



## Life And Work of Abu Mansur Al-Moturidi and Theology

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### ABSTRACT

Abu Mansur al-Moturidi's contribution to the development of theology in Mawarounnahr is incomparable. The doctrine he founded later spread beyond the Samarkand school of kalam and spread throughout the Islamic world, becoming known as one of the two largest schools of Sunni Islam (along with Ashariya).

### Keywords:

Scholar, Genre, Research, History, Literature, Bibliography, Culture, Tradition, Philosophy.

In order to understand the essence of the doctrine of Moturidia, the reasons for its emergence, it is important to determine the life of its founder, his position in society. The latest and most complete work on this subject is a monographic study by the German researcher U. Rudolf. The German researcher made a complete comparison of all available historical and biographical information about al-Moturidi.[1]

However, the literature of this genre is mainly based on the biographical literature of the Hanafis and the literature of "history of cities". It is known that since the doctrine of Moturidiya became known to the general public in the XI century, the interest in his personality began to grow from this period. As a result, almost two centuries after the great scientist's death, information about him began to appear in the biographical literature. For this reason, little is known about Abu Mansur al-Moturidi in the biographical literature, which has been passed down from century to century. Plus, you'll be getting rid of clutter you don't need.

According to the sources, Abu Mansur al-Moturidi was originally from the village of Moturid (Moturit) in Samarkand, and his relative is related to the name of this village, and his full name is Abu Mansur Muhammad ibn

Muhammad ibn Mahmud al-Hanafi al-Moturidi. as-Samarkandiy.

The life of Abu Mansur al-Moturidi dates back to the reign of the Samanid dynasty. Samarkand was originally the capital of this state. However, from the end of the ninth century, during the reign of Ismail Somoni (874-907), the capital of the state was moved to Bukhara. Nevertheless, Samarkand, along with Bukhara, remained the main economic and cultural center of Movarounnahr. The second half of the IX century - the first half of the X century was a period of significant economic, cultural and educational life in Movarounnahr, including Samarkand.

Information about the life and work of Abu Mansur al-Motrudi is rare. Based on them, the mutakallim was born in the village of Moturud in Samarkand in about 870. The first information about him is given in the Tabsirat ul-Adilla by Abu al-Mu'in an-Nasafi (d. 1114) and Abu al-Yusuf al-Pazdavi (d. 1100). It is mentioned in the works of Usul ad-Din. Alloma died in 944 in Samarkand. Although this date has been endorsed by most researchers, the German scientist Ulrich Rudolf accepts it based on a number of valid assumptions.

Al-Moturudi learned the secrets of Islamic theology from his teachers Abu Bakr

Ahmad al-Juzjani, Abu Nasr Ahmad al-Iyadi, Nasr ibn Yahya al-Balhi, and Muhammad ibn al-Fadl, and gradually embarked on the path of independent creation. went in. Abu Mansur al-Moturudi Ali Rustugfani, Ishaq ibn Muhammad as-Samarkandi, Abd al-Karim ibn Musa al-Abu - He nurtured talented students like Pazdavi. According to the sources, Abu Mansur al-Moturidi was educated by two scholars, Abu Bakr al-Juzjani and Abu Nasr al-Iyadiyyah. It is possible to form a complete picture of what he has learned.[2]

Al-Moturidi's first teacher, Abu Bakr al-Juzjani, played an important role in the development of the Hanafi school in Samarkand. Abul-Mu'in al-Nasafi (d. 1114) states that he was even the founder of this school. It is known that Abu Bakr was educated in Balkh by his teacher Abu Sulayman al-Juzjani. Abu Sulayman al-Juzjani and Abu Hafs al-Kabir al-Bukhari (d. 832) studied in Baghdad with Muhammad ibn al-Hasan al-Shaybani (d. 805), a student of Abu Hanifa. After that, those who returned to their homeland and spread their knowledge, in turn, in Khorasan and Movarounnahr, played an important role in the spread of jurisprudence. They also more or less influenced the scientific environment of Samarkand. It seems that we have no reason to call Abu Bakr al-Juzjani a mutakallim. Therefore, it is reasonable to conclude that al-Moturidi studied from him not in the field of kalam, but in Hanafi jurisprudence.[3]

