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Article



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ANALYSIS OF THE WORKS ON THE TEACHING OF MĀTURĪDIYA WRITTEN BY SCHOLARS FROM TRANSOXIANA IN THE 8th-9th/14th- 15th CENTURIES

Abstract: The scholars of Transoxiana made a great contribution to the development of the teaching of Māturīdiya. In particular, the scientific heritage of the ḥanafī-māturīdī scholars who lived in this region in the 8th-9th/14th-15th centuries is also important in this regard. Especially, seven of the local thinkers who wrote works on the science of al-kalām were identified during this period, and a total of twelve of their works were studied in detail. Three of them belong to the category of al-matn [text], four to the category of al-radd [substantiated refutation] and five to the category of al-sharḥ [commentary]. Such scholars as Shams al-Dīn Muḥammad ibn Ashrāf al-Samarqandī (d. 702/1303), Abū al-Barakāt 'Abd Allāh ibn Aḥmad al-Nasafī (620-710/1223-1311) and Ṣadr al-Sharī'a 'Ubayd Allāh ibn Mas'ūd al-Bukhārī al-Ḥanafī (d. 747/1346) were simultaneously involved in the science of al-kalām. They wrote a work in the style of al-matn and commented on it themselves. This indicates that at that time a certain author wrote a work in the style of al-matn and interpreted it himself. Indeed, this situation exists in the scientific activity of one of the most famous scholars of the ḥanafī-māturīdī school, Sa'd al-Dīn al-Taftāzānī, who lived in that period.

Some of the thinkers from Transoxiana finished their works in native region, while some of them wrote during their scientific trips to different countries as a refutation of the problems existing in those regions and the views of stray sects. In particular, Ṣadr al-Sharī'a 'Ubayd Allāh ibn Mas'ūd al-Bukhārī al-Ḥanafī (d. 747/1346) wrote Ta'dīl al-'ulūm fī al-kalām in this region. 'Alā' al-Dīn Muḥammad ibn Muḥammad al-Bukhārī (779-841/1377-1438) (779-841/1377-1438) wrote works related to the science of al-kalām such as Fāḍīḥah al-mulḥidīn wa naṣīḥah al-muwahḥidīn, Muljimah al-mujassimah during his travels.

All this points to the fact that there was a separate scientific school even in this period in this region, where the teaching of Māturīdiya was founded.

Key words: ḥanafī, māturīdī, kalām, logic, manuscript, sharḥ, commentary, ḥāshiyat, margin, ta'līq, gloss, 'aqīdah, creed, ṣaḥīfah, page, al-qaḍā', destiny, al-qadar, predestination.

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Introduction

The teaching of Māturīdiya is widespread throughout the world and over the centuries, most Muslims have followed it. Indeed, the services of scholars who lived in the middle Ages were great in the wide spread of the teaching around the world. Among others, the services of the scholars from Transoxiana (Mā Warā' al-Nahr) who lived in the 8th-9th/14th-15th centuries in this regard were of great

importance. For example, some of them were engaged in scientific activities in their homeland, while others made a great contribution to the spread of this teaching during their travels abroad. It is also worth paying special attention to the fact that thinkers from other regions came to this region and engaged in scientific activities. Because the teaching originated and formed in this region and spread to other territories.

