

Research Article

## Scientific And Educational Activities Of The Iodi's Family

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### Abstract:

In The History Of Movarounnakh, Several Families Had A Unique Prestige In The State And Society, Becoming The Ruling Class. The Children Of Several Scholars Who Took The Lead In The Early Days Of Khanafism Continued Their Work And Maintained Their Family's Prestige And Influence. The First Example Of This Was The Abu Khafs Family In Bukhara. It Is Known That The Famous Bukhara Scholar Abu Khafs Al-Kabir Al-Bukhari Played An Essential Role In The Spread Of The Teachings Of Abu Khanifa. His Son, Abu Khafs As-Saghir, Later Continued His Father's Work And Was Respected By Statesmen. He Even Took An Active Part In The Political Process And Had A Significant Influence On The King.

During This Period, The Iodi Family Was Also Raising Its Status In Samarkand. The Iodi's, Unlike The Khafsid Family, Operated Among The Ghazis And Preferred Populism To Politicians.

The Founder Of This Family Was Abu Nasr Ahmad Ibn Abbas Al-Iodi. He Was A Follower And Student Of Abu Bakr Al-Juzjani, The Founder Of The Dor Al-Juzjani Scientific Center In Ribat Al-Murabba (Or Murabba) In Samarkand.

### Introduction

Ghazins Often Stopped At Rabot (City). It Is Reported That There Were Many Murbits In Bukhara As Well. In Samarkand, Several Rabots, Such As Ribat Dasht, Ribat Ar-Radra, Ribat Kasurg, And Ribat Nasr Ibn Jabir, Were Located In The Neighborhoods Called Bab Doston.

It Is Known That Many Scholars, In Addition To Abu Bakr Al-Juzjani And Abu Nasr Al-Iodi, Taught Their Sciences At The Ribat Al-Murabba Scientific Center. For Example, Al-Khafiz Abu Muhammad Al-Khasan Ibn Akhmad Al-Kasimi Recorded Hadiths From Abul Abbas Al-Mustaghfiri Here In 428/1037 And Abulhasan Ali Ibn Uthman Ibn Ismail Al-Kharrat As-Samarkandi (D. 510/1117) Where He Held Spelling Meetings.

The Ghazins Had A High Military Power In Society. According To Sources, The Head Of The Samarkand Ghazis Was A Man Named Zibrak Al-Araj. From These Processes, One Can See That The Military Veterans Of The Region Tried To Develop Their Scientific, Educational, And Religious Knowledge And Work In These Areas. For Example, Al-Adib Al-Hajjaj Abulhasan Ali Ibn Abi Takhir Al-Muttavi In 476/1084 Taught Etiquette In The Mosques Samarkand And Ra's Sikkat.

### Materials And Methods

Abu Nasr Akhmad Ibn Abbas Al-Iodi, The Founder Of The Iod Family, Was A Descendant Of Iod Ibn Yahya Ibn Kays Ibn Sa'd Ibn Ubada Al-Ansari And Was A Student Of Abu Bakr Al-Juzjani And Abu Abdullah Ibn Abi Bakr Al-Juzjani. These Two Teachers Were Active Veterans. Abu Nasr Al-Iodi Died In About 890 During The Anti-Turkish Movement Of Nasr Ibn Akhmad (250-279 / 864-892). Al-Iodi Is Known To Have Led About 40 Ascetics In

Dar Al-Juzjani. Abu Nasr Al-Iodi Educated Well-Known Theologians Abu Mansur Al-Moturidi And Al-Khakim As-Samarkandi.