A completely different situation can be seen in Abu Nasr al-Iyadi, al-Moturidi's second mentor. Abu Mansur al-Moturidi took lessons from his teacher Abu Nasr for some time. His mentor had a special status as a teacher. However, his knowledge of theology did not leave a significant mark on traditional Islam. It should be noted that the influence of this teacher on al-Moturidi was, of course, great. He learned from al-Iyadi not only the study of traditional Islamic criteria, but also its comprehensive coverage and consistent analysis. Al-Iyadi teaches him to think rationally and to discuss theology. U. Rudolph partially restores the biography of the scientist as much as possible. However, his position in the socio-political life of Samarkand in his time, his

personal path among the various groups of scholars remains unclear. As a result, along with the excellent analysis of the scholar's theological views, there was a huge gap between the environment in which these theoretical ideas emerged and the influence of socio-spiritual factors on them. U. Rudolf tries to explain the description of "az-zahid" among the attributes of Abu Mansur al-Moturidi[4]

However, he tends to associate the word with Sufism, but al-Moturidi cannot find any confirmation of this in the Kitab at-Tawhid, nor does he change his mind.

The life of Abu Mansur al-Moturidi coincides with the second period of development of theology in Samarkand. During this period, the city began to have a number of prominent groups of scholars. The works of Abul-Qasim al-Hakim al-Samarkandi, a member of the group of sages (hukamo), are well studied. In the second group, we can include the representatives of the school of Abu Bakr al-Juzjani - Abu Abdullah ibn Abi Bakr al-Juzjani, Abu Mansur al-Moturidi, Abu-l-Hasan ar-Rustufagni, Abu Salama as-Samarkandi. The third group is al-Iyadiya - Abu Nasr al-Iyadiy and his children Abu Ahmad al-Iyadiy, Abu Bakr al-Iyadiy. The debates between them took many forms and influenced the development of theology. Their views on socio-political issues play an important role in expressing the position of the scholars in theology. The judges did not refuse to cooperate with the authorities, but acted in concert with its representatives. There is some information that Abul-Qasim al-Hakim al-Samarkandi was in agreement with the authorities. For example, his Kitab al-Sawad al-Azam was created at the suggestion of the Samanids, and it should be noted that at that time it was recognized as the main guide for Movarounnahr.

This raises the question that al-Hakim al-Samarkandi and Abu Mansur, who are important in our study, lived in Samarkand at the same time. Did the Samanids not hand over the responsibility to the skilled scholar al-Moturidi, but to another scholar? A number of sources reflecting Abu Mansur al-Moturidi's personal position on the social events and ruling circles of his time were identified during the study. Among them are Ali ibn Yahya az-

Zandavisati's (d. 1010) "Kitab raudat al-ulama", Muhammad ibn Ibrahim ibn Anush al-Hasiri al-Bukhari's (d. 1107) "Al-Khavi fi-l fatova"., "Kitab al-qand fi zikri ulama Samarkand" by Abu Hafs an-Nasafi (d. 1142), "Majmu al-hawadis wa-n-nawazil" by Ma'mun al-Kashshi (d. 1155), as-Saffar al-Bukhari (d. 1168-69) "Risala fiqh masoil suila anho ash-shaykh as-Saffor fa-ajoba anho", Abu Tahirhoja (XIX century) "Samaria"[5]

They express Abu Mansur's personal position on several issues. The first issue regarding the just ruler is stated in the works of al-Kashshi and al-Saffar al-Bukhari: "... Abu Mansur al-Moturidi says in this regard: A scholar who calls the oppressor "just" is also a disbeliever. This is natural." [6]

