



## THE FORMATION AND STAGES OF THE DOCTRINE OF MOTURIDIA IN MOVAROUNNAHR

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**Abstract.** In the article, the foundation of the science of the word as a branch of theological science among the teachings of Islam, the names of the science of aqeed in different periods, the study of theology, prophecy, kavniyot and samiyat as the main topics of the aqeed in the following centuries, the views of Abu Hanifa, may God bless him and grant him peace, entered cities such as Bukhara and Samarkand in the 19th century. The history of the development of Maturidiyya teaching in Movarounnahr, the great contributions of great scholars such as Abu Muqatil Samarkandi, Abu Muhammad Dorimi, Abu-Yusr Pazdavi and Abu Hafs Nasafi to the development of the science of the word, representatives of the Samarkand school of hadith and theology to representatives of cities such as Hijaz, Syria, Iraq, Egypt and Khorasan It was tried to give information about the mentors and some scholars who came from Nasaf.

**Key words:** Moturidiyya, Aqeedah, Hijaz, Khurasan, Nasaf, Abu Hanifa, Abu-Yusr Pazdavi, Hanafi, scientific Enter.

It is known that the word "aqeed" is the plural of the word "aqida" in the Arabic language, and in the dictionary it means "knowing something as true and keeping it firmly in the heart". The belief of Islam is the correct belief about Allah and everything that comes from Him means to be. This is the essence of the science of the word. The science of Aqeed was called by different names "al-Fiqh al-akbar", "Ilm al-Kalam", "Usul ad-Din", "Ilm at-Tawhid" and finally "Ilm al-Aqeed" in the later period. "Ilm al-kalam" is considered the most famous name of the science of jurisprudence, and it was created in the same century as "al-Fiqh al-akbar", that is, in the eighth century AD. Because this name was narrated from Imam Abu Hanifa, Imam Shafii, Imam Malik and other scholars. In their ijtihaad, they discussed the knowledge of the word and the rulings of the mutakallims <sup>2</sup>. This science tries to justify the religious teachings of Islam. Proponents of the word are called mutakallims. Word science is different It was created and developed in the course of disputes related to the emergence of religious-political groups (Khorijis, Qadaris, Jabaris, Murjiis). Modern western and Turkish orientalists to this science they use names like "theology" and "theology" in comparison. Because in the following centuries, the science of Aqeed was divided into four parts. 1. Theology. In this, it is about knowing God Almighty and Him issues are discussed. 2. Prophecy. In this revelation, prophethood, messengers and them relevant issues are discussed. 3. Kavniyot. It discusses the existence of man, angel, jinn and the laws of causality. 4. Samiyat. In this case, there is a debate about beliefs that are fixed only by hearing, that is, based mainly on

narration. These are mainly issues related to the unseen world. That's why this part is also called "gaybiyot".<sup>1</sup>

**Key words:** Tashkent: Movarounnakhr, Khurasan, Kufa, Great scholars, Abu Hanifa, "Ilm al-Kalam", "Usul ad-Din", "Ilm at-Tawhid".

The main part. Initially, many scholars from Khurasan and Mowarounnahr got acquainted with the teachings of Abu Hanifa in Kufa and brought his views to their motherland as a result of their travels. In particular, this doctrine reached cities such as Bukhara and Samarkand, although a little later, in the ninth century. By the 10th century, especially Samarkand became one of the largest and leading centers of Islamic science on the scale of Movarunnahr. Great scholars such as Abu Muqatil Samarkandi, Abu Muhammad Dorimi, Abu Yusr Pazdavi and Abu Hafs Nasafi, who are the children of this land, made a great contribution to the development of the science of the word. During that period, heretical sects such as Qarmati, Qadiri, Jahmi, Jabari, Kharizi and Mu'tazili appeared. The ideological disputes between them became sharp. The situation in the Islamic world was very difficult in terms of belief. The debates that are raging among the scholars have started to divide the people of the Sunnah. In such a situation, the science of kalam was created in order to protect the beliefs of people of Sunnah and community from different heretical sects that contradict each other. At that time, the science of belief (Kalam) was not separated from fiqh. When heretical sects with wrong beliefs increased, the science of the word was separated from the science of jurisprudence and became one of the main sciences like the sciences of tafsir and hadith. It is known from historical sources that one of the famous subjects, Hasan Basri, taught on issues of aqeedah, and the beginning of the Mu'tazilism movement took place at that time. During the time when Abu Hanifa lived, under the guise of Islam, hundreds of different sects and sects emerged. In order to fight with them, it was necessary to be strong in faith. Imam Abu Hanifa could not look at such an urgent issue indifferently therefore, he wrote the first work on the science of belief "al-Fiqh al-akbar" as well as his refutation attributed to Usman al-Batti \* (al-Busti) and five testaments. So, the founder of the Hanafi school, Imam Abu Hanifa No'man bin Thabit, is not only a leader of jurists, but also a teacher of great intellectual figures who founded the science of the word. The founders of this science, Abu Mansur Moturidi from Samarkand and Abul Hasan Ash'ari from Iraq, shone like bright stars in the sky of the Islamic world. First of all, it should be noted that the teaching of Moturidi was not only regulated by Abu Mansur Moturidi. Perhaps the foundations of the doctrine had already been formed to a certain extent. Allama Abu Mansur Moturidi, who made a great contribution to the development of the science of hadith and jurisprudence along with the science of words, thoroughly studied the jurisprudence of the Hanafi sect and based his dogmatic teaching on the book "al-Fiqh al-akbar" by Abu Hanifa. The study of the doctrine of Moturidiyya, founded by Abu Mansur Moturidi, has been the cause of controversial debates among many scholars. Because it is known that representatives of this doctrine believed in the sect of Abu Hanifa. Nevertheless, the phrase "Hanafiyya kalam" is not found in the science of kalam. But in the