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Although many famous ḥanafī-māturīdīya scholars were engaged in scientific activity in this period, on the one hand, not all of them wrote works dedicated to the science of *‘aqīdah*, and on the other hand, their some books on the science of *‘aqīdah* have not been preserved to this day. Indeed, during this period, some famous representatives of the Ḥanafī school also wrote books on the teaching of Māturīdīya. In particular, Shams al-Dīn Muḥammad ibn Ashrāf al-Ḥusaynī al-Samarqandī al-Ḥanafī al-Māturīdī (d. 702/1303) is one of the famous thinkers of this period. He is a famous scholar in jurisprudence, logic, *‘aqīdah*, *ḥadīth*, and geometry. He wrote books such as *Ādāb al-Fāḍil*, *Ashkāl al-ta’sīs*, *Ādāb al-Baḥth*, *Miftāḥ al-Nazar*, *Sharḥ al-muqaddima*, *al-Ṣaḥā’if al-Ilāhīya* and *al-Ma’arīf fī Sharḥ al-Ṣaḥā’if* [16:39]. Among them, *al-Ṣaḥā’if al-Ilāhīya* and its commentary *al-Ma’arīf fī Sharḥ al-Ṣaḥā’if* [23] are about the science of *‘aqīdah* and both have been published. In this place, *al-Ṣaḥā’if al-Ilāhīya* is described because it is also the basis of the commentary. In particular, the scholar divided the issues included in his book into nineteen sections, called them *al-Ṣaḥīfah* (page), and divided them into two main sections. In turn, *al-Ṣaḥā’if* (pages) is divided into chapters and paragraphs. Also, in his book, he quoted *the Torah* and *the ‘Injīl* as proof of the truth of the prophethood of Muḥammad (p.b.u.h) and to prove the wrongness of some people’s views in this regard [24:60]. In particular, the nineteen pages consist of the following topics: “Allāh’s General Attributes”, “*Wujūd al-Wājib*”, “Allāh’s Oneness”, “The Mood of Allāh’s Verbs”, “Allāh’s Knowledge”, “Allāh’s Will”, “Allāh’s life, immortality, hearing, seeing”, “Allāh’s talking”, “Seeing Allāh”, “Negative qualities”, “The perfection of Allāh’s power”, “Deeds of humans”, “Names of Allāh”, “The creation of the universe”, “Prophethood and its circumstances”, “The Return of created things to nothingness”, “*Iman*, *al-Islām* and disbelief”, “good and evil” and “al-Imāmate”.

As a general conclusion about this work, it is an important source for the teaching of Māturīdīya on the one hand, and on the other hand, it is of great importance in the comparative study of religious teachings.

One of the most prominent scholars of the Nasafī school of Islamic sciences of this period was Ḥāfiẓ al-Dīn ‘Abd Allāh ibn Aḥmad ibn Maḥmūd al-Nasafī (620-710/1223-1311), known as “Abū al-Barakāt”, learned jurisprudence from Shams al-aimma Abū al-Vajid Muḥammad ibn ‘Abd al-Sattār ibn Muḥammad al-‘Imādī al-Kardārī (d. 642/1244) [3:295]. The scholar is the author of valuable works on *uṣūl al-fiqh*, *furū’ al-fiqh*, *tafsīr*, and *‘aqa’id*. In particular, the sources mention two of his books on the science of *‘aqīdah*, the first of which is a work called *al-‘Umdah fī uṣūl al-dīn* and was written based on the teaching of Māturīdīya. This book is *‘Umdah al-‘Aqā’id*, *‘Umdah*

‘aqīdah Ahl as-sunna wal-Jama’a and *al-‘Umdah fī uṣūl al-dīn* is also called by such names [3:295]. At this point, it should be noted that this book is written in the style of a text, and given that the topics in it and their description are almost identical to Abū Ḥafṣ al-Nasafī’s treatise *‘Aqā’id al-Nasafī*, it was created based on this treatise and the description in it can be said that the views have been further developed. *‘Umdah al-‘Aqā’id* was originally published in London in 1843 by William Overton under the title *‘Umdah ‘aqīdah Ahl as-Sunna wal-Jamaa* [Pillar of the Creed of the Sunnites] together done with *‘Aqā’id al-Nasafī* by Abū Ḥafṣ al-Nasafī [10]. It was also reprinted in 2016 [11]. The second is a commentary by Abū al-Barakāt al-Nasafī on his *al-‘Umdah* called *al-‘I’timād fī-l-‘tiqād* [13:98], which was completed in 698/1299. Also, the work was called such *al-‘I’timād fī-l-‘tiqād*, *Sharḥ al-Umda*, and *al-‘I’timād sharḥ al-‘Umdah* [18:173]. It has been published several times [12]. Abū al-Barakāt al-Nasafī also made a great contribution to the spread of the teaching of Māturīdīya, and sources indicate that he also visited the city of Baghdād [18:173]. The scholar died in 710/1311 and was buried in a place called *Izaj*. There are two sources of information about the place called *Izaj*, one of which is the name of a village in Samarkand and the other is the name of a city located between Khūzestān and Iṣfahān [9:155].

