

DIRECTIONS OF HANAFI CREATIVITY IN THE XI-XII CENTURIES.

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Abstract: The main result of their work was the streamlining of the teachings reflected in the works of Abu Mansur Maturidi "Kitab at-Tawhid" and "Kitab at-Tawilat" and the transformation of Maturidi into the creed of the entire Hanafi school.

It was at this time that the personality of Abu Mansur Maturidi began to be idealized. He was awarded such honorary titles as "Imam of the true path" (Imam al-Huda) and "Head of two schools (Hanafis and Ash'aris)" (Kuduat al-farikan). The revival of the theological teachings (Juzjaniya) of the Hanafites of Samarkand in the classical period can be seen in the form of a new one - maturidia with the efforts of such scholars as Abu Muin Nasafi, Abul Yusr Bazdawi, Abu Shakur Salimi, Alauddin Samarkandi. By the 12th century, the creation of the work "al-Aqida" by Abu Hafsum Nasafi became an important event in the history of maturidism.

Key words: Cash. Marginani. Chokardiza. Maturidi. Nasafi. Khusamiddin Signaki. Saduddin Taftazani. Bukhara

Mahmud ibn Suleiman Kafawi (died in 989/1581) noted that the formation of a number of storytellers was influenced by the successful socio-political and scientific activities of a well-known group of Nasaf faqihs in Samarkand.

Sadrul Islam Abul Yusr Muhammad ibn Muhammad Bazdawi Nasafi (died 493/1100, Bukhara), his younger brother Sheikh, Imam Zahid Fakhrul Islam Abul Hasan Ali ibn Muhammad ibn Hussein ibn Abdul Karim Bazdawi Nasafi (died 482/1089, Cash)¹, as well as Abu Muin Maimun ibn Muhammad Makhuli Nasafi (died in 508/1115) inherited the traditions of Sogdian scientists and brought them to the Samarkand environment. Migration of Sadr al-Islam Abul Yusr Muhammad ibn Muhammad Bazdawi (died in Bukhara in 493/1100), his elder brother Fakhr al-Islam Abul Hasan Ali ibn Muhammad ibn Hussein ibn Abd al-Karim Bazdawi (died in 482/1089) and Abu Muin Nasafi (437-508 / 1046-1114) from Nasaf to the capital Samarkand significantly changed the direction of development of the Hanafi doctrine. They played an important role in criticizing the Hanafi teachings of the Shafi'i-Ash'ari. The main criticism in their writings on the word kalam is directed against the Asharis.²

The main result of their work was the streamlining of the teachings reflected in the works of Abu Mansur Maturidi "Kitab at-Tawhid" and "Kitab at-Tawilat"³ and the transformation of Maturidi into the creed of the entire Hanafi school.

It was at this time that the personality of Abu Mansur Maturidi began to be idealized. He was awarded such honorary titles as "Imam of the true path" (Imam al-Huda) and "Head of two schools (Hanafis and Ash'aris)" (Kuduat al-farikan). A mausoleum was built over the grave at the Chokardiz cemetery and a tombstone was laid. Also, this work was done for other leading theologians of the first century, such as Abul Qasim Hakim Samarkandi, Abul Hassan Rustufagni and Abu Salama Samarkandi (died 340/952). The cemetery itself became a "holy place" in the city for the burial of dignitaries.

¹ His body was transported to Samarkand and buried in the "Mashkhed" part of Chokardiza.

² Probleme der islamischen Dogmatik. – C. 2, 44, 61, 92, 101, 151, 189, 242 u C.

³ The same source. – P. 3.

Kaziy al-kuzat of Samarkand was appointed Abul Yusr Bazdawi, who won great prestige among scientists⁴. However, the intervention of Malikshah in the affairs of Maverannahr in 481/1088-89. put an end to the success of this group of scientists in Samarkand. As a result, Fakhr al-Islam Bazdawi was exiled to Kesh and died there the same year. Abul Yusr, on the contrary, remained in the capital in Dzhumadul ula in August-September 481/1088 (when the Seljuk troops of Malikshah besieged Khakan Ahmad ibn Khizr in the Samarkand fortress)⁵.

Later, Abul Yusr and Abu Muin moved to Bukhara with their families and students. The relocation of a group of scholars, especially Alauddin Muhammad ibn Ahmad Samarkandi, a student of these two theologians, played a large role in the dissemination and subsequent success of the teachings of Maturidia among the Bukhara theologians. For example, in the narrative of Abu Hanifa "Ar-Risala ila Usman Batti" ("Letter to Usman Batti"), the next generation of Bukhara theologians relied on the following: Abu Muin Nasafi (died in 508/1114) - Alauddin Samarkandi - Ziyauddin Muhammad ibn Hussein ibn Nasir Nausukhi - Burkhanidin Marginani - Shamsulaimma Muhammad ibn Abdusattar Kardari (died in 642/1244) - Hafiziddin Muhammad ibn Muhammad ibn Nasr Bukhari (died in 693/1294) - Khusamiddin Signaki (died after 711/1311)⁶. It was under their names that the theologians of Bukhara passed on to the next generation important religious texts of the Hanafi school, and later they themselves began to create works on the Maturid school of kalam. First of all, it is necessary to mention such scientists as Nuriddin Sabuni and Ibrahim Saffar.

The revival of the theological teachings (Juzjaniya) of the Hanafites of Samarkand in the classical period can be seen in the form of a new one - maturidia with the efforts of such scholars as Abu Muin Nasafi, Abul Yusr Bazdawi, Abu Shakur Salimi, Alauddin Samarkandi. By the 12th century, the creation of the work "al-Aqida" by Abu Hafsom Nasafi became an important event in the history of maturidism. In it the rules of this doctrine were established in a new order. Recently it has been reported that Nasafi was intimately familiar with the writings of Ashari Abu Hamid Ghazali.⁷ The interpretation of the Ashari theologian Saduddin Taftazani to "Aqid al-Nasafi" describes the convergence of the teachings of the Maturidis and the Asharis and the beginning of "teaching" theology. Despite the fact that many religious works have been created⁸, in Maverannahr there was weakness in the field of theology. This fact was also noted by Fakhriddin Rozi (died in 606/1209), who visited Samarkand and Bukhara. One of the reasons for this seems to be the fact that the discussion of religious issues is increasingly moving away from the public life of citizens. "Al-Mukhtasar fi bayan al-itikad", created during this period, is an action aimed at discussing issues of innovation and worldly superstitions⁹.

The crisis of Samanid rule shifted from economics and politics to theology in the form of the pursuit of controversy. In our opinion, it was these events that led to the weakening of theology and the end of many traditions.

The rivalry of the Hanafi of Maverannahr with Akhli Hadith and the Shafiites of Khorasan in the Karakhanid period determined the main directions of Hanafi creativity in the 11th-12th centuries.

⁴ Nasafi. *Cand.* - S. 703-704.

⁵ Probleme der islamischen Dogmatik. – C. 259.

⁶ Van Ess. 1996. T.V. - S. 24.

⁷ Institute of Oriental Studies named after Abu Raykhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, Manuscript Fund No. 3907.

⁸ Of the 41 known texts, 30 date from this period.

⁹ **Bernand, Marie. *Le Muhtasar fi bayan al-i'tiqad* // *Annales Islamologiques*. T.XVIII. Institut Français d'Archéologie orientale du Caire, 1982. – P. 1-33.**