Sources Confirmed That There Was A Work By Abu Nasr Al-Iodi Called "Kitab Al-Musannaf Fi Mas'alat As-Sifat." This Work Was Supposed To Belong To Theology. This Work Was A Work Of Theology, In Which The Denials Against The Erroneous Doctrinal Currents Of The Time In Which The Scholar Lived Are Described. The Work Covered Doctrinal Issues Related To The Attributes Of Allah. But This Work Was Not Survived To Our Time. Besides, Abu Nasr Al-Iodi Highly Valued The Companions Of The Prophet (Peace And Blessings Of Allah Be Upon Him) And Protected Them From Various Slanders, So He Wrote A Work Called "As-Sayf Al-Maslul 'Ala Man Sabba Askhab-Rasul." However, Due To The Examination Of This Information, The Work "As-Sayf Al-Maslul'ala Man Sabba Askhab Ar-Rasul" Belonging To Abu Nasr Al-Iodi Was Found In The Library Of The Berlin Staatsbibliothek As "As-Sayf Al-Subki By Taqiuddin Ali Ibn Abd Al-Kafi As-Subki." There Was A Work Called "Maslul 'Ala Man Sabba-R-Rasul." Berlin Libraries Did Not Have A Version Of This Work Belonging To Iodi. Abu Nasr Al-Iodi Was An Outstanding Scholar Of His Time Who Had His Independent Direction In Kalam And Jurisprudence Sciences. Abu Nasr Al-Iodi Was A Very Active Ghazi. He Died In About 890 In The Struggle Of Nasr Ibn Ahmad Against The Turks (Non-Believers). Scholars Of This Period Described Abu Nasr Al-Iodi As A Courageous And Strong-Willed Person And Recognized Him As A Brave Man And A Scholar. This Made Him An Eternal Hero On The Path Of Religion. That Is Why The Memory Of A Scientist Is Continually Respected.

The German Scholar U.Rudolf Showed That Abu Nasr Had A Deep Knowledge Of Jurisprudence. "Abu Bakr Al-Juzjani, One Of Abu Mansur Al-Moturidi's Teachers, Could Not Have Been A Mutakallim, And It Was From This Scholar That Abu Mansur Al-Moturidi And Abu Nasr Al-Iodi Learned Only Khanafi Law," He Said. Hence, Abu Nasr Al-Iodi Was Also A Respected Jurist Who Was Well Versed In Khanafi Law. Al-Idris Quoted This Information In His "History Of Samarkand" And Said: "Abu Nasr Was A Scholar And Was Well-Known In The Field Of Jurisprudence And Adhered To The Sect Of Abu Khanifa. He Also Had Two Sons. I Don't Know Another Story About Him. But In Nasr Ibn Akhmad Ibn Asad Ibn Saman Al-Kabir, The Disbelievers Captured Him On Turkish Soil And Killed Him. "

Sources Testify That No One In The Country Could Match And Replace Abu Nasr's Knowledge, Devotion In His Book (Writing Works), Patience, And Courage. One Of Abu Nasr's Considerable Views Is That "Leaving The Advice Will Lead To Chaos." From This Statement Of Abu Nasr, One Can Understand That Disseminating Pure Religious Teachings To The Population And Eliminating Differences Between Them Is One Of Every Scholar's Main Tasks. If These Things Are Not Done, There Will Be People With Malicious Intentions Who Will Try To Instill Different Ideas And Ideologies In The People And Cause Discord Among The People.

According To Al-Khakim Al-Samarkandi, Iodi Deliberately Falsified The Verses Of The Qur'an Of His Time And Was Able To Silence Any Wicked Heretics And Dissidents Who Tried To Mislead The People With A Few Words And Defeated Them With Solid Arguments. At The Same Time, Abu Nasr Al-Iodi Preferred To Be Close To The State's Leaders, Even Though He Taught Zokhid And Ghazis. This Later Led To The Separation Of The Iodic Family From "Dar Al-Juzjaniya." This Could Be Seen In The Example Of His Two Disciples, Abu Mansur Al-Moturidi And Abu-L-Kasim Al-Khakim As-Samarkandi. The Sons Of Abu Nasr Al-Iodi, Abu Akhmad Nasr Ibn Akhmad Al-Iodi, And Abu Bakr Muhammad Ibn Akhmad Al-Iodi Fought With Him At The Time Of His Father's Death And Bequest. When His Father Returned To Samarkand, He Bequeathed Them To Gather His Followers. They Gathered Their Father's Followers In "Dar Al-Juzjania", And Took Abu Akhmad In Place Of His Father. Abu Akhmad Began To Teach Them The Sciences He Knew There As "The Most Learned Scholar." Among Them Were Abu Mansur Al-Mansur Al-Moturidi And Ibn Iskhag Ibn Mukhammad As-Samarkandi.

Ibn Yahya First Used The Name "Ahl As-Sunnah Wa'l-Jama'ah," Stating That "Ahl As-Sunnah Wa'l-Jama'ah" Were The Ahl Al-Ilm (Scholars) Of The Time, And That The Muslim Community In Every City (Kull Balad) Umma). According To Ibn Yahya, The Centers Of The "Ahl As-Sunnah Wa'l-Jama'ah" Were "Dar Al-Juzjani" And "Al-Iodia" In Samarkand, The Followers Of Abu Khafs In Bukhara (Askhab Abi Khafs), And Nusayr Ibn Yahya In Balkh (D. 268/881) Were The Followers Of Askhab Nusayr).