Hisām al-Dīn Ḥusayn ibn ‘Alī ibn al-Ḥajjāj ibn ‘Alī al-Bukhārī al-Sighnāqī al-Ḥanafī (died 714/1314-1315) was considered one of the prominent representatives of the Bukhara Ḥanafī school of jurisprudence and was originally from the city of Sighnaq. He learned jurisprudence from Ḥāfiẓ al-Dīn Abū al-Barakāt ‘Abd Allāh ibn Aḥmad ibn Maḥmūd al-Nasafī and Fakhr al-Dīn Muḥammad ibn Muḥammad ibn Ilyās al-Maymurghī. Hisām al-Dīn al-Ḥusayn al-Sighnaqī traveled to many countries and served to spread the teaching of Māturīdīya. In particular, he met Qādī al-Quḍāt Naṣīr al-Dīn Muḥammad ibn Qādī Kamāl ad-Dīn Abū Ḥafṣ ibn ‘Umar al-‘Adīm ibn Abū Jaradat in the city of Aleppo and permitted him to narrate all his works. Later, he taught for a while in Baghdād. Then he went to Damascus in 710/1311 [2:119]. The scholar is the author of many works, he is considered one of the narrators of Abū al-Mu‘īn Maymūn ibn Muḥammad ibn al-Makḥul al-Nasafī’s (438-508/1038-1114) work *al-Tamhīd fī qawa’id at-tawḥīd* and also wrote a detailed review on it named as *al-Tasdīd fī sharḥ al-Tamhīd* [17:247; 3:155]. For example, the creedal issues included in the work *al-Tamhīd fī qawa’id at-tawḥīd* were grouped into twenty-five chapters, and this order was preserved in the commentary process.

Hisām al-Dīn Ḥusayn al-Bukhārī, in this review, not only substantiated the issues with the Holy Qur’ān, *ḥadīth*, and logical arguments but also with the works of al-Imām Abū Ḥanīfah’s *Kitāb al-‘ālim wa al-muta’allim*, Abū al-Mu‘īn al-Nasafī’s *Tabṣīrāt al-*

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adillah, Abū Maṣṣūr al-Māturīdī's *Kitāb al-Tawhīd*, *al-Maqālāt*, Abū al-Yusr 'Alī al-Bazdawī's *al-Kifāya*, *Sharḥ al-Jame' al-saghir*, *Uṣūl al-fiqh*, Burhān al-Dīn Maḥmūd al-Marghīnānī's *Tatimmat al-fatawā*, Abū Ḥafṣ 'Umar al-Nasafī's *al-Taysīr fī 'ilm al-tafsīr*, Maḥmūd al-Zamakhsharī's *al-Kashshāf* and other. This review has also been published.

