

**THE FORMATION OF THE SAMARKAND SCHOOL OF KALAM  
(On the Example of the Dorul Juzjoniya and Dorul Iyodiya Schools)**

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**ANNOTATION**

This article examines the process of formation of the Samarkand school of kalam, analyzing its intellectual foundations and historical context. It highlights the educational activities, methodological approaches, and theological views of the Dorul Juzjoniya and Dorul Iyodiya schools. The contribution of these scholarly centers to the development of kalam in the region of Transoxiana is explored on the basis of historical sources. The research also substantiates the distinctive features of the Samarkand kalam tradition and its influence in subsequent periods.

**Keywords:** Samarkand school of kalam, Dorul Juzjoniya, Dorul Iyodiya, science of kalam, Transoxiana, Islamic creed, mutakallimun (theologians), scholarly centers, religious-educational tradition, intellectual history.

**INTRODUCTION.**

In the context of ongoing religious globalization in the world, it has become increasingly important to elucidate the sound foundations of Islamic belief and the historical aspects of its formation. The fact that numerous studies are being conducted in various research institutions worldwide on the foundations of Islamic creed, as well as on the doctrines of the Maturidi and Ash'ari schools, demonstrates the contemporary relevance of this topic. In particular, scholarly research devoted to the history, sources, and leading scholars of the Maturidi tradition—especially the life, activity, and intellectual legacy of Abu Mansur al-Maturidi—constitutes a significant contribution to this field.

**MAIN PART.**

The “Dorul Juzjoniya” school was regarded as an important center in Samarkand for the widespread dissemination of the creedal views of Abu Hanifa. Until the middle of the 4th/10th century, this center operated within the Ahl al-Ra'y (rationalist) tradition, and thereafter within the hadith-oriented tradition. It was in this institution that Abu Mansur al-Maturidi was educated and later taught nearly a thousand students.

This school was founded approximately in the 3rd/9th century by Abu Muqatil al-Samarqandi and was later developed by Abu Sulayman al-Juzjani and Abu Bakr Ahmad ibn Ishaq ibn Subayh al-Juzjani. In his work *Sharh Jumal Usul al-Din*, Ibn Zakariyya compiled a scholarly chain of the scholars who were active in “Dor al-Juzjoniya.” However, it is surprising that he did not include the name of Abu Muqatil al-Samarqandi. In this chain, he connects Abu Hanifa through Muhammad al-Shaybani, and the chain continues with the name of Abu Sulayman al-Juzjani. Nevertheless, Abu Muqatil al-Samarqandi played a significant role in introducing Abu Mansur al-Maturidi to the Hanafi creed. Al-Maturidi studied the work *Al-‘Alim wa al-Muta‘allim* under Abu Muqatil.

Abu Muqatil al-Samarqandi (d. 208/823) studied directly under Abu Hanifa and, upon returning to Samarkand, disseminated his teacher’s views. He later brought the famous work *Al-‘Alim wa al-Muta‘allim* to Samarkand and taught from it. Ibn Hajar al-‘Asqalani identified him by the name Hafs ibn Salm.

According to historical reports, when Caliph al-Ma’mun was in Khurasan, an important theological issue arose. The caliph ordered that all prominent scholars of Khurasan be gathered, yet none of them could resolve the matter. Those assembled stated that only Abu Hanifa Nu‘man ibn Thabit or his student Abu Muqatil al-Samarqandi could solve it. The caliph then insisted that Abu Muqatil provide the solution. Unfortunately, the sources do not specify the exact issue discussed. However, it is reported that after this event, Abu Muqatil’s reputation greatly increased throughout the Khurasan region.

Many sources indicate that, based on these events, the introduction of the Hanafi madhhab into Samarkand occurred directly through Abu Muqatil al-Samarqandi.

The school established by the students of Abu Hanifa later became an important educational center where the Hanafi madhhab was taught for many years. Ibn Zakariyya outlined the chain of scholars who taught at “Dorul Juzjoniya” as follows:

Abu Hanifa Nu‘man ibn Thabit (d. 150/769)

Imam Abu ‘Abdullah Muhammad ibn Hasan al-Shaybani (d. 189/805)

Abu Sulayman Musa ibn Sulayman al-Juzjani (d. 200/816)

Shaykh al-Faqih Abu Bakr Ahmad ibn Ishaq al-Juzjani (d. 250/864)

Faqih Imam Abu ‘Abdullah ibn Abi Bakr al-Juzjani (d. 285/898)

Abu Nasr Ahmad ibn ‘Abbas al-Iyadi (d. 275/889)

Abu Mansur al-Maturidi (d. 333/944)

It is noteworthy that three scholars in this chain bear the nisba “al-Juzjani.” According to the sources, the name “Dorul Juzjoniya” was derived from these three early leading scholars of the center. However, it is remarkable that Abu Muqatil al-Samarqandi—mentioned earlier—is absent from Ibn Zakariyya’s chain. In our view, Abu Muqatil played a significant role in the establishment of this center. Although Ibn Zakariyya acknowledged Abu Muqatil’s early contributions to the formation of “Dorul Juzjoniya,” it remains unclear why he did not include him among the scholars formally associated with the institution.