<sup>1</sup> 3 Osmankhan Alimov. Development of word science in Samarkand in the 19th-11th centuries. Tashkent: Movarounnakhr Publishing House, 2008 B. 71. Sheikh Muhammad Sadiq Muhammad Yusuf. Sunni beliefs. Tashkent: Movarounnahr, 2005. B. 8. Sheikh Muhammad Sadiq Muhammad Yusuf. Sunni beliefs. Tashkent: Movarounnahr, 2005. - B.

early days, Imam Moturidi was recognized as the most famous scholar of kalam that came out of Movarounnahr, but his teaching was not formed as a separate school. In the second half of the 19th century, when Imam Moturidi lived and worked, and by the first half of the 10th century, various aspects of the science of the word. Some sources, especially articles by Western researchers, conclude that Abu Hanifa was a supporter of the Murjiites. This idea is wrong. Because Abu Hanifa opposed the Murjiites in his treatise "Risala ila Uthman al-Busti". Because Usman al-Busti considered Abu Hanifa to be one of the Murjiites. In his most important work, "Kitab al-Tawhid", Allama described and interpreted Islamic beliefs in an intellectual and narrative style. In this, the scientist mainly relied on the verses of the Qur'an, but in some places he also used the hadiths collected by great scholars such as Imam Bukhari and Imam Tirmidhi as evidence.

Imam Moturidi lived in Samarkand and finished his works here. Different ideas came here from other regions, but what kind of thoughts prevailed in Samarkand, nobody was interested in the western regions, especially in Baghdad. As a result, Moturidi's influence was limited to Samarkand and Movarounnahr for a long time. This situation will change in the following centuries. Especially in the second half of the 11th century and the beginning of the 13th century, when Abu-Yusr Pazdavi, Abu Shakur Salimi, Abu Muin Nasafi, and Abu Hafs Najmiddin Umar Nasafi lived, this science reached its peak.

Imam Moturidi marked a turning point in the development of theological sciences in Movarounnahr. He followed a certain tradition and treated it with deep respect. But this tradition changed both form and content under the influence of Imam Moturidi. Even when it did change, it did not change gradually, but so quickly that it took on an entirely new quality. As a result, the representatives of the Samarkand school of hadith and theology taught these sciences to representatives of major centers such as Hijaz, Syria, Iraq, Egypt and Khorasan.

Imam Moturidi had a very strong influence, whether in the century in which he lived or in the following centuries. As a result, his unique methods and ideas in the science of theology were accepted as a separate school in Movarounnahr by the 11th century.<sup>2</sup>

After all, Sa'duddin Mas'ud ibn Umar Taftazani calls the Hanafi mutakallims of Movarounnahr by the common name "Maturidiyya". However, a number of representatives of contemporary orientalists use the term "Hanafiya-Moturidiyya" in relation to the teachings of Imam Moturidi. For example, the French orientalists Louis Garde and Daniel Jimaret named the representatives of the theory of moturidia. It can be seen that they considered the Muturidiya kalam school more as a part of the Hanafi school than as an independent school of kalam. Perhaps they were influenced by the views of Abu Yusr Pazdavi and Abul Muin Nasafi. According to them, the contribution of Abu Mansur Moturidi is of decisive importance in the formation of theological traditions based on the teachings of Moturidi, which is developing in Movarounnahr. However, neither Pazdavi nor Nasafi intends to declare Imam Moturidi as the founder of Sunni theology in Movarounnahr. They regard Moturidi more as their illustrious colleague, a thinker who admirably expounded and interpreted existing theological doctrine. Imam Abu Hanifa was regarded as the founder of this school. They were of the opinion that what he said on all the main issues of religious doctrine should be accepted

<sup>2</sup> Usmankhan Alimov. Development of word science in Samarkand in the 9th-11th centuries. - Tashkent: Movarounnahr publishing house, 2008. B. 75.

as truth, and what he preached should be conveyed and interpreted without any changes. In Abu Yusr Pazdawi, this intention appears ambiguously. He is one The full name of this person, who is known as Allama Taftazani in the Islamic world, is Mas'ud ibn Umar ibn Abdullah, and he was born in Taftazan, one of the cities of Khorasan, in 712 AH. This person's nickname was Sa'duddin, and he was one of the jurists of the Shafi'i sect. Sa'duddin Taftazani was a mature scholar in many sciences such as tafsir, fiqh, nahw, sarf, usul ad-din, logic. This breed moved from Taftazan to Sarakhs and lived there for a while, then Amir Temur brought this breed to Samarkand. Those who are engaged in teaching and writing books in Samarkand. Allama died in 793 Hijri at the age of 81 on the 22nd day of Muharram.

