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EVOLUTIONARY STAGES OF THE MĀTURĪDĪ TEACHING

Abstract: *Imam Abu Mansur Muhammad ibn Muhammad al-Hanafī al-Maturidi al-Samarkhandi (256-332/870-944) is one of the leading scholars of the Hanafī Madhhab, who wrote dozens of works in the field of tafsīr, kalam, jadāl and logic. Although Mansur has given a general refutation to misguided group in all his books, it has been discovered that there are eight such works that written as a direct refutation to a certain religious movement. Indeed, according to the circumstance requires of that period, Imam Abu Mansur added the method of logic to the Imam Abu Hanifa (May Allah be Merciful to him)'s madhhab based on the Nass (Qur'an and Hadith) in understanding and interpreting creedal themes, he opposed the sects and deservedly gave them refutations in which they gave the reasons that outside the Nass and could be recognized. So, the imam had just enriched this madhhab in the method and founded "Maturidiyah" kalam school. In general, the māturīdī teaching had historically undergone certain evolutionary phases, such as the founding, forming, developing and spreading. Also, these periods have precise time, general and distinctive features. Naturally, the scholars of the Hanafī Madhhab have a definite role in the development of this teaching. In particular, Sa'duddin al-Taftazani (722-792/1322-1390), one of the most well-known scholars of the Hanafī Madhhab, is in a special position in the widely spreading it. The paper highlights Imam Abu Mansur Muhammad al-Maturidi's scientific activity, evolutionary phases of the māturīdī teaching and their general and distinctive features.*

Key words: *madhhab, hanafīyyah, maturidiah, shafi'i, ash'ari, teaching, fiqh, kalam, aqeedah, logic, school, qazi-ul-quzat, shaykhulislam, mu'tazilah, qarmatiah and rafiziah.*

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Introduction

There are four madhhabs in Ahl al-Sunnah wa-l-Jamā'ah, such as ḥanafī, shāfi'ī, mālikī and ḥanbalī. The doctrinal views of these madhhabs are reflected in the teachings of māturīdī and ash'arī, which were formed by coeval scholars at the same time, but in different regions. It should be noted that although in some literatures, even though "māturīdī" and "ash'arī" are given as the madhhabs or the teachings along with ḥanafī, shāfi'ī, mālikī and ḥanbalī madhhabs in some publications, it is unrealistic to conclude that they are the new the madhhabs or the teachings, apart from Ahl al-Sunnah wa-l-Jamā'ah.

Indeed, according to the circumstance requires of that period Imam Abu Mansur al-Maturidi (256-332/870-944) added the method of logic to the Imam Abu Hanifa (May Allah be Merciful to him)'s madhhab based on the Nass (Qur'an and Hadith) in understanding and interpreting creedal themes, he opposed the sects and deservedly gave them refutations in which they gave the reasons that outside the Nass (Qur'an and Hadith) and could be recognized. So, the imam had just enriched this madhhab in the method. In spite of that fact that his works had big historical events and it was realized just in the ḥanafī madhhab. As a result, the intellectual

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school of Islamic creed has emerged. Simply put, the convergence of the traditional orthodox direction and the logical direction led to the formation of the Kalam school. In some modern research, this process was attempted to divide the ḥanafī madhhab and the māturīdī teaching by one-sided, non-scientific, or only based on an assumption. In particular, it is an example of German orientalist professor U. Rudolf's research on the subject [28]. In that, Abul Mu'in al-Nasafi's saying which in his book "Tabsirat al-adilla": "Even if there were no Hanafi scholars in Transoxiana (Mā Warā' al-Nahr) except for Abu Mansur al-Maturidi, he was enough for them. Because, he was the one who dived into the depth of the ocean of knowledge and took out the pearls of it and adorned religious documents with his own eloquence and extraordinary intelligence" [8:556]. This is also a scientific fact that proves the ḥanafī madhhab and the māturīdī teaching are the same as essence and content. There is more evidence for this idea from many sources. Hence, it is not entirely correct to say that the māturīdī teaching is separate from the ḥanafī madhhab or to contrast them with each other. For instance, Kamaluddin Muhammad ibn Abdul Wahid Sivasi Hanafi (790-861/1388-1457), a well-known scholar of the ḥanafī madhhab known as "Ibn al-Humam", also used the phrase "ḥanafī and ash'arī" instead of "māturīdī and ash'arī" in his book "al-Musayarat", which on Islamic creed [18:36-37]. Also, the scholar of the Shafi'i Madhhab, Thajuddin Abu Nasr Abdulwahhab bin Ali bin Abdulkafi al-Subki (727-771/1327-1370) used the phrase "the ḥanafī madhhab and the ash'arī teaching" in his book "al-Qasida an-nuniya' depended on differences between the māturīdī teaching and the ash'arī teaching [35: 378-389]. Thus, such ideas of the literary scholars in the sphere of the Shari'ah sciences are a historical-source proof that the māturīdī teaching relates to the ḥanafī madhhab. In addition, Imam Abu al-Hasan Ash'ari (259-329/873-941) was the same, who added the method of logic to Imam Muhammad ibn Idris al-Shafi'i's (150-204/767-820) (May Allah be Merciful to him) teachings, and developed it.