This Meant That After Abu Bakr Al-Juzjani And Abu Nasr Al-Iodi, There Was A Crisis Within Al-Juzjani. The Iod School Began To Separate From "Dar Al-Juzjani." Abu Mansur Al-Moturidi (D. 333 / 944-45), A Great

Representative Of "Dar Al-Juzjania," Was Educated By Abu Bakr Al-Juzjani And Abu Nasr Al-Iodi, And Was Taught By The Theologians Of Balkh, Muhammad Ibn Mukatil Al-Razi ( Vaf. 248/862) And Nusayr Ibn Yahya Al-Balhi (D. 268/881). He Narrated The Books Of Al-Shaybani And Was Well Acquainted With Many Schools' Theological Systems (The Madhab Of Enlightenment). He Adhered To The Khanafi School Of Jurisprudence, And He Developed His Doctrine In The Province. His Teachings Grew In Value As The Teachings Of The Khanafis. Evidence Suggested That Abu Mansur Al-Moturidi Taught Al-Shaybani's Books Until The End Of His Death. According To Sources, Al-Rustufaghni (350/961) Studied With Abu Mansur Until His Death And Read In It The Part Of "Al-Jame 'Al-Kabir's" To "Kitab Az-Zakat."

According To Abu Al-Pusdavi, Abu Mansur Was One Of The Ascetics. He Was Also In The Rings Of The Sufis. In Their Time, Fakihs Could Not Operate Separately From The Authorities. The Sultans Living In These Times Had To Perform Friday Prayers With The People.

### Results

According To Sources, In The Last Years Of The Samanid Rule, The Position Of Kadariyya And Mu'tazila's Followers In Bukhara Was Very High. The Samanid Minister In Bukhara Was Also Inclined To Their Views. The Ahl As-Sunnah Va'l-Jama'ah Could Not Oppose Their Views. The Emir Of Bukhara Was A Sunni. He Came To The Minister One Day And Said To The Minister, "According To The Kadiri And The Mu'tazilites, You Are Neither An Emir Nor A Sultan. But The Scholars Of The Ahl As-Sunnah Wa'l-Jama'ah Consider You A Sultan. When The Minister Said, "How?" The Emir Said, "Insha'allah, I Will Prove It To You Tomorrow." The Next Day, The Ahl As-Sunnah Va'l-Jama'ah Summoned The Clerics And Gathered Them In The Minister's Palace. The Minister, On The Other Hand, Hides Behind A Curtain. The Emir Said To Them, "If A Minister Commits Adultery, Oppresses, Drinks Haram (Prohibited) Drinks, And Commits Adultery While He Is A Believer, Will He Be Removed From Power?" He Asked. They Said, "That Minister Must Repent Of These Sins." The Emir Then Allowed Them To Leave. He Then Summoned All The Scholars Of Kadariyya And Mu'tazila And Said To Them, "If A Minister Takes Someone's Property By Oppression, Commits Adultery, Drinks Intoxicants, And Commits Adultery, Will He Be Removed? From Office?" He Says. They All Unanimously Insisted, "He Will Be Removed." Then They Were Allowed To Go Out. The Emir Then Asked The Minister, "Did You Hear What They Said?" He Said. The Minister Said, "Yes." The Amir Said, "If You Do Any Of These Evil Deeds, They Will Expel You And Expel You From The Emirate." The Minister Arrested Them All And Took Such Measures Against Them That There Were No Partisan Movements Left In Bukhara Except The Khanafis. The Minister Honored And Respected The Scholars Of Ahl As-Sunnah Va'l-Jama'ah.

The Ascetics Were Simple People And Did Not Retaliate Against Wealth. They Were Not Interested In Governing. For Example, Sources Revealed That These Ancient Fakihs (Fukaha, Mutakaddimun, Salikhun) Did Not Go To Friday Prayers On Horses. They Only Rode Horses When Their Legs Were Tired, And They Could Not Walk. On The Way, They Walked Through The Folk Markets Without Wearing A Cloak And A Turban. It Was Well Known That The Rulers Used Their Religious Interests To Achieve Their Goals. At Their Command, The Ghazis, Mashaikhs, And Ahl Al-Ilm, Led By Abu Nasr Ibn Iod, Rode Horses And Roamed The Bazaars (Asvak) Every Friday. They Spread Information That Served The Authorities. One Day A Man Came To Abu Bakr Ibn Isma'il Al-Faqih As-Samarkandi And Said, "If You Take My Place In Front Of The Governor Tomorrow, I Will Give You 40 Mukhammadiyah." But He Rejected The Offer. Because Of This Way Of Life, They Were Called Zakhids.

