhab and nor did he imitate the knowledge he learned from the famous faqihs and muhaddiths, but he further refined the intellectual evidence with narrative evidence and only then came to a conclusion. Expression through scientific, logical consistency, and connections in it, is explained by ideology. In his teachings to his disciples, he was also a scholar who encouraged people to objectively examine the issues of human and science, the breadth of them, the prudence in their opinions, and their views on the ideas of others.

Human acts according to his mind, knows the world and knows his Lord. But the mistakes he makes in his knowledge of the world remain in the will of man himself. Because and the goals set in a timely manner during human activity depend on the members of the management in a logically oriented manner, which are the subjects of objective cognitive, intelligent, emotional actions. In several of his books, such as "Kitab at-Tawhid", "Tawilat al-Qur'an al-karim", "Kitab al-maqolat", "Kitab radd al-avoil al-adilla lil Ka'bi", "Kitab radd tahzib al-jadal lil Ka'bi", "Kitab bayan vahm al-mu'tazila", "Kitab fir radd alal qaromita" and also in his other works he places man at the forefront as a human being. In particular, the oriental scientist Zubaydi, in his book "Ithaf as-saodat al-muttaqin fi sharh ihyo ulum ad-din", quoted Mathuridi as saying: Imam al-Mathuridi was a scholar who fought for the religion and strengthened the creed of the Ahl al-Sunnah wa'l-Jama'ah. Mathuridi led them in such a way that they "put their mouths" to the correction. For this reason, the scholars of that time called him "Imam al-Khuda." Mathuridi used to argue with them in such a way that he would "shut up" them. For this reason, the scholars of that time called him "Imam al-Khuda."

The Arab scholar Abdullah al-Muragi, in his book "al-Fath al-mubiyn fi tabaqat usuliyin", said of al-Mathuridi : "Abu Mansur was a very strong documentary, and in the controversy he was as fierce as fire and a staunch defender of the Muslim faith. He refuted the doubts of those who went astray with his unique knowledge and purified himself of heretical ideas that confused the pure Islamic creed" [4].

Sheikh Abul Qasim Hasan an-Nadawi in his book "Rijal al-Fikr wad dawa" also describes Mathuridi as follows: "Mathuridi was a scholar of human thought. He was distinguished by his intelligence and ingenuity, and was a master of many sciences"[5].

The teachings of Mathuridi began to refute their views after the emergence of the Mu'tazilites. At the same time, Abul Hasan Ali ibn Ismail al-Ash'ari (873-935), the founder of Ash'arism, also developed his teachings against the Mu'tazilites in the field of scientific logic and religious philosophy. Initially, he represented the Mu'tazilites. He later abandoned these views. The teachings of Mathuridiyya and Ash'ariyya are close and allied. Although they were contemporaries but did not know each other. Ash'ari was born in Basra and established his teachings in Baghdad, Iraq. Mathuridi never left the place where he was born and lived. But by the will of fate, both of them fought against the teachings of Mu'tazilites and foreigners from fanatical currents. In their ideological struggles, they continued the logical sequence, relying on the Qur'an, hadiths, consensus and analogy. Each has been propagated in harmony with the views of Mathuridiyya and Ash'ariyya in the centers of knowledge belonging to the Ahl al-Sunnah wal jamaa. But there are minor, spiritual, verbal, and faith, differences between them and at the same time, these views may have complemented each other. For example, in a verbal dispute, Ash'ari narrated from the

Prophet Muhammad Mustafa (peace and blessings of Allaah be upon him): Happy is the one who is blessed in his mother's womb, unhappy is who is unfortunate in his mother's womb. That is, according to the Ash'arites: whoever is unfortunate, then he will achieve the acts of the unfortunate. If he is one of the lucky ones, then he only achieve acts of the blessed. It is known that in the Hanafi school, the word "insha'Allah" is used when referring to good intentions, a happy person, and days of hope from Allah. According to the Ash'arites: the happy person is unhappy and the unhappy person is happy, relying on the denial of denial in his opposing thoughts.

As for the spiritual difference, it is said: "...Our Lord! Do not place a burden on us like the one you placed on those before us! ..." Allah does not require of any soul more than what it can afford [The Quran. Surat al-Baqara: 286]. The Moturidis know that by acting according to the verse, a person will not be able to fully perform the duty of servitude, no matter how hard he tries, even when asked by Allah for something that is unbearable. Surely, he prays in the hope of Allah's forgiveness, forgiveness and mercy. According to the Ash'arites: Allah can burden His servant with what he cannot bear. Because throughout the verse, the prove: "Our Lord! Do not burden us with what we cannot bear..." is given.

Al-Moturidi made a great contribution to the development of the Mawarounnahr theological school with his teaching traditions and scientific works. He did a great job in the complete formation and perfection of the theological sciences, reworking them and systematizing them, and showed through his views that the teachings of the Hanafis were closely connected with the traditions of the Central Asia nations. The doctrine he created was recognized as one of the great ideological scholars of Islam. During and after Al-Moturidi's reign, there were many fans who promoted the scholar's works and his ideas[6].