While the history of the emergence of these schools is studied objectively on a scientific basis, the issue of conveying the Islamic creed in its purest form to the general public is a common feature among them. Moreover, the fact that they are on the right path without deviating from the Islamic creed has been recognized by famous scholars of all times. They have also gone through certain historical stages in their development. In particular, the well-known French orientalist professor K. Gilliot distinguished three stages of development of the māturīdī teaching and said that its last – the third stage dates back to the XI century [12:127]. However, his memoir did not periodically fully cover the historical events and factors that played an important role in the development of the teaching. According to a more

detailed scientific study of the history of doctrine reveals that, firstly, the māturīdī teaching went through a somewhat wider period of time, and secondly, it went through four gradual stages, such as founding, forming, developing, and wide-spreading. Indeed, the common feature of these four periods is that the ḥanafī-māturīdī scholars, on the other hand, give a scientifically based refutation of heresies other than Ahl al-Sunnah wa-l-Jamā'ah.

One of the glorious historian scholars, Waliuddin Abdurrahman ibn Muhammad al-Khadrami (732-808/1332-1406), known as "Ibn Khaldun", in his work "Al-Muqaddima" identified the activities of certain scholars in the development of the ash'arī teaching [37:212-214]. In this case, the approach of this thinker in the chronology of the māturīdī teaching, that is, the contribution of scientists, was based on the primary character, and historical events as an additional factor.

The time frame of the first two stages of evolution – "founding" and "forming" – was recorded during the lifetime of Imam Abu Mansur al-Maturidi and his disciples. That is, the period in which the founder of the school operated (243-332/857-944) and the last of his students last year was marked as the limit. In particular, one of the Imam's disciples, Abu Muhammad Abdul Karim ibn Musa al-Pazdavi, died in 390/1000, according to which this period was defined as 332-390/944-1000. The "developing" stage of the doctrine was set at 391-750/1001-1349 and the "wide-spreading" stage at 751-1440/1350-2019. The chronology of the last two phases is relative in nature and is based on important historical events. In general, these stages were classified according to historical and political events, the characteristics of the writing and regional distribution of works by school representatives.

Founding stage (238-333/852-853-945). This stage is the first period of the doctrine, and its time coverage was based on the period in which Abu Mansur al-Maturidi lived (243-333/857-944). The most important feature of this stage is the struggle of Abu Mansur al-Maturidi on a scientific and logical basis against the unfair or distorted interpretation of the Islamic creed for objective and subjective reasons. It was this circumstance that prompted him to introduce the school of the word. Because of this, this stage is important.

An analysis of the socio-political situation in the time of Abu Mansur al-Maturidi shows that some doctrinal and jurisprudential issues were distorted by various heretical sects at that time in order to deliberately provoke strife and provocation among Muslims. In particular, mu'tazilites were among the greatest dangers in this regard. This is because Ma'mun ibn Harun Rashid (197-218/813-833), a representative of the Abbasid dynasty, came to the throne using mu'tazilites as a political force in order to seize central power. In return, he officially declared

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their views state status. In order to do this, by his decree, all judges, scholars and officials were forced to accept this belief. During the Reign (232-247/847-861) of Abulfazl Ja'far ibn Muhammad Mutawakkil (205-247/822-861), these activities were officially stopped, mu'tazilism was opposed, and their major representatives in the center were expelled. The event had the opposite effect, causing the misconceptions of the category, which had been kept in the status of an official faith for 34 years, to quickly spread throughout the country. In this case, Abu Mansur alMaturidi's scholarly legacy can be cited as evidence that he strongly argued the mu'tazilites on a scientific basis.