Abu Mansur Al-Moturidi Did Not Interfere In Power Matters At All. For Example, Abu Mansur Issued A Fatwa Stating That If He Called The Sultan Of His Time A Just Sultan, He Would Renounce His Faith. He Said: It Is Well Known That The Sultan Is Violent (Jair). Whoever Commits Violence Is An Unbeliever.<sup>35</sup> Abul-Kasim Iskhag Ibn Muhammad Ibn Ismail Al-Khakim As-Samarkandi (D. 342/953), The Second Student Of Abu Nasr Al-Iodi, Served As A Judge In Samarkand For Many Years During The Samanid Period. During Ismail Al-Samani's Reign (279-295 / 892-907), Al-Khakim Wrote "Al-Savad Al-'A'zam" By His Order. This Work Was Written Against The "Bad Influence" Of Various Ideological Currents Of The Time. The Work Was Originally In Arabic And Was Later Translated Into Persian During Noah Ii Ibn Mansur (366-387 / 976-997).

A Comparative Analysis Of The Teachings Of Abu Al-Kasim Al-Khakim As-Samarkandi And Abu Mansur Al-Moturidi Suggests That There Were Many Similarities Between Them. For This Reason, The Idea That Al-Khakim

Was A Follower Of Abu Mansur, Which Later Scholars Confirmed, Turns Out To Be Wrong. Abu Al-Kasim Was Still Known Among The Khanafi Scholars Who Had Not Yet Begun To Engage In Rational Theology Seriously. He Was On The Same Level As Abu Mansur, And Both Of Them Acted As Disciples Of Abu Nasr Al-Iodi. Although Some Aspects Of Al-Khakim Are Justified (E.G., Salikh, Adib, Lakhu Siyra Makhmuda), Some Of His Qualities Are Condemned By The Mystics (Ahl Al-Ma'rifa And Arbab Al-Karama). For Example, One-Day Al-Sheikh Ibrahim Al-Kaduki Condemned Abu Al-Kasim Wearing A Large Ring And Said That He Would Throw Him Into A Waterfall. Before His Death, Al-Sheikh Ibrahim Al-Kaduki Accused Al-Khakim As-Samarkandi And Abu Akhmad Al-Iodi Of Making Love To The World. Besides, Al-Khakim Himself Accused Abu Akhmad Of Striving For The World. Sources Revealed That Abu Al-Kasim One Day Invited Abu Akhmad Al-Iodi To His House. Al-Khakim Asked The Guest, "Is It Permissible To Perform Ablution Again On Something That Has Been Ablated?". Upon Receiving A Reply That This Would Not Be The Case, The Host Said To The Guest, "This Also Applies To Religious Knowledge. If Used For This World, It Will Be Of No Use In The Next World (Hereafter). You Have Used The Knowledge In You For Your Career And Wealth. You Have Benefited From Your Knowledge In The Way Of Your Worldly Goals." Abu Akhmad Al-Iyadi Did Not Eat Anything And Got Up And Left. Despite These Circumstances, Al-Khakim As-Samarkandi Was Buried In Chokardiza.

### **Discussion**

Al-Hakim As-Samarkandi Was A Scholar Who Knew All Kinds Of Sciences. Among His Disciples Were Sufis And Monks' Names (Abulkhasan Ali Ibn Mukhammad Al-Muaddib Al-Yarkasi, Who Died In 412/1021 After The Month Of Rajab).

