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## SIGNIFICANCE OF THE STUDY OF THE SCIENTIFIC HERITAGE OF ABU MANSUR MOTURIDI

**Abstract:** Among the world's Sunni Muslims, the two main major doctrines are Ash'arism and Moturidism, and the wide spread of Muturidiya doctrine (المدرسة الماتريدية) is increasing interest in it. Imam Moturidi, the founder of this doctrine, which belongs to the majority of muslims in about twenty countries today, is from Samarkand, his views, which formed the basis of his religious teaching, are recorded in the books "Kitabu-t-Tawhid" (كتاب التوحيد) and "Ta'wilat Ahli-s-Sunnah" (تأويلات أهل السنة). It is these sources that serve as the basis for determining the specific aspects of Moturidism. "Ta'wilat Ahli-s-Sunnah" is a scholarly work on the tafsir of the Qur'an, it was written in environment of Samarkand, where people of different religions and faiths live together. Therefore, with the help of this tafsir, it is acceptable to identify the specifics of many religious doctrines and views and to regulate the social relations between them.

**Key words:** Abu Mansur Moturidi, tafsir, Ta'wilat ahli-s-sunna, Kitab at-tawhid, non-Islamic faiths, Islamic sects, mental evidence, narrative evidence, mu'tazilites, atheists, fanatical currents.

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### Introduction

Scientific research centers specializing in Islamic studies around the world are conducting research on the methods of tafsir of "Ta'wilat Ahli-s-Sunnah", its sources and manuscripts, comparative analysis with other authoritative tafsir, revealing the social significance of the source. In such research, it is expedient to focus on finding solutions to current religious issues and problems in Islam through the views of scholar. Indeed, the scientific study of the essence of the texts related to religion and religious teachings in the work of Imam Moturidi "Ta'wilat Ahli-s-Sunnah" serves to correctly understand and comprehend the essence of Islam.

As a result of religious and enlightenment reforms in Uzbekistan, educational and research institutions such as the International Islamic Academy of Uzbekistan and the Imam Moturidi International Research Center have been established. There an

effective working to study the rich scientific heritage of scholars who are from Mawaraunnahr. In particular, Abul Muin Nasafi's "Tabsiratu-l-adilla" on the teachings of Moturidi, 26-30 volumes of Imam Moturidi's tafsir were translated into uzbek language. As such doctoral dissertations about the life and scientific activity of Moturidi scholars such as Abul Muin Nasafi, Abul Lays Samarkandi, Saduddin Taftazani were written.

### Main part

The life and activity of Imam Moturidi and the doctrine of Moturidi were studied by a number of scholars around the world, including Abul Muin Nasafi, Abul Yusr Pazdavi and Abdul Qadir Qurashi, and later scholars K.Brockelman, F.Sezgin, and I.P.Petrushevsky. Scholars such as U.Rudolf, A.Bebek, T.Ozdes, Bakr Topal oglu, S.Kutlu, R.Onal have also conducted special research on the

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personality of Imam Moturidi and the doctrine of Moturidi [1, p. 1060-1063]. In recent years, there has been a great deal of interest in Moturidi's scientific legacy in the Arab world, where the teachings of Asharism have become widespread. Fatima Yusuf Khaymi, Majdi Basallum, Ahmad ibn Awadullah Harbi and Ahmad Sa'd Damanhuri are among the Arab scholars who have done significant work in this regard [2-18, vol. 2].

Since the 90s of the last century, the interest in the work of the scientist, the study of his scientific heritage has increased significantly [32, p. 5]. In particular, the share of Turkish scientists in this regard have been great. In 2019, scientists of the Akdeniz University of Turkey, Professor Umer Faruk Teber and Ahmet Tunahan Akgun, published their research results. The research includes all known works, research papers and articles related to Imam Maturidi and Maturidism until 2019. In particular, in this bibliography contain information about: 182 manuscripts and 307 printed works (119 Turkish, 135 Arabic, 10 Uzbek, 10 English, 7 French, 17 German, 2 Persian), 140 master's degrees and 87 doctoral dissertations and 399 articles in various languages [19, p. 688-847]. It can be seen that this study focuses mainly on studies in Turkish and Arabic languages.

