

Life and Work of Abu Mansur Al-Maturidi

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ABSTRACT

Abu Mansur al-Moturidi is one of the founders of the Moturidian direction, one of the two major directions. Information about his life is very small. The full name is Abu Mansur Muhammad ibn Muhammad ibn Mahmud al-Hanafi Al-Moturidi as-Samarkand. The imam of the great Kalam and the fiqh scholar was originally from the Moturid village of Samarkand (now located in the District of Jomboy), and his nickname was taken in relation to that village. Abu Mansur al-Moturidiy took the first education in this village and then continued in Samarkand, which was the religious and educational center of Movarounnahr at that time. In this article, opinions and comments will be made about the life and work of Abu Mansur Al-Moturidi.

KEYWORDS: *Abu Mansur al-Moturidi, Philosophy, Religious Science, fiqh, religious works, opinion and views.*

Movarounnahr - the peoples of Central Asia, along with the world-famous figures, scholars in various fields of philosophy, natural, exact sciences, literature, art, brought up scholars who gained a name in the Muslim world as al-Moturidi in the field of Islamic theory and religious sciences. The period when El Moturidiy lived coincides with the period when the Somoni ruled. Samarkand was originally the capital of this state, and then from the end of the IX century the capital was transferred to Bukhara. However, at that time, Samarkand will continue to be the economic and cultural center of Movarounnahr along with Bukhara. There is no exact data on the year of birth of Abu Mansur al-Moturidi. He died in Samarkand in 944-945 year and was buried in a cemetery called Chokardiza on the outskirts of the city.

In some sources it was noted that he studied at Al-Ayaziy madrasah in Samarkand. Al-Moturidi Abu Bakr Ahmad Al-Juzhani, Abu Nasr Ahmad al-Iyadi, the great scholar of the Imam Al-O'yam sect Nasr ibn Yahya al-Balkhi, Muhammad ibn al-Fadl Kabi knew him as his mentor.

Interested in the issues of Al-Moturidi fiqh and Kalam, taking lessons from scholars of the Hanafi sect increases their knowledge. During this time, he communicated and debated with many famous faqihs and muhaddis. Gandir write works related to this area for the rest of his life. Some information is given about Al-Moturidi and his works in the Book of Mahmoud ibn Sulayman al-Kafawi (death 1582 year) entitled "Katoib ul-a'lom Al-axyar fi tabakot and mashaoyikh mazahab an-Nu'man" ("the book about the well-known scholars of the Nu'man sect and the shaykhs"). For example, the names of the following works are given: "Kitab Tawhid" ("The Book of the allomans"), "Kitab Maqomat", "Kitab rad abomil lil adila lil Kabi" ("the book dedicated to the rejection of the beginning of the Ka'bah's misguidance"), "Kitab Bayan and hum ul-MU'azila" ("Mu'azila ghavgas and the book description of fearlessness"), "Kitab Ta'vilat al-Qur'an" ("The Book of the Qur'an's interpretation").

But as Haji Khalifa (1609-1659) acknowledged in his book "discover az-zunun an-asomil kutub va-l-funun" ("the book of overcoming doubts about the names of books and Sciences"), there were also such works of yana Abu Mansur al-Moturidi as "Ma hazi ash-Shari'a" ("the sarasi of Sharia grounds"), "Kitab al-jadal" ("the book on dialectics"). In addition to these, the work of Al-Moturidi

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“Kitab al-usul” (“The Book of the religious-teaching method”) is also known.

Many of Abu Mansur al-Moturidi's works have not reached us yet, and the ones that have reached us are also stored mainly in the libraries and hand-made funds of foreign countries. The work “Kitab Tawhid”, which is considered very thin in the Islamic world of Al-Moturidiy, reached our era and it was published in Beirut by Fethullah Khullah in 1970 year. He studies the works of the founders of the four main sects of the Sunnis of the Islamic religion, writes a work on the Fiqh and the word.

This is what al-Moturidi calls” the people of Ta'wilat Sunnah “or another name” Ta'wilat al-Qur'an". In this work of Al-Moturidi, Sunni tries to reject the contradictory views of aqidah (in interpretation) and sees the case in which Abu Hanifa relies on his views. This work is stored in the fund of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan. The first volume was published in Cairo in 1971 year by Ibrahim Avadayn and as-Said Avadayn.

This only work of Al-Moturidi was based on the works of many scientists in the process of history, which gave impetus to their creativity. One of them is the commentary of Alovuddin Abu Bakr Muhammad ibn Ahmad as-Samarkand. He is known as “ahpi as-Sunnah in the East" and two copies of this work are kept in the Fund of the Institute.

At the same time, several counterfeit works written under the name al-Moturidi are also known. For example: “Favoid” (rules), another name “Kitab al-Usul”, “Sharh al-Fiqh al-Akbar” are from the works sentence. This is evidenced by how popular El Moturidi is among the demonstrators of Religious Science.

Al-Moturidi has grown many shogirds, among which there were such scholars as the famous scholars of the Islamic World: Abu-l-Hasan ar-Rustugfani (death 961), is'haq ibn Muhammad as-Samarkand and Abdu-l-Karim al-Pazdawi (death 999), Abu Ahmad al-Iyadi. Due to the fact that the pupil continued the teaching of their masters, the direction of Motoridi arose within the Hanafi sect.

The famous fiqh scholar Abu-l-Qasim Hakim as-Samarkand, from the contemporaries and compatriots of Abu Mansur al-Moturidi, should be pointed out separately. This scientist was born in Samarkand and spent his whole life here (death 953). Fiqh and Kalam are popular in the industry.

During his lifetime, Abu Mansur had been in contact with the faqihs, muhaddis and had discussions. He made an important contribution to the dissemination of the Hanafi sect of the religion of Islam in Movarounnahr and its impeccable delivery to subsequent generations.

It can be said that Al-Moturidi wrote Not only works on fihqh, Kalam science, but also works on other sciences. This is evidenced by the hunting work of al-Moturidi, which is kept in the fund of the Institute of Oriental Studies named after Beruni of the Academy of Sciences of the Republic of Uzbekistan. A manual version of this work is called “Treatise of the living creature” (“treatise on the living”), in which the idea of feeding the Birds Of Prey is given. In this game, the Hunter talks about different breeds of Eagles, their appearance, feeding, breeding along with their hunting suitability, as well as ways to trace and chat.

Al-Moturidi is considered to be the most mature scholar in the field of Islamic Sciences of his time, recognized by scientists of the Muslim world, and is now also mentioned in various religious works with great reverence. Those who call Al-Maturidi by such names as “Imam Al-Allah” and “Imam Al-Mutakallim” (Imam of the right path and Imam of the arrogant).

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