Hence, this message indicates that Abu Mansur al-Moturidi was in a position to distance himself from the widespread authority among the scholars during the early Islamic period. Another source confirms this opinion: "Abu Nasr al-Iyadi used to command the scholars and the people of knowledge: every Friday, ride a horse (donkey) around the markets and preach in favor of the palace. But our ancient righteous faqihs, Abu Bakr ibn Ismail al-Faqih as-Samarkandi, Abul-Hasan al-Farro, Abu Mansur al-Moturidi, and Abu Nasr ibn Ibrahim, denied this. They and other scholars would not ride on Fridays if they did not feel weak in their legs." This important message gives information about two aspects of al-Moturidi. The first is the opinion that confirms the previous point, and the second is that it belongs to the group of righteous faqihs from Samarkand. This information indicates that al-Moturidi belonged to a group of righteous scholars in Samarkand. In some works, al-Moturidi's personality is contrasted with that of scholars who have always held a conformist position. For example, Abu Hafs al-Nasafi states in his Kitab al-qand fi zikri ulama Samarkand: "Abu Muhammad Abd al-Aziz ibn Muhammad says:

- I heard the following words of Abul Hasan Ali ibn Sa'id al-Rustufaghni:

- One of the righteous people saw Abu Nasr al-Iyadi in a dream.

In front of him was a tray - a flower and a tray - of sugar. He (Abu Nasr al-Iyadi) handed

the bowl full of flowers to Abul-Qasim al-Hakim as-Samarkandi and the bowl full of sugar to Abu Mansur al-Moturidi. Both were students of Abu Nasr al-Iyadi, and Abu Mansur al-Moturidi was a scholar of truth, and Abul-Qasim al-Hakim as-Samarkandi was a scholar of wisdom.[7]

Ali ibn Yahya az-Zandavisati, a hermit scholar from Bukhara, also reported on al-Moturidi's social status: "One day, one of the sultans invited al-Moturidi and Abu Ahmad al-Iyadi to his house. By inviting al-Moturidi, this nobleman wanted to increase his prestige in the eyes of the people. According to the custom of the time, the sheikh's beard, which was forcibly inserted, was asked to be rubbed with ghalia (a fragrant black substance applied to the eyebrows and hair). The sheikh refuses. The sultan's servants then rubbed the goliath on al-Moturidi's horse. Surprisingly, the horse does not move after the gallop. Al-Moturidi, realizing what had happened, ordered the horse to be washed away. Only then will the horse set off." [8]

Al-Moturidi's image of asceticism is also preserved in folk literature. For example, Abu Tahirhoja's Samaria, which describes the holy places in Samarkand, says: "It is said that the Sheikh was in the garden one day. An envoy sent to Samarkand by the Caliph of Baghdad to ask the Sheikh a question came and knocked on his door. The sheikh comes out dressed in torn clothes. Ambassador:

"Where is Mevlana?" He asks.

The sheikh replied, "Mawlana is a god."

Again the ambassador asked, "Where is the lord?" He asks.

The sheikh replied, "Khoja is Mustafa."

The ambassador said, "Where is Abu Mansur?" He asked.

Abu Mansur said, "This beggar is old." [9]

Hence, this tradition also describes al-Moturidi as a hermit scholar. In the 10th century, scholars working in Samarkand were groups of people in various positions in social life. Abu Mansur al-Moturidi belongs to the group of righteous scholars. These scholars were supported by the middle class of the city. These eminent scholars have defended the interests of the middle class. They were mostly buried in Chokardiza Cemetery. The second group of

scribes held conformist positions against the governors. Representatives of this group include members of the al-Iyadiya dynasty Abu Nasr al-Iyadi, his children Abu Bakr and Abu Ahmad al-Iyadi and al-Hakim as-Samarkandi. For this reason, the Samanids entrusted the creation of al-Sawad al-Azam not to Abu Mansur, but to al-Hakim as-Samarkandi. During the revival of the teachings of Moturidi, the Hanafi scholars of the 11th and 12th centuries ignored the ideas of Abu Mansur al-Moturidi that reflected his social views. It is known that after al-Moturidi's death he was buried in Chokardiza cemetery on the outskirts of Samarkand. Prominent scribes were buried here, especially among the city's middle class. Among them are al-Moturidi, his comrades and disciples. This cemetery and the information associated with it are of particular importance for the study of a group of righteous scholars.[10]

