

Development of Kalam (Islamic Theology) Science in the 9th-10th Centuries in Transoxiana

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Abstract: The development of Kalam (Islamic theology) science in Transoxiana during the 9th and 10th centuries reflects the intellectual and theological evolution of the Islamic world during a period of significant political and religious transformations. Early Islamic discourse on theological issues did not exist in the same formalized manner as it did later, as during the Prophet Muhammad's (s.a.w.) era, revelations and his teachings provided definitive answers to faith-related matters. However, with time, particularly after the era of the companions (Sahabah), debates on theological questions began to emerge. The article explores the historical roots of Kalam and how theological disputes about various issues, such as faith, sin, and the nature of God, began to take shape. The discourse on theological issues became particularly pronounced in the period following the time of the Sahabah, with figures like Abdullah ibn Subaygh introducing questions about ambiguous Quranic verses, which led to further debates and cautionary actions from authorities such as Umar ibn Khattab. Additionally, the article delves into the emergence of the Kharijites during the time of Ali ibn Abu Talib, whose radical ideas on topics like sin and the legitimacy of certain caliphs contributed to the development of theological discourse. The article aims to provide insight into the intellectual climate in Transoxiana and its significant role in the evolution of Islamic theological thought.

Keywords: Kalam, Islamic theology, Transoxiana, 9th century, 10th century, theological debates, companions, Kharijites, Abdullah ibn Subaygh, Umar ibn Khattab, Ali ibn Abu Talib, Islamic intellectual history, ambiguous Quranic verses

INTRODUCTION

It is known that in the early period of Islam, there were no debates or disputes on theological issues. This was because whenever a theological matter arose, the revelation and the teachings of Prophet Muhammad (s.a.w.) provided clear solutions.

There is also a basis for stating that the science of Kalam did not exist during the time of the Sahabah (companions), because they strictly adhered to the prohibition against delving into ambiguous verses and contentious issues. During this period, no one engaged in debates on ambiguous verses or theological matters. The reason for this, as Ibn Abbas mentioned, was to protect the heart from doubt.

The first person to ask about ambiguous verses was Abdullah ibn Subaygh, who, after coming to Madinah, began spreading questions about ambiguous verses among the people. When Umar ibn Khattab heard about this, he summoned him and gave him a stern warning. Ibn Subaygh promised not to ask any more questions on this matter but later violated his promise. Umar ibn Khattab wrote a letter to the governor, Abu Musa Ash'ari, instructing him to forbid Muslims from engaging in discussions with Ibn Subaygh[1].

During the time of Ali ibn Abi Talib, the category of foreigners appeared. Their claims were also related to theological issues; they put forward controversial issues regarding the caliphate, the Imamate, and ruling, and later on, human actions and the attributes of Allah. The foreigners had a number of teachings that contradicted others. The most famous of these are the following [2]:

- To declare a person who commits a sin as a disbeliever. This act began with their declaring Uthman ibn Affan a disbeliever. In addition, they declared Ali, Muawiyah, Abu Musa, and Amr ibn al-As as disbelievers.
- It is obligatory to oppose a strong-willed imam. In this case, the weakness of their power and the power of the imam do not prevent them from opposing.
- The caliphate should be in the hands of the Muslims, even if he is not a Quraysh or an Arab. It should not be exclusive to a specific person or, as the Shiites believe, to a group. Once a person has been chosen for the caliphate, it is not permissible for that person to deviate from his path, to withdraw, or to order him to withdraw. If he deviates from his path, it is obligatory to depose him, and if he does not withdraw, it is obligatory to kill him.
- Viewing acts of worship such as prayer, fasting, zakat, and similar rituals as part of faith. According to their belief, a person's faith is not established solely through the affirmation of the heart and confession of the tongue, but rather through performing all the prescribed acts. Otherwise, their faith would not be considered genuine.

It was from this period that various sects began to form regarding theological issues: Shi'a, Qadariyya, Murji'iyya, Jahmiyya, and others. The causes for the formation of these sects stemmed from incorrect paths in their beliefs, and their disputes were also related to matters of Kalam (Islamic theology).