Abu al-Qasim Abdullah ibn Ahmad ibn Mahmud Balkhi Ka'bi (d. 329/941) and Abu Zayd Ahmad ibn Sahl Balkhi (235-322/849-934), two of the greatest representatives of mu'tazilites, were coevals of Abu Mansur al-Maturidi, both of whom were originally from the city of Balkh [23:256-257; 31:479]. Because of the proximity of this city to the Transoxiana region, their misconceptions have also entered there. The scientific legacy of the scholar testifies to the fact that there was a great scientific debate between Abu Mansur al-Maturidi and him. For example, Imam Abu Mansur al-Maturidi refuted the views of this group by saying, "Kitab radd avail al-adilla li-l-Ka'bi", "Kitab radd tahzib al-jadal li-l-Ka'bi", "Kitab radd wa'id al-wusaaq", "Kitab al-usul al-khamsa li Abi Umar al-Bahili" and "Kitab bayan avham al-mu'tazila" [41:249-250].

The Qarmatians and Rafizis were also among the sects with a strong negative influence at that time, and they were separated from the Shiites. Major members of the Qarmatian sect also operated in Transoxiana. For, on the one hand, the state leadership officially fought against them, and on the other hand, scientists also opposed them in a scientific way. In particular, the Samanid Noah I ibn Nasr (331-343/943-954) hanged Muhammad ibn Ahmad Narshabi, the leader of this movement in Transoxiana, in Bukhara [32:13]. Abu Mansur al-Maturidi also wrote for the followers of the Qarmati sect, "Al-Radd ala usul al-qaramita" and "Al-Radd ala furu' al-qaramita", and for the followers of the Rafizi, "Kitab al-Imam li ba'z al-Rawafiz", fought against them. The above-mentioned works of Abu Mansur al-Maturidi have not survived to this day.

Forming stage (333-390/944-1000). This stage is the main period after the death of Imam Abu Mansur al-Maturidi. By this time, Moturidi as a doctrine was first formed in Samarkand. The services of Imam Abu Mansur al-Maturidi's direct students and the scholars who followed him were immense. For example, among the students of the scholar were not only from Samarkand, but also from other cities, such as Bukhara. On the one hand, the fact that they learned from their teachers, returned to their home countries, and traveled to other regions served in a peculiar way

that the doctrine was gradually settled. On the other hand, among them were those who held responsible positions such as the judiciary, which in turn had a certain effect on the rise of the doctrine to the state level. Not only were they also followers of the school of theology founded by their teachers, but they also wrote separate works in order to disprove the heretical sects that existed at that time.

Historically, although the māturīdī and the ash'arī teachings originated at the same time, no evidence has been found in this study to suggest that disputes arose between them at this stage. After all, the completion of individual works in this area corresponds to the "developing stage" of the doctrine. So, Abul-Qasim Ishaq ibn Muhammad ibn Isma'il ibn Ibrahim ibn Zayd Hakim al-Samarkandi (d. 335/947), was the author of such works as "al-Sawad al-azam", "Aqeedah al-Imam", "Sharh al-Fiqh al-akbar", "al-Sahaif al-ilahiya", "Risala fi-l-iman juz' min al-a'mal" [33:158-159; 8:558], Abulhasan Ali ibn Sa'id Rustufani (d. 350/961), was the author of such works as "Irshad al-Muhtadi", "al-Zawaid wa-l-favoid" [41:205], "al-Irshad fi usuli-d-din", "Fatawa ar-Rustufani", "Kitab fi-l-khilaf", "al-Asila wa-l-ajwab", "Bayan as-sunna wa-l-jamaa", Abu Ahmad ibn Abu Nasr Ahmad ibn Abbas al-Iyadi [4:98-99], Abu Muhammad Abdulkarim ibn Musa ibn Isa al-Pazdavi (d. 390/1000) [34:378], Abu Abdurahman Abu Ismat ibn Abullays al-Bukhari [4:65; 21:74], who were direct students of Imam Abu Mansur Moturidi, worked at this stage.