Abu Akhmad Nasr Ibn Akhmad Al-Iodi, The Son Of Abu Nasr Al-Iodi, Was One Of The Leading Scholars. He Studied Under His Father And Abu Mansur Al-Moturidi. The Scholars Of Ustrushan Referred To Him As A Mature Fakih In Samarkand And Mukhammad Ibn Ibrahim Al-Maydani As A Mature Fakih In Bukhara. Abu Salama Al-Samarkandi, A Student Of Abu Akhmad, Noted In His Book "Jumal Usul Ad-Din" That Abu Akhmad Had A Special Place In The Transition From The Old Traditions To The New Moturid Traditions. It Is Known That He Left Behind Him The Ten Doctrinal Issues That His Brother Had With The Mu'tazilites. He And His Brother Were Socio-Politically Conformist. This Position Is One Of The Factors That Influenced The Separation Of Al-Iodia From Al-Juzjania. Abu Mukhammad Ar-Rigdamuni Narrated The Following Incident: Abu Mansur Al-Moturidi Told Abu Ahmad Al-Iodi That Abu Ahmad Abu Mansur Was Entering His House When He Was Passing By The House Of A Sultan's Acquaintance (Enlightenment And Sadaka). The Sultan Greeted Them Standing Up And Kissed Abu Mansur's Eyes And Feet As A Sign Of Respect. The Owner Of The House Instructed The Servants To Bring The Guests Fragrant Perfumes And Rub Them On Their Beards. Abu Mansur Vehemently Denied The Matter, And The Servants Secretly Rub Perfume On His Horse's Tail. Abu Mansur's Horse Stopped Smiling.

Sources Say About Abu Ahmad Al-Iodi: "One Day He Invited A Man Of Knowledge From His Family To His House With Various Meals. While They Are Sitting, Prayer Arrives, And Abu Akhmad Performs A Short Prayer (Salat Khafifa). The Guest Leaves The House Dissatisfied With His Work. From The Above, It Could Be Seen That The Iod Brothers Had Good Relations With The Authorities And Aroused Jealousy Among Them Among The Scribes. This Showed That Specific Religious Figures Had Gradually Abandoned Bureaucratic Work And Moved Away From Representing The Middle Class's Views. But In Their Place Began To Emerge Other People Among The People Who Knew Religious Knowledge. However, These People's Prestige Did Not Depend On Their Rank Or Title (Sheikh, Fakih, Imam) But On Their Knowledge, Which Left A Necessary Mark On The People Of This Century's Minds.

Abu Khafs Al-Ajall Ahmad Ibn Abi Abdullakh Mukhammad Ibn Abi Khafs Al-Kabari Al-Bukhari Al-Ijli, A Contemporary Of Al-Iodi And A Member Of The Khafsid Family In Bukhara, With The Title Of "Sadr Al-Fukaha" In Movarounnahr And Khurasan, Said: If It Is Followed, Then This Sect Is The Right Sect. If This Sect Had Not Been Correct And Chosen (Autonomous), Abu Ahmad Would Not Have Followed It."

Al-Hakim Abu-L-Kasim As-Samarkandi Said About Him: "There Was No Jurist Like Abu Akhmad From Khurasan And Mavarounnahr For 100 Years, And He Was Unparalleled In Knowledge, Jurisprudence, Language And Piety, Culture And Character."

Abu Bakr Mukhammad Ibn Akhmad Al-Iodi (D. 361/971), The Second Son Of Abu Nasr Al-Iodi, Was A Mature Jurist Of His Time. Abu Sa'id Al-Idrisi (D. 405 / 1014-15) Met Him At The House Of Ibn Iskhak, The Ruler Of Mecca. So, We Can Assume From This Information That Abu Bakr Al-Iodi Performed Haj In His Life. He Was Also A Guest In Ibn Iskhaq, The Mecca Ruler, Because He Was An Eminent Scholar. The Governor Himself Greeted Him. There Was Also Information That It Had Its Direction (Sect) For Conducting Debates (Monazara). Al-Samani Said: "Abu Bakr Was A Noble, A Jurist, And A Man Of Great Authority."

He Is The Author Of "Al-Masail Al-Askhara Al-Iodia". He Added To The Ranks Of The "Ahl As-Sunnah Va-L-Jama'ah" Only Whose Opinions Are Following The Opinions Of The Qur'an, The Sunnah, And The Scholars. He Omitted Al-Jubba'i (D. 303 / 915-16), Al-Ka'bi (D. 319/931), And Many Others Like Them In The "Ahl As-Sunnah Va-L-Jama'ah".