According to Imam Ghazali's *Ihya Ulum al-Din*, scholars like Shafi'i, Imam Malik, Ahmad ibn Hanbal, and the Salaf scholars considered the science of Kalam to be forbidden. Ibn Abdul A'lo mentions that when Shafi'i debated with the Mutakallimun of the Mu'tazilah, like Khafs Fard, he quoted him as saying: "It is better for a servant to encounter all sins except shirk (associating partners with Allah) than to engage in the science of Kalam. I heard Khafs speak words that I am even afraid to relate. Furthermore, he said: "I have seen things among the people of Kalam that I have never even imagined before; it is better for a servant to fall into all prohibitions, except for shirk, rather than be involved with Kalam."

Ahmad ibn Hanbal accused the people of Kalam of disbelief, stating: "The people of Kalam will never find salvation." All the scholars of Hadith from the Salaf agreed with these views, citing as evidence the following hadith narrated by Imam Muslim ibn Mas'ud:

هَلَكَ الْمُتَنَطِعُونَ هَلَكَ الْمُتَنَطِعُونَ هَلَكَ الْمُتَنَطِعُونَ

That is, those who got too deep into the debates were killed.

If the knowledge of the Quran were a necessity in religion, Muhammad (peace be upon him) would have ordered it. However, he even taught istinja (purification from defecation) and discouraged deep study of fate[3].

Abu Hanifa also said about theology: "May God punish Amr ibn Ubayd. For he opened the door to the knowledge of theology." [4].

Abu Hanifa's closest disciple, Abu Yusuf, said: "Learning and knowing the science of the word is ignorance. Not knowing it is knowledge." [5].

The above-mentioned hadith refers to matters of the unseen, ambiguous issues related to faith that do not have clear solutions in the Qur'an and Hadith. The views of the scholars mentioned regarding Kalam can also be understood in this context. However, if "Science of Kalam" refers to the study of Islamic faith and the science of Tawhid (the oneness of Allah), then one can also find encouragement for it in the Hadith.

Now, let us turn to the views of scholars who support the study of Kalam.

If there is a dangerous aspect to the meaning of Kalam, then it can be understood as a study that serves to explore the origin of the universe, the existence of a Creator, His oneness, and His attributes. Now the question arises: Is it forbidden to recognize Allah?

If the aim of studying Kalam is division, sectarianism, partisanship, enmity, or other negative qualities, then it would be considered forbidden. By analogy, one might say that if someone learns the sciences of Tafsir, Hadith, or Fiqh out of pride, arrogance, hypocrisy, or a desire to become a leader, it is also forbidden (i.e., learning with such intentions). However, this does not invalidate the importance of studying these sciences themselves. Thus, mentioning the proofs of Tawhid, citing theological arguments, and engaging in scholarly research on these topics is acceptable. Imam Ghazali emphasizes that it is appropriate to present evidence in matters of theology and cites the following verse to support this:

"Or have they taken gods besides Him? (O Muhammad) say: "Bring your proof! This is the reminder of those with me (the Qur'an) and the reminder of those before me (the Torah, the Gospel)" [6].

The prohibition and benefit of theology continued until the century of Hijrah[7]. However, as Islam spread to many countries and nations in later centuries, and as Islamic ideology began to clash with various non-Islamic ideologies, the issue of responding to these challenges emerged. The Qur'anic verses and Hadith alone were not sufficient to explain and justify Islamic beliefs and rulings. Moreover, within Islam itself, groups and movements that opposed the pure Islamic creed began to emerge. These groups primarily relied on intellectual arguments such as Kalam, logic, dialectics, and debates to support their worldview. The most prominent of these groups were, without a doubt, the Mu'tazilites. They even used pressure and force to spread their incorrect beliefs. A historical example of this is when one of their prominent representatives, Ibn Abu Dawud,

advised Caliph Ma'mun to forcibly impose the false belief that the Qur'an was created on all Muslims, and how Imam Ahmad ibn Hanbal was punished for rejecting this idea.