Developing stage (391-750/1001-1349). An important feature of this period is that, although the center of the māturīdī teaching is still Transoxiana, it has spread to Khorasan and adjacent areas, and scholars of this school have emerged from those areas. At the same time, schools of Bukhara and Nasaf were formed under the influence of the school in Samarkand. At the beginning of this period, the rise of education to the state level took place for the first time. At this stage, too, the hanafi-maturidi scholars have made scientifically based denials of heresies other than Ahl al-Sunnah wa-l-Jamā'ah. [There were scientific debates between the māturīdī teaching and the ash'arī teaching.

Indeed, in these processes the development of well-known hanafi-maturidi scholars and the writing of many books by them played an important role. After all, most of them are representatives of the school formed in Transoxiana. However, it should be noted that most of the scholars of this period, who made a significant contribution to the development of the doctrine, date back to the reign of the Samanids and Khorezmshahs, the center of which was Transoxiana. This is because in the aftermath of the Mongol invasion, the central cities of Transoxiana, the center of the māturīdī teaching, were destroyed and the economy was severely damaged, while science was also degraded as a result of severe oppression and

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execution of the people. In particular, Izzuddin Abulhasan Ali ibn Muhammad Shaibani (555-630/1160-1233), one of the most famous historians of this period, known as “Ibn Asir”, in his work “al-Kamil fi-t-Tarikh”, gave detailed information about the destruction and the extermination of inhabitants the cities of Bukhara and Samarkand, which were considered to be the centers of the teaching [17:335-344].

Although many hanafi-maturidi scholars of Transoxiana were educated at this stage, not all of them wrote works on the science of kalam, and those who are known for their works in this field belong to one of the Samarkand, Bukhara and Nasaf schools of the teaching. Accordingly, the following can be cited from the Transoxianan scholars, who are representatives of these three schools who lived and worked at this stage:

Samarkand school. Alouddin Abulfath Muhammad ibn Abdulhamid ibn Hasan Usmandi al-Samarkandi (488-552/1095-1157), the author of “al-Hidoya fi usul al-i’tiqad” [3:208-209; 39:187; 13:2040], and Sirojuddin Abu Muhammad Ali ibn Usman ibn Muhammad ibn Sulayman Shahidi al-Ushi (d. 569/1174), the author of “Bad’ al-Amali” [3:409; 39:310; 5:35].

Nasaf school. Abu al-Musur Muhammad ibn Muhammad ibn Husayn ibn Abdul Karim ibn Musa al-Pazdavi (421-493/1030-1100), the author of “Usul al-din” [4:98-99; 22:49], Ali ibn Muhammad ibn Husayn ibn Abdul Karim Karim Musa al-Pazdavi [4:152], Abulmu’in Maymun ibn Muhammad Nasafi (438-508/1047-1115), the author of “Tabsira al-adilla fi ilm al-kalam”, “Bahr al-kalam fi ilm al-kalam”, “at-Tamhid li-qawai’d at-tawhid fi ilm al-kalam”, “Iyzaḥ al-mahajja li-kavn al-aqil dokumentan”, “Xalq al-fe’l al-qabih”, “Tasayyud al-qawaid fi ilm al-aqaid”, “al-Ifsad li khuda’i ahl al-ilhad”, “Mu’taqidat”, and Najmuddin Abu Hafs Umar ibn Muhammad Nasafi (462-537/1070-1143), the author of “al-Aqeed an-Nasafiya” [24:126-127].

Bukhara school. Nuruddin Abu Muhammad Ahmad ibn Abu Bakr al-Sabuni al-Bukhari (d. 580/1184), the author of “Al-Hidaya fi usul ad-din”, “al-Kifaya fi al-hidaya”, “al-Bidaya min al-Kifaya fi al-Hidaya fi usul ad-din”, “al-Muntaqa min ismat al-anbiya” [41:105; 21:74] and Ruknuddin Ibrahim ibn Ismail al-Saffar al-Bukhari al-Hanafi (460-534/1068-1139), the author of “Kitab as-sunna wa-l-jama’a”, “Sakk al-jannat”, “Talxis al-adilla li qawaid at-tawhid” [14:9; 38:32-33].

