



THE IMPORTANCE OF MOTOR VEHICLE EDUCATION IN EDUCATING A YOUNG GENERATION WITH HEALTHY FAITH AND PATRIOTIC SPIRIT

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ANNOTATION

The article talks about the priority of religious and human faith in the spiritual and educational development of young people and the important aspects of the Motrudia doctrine in achieving it, which is a very necessary factor in the implementation of the tasks envisaged in the development strategy of today's New Uzbekistan.

Keywords: Motrudia teaching, knowledge of God, proof of prophethood, science of belief, belief, word, jurisprudence, mysticism, narrative evidence, mental activity.

INTRODUCTION

All religious issues affecting the Muslims of our country are regulated and organized by the Office of Muslims of Uzbekistan.

The role and importance of prayer in the way of life of Muslims are important. The teachings of Imam Moturidi serve as a program for the practice of religious relations between Muslims in our country. Sharia relations in our society mean the birth of children, marriage, the organization of prayers, the organization of Eid al-Fitr and Eid al-Adha, the organization of Umrah-Hajj journeys, sacrifices, aqeeqah, blessings, godly donations, etc.

Sharia and jurisprudence questions related to women, the implementation and educational importance of Muslim beliefs in children's education, in order to avoid polytheism in the organization of all events and not to get involved in innovation and superstition, follow the jurisprudential and doctrinal paths of Imam Abu Hanifa, may God bless him and grant him peace, and Imam Moturidi. In addition, the Office of Muslims in Uzbekistan publishes and presents books on religious topics to our people. The methodological basis of such works is the sharia instructions of the Hanafi school and the teachings of Imam Motrudia in matters of belief.

It is an important task to systematically and methodically research the books related to Sharia, such as Muslim philosophy, knowledge of the word, and aqeedah, especially





the information, works, and treatises related to the teaching of Moturidia, which clarified the religious methods of the «Ahlu sunna wal community».

Abu Mansur al-Motrudi was the first among the Muslim scholars of «Ahlu sunna wal jamaa» to conduct scientific research on the epistemological method of «Asbobul ilm» and wrote the works «Kitabut Tawhid» and «Ta'vilatul Qur'an» in this regard.

Imam Moturidi's book «Kitabut tawhid» was translated into Turkish by Prof. Bekir Topal's son. From the book of Abu Mansur Al-Motrudi: «People's religious knowledge is realized through two main means: 1. Narration. 2. Mind.

People learn stories from their grandfathers, fathers, and others by hearing them. Through the mind, he realizes that there is wisdom in the creation of the world he sees. He understands that there is a murshid in the society of people who live in the world he sees. Messengers perform the task of warning, informing, and guiding people to the right path. The Creator gives proofs and proofs to people to prove His messengers and messengers».

Imam Moturidi states that the process of human knowledge is carried out in three different ways. These are: a) perception; b) messages; c) see (look). It is noted that Imam Motrudi quoted 450 verses from the Holy Qur'an as proof of these views, which formed the core of his teaching.

Imam Moturidi emphasized that the prophethood sent by Allah to the Messenger of Allah, may God bless him and grant him peace, is proven by the miracles given to the Messenger of Allah, and that they have three aspects: Emotional, Mental and Spiritual. Allama's views also served as an example and example for later scientists.

When talking about worlds in the work, the term «small world» refers to the understanding of man. Since there are various psychological differences in the nature of human beings, it is said that "there are also differences in their honor, desire for power, and talents.

There is an inner meaning in the work being called Tawheed, and it is to prove the oneness of God, that He has no partner, no wife, and no children. «When the Christians called Jesus (peace be upon him) the son of God, they acted against monotheism and polluted the belief in monotheism» Imam Moturidi evaluated such statements as slandering God and came out with refutations. Moturidi refuted Jabariyya and Mu'taziliyya on issues such as human will, freedom, and qaza.

In «Kitabut Tawheed» it is also mentioned that neither humans nor jinn can create the Holy Qur'an. Allama emphasizes that interpretations of the meanings of the holy verses of the Qur'an help in understanding the message and guidance of Allah. «It must be said that the denier of reason has no other argument than reason to reject it».





Imam Moturidi's teaching of this Moturidiyya was the methodological basis for the works of many scholars. For example, Abul Muin al-Nasafi's work «Tabsirat al-adilla fi usul ad-din» not only reflects the teaching of Moturidia, but can also be recognized as an important source with many valuable information about the scientific heritage of Hanafi scholars from Mowarounnahr. This is evidenced by the fact that well-known encyclopedic scholars such as Qurashi, Haji Khalifa, Toshkoprizoda took specific information about the lives of Hanafi scholars in their works from Tabsira. Also, the works of Ibn Zakariyya Yahya ibn Ishaq «Sharh jumal usul ad-din li Abi Salama al-Samarqandi» and «Al-Havi fil fatawa» of Muhammad ibn Ibrahim al-Hasiri are important sources for illuminating the life and scientific heritage of the representatives of Maturidiyya doctrine.