As a result, the proponents of the pure Islamic creed had to engage not only with textual evidence but also with intellectual arguments to address their opponents. Thus, the Kalam science, initially defined by the Salafi scholars, began to be widely studied in the Islamic world. This led to the rise of well-known Islamic thinkers, philosophers, and theologians in this field. Consequently, two Sunni theological schools emerged within the Islamic world that adhered to orthodox beliefs: the Ash'arite school in Baghdad and the Maturidi school in Samarkand. Unlike the earlier opposing views on Kalam, the theologians of these two Sunni schools began to express their positive views on the study of Kalam.

Now, attention is given to the lexical and terminological meanings of the word "Kalam." As is known, the Arabic word "Kalām" (الكلام) means speech, discourse, or utterance. The science of Kalam is actually one of the names for the science of beliefs (Aqeedah). This is because the science of Aqeedah, throughout its history, has been referred to by several names depending on the circumstances and concepts of the time. Initially, all Islamic sciences were broadly referred to as "Islamic sciences" or "Fiqh sciences." Later, various sciences (such as Hadith, Tafsir, Fiqh, Tasawwuf, and Aqeedah) emerged and began to be recognized as distinct disciplines within Islam. Similarly, the science of Aqeedah, before settling on its current name, was known by various terms.

Throughout different periods, the science of Aqeedah was referred to by names such as "al-Fiqh al-Akbar," "Ilm al-Kalam," "Usul al-Din," "Ilm al-Tawhid," and finally, the last name used, "Ilm al-Aqā'id."

"Ilm al-Kalam" is considered the most famous name for Aqeedah and emerged in the 2nd/8th century, around the same time as "al-Fiqh al-Akbar." This name has been transmitted through the narrations of figures like Imam Abu Hanifa, Imam Shafi'i, Imam Malik, and others. Shaykh Muhammad Sadiq suggests that the reason this science is called "Ilm al-Kalam" is that during that time, the discussions primarily focused on matters related to the divine speech of Allah.

In the modern era, Western and Turkish Orientalists have adopted terms like "Theology" to refer to this discipline. However, these terms only represent one aspect of Kalam. This is because Kalam, or the science of beliefs, encompassed several domains even in its early stages and has continued to cover a range of subjects, as can be seen in the works of later scholars. The debates within the science of Aqeedah can be classified into four main categories:

1. **Theology (Ilohiyot):** The discussions concerning God and matters related to Him.
2. **Prophethood (Nubuwwah):** Discussions on revelation, prophethood, the messengers, and related issues.
3. **Kawniyat (Cosmology):** This category deals with discussions regarding the existence of the world, humans, angels, jinn, and the laws of causality.
4. **Sam'iyat (Matters based on transmission):** This category involves matters that are established through transmission, primarily relying on narrations (naql), and pertains mainly to issues concerning the unseen world (ghayb), such as the afterlife and the unseen realities [8].

So, by the 3rd century (9th century), the science of Kalam, which began to form in the 2nd century (8th century), also began to manifest in Transoxiana in various forms. During this period, various sects emerged in Kalam, among which the most notable were the Murji'ah, Mu'tazilah, Mushabbihah (Ibn Karrom), Jahmiyyah, and others. However, the dominant and most prominent teaching was Hanafism. U. Rudolph, in his work "*Maturidiya and Samarkand Sunni Theology*", identifies the Murji'ah as the main driving force behind the development of Kalam in Transoxiana [9]. If we look at the history, by the beginning of the 8th century, the number of converts to Islam in Transoxiana and neighboring Khorasan was increasing compared to other regions. In 110/728, the governor of Khorasan, Ashras ibn Abdullah Sulami, decided to invite the inhabitants of Transoxiana to convert to Islam. He advised him to send Abu-s-Sayyid Salih ibn Tarif to carry out this task. Abu-s-Sayyid demanded that Ashras exempt the new converts from paying the tax (jizya) and, having received his promise, set off for Samarkand [10].