During this period, hanafi-maturidi scholars, on the other hand, made scientifically refutations of heresies other than Ahl al-Sunnah wa-l-Jamā’ah. At the same time, there were scientific debates between the māturīdī teaching and the ash’arī teaching, and separate works were written about the differences between the two doctrines. This situation occurred naturally. Because, the ash’arī teaching was also

developing and spreading beyond Iraq. But the controversy between the two doctrines did not arise because of the mutual intellectual conflict between them [26]. In particular, the information given by Abu al-Musur Muhammad ibn Muhammad Pazdavi in his work “Usul ad-Din” indicates that at the beginning of this period there were disputes between the māturīdī teaching and the ash’arī teaching [10:13]. It is also possible to cite a direct scientific dispute between the hanafi-maturidi scholar from Bukhara Nuruddin Ahmad ibn Abu Bakr al-Sabuni al-Bukhari (d. 580/1184) and the shafi’i- ash’arī scholar Abu Abdullah Muhammad ibn Umar al-Razi (544-604/1149-1207) [6]. As a result of the dispute between the two, Nuruddin Ahmad al-Sabuni even issued a fatwa stating that a person of the Hanafi school could not follow the imam of the Shafi’i school of prayer. After all, the common feature of the works written during this period on the differences between the two doctrines was not in the number of different issues raised in them, but in their lack of research.

Some members of the ruling dynasty before the Mongol invasion adopted this doctrine. An example of this is Sultan Tugrulbek (d. 455/1063), the ruler of the Seljuk dynasty [35:389-394]. But as a result of the Mongol invasion, this process was stopped for a while.

Wide-spreading stage (after 750/1350). A special feature of this stage is the rise of education to the state level, its integration into the education system, and the establishment of schools and madrasas of the māturīdī teaching in various parts of the world. Also, the Hanafi-maturidi scholars, with the exception of Ahl al-Sunnah wa-l-Jamā’ah, have made scientifically based denials of heresies. Furthermore, the fact that both the māturīdī teaching and the ash’arī teaching are from Ahl al-Sunnah wa-l-Jamā’ah is equally acknowledged by the adherents of the two teachings, and it can be said that the differences between them have been studied comparatively.

At this stage, the māturīdī teaching rose to the state level for the second time. It should be noted here that there is a difference between the first and the second rise of the doctrine to the state level. That is, in the first uprising, individual rulers followed it, while in this second uprising, representatives of the entire ruling dynasty were in that sect. Of course, this is the greatest historical event in the history of doctrine. In particular, the founder of the Timurid dynasty, Amir Temur, was also of this madhab. His abolition of Mongol rule in Transoxiana, the center of the māturīdī teaching, and the establishment of his own state played an important role in the reorganization of Hanafi-maturīdī schools in the region. The māturīdī teaching also existed at the state level during the reigns of the Shaybani, Ashtarkhanid, Mangit, and Kungrad dynasties that ruled one after the other in Transoxiana.