Shujā' ad-Dīn Hibat Allāh ibn Aḥmad ibn Mu'allā ibn Maḥmūd al-Tarazī al-Turkistanī al-Ḥanafī al-Māturīdī is one of the famous scholars of the Ḥanafī school. He was born in 671/1273 in the city of Taraz [14:71]. The scholar traveled to different countries to study. For example, he went to Damascus, where he studied jurisprudence from Jalāl al-Dīn Abū Muḥammad 'Umar ibn Muḥammad. He is the author of many works related to various fields of Islamic sciences, such as *Sharḥ al-Jāmi' al-kabīr*, *Tabṣīrāt al-asrār fī sharḥ al-Manār*, *al-Ghurār*, *al-Misāl*, *Al-Irshād*. In particular, it is noted in the sources that he wrote a commentary on *Bayan al-Sunnah wa al-jama'ah* known among scholars as *'Aqīdah al-Ṭahāwī* [4:466-467], it is also published [25]. The work *'Aqīdah al-Ṭahāwī* was written by one of the famous scholars of the Ḥanafī school, al-Imām Abū Ja'far Aḥmad ibn Muḥammad ibn Salāma al-Ṭahāwī al-Ḥanafī al-Misrī (239-321/853-933), it was written in the style of a text and contains 134 creedal issues, but they are not divided into specific chapters [8]. The scholar stated that the reason for commenting on this work was a request made by his friends. This commentary is distinguished from others by conciseness, brevity, completeness, comprehensibility and strictness of the sentences, the interpretation of a specific issue based on verses of the Qur'ān and *ḥadīths*, and by the fact that the narrations are quoted only from famous Ḥanafī scholars such as al-Imām Abū Ḥanīfah, al-Imām Abū Yūsuf, al-Imām Muḥammad, al-Imām Abū Maṣṣūr al-Māturīdī, Sirāj ud-Dīn Abū Ḥafṣ 'Umar ibn Ishāq ibn Aḥmad al-Hindī al-Ghaznawī (704-773/1304-1371), Saif al-Ḥaqq Abū al-Mu'īn Maymūn ibn Muḥammad ibn Muḥammad al-Ḥanafī al-Nasafī (418-508/1027-1114), al-Qādī Abū al-'Alā Sa'īd ibn Muḥammad ibn Aḥmad (d. 432/1040 y.). For example, during the commentary, most of the quotes from the creedal views of Sirāj al-Dīn Abū Ḥafṣ 'Umar al-Ghaznawī are given.

The scholar died on the night of the tenth day of the month of Ḍū al-Qa'dah 733 Hijri (July 23, 1333 AD) in the *al-Zahiriya* madrasah [4:466].

Ṣadr al-Sharī'a 'Ubayd Allāh ibn Mas'ūd ibn 'Umar ibn Ṣadr al-Sharī'a 'Ubayd Allāh ibn Maḥmūd ibn Muḥammad al-Maḥbūbī al-Bukhārī al-Ḥanafī (d. 747/1346) is also one of the famous scholars of the Bukhārā jurisprudence school, and he is considered as a thinker in the fields of *fiqh*, *furū' al-fiqh*, *ḥadīth*, *nahw*, *'aqīdah*, and logic [18:185]. For example, Allama Sa'd al-Dīn al-Taftāzānī said about him, "he is a researcher and editor of guidance science, a

scholar of *'ilm al-dirāya* [discernment, meaning], a leader of the criterion of intellectual and verbal sciences, a corrector of *uṣūl al-fiqh*, *furū' al-fiqh*, a leader of *al-Sharī'a* and *al-Islām*. May Allāh raise the level of that person in heaven" [19:5].

The scholar is the author of *al-Tanqīh fī uṣūl al-fiqh*, *al-Tawzīh fī hall ghawāmiz al-Tanqīh*, *al-Wiqāya*, *Sharḥ al-Wiqāya* and its summary *al-Nuqāya* [9:429-430], *Ta'dīl al-'ulūm fī al-kalām*, *al-Wishāh fī al-ma'nā wa al-bayān* [15:197-198] and of other similar works. In the sources of *tabaqat* and *tarajim* about the activities of Ḥanafī scholars, it is stated that 'Ubayd Allāh ibn Mas'ūd only has a work called *Ta'dīl al-'ulūm fī al-kalām* on the science of the *kalām*. For example, in manuscript number 043 in the library of the University of Leipzig, the title of this book is given as *Ta'dīl al-'ulūm al-ilāhiya* [22:1^a]. By the way, during this research, it was discovered that 'Ubayd Allāh ibn Mas'ūd wrote a special commentary on this work, and it was found that a rare ancient copy of this book, copied by his students in 758/1357, is saved in the Lundeberg fund of the Berlin State Library under №394 [20]. From this source, it is clear that 'Ubayd Allāh ibn Mas'ūd completed two works on the science of the *kalām*. It is also emphasized in his copy of the manuscript saved in the fund of the Umm al-Qura University library under the number №445 [21]. In addition, the scientist indicated that he intended to write a commentary on it in the work *Ta'dīl al-'ulūm* [22:72^a].

