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## ISSUES OF IMPROVING PERSONAL SPIRITUALITY IN THE WORKS OF ABU MANSUR MATURIDI

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**Annotation:** This article philosophically analyzes the issue of human freedom and personal ethics of Abu Mansur Maturidi.

**Аннотация:** В данной статье философски анализируется проблема свободы человека и личной этики Абу Мансура Матуриди.

**Key words:** Abu Mansur Maturidi, science of belief, choice, freedom, ethics, rationalism, beauty and ugliness, destiny.

**Ключевые слова:** Абу Мансур Матуриди, наука веры, выбор, свобода, этика, рационализм, красота и уродство, судьба.

## Abstract

Through his works, Abu Mansur Maturidi has provided a lot of information based on the verses of the Qur'an about the philosophical essence of the creation of humanity, the science of monotheism, the influence of existence on a person, the science of spirituality, the known limits of human power, free will, understanding the world and the hereafter. Abu Mansur Maturidi's engagement with the science of dogma and kalam is due to the growing number of different interpretations and confusions that arose at that time, leading people to wrong directions in the matter of faith. Abu Mansur

Moturidi studies the spirituality of a person and the factors affecting it, as well as their religious-philosophical aspects in several directions.

### **Methods**

**The issue of human freedom.** Abu Mansur Maturidi, first of all, accepts human behavior as an ontologically clear truth and tries to justify this idea. In his opinion, each person is the real owner of his actions. The Qur'anic verses clearly state that a person is the absolute owner of his actions, both intellectually and spiritually. Based on this fact, Allah Ta'ala assigned certain tasks and responsibilities to people within the limits of their capabilities. As a result, he bestowed punishments and rewards in return for actions performed or omitted. In order for a person to perform certain actions and activities, he is given a certain power and power in practice before the action. Human actions are the result of this power given to him and the will of the person who encourages him to do it. This process is the basis of human actions and the set of responsibilities assigned to him. With these, a person turns to a certain action, chooses and performs it of his own free will.

"All good or bad deeds of a servant are created by the power of Allah Ta'ala. Therefore, there are two aspects in human actions: the role of man and the power of God"[1;28]. Abu Mansur Maturidi completely rejected the views of those who accepted the idea of denying and forcing fate, which was put forward before his time, and emphasized that actions belong to both man and God. As a solution to this problem, he puts forward a new idea.

According to Abu Mansur Maturidi's views, it is a personal matter of a person to refer to a certain action, to choose it and to perform it within the framework of his will and desire. Allah, who is the creator of everything, is also the creator of human actions. Therefore, the power that influences action from the point of view of creation belongs to Allah. In other words, the action belongs to man in the aspect of implementation and to God in the nature of creation. This partnership in the human psyche is a partnership that has special characteristics and does not eliminate responsibility.

**Analysis of personal ethics.** "The beauty or ugliness of things, as well as their usefulness or harm, can be understood by the principles of reason in general. However, the mind cannot identify them in all their aspects and details. He may know after deep research and contemplation, or he may know through the message of the prophet" [2;180]. The statement of the Shariah in this regard is an emphasis and confirmation. Shariah also enjoins something because it is good and prohibits it because it is bad and harmful.

Religion is united with reason in this respect. Moreover, the moral feeling is characteristic of a person, and a person is a moral being by nature. Because the beauty of some things and the ugliness of some things are clearly manifested in the mind by nature, the mind perceives them, analyzes them, prompts them to act or repels them. "For example, the truth of gratitude for existing blessings, the beauty of justice, the ugliness of ingratitude, the ugly vices of oppression and lies, and so on" [3;33]

Only the mind has no right to act lawfully or unlawfully to be rewarded or punished in the Hereafter, this authority belongs to Allah. Therefore, the science of the mind cannot determine the amount of punishment and reward for the hereafter. Religion promised rewards to those who did what was commanded, and threatened punishment to those who did what was forbidden. Another aspect that should be

emphasized in Abu Mansur Maturidi's concept of ethics is that he prioritizes ideas, beliefs and correct knowledge over action, and bases action on sound knowledge rather than imitation.

Abu Mansur Maturidi also expressed many opinions in his works on the issue of making people responsible for their capabilities. In particular, according to the opinion of the scholars, in religion, people are never responsible for behavior that they are not capable of.

