

**ABUL YUSR IS THE PROMINENT REPRESENTATIVE OF PAZDAVI KALAM
SCHOOL**

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Annotation: This article examines the scholarly legacy of Abul Yusr al-Pazdawī as one of the most prominent representatives of the Pazdavi kalam school. The study highlights his contributions to Islamic theology (kalam), particularly his methodological approach, doctrinal interpretations, and influence on the development of Sunni creed. Special attention is given to his intellectual role within the Maturidi tradition, his works, and the specific features that distinguish the Pazdavi school from other theological currents. The analysis demonstrates the significance of Abul Yusr’s theological views in shaping later Islamic thought and maintaining the continuity of the Maturidi scholarly tradition.

Keywords: Abul Yusr al-Pazdawī, Pazdavi school, kalam, Islamic theology, Maturidism, Sunni creed, theological methodology, Islamic thought.

Introduction. After our homeland gained independence, favorable conditions were created for studying the history of our national culture, getting acquainted with the activities of scientists, and studying our ancient rich history. It is no secret that the great East, which rocked the cradle of world civilization, produced hundreds and thousands of scholars. It is also an undeniable fact that many of these scholars lived and worked in Central Asia, particularly in the lands of Transoxiana. One of such scholars is Abul-Yusr Pazdawi. One of the great representatives of the Maturidian doctrine, his full name is Abul-Yusr Muhammad ibn Muhammad ibn Husayn ibn Abdulkarim Pazdawi, and he was born in 421/1030 in the territory of Nasaf, located on the site of the present-day city of Karshi. The nisba “Pazdawi” given to him is derived from the name of the mound called ¹“Pazda” ²or “Bazda” , located six farsakhs from Nasaf on the way to Bukhara ³. Because Nasaf was one of the few cities in Central Asia in the 10th and 11th centuries as one of the major centers of hadith, theology and jurisprudence. Because already in the 9th century, schools of hadith, theology and other fields of science began to form in Nasaf and not far from it, Pazda, as well as in the oases of Kesh. Unfortunately, information about Pazdawi's youth is almost absent in the sources. He received his first lessons from his father, Abul-Hasan Muhammad Pazdawi. At the same time, he studied with a number of Hanafī scholars and deeply

¹1544 m (3 miles, 1.5 hours on foot).

²Scholars from the capital cities of Movarounnahr came to teach in Pazda. For example, Tahir ibn Muhammad Bukhari, one of the famous Sufis, lived in Pazda and taught his students.

³Ulrich Rudolf. Al-Maturudi and the Sunni Theology of Samarkand. – Tashkent: Imam Bukhari International Foundation-Uzbek edition rights, 2001. – P. 167

studied the foundations of Islam. Among Pazdawi's teachers, such scholars as Ismail ibn Abdusadiq, Abu Yaqub Yusuf ibn Mansur Sayyari, Abu Yaqub ibn Yusuf ibn Muhammad Naysaburi and Sheikh Imam Abul-Khattab were of great importance. Pazdawi's teacher, Abu Yaqub Naysaburi, studied jurisprudence from Hakim Abu Ishaq Muhammad ibn Mansur Nawqadi and others, and narrated the books of his teachers. Pazdawi ⁴narrated Abu al-Qasim Saffar's book "al-Mukhtalaf" from this man. Sadr al-Islam Abu al-Yusr Pazdawi was considered one of the leading leaders of the Bukhara jurists and the judges of Samarkand. Since this person was a great imam and a mature scholar, people from different countries would come to visit him and have his conversation. The scholar filled the entire eastern and western countries with his works on usul and furu'. Abdulkarim Sam'ani (1113-1167) says the following about the scholar: "Pazdawi was known among the people as the leader of the judges, and for some time in Bukhara he dictated hadith and taught students in the field of jurisprudence, a brilliant theoretician."

Analysis of literature. Khairuddin Zirkliy says in his book "Aalom" that the reason why Muhammad ibn Muhammad Pazdawi was nicknamed "Abul-Yusr" (father of ease) was because his books were written in a simple and straightforward language. His brother Ali ibn Muhammad Pazdawi's books were extremely complex, so he was known by the nickname "Abul-Usr" (father of difficulty). His grandfather Abdulkarim Pazdawi was a hadith scholar ⁵and one of Maturidi's students. According to Ibn Abul-Wafa's work "Jawahir", he died in 390/999 and his name was Abu Muhammad Abdulkarim ibn Musa. He speaks about his grandfathers in his work "Usul ad-Din" and emphasizes that his narrations about Maturidi were passed down from generation to generation. Therefore, Abu Yusr Pazdawi had the opportunity to get acquainted with the Samarkand school of theology through his family. Umar ibn Muhammad Nasafi states in his work "al-Qand fi tarikhi Samarkand": "Abul-Yusr was the sheikh of our companions from Transoxiana. He was generally the imam of imams. Students from various countries would come to him to learn knowledge. He wrote many works on usul and furu'. He was appointed as the judge of Samarkand and dictated hadith for a while ⁶."