Ta'dīl al-'ulūm is structurally composed of three parts: the first is devoted to the science of logic, the second to the science of *'aqīdah*, and the third to various fields of science [20:42^a]. From the point of view of the topic, the *'aqīdah* part of the work will be touched upon here. In particular, the second part begins with a complete citation of the surah *al-Fātiḥa*, and then directly begins the description of the topics. For example, seven topics are counted according to the number of verses of the surah *al-Fātiḥa*. The scientist commented on the quality of the *kalām* of God in his commentary *Ta'dīl al-'ulūm* and emphasized that it is considered appropriate to quote it in the science of the *kalām* because of the preface of the *kalām* of God (Holy Qur'ān). He also said that all disputes in the science of the *kalām* are similar to the order of the surah *al-Fātiḥa* [21:1^a-1^b].

In particular, the first topic in the second part of the book on the science of *'aqīdah* is the concept of existence, its essence and issues, and mainly logical method was used in their description. The second topic is *wājib al-Wujūd*, in which the physical and action attributes of Allāh, the seeing of Allāh in Paradise, *al-qaḍā'* [destiny] and *al-qadar* [predestination], and the actions of Allāh are described. The third topic is about the existing things in the universe, in which the properties of the bodies in existence, the Earth, the stars and the universe, the properties of matter, the soul and its essence, and *al-*

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Tanāsukh [metempsychosis] are discussed. The fourth topic is about the world's famous occurrences (accidents), in which the issues of action and inaction are described. The fifth topic is about the existence of *al-Mālik* on the last day, which the last day, the return of created things to nothingness, happiness, and mystery, the questionings of *al-Munkar* and *al-Nakir* [The Denied and The Denier], the life of the grave, *al-Širāt* [the bridge] and *al-Mīzān* [the scale] are described. The title of the sixth topic is the verse of the surah *al-Fātiha*, "To You alone do we pray and to You alone do we seek help", which deals with the definition of faith, its decrease or increase, and exception. The name of the seventh topic is the verse "Let it be the way (the path of guidance) of those whom You have bestowed", which describes the prophethood of Muḥammad (p.b.u.h), the innocence of the Prophets and their superiority over the angels, the caliphate, the Al-Imāmate, and *al-karāmah*. In this commentary, 'Ubayd Allāh ibn Mas'ūd cited many works of Nasr uddin Abū Ja'far Muḥammad ibn Muḥammad ibn al-Hasan al-Tusi al-Samarkandī, such as *Tajrīd al-'aqa'id*, *Sharḥ al-Ishārāt*, *al-Šaḥā'if*, *al-Šhiḥā*. So, this work is one of the important sources of the teaching of Māturīdīya.

'Alā' al-Dīn Muḥammad ibn Muḥammad ibn Muḥammad al-Bukhārī al-Ḥanafī (779-841/1377-1438) is one of the great scholars of the Ḥanafī school and was a disciple of Sa'd al-Dīn al-Taftāzānī. 'Alā' al-Dīn Bukhārī, at the same time, in addition to being one of the great representatives of the *Naqshbandī mazhab*, was a mature scholar of fiqh, 'aqīdah, and other such sciences.

