

THE IMPACT OF THE GROWTH OF MU'TAZILISM AND QARMATISM MOVEMENTS ON IMĀM MĀTURĪDĪ'S SCIENTIFIC ACTIVITY

Sodikov Jurabek Sobirboyevich

*INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN, PhD, senior teacher of the Islamic
Studies and Study of Islamic Civilization ICESCO chair*

Abstract:

During the time of Abū Manşūr Māturīdī, there were two factions that significantly influenced the social and political life of Mā Warā' al-Nahr:

The Mu'tazilism sect, founded by Wāṣil ibn 'Atā', gained great political power in the 9th century AD with the support of some Abbasid caliphs. The Mu'tazilites promoted reason as an independent source in matters of faith to such an extent that they openly opposed muḥaddiths, jurists and scholars who relied on narrative sources of faith. As a result, the fight between the two sides escalated.

In the years when Scholar lived, there was also an active movement of factions belonging to the Shī'a group in the lands ruled by Sāmānis. During the last years of the reign of Naṣr II ibn 'Aḥmad (301-331/914-943), many Shi'ite movements began to gain strength again. In fact, Shi'ite propaganda never stopped in Khurāsān, which was inextricably linked to Mā Warā' al-Nahr, and the descendants of 'Alī (r.a.) always had a great influence on the population.

Keywords: *Imām Māturīdī, faith, Sāmānis, Mu'tazilism, Shī'ism, Qarmatism, sect.*

In the 9th-10th centuries, the in-depth study of ancient Greek philosophy and its wide spread in the Islāmic world made it necessary to rationalize religious issues. In such a situation, there was a great need for scholars who could combine the two sides: speech and reason, logic and Sharī'ah. It can be said that objections against Mu'tazilism¹ occupy a significant place in Māturīdī's scientific work - this is a clear expression of the ideological struggle between the representatives of the two faiths.

¹ Mu'tazilism - (Arabic - separated, alienated) is a sect of Islām that arose at the end of the Ummayyid rule and became widespread during the 'Abbāsīd period. Look: Ma'ni ibn Ḥammād Juhanī. al-Mawsū'ah al-muyassara. – V:1. – Ar-Riyod: Dor an-nadva, 1997. – P. 69.; Muṣṭafā Shak'a. al-Islām bila Madhāhib. – Cairo: Dor al-misriya al-lubnoniya, 1994. – P.393-395.

Along with Imām Abū Manşūr Māturīdī and his companions, two more famous mutakallimids in the history of Islām came from this land. They are: Abū Zayd Balkhī (d. 322/934) and Abū Qāsim Kaʿbī (d. 329/941). Māturīdī brings both views in his commentary. In particular, he dwelled a lot on Kaʿbī and wrote separate works as a rebuttal to him².

The periods in which these two scholars of Muʿtazili lived correspond exactly to that of Māturīdī. On this basis, it can be said that the views of these scientists did not fail to influence the environment in which Māturīdī lived. Therefore, the scholar gave detailed refutations to their views and thereby tried to prevent the Muslim masses from following their teachings.

The reason for Māturīdī's focus on Abū Qāsim Kaʿbī's views in his tafsir may be his tafsir "al-Tafsīr al-kabīr"³ written in the spirit of Muʿtazilism.

He also had works called "al-Maqālāt" and "al-Jadal" which are similar in name to Māturīdī's works⁴. Therefore, Māturīdī's works "Kitab al-Maqālāt" and "Kitab al-jadal fī uṣūl al-fiqh" may have been written as a refutation of the above two works of Kaʿbī. If so, the number of works dedicated to Kaʿbī as a refutation of the scholar will reach five. However, the fact that these two works have not reached us leaves its content abstract. Based on the above factors, it can be said that during the period of Maturidi's life, the ideas of Muʿtazilism, especially the works and views of Kaʿbī, were widely spread in Mā Warāʾ al-Nahr.

In this period, another mature Sunni scholar, Abū Ḥasan al-Ashʿarī, appeared in Iraq. Due to the efforts of these two scholars, the representatives of the Sunna faith could completely stop the attack of Muʿtazilism ideas.

The inclinations of the Samanids towards Shiism and their efforts to propagate Shiism are not well covered in most historical works. The famous Syrian historian Maḥmūd Shākir (1932-2014), who lived in recent times and conducted many researches on the history of Islām, says the following about this:

The Samanid state was inclined to Ismāʿīliyyah. At that time, most countries in the Islāmic world claimed Shīʿism. Among the supporters of Shīʿa, there were those who went to ghulūw like the Hamadānīs, and there were relatively moderate ones like the Buwayhis. Similarly, among them there were categories with Jewish foundations, such as the Obidis, and those with beliefs similar to pagan ideas, such as the Qarmatians⁵.

