

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

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## **Abstract:**

During the time of Abū Manṣūr Mātūrīdī, 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 muhaddiths, 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 Mātūrīdī, faith, Sāmānis, Mu'tazilism, Shī'ismus, 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'tazilism<sup>1</sup> occupy a significant place in Mātūrīdī's scientific work - this is a clear expression of the ideological struggle between the representatives of the two faiths.

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<sup>1</sup> Mu'tazilism - (Arabic - separated, alienated) is a sect of Islām that arose at the end of the Ummayid rule and became widespread during the 'Abbāsid 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 Mansūr Māturīdī and his companions, two more famous mutakallimders in the history of Islām came from this land. They are: Abū Zayd Balkhī (d. 322/934) and Abū Qāsim Ka'bī (d. 329/941). Māturīdī brings both views in his commentary. In particular, he dwelled a lot on Ka'bī and wrote separate works as a rebuttal to him<sup>2</sup>.

The periods in which these two scholars of Mu'tazili 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 Ka'bī's views in his tafsir may be his tafsir "al-Tafsīr al-kabīr<sup>3</sup>" written in the spirit of Mu'tazilism.

He also had works called "al- Maqālāt" and "al-Jadal" which are similar in name to Māturīdī's works<sup>4</sup>. 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 Ka'bī. If so, the number of works dedicated to Ka'bī 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 Mu'tazilism, especially the works and views of Ka'bī, were widely spread in Mā Warā' al-Nahr.

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

The inclinations of the Samanis 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 Ismā'īliyyah. At that time, most countries in the Islāmic world claimed Shī'ismus. Among the supporters of Shī'a, 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 Qarmatians<sup>5</sup>.

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 Rāfiḍīsm, Bāṭinīyah, Imāmīs, and Qarmatism, which are part of the Shiite group.

One of the most influential Shī'a movements throughout the Islāmic world during this period was Qarmatism<sup>6</sup>. Their activities also caused major political events in Mā Warā' 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 Samanids<sup>7</sup>.

<sup>2</sup> 'Ahmad Sa'd Damanhuriy. Saddu-s-sug'ur bi siyratī a'lām al-huda Abū Mansūr al- Māturīdī. – Ammon: Dor an-nur al-mubiyn, 2018. – P. 60.

<sup>3</sup> Look: Shamsiddin Zahabiy. Siyar al-a'lom an- nubalā'. – V:14. – Beirut: Muassasa ar-risola, 1983. – P. 313.

<sup>4</sup> That source. – V: 14. – P. 313.

<sup>5</sup> Maḥmūd Shākir. at- Tārikh al- Islāmī. – Beirut: al-Maktaba al-islomiya, 2000. – J. VI. – B. 143.

<sup>6</sup> Qarmatism is a religious-political movement founded by Ḥamdān ibn Ash'ath. He was nicknamed "Qarmat" ("small, short") due to his short stature. Look: Ma'ni ibn Ḥammād Juhānī. al-Mawsū'ah al-muyassara. – V:1. – Ar-Riyod: Dor an-nadva, 1997. – P. 381.

<sup>7</sup> Abdullaev A. Abu-l-Lays as-Samarqandiyining Movarounnahr tafsirshunosligida tutgan o'rni / 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 Nakhabi (or Nasafi) actively worked in Khurāsān from the propagandists sent by the Fatimids. Carrying out his mentor's will, Nakhbiy 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 Nakhabi court, and soon the emir himself (that is, the then ruler of the Samanids, Naṣr II ibn 'Aḥmad) also became a Qarmatian"<sup>8</sup>.

Some sources say that Naṣr II ibn 'Aḥmad belonged to the Shiite sect of Ismā'īli and supported Qarmatism<sup>9</sup>.

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 'alá Qaramiṭah" as a refutation of this sect<sup>10</sup>.

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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<sup>9</sup> 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. – B. 25.

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