### **Results**

In Islam, the basic condition for being responsible for any action is that what is commanded or prohibited must be within the scope of what a person can do. Accordingly, the assigned tasks are divided into a set of behaviors that people can and cannot. It is completely contrary to the logic of responsibility of religion to send a person to a prayer or a certain obligation that he cannot perform and as a result, to punish him more severely for the improper performance of the behavior and for the actions that are beyond the control of the subjects of the action.

Whatever Allah has commanded people through intelligence or revelation, He has opened the doors of opportunity to understand them. One cannot appeal to a divine order that one cannot understand. There are different ways of knowing all these commandments. But his ways can be known by reason and judgment.

Proper to the law of the creation of existence, God did not create any action or situation out of nothing. According to the laws of eternity, every event, event and process takes place on the basis of its specific causes.

According to Moturidi, nothing in the universe was created for nothing. Everything has a reason, purpose and wisdom. That is why God's creations do not go beyond the laws of existence and the foundations of reason. It makes everything look its best and stay strong. According to him, there are two types of wisdom: The first is justice, and the second is grace. Justice puts everything in its place. And God's grace is an infinite and endless favor. "The greatest source for understanding the greatness and virtues of Imam Moturidi is his works. A person who studies the works of this person will immediately understand the sincerity, piety, dietary habits, levels of sound mind and faith, intellectual maturity, and intellectual progress of this person"[4;1]

In all eras, religion was considered a spiritual tool that ensures the spiritual unity of people, common goals, unanimity of dreams and hopes. This tool has not lost its power of spiritual influence over time, no matter how many political conflicts there have been. "Abu Mansur Moturidi is the pride of not only the brotherly Uzbek people, but also of all the Turkic peoples who made a significant contribution to the development of the ummah, strengthening the humanistic and rational foundations of holy Islam"[5;2]. In fact, the philosophical legacy of the great scientist, the results of all his scientific activities and labors help to improve the spiritual image of the society and the people living in it, to improve their spiritual perfection, and to become the owner of high philosophical thinking.

In the conditions of today's globalization, the study of the personality, philosophical heritage and teaching of Maturidi, our religion, serves as an ideological immunity against various ideological threats, bigotry and fundamental worldviews that create wrong ideas about the whole existence and humanity. Philosophical heritage of Abu Mansur Maturidi is a very relevant and important resource in confronting and

fighting against the poisoning of the minds of young people with various forms of destructive ideas.

### **Conclusion**

At the end of our opinion, we would like to mention that in recent years, special attention is being paid to the study of the life and work of the great scholars, who made an incomparable contribution to the development of the holy religion of Islam in our country with their deep philosophical views, as well as their spiritual heritage. Because of this, it is important to study the doctrine of Maturidism, which was founded by the great Mutakallim Abu Mansur Maturidi.

After all, in today's global process, the issue of correct understanding and interpretation of Islam is important. In this regard, the importance of the doctrine of Moturidism, the rich scientific and spiritual heritage of the Maturidi is based on the principles of the development of the state and society, and the principles of humanity are highly recognized by a number of foreign and local scientists.

Therefore, if we correctly apply the ideas and ideologies put forward in the life, scientific activity and scientific works of this great scholar to the education system, as well as deliver them to the minds of our people in an easy and understandable way, we think that in the future, mature specialists will be able to study the philosophical heritage of Abu Mansur Maturidi. we will prepare the ground. After all, the high respect shown to the great ancestors is the human duty of our descendants. The future of Uzbekistan is a great country. It is the sacred duty of each of us to realize that our ancestors also have a worthy contribution to this greatness.

In short, Abu Mansur al-Maturidi was considered the most mature scholar in the field of Islamic sciences of his time, recognized by the scholars of the Muslim world, and is still mentioned with great respect in various religious works. When we get acquainted with the spiritual heritage of the great scholar, it is no exaggeration to recognize that his life-giving ideas, which he put forward almost twelve centuries ago, are worthy of full implementation even today.

The priceless views of the great thinker, on the one hand, increase the responsibility of a person in front of his actions, on the other hand, they show that the possibilities of human thinking, intelligence and potential are unlimited. The unique works of Abu Mansur al-Maturidi encourage the scholar to learn, to acquire a profession, to be good-natured, humane, sweet-talking and generous.

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