Located in the old part of Samarkand, Chokardiza Cemetery, home to several hundred great scholars, sayyids, sheikhs, imams and ghazis, is the third most prestigious cemetery in the Islamic world after the Bokeya cemetery in Medina and the Muallo cemetery in Mecca. In the area of Chokardiza guzar, and then the cemetery, in the IX-XIII centuries, the city of Samarkand was located, and in the western part of it were built air gardens and pavilions. The name Chokardiza is a combination of the words "choker" - army, "diza" fortress, which in Sogdian means "army camp, fortress". In the early Middle Ages, a military fort was built here to protect the city. According to the books "Kandiya" and "Samaria", which cover the history of Samarkand, there was a garden of the scholar Abu Ishaq bin Ibrahim Samasi. After his death, according to his will, he was buried in the highest part of the garden. When Sheikh Abu Mansur al-Moturidi died in Samarkand in 944, he was also buried in this garden. Thus a new cemetery began to form here. Historical sources also note that many great scholars were buried in the Chokardiza cemetery, especially in the XI-XIII centuries. Turkish Admiral Saydi Ali Rais visited the famous Chokardiza Cemetery, where famous scholars are buried in Samarkand, during his 16th-century travels in Asia. In his

memoirs, he mentions that he visited the graves of Abu Mansur al-Moturidi and several famous sheikhs. Monuments such as Samaria and Kandiya Khurd, built in the 18th and 19th centuries, depict the Chokardiza cemetery.

At the beginning of the 20th century, VV Bartol'd (1920) described his visit to Samarkand to Chokardiza cemetery, where he saw the mausoleum of al-Moturidi. There is no further information about al-Moturidi's tomb. The cemetery, where the faqihs, sheikhs and clerics were buried for hundreds of years, was later turned into a settlement during the Soviet era. As a result, many tombstones and shards were lost. During the restoration of the tomb of Al-Moturidi, the graves of many faqihs and scholars were found. Most of them date back to the Karakhanid period and provide a lot of new information. A study of some ethnographic monuments found in the Chokardiza cemetery shows that some of the tombs of 10th century scholars have survived. Among them are Abu-l-Hasan ar-Rustufagni and Abu Salama as-Samarkandi.

In December 1999, The first President of the Republic of Uzbekistan I.A. Karimov signed a resolution of the Cabinet of Ministers of the Republic of Uzbekistan "On the celebration of the 1130th anniversary of the birth of Imam Abu Mansur al-Moturidi." After that, on the personal initiative and direct instructions of the President, the construction of a memorial complex on the tomb of Imam Moturidi in the Chokardiza cemetery began. Since the Holy Chokardiza Cemetery has been demolished since 1948 and courtyards have been built on it, scientists from the Institute of Archeology of the Academy of Sciences of Uzbekistan have been tasked with scientifically studying the Chokardiza Cemetery and identifying the tomb of Imam Moturidi. Archaeologists spent four months excavating the site of the Chokardiza cemetery to determine the total area and layers of the cemetery. As a result of the research, it was found that the total area of Chokardiza cemetery is 4.5 hectares, where the graves reach 5-6 floors in some places. The mausoleum for Sayyids built by Amir Temur in the 14th and 15th centuries, the foundation of the mosque near the tomb of Imam al-Moturidi, the tombs of

Imam Moturidi and his grandson Mahmud ibn Umar Hasan al-Moturidi al-Ansari were also identified and studied. Excavations have also uncovered graves placed on the graves of more than 30 scholars whose identities are still unknown to science.[11]

On the eve of the celebrations of al-Moturidi's birthday in 2000, the Cabinet of Ministers decided to build a 3.5-hectare complex on the site of the Chokardiza cemetery in Samarkand. The mausoleum of Abu Mansur al-Moturidi was built in the center of the complex. The mausoleum is cube-shaped and 12x12 meters. The dome is 8.5 meters long, has 4 marble columns in 4 corners, the mausoleum is mainly made of baked brick, 3 doors are made of wood. There are 18 windows and 12 copper chandeliers under the dome to illuminate the mausoleum. Complex Architect - R.O. Salohiddinov, and architects from Samarkand, Bukhara, Tashkent and Khorezm took part in the construction.

