



The theory of knowledge of abu mansur al-moturidi

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ABSTRACT

The article describes Abu Mansur al-Moturidi's views on the creation of the universe. In particular, Moturidi's trust in the teachings of Abu Hanifa is based on the need to combine reason and story, not just reason. Discusses the view soft Moturidi on, the awareness that imitation is false and the means of its formation, the metaphorical, mental and emotional evidence of the appearance of bodies. The article also notes the benefits and significance of al-Moturidi's teachings today.

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Introduction

Most scientists on Earth now claim that the world was created by nature, so nature is eternal, has been, will be, and can only change its shape and quality.

But there are those who disagree: "Nature cannot create the world because the creator must have the ability to think, and nature does not have that ability." Indeed, the supremely unique ability to know belongs only to Allah, the Creator of the worlds.

Everything in nature is so perfect and purposeful that it is impossible without acknowledging the existence of an absolutely intelligent being who knows everything and regulates events. God is such a perfect being that if it were not for this perfect being, this concept would not have emerged.

So God exists, and there is no doubt about His existence.

In the language of science, Allah is a being known by intellect, transmission and understanding.

The science of aqeedah gives us information about the nature and attributes of Allah.

It is in this doctrine that the concept of Tawheed and the Oneness of God are studied. The word "aqeedah" is derived from the Arabic verb "aqada", which means "to bind one thing to another." The Islamic creed is a set of beliefs that binds a Muslim to certain religions. When a certain science reaches a state where it directs our thoughts, our emotions, and controls our actions, it becomes a belief. So the creed must be based on science. [1, b.10.,]

The science of Tawheed is of three kinds: The science of the Truth directed to the Truth itself, that is, the science of its oneness, and the second is the science of the Truth directed to the people, that is, the science of conveying Tawheed to the hearts of His slaves. The third is the monotheism of the people towards the Truth, that is, the knowledge of the attainment of the Oneness of God. There are also sources of Tawheed. The first is the tawhid based on faith, the second is the scientific tawhid, the third is the tawhid of the state, and the fourth is the divine tawhid. [2 , b.319.,]

Among the religious sciences, Aqeedah is the most complex and difficult science. The scholars who are arguing in this regard are required to be very pious and extremely sincere, having fully mastered the essence and essence of the religion - the Qur'an and the Sunnah.

Imam Moturidi and Imam al-Ash'ari are the representatives of theology in the Sunni school of thought. Although these two great scholars lived at the same time, it is believed in the literature that they did not know each other intimately. There are significant differences in their teachings. z based his teachings on the Hanafi school, while al-Ash'ari based his teachings on the Shafi'i school.

Of course, a conversation, an article or a book about the science of the 'aqeedah is like a meal without salt without the remembrance of Imam Abu Mansur al-Moturidi [1, p.344.]

As mentioned above, Imam Moturidi relied on the teachings of Abu Hanifa in matters of faith. Abu Hanifa left a great and invaluable legacy in the science of jurisprudence and the 'aqeedah. His views on this subject are set out in two works, Kitab al-Tawheed and Kitab al-Tawheed al-Ahl al-Sunnah. He developed the ideas of logical explanation of the basics of religion, the right to choose, tolerance, interreligious tolerance, social harmony in the decision-making process.

... Moturidi not only expressed some ideas, but also created a system of thinking that was later accepted by the absolute majority of Muslims as an exact expression of his religious and divine ideas. [3, p.20.,]

Moturidi reworked the religious foundations of Islam based on the teachings of Abu Hanifa.

Moturidi states that "knowing the teachings of a pure religious faith is not an easy task" [4, p.10.,]

Moturidi studied the teachings of the Mu'tazilites and then applied them in accordance with the requirements of Islam with different interpretations and principles.

Moturidi shows the following 3 ways to learn the teachings of a pure religious faith.

- The first is sensation through the body
- The second: perception with mental reason and human thinking
- Third: this is a reliable message.

Moturidi's theory of cognition is based on research methods. Moturidi defines thinking as a way

of understanding the mind, that is, perception, and develops the doctrine of free will.

The basis of Moturidi's teaching is not only the need to rely on reason (as the Mu'tazilites say), but also the need to use reason and narration (Qur'an and Hadith) together.

Moturidi's teachings place great emphasis on mental reasoning, and implement solutions to theological issues through a number of perspectives.

Abu Nasr al-Farabi's views on reason in this regard

important. He praised human thinking and said that if a person has a sound mind, he will be able to distinguish between good and evil.

Similar ideas exist in Moturidi. Moturidi argues that the five senses were created as a way of perception for the mind, and that the senses are the field of knowledge of the mind.

Just as the first subject has always been the question of the origin of the universe, so it has always been the most important issue for Moturidi.

He asserted that the universe existed only in a specific time created by God. Moturidi proves that the universe was created by God and completely refutes the idea that the universe is eternal.

According to Moturidi, whatever can be created can be broken down into components. He rejects the doctrine that the universe was created by a single creator.

In his Book of Tawheed, he describes the beliefs of the Ahl as-Sunnah wa'l-Jama'ah.

The idea that imitation in the play is false, about enlightenment and the means of its creation; provides metaphorical, mental, and emotional evidence for the subsequent appearance of objects.

Moturidi argues for the existence of Allah that there is evil in the world.

He believed that if there were no creator of the universe, there would be no evil.

Allah the Almighty has attributes that have been self-described from the beginning, and He says that it should be called by the names mentioned in the sources of the Shari'ah, and not by other names.

He states that man's will is in him, and that God has given man the right to act and to choose.

Imam Moturidi was one of the first to discuss the means of creating knowledge in man.

Imam Abu Mansur Moturidi states that the essence of science is hearing and reason [1, p.71.,]. His basic idea is that man is the master of his own actions, endowed with the intellect to distinguish between good and evil. Man does good or bad things based on his will, based on his intellect. According to the Islamic creed, he will be rewarded or punished in the Hereafter.

In conclusion, Moturidi objected to a number of ideas and opinions that emerged in Samarkand at that time. It manifests itself in the intellectual struggle against the philosophers who believe in the eternity of matter, the Zindikis, the inner and the karmic, who believe in one Creator, the result of resistance between different elements [4, p.14.,]

Many sects have led Muslims in different directions with their views and beliefs about the faith. Well-known Islamic scholars Abu Hassan al-Ash'ari and al-Moturidi have done much to end these conflicts and to establish the ideology of Islam. Their teachings spread and two major schools of Sunni Ash'ariyya and Moturidiyya emerged.

Al-Moturidi fully formed, perfected, reworked, and systematized the theological sciences. He was recognized as the Imam of the Ahl as-Sunnah wa'l-Jama'ah.

Studying the teachings of Moturidi is necessary and beneficial for each of us in two ways:

- The most important thing is not to go astray.
- To be able to give a scientific refutation to those who have gone astray.

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