This factor did not affect Māturīdī's scientific activity. In Scholar's commentary, it can be seen that he had a scientific discussion with the sects such as Rāfiḍism, Bāṭinīyah, Imāmīs, and Qarmatism, which are part of the Shiite group.

One of the most influential Shīʿa movements throughout the Islāmic world during this period was Qarmatism⁶. Their activities also caused major political events in Mā Warāʾ al-Nahr and Khorasan.

The movement began to gather supporters by attracting farmers and artisans to its cause and calling for equality and social justice. People who were dissatisfied with the government tried to use the ideas of this sect to add to it the mood against the rule of the Samanids⁷.

² ʿAḥmad Saʿd Damanhuriy. Saddu-s-sugʻur bi siyrati aʿlām al-huda Abū Manşūr al-Māturīdī. – Ammon: Dor an-nur al-mubiyn, 2018. – P. 60.

³ Look: Shamsiddin Zahabiy. Siyar al-aʿlām al-nubalāʾ. – V:14. – Beirut: Muassasa ar-risola, 1983.–P. 313.

⁴ That source. – V: 14. – P. 313.

⁵ Maḥmūd Shākir. at- Tārīkh al- Islāmī. – Beirut: al-Maktaba al-islamiya, 2000. – J. VI. – B. 143.

⁶ Qarmatism is a religious-political movement founded by Ḥamdān ibn Ashʿath. He was nicknamed "Qarmat" ("small, short") due to his short stature. Look: Maʿni ibn Ḥammād Juhanī. al-Mawsūʻah al-muyassara. – V:1. – Ar-Riyod: Dor an-nadva, 1997. – P. 381.

⁷ Abdullaev A. Abu-l-Lays as-Samarqandiyning Movarounnahr tafsirshunosligida tutgan oʻrni / Tarix fan. nomz... diss. – Toshkent: Toshkent islom universiteti, 2007. – B. 16.

The famous Russian orientalist V. Bartold, relying on the information of the classical Arab historian Ibn Asir, says the following:

"With the establishment of the Fatimid caliphate (in the early 10th century), Shiite propaganda increased significantly. Ḥusayn ibn 'Alī Marwazī and his successor Muḥammad ibn Aḥmad Nakhabī (or Nasafī) actively worked in Khurāsān from the propagandists sent by the Fatimids. Carrying out his mentor's will, Nakhabī moved his activities to Mā Warā' al-Nahr and was successful first in his hometown Nasaf and then in the capital (Samarkand). He managed to convert several nobles to his religion... After that, through them, he gained access to the Nakhabī court, and soon the emir himself (that is, the then ruler of the Samanids, Naṣr II ibn 'Aḥmad) also became a Qarmatian"⁸.

Some sources say that Naṣr II ibn 'Aḥmad belonged to the Shiite sect of Ismā'īlī and supported Qarmatism⁹.

If we pay attention to the years in which these events took place, it corresponds to the period of Māturīdī's maturity as a scientist. For this reason, in his works, as mentioned above, the scholar paid great attention to refutations against Shiism, including Qarmatism. Although it has not reached us, according to the sources, Māturīdī also wrote a separate book called "ar-Radd 'alā Qaramīṭah" as a refutation of this sect¹⁰.

It is clear from the above that in the ideological conflicts during the time when Māturīdī lived, there were many cases of division as a result of political influences, in particular, when the ruling circles of that time supported certain categories for the sake of political interests.

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⁸ Бартольд В.В. Туркестан в эпоху монгольского нашествия / Сочинения. – Ж. I. – Москва: Издательство восточной литературы, 1963. – Б. 303.

⁹ Look: 'Aḥmad Sa'd Damanhuri. Sadd as-sug'ur bi siyrati a'lām al-huda Abū Manṣūr al-Māturīdī. – Ammon: Dor an-nur al-mubiyn, 2018. – Б. 25.

¹⁰ 8. Sodikov, J. (2022). Analysis of religions and beliefs in Imām Māturīdī's "Ta'wilat Ahli-s-Sunnah". ISJ Theoretical & Applied Science, 12 (116), 1066. So: <http://s-o-i.org/1.1/TAS-12-116-87> Doi: <https://dx.doi.org/10.15863/TAS.2022.12.116.87>