



## THE GOOD OF THE STUDENTS, THE GREAT OF THE TEACHERS (IN THE REPRESENTATION OF IMAM MOTURIDI)

**Bobojanov Alisher the son of Abdulla**

teacher of the Uzbek language and literature department  
of Karakalpak State University

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**Abstract:** We have described this article as an attempt to continue the tradition of master-disciple of Abu Mansur Moturidi. In any case, it is not for nothing that our people used the saying that you are as great as your father. In the world of Islam, there was a fierce and furious battle over theology, Islamic tenets, rulings, the Holy Qur'an, the hadiths, their study, understanding and implementation in life practices. Various factions and sects took to the field of battle, ruling over their governors and kings. Abu Mansur Moturidi lived in Samarkand, in the village of Moturid, in such a time of rapid development, he grew up in a well-educated family.

In historical sources, there is little information about Moturidi's life and scientific heritage, and there is also very little information about his teachers. Below we show two genealogies of teachers of Imam Moturidi from different sources.

The first genealogy was written by Ibn Zakariyya Yahya ibn Ishaq, who compiled the genealogy of Moturidi's teachers as follows<sup>1</sup>.

1. Imam Azam Abu Hanifa.
2. Imam Abu Abdullah Muhammad ibn al-Hasan al-Shaybani.
3. Abu Suleiman Musa ibn Suleiman Juzhani.
4. Ash-Sheikh al-Faqih Abu Bakr Ahmad ibn Ishaq Juzhani.
5. Imam Abu Abdullah ibn Abu Bakr Juzhani.
6. Abu Nasr Ahmad ibn Abbas Lyodi.
7. Abu Mansur Moturidi.

The second genealogy is written by Kamaluddin Ahmed ibn Hasan al-Bayazi, who lists his teachers as Abu Hanifa, Muhammad Shaybani and Muhammad ibn Muqatil al-Razi before Moturidi himself<sup>2</sup>.

1. Imam Azam Abu Hanifa (d. 767)
2. Muhammad Shaibani (d. 805)
3. Muhammad ibn Muqatil Razi (d. 862)
4. Abu Mansur Moturidi (d. 944)

Through the genealogies given above, we can have primary information about who Abu Mansur Moturidi studied with.

<sup>1</sup> Ibn Zakariyo. Sharh jurnal. 160-162 sahifalar. Yana qarang Ak. Ma-turudi veMaturudilik. 103 bet.

<sup>2</sup> Kamoliddin Ahmad Ibn Hasan Bayoziy. Ishorat al-marom min iborat al-imom. Yusuf Abdurazzoq nashri. Qohira: 1949. 23-bet.

Modern researchers have provided information about Moturidi's teachers with a different approach in their scientific works. In particular, a German researcher In the book of U. Rudolph, very little space was allocated to Moturidi's teachers and only Abu Bakr Juzhani and Abu Nasr Iyadi were mentioned.

Turkish researchers have provided detailed information about Moturidi's teachers. For example, Ahmet Akoz in his research gave information about Abu Bakr Ahmad ibn Ishaq Juzhani, Abu Nasr Iyadi, Muhammad ibn Muqatil Razi, Nusayr ibn Yahya Balkhi, Abu Bakr ibn Muhammad ibn Ahmad Juzhani.

Abul Mu'in al-Nasafi states that Abu Mansur al-Moturidi attended and learned from the following five scholarly classes<sup>3</sup>.

1. Muhammad ibn Muqatil Razi.
2. Abu Nasr Ahmad ibn Abbas Iyadi.
3. Abu Bakr Ahmad ibn Ishaq ibn Salih Juzhani.
4. Nusayr ibn Yahya Balkhi.
5. Abu Bakr Muhammad ibn Ahmad ibn Rajo Juzhani.

German researcher U. Rudolph compiled the sequence of Maturidi's disciples as follows:

1. Abul Hasan Rustug'fani.
2. Abu Ahmed Iyadi,
3. Abu Bakr Iyadi.
4. Abu Isma Bukhari,
5. Abu Salama Samarkandi.
6. Abdulkarim Pazdavi

U.Rudolf Moturidi left out the name of Hakim Samarkandi in this order of his students and recognized him as a student of Abu Nasr Iyadi. In our opinion, it is appropriate to include Hakim Samarkandi among Moturidi's students. Thus, the genealogy of Moturidi's disciples can be given in the following order:

1. Abul Hasan Rustughfani.
2. Abu Ahmad Ayadi.
3. Abu Bakr Iyadi.
4. Abu Isma Bukhari.
5. Al-Hakim Samarkandi.
6. Abu Salama Samarkandi.
7. Abdulkarim Pazdavi.
8. Abul Yusr Pazdavi.
9. Abul Mu'in Nasafi.

Abul Hasan Rustughfani got his nisba from the name of a village near Samarkand.

Rustugfani Abu Salama lived after Samarkandi. He studied the works of "Al-Mabsut" and "Al-Jami' al-Kabir" from Moturidi.

His works are "Irshad al-Muhtadi", "Kitab al-Zawaid", "Kitab bil khilaf", "Bayan as-Sunna wal Jamaa", "Al-As'ila wal Ajwiba" and "Al-Fawoid".

The date of Rustugfani's death is also given in different sources. U. Rudolph indicates the date of 961, while Turkish researchers indicate that it is 956.

<sup>3</sup> Nasafiy. Tabsirot al-adilla fi usul ad-din. 162-bet.

Abul Mu'in Nasafi described Hakim Samarkandi as follows: "Sheikh Abul Qasim was considered a respectable scholar of his age in the teaching of Maturidiyyah. His scientific legacy in his early years was praised by all scholars and loved in their hearts. He was well versed in the sciences of Qur'an interpretation, enlightenment and communication, and reached the highest level in these sciences.