Tashkent: Tashkent Islamic University Publishing House printing association, 2006. B. 6. Usmankhan Alimov. Development of word science in Samarkand in the 9th-11th centuries. – Tashkent: Movarounnahr publishing house, 2008.- B. 73. 7 Bobomurad Haji Ahmadjan. Pure Islamic faith. Tashkent. Movarounnahr Publishing House, 2005.- B. 24. Saidmukhtar Aqilov. Abul-Mu'in Nasafi's scientific legacy and doctrine of maturidia. Tashkent: Movarounnahr publishing house. 2008. B. 115.

On the other hand, he repeatedly tries to emphasize that this or that view already exists in the teachings of Abu Hanifa. German researcher Ulrich Rudolph, who studied the history of the development of Moturidia doctrine in Movarounnahr, shows the development stages of this doctrine into three. The first stage is the period until the end of the 10th century According to him, during this period, no changes have occurred for the development of motor sport. Rudolph points to Abu Saloma Samarkandi and his Jumal usul ad-din as a supporter of Imam Moturidi, and states that most of the Hanafis of Mowarounnahr did not take Moturidi seriously at the time. In order to prove this opinion, Abu Lais Samarkandi cites the fact that he did not mention Moturidi at all in his works. Research scientist Saidmukhtar Okilov says: "We cannot agree with this opinion of Rudolph. Because the fact that one scientist did not refer to Moturidi is not a basis for reaching such a conclusion." As a proof of his opinion, in his book entitled "Abu Muin Nasafi's Scientific Heritage and the Doctrine of Muturidiya", he spoke about the supporters of Muturidiya among the Hanafi scholars of Mowarounnahr at that time, Abu Muin Nasafi described them in "Tabsira" and "If I talk about such scholars, my book will not end". as an example. Rudolph refers to the 12th century as the second stage and notes that during this period the position of the Ash'arites in Khorasan increased significantly. During this period, the Ash'arites and 11 Ulrich Rudolph. Maturidi and Samarkand Sunni theology.

There were various disputes, disputes and debates among the Hanafis of Mowarounnahr. The basis of the debate was the problem of whether God's quality is eternal or temporary. Rudolph cites Abu Bakr ibn Furak (d. 1015) and Abu Ishaq Isfarayini (d. 1027) from the Ash'arites and Abu Shakur Salim from the Hanafis of Mowarounnahr as examples in these disputes, and he is surprised that the representatives of both sides, especially Salim, did not address Moturidi at all.

Thus, it is concluded that at this stage, the doctrine of moturidia has not progressed much. Research scientist S. Okilov gives the following opinion in relation to these opinions of Rudolph. In some places of Abu Shakur Salimi's work «at-Tamhid fi bayan at-tawhid» there are actually discussions and arguments with the Ash'arites. However, when Salimi refuted the Ash'arites in his work, we can see that he put the views of Imam Moturidi as the first pillar. Therefore, this opinion of Rudolph is not determined. Because Rudolph, at first, shows the period of the higher stage of the development of the doctrine of moturidia as the 11th century,



and with the next statement he contradicts his opinion. When he stops at the end of the 11th century, he mentions the name of Abu Muin Nasafi and notes that during this period his role in the development of the doctrine of maturidia was extremely large. According to Rudolph, there was a gap in the development of this doctrine between the times of Imam Moturidi and Nasafi, and then through whom did the doctrine of Moturidi reach Nasafi? It is natural to ask that question. We believe that Nasafi may have learned the teachings of Maturidiya through Abdulkarim Pazdavi and Abu Yusr Pazdavi.

Therefore, it can be concluded that in the 11th century, although the teaching of Moturidia was not yet called by this name, the Hanafi scholars was being developed by The creation of Abu Hafs Nasafi's work «Aqeed» in the 12th century was a major event in the history of Maturidyya teachings.

However, from the end of the 13th century AD, attention to the teaching of Maturidy began to decline again.

#### Summary

Undoubtedly, Abu Mansur Moturidi played an extremely important role in the development of kalam science in Movarounnahr. By the time he lived, various misguided groups and sects had proliferated. One of them was the Mu'tazilites, who preferred intellectual evidence over narrative evidence (Qur'an and hadith) when interpreting doctrinal issues. Abu Mansur Moturidi worked in such a complex environment and made a great contribution to solving the problem situation on a scientific basis. In this way, Imam Moturidi created his own kalam school based on the teachings of Imam Abu Hanifa, the founder of the Hanafi sect, and developed and improved it as much as possible.

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