The Struggle Against The Karmatians Then Began With The Struggle Against All The Erroneous Ideological Currents. Soon After The Clashes Of 332/943, The Karmatians And Ismailis Became An Underground Movement And Did Not Operate Openly. As A Result Of Such Situations, The Formation Of The Ahl As-Sunnah Va-L-Jama'ah Grew. In The Struggle Against The Karmatians Of That Time, The Authorities Began To Fight Against Other Similar Currents. In This Situation, However, The Government Fought Against Its Enemies, And Ideological Groups In A Conformist Spirit Also Acted Against Those Who Disagreed With Their Views. During This Situation, Al-Iodia Emerged. As A Result Of This Struggle, By The End Of The Samanid Rule, The Authorities Cut Off The Roots Of All "Foreign" (Kadariya, Mutazila) Groups. As A Result, Only The Khanafi Group Ahl As-Sunnah Va-L-Jama'ah Remained. In This Regard, Samarkand Was Called The City Of "Ahl As-Sunna Val-Jama". Belief And Devotion To Political Authority, Patriotism, And A Sense Of Living With The People Should Be Reflected In Every Theologian's Work.

The Al-Iodid Dynasty Services In The Spread Of Theology And The Khanafi School In Samarkand Are Incomparable.

In Short, During The IX-X Centuries, The Iod Family Held An Excellent Position In The Sciences Of Kalam And Jurisprudence In Samarkand And Had An Excellent Reputation Among The Muslims Of The Society. Abu Nasr Al-Iodi Produced Many Disciples In His Time, And His Disciples Also Worked As Mature Scholars In The Islamic Sciences. The Most Important Thing Was That These Scholars, Who Grew Up In Our Country, Tried To Maintain Harmony In Society By Fighting Against Various Heresies In Peace And Prosperity Of The People. In Conclusion, Let Us Recall The Words Of Abu Nasr Al-Iodi: "Leaving The Advice Leads To Chaos." After All, When It Is Said That "Religion Is Advice," In A Society Where Religion And Religious-National Values Were Abandoned, Society Would Face Various Disorders. Therefore, Our Government Is Working Hard To Restore Our Religious And National Values And Pass Them On To Future Generations. As A Result Of These Actions, The City Of Tashkent Was Declared By Unesco "Tashkent - The World Capital Of Islamic Culture In 2007."

## Conclusion

- Various Religious Teachings Were Spread In Khorasan And Movarounnakhr. Later, Under The Influence Of These Different Religious Views, Different Groups Emerged;
- In Khorasan And Movarounnakhr, After The Abbasid Revolution, Especially After The Assassination Of Abu Muslim, Political And Religious Movements Began To Appear In His Name. The Influence Of Various Religious, National, And Political Factors In These Movements Was Significant;
- This Area, Far From Baghdad, Had Become A Platform For The Activities And Struggles Of Various Sects;
- One Of The Currents Widespread In Movarounnakhr And Has A Large Sphere Of Influence Is Murjism. Researchers Expressed Controversial Approaches As This Trend Had Spread Its Teachings In Different Forms At Different Times. It Is Expedient To Analyze The Teachings Of This Movement, Which Might Have Influenced The Origin Of Moturism, Which Was The Burmese Direction Of Sunnism, Based On Primary Religious Sources On A Systematic, Historical, And Scientific Basis;

One Of The Currents That Had Spread In Movarounnakhr And Expanded Its Supporters' Ranks Is Mu'tazilism. Mu'tazilism Had Been Strongly Opposed By Most Local Scholars, Especially Scholars In The Field Of Moturudi. Even The Desire To Refute This Trend Prompted Them To Write A Separate Book.

- The Activities Of Such Scholars As Abu Mukatil As-Samarkandi, Abu Bakr As-Samarkandi, Makhul An-Nasafi, Al-Khakim Abu-L-Kasim As-Samarkandi Were Studied. They Left A Significant Mark On The Development Of Kalam And Jurisprudence In Samarkand.

- In Samarkand, In A Place Called Ribot Al-Murabba, Abu Bakr Al-Juzjani Founded Dor Al-Juzjani. Ghazis And Ascetics Were Mainly Educated Here, And All Islamic Sciences Were Taught Here.

- After The Death Of Abu Bakr Al-Juzjani, "Dar Al-Juzjani" Was Headed By Abu Nasr Ahmad Ibn Abbas Al-Iodi. After His Death, The School Split In Two. Abu Mansur Moturidi Led The Supporters Of Asceticism, And The Supporters Of Conformism Are Led By Abu Ahmad Nasr Ibn Ahmad Al-Iyazi.

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The Authors Declare The Absence Of Obvious And Potential Conflicts Of Interest Related To The Publication Of This Article And Report On The Contribution Of Each Author.

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