To avoid paying the jizyah tax, many locals began to convert to Islam. As a result, newly converted non-Muslims were exempt from the state tax (jizyah). This led to discontent among the ruling elites concerned with the state treasury. Consequently, there were frequent debates over the tax on individuals in these regions.

Particularly, due to ignorance, the new Muslims began to refuse to pay the kharaj tax, which had no connection to the jizyah. This provoked the displeasure of the governors of Khorasan, as they did not wish to forgo such revenue.

Aware of the situation, Ashras, the commander of Samarkand, assigned Hasan ibn Abu-l-Amarrata al-Kindi the task of verifying the sincerity of the new Muslims' conversion to Islam. After Ashras ordered the collection of the kharaj tax from every Muslim, the new converts protested, demanded their rights, and even filed a complaint with the Caliph in Damascus[11].

The arguments of both sides revolved around the issue of what conditions one must meet to be considered a true Muslim and exempt from the jizya tax. This issue was no longer just a political one, but also concerned the definition of the concept of "believer" [12]. Because the governors of Khorasan, for the sake of their material interests, had complicated the conditions of faith, even including the requirement to memorize one of the longest surahs of the Quran. Such a task would have been difficult for Persians and Turks who did not know Arabic well. As a result, the issue of faith was required to be resolved in terms of theology. In this situation, the Murji'is "helped" the new Muslims with their beliefs. Having reviewed the conditions of faith, they put forward the belief that faith consists only in confession with the tongue and confirmation with the heart.

As a result, the Murji'is automatically became involved in the problems of the new Muslims and were considered allies of the people of Transoxiana, who were fighting against the jizya tax. This caused sharp discontent among the Khorasan administration towards the Murji'is[7. 45].

These events led to serious confrontations. In 110/728-729, the first rebellion was carried out under the leadership of the Murji'ites. Six years later, another major revolt was initiated by the leadership of Haris ibn Surayj. While the rebels had long-term political goals in mind, this revolt also had religious undertones. At the forefront of this movement were undoubtedly the Murji'ites.

This revolt was completely suppressed by 128/746. Over time, the issue of jizyah lost its urgency. However, as a result of the aforementioned events, the Murji'ites had managed to solidify their position as a leading religious movement for the future.

Despite this, the Murji'ite movement did not last long in Transoxiana. This was due to the lack of independent thought and deep knowledge among the Murji'ite representatives in this region. Whenever they faced difficulties in resolving certain issues, they would turn to Iraq, specifically Kufa, which was considered the center of the Murji'ite movement. However, in Kufa, Abu Hanifa, who opposed the Murji'ites, was one of the most respected scholars of his time.

Thus, since matters of faith were of significant importance in Transoxiana and Khorasan, the activities of scholars affiliated with the Hanafi school of thought in the 8th to 10th centuries focused primarily on theological issues, particularly Kalam [13].

In the following centuries, the situation in Transoxiana led to the rise of many scholars who adhered to the path of Imam Abu Hanifa, both in jurisprudential and theological teachings.

Thus, the formation of Kalam (the science of theology) in Transoxiana was influenced by the political circumstances of the 2nd/8th century. The Murji'ites, active in these regions, initially established the early development stages of Kalam by addressing the issue of "faith." However, over time, the Murji'ite movement gradually disappeared. In the later centuries, the development of Kalam in Transoxiana was shaped significantly by scholars from the Hanafi tradition, who strongly adhered to Imam Abu Hanifa's theological views.

Among the scholars who contributed to the advancement of Kalam in the region were Ahmad ibn Ishaq Abu Bakr Juzjani (3rd/9th century), Abu Sulaymon Musa ibn Sulaymon Juzjani, Abu Nasr Iyoziy, and Abu Mansur al-Maturidi (d. 333/944-945). These scholars made substantial contributions to the development of theological thought and the formulation of Kalam, further establishing the Hanafi school of theology as a central force in Islamic intellectual life.

