

Article

The Sultan of Ilm Al-Kalam

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Abstract: The article discusses the exemplary life path and rich scholarly and spiritual legacy of our great compatriot, the unparalleled scholar and "Sultan of Kalam," Imam Abu Mansur al-Maturidi, who made an immense contribution to the development of Islamic sciences. It emphasizes the comprehensive and in-depth study of his heritage, the wide promotion among our people—especially the youth—of the principles of tolerance and moderation characteristic of the Maturidi school, and the importance of educating young people in the spirit of love for the Motherland and respect for national and universal values.

Keywords: word, temperance, doctrine, heritage, principle, science, civilization, culture, spirituality.

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1. Introduction

Our homeland has long been rich in great scholars, outstanding thinkers, poets, and scientists. The territories of present-day Uzbekistan have held a prominent position as centers of knowledge, enlightenment, and culture[1]. The scientific and spiritual-cultural heritage of the scholars who emerged from our land has not lost its significance even today. In particular, the invaluable contribution of the rare works created by our great ancestors who lived during the Middle Ages to the development of world science and cultural civilization has always been highly recognized by the global scholarly community[2].

During the period of the First Renaissance (XIXth–XIIth centuries), recognized by our President, our great ancestors—such as Ibn Sina (Avicenna), Abu Rayhan Beruni, Imam Bukhari, Imam Tirmidhi, Imam Maturidi, and Abu Muin Nasafi, along with hundreds of other scholars—made remarkable contributions[3]. Today, we proudly recall their scientific legacy, as well as their ideological views on the advancement of culture and spirituality. Their scientific and philosophical ideas continue to be highly acknowledged by the international community, particularly by the global scholarly world[4].

As part of the youth of a renewing Uzbekistan, we, as future cultural scholars, aim to become worthy heirs to the cultural heritage of our great ancestors. In this regard, the Center of Islamic Civilization in Uzbekistan, as well as the international research centers named after Imam Bukhari, Imam Tirmidhi, and Imam Maturidi—established on the initiative of our Head of State—undoubtedly serve not only as a reflection of the spiritual and educational maturity of our people striving toward a new stage of development, but also as centers of knowledge that lay the foundation for the Third Renaissance[5].

2. Methods

All of this stands as a vivid symbol of Uzbekistan's emergence on the global stage with a high level of culture and enlightenment. It should be noted that the distinct recognition of both Renaissances in our history is not without reason. This can be

intellectual views put forward by our great ancestors have been studied for centuries by some of the most advanced and highly qualified scholars in the world. Moreover, the scientific heritage of our great thinkers has, over the centuries, significantly contributed to the development of the cultural and intellectual thought of the global scholarly community. Our great ancestors, who emerged from our land, devoted their lives to the pursuit of knowledge and enlightenment, and were highly accomplished scholars with great intellectual potential in all the fields of science that existed at that time.

3. Results and Discussion

Interest in the life and rich scientific and spiritual heritage of our past scholars has always been at the center of attention of the international community, particularly among the world's scholars[6]. Among them, our great ancestor Imam Maturidi – who was worthy of the unparalleled status of both a distinguished scholar and an imam – continues to attract the interest of scholars from both the East and the West[7]. The status of this great scholar in the Islamic world is extremely high, which is also confirmed by the prestigious titles bestowed upon him, such as “Alam al-Huda” (the Banner of Guidance), “Imam al-Huda” (the Imam of Guidance), “Musahhah Aqidat Ahl al-Sunna” (the Corrector of the Creed of Ahl al-Sunna), and “Imam al-Mutakallimin” (the Imam of Theologians). Abu Mansur Muhammad Maturidi, the founder of the Maturidi school of thought, once addressed the question, “Is our knowledge of Almighty God derived from the divine throne or from reason?” by answering, “from reason,” thereby emphasizing the crucial importance of understanding through intellect[8][9].

In recent years, it is no secret that certain disagreements in religious views have been emerging, and that the activities of extremist movements that mislead people's minds are increasingly intensifying[10]. In fact, this situation is largely connected with the misinterpretation of the true philosophy of Islamic culture and its humanistic ideals. Therefore, in today's context – where ideological struggle is becoming more relevant – it is essential to further improve research and studies in the field of Islamic creed (*aqidah*). For this purpose, we, as students of cultural studies, should regard it as one of our key responsibilities to protect young people from the influence of destructive ideas. In this process, the wise saying of the great scholar Imam Maturidi, “Forge your weapon from knowledge,” once again proves that knowledge must always be our most important tool[11]. There is no doubt that many young people among our peers will deeply study the scientific heritage of the great thinker of the Islamic world, Abu Mansur Maturidi – known as the “Corrector of Muslim creed” and the “Leader of Guidance” – as well as the doctrinal sources of the Maturidi school, and will widely promote this immense heritage within the international community[12]. Based on the above considerations, in order to understand what kind of perception today's younger generation has about the life and intellectual heritage of our great ancestor, a number of questions were addressed to the youth of the capital[13]. The results showed that 40% of respondents are familiar only with the name of the great scholar. 5% have partially heard the names of the thinker's works or have obtained some information through social media. 20% have no knowledge at all about the great philosopher. Another 20% refused to participate in the survey. Only 15% of the youth are familiar with the activities and legacy of Maturidi[14][15].

4. Conclusion

In order to widely promote the activities of the great scholar and to increase young people's interest in studying his scientific heritage, we consider it necessary to implement the following measures:

- Organize annual trips for students to the Maturidi Memorial Complex in Samarkand;
- Prepare short and accessible videos and social media posts about the works and exemplary life of our great ancestor, as well as create documentary films and programs;
- Organize seminars, conferences, and open lessons for students in educational institutions;

explained by the fact that the ideas and

on the topic (essays, articles, quizzes);

– Create a virtual (3D) representation of the scholar based on modern technological requirements.

No matter in which field of philosophy a discovery is made, if it is a genuine truth, it will, over time, take its rightful place in the treasury of knowledge. This shows that there is still a wide range of issues in this area awaiting resolution. Filling this gap should become one of the primary responsibilities of each of us.

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