

### Abu Mansur Al Motrudi's Place in Islam

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#### ABSTRACT

*Since the early days of Islam, many scholars have made a great contribution to the development of Islamic theology. One such influential figure was Abu Mansour al-Maturidi, whose ideas and teachings continue to shape Islamic thought to this day.*

Imam Abu Mansur Moturudi was a Hanafi and the disciple of Imam a'zam was the disciple of Imam Muhammad ibn Hasan rahmatullohi alayh by two means. That is, the teacher of the man was the disciple of Imam Muhammad. Imam Abu Mansur Moturudi Rahmatullah alayh called for what the citizens and muhaddis called. The man was very popular and all addressed him in Movarounnahr. They were educated from that person by fiqh, usul fiqh and other religious sciences.

The number of works attributed to Imam Moturidi's pen reaches fifteen. Historical sources have reported many of Moturidi's works. It states that Moturidi is a "Ta'vilotu ahlis-sunna" on Tafsir who wrote works on three directions: word, tafsir and fiqh.

The "Kitab at-Tawhid" (Book of Tawhid), "Rad usul al-Khamsa" (rebuttal to the five methods), "Radd al-Amamiyya li-ba'd ar-ravafid" (Imams' rebuttal to some of the rafidis), "Rad alal Qaramita" (rebuttal to the Qarmatians) regarding the word.

Regarding Fiqh," Ma'khaz ash-Shara'i fi-l-fiqh "(Sharia sources in Fiqh science)," Al-jadal fiy usul al-fiqh " (discussion on the foundations of Fiqh science).

Of his rich scientific heritage, only three works have survived to us. These are Ta'vilotu ahlis-sunna, Kitab at-Tawhid and Kitabul Proverbs. His fame rose again after Imam Abu Mansur Moturudi Rahmatullah Alayh offered Kitabul the rapid and Ma'akhizush-Shariyat in fiqh. After that, his knowledge gained fame in the word and became the owner of a sect held by the people of Khorasan. Imam Abu Mansur rahmatullohi became the equivalent of alayh's sect of aqidah sectarian aulhasan Ash'ari.

Abu Mansur al Moturudi is an Islamic thinker, founder and eponymist of matrudi studies, one of the schools of the word. Abu Mansur al Moturudi was born in Motuurid near Samarkand in 1870. Al-Moturidi saw the likes of Abu Bakr Ahmad al-Juzjani, Abu Nasr Ahmad al-Iyadi, Nasr ibn Yahya al-Balkhi, a great scholar in the imam a'zam sect, Muhammad ibn al-Fadl as his

teacher.

As a result, Al-Moturidi taught the sciences of fiqh and the word. The word is a speculative order in medieval Muslim literature: all meditations on a religious philosophical topic, in this regard, giving a commentary based on reason, and not on following religious fanaticism in thoughts arising from Islam in a special sense.

Fiqh — The rules of behavior of Muslims, as well as a set of social norms. Moturudi died around 940 and was placed in the Cemetery in Samarkand. A number of questions of the word were answered by Moturidius and his followers like his asharites: they considered it eternal in the meaning of the Quran, the righteous can see God in whatever state he is in the other world, human behavior is carried out by God, and man absorbs them through his own will and ability, considering God (his knowledge, power, etc.)

But unlike the asharites, Moturidi recognized eternity not only by the essence of the signs, but also the eternity of God's actions; just as the mutazilites believed that man had the right to choose, in this regard, belief in the Creator is not through religious rituals, but as a choice between two opposites, such as oratory confession to God.

From the early days of Islam, many scholars have contributed significantly to the development of Islamic theology. One such influential figure was Abu Mansur Al Maturidi, whose ideas and teachings continue to shape Islamic thought to this day.

Early life and education:

Abu Mansur Al Maturidi was born in the 9th century in the city of Samarkand, in what is now Uzbekistan. His pursuit of knowledge took him to different regions, where he engaged in various intellectual traditions, enriching his understanding of Islamic philosophy and theology.

Maturidi School of thought:

Al Maturidi's most important influence is his founding of the Maturidi School of thought, a prominent Theological School in Sunni Islam. His works, in particular his Commentaries on Islamic creed and theology, strengthened the foundations of the Maturidian school. His emphasis on rationality and commitment to the Qur'an and Sunnah established him as a leading theologian.

Philosophical contributions of Al Maturidi:

Al Maturidi's philosophical contributions are marked by his focus on reconciling reason and revelation. His approach to theology sought to reconcile Islamic principles with rational discourse, providing a foundation that would continue to influence modern Islamic philosophy. His works on the nature of God, Free Will and the relationship between faith and reason remain the basis for the religious foundations of the Maturidi school.

Heritage and influence the influence of Al Maturidi's teaching is beyond his life, as his works continue to guide scholars and students of Islamic theology. The constant influence of the Maturidi school testifies to its relevance in the large landscape of Islamic thought. Al Maturidi's commitment to rational inquiry and biblical principles resonates with contemporary discussions of the harmony of reason and faith.

Abu Mansur Al Maturidi's lasting legacy stems from his profound contributions to Islamic theology and philosophy. Its founding of the Maturidi School of thought, along with its philosophical concepts, cemented its place as a prominent figure in Islamic intellectual history. The relevance of his teachings underlines the lasting influence of his thought on Islamic theology and philosophy.

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