Abu Salama was one of the closest students of Samarkandi Moturidi. In the field of jurisprudence, he studied parts of "Al-Mabsut" such as "Kitab as-Sawm", "Al-Jami", "Az-Ziyadat". In fiqh issues that caused various disagreements, his teacher Abu Nasr ibn Ahmad al -He leaned on the Iodius.

He was the grandfather of Sadr al-Islam Abul Yusr Muhammad ibn Muhammad ibn Husayn ibn Abdulkarim al-Pazdavi, the author of "Usul ad-Din" and Fakhr al-Islam Abul Ushr Ali Muhammad al-Pazdavi, the author of "Durr Aqeed Ahli Sunna wal Jama'a". He studied fiqh and kalam from Abu Mansur Moturidi.

Also, Abu Mansur al-Moturidi had students such as brothers Abu Ahmad and Abu Bakr Iyadi, Abu Abdurrahman ibn Abul Lais Bukhari, in addition to the scholars whose scientific heritage was mentioned above.

Well-known representatives of the doctrine of Moturidia. Abu Mansur Moturidi laid the foundation stone for the theological teaching specific to his dogmatic views in the science of theology. Although this teaching was not recognized by his name during his lifetime, it was later recognized as the "teaching of maturidia" throughout the Islamic world. As a result, dogmatic ideas of this doctrine began to spread slowly from Movarounnahr to other lands in the XI-XII centuries.

Of course, the services of many Hanafi scholars who continued Abu Mansur Moturidi's dogmatic views and are recognized as the representatives of Moturidi doctrine are commendable. If we look at the history, we can see that by the 14th-17th centuries, representatives of the doctrine of Maturidy had developed not only in Movarounnahr, but also in other Islamic lands.

Below, we will give brief information about the scientific heritage of several representatives of the theory of moturidia, who grew up mainly from our country.

Abul Yusr Pazdavi was born in 1030. Abdulkarim ibn Musa, who was one of Moturidi's students, managed to get acquainted with the Samarkand Kalam school. He studied with some of the leading Hanafi scholars of his time. Abu Hafs Najmiddin Umar Nasafi and Abul Mu'in Nasafi, the author of Aqeed al-Nasafi, were considered his most famous students.

Among his works, "Usul ad-Din" is important. This work, consisting of ninety-six questions, was written to reveal the entire essence of the thoughts of the Ahl-e-Sunna wal community and the Maturidyya school.

Abul Mu'in Nasafi played an extremely important role in the development of the theory of maturidia in comparison to other scholars of maturidia. Especially after his work "Tabsirat al-adilla" was written, the popularity of Maturidyya teaching increased even more.

His full name is Najmuddin Abu Hafs Umar ibn Muhammad ibn Ahmad ibn Ismail al-Nasafi, and in some sources he is also given the attribute "Maturidi". This is evidence that he was a spiritual disciple of Imam al-Moturidi and a follower of Moturidi teachings.

Because Abu Hafs Nasafi mentions Imam al-Moturidi as his spiritual teacher in several places in his book "Kitab al-qand fi zikri ulamoyi Samarkand" respectfully mentions. He also wrote the work "Aqeed al-Nasafi" reflecting the teachings of Maturidyya.

Alauddin Samarkandi was considered one of the closest students of Abul Mu'in Nasafi, who achieved great success in the field of jurisprudence.

Alauddin Samarkandi studied jurisprudence and theology from Abul Mu'in Nasafi, and based on this, he created his famous work on jurisprudence called "Tuhfat al-Fuqaho". He created not only fiqh, but also the sciences of kalam and tafsir, and he supported the school of muturidia kalam. As a result, Abu Mansour wrote a commentary on Moturidi's tafseer called "Ta'wilat ahli sunna" called "Sharh ta'wilat ahli sunna". Abul Mu'in Nasafi's contribution to the scholar's writing of this commentary was extremely great. Because Alauddin Samarkandi himself stated that he read Nasafi and Moturidi's work "Ta'wilot" together, and Nasafi wrote comments and appended them to the places he found permissible, and later made these comments into a separate book.

Ibrahim Saffar Bukhari studied theology in Bukhara from Abul Mu'in Nasafi. At first, he wrote a treatise entitled "Risola fiha masoil suila anha ash-Shaykh Saffar fa ajaba anha", in which Abu Mansur Moturidi expressed his thoughts. The scientist created a study guide on the science of speech for Bukhara people called "Kitab talhis al-adilla li qawaid at-tawhid". A manuscript copy of this work is stored in the Atif Efandi section of the Suleymaniye Library in Istanbul under the number 1220. Ibrahim Saffar's services in the spread of the Moturidia kalam school in Bukhara were extremely great.

Abul Barakat Nasafi had a work called "Al-Umda" related to the teachings of Maturidiyya. He also wrote a commentary on this work called "Al-Etimad fil iqiqod".

Sadr ash-sharia Ubaidullah ibn Mas'ud ibn Taj ash-sharia Umar. The scholar's work "Ta'dil al-ulum" on the science of the word has reached us. The first part of this work, which consists of two parts and seven topics, is related to the science of logic, while the second part is directly devoted to the dogmatic teachings of Hanafia-Maturidiyya.

The list of scientists who contributed to the development of the teaching of Moturidia does not end here. There are dozens of other thinkers whose services are incomparable in turning our country into a region that has made a great contribution to the development of the science of the word. The imam's intellectual influence on the next generation is the very reality that recognizes this scientific career.

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