

DEVELOPMENT OF MOTURIDIYA KALAM SCHOOL

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Abstract:

The article analyzes the historical development of the Maturidiya kalam school, its main representatives and stages of doctrine formation. The research focuses on the evolution of the Maturidiya school in the 9th-13th centuries, its role and significance in Mawarannahr. The article examines the scientific heritage of Abu Mansur Maturidi and his followers, the relationship of Maturidiya teaching with the Hanafi school, and ideological rivalry with the Ash'ari movement. The spread and stages of development of the school in the Mawarannahr region are also studied based on historical sources. According to research results, the Maturidiya school was formed as an independent theological direction in the 9th-13th centuries and played an important role in the religious and spiritual life of the region.

Keywords: Maturidiya, kalam, Abu Mansur Maturidi, Mawarannahr, aqidah, Hanafism, Ash'arism, theological school, religious doctrine, Islamic philosophy.

Introduction

In the history of the Islamic religion, the science of the word occupies an important place and left a deep mark on the ideological and ideological life of the Muslim world. The Moturidia school was formed as one of the most influential branches of theology (Rudolph, 2015:45). This school was created based on the scientific heritage and ideas of the founder of Abu Mansur Moturidi (870-944), which later became widespread in the Mowarounnahr region. (Muminov, 2019:123). The study of the doctrine of Moturidia has been the subject of controversial debates among many scholars. Some researchers recognize it as an independent school, while others consider it a part of the Hanafi school. (Garde, 1970:89). This issue has not lost its relevance even now. Studying the development of the Moturidia school is important in several ways:

Scientific-theoretical importance - through a systematic study of the stages of formation and development of the Moturidia kalam school, it is possible to reveal important aspects of the history of Islamic thought.

Historical significance - it shows the dynamics of development of Islamic sciences, especially the science of kalam, in the Movarounnahr region.

Practical importance - determines the possibilities of using the legacy of Moturidia in modern religious and educational processes.

The purpose of the research is to analyze the development process of Moturidia kalam school in the 9th-13th centuries based on historical sources and reveal its scientific and spiritual



significance.

The development of the doctrine of Moturidia is largely related to regional, historical and social factors. In the 9th-10th centuries, the Hanafi school was widespread in Movarounnahr. Abu Mansur Moturidi formed his doctrine in this environment (Nasafiy, 2000:78). Later, his ideas were developed by his students and followers and raised to the level of a separate school.

Scholars such as Abu Muin Nasafi (1027-1114), Abul Yusr Pazdavi (1030-1100), Abu Shakur Salimi (11th century) contributed greatly to the development of the Moturidia school (Rudolf, 2001:156). They made a significant contribution to the systematization and development of Moturidi's ideas.

An important stage of the development of the Moturidia school corresponds to the XI-XII centuries. During this period, the ideological competition with the Ash'ari school intensified, which in turn stimulated the further development of the doctrine of Moturidia. (Muminov, 2015:234).

Main Part

The formation and development of the Moturidia kalam school involves a long historical process. This teaching, which arose in Movarounnahr in the 9th century, later became one of the schools of theology that was widespread throughout the Islamic world.

The Hanafi school had a great influence on the formation of the teachings of Abu Mansur Moturidi (870-944). Moturidi lived in Samarkand and his work "Kitab al-Tawhid" is one of the main sources of the Moturidi school (Rudolf, 2001:167). Alloma paid special attention to the harmony of reason and speech in his works.

Towards the end of the 10th century, Moturidi's ideas began to spread widely in the Movarounnahr region. Abu Saloma Samarkandi and other scholars continued Moturidi's ideas (Muminov, 2019:178). In this period, although the teaching of Maturidiyyah was not yet formed as a separate school, it was developing within the framework of Hanafiism.

In the 11th century, a new stage in the development of the school of moturidia began. Abu Mu'in Nasafi (1027-1114) systematized and developed Moturidi's ideas in his Tabsirat al-adilla. He described Moturidi as "the most famous scholar of the sect of Abu Hanifa" (Nasafi, 2000:234). Thanks to Nasafi's work, the doctrine of Moturidia became a theoretically perfect system.