A marble tombstone dedicated to Imam Moturidi has been erected inside the luxurious mausoleum built over the tomb of Imam al-Moturidi. On this stone is written: "When a person dies, all his deeds cease, except for three deeds: the first is the flow of alms; the second is the knowledge he has learned and the third is the children of the rest of the tax." The ornate gates of the mausoleum are also inscribed with the same inscriptions on the south and north gates: "The gates of heaven are open to the public. Allah's mercy will be revealed to the dead." Two different inscriptions are inscribed on the two layers of the eastern door of the mausoleum. The first layer reads, "Fear the Day of Return to Allah," and the second layer reads, "Lord, open the doors of mercy for us."

It is no exaggeration to say that this small mausoleum reflects the centuries-old traditions of Uzbek architecture. On November 17, 2000, President I.A. Karimov inaugurated the new complex and began the 1130th anniversary of the birth of Imam al-Moturidi. Chokardiza Cemetery, another holy place in Samarkand for several thousand years, has started to receive pilgrims again.

Speaking of theology, theology is the study of philosophical and religious ideas in the Middle

Ages, the theoretical foundations of religion, the doctrines of Islam (aqeedah - the Arabic "concept of belief"), which belongs to any religion. a set of religious requirements that are obligatory for the individual and must be fulfilled without discussion under any circumstances) emerged as a system of special knowledge in the process of conducting rational reasoning. The term kalam (ilm al-kalam) was used in a broad sense in medieval Muslim literature to refer to free thought on religious and philosophical topics (including Christianity and Judaism), and in the narrow sense to fanaticism, that is, in religion. The Prophet (peace and blessings of Allaah be upon him) was used not to imitate the Companions, but to interpret the Qur'an and Sunni teachings in a rational way, and to act on the basis of reason. The difference between theologians and philosophers is their approach to the analysis of existing issues. While the scholars rely on the Qur'an and the hadith, which are the rules of Islam, in solving a problem, the philosophers rely on the methods of ancient philosophy, that is, they take the human intellect as their primary source.

The word was originally formed in the course of debates and debates between the various political and religious sects that existed in Islam: the Mu'tazilites, the foreigners, the Qadaris, the Jabaris, the Murjis, and others. The basis of such debates is the interpretation of the Qur'an and the interpretation of the actions of Islamic scholars in this or that regard.

It can be said that at the same time the first subject of the science of the word came into being. The oneness of Allah and His attributes; accident and fate (human destiny); acknowledging past prophets, including Muhammad, as the true messenger of Allah; belief in doomsday and resurrection; Issues such as the possession of certain qualities by Muslim religious and secular leaders (caliphs, imams) formed its essence. The emergence of theology dates back to the Abbasid period. By this time, debates and disputes in the aqeedah (issue of aqeedah) intensified. The situation was completely different in the time of the Prophet, in the time of the previous Companions. Arguments began to centralize at the same time.

As a result, a new science was formed. The major Islamic movements that existed in the tenth century were Sunnis, Mutazilites, Murjīs, Shiites, and foreign sects. One of the first theological currents in Islam is the Mutazila (Arabic for secession). Representatives of this first school of thought had a significant impact on the religious and political life of the Caliphate of Baghdad and Damascus in the VII-IX centuries. In many cases, Hasan al-Basri (642-728) and his followers Wasil ibn Ata (d. 748) and Amr ibn Ubayd (d. 761), who left the circle due to serious controversy, founded the Mutazila sect. They tried to deny mysticism by applying to Islam the methods and concepts of ancient philosophy and logic. The doctrine of Mutaziliya was recognized as an official religion during the time of the Abbasid caliphs al-Ma'mun (813-833), al-Mutasim (833-842) and al-Vasiq (842-847). During the reign of al-Mutavakkil (847-861), it was severely persecuted as an anti-Islamic movement. The last settlement of this movement was Khorezm, and by the XIII-XIV centuries it completely disappeared. One of the most famous representatives of this school in Central Asia was the scholar, philologist, commentator Mahmud az-Zamahshari (d. 1144). Abul-Hasan al-Ashari (d. 935) was one of the first to try to reconcile the word and Islamic teachings. Abul-Hasan al-Ashari's teachings were formed between two of the four Sunni sects, the Shafi'i and the Maliki. His colleagues tried to soften some of their irrational ideas and to philosophically substantiate the teachings of the Mutakallimin. Abu Ja'far Ahmad al-Tahawi (d. 933) was from the village of Taho in Egypt, so he was called Tahawi. He studied under Ibn Yahya, a student of al-Shafi'i. Although he was born in Egypt, he goes to Damascus (Syria). There he studied fiqh with Abu Hazim Abul-Hamid. Thus, al-Tahawi studied Hanafi jurisprudence. He was a supporter of jurisprudence and paid attention to comparisons. Commentators on his writings have acknowledged that there are aspects of the word that do not agree with al-Moturidi's views. This is a matter of the Qur'an. The Qur'an is part of the Ulum al-Islam (religious sciences) and studies the basic ideas of theology. In the field of kalam in Movarounnahr, it developed on the