'Alā' al-Dīn Muḥammad has works on the science of 'aqīdah, such as *Risālah fī al-i'tiqād*, *Fādīḥah al-mulḥidīn wa naṣīḥah al-muwahḥidīn*, and *Muljimah al-mujassimat*, and they are considered important sources for the teaching of Māturīdīya. In particular, he covered sixty-three creedal issues in his work *Risālah fī al-i'tiqād*, starting with "the first obligatory act for a dutiful servant" and refuting the views of the *Rāfiẓī* about the return of 'Alī (r.a.) and his descendants to earth. completed.

'Alā' al-Dīn Muḥammad al-Bukhārī himself, in the preface of his work "Muljima al-mujassima", narrated that he went to Baghdād in 832/1428-1429, and there the wrong views of Ibn Taymiyyah spread, and he and those who followed him lost the right path. Because of this, the scholar claims that this book was written as a refutation of the views of Abū al-'Abbās Aḥmad ibn 'Abd al-Ḥalīm (661-728/1263-1328), known as Ibn Taymiyyah [6]. In particular, four of Ibn Taymiyyah's views are refuted in it, two of them are theological-mental and the rest are related to jurisprudence. In particular, the first of the theological-mental issues is the purity of *Wājib al-Wujūd* [The Necessary Existent] from physical characteristics and the second is the non-permanence of *al-Jahannam* [the hell]. The first of the

jurisprudential issues is traveling to visit the graves of the prophets and holy saints who are servants of God, and the next is *al-Ṭalāq* [divorce]. The scholar refuted Ibn Taymiyyah in these four issues, quoting evidence from the Holy Qur'ān, *ḥadīths*, and the narrations of the Companions [7:35-37].

'Alā' al-Dīn Muḥammad al-Bukhārī's work entitled *Fādīḥah al-mulḥidīn wa naṣīḥah al-muwahḥidīn* is one of the important sources on the teaching of Māturīdīya. It was written as a rebuttal to the treatise *Fuṣūṣ al-ḥikam* by Muḥyī al-Dīn Abū 'Abd Allāh Muḥammad ibn 'Alī al-Ḥātīmī al-Ṭā'ī (560-637/1165-1240), known as Ibn al-'Arabī. The scholar stated that he wrote this book at the request of his friends to refute *Fuṣūṣ al-ḥikam* based on false intellectual conclusions instead of solid evidence. Also, the scholar called the supporters of this idea *al-Zindīq*. In addition, 'Alā' al-Dīn Muḥammad al-Bukhārī emphasized that he does not use the Holy Qur'ān and *ḥadīths*, the narrations of jurisprudence books, and the fatwas of the Ḥanafīs, who are scholars of the nation, and that these sources do not give them any benefit, and he said that he argues only with solid intellectual evidence. As a reason for this, the supporters of *Fuṣūṣ al-ḥikam* interpret the verses of the Holy Qur'ān with their views, citing the fact that they do not understand the truth of monotheism and the secret of *al-Sharī'a* [5:48-49].

Therefore, he cited the views of scholars of Ahl as-sunna wal-l-Jamaa such as Abū Yazīd al-Bisṭāmī (d. 261/874-5), Abū Ḥafṣ al-Ḥaddād al-Naysābūrī (d. 260/874), Sahl ibn 'Abd Allāh ibn Yūnus al-Tustarī (d. 283/896), Zayn al-'Ābidīn 'Alī ibn al-Ḥusayn (658-713/1260-1313), 'Abd al-Raḥmān ibn Aḥmad ibn 'Abd al-Ḥaffār al-Ījī (d. 756/1355), as evidence without clearly citing the sources. He also cited works such as al-Imām al-al-Ghazālī's *Iḥyā' ulūm al-dīn*, Sa'd al-Dīn al-Taftāzānī's *Sharḥ al-Maqāsid*, Abū al-Qāsim al-Qushayrī's *Naḥw al-qulūb al-kabīr*, al-Imām al-Zamakhsharī's *al-Kashshāf*, and al-Imām al-Rāzī's *al-Taḥfīr al-kabīr* as evidence.

