

The Significance of the Teaching of Maturidianism in the Development of Philosophical thought in Central Asia in the IX-XXth Centuries

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Article information:

Manuscript received: 02 Apr 2025; **Accepted:** 03 May 2025; **Published:** 10 Jun 2025

Abstract: This scientific article highlights the role of teachings in the period of high scientific development in Central Asia in the 9th-10th centuries. It was during this period that the Moturidi doctrine, which made a great contribution to the development of Islamic philosophy, emerged and spread widely throughout the region. The founder of the doctrine, Imam al-Maturidi, was considered a highly capable scholar of his time and was among the scientists who left behind a great spiritual legacy. The importance of Moturidi's doctrine is relevant even in today's era of globalization. The article is devoted to the doctrine and its importance in the development of science.

ENTRANCE

Our country has been showing the world its new historical and cultural image for many years. In particular, research and reforms in the field of science and culture are of particular importance. It is a matter of honor to hold jubilee and scientific seminars on the basis of special resolutions of the President of the Republic of Uzbekistan in order to honor and pay tribute to the memory of many of our scientists who traditionally lived in the region, had their own high scientific heritage, and became historical values. In particular, the resolution of the President of the Republic of Uzbekistan Shavkat Mirziyoyev No. PQ-104 dated March 14, 2025 “On the widespread celebration of the 1155th anniversary of the birth of Imam Moturidiy” is also of great importance. In particular, this year, the head of our country In his speech at the conference on the topic "Ensuring social stability, preserving the purity of our sacred religion - the need of the time": “It is known that our region, first of all, is one of the ancient cradles of Islamic science and culture on the land of today's Uzbekistan. In order to comprehensively study such a rich historical, scientific, and spiritual heritage of our people, to widely acquaint the world's intellectuals, and most importantly, to deeply reveal the true humanistic essence of the Islamic religion, we decided to establish the Center for Islamic Culture in Uzbekistan in our great capital, Tashkent. After all, the time itself demands the establishment of such a center under the slogan “Enlightenment against ignorance”. It is planned to establish this center on the territory of the famous Hastimom complex, to embody here rich information about the great Islamic scholars, scholars and thinkers who have emerged from our country, great poets and writers, artists and calligraphers who have made an unforgettable contribution to the development of world culture. The center is, first of all, extremely beautiful from an architectural and construction point of view. should be magnificent, magnificent and unique. This complex includes a museum and a library rich in rare exhibits. At the same time, large-scale scientific research is also carried out here. Visitors to this place will have the opportunity to get acquainted with

the life and work of dozens of the brightest figures of the Islamic world at the same time. For example, our dear saints such as Imam Bukhari, Imam Termidzi, Imam Maturidi, Abu Muin Nasafi, Najmiddin Kubro, Mahmud Zamakhshari, Khoja Bahauddin Naqshband, Khoja Ahrar Vali, scholars and thinkers such as Muhammad Khorezmi, Ahmad Ferghani, Abu Rayhan Beruni, Ibn Sina, Mirzo Ulugbek, Ali Kushchi, Alisher Navoi, Zahiriddin Muhammad Babur, examples of the invaluable heritage of artists such as Kamoliddin Behzod, Mahmud Muzahhib, who were born and worked in The views of the historical cities shown by him will be reflected through various unique exhibits. A separate section of the exposition will be devoted to the life and work of each of our compatriots, scholars and thinkers. Models of architectural monuments erected in their honor in Uzbekistan, manuscripts and printed works, examples of calligraphy, objects of applied art of that period and other exhibits will be displayed in these sections. This event will give high results in studying the scientific heritage of Imam al-Maturidi and instilling its importance in the thinking of today's young generation. In particular, the inclusion of the International Islamic Academy of Uzbekistan among the organizations specified in the resolution is one of the main reasons for paying more attention to the scholar's scientific heritage in educational institutions" [1], they further strengthened the fact that serious attention is being paid to the issue.

MAIN PART

It is known that our country has produced many great scholars since ancient times. Especially in the Middle Ages (IX-XII), hundreds of great scholars who amazed the whole world with their discoveries and teachings worked fruitfully. Among such famous figures, Imam Abu Mansur al-Maturidi, one of the founders of theology, occupies a special place. Look at the philosophy of life, which was precisely in 870, the year our great compatriot, the sultan of the science of hadith, Imam al-Bukhari, died. In the neighborhood of Moturid in the great Samarkand, there was a brief, non-detailed account of the life and scientific legacy of Imam Abu Mansur al-Maturidi, one of the future bright stars of theology, especially his youth, mainly from the works of medieval authors al-Khatib al-Baghdadi, Abdulkarim Saad as-Sam'ani, Abu-l-Fido Zayniddin Qasim ibn Qutlubugha, Muhiddin al-Kurashi, al-Kafavi, Abu-l-Mu'in an-Nasafi, Tashkupirzoda, and Khoja Khalifa.

Imam Moturidi is considered a great jurist and scholar of his time, and the jurisprudential legacy he left behind remains a relevant scientific source not only in his time, but also in our own time.