The scholar, who deeply studied the foundations of Islam, wrote many books throughout his life. The scholar's books are related to various fields, among which the work "Usul ad-Din" is of great importance. The scholar presented this work in the form of ninety-six issues, in the first of which he discussed the ruling on studying and teaching the science of theology, and in the last issue he presented the schools of thought opposed to the Maturidis. This work was written in terms of content and essence to reveal the full essence of the thoughts of the Ahlus Sunnah wal-Jama'ah and the Maturidi school and to reduce the influence of the "Ahlus-Zaigh wal-Bida' - the misguided and the innovators" who were widespread in Transoxiana. Pazdawi also refers to Maturidi many times in this work. For example, at the beginning of his work, he emphasizes the "Book of Monotheism" and provides important information about its style and distinctive

⁴His date of death is unknown, but he may have been a scholar of the 5th century AH.

⁵Lucknow. "Al-Favoidu-l-Bahiya". J. I. B. 54.

⁶To Ibn Qutlub. Taj al-Tarajim fi tabaqat al-Hanafiyyah. Baghdad: 1962. – B. 33.

features. Along with this work, the scholar also wrote works on the foundations and branches of jurisprudence and Arabic grammar. Among them are "Sharh al-ajrumiya" ⁷, "Ta'liqat" as a commentary on Imam Muhammad's "al-Jami' as-Saghir" and "al- Murattab", which is considered a footnote, and "al-Waqi'at" and "al-Mabsut" on jurisprudence.

Research methodology. Abul-Yusr Pazdawi made a great contribution to the development of the Hanafi school of thought and the Maturidi school of theology in Maveraunnahr, especially in Bukhara. Therefore, his move to Samarkand, which was considered the capital, significantly changed the direction of the development of Hanafi teachings. Having achieved great prestige among the scholars, Abul-Yusr Pazdawi achieved the title of "Qazi-ul-Quzat" in Samarkand. However, as a result of the campaign of the Seljuks Malik Shah against Maveraunnahr (481/1088-89), the scholar's successful activities in Samarkand were put to an end. The same situation was observed with the scholar's brother Ali Pazdawi, who was exiled to Kesh and died there. Then Abul-Yusr Pazdawi and Abul-Muin Nasafi were forced to move to Bukhara with their families and students. The migration of these two scholars, especially their disciple Alauddin Muhammad ibn Ahmad ibn Ahmad Samarkandi (d. 539/1144-45), to Bukhara had a great influence on the widespread spread of the Maturidi doctrine among the Mutakallim scholars there. In addition, the scholar was the sheikh of the Hanafi school of thought in his time after his brother Abu al-Ushr Ali Pazdawi. His nickname was "Qazi" and he was an Usuli scholar and jurist. He was diligent in exposing the activities of the Shafi'i-Ash'aris against the Hanafi doctrine and defended the superiority of Imam Maturidi and Abu Hanifa over Ash'ari ⁸. Pazdawi read many of Imam Ash'ari's works. He also diligently studied his works "Mujiz al-Kabir" and "Maqalat al-Islamiyin". In the introduction to his work "Usul ad-Din", the scholar ⁹mentions that he had read the works of philosophers such as Kindi, and Mu'tazila imams such as Jubba'i, Ka'bi and Nazzam, and expresses his views on them. In addition, he says that he had diligently studied the works of Abu Mansur Maturidi "Kitab at-Tawhid" and "Kitab at-Ta'wilat", as well as books on fiqh and other various sciences. An important direction of his activity in Samarkand was the systematization and dissemination of the teachings of Abu Mansur Maturidi expressed in the works of "Kitab at-Tawhid" and "Kitab at-Ta'wilat", and in general, the transformation of Maturidi's beliefs into the beliefs of the Hanafi school.

The Mutakallim scholars, in addition to expressing the pure doctrinal views of the Ahl al-Sunnah wal-Jama'ah, refuted various misguided sects and schools of thought of their time using rational and narrational evidence. They also expressed their views on some views of the Ash'ariyya doctrine, which is one of the doctrinal teachings of the Ahl al-Sunnah wal-Jama'ah. The founder of the Maturidi doctrine, Abu Mansur Maturidi, does not have any thoughts on the Ash'ariyya doctrine. This is because at that time, neither the Ash'ariyya doctrine nor the Maturidiyya

⁷Abdullah Abdulhamid Saad. Encyclopedia of Central Asian Scientists. – Tashkent: Publishing House of the Imam Bukhari Republican Scientific and Educational Center, 2007. – P. 88.