Among the famous scholars of this period, it is worth mentioning the first representative of the Nasafi dynasty, Abu Muti' Makhul ibn Fazl Nasafi (d. 318/930), the eldest grandfather of Abu al-Mu'in Nasafi. He

was considered one of the most prominent scholars of his time and the founder of this dynasty. His son Muhammad ibn Makhul was also a famous scholar and had great authority among the Hanafis. However, despite this, he did not achieve the fame of his father. His grandson Ahmad Makhul (d. 379/989 in Bukhara) and his nephew Abu al-Ma'ali Mu'tamid Nasafi Makhuli (d. 2nd half of the 10th century) also had a certain authority among Hanafis scholars[14].

Abu al-Mu'in al-Nasafi's grandfather, Abu Muti' Makhul al-Nasafi (d. 318/930), was a famous orator, jurist, hadith scholar, and mystic of his time. He was a student of Yahya ibn M'aw (d. 258/871) and lived at the same time as Abu Ali Muhammad ibn Karram (d. 255/869), the founder of the Karromiya school[15].

In the sources that provide information about Makhul Nasafi, it is stated that in addition to "Kitab fi at-Tasawwuf" and "Kitab ar-radd ala ahl al-bid'a wal-ahwa", he also wrote works such as "Kitab al-lu'liyat" and "Kitab ash-shu'o" [Laknavi . Al-Fawaid al-bahiya fi tarajim al-hanafiya. 2 vols. – Cairo: 1324/1906. J. II. – B. 216.][16]. Fuad Sezgin also attributes the work "Kitab fi fazli subhan Allah" to him.[17] .

Although Makhul Nasafi played a key role in the development of theology in his time, there is little information about his life in manuscript sources. Sources state that he died in 318/930 [18].

Above, several works belonging to this scholar were listed. However, W. Rudolf Makhull emphasizes that three works have survived to our time and mainly provides more information about his work entitled "Kitab ar-radd" [19].

Makhul's treatise "ar-Radd ala ahl-l-bid'a wal-ahwa" is directly related to the science of theology and has gained wide fame. This work occupies a special place in the history of the science of theology and is considered one of the valuable works that formed its foundation [20].

The most interesting thing is that Makhul was undoubtedly a Hanafi madhhab in matters of jurisprudence. His work "Kitabu-sh-shu'o" is an example of this. However, in matters of doctrine, Makhul was a follower of Ibn Karram, not Abu Hanifa, as U. Rudolf emphasizes.[21] The subject supports Ibn Karram's ideas on the issue of free will (istitū'atu-l-fe'l).

In the matter of defining faith, Makhul also takes the side of the Karramites. Like the Karramites, he excludes from faith not only actions but also "knowledge of the heart" (ma'rifatu-l-qalb) [7. 62]. For Abu Hanifa, this was considered an integral, integral part of faith[22].

In his work "Al-Maturidi and the Theology of Sunni Islam in Samarkand", U. Rudolph considers Abu Muqatil Hafs ibn Salm Fazari Samarkandi (d. 823) as a great theologian-mutakallim who lived in the intermediate period from the emergence of the Kalam of Abu Hanifa to the formation of the teachings of Maturidi. As a result of his research, U. Rudolph comes to the conclusion that the work "Kitaba-l-'alim wa-l-muta'allim", which was previously considered to be the work of Abu Hanifa and is an important source on Hanafiism, actually belongs to Abu Muqatil [21. 43-55]. By writing this work, which is presented in a language understandable to the reader, Abu Muqatil made a great contribution to the widespread spread of the Hanafi school in Transoxiana.

With the introduction of Islam to Transoxiana, the political situation of that time created a need for theology among Muslims. The first representatives of theology in Transoxiana were the Murji'is. As a result of their efforts, doctrinal issues began to be studied in this country. In the following centuries, the Murji'is were directly responsible for the introduction and formation of the Hanafi doctrine in Transoxiana. However, since Abu Hanifa opposed the representatives of this doctrine on doctrinal issues, the Murji'is gradually disappeared in Transoxiana. In this country, whether in jurisprudence or in doctrine, the doctrine of Abu Hanifa was taking shape.