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Representatives of the Ottoman and Baburid dynasties, who ruled in areas other than Transoxiana, where the doctrine originated, were also Hanafi-māturīdī. In particular, the Ottoman rulers (698-1342/1299-1924) played an important role in this regard, and the representatives of the dynasty themselves belonged to the Hanafi-maturidi, and at the same time recognized the other three madhabs of Ahl al-Sunnah wa-l-Jamā'ah. Wherever some of their subordinates belonged to the Shafi'i, Maliki and Hanbali madhabs, they advised those officials to switch to the Hanafi-maturidi madhab as well [27:140]. Indeed, Sa'duddīn al-Taftāzānī played an important role in the formation of a separate the māturīdī teaching in this empire. For example, Shamsuddin Abu Abdullah Muhammad ibn Hamza al-Fanari al-Rumi al-Hanafi (751-834/1350-1431) was first appointed to the post of Shaykh al-Islam, which was established in the history of the Ottoman Empire [39:110; 1: 524-525]. He was already a Hanafi-maturidi scholar, and at the same time was engaged in copying of the books of Sa'duddīn al-Taftāzānī [15:16-21]. As a result, on the one hand, the māturīdī teaching was formed in the central part of the empire, and on the other hand, the scientific heritage of Sa'duddīn al-Taftāzānī belonging to the Hanafi-maturidi was a major factor in the penetration and spread of textbooks in madrassas in the empire. In particular, the scholars of this region pay special attention to the scientific heritage of Sa'duddīn al-Taftāzānī. The fact that they wrote commentaries, margins and quotations on the scholar's works is a clear proof of this. The famous French orientalist professor K. Gilliot also noted that the scholar's work "Sharh al-Aqeed an-Nasafiya" played an important role in the spread of the māturīdī teaching [12:128]. Even the famous German Islamic scholar Professor W. Madelung said that the name "Maturidiyah" was introduced by Sa'duddīn al-Taftāzānī [19:117-131]. It should be noted that the work of the scholar and his disciples in this regard was described by Imam Abu Hanifa (80-150/699-767) and his disciples, in particular, Imam Abu Yusuf (113-182/731-798) as the first Qazi al-Quzat in Islamic history [7:17]. During this period, many madrassas were established in the country, where the education system was based on the Hanafi school, and a Hanafi-maturidi school was formed. In particular, one of the great scholars of the Hanafi school, Ahmad ibn Musa al-Khayali (829-860/1426-1456), a teacher at the madrasah of "Sultaniya" in Istanbul, said in a commentary on Sa'duddīn al-Taftāzānī's "Sharh al-Aqeed an-Nasafiya": In the regions of Khurasan, Iraq, Damascus and many other cities, the Ash'arites are known as Ahl al-Sunnah wa-l-Jamā'ah. In the land of Transoxiana, the Maturidites are known as Ahl al-Sunnah wa-l-Jamā'ah, who followed Abu Mansur al-Maturidi. "Ma turid" is the name of a village in Samarkand. Today (that is, in the first half of the 9/15

centuries) the māturīdī teaching has already penetrated into the above-mentioned areas" [30:84-85]. This information of the scientist testifies to two historical events. The first is that both teachings are recognized as Ahl al-Sunnah wa-l-Jamā'ah, and the second is that the māturīdī teaching entered the Ottoman Empire in the first half of the 15th century. However, with the fall of the empire in 1342/1924, the existing Hanafi-maturidi school was abolished and the scribes were persecuted.

As a result of the formation of the Baburi dynasty (932-1274/1526-1858) in India, the Hanafi-maturidi madhab was officially raised to the state level in that region, and a school of the māturīdī teaching was formed. This is because the founder of the dynasty, Zahiruddin Muhammad Babur ibn Umarshaykh Mirza (888-937/1483-1530), belonged to the Hanafi-maturidi school, and his work "Mubayyin" is a clear scientific proof of this. His father, Umarshaykh Mirza ibn Abu Sa'id (757-889/1356-1494), was also a Hanafi, and he himself mentioned this in the "Baburnama", saying that he (Umarshaykh Mirza) was a Hanafi, a man of pure faith, who prayed five times a day and would not leave it" [40:10, 19]. Indeed, this process was carried out gradually through the construction of mosques and madrassas that taught in the Hanafi school. Personally, Zahiruddin Muhammad Babur built madrassas and mosques in areas of India such as Sambhal and Agra [25:102]. For example, Abdulhakim ibn Shamsuddin Muhammad al-Siyalkuti al-Hindu (968-1067/1561-1656), the author of one of the most famous and widespread gloss of Sa'duddīn al-Taftāzānī's "Sharh al-Aqeed an-Nasafiya", was a Hanafi-Maturidi scholar and also an advisor to Shah Jahan (1038-1068/1628-1658) [2]. Moreover, during the same period, unprecedented scientific work on Islamic sciences was carried out in the region at the initiative and on the instructions of the rulers. A collection of fatwas on the Hanafi school, known in the Islamic world as the "al-Fatawa al-Alamgiriya" (or "al-Fatawa al-Hindiya), was also commissioned by Sultan Muhiyuddin Muhammad Avrangzeb Alamgir ibn Shah Jahan (1027-1118/1618-1707) [11:189-190]. As a result, a Hanafi-maturidi school was formed in the country during this period. However, with the decline of this empire, the existing Hanafi-maturidi school was also abolished.