During this period, Abul Yusr Pazdavi (1030-1100) also made a great contribution to the development of the doctrine of maturidia. In his work "Usul al-Din" he glorified Moturidi as "Shaykh" and recognized him as one of the leaders of Ahl al-Sunnah wal-Jamaa. (Garde, 1970:145).

In the 11th and 12th centuries, the Moturidian school entered into an ideological competition with the Ash'ari doctrine. During this period, the position of the Ash'arites in Khorasan increased. Scholars such as Juvaini and Ghazali worked especially in Nishapur (Rudolf, 2015:189). This competition spurred the further development of the doctrine of moturidia.

The creation of Abu Hafs Nasafi's "Aqeed" in the 12th century was an important event in the history of the Moturidiya school. This work was to a certain extent a factor in establishing mutual harmony between the doctrines of Muturidiya and Ash'ariya. (Muminov, 2015:267).

By the 13th century, the school of moturidia developed further in Bukhara. Scholars such as Alauddin Samarkandi (1143), Nuruddin Sobuni (1184) and Ibrahim Saffar (1139) worked during



this period. They contributed to the spread of the teachings of Moturidiya by narrating *Tabsirat al-adilla* (Nasafi, 2000:289).

After the Mongol invasion, many Hanafi scholars were forced to leave Mowaroonnahr. This situation had a negative impact on the development of the motor school. Nevertheless, the teaching did not lose its importance and continued to play an important role in the Islamic world.

Discussion

Analyzing the development of the Moturidia kalam school, it is necessary to discuss a number of important issues.

First, there is the question of the relationship of the Moturidiya school with Hanafism. Some Western Orientalists, notably Louis Garde and Daniel Jimaret, prefer to call the doctrine of Moturidyia "Hanafi-Maturidy" (Garde, 1970:156). They consider this school to be part of the Hanafi school rather than an independent school of kalam. However, this approach is not correct. Because the Maturidyya school was formed within the framework of Hanafism, but it developed its own independent views on kalam issues.

Secondly, there is the question of evaluating the scientific legacy of Abu Mansur Moturidi. Some researchers try to interpret it as a representative of Sufism. For example, H. Islami, relying on information from Alisher Navoi's "*Nasaimul Muhabbat*", elevates Moturidi to the level of a mystic saint (Muminov, 2019:234). But this idea does not correspond to the historical truth. Abu Mu'in Nasafi's *Tabsirat al-adilla* does not contain any information about Moturidi's Sufism-related works or activities.

Thirdly, there is the question of the stages of development of the motor school. Ulrich Rudolph divides this process into three stages (Rudolf, 2015:178):

1. Until the end of the 4th/10th century - during this period, moturidia did not develop;
2. 5th/11th century - the period of competition with the Ash'arites;
3. VI/XII century - the school's rise period.

However, this classification is also controversial. Abu Mu'in Nasafi states in *Tabsirat al-adilla* that Moturidi had many supporters as early as the 10th century. So, a certain development was observed in the first stage as well.

Fourthly, there is the question of the relationship between the Maturidiyya and Ash'ari schools. In the 11th century, the activation of the Ash'arites in Khorasan influenced the development of the Moturidiya school (Nasafi, 2000:267). There were differences of opinion between them on some issues. For example, there were different approaches regarding the attributes of God.

Fifth, the issue of the geographical distribution of the school of moturidia is important. This doctrine, which was initially formed in Samarkand, later developed widely in Bukhara. In the 13th century, scholars such as Alauddin Samarkandi and Nuruddin Sobuni worked in Bukhara (Rudolf, 2001:234).

Sixth, the Mongol invasion had a significant impact on the development of the Moturidian school. Many scholars were forced to leave Movarounnahr. This slowed down the development of the school to some extent.

Also, the issue of methodological features of the Moturidia school is important. This school was based on a combination of reason and speech, and chose a middle path between the Mu'tazilites and the Ash'arites (Garde, 1970:289). The issue of modern research of the Moturidia school is



urgent. Today, this doctrine is studied in different directions. Some scholars study it as part of Hanafism, others as an independent school.

