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THE SOCIAL IMPORTANCE OF THE DOCTRINE OF MOTURIDIA

Abstract: The article talks about the priority of religious and human faith in the spiritual and educational maturity of young people and the important aspects of the Motrudia doctrine in achieving it, which is a very necessary factor in the implementation of the tasks envisaged in the development strategy of today's New Uzbekistan.

Key words: Maturidyia doctrine, knowledge of God, proof of prophethood, science of belief, faith, word, jurisprudence, mysticism, narrative evidence, mental activity.

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Introduction

All religious issues of the Muslims of our country are regulated and organized by the Office of Muslims of Uzbekistan. The role and importance of prayer in the way of life of Muslims is important. The teaching of Imam Moturidi serves as a program in the practice of religious relations between Muslims in our country. Sharia relations in our society mean the birth of children, marriage and marriage, the organization of prayers, the organization of Eid al-Fitr and Eid al-Adha, the organization of Umrah-Hajj journeys, sacrifices, aqeeqah, blessing, godly donations, etc.

Sharia and jurisprudence questions related to women, the implementation and educational importance of Muslim beliefs in children's education, in order to avoid polytheism in the organization of all events, and not to get involved in innovation and superstition, follow the jurisprudential and doctrinal path of Imam Abu Hanifa, may God bless him and grant him peace, and Imam Moturidi. Besides, books on religious topics are published and presented to our people by the Office of Muslims of Uzbekistan. The methodological basis of such works is the sharia instructions of the Hanafi school and the teachings of Imam Moturidi in matters of belief.

It is an important task to systematically and methodically research the books related to Sharia,

such as Muslim philosophy, knowledge of the word and aqeedah, especially the information, works and treatises related to the teaching of Moturidia, which clarified the religious methods of the "Ahlu sunna wal community".

Abu Mansur al-MotruDi was the first among the Muslim scholars of "Ahlu sunna wal jamaa" to conduct scientific research on the epistemological knowledge method of "Asbobul ilm" and wrote the works "Kitabut Tawhid" and "Ta'vilatul Qur'an" in this regard.

Imam Moturidi's book "Kitabut tawhid" was translated into Turkish by prof. Translated by Dr. Bekir Topal's son. From the book of Abu Mansur Al-MotruDi: "People's religious knowledge is realized through two main means: 1. Narration. 2. Mind.

People learn stories from their grandfathers and fathers and others by hearing.

Through the mind, he realizes that there is wisdom in the creation of the world he sees. He understands that there is a murshid in the society of people who lived in the world he sees. Messengers perform the task of warning, informing, and guiding people to the right path. The Creator gives people proofs and proofs to prove His Messengers and Messengers." [9, p.32]

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Imam Moturidi states that the process of human knowledge is carried out in three different ways. These are: a) perception; b) messages; c) see (look). It is noted that Imam Motrudi quoted 450 verses from the Holy Qur'an as proof of these views, which formed the core of his teaching" [9, p.35].

Imam Moturidi emphasized that the prophethood sent by Allah to the Messenger of Allah, may God bless him and grant him peace, is proven by the miracles given to the Messenger of Allah, and that they have three aspects: Emotional, Mental and Spiritual. Alloma's views also served as an example and example for later scientists.

When talking about worlds in the work, the term "small world" refers to the understanding of man. Since there are various psychological differences in the nature of people, it is said that "there are also differences in their honor, aspiration to rule, and talents" [9, p.41].

There is an inner meaning in the work being called Tawheed, and it is to prove the oneness of God, that He has no partner, no wife, and no children. "When the Christians called Jesus (peace be upon him) the son of God, they did something against monotheism and polluted the doctrine of monotheism" [9, p.40] Imam Moturidi assessed such statements as slandering God and refuted them. Moturidi refuted Jabariyya and Mu'taziliyya on issues such as human will, freedom, and qaza.

In "Kitabut Tawheed" it is also mentioned that neither humans nor jinn can create the Holy Qur'an. Allama emphasizes that interpretations of the meanings of the holy verses of the Qur'an help in understanding the message and guidance of Allah. "It should be said that a person who denies reasoning has no other evidence to reject it than reason" [9, p.50].

Imam Moturidi's teaching of this Moturidiyya was the methodological basis for the works of many scholars. For example, Abul Muin al-Nasafi's work "Tabsirat al-adilla fi usul ad-din" not only reflects the teaching of Moturidia, but can also be recognized as an important source with many valuable information about the scientific heritage of Hanafi scholars from Mowarounnahr. This is evidenced by the fact that well-known encyclopedic scholars such as Qurashi, Haji Khalifa, Toshkoprizoda took specific information about the lives of Hanafi scholars in their works from Tabsira. Also, the works of Ibn Zakariyya Yahya ibn Ishaq "Sharh jumal usul ad-din li Abi Salama al-Samarkandi" and "Al-Havi fil fatawa" of Muhammad ibn Ibrahim al-Hasiri are important sources for illuminating the life and scientific heritage of the representatives of the Moturidiya doctrine. , p.212].