Also, during the time of Abu Mansur Maturidi and the century before him, scholars from Mawlawi used Abu Hanifa's methods in deriving rulings from the main sources: the Quran and Sunnah, both in fiqh and in matters of faith.

Māturīdī relied on the teachings of Imam Abu Hanifa in matters of creed. It is known that Abu Hanifa left behind two types of inheritance: 1) works related to fiqh (Islamic jurisprudence); 2) doctrinal teachings. Māturīdī based his teachings on this inheritance. He developed these teachings according to the demands of his time and made a significant contribution to the development of kalam (Islamic theology) in Transoxiana. It

should be emphasized that the creed attributed to Māturīdī was not something he invented himself. Rather, the foundations, principles, and aspects of the creed had already been formed before him. As mentioned earlier, Abu Hanifa had already laid the foundation in this regard. However, it can be assumed that the situation in Māturīdī's time required serious research in matters of creed and kalam. Moreover, the somewhat delayed formation of Māturīdī's school of thought as a distinct doctrine can be explained by the prominence of Abu Hanifa's name in the region.

The future scholar, Māturīdī, received his education in the intellectual center of Samarkand. Sources provide information about four scholars who are considered to be Māturīdī's teachers:

1. **Abu Bakr Ahmad ibn Ishaq ibn Salih Juzjani:** He was highly esteemed in the fields of *usul al-fiqh* (principles of jurisprudence) and *furū' al-fiqh* (branches of jurisprudence), as well as in other sciences. His scholarly works include *al-Furuq wa-t-Tamyiz*, *Tawba*, and other writings.
2. **Abu Nasr Ahmad ibn Abbas ibn Husayn Iyodi:** Abu Nasr not only was Māturīdī's teacher but also studied *fiqh* alongside him. According to Kafavi, Māturīdī studied *fiqh* with Abu Nasr Iyodi, who, in turn, learned from Abu Bakr Juzjani. Juzjani had learned from Abu Sulayman Juzjani, who studied under Muhammad Shaybani. Shaybani, in turn, was a student of Abu Hanifa. Furthermore, Kafavi mentions that Abu Nasr was from the Ansar, and his lineage traces back to Yahya ibn Qays ibn Sa'd ibn Ubada, an Ansari from the Hazraj tribe[23].
3. **Nusayr ibn Yahya Balkhi.** He was also a scholar of jurisprudence and theology belonging to the Hanafi school, and studied under Abu Sulayman Juzjani, Abu Muti' Balkhi, and Abu Muqatil Hafs Samarkandi.[24].

Muhammad ibn Muqatil al-Razi. He was the judge of the city of Rayy, and he studied under Muhammad ibn Hasan al-Shaybani, a student of Abu Hanifa. He narrated hadith from the famous hadith scholar, Waqī' and others. Imam al-Bukhari and al-Hakim al-Tirmidhi also heard hadith from him.

All of them studied under the students of Abu Hanifa (d. 767). There is an opinion that they had a great position in Samarkand in theology and jurisprudence. According to the sources, Iyadī was very respected by his teachers, who did not give detailed explanations until he came to the training.

The connection in this chain also shows that the succession in Hanafi theology was fully preserved until Māturīdī.

It is known that Māturīdī lived during a time in the East, in the Islamic world, when science and knowledge were flourishing. During this period, not only religious and theological knowledge but also natural and exact sciences reached great heights. Māturīdī, who lived almost in the same era as figures like Musa al-Khwarizmi (783-850), Ahmad al-Fargani (797-865), and Abu Nasr al-Farabi (873-950), was also well-versed in natural sciences. However, since Māturīdī's primary focus was on theology, he only utilized these sciences to a certain extent when necessary.

Māturīdī's theological creed is closely aligned with the Qur'an, Hadith, reason, logic, and truth. He elaborated on many of his thoughts in his famous work *Kitab at-Tawhid*. Specifically, in his critique of other sects, he says: "Had they reflected and researched, they would have understood that Allah commands His servants to act with reflection, research, wisdom, and experience, and reflection and contemplation are among the sources of knowledge."

