



THE CONCEPT OF PERSONAL PERFORMANCE IN THE THOUGHT OF ABU MANSUR MATURIDI

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Abstract: *The article provides a comprehensive analysis of the philosophical views of Abu Mansur Moturidi on the development of personality. It also discusses the spirituality of the individual, aesthetics, epistemology, and human ontology in his views. The methodological significance and relevance of the study of his works today, as well as the importance of educating the younger generation, are revealed.*

Keywords: *Islam, Sufism, jurisprudence, theology, human freedom, personal perfection, Imam of Guidance, Quran.*

In the world today, there is a need to develop methods and means to combat various ideological, political, economic and cultural threats, using the sciences of Sufism, jurisprudence and theology of Islam, to form immunity among young people against ideological threats. It is appropriate to develop methods and means to combat destructive and alien ideas not only in the world, but also in our country, using the rich scientific heritage of the Islamic religion and the scholars who have grown up in our country.

The adoption of Decree No. PF-5416 “On measures to radically improve the activities of the religious and educational sphere”, adopted on April 16, 2018 at the initiative of the President of the Republic of Uzbekistan Shavkat Miromonovich Mirziyoyev, serves as a legal source for preserving our centuries-old national and religious values, studying the invaluable heritage of our ancestors who made a great contribution to the development of world science and culture, and on its basis educating young people as perfect people, as well as ensuring a stable socio-spiritual environment in society. Why does humanity always feel the need for spirituality?, What is the role of spirituality in personal development?, Is it possible to live without

spirituality? These are questions that have motivated scientists and scholars to work hard in the cause of science and serve to improve human society.

In his Address to the Oliy Majlis of the Republic of Uzbekistan on January 24, 2020, President of the Republic of Uzbekistan Shavkat Miromonovich Mirziyoyev, remembering our great ancestors, emphasized: "...we must deeply study the heritage of our enlightened ancestors. The more we study this spiritual treasure, the more we will find the right answers to many questions that concern us today. The more actively we promote this invaluable wealth, the more our people, especially our youth, will realize the value of today's peaceful and quiet life."¹.

Abu Mansur Maturidi, a great scholar, sultan of theology and theology, who was born in the 9th century during the Samanid dynasty, also grew up in the ancient Samarkand region of this country and managed to make his worthy contribution to the development of religious and secular knowledge. It should be especially noted that the services of our great compatriot Imam Abu Mansur Maturidi and the scholars of the "Maturidiylik Maktabi" founded by him in instilling the life-giving ideas of the blessed religion of Islam into the hearts of millions of Muslims are immense.

The study of the personality and scientific activities of Abu Mansur Maturidi and the introduction of such a great figure to the public is one of the main goals of our scientific research work. Therefore, the study of the importance of Abu Mansur Maturidi and the ideas of Maturidi doctrine in the formation and development of personal spirituality determines how relevant the topic is. Imam Maturidi is interpreted from the perspective of Islam in the issue of human perfection. In particular, M. Adashova gives the following thoughts about Imam Maturidi: "The works of Abu Mansur Maturidi known to us are approximately 15, but of them, "Ta'wilot al-Qur'an" and "Kitab at-tawhid" are considered to be the most unique

¹ O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning 2020 yil 24-yanvar kungi Oliy Majlisga Murojaatnomasi. <http://president.uz>

manuscripts that have reached us. Through his works, Abu Mansur Maturidi provided a wealth of information on issues such as the philosophical essence of the creation of humanity, the science of monotheism, the impact of existence on humans, the science of spirituality, the limits of human power, free will, and understanding the world and the hereafter, based on the verses of the Holy Quran².

The fact that our great scholar Abu Mansur Maturidi risked his life in a very dangerous and dangerous situation in the Middle Ages, setting an example of spiritual courage that will serve as an example for generations, and earned the high honor of "the corrector of the faith of Muslims" in the Islamic world, testifies to the great intelligence and fortitude of this rare individual³.

He was also awarded the title of "Imam of Guidance" in his time. In his views, in order for a person to achieve perfection, he first of all emphasizes the need to know Allah.

Abu Mansur Maturidi emphasizes the issue of human freedom as a factor influencing personal spirituality and its influence. Abu Mansur Maturidi, first of all, accepts human behavior as an ontologically clear truth and tries to substantiate this idea. In his opinion, every person is the true owner of his actions. The absolute ownership of a person's actions, both intellectual and spiritual, is clearly stated in the verses of the Quran. Based on this fact, Allah Almighty has assigned certain tasks and responsibilities to people within their capabilities. As a result, He has blessed them with punishments and rewards for actions performed or abandoned.