basis of the Moturidiya kalam school, which was formed on the basis of the Hanafi school of kalam. Representatives of this school are Abu Mansur al-Moturidi, al-Hakim as-Samarkandi, Abu Salama as-Samarkandi, Abu-l-Mu'in an-Nasafi (d. 1115), Abu Hafs Umar al-Nasafi (d. 1142). .) can be named as mutakallim.

A completely different situation arose in Mawarounnahr, which laid a fertile ground for Abu Hanifa's religious and philosophical views. This was based more and more on the events that took place long before Abu Hanifa himself, rather than on a single goal-oriented activity or propaganda, in which the same murjīs played a decisive role. played. The fact is that in the newly converted regions of Islam, in Movarounnahr, there were problems with various theology, which became very acute. Because he was not ready to meet the rules and requirements of Islam for the Turks or the Sogdians in these areas. This eventually led to a series of uprisings. All this paved the way for the emergence of independent theological traditions in Movarounnahr in the future, resulting in a relatively large religious environment. The role of the Samarkand scientific environment in the formation and development of the Movarounnahr kalam school is invaluable. The development of this school of theology can be divided into three periods:

- 1) the period before al-Moturidi (IX century);
  - 2) the period of al-Moturidi and his companions (X century);
  - 3) the period of restoration (XI-XII centuries);
1. In the first period, the services of high-ranking and influential Hanafi scholars were great. One of the first to be mentioned is Abu Muqatil as-Samarkandi (d. 823), the author of *Kitab al-alim wa-l-muta'allim* (The Book of the Master and the Disciple), which was popular among the Hanafis. His work provides an opportunity to trace the earliest steps of theology in the path of the Hanafi tradition. Because he sought to convey and explain the teacher's views clearly. This work is a question-and-answer session between a student teacher (Abu Hanifa). Abu Bakr Muhammad ibn al-Yaman as-Samarkandi (d. 881-82) also played a special role in preparing the ground for the

Mawarounnahr school of kalam. He lived in Samarkand. Movarounnahr differs from the mutakallims in the details of the scholar's life, as his works have come down to us. Works by Abu Bakr, such as *Kitab al-Anwar* (The Book of Enlightenment), *Kitab al-i'tisam* (The Book of Interrelationships), and *Kitab Ma'alim ad-Din* (The Book of Religion). 'can be found. Another work of the scholar is called *Kitab ar-radd alo-l-karromiya* (The Book of Rejection to the Karomis), which is also concerned with theology. This work can be considered as a refutation of the teachings of the Karomis, who had a certain position in the city during the time of Muhammad al-Samarkandi.