According to the Moturidi and Moturid school, faith has two conditions for Muslims – a deep belief in Islam and a verbal confession of confession. According to Abu Hanifa, not denying one's deeds, but not doing them, does not deprive the believer of his faith. Muslims who believed in Islam in the early days of Islam were unable to perform the obligatory deeds revealed in later times. Why isn't the faith of these devout Muslims considered perfect after their deaths? This is completely contrary to logic. Believer, Muslim (Muslima) - these two words complement each other and are closely intertwined. It is illogical and foolish for these words to lose their arrogance, say Moturidi scholars. According to them, the condition of faith is: "to confess with the tongue what Iman-Muhammad (saas) Messenger of Allah said, to believe in the heart, to confirm." Confirmation of the heart is an integral part of faith. Faith does not increase or decrease. In accordance with the teachings of the Ash'aris and the creed of Imam Shafi'i, the condition of faith is followed. According to their views, faith increases or decreases. In "Sharh al-Maqasid at-Talibin" the work of Sa'didin Taftazani, it is described: "Public ulamas who claim that faith consists of affirmation, in turn, deny the increase and decrease of faith."

In general, one should be very careful in matters of faith and practice. These subtle views are controversial, controversial, and extremely important in Islam. A loyal follower of Abu Hanifa, a spiritual student, Moturidi enriched the Hanafi school with his style of logical thinking and, as a teacher of the Moturidi school, miraculously enriched it with the essence of vital content in an absolutely strange way. In doing so, he focused on philosophy, Islam and logic, the infinite possibilities of human intellect and thinking.

According to Dr. Ahmad Damanhuri of Al-Azhar University in the Arab Republic of Egypt: The doctrine of Moturidism is one of the two major schools of Sunni orientation, and this doctrine is distinguished by its moderation from the tenth century to the present day. The main reason for this is that Imam Moturidi created his doctrine considering the socio-political aspects of that period as well. This is why there is so much interest in studying the doctrine of moturidism. The teachings

of Moturidiyya are also taught in many major educational institutions around the world, in particular at Al-Azhar University. Until today, al-Azhar University has published more than 150 scientific papers on the doctrine of Moturidi, and the number of ongoing researches are several times higher. It should be noted that the prestigious Oxford educational institution in the United Kingdom has recognized the importance of the teaching of Moturidism today[7].

Today, a lot of scientific and practical works are being carried out in our society on study the activities and scientific heritage of Moturidi. In particular, in accordance with the Decree of the President of Uzbekistan, in 2000 the 1130th anniversary of the birth of the leading scholar of the Islamic world Abu Mansur al-Moturidi was widely celebrated.

In addition, in order to study in-depth of the legacy of our great thinker, the founder of the doctrine of Moturidism, Imam Abu Mansur Moturidi and his followers, to widely promote their invaluable contribution to the development of the faith and theology, to preserve and develop of our national and religious values and on this basis, to educate the younger generation in the spirit of noble universal ideas, strengthening their ideological immunity against harmful influences that are alien to our spiritual and enlightenment views with the relevant decree of the President of the Republic of Uzbekistan in 2020, Research Center under the International Islamic Academy of Uzbekistan were established. The main tasks of the Center are: to study in-depth the great scientific, religious and spiritual heritage of our great compatriot Imam Moturidi and Moturidi scholars, who made an invaluable contribution to the development of the science of faith and theology, the publication of scientific commentaries and comparative texts of their works, popularization among our people and the world community, systematic organization of scientific research on these topics; to study in depth the contribution of our scholars such as Imam Moturidi, Abu Muin Nasafi to the development of theology and its role in its development, to educate the younger generation in the spirit of the original values of Islam, such as interethnic and interreligious tolerance, mutual respect, peace; the scientific study of the human nature of Islam, its enlightenment and cultural role and directions of development and its dissemination to the general public;

Systematic organization of scientific research to collect original and electronic copies of manuscripts, lithographs and their transmission to future generations, which are of great scientific importance for the Islamic world and the legacy of our great scholars in our country and in the libraries and archives of foreign countries; organization of conferences, symposiums, exhibitions and scientific reports, seminars-trainings, competitions and other cultural and educational events on scientific-theoretical and methodological issues in order to strengthen international cooperation in the field of Islamic sciences, in particular, the history of theology and its current significance; preparation of encyclopedias, catalogs, albums, popular science documentaries, information resource base on the results of research and organization of publication in mass media, in particular, on the Internet; to inform the scientific community about the results of new research in the field of Islamic history and theology; prevention of unfounded attacks on Islam on the basis of the idea of "enlightenment against ignorance", as well as the study of fanaticism, extremist goals, ideological foundations, modern views and methods of work and the development and application of scientific and educational bases for combating them.

After all, today in the teaching of social sciences, in particular, philosophy, theology and logic, it is important to study the specific teachings of Imam Moturidi and beyond, and the issue of faith remains a topical issue for young people. The Motrudi school teaches a correct scientific and objective approach to the problems of faith associated with the various modern fanatics, fanatical groups of today, the disagreement in the struggle against heretical and superstitious categories, the return from error and misunderstanding. After all, protecting young people from the influence of destructive ideas is one of the most important tasks of today's complex times, and it is the wisdom of Imam Moturidi that "Make your weapon out of science" shows that science should be the main weapon in any situation. In addition, the most important and delicate issue of faith, the study of the

scientific heritage of the Moturidian school is the development of religious and philosophical consciousness of students, the recognition of their work in a set of theoretical and practical knowledge, their deeper study is a requirement of our time. In addition, the most important and delicate issue of faith, the study of the scientific heritage of the Moturidian school – in religious and philosophical consciousness development of students is a requirement of our time.

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