



PRE-OSMANN SCIENTIFIC STATE OF SAMARKAND AND MAVERANNAKHR

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Article history:	Abstract:
<p>Received 1st September 2022 Accepted: 1st October 2022 Published: 4th November 2022</p>	<p>Samarkand is one of the scientific centers founded by Hanafi scholars. Samarkand is connected with India and Afghanistan through the city of Balkh, and with Iran and Anatolia through Merv. That is why it is considered an important center of cultural and commercial relations. After the creation of the Hanafi madhhab in Baghdad and Kufa, this madhhab became widespread in Maverannahr, the capital of the region - Samarkand. At the end of the 10th century, Samarkand fell under the rule of the Karakhanids. At that time there were many scientists here, whose names and qualities are mentioned in the work "al-Kand fi dhikri ulama Samarkand", written by Umar Nasafi. Part of this work has come down to us. From the foregoing, we can conclude that the fierce struggle between the Karakhanids and Seljuks in Maverannahr led to irreconcilability between the scientists of the two schools of fiqh (Hanafi and Shafi'i). These intransigences between them were not only in matters of fiqh, but also in religious matters. The Hanafi through their teachers supported the ideas of Abu Hanifa from Kufa and Abu Mansur Maturidi from Samarkand.</p>

Keywords: Samarkand, Maverennahr, Abu Hanifa, Maturidi, Nasaf, Karakhanids, Shahiristan, Kalam, Fiqh

Samarkand is one of the scientific centers founded by Hanafi scholars. It is a city located in the south of the Sogd (now Zarafshan) valley. This is a region between Central Asia and Khorasan, extending to the territories of China. Samarkand is connected to India and Afghanistan through the city of Balkh, and to Iran and Anatolia through Merv. That is why it is considered an important center of cultural and commercial relations.¹

After the creation of the Hanafi madhhab in Baghdad and Kufa, this madhhab became widespread in Maverannahr, the capital of the region - Samarkand. Hanafi scholars from different parts of Samarkand paid attention not only to the science of fiqh and usul al-fiqh, but also to the science of kalam. They presented important and invaluable works related to the subjects of this science.

Abu Hanifa (died 150/767), founder of the Hanafi madhhab, paid close attention to matters of faith and wrote treatises that included the science of kalam². This is evident from his book "Fiqh al-Akbar" which is a collection of treatises on matters of belief belonging to Abu Hanifa. However, after Abu Hanifa, scholars of the Hanafi madhhab in Iraq did not pay much attention to the science of kalam. Because they attached more importance to usul al-fiqh than to the science of kalam.

We see that the scholars of the Hanafi madhhab of Samarkand and Maverannakhr, after the fourth century AH, proclaimed Abu Mansur Maturidi (died 333/944) as their imam in the science of kalam.

However, no matter how the name and views of Maturidi are connected with the name of its founder, in reality they reflect the views of many scholars of the Hanafi madhhab of Maverannahr, who were contemporaries of Imam Maturidi. Studies have shown that not all the views of maturidia belong to one scientist. On the contrary, they are the result of the joint efforts of many scientists in the region.³

In Samarkand, as well as in other scientific centers of Maverannahr, such as Bukhara and Nasaf, the movement associated with the science of kalam has been carried out continuously for many years thanks to strong scientific ties between lessons, students and teachers. That is, this movement became a strong scientific school thanks to the efforts of such great scientists as Abu Bakr Ahmad ibn Ishak Juzjani (died in 200/815), his student Abu Nasr Iyazi, who was martyred in the war of 260/874, Muhammad ibn Yaman Samarkandi (died in 268/881) and others. In the early stages

¹ Yakut Hamavi. Mujam al-buldon. J.3. - S. 279; Samarkand theme Dairat al-maarif al-Islamiya. Collection.8. - S. 1033.

² The views of Abu Hanifa in the treatises are set out in the work of Bayazi Kitab al-usul alb-munifa li Imam Abi Hanifa. It was researched by Ilyas Chalabi and published in 1996 by the Vakf of the Faculty of Theology at Marmara University in Istanbul.

³ Nasafi. Tabsirat al-adilla. - S. 356.

of the formation of the science of kalam among these scientists was Abu Muin Makhul ibn Fazil Nasafii (died in 318/930), grandfather of the famous scientist Abu Muin Nasafi (died in 509 /1115).

At the end of the 10th century, Samarkand fell under the rule of the Karakhanids. At that time there were many scientists here, whose names and qualities are mentioned in the work "al-Kand fi dhikri ulama Samarkand", written by Umar Nasafi. Part of this work has come down to us⁴.