At this stage, large Hanafi-maturidi schools of thought were established in various parts of the world, but not all of them functioned to this day. In particular, these schools can be divided into two types according to the scope of activities, as recognized locally and globally. As mentioned above, the departure of the Ottoman and Baburi dynasties from the stage of history led to the cessation of the activities of the Hanafi-maturidi schools formed in the territory of these states. However, a new world-renowned Hanafi-maturidi school, The Darul Uloom Deoband, was

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established. It is the only major place where Hanafi-maturidi is taught. This institution was founded on May 30, 1866 in Uttar Pradesh, India and continues to operate to this day. However, at the same time, there are also local educational institutions that are focused on operating only in a particular country. Examples are the Mir Arab High School and the Imam Bukhari High School in Uzbekistan.

Indeed, although there were disagreements on some issues between the māturīdī teaching and the ash'arī teaching, at this stage it was acknowledged by both sides that they were in Ahl al-Sunnah wa-l-Jamā'ah, and the differences between them were studied comparatively. An example of a scholar who has studied both teachings is Sa'duddīn al-Taftāzānī. In his book "Sharh al-Maqasid", the scholar analyzes the māturīdī teaching and the ash'arī teaching and emphasizes that they are both Ahl al-Sunnah wa-l-Jamā'ah, despite the differences between them on some issues. "Sharh al-Maqasid" is the first and so far, the only source in this regard. Due to this, the work is an equally important source for the representatives of the school of Maturidi and Ash'ari, and both sides use it effectively. These peculiarities of this book have been emphasized by scholars such as Malik Ahmad ibn Abdul Malik Pir Muhammad al-Farooqi (d. 1067/1657) who wrote a commentary on it. As a result, representatives of both schools, who lived in the post-scholar period, supported this idea. In particular, one of the well-known scholars of the Hanafi school, Abulhair Isamuddin Ahmad ibn Mustafa ibn Jalil Tashkuprizada, said, "You should know that in the science of kalam, the chairman of the scholars of Ahl al-Sunnah wa-l-Jamā'ah is two people, one of whom is a Hanafi and the other a Shafi'i. The Hanafi is Abu Mansur al-Maturidi and the Shafi'i is Abulhasan al-Ash'ari" [16:133-134]. The

Shafi'i scholar Tajuddin Abdulwahhab ibn Ali al-Subki also devoted a separate work, "al-Qasida an-nuniya", to the differences between the two teachings, stating that he found thirteen differences in them. He concluded that the representatives of both teachings were from Ahl al-Sunnah wa-l-Jamā'ah [35:378-389].

In conclusion, Imam Abu Mansur al-Maturidi did a great deal of historical work on understanding and interpreting the doctrinal issues by introducing the method of logical argumentation to the text (Qur'an and hadith) in accordance with the requirements of the environment of that time and conveying the Islamic creed in its purest form to the general Muslim community. With this service, the Imam refuted the views of the Karmati, Rafizi, Mu'tazilite, and similar heretical sects in a way that was worthy of and recognized by them, and thus enriched the hanafi madhhab by the method. For example, the imam combined traditional doctrinal and logical methods and founded a school of kalam in Samarkand. This doctrine has historically gone through certain evolutionary stages, such as its founding, forming, developing, and wide-spreading. It is also more than ten centuries since this doctrine did not go beyond the Islamic creed that it has been recognized by the most eminent scholars of every age, and most Muslims in Ahl al-Sunnah wa-l-Jamā'ah have followed it. Nowadays, the māturīdī teaching is widespread in various parts of the world and according to the requirements of the time, modern scholars are also writing many works within its framework. By the way, the scholar Sa'duddīn al-Taftāzani and his disciples made special contributions to the wide-spreading of the teaching, and it would not be wrong to compare this situation with the great deeds done by Imam Abu Hanifa and his disciples, especially Imam Abu Yusuf.

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