Another prolific scholar who contributed to the development of this school was Abu Muti Makhul ibn al-Fazl al-Nasafi (d. 930). A scholar from an educated family, he was the founder of a dynasty of intelligent scholars. Three generations of this dynasty contributed to the development of Moturidia. One of them is Abul-Mu'in an-Nasafi. Although Makhul al-Nasafi was one of the most important theologians of his time, there is almost no information about his life in the sources. He is the author of *Kitab ash-shua* (The Book of Hyp), *Kitab al-luluiyyat* (The Book of the Durdons), and *Al-Radd alo ahl al-bida* (Rejection to the People of Bidat). His third work, *Ar-Radd, alo ahl al-bida*, is directly related to the field of theology and is popular among the author's contemporaries. The information contained in it is significant as a primary source in this field of science due to its content and ultimate accuracy. Al-Hakim as-Samarkandi (d. 953) played an important role in the development of the Mawarounnahr school of theology. He was recognized as a scholar of theology as well as other theologians, as evidenced by his position as a judge of the country. Together with al-Moturidi, he was educated in Samarkand by Abu Nasr al-Iyadi. His famous work "*Kitab as-savod al-azam*" among the Hanafis occupies one of the main places in the history of Movarounnahr theology. The work was completed in 902 by order of Amir Ismail ibn Ahmad as-Samani (892-907). This work was also translated into Persian by the time of Noah ibn Mansur (976-997).

The introduction of new sources into the scientific community plays an important role in the study of the work of al-Moturidi's contemporaries. Within the framework of this research, for the first time, the works of 4 Samarkand scientists are noteworthy.

The first of them belongs to Abu al-Hasan Ali ibn Sa'id al-Rustufaghni (d. 961), a direct disciple of al-Moturidi. His work *Al-Fawaid* (Useful Things) has been preserved in al-Kashshi's *Majmu al-Hawadis wa-n-Nawazil*. The work, which has so far escaped the attention of researchers, is 70 pages long. The second rare source is the work of al-Moturidi's contemporary, Abu Bakr al-Iyadi (X acp). (d. 1107) is preserved in al-Khawi *fil-fatawa* (the most acceptable fatwas). The author of the work in the field of the third kalam – "*Bayan asl madhhab axl as-sunna wa-l-jamaa*" (statement of the originals of the madhhab of ahl as-sunna wa-l-jamaa) remains anonymous. This small work is important in the study of the development of theology in the time of al-Moturidi. As a fourth source, Ibn Yahya's (tenth century) *Sharh Jumal Usul ad-Din* (Commentary on the Summary of Methodology) is preserved in a single manuscript. This work was written as a commentary on Abu Salama as-Samarkandi's book *Jumal usul ad-din* (Summary of Methodology). Ibn Yahya gives detailed information about the development of kalam issues in Samarkand, as well as the details of the life of the city's scholars and their position in social life. Especially important is his account of the existence of two kalam schools in Samarkand during al-Moturidi's lifetime - al-Juzjaniya and al-Iyadiya. An additional source on the history of the Samarkand School of Theology is Abu Hafs as-Nasafi's *Kitab al-kand fi zikri ulama Samarkand*, which was discovered and published in recent years. It contains the views of a number of groups, including scholars, who have their own views in the field of theology. It should be noted that until now, the study of the history of Samarkand theology has not taken into account this source. The analysis of the information in the above-mentioned works has been criticized by the Ahl al-Hadith for some time. In response to these criticisms, hadiths confirming the views of the Hanafis began to appear. The onslaught of the

muhaddithin, in turn, led to a stagnation in the development of theology in Movarounnahr, as in other parts of the Muslim world, by the end of the ninth century. At the end of the recession, in the second half of the ninth century, a new trend emerged in the history of the Samarkand Theological School. It is associated with the name of Abu Bakr al-Juzjani, a student of Abu Sulayman al-Juzjani, and his Hanafi students. It is difficult to comment on their contribution to the development of this science, as their works in the field of theology have not reached us. However, the works of Abu Mansur al-Moturidi and al-Hakim as-Samarkandi, representatives of this school, indirectly indicate that the scope of knowledge of teachers is much wider and more weighty.

Thus, one can observe a state of stagnation in the development of the Movarounnahr school of theology in the middle and end of the ninth century compared to the previous period. It is known that during this period there were great changes in theology in the central regions of the Caliphate. In Movarounnahr, the Hanafi doctrine had a significant advantage over other rival sects. The position of the Hanafis was especially strong among the urban population. For this reason, in order to further strengthen his rule, the Samanid emir Ismail ibn Ahmad (892-907) called on the scholars of Samarkand and ordered them to develop a single Islamic doctrine. The purpose of this event was to put an end to the various theological pluralism that had taken root in the territory of the Samanid country, and to strengthen the unity of society, their inclination to power.

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