Khwaja Muḥammad Parsā al-Bukhārī (749-823/1348-1420) was also one of the famous scholars of the Ḥanafī school and a sheikh of the *Naqshbandīyyah mazhab*, whose full name is Abū al-Faṭḥ Muḥammad ibn Muḥammad ibn Maḥmūd al-Ḥāfiẓ al-Bukhārī. He deeply studied various sciences of *al-Sharī'a* such as the Qur'ān, *Ḥadīth*, and *al-Kalām* from the well-known scholars of his time. As a result, he became one of the most recognized scientists. It is recorded in the sources that he wrote works on various fields of science, and most of them were written in Persian. In particular, a manuscript copy of the scholar's work *I'tiqādāt* on the science of 'aqīdah is kept in the manuscript fund of the Institute of Oriental Studies named after Abū al-Rayḥān al-Bīrūnī in Uzbekistan. *I'tiqādāt* was written in Persian and is considered one of the important sources of the teaching of Māturīdīya.

Impact Factor:

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Even though there were many books in this field of science even before the time when the scientist lived, he wrote this treatise. The scholar stated that the reason for writing this treatise was to refute some heretics in Samarkand, Bukhara, and Mā Warā' al-Nahr. The scholar prayed to Allah to protect the residents of this city and region and all these Muslims would be steadfast in the Sunnah and Ismat of the Messenger of Allah. The scientist prayed to God to protect all these Muslims from the heresies and evils of the misguided.

In this book, creedal issues such as the questionings of *al-Munkar* and *al-Nakir* in the grave, Caliphate, *al-Mi'raj* and who initially confirmed it and who denied it, the miracles of the Prophets, the intercession of the Messenger (p.b.u.h.) of Allāh, stories about *al-Ṣaff*, Maryam, *al-Ankabūt* and *Aṣḥāb al-Kahf* in the Qur'ān and fiqh issues such as *al-Tarāwīḥ* prayer are given [1].

Khwaja Muḥammad Parsā fell ill after performing Hajj and died in Medina in 823/1420 at the age of 72. The scholar's funeral was read by Mawlānā Shams al-Dīn al-Fanārī and he was buried next to the grave of 'Abd Allāh ibn 'Abbās (r.a.).

In conclusion, it should be said that in this study, seven works related to the Ḥanafī- Māturīdī of Mā Warā' Al-Nahr scholars who lived in the XIV-XV centuries were identified, and a total of twelve of their works were covered in detail. Three of the twelve works belong to the category of "matn" (text), four to the category of "radd" (refutation), and five to the category of "sharh" (commentary).

Scholars like Shams al-Dīn Muḥammad ibn Ashrāf al-Ḥusaynī al-Samarqandī, Ḥāfiẓ al-Dīn 'Abd Allāh ibn Aḥmad ibn Maḥmūd al-Nasafī, Ṣadr al-Sharī'a 'Ubayd Allāh ibn Mas'ūd al-Bukhārī once wrote a work in the style of a "matn" (text), on the science of *'aqidah* and commented on it themselves. This indicates that writing a work in the style of "matn" (text) by a scholar and commenting on it himself was a tradition at that time.

All this indicates that there was a separate *kalām* school even in that period in the region where the teaching of Māturīdīya arose. Some of these works were written in this region, and another of them was written as a special refutation of the conflicting issues and views of the strays encountered by the local Ḥanafī-māturīdī scholars during their scientific trips to different countries. An example of this is the work of 'Alā' al-Dīn Muḥammad ibn Muḥammad al-Bukhārī.

Furthermore, the teaching of Māturīdīya has spread widely to different regions of the world. During the Timurid era, the fact that Amir Temur himself followed the Ḥanafī school was a huge historical factor in the rise of the Ḥanafī school to the status of a state. In addition, in this process, the emergence of many scholars of the Ḥanafī school from *al-Khorāsān* (Traxiane) and *Mā Warā' Al-Nahr*, as well as their scientific careers and activities in government positions, were of great importance. Also, the scientific trips of local scholars influenced the spread of this teaching.

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