A unique important aspect of the Moturidia school - the issue of passing on its scientific heritage to the next generations - is also debatable. The history of narration of "Tafsirat al-adilla" is a vivid example of this. The work was narrated by Sheikh Ziyauddin Muhammad Nusuhi from Alauddin Samarkandi, and Burhanuddin Marginani from him (Rudolf, 2001:245). This chain of narration shows the continuity of the doctrine of Moturidia.

Another important aspect of the Moturidia school is the question of its place in the educational system. In the XI-XII centuries, there were many madrasahs in Movarounnahr. In these madrasahs, works related to Maturidyya doctrine were taught (Muminov, 2019:298). This doctrine is widely taught, especially in madrasahs in Bukhara.

There were some difficult periods in the development of the doctrine. For example, at the end of the 12th century - the beginning of the 13th century, political instability was observed in Movarounnahr. This situation also affected the scientific environment. Many scientists were forced to move to peaceful and stable areas (Nasafiy, 2000:312).

New views are also emerging on the issue of the relationship of the Moturidiya school with the Ash'ari doctrine. Some modern researchers argue that the differences between these two schools are not so great (Garde, 1970:267). Disagreements between them were mainly related to theoretical issues.

The issue of the methodological foundations of the Moturidia school also requires a separate discussion. Representatives of this school paid much attention to logical arguments. At the same time, they did not reject the narrative evidence. This approach provided the uniqueness of the motor school (Rudolf, 2015:334).

Another issue to be discussed is the relationship between the teachings of Maturidiyyah and other Islamic sciences. Representatives of this school were active not only in kalam, but also in fiqh, tafsir and other fields. This situation shows that the doctrine is multifaceted.

Thus, the development of the Moturidia school was a multifaceted process, and its various aspects are still a matter of debate among scholars. It is an urgent task to study the next stages of development of this school and analyze its modern interpretations.

Analysis and Conclusion

As a result of the analysis of the development of the Moturidia kalam school, the following points can be put forward.

The formation and development of the Moturidia school is closely related to the historical and cultural environment of the Movarounnahr region. In the 9th-10th centuries, the school of Hanafism was widespread in this area, and Abu Mansur Moturidi created his teachings in this environment. This doctrine later rose to the level of an independent word school.

The merits of Abu Mu'in Nasafi in the systematic delivery of the teachings are incomparable. His work "Tafsirat al-adilla" served as an important source in the development of the school of moturidia (Nasafi, 2000:345). Through this work, the main ideas of the teaching of Moturidia were transmitted to the next generations.

In the 11th century, the ideological competition with the Ash'ari school gave impetus to the further development of the doctrine of Moturidia. During this period, the theoretical foundations of the



motor school were strengthened (Rudolf, 2015:289). Especially in Khurasan and Mowarounnahr, the debates between the two schools served to improve the doctrine.

In the 12th century, a new center of the school of moturidia was formed in Bukhara. Scientists such as Alouddin Samarkandi and Nuruddin Sobuni worked here (Muminov, 2019:367). They played an important role in bringing and developing the teaching of moturidia to new generations. The Mongol invasion had a negative effect on the development of the doctrine to some extent. Many scholars were forced to leave Movarounnahr. However, this teaching did not lose its importance and in the later periods it occupied an important place in the Islamic world.

There are different approaches to the school of moturidia in modern studies (Garde, 1970:378). Some scholars interpret it as part of Hanafiism, while others study it as an independent school of kalam. Analysis of the modern significance of the doctrine is also considered one of the urgent issues.

The Moturidia school has become one of the important branches of Islamic theology during its long historical development. This teaching is based on the combination of reason and speech and advocated a moderate approach. The Moturidiyya School has contributed greatly to the spiritual heritage of not only Mowarounnahr, but the entire Islamic world.

The question of the influence of the school in later times and its modern relevance requires further research. In this regard, the comparative analysis of the teachings of Moturidia with other kalam schools, a deeper study of the school's relationship with Hanafism, and the research of the importance of the teachings in modern religious and educational processes are of great importance.

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