⁸Ulrich Rudolf. Al-Maturidi and Samarkand Sunni Theology. – Tashkent: Imam Bukhari International Foundation-Uzbek edition rights, 2001. – P. 160.

⁹See Appendix Two.

doctrine had reached the level of a separate doctrinal school, and the ideological rivals of these two doctrines were mainly the Mu'tazilites. The first representative of the Maturidi doctrine to be found was Abu'l-Yusr Pazdawi's thoughts on the Ash'ariyyas. This is because Pazdawi was closely acquainted with the thoughts of representatives of various sects of his time, and he also analyzed the works of Abu'l-Hasan Ash'ari. Pazdawi expressed the following opinion about the works of Ash'ari: "Our companions consider the views of Abu'l-Hasan Ash'ari on the issues of "takwin" and "mukawwan" to be incorrect. Therefore, whoever is aware of the issues in which Abu'l-Hasan Ash'ari erred and knows his error, there is no danger in using and preserving his books. Because it is no secret that many of our scholars read the books of Imam Ash'ari ¹⁰."

Research discussion. In the early days of the science of theology, the scholars of the Salaf opposed it and even considered those who studied the science of theology to be infidels. This is because in the early days of Islam, it was necessary to rely only on the Quran and Sunnah to solve any legal issue. Sciences related to rational thinking, such as logic and philosophy, were considered blasphemous and were strictly forbidden to study them. The science of theology, on the other hand, was considered a science that incorporated rational thinking and, in some places, philosophical approaches, along with the Quran and hadiths, which were considered authentic evidence for issues of faith. For this reason, scholars (mutakallim) who studied the science of theology in the early days were severely criticized by the jurists.

An example of this is the opinion of several jurists who criticized the knowledge of the word: Abu Hanifa said: "May God bless Amr ibn Ubayd, because he opened the door to the knowledge of the word."¹¹

Abu Hanifa's closest disciple, Abu Yusuf, said: "Learning and knowing the science of theology is ignorance. Not knowing it is knowledge." Imam Shafi'i, on the other hand, was the most vehement in his opposition to the science of theology: "My ruling on the people of theology is this: They should be beaten with tree bark and shoes, and they should be made to ride donkeys upside down and punished by their tribes, and it should be announced to the people of the tribes that such punishment is only given to those who abandon the Quran and Sunnah."

Ahmad ibn Hanbal said: "A person who engages in the science of theology will never be successful." Abu al-Layth al-Hafiz said: "Any scholar who engages in the science of theology will have his name erased from the ranks of scholars."¹²

Scholars who criticized theology insisted that the teachings, ideology, and doctrinal and theoretical views of Islam were explained in detail in the Quran and Hadith, and that any religious, philosophical, logical, or rational theories that existed before Islam were useless. They

¹⁰ Abul-Yusr Pazdavi Method ad-din. - Cairo: Dor ihyo-l-kutub-l-arabiya, 1963. - B. 14

¹¹ Mansur A. A chapter from the history of the science of the word // Journal of lessons of Imam Bukhari. - 2004. - No. 4. - B. 253.

¹² Mansur A. That article. - B. 254.

considered it advisable to abandon Greek, Persian, or Eastern philosophy that had developed before Islam, including theology. Because if the evidence of narration were removed from theology, it would become too close to philosophy. Prohibitions and restrictions on theology continued until the second century of the Hijra.

However, in the following centuries, as the Islamic religion spread to many countries and peoples of the world and as a result of the clash of Islamic ideology with various non-Islamic ideologies, the problems of refuting them began to arise. Because verses and hadiths alone were not enough to explain and justify Islamic beliefs and rulings to them. Also, within the Islamic religion itself, sects and movements began to appear that contradicted the pure creed of Islam. Such movements and sects relied mainly on intellectual evidence and documents such as theology, logic, debate, and debate in their worldview. One of the most advanced of these movements was undoubtedly the Mu'tazilites. They even used methods of oppression and force to propagate their beliefs. As an example, one can cite the historical events of one of their most prominent representatives, Ibn Abu Dawud, who advised Caliph Ma'mun to forcibly instill the false belief that "the Quran is a creation" in all Muslims and punished Imam Ahmad ibn Hanbal. As a result, supporters of pure belief had to deal with their opponents not only by studying the narrations.