Māturīdī's teachings did not rely solely on reason, like the Mu'tazilites, but he believed it was essential to combine reason with transmitted knowledge (*naql*). One of his major contributions to Islamic creed was his efforts to counter the influence of various sects, which were leading society down different paths in matters of belief. Māturīdī played a significant role in limiting the rise of these sects and in establishing a unified system of belief in the region, specifically the Hanafi school of thought. He proved all disputed theological topics with evidence from the Qur'an and Hadith for each sect. As a result, he helped prevent the proliferation of small, divisive movements. As mentioned above, all of this is reflected in his magnum opus, *Tawhid*.

Māturīdī, as a *mutakallim* (theologian), also discussed the concept of *qada* and *qadar* (divine decree and predestination) in Islamic theology. He used the phrase "man has free will" to express the idea that humans have the freedom to choose their actions. He emphasized that individuals are free to choose their path, and he gave significant attention to this idea in his work. This notion holds considerable importance in today's democratic societies.

With his teaching traditions and scientific works, Maturidi made a great contribution to the development of the Transoxiana theological school. He accomplished a great work of reworking and systematizing the theological sciences in their full formation and perfection, and through his views he showed the close connection of the Hanafi doctrine with the traditions of the peoples of Central Asia. The doctrine he created became known as one of the doctrinal trends of Islam [25].

During and after the time of Māturīdī, many of his followers and disciples worked to promote his works and ideas. Māturīdī was revered and honored with titles such as “Imam al-Huda” (Imam of Guidance) and “Imam al-Mutakallimin” (Imam of Theologians). In addition to producing significant works on theology, Māturīdī also trained several students. Their contributions were essential to the complete development of the Moturidiyyah school of thought. Among his prominent students were:

1. Abul-Qasim Ishaq ibn Muhammad ibn Ismail al-Hakim al-Samarqandi (d. 340/951)
2. Imam Abul-Hasan Ali ibn Said al-Rustugfani
3. Imam Abu Muhammad Abdulkarim ibn Musa al-Pazdawi (d. 390/999)
4. Imam Abu Lays al-Bukhari

These scholars played a key role in advancing and solidifying the theological teachings of Māturīdī, ensuring the widespread influence of his thought across generations [26].

In addition to these direct disciples, a list of several scholars who made a great contribution to the formation and development of the Maturidi doctrine can be given. Among them are Abulyusr Pazdavi (d. 1100), Abulhasan Pazdavi (d. 1089), Abulmuin Nasafi (d. 1114), etc. W. Rudolf in his work “al-Maturidi and the Theology of Samarkand Sunnism” describes the period of formation of his doctrine after Maturidi in three stages: the first stage includes the period from Maturidi's death to the end of the 10th century. During this period, despite the fact that he had supporters such as Abu Saloma Samarkandi, who created a brief summary of the “Kitab at-Tawhid” and “Jumal usul ad-Din”, Maturidi's ideas were ignored in theology. However, these sentences cited by Rudolf as evidence seem somewhat incomprehensible and contrary to historical logic: it would have been possible to do without him (Maturidi) in Transoxiana, since at the end of the 4th/10th century the Hanafis did not encounter any serious opposition in the field of theology from either the Mu'tazilites or the Ash'aris [27]. Although it is possible to understand the Ash'aris, the Mu'tazilites occupied the position of the main opponent during the time of Maturidi, in his works. The second stage is marked by the growth of the Ash'aris' influence in neighboring regions. During this period, discussions on various theological topics were held between the Ash'aris and the Hanafis of Transoxiana, but the name of Maturidi was not mentioned. The extreme acceleration of these processes began the third stage. During this period (end of the 5th / 11th century), Abulyusr Pazdavi and Abu'l-Mu'in Nasafi took the name of their teachers and developed his teachings.

In short, in the history of Islamic theology, one can see many theologians and theologians. However, among them, the place of Maturidi is incomparable. This is based on his works and the confessions of theologians.

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