Hakim Samarkandi (Abu-l-Qasim Ishaq ibn Muhammad ibn Ismail ibn Ibrahim ibn Zayd al-Samarkandi), along with his contemporary Abu Mansur Moturidi, led the madrasa in Samarkand and fought against the corrupt ideologies that were spreading. Al-Hakim al-Samarkandi's most important work is «al-Sawadul a'zam fil kalam» ("The greatest knowledge in the knowledge of the word"), which reflects the views of the Hanafis of Movarounnahr in the adjacent period of the 9th–10th centuries on theological issues. This book is also called «as-Suol al-azam» (The Great Question). The work pays special attention to God and his attributes, the power of the creator of the Qur'an, piety and asceticism, respect for prophets and saints, socio-political relations between communities, and specific problems of jurisprudence.

«Matla'un nujum wa majma'ul ulum» (The rising place of the stars and the collection of knowledge), «Kitab al-qand fi zikri ulamai Samarkand» (The sugar-like book dedicated to the scholars of Samarkand), «Kitab al-Ansab» (The Book of Genealogies) by Abu Sa'id Sam'ani (d. 1167), Abdul Qadir Qurashi's (696/1297-775/1373) «Jawahir al-Muziya fi tabaqat al-Hanafiya» (Illuminating Jewels of the Hanafi sects), Qasim ibn Qutlubga (802/1399-879/1474) «Tajut tarajim fi tabaqat al-Hanafiya» (Collection of Biographies of Hanafi Tabaqats), «Tabaqat al-Mufassirin» (The Tabaqat of Commentators) by Jalaluddin Suyuti (849/1445-911/1505), «Kashf az-Zunun» (Discovering Suspects) by Haji Khalifa (1017/1609-1068/1657), the works of Abdulhay Laknavi (d. 1304/1886) such as «al-Fawoid al-bahiya fi tabaqot alhanafiya» (The wonderful benefits of the Hanafi sect) are among the works created on the basis of the teachings of Moturidism.

The article aims to achieve the following results:

1. The genesis, emergence, and development of the teaching of Moturidia are closely related to the activities of the following three great scholars: 1. Imam Azam Abu Hanifa Nu'man ibn Thabit. 2. Abu Mansur al-Maturidi 3. Abul Muin al-Nasafi





2. Abu Mansur al-Motrudi's work «Kitabut Tawheed» is a foundation of great importance in the formation of Moturidia doctrine.
3. In this work, Imam al-Moturidi reached a new theoretical doctrine, namely, the proof of narrative guidance with intellectual evidence.
4. Imam al-Moturidi created these views as a logical continuation of the views of Imam Hanifa and did not deviate from the Hanafi sect in his views.
5. He objected to religious groups and currents that rely only on narration or only on reason and succeeded in showing the dangerous aspects of their thoughts through scientific foundations.
6. Imam al-Maturidi, in his work «Kitabut Tawheed», expressed his views on the proof of prophethood, which help to strengthen the faith of a Muslim person in God. He attacked the doubts of some groups about the fact that Allah Almighty is All-Mighty, All-Mighty, and All-Mighty.
7. The dogmatic scientific views of Imam al-Moturidi became the basis of the school of Moturidi and served as an example and model for his followers, who continued this teaching.

In conclusion, the task of clarifying and organizing the belief aspect of «Ahlu sunna wa al-jamaa» in terms of Islamic theology, methods of religion, knowledge of theology, and the science of aqeed was given to the scholar of the word and aqeedah from Samarkand, Abu Mansur al-Moturidi. Imam Motrudi's work on the science of aqeedah made a great contribution to the development of the aqeedic aspect of the Hanafi school founded by Abu Hanifa.

In the history of Islam, there have been differences between the views of Muslim teachings in answering questions related to jurisprudence and belief in religion.

Moturudi expressed his views on the issue of the separation of state politics and religious affairs. However, the teaching of Moturidia is not against the wisdom that "loving the country comes from faith. Although the opinions that politics should be conducted by the state and religious matters by sheikhs were expressed in their time in order to establish peace, it is precisely in the matter of loving the motherland that state policy merges with religious beliefs. In state policy, the defense of the country is put first. For a Muslim, it is also a duty to love the homeland and to fight for the integrity and freedom of its territories.

We always remember our ancestors who fought for the freedom of our country with pride, and we mention their names with honor. The figures of those patriotic people are of great importance in raising young generations in the spirit of strong and healthy faith and patriotism.





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