In order for a person to perform a certain action and activity, he is given a certain power and authority in practice before the action. A person's actions are the result of this power and authority given to him and the will of the person who encourages him to perform it. This process is the basis of human actions and the set

² Adashova M. Abu Mansur Moturidiy ilmiy merosining shaxs ma'naviy kamolotini yuksaltirishdagi ahamiyati. <https://www.bukhari.uz/?p=25555&lang=oz>

³ Karimov I.A. "Yuksak ma'naviyat-yengilmas kuch". –T.: "Ma'naviyat" nashriyoti 2008-y. 39-bet

of responsibilities assigned to him. With these, a person turns to a certain action, chooses it and carries it out of his own free will.

The creation of all good or bad deeds of a servant is by the power of Allah Almighty. Therefore, there are two aspects in human actions: the role of man and the power of Allah⁴.

Analysis of personal ethics according to the views of Abu Mansur Maturidi. The beauty or ugliness of things, as well as their usefulness or harm, can be understood by the principles of reason in general. However, reason cannot determine them in all their aspects and details. It can only be known after deep research and reflection or through the message of the prophet⁵.

Whatever Allah Almighty has commanded people through reason or revelation, He has opened the doors of opportunity to understand them. It is impossible to appeal to a divine command that cannot be understood. There are different ways to know all these commands. However, its ways can be known through reason and inference.

“The greatest source for understanding the greatness and life of Imam Maturidi is his works. A person who studies his works will immediately understand his sincerity and piety, his abstinence, his levels of sound mind and faith, his intellectual maturity, and his intellectual advancement”⁶.

According to Maturidi, moral principles are in accordance with human nature. He emphasizes that the essence of human nature, created by God, is goodness and the ability to understand truth. From this perspective, Maturidi considers man to be independent and responsible in making moral choices. In his works, Maturidi describes the main factors that shape moral values, based on the Quran and Sunnah, as follows:

⁴ Kitab'u't-Tevhid, 228-229. Ayrıca geniş bilgi için bkz. Yazıcıoğlu, M. Sait, Mâtürîdî ve Nesefî'ye Göre İnsan Hürriyeti Kavramı, Ankara 1988, 28-34.

⁵ Geniş bilgi için bkz. el-Mâtürîdî, Te'vîlât, Topkapı Sarayı Müzesi Ktp., Medine Bölümü, Nu: 180, 796a; el-Mâtürîdî, Te'vîlât, Hacı Selim Ağa Ktp., Nu: 40, v. 888b.

⁶ Hasanxon Yahyo Abdulmajid. “Tavhid” risolasi ahli sunna aqidasi bo'yicha muhim manba (birinchi maqola). –T.: 15.03.2020

1. Justice – Moturidi defines justice as the most important principle in human relations. In his opinion, justice is the foundation of all moral actions.

2. Responsibility – A person is responsible for each of his actions and, through the realization of this responsibility, guides his moral behavior. Responsibility is interpreted in Moturidi's teachings as one of the main factors leading to the perfection of a person.

3. Goodness – According to Moturidi, any human action should be directed towards goodness. Goodness takes into account not only personal interests, but also the well-being of society.

4. Having free will – Moturidi considers the freedom of the individual and the ability to make independent decisions to be the basis of moral maturity. In his opinion, a person chooses between good and evil using his will.

Personal Ethics and Society

According to Moturidi, the moral development of an individual is directly related to the development of society. A person finds his place in society and benefits it through self-education and the development of his moral qualities. In this sense, the interdependence between the individual and society is one of the central ideas of Moturidi's teachings.

Moturidi recommends adhering to the following moral principles to ensure peace and stability in society:

1. Truthfulness – Every person should be truthful in their words and deeds.
2. Patience and tolerance – Necessary to maintain balance between different social classes and groups in society.
3. Unity and solidarity – Moturidi promotes unity for the common good of society.

Based on the above considerations, the following conclusions were drawn:

Firstly, Muturidi directly links the issue of human perfection with the religion of Islam;

Secondly, he emphasizes that a person can become a perfect person only if he passes through the following stages: Sharia, Tariqat, Marifat, and Truth.

Thirdly, human perfection is determined not only by his intellect, but also by his behavior, behavior in society, and actions;

Fourthly, he highly values the ability of a person to choose, and in his views he reveals that there should be no difference in which path he follows and which path he should follow.

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