Thus, the science of kalam, which was forbidden by the Salaf scholars, began to be studied on a large scale in the Islamic world, and world-famous Islamic thinkers, philosophers, and thinkers appeared in this science. As a result, in the Muslim world, there were two schools of thought that were in accordance with the creed of Ahl-e-Sunnah wal-Jamaa: "Ash'ari" schools in Baghdad and "Moturidia" schools in Samarkand. In contrast to the negative opinions expressed above regarding the knowledge of the word, these two scholars of the Sunna wal-Jamaa school began to express their positive opinions regarding the knowledge of the word.

As an example of such scholars, we can cite the following thoughts of Abu'l-Yusr Pazdawi, a famous representative of the Maturidi school of theology: "The science of theology is a commentary on the principles of the religion, the fard 'ayn of which is clear. Engaging in this science is so necessary that learning it from the believers is permissible, even at the level of fard kufiyya ¹³." In his work "Usul ad-Din", the scholar cites the following conversation between a teacher and a student from "Kitabul-alim wal-mutaallim" as evidence that it is possible to engage in the science of theology.

Student:

- Master, some people said to me, "Do not touch this matter (engaging in the science of theology). Because the companions did not touch any of these matters. Do what they did."

Teacher:

¹³Saidmukhtar Aqilov. Abu-l-Mu'in Nasafi's scientific legacy and the teachings of Moturidia. - Tashkent: Movarounnahr publishing house, 2008. - B. 38.

- I have noticed that you have seen some of their shortcomings and are looking for evidence against them. If they say to you, "Doesn't what the Companions have reached suffice you?" tell them, "If I were in their place, what they have reached would suffice me, but I do not have what they had."

We have encountered those who try to defame us and those who consider it lawful to shed our blood. Which of us is wrong and which is right? We cannot fail to know this. We must defend ourselves and our honor. The companions of the Messenger of Allah (peace and blessings of Allah be upon him) were like a people who did not need weapons because they had no opponents. We, on the other hand, must arm ourselves because we have encountered a warring enemy ¹⁴. According to Al-Pazdawi, Abu Hanifa also taught his students the science of theology and debated with the Mu'tazilites on this subject. However, towards the end of his life, he forbade them from debating the science of theology. However, he permitted the study of the science of theology and the classification of books on the subject.

The most famous students of Pazdawi include scholars such as Abul-Mu'in Nasafi, Ruknul-Aimma Abdulkarim ibn Muhammad Sana'i (or Saba'i) Madani, Muhammad ibn Tahir Samarkandi, Abdullah ibn Muhammad Hulami, Abu Hafs Najmiddin Umar Nasafi (d. 537/1142), the author of the work "Aqeed an-Nasafi", his son Qazi Abu'l-Ma'ali Ahmad (who performed the Hajj pilgrimage and went to Merv and assumed the position of qadi there), Usman ibn Ali Baykandi, Ahmad ibn Nasr Bukhari and Abu'l-Badr Sa'd ibn Muslim Khaizurani, Alauddin Muhammad ibn Ahmad Samarkandi (author of the book Tuhfat al-Fuqaha), and his brother's son Hasan ibn Ali. Muhammad ibn Tahir ibn Abdurrahman ibn Hasan ibn Muhammad Sa'di Samarkandi Lubadi and Muhammad ibn Mansur ibn Mukhlis ibn Ismail Nawqadi also studied under Abu'l-Yusr Pazdawi. According to sources, Abu'l-Yusr Pazdawi died in Bukhara in 493/1100 at the age of 69.

In conclusion, it can be said that the in-depth study of religious and ideological issues on a scientific basis is of practical importance for the present time, which shows how important this topic is. In this regard, it is appropriate to quote the words of the head of our state, Islam Karimov, who said that "the cultural values and traditions of Islam, the enormous spiritual heritage left by Islam on a global scale, determine not only its significant contribution to the historical development of our region, but also its qualitatively new image that is currently taking shape."

In addition to his debates with other sects of his time, Abu'l-Yusr Pazdawi did not limit himself to studying the Ash'ari doctrine and other sects through their works, but also directly engaged in scientific debates with Ash'aris and those of incorrect beliefs. Therefore, it is appropriate to evaluate Pazdawi's rich scientific heritage, in particular his work "Usul al-Din" as a work defending the Maturidi doctrine. It is also natural that this work will be of great importance in the fight against some extremist misguided currents that have emerged today.

¹⁴Imam Azam. Works of Imam Azam. - Tashkent: Movarounnahr publishing house, 2003. - B. 40; 41.

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