But if we talk about Abu Mansur Muhammad ibn Muhammad ibn Mahmud Maturidi (died in 333/944), who is credited with the Maturid madhhab, then he was also one of the classics of Samarkand. Maturidism is one of the most important schools of belief belonging to Ahl as-Sunnah wal-Jamaa. Maturidi was born in the village of Matrid in the city of Samarkand, and his pseudonym is assigned to the same village.

The information about the life and personality of Imam Maturidi that has come down to us is so small that we do not find his name in most sources on history and tabakat⁵. Interestingly, the situation is the same in the books of the Hanafi Tabaqat, and even in the works of scholars of the Maturidi teaching. In other words, we find in them only infrequently, briefly and repeatedly mentioned information about Imam Maturidi⁶.

We see that the name of Imam Maturidi is not mentioned in the ancient sources of kalam science, as well as in the sources on the history of famous madhhabs, such as Al-Farku bayn al-firak by Abdul Kahir Baghdadi and Al-Milal wa an-nihal by Shahrastani. One of the first who spoke about Imam Maturidi is Favraki (died 478/1085)⁷. However, in the sources written by the later scholars of science Kalam Fahriddin Razi (died 606/1209)⁸ and Tojuddin Subuki (died 771/1270), we find the name of Imam Maturidi⁹.

Although little is known about Imam Maturidi and his name is not mentioned in the sources, his meaning and scholarly position are actually different from this. Indeed, the science of kalam as a whole has a great contribution and significance in the history of Islamic ideology. While not all of Imam Maturidi's writings are widely circulated, he is known to have had an unnatural level of intelligence. He also perfectly knew the currents, scientific and philosophical innovations of his time.

We see this in the writings of Imam Maturidi, who discussed the science of kalam in his writings and expressed his thoughts on the views of the scholars of his time¹⁰, we see in the narratives based on the views of philosophers, their use of philosophical works, such as Aristotle's "Book of Logic"¹¹, in his rebuttals against the Sanavites (dualists), pagans and Brahmins.

Friends and students of Maturidi founded the kalam school, inspired by his views. We will try to give some of them as examples. Abul Hasan Rustufagni (died 345/956), two sons of his teacher Iyazi - Abu Ahmad and Abu Bakr, Abul Qasim Hakim Samarkandi (died 342/952), and Abdul Karim ibn Musa Bazdawi (died 390 /990) are among them.

Large interpretations of Abu Mansur Maturidi on the science of kalam "Kitab at-Tawhid" and "Tawilat al-Koran" are among the works that have come down to us. Abu Mansur Maturidi is also credited with Maahiz al-Shariat and Kitab al-Jadal on the basics of fiqh, Kitab al-maqalat and a number of other works written as refutations of the Mu'tazilites and others.

From the foregoing, we can conclude that the fierce struggle between the Karakhanids and Seljuks in Maverannahr led to irreconcilability between the scientists of the two schools of fiqh (Hanafi and Shafi'i). These intransigences between them were not only in matters of fiqh, but also in religious matters. The Hanafi through their teachers supported the ideas of Abu Hanifa from Kufa and Abu Mansur Maturidi from Samarkand.

Also in the XI-XII centuries, science was further developed in Maverannakhr, many scientists were trained. Another important aspect of this period seems to be the development not only of one branch of Islam, but also of many related branches of science. Because it was during this period that the Maturidi doctrine was formed from the point of view of the science of kalam. Significant work has also been done in Samarkand, Bukhara and Nasaf in Maverannakhr in the field of Islamic fiqh, hadith studies, tafsir, and mysticism.

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4. Kurashi. Jawahir al-muziya. J.3.
5. Ibn Kutlubugo. Taj at-tarajim. - S. 249-250;

⁴ The only defective copy of the book was published in 1991 in Riyadh under the research of Nazar Muhammad Faryabi. His manuscript is stored in the Tarkhan Volid section of the Sulaymaniyah library under the number No. 70.

⁵ In Kitab al-fihrist by Ibn Nadim, Wafayat al-Ayan by Ibn Khallikan, Al-Wafi bil wafayat by Safadi, Shazarat al-Zhahab by Ibn Imad, Muqaddimah by Ibn Khaldun, Tabaqat al-mufassirin by Suyuti, "Siyaru alam an-nubalo" al-Dhahabi, we do not find any information about Maturidi.

⁶ Kurashi. Jawahir al-muziya. J.3. - S. 360-361; Ibn Kutlubugo. Taj at-tarajim. - S. 249-250; Lakanavi. Favoid al-bahiya. - S. 195.

⁷ Favraki. Kitab an-Nizami. Section of Hagia Sophia in the Sulaymaniyah Library. No. 2378. S. 86a-C

⁸ Munazarat Fakhruddin Rozi fi bilad Maverannahr. - p. 53.

⁹ Subuki. Tabaqat ash-Shafi'i. Collection.3. - S. 384.

¹⁰ Maturidi. Kitab at-Tawhid. - pp. 7-11.

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