During the years of independence, Uzbekistan also had the opportunity to study the scientific and spiritual heritage of Abu Mansur Moturidi on a large scale. In particular, the widespread celebration of the scholar's 1130th anniversary in 2000 led to a new level of research on Abu Mansur Moturidi and his scientific legacy. Including, A.Mansurov, A.Abdullaev, S.Okilov, Sheikh Muhammad Sodik Muhammad Yusuf, Sh.Ziyodov and O.Palvanov in their scientific researches [20-26, p. 56], the entry of the Hanafi sect into Mawaraunnahr, the life of Abu Mansur Moturidi, the spread of the Moturidi doctrine, the scientist's scientific activities and works, his unique style and sources, the essence of the era he lived in, and the observation of important opinions and scientific conclusions about the ideological views of the Ahli Sunnah possible [27, p. 213-215].

The above shows that although significant work has been done on Moturidi's life and work, his works "Kitabu-t-Tawhid" and "Ta'wilat Ahli-s-Sunnah", the information about various religions and beliefs in Moturidi's commentary has not been fully and comprehensively studied.

"Ta'wilat Ahli-s-Sunnah" contains information on a total of 34, including 16 non-Islamic faiths and 18 Islamic sects.

The "Kitabu-t-Tawhid" contains information on a total of 30 religions and beliefs, including 16 non-Islamic religions and 14 Islamic sects.

During the time of scholar, there was also an active movement of sects belonging to the Shia group. Russian orientalist V. Barthold, based on the information of the classical Arab historian Ibn Asir,

says that the Samanid ruler Nasr II ibn Ahmad (301-331/914-943) entered the Qarmatism [28, Vol. I. p. 303.]. Other sources state that Nasr II ibn Ahmad belonged to the Shiite Ismaili sect and supported Qarmatism [29, p. 25]. These events correspond to the period when Moturidi reached the level of a scientist. For this reason, in his works, the scholar also strongly criticized the sects of the Shiite sect, such as Rafizi, Batinism and Qarmatism.

Many Western scholars and some of the scientists influenced by them try to link the early Islamic renaissance with Mu'tazilism. They explain this by the great importance given to rationalism in Mu'tazilism [30-31, p. 204-205]. Actually, this view is not correct. This is because that majority of Muslim encyclopedic scholars are followers of Ahli Sunnah, or at least there is no convincing evidence that they were mu'tazilites [32, p. 1058]. It can also be seen in the "Ta'wilat Ahli-s-Sunnah" that when Moturidi enters into a scientific debate with the mu'tazilites, he defeats them not only in terms of narrative evidence, but also in terms of logical reasoning [33, p. 422-423].

In a number of places in his commentary, scholar enters into a debate with the materialists and atheists, and surpasses them in their methods, that is, in terms of intellectual and logical arguments. In particular, in the tafsir of verse 56 of Surat "an-Nisa", Moturidi says:

"A group of mulhids (atheists) said: "The reward that will be given in the Hereafter will not be given to this "nafs" (body) who eats and drinks and does various deeds. It may be given to a soul whose original ore is light". We say that the life of the "nafs" is tested in the world by such things as eating and drinking, which is surrounded by various shortcomings and calamities. If the nafs can avoid guilt and shortcomings in spite of all the obstacles that stand in its way, it will be worthy of a great merit and a huge reward" [34, p. 286]. It is clear that some mulhids in the time of Imam Moturidi did not completely deny the Hereafter. Perhaps, those who are against the beliefs that do not agree with their minds.

Today, in many countries of the world, especially in Muslim societies, atheistic ideas mixed with "popular culture" are spreading widely [35, p. 890]. Therefore, the legacy of scholars like Moturidi, who were able to respond appropriately to atheism, is of great practical importance in the preservation of national and religious identity [36, p. 1052].

## Conclusion

The number and names of non-Islamic beliefs and Islamic sects mentioned in Moturidi's two works are close. The information about their different faiths does not completely duplicate each other, but it does not contradict each other, but rather enriches each other. Their methods of argument, debate, and rebuttal are also in harmony.

Maturidi's tafsir is also of great importance in

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refuting the concepts and views of misguided currents and extremist groups. This is because it covers a wide range of issues, such as “faith”, “action”, “heresy”, “al-shirk to Allah”, and “the fate of the sinner”, which are important today.

At present, fanatical currents, by misinterpreting the verses of the Qur’an, are not only arousing hostility towards members of other religions, but are also trying to make the Muslim community hostile to

each other. Of course, in such a situation, the need for the tafsir of “Ta’wilat Ahli-s-Sunna”, which interprets the verses of the Qur’an in accordance with the traditional Islamic view, increases. From this point of view, it is one of the important tasks for today’s scientists and researchers to scientifically in-depth study of the heritage of the scholar and to show ways to solve existing problems on this basis.

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