Hakim Samarkandi (Abu-l-Qasim Ishaq ibn Muhammad ibn Ismail ibn Ibrahim ibn Zayd al-Samarkandi) together with his contemporary Abu Mansur Moturidi, led the madrasa in Samarkand and

fought against the corrupt ideologies that were spreading.

Al-Hakim al-Samarkandi's most important work is "al-Sawadul a'zam fil kalam" ("The greatest knowledge in the knowledge of the word"), which reflects the views of the Hanafis of Movarounnahr in the adjacent period of the 9th-10th centuries on theological issues. This book is also called "as-Suol al-azam" (The Great Question). In the work, special attention is paid to God and his attributes, the power of the creator of the Qur'an, piety and asceticism, respect for prophets and saints, socio-political relations between communities, and specific problems of jurisprudence[1, p.4].

"Matla'un nujum wa majma'ul ulum" (The rising place of the stars and the collection of knowledge), "Kitab al-qand fi zikri ulamai Samarkand" (The sugary-like book dedicated to the scholars of Samarkand), "Kitab al-Ansab" (The Book of Genealogies) by Abu Sa'id Sam'ani (d. 1167), Abdul Qadir Qurashi's (696/1297-775/1373) "Jawahir al-Muziya fi tabaqat al-Hanafiya" (Illuminating Jewels of the Hanafi sects), Qasim ibn Qutlubga (802/1399-879/1474) "Tajut tarajim fi tabaqat al-Hanafiya" (Collection of Biographies of Hanafi Tabaqats), "Tabaqat al-Mufassirin" (The Tabaqat of Commentators) by Jalaluddin Suyuti (849/1445-911/1505), "Kashf az-Zunun" (Discovering Suspects) by Haji Khalifa (1017/1609-1068/1657). kashfi, the works of Abdulhay Laknavi (d. 1304/1886) such as "al-Fawoid al-bahiya fi tabaqot alhanafiya" (The wonderful benefits of the Hanafi sect) are among the works created on the basis of the teachings of Moturidism.

The article aims to achieve the following results:

1. "The genesis, emergence and development of the teaching of Moturidia are closely related to the activities of the following three great scholars: 1. Imam Azam Abu Hanifa Nu'man ibn Thabit. 2. Abu Mansur al-Maturidi. 3. Abul Muin an-Nasafi"[4, p.213].

2. Abu Mansur al-Motrudi's work "Kitabut Tawheed" is a foundation of great importance in the formation of Moturidia doctrine.

3. In this work, Imam al-Moturidi reached a new theoretical doctrine, that is, to prove the naqli irshads with mental evidence.

4. Imam al-Moturidi created these views as a logical continuation of the views of Imam Hanifa and did not deviate from the Hanafi sect in his views.

5. He objected to religious groups and currents that rely only on narration or only on reason, and succeeded in showing the dangerous aspects of their thoughts through scientific foundations.

6. Imam al-Maturidi in his work "Kitabut Tawheed" expressed his views on the proof of prophethood, which help to strengthen the faith of a Muslim person in God. He attacked the doubts of some groups about the fact that Allah Almighty is All-Mighty, All-Mighty and All-Mighty.

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7. The dogmatic scientific views of Imam al-Moturidi became the basis of the school of Moturidi and served as an example and model for his followers who continued this teaching.

Conclusion

In conclusion, the task of clarifying and organizing the religious aspect of "Ahlu sunna wa al-jamaa" in terms of Islamic theology, methods of religion, knowledge of theology, and the science of aqeed was assigned to Abu Mansur al-Moturidi, a scholar of the word and aqeedah from Samarkand. Imam Moturidi's work on the science of aqeedah made a great contribution to the development of the aqeedic aspect of the Hanafi sect founded by Abu Hanifa.

In the history of Islam, there have been disagreements between the views of Muslim teachings in answering questions related to jurisprudence and belief in religion.

Moturidi expressed his views on the issue of the separation of state politics and religious affairs. However, the teaching of Moturidi is not against the wisdom of "loving the country is from faith". Although the opinions that politics should be conducted by the state and religious matters by sheikhs were expressed in their time in order to establish peace, but it is precisely in the matter of loving the motherland that state policy merges with religious beliefs. In the state policy, the defense of the country is put in the first place. For a Muslim, it is also a duty to love the homeland, to fight for the integrity and freedom of its territories.

We always remember our ancestors who fought for the freedom of our country with pride, we mention their names with honor, the figures of those patriotic people are of great importance in raising young generations in the spirit of strong and healthy faith and patriotism.

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