The 9th-10th centuries were considered a period of high development of Central Asian science. This period, known in science as the Renaissance of Science, was the basis for the emergence of many encyclopedic and specific scholars. Imam al-Maturidi's full name was Muhammad ibn Mahmud Abu Mansur al-Maturidi as-Samarkandi, and he was born in the neighborhood of Samarkand called Moturid (in some sources Moturit). There is very little information about his year of birth in the sources, but one of the most reliable sources says that he was born in 236 AH, 870 AD, and died in 333 AH, 944 AD. One of the scholar's famous students, Abu-l-Mu'in an-Nasafi, who contributed greatly to the development of Imam al-Maturidi's teachings, was Abu-l-Mu'in an-Nasafi. In his works, especially in his work "Tafsirat al-adillah" ("When the Evidence Enters the Language"), he provided many important information about Imam al-Maturidi and his teachings.

Eastern philosophy, by its very nature, includes a very rich historical process and spiritual heritage. In particular, the role of the development of Central Asian philosophical thought is very important in this. The main feature of the teachings that developed in the region in the 10th-11th centuries was formed on the basis of Islamic teachings, and the scientific heritage put forward by Imam Moturidi is also among such teachings [3].

The period in which Imam al-Maturidi lived - the second half of the 9th century and the first half of the 10th century - was literally the golden age of Islamic and Islamic enlightenment, including theology. It can be said that it was the golden age of this science. Due to the demands of the time, it was during this period that freethinking in science gained special importance, as a result of which scholars in the field began to freely express their opinions on religious beliefs and their methods, based on their own views. While such processes during this period were positive, on the other hand, they created the basis for the

emergence of various opposing trends and sects in society. One of the most widespread trends among such trends is the Mu'tazilite trend. This trend constituted the largest trend in theology and occupied a significant place in the religious and political life of the Arab Caliphate in the 8th-9th centuries. After him, this trend was reflected - the Jahmiyyah, the Qaramis. The Murji'is and other groups had erroneous views on faith and the theory of knowledge. On the one hand, the spread of the philosophical views of the Ancient world in the West also had an impact. In particular, the increasingly conflicting and divisive situations between the sects posed a difficult task for the jurists of the region to form a correct and pure idea on the issue of theology and jurisprudence. Imam al-Maturidi was among such scholars and focused all his attention on the development of theology and jurisprudence.

The works attributed to Imam al-Maturidi's pen have been increasing year by year, and those dedicated to the science of jurisprudence and its methods include: "Kitab al-jadal" (Book on Dialectics), "Kitab moahaz ash-shari'a" (Source of the Foundations of Sharia). In addition, he created several rare sources on the science of theology, which are dedicated to refuting various issues related to theology and various schools of thought that have strayed from the right path, such as "Kitab at-tawhīd", "Kitab al-maqolat", "Kitab radd a'l-karomita", "Kitab bayon wahm al-muta'ziyla", "Kitab radd usul al-khamsa li-Abi Muhammad al-Bahili", "Kitab radd awāil al-adillat li-l-Ka'biy", "Kitab wa'id al-fussaq li-l-Ka'biy", "Kitab radd-al-adillat li-l-Ka'biy" and many other works. Of these books, "Kitab at-tawhīd" is considered the earliest work on the science of theology, in which the erroneous views of the Mu'tazilites and other schools are criticized [2].

The 9th-12th centuries, which are considered the first period of renaissance in Central Asia, were marked by the unprecedented development of Islamic civilization, accompanied by the development of jurisprudence and theology. A new stage in the development of theology, known as the "Later Theology," is described in the works of Baydavi (d. 1390), Isfahani (d. 1348), Iji (d. 1355), Taftazani (d. 1390), and Jurjani (d. 1413).

Ash'ariyya found its adherents mainly in Iraq, Syria and Egypt. In Transoxiana, after the tenth century, there were many schools of the Moturidi doctrine, followers of Abu Mansur al-Maturidi, who was born in the village of Moturid near Samarkand and was known as Mutakallim as-Samarkandi. Imam al-Maturidi developed his system of theology independently of Ash'ari. In general, their views and systems were similar.

The Mutakallim contributed to solving a number of fundamental problems characteristic of medieval philosophy, including the issue of the relationship between religion and reason. These problems included God and the world, the structure of bodies in nature, "indivisible" particles (infinitely small), the continuum (continuity), and other issues. The Mu'tazilites and the Mutakallim constituted the most educated part of the intellectuals of the Middle Ages. Among them were many encyclopedists and philosophers (An-Nazzam, Jahiz). From among them emerged such outstanding philosophers as Al-Kindi, Zamakhshari, and others. With the results of their scientific research, they ensured the flourishing of science in the countries of the Middle and Near East.

CONCLUSION

It can be said that Imam al-Maturidi, in his teachings, promoted the non-sectarianism that is currently prevailing in the world, serves as an important ideology in eliminating various controversial issues under the guise of religion, and in spreading the pure Islamic faith. Among the many methods for widely spreading and explaining the teachings of Maturidi, analysis and study in the field of philosophical sciences help to understand its essence. After all, philosophy is a methodological science that teaches a person to understand the essence and comprehend wisdom. Today, our scientists have great opportunities to study the unique teachings of Imam al-Maturidi. The scholar's main works, manuscripts, and some commentaries on them are preserved not only in countries such as Egypt, Turkey, India, and England, but also in the fund of rare manuscripts in our republic. Therefore, it is necessary to analyze the scholar's scientific heritage in each section of the social and humanitarian sciences, to study its essence, and to recognize that it serves as a high source not only for his time, but

also for the modern world of science and enlightenment. There is no doubt that in the study of the philosophical heritage of the East, the scientific heritage of Imam al-Maturidi, in which he has extensive experience, provides an opportunity to conduct new research in the field and introduce them to the world in a new way.

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