The scholars active in this center consistently supported the creedal views of Abu Hanifa. They remained distant from official positions and devoted themselves exclusively to scholarship and writing. However, the sources do not provide detailed information about their works. Among them, only Abu Nasr al-Iyadi is reported to have combined scholarly activity with service as a judge (qadi).

It is appropriate to provide a brief overview of the lives and scholarly contributions of the scholars who were active at the “Dorul Juzjoniya” center, as these very scholars laid the foundation for the establishment of the Hanafi creed in Transoxiana.

Abu Sulayman Musa ibn Sulayman al-Juzjani (d. 200/816) was a student of the renowned jurists of his time, Abu Yusuf and Muhammad ibn Hasan al-Shaybani. He transmitted Abu Hanifa’s works *Fiqh Akbar* and *Risala ‘ala ‘Usman al-Batti* from these two teachers. In addition, he transmitted Muhammad al-Shaybani’s work *Asl (Mabsut)*, which was considered the most reliable copy. Extremely pious, he declined the qadi (judge) appointment offered by Caliph al-Ma’mun, citing his quick temper as a reason. He is recognized as the first master of the “Dorul Juzjoniya” school.

Abu Bakr Ahmad ibn Ishaq ibn Subayh al-Juzjani (d. 250/864) has conflicting information regarding his grandfather’s name in biographical sources. For example, in *Jawahir Muziya* it is given as Subh, while in *Tabaqat Saniya*, *Kashf Zunun*, *Izah Maknun*, and *Hadiyat al-‘Arifin* it appears as Sabih. Mulla Ali Qari, relying on Laknawi’s *Fawaid al-Bahiya*, also records it this way. Some other sources mention it as Subayh.

Unfortunately, little is known about Abu Bakr al-Juzjani himself. He studied under Abu Sulayman al-Juzjani, a student of Muhammad al-Shaybani, thus connecting the teacher-student lineage of al-Maturidi back to Abu Hanifa. Abu Bakr al-Juzjani also studied under other students of Muhammad al-Shaybani, but his main education came from Abu Sulayman al-Juzjani. He was well-versed in *usul al-fiqh* and *kalam* and became the primary teacher of Abu Nasr al-Iyadi and Abu Mansur al-Maturidi. His works, *Farq wa al-Tamyyiz* and *Kitab al-Tawba*, were widely

recognized sources of his time. Abul Muin al-Nasafi praised him, stating that anyone acquainted with his works would acknowledge his greatness. Although his exact birth year is unknown, based on the period when he taught al-Maturidi, it is estimated that he lived until the mid-3rd/9th century.

Abu Nasr Ahmad ibn Abbas al-Iyadi (d. 275/889) was recognized as the leading representative of “Dorul Juzjoniya” after the death of Abu Bakr al-Juzjani. Exceptionally intelligent and patient, he held leadership positions in education from the age of twenty. He was acknowledged as the foremost scholar of his era in both *usul* and *furu’* sciences. In Samarkand, he engaged in debates with various intellectual opponents and successfully defended the Hanafi creed. His full name was Ahmad ibn Abbas ibn Husayn ibn Jabala ibn Ghalib ibn Jubayr ibn Nawfal ibn Iyad ibn Yahya ibn Qays ibn Sa’d ibn Ubada al-Ansari, tracing his lineage to Sa’d ibn Ubada, a companion of the Prophet and leader of the Banu Hazraj tribe in Medina.

Abu Nasr studied *fiqh* under Abu Bakr Ahmad ibn Ishaq al-Juzjani. His two sons, Abu Bakr al-Iyadi and Abu Ahmad al-Iyadi, also studied *fiqh* under him. Abul Muin al-Nasafi remarked that Abu Nasr’s works on the attributes of God, his refutations against the Mu’tazilites and Najjariyya, and his evidence regarding the validity of the views of Ahl al-Sunna wa al-Jama‘a demonstrate his exceptional scholarly stature. Al-Nasafi further praised him, noting that there was no one in Transoxiana comparable to Abu Nasr in knowledge, piety, writing, courage, and endurance. He was steadfast in the struggle for Islam and one of the most courageous and composed figures of his time. His knowledge was vast and unparalleled, making him an authority in both *usul* and *furu’* sciences.

Notably, the scholars of “Dorul Juzjoniya” generally avoided official positions and lived among the common people of Samarkand, dedicating themselves to scholarly work. Unlike his predecessors, Abu Nasr had a close relationship with the Samanid Amir Nasr ibn Ahmad. To implement the laws issued by the Samanid ruler, Qadi Abu Nasr would personally announce them to the people on Friday while wearing new clothes and riding a horse. This shows his close cooperation with the Samanid Amir. Consequently, at the age of twenty, he was appointed head of educational affairs and qadi of Samarkand. Amir Nasr ibn Ahmad, who led a pious life, placed great importance on education and scholarly journeys to strengthen governance, relying effectively on Abu Nasr’s dedication in these endeavors.

Abu Nasr al-Iyadi also participated in military campaigns in Turkic lands during his era and was martyred in one of these campaigns.

#### **CONCLUSION.**

In conclusion, the Samarkand school of kalam played a crucial role in the formation and development of Islamic theological thought in the Transoxiana region. The Dorul Juzjoniya and Dorul Iyodiya schools served as key centers for consolidating this scholarly tradition. Their methodological approaches and intellectual legacy had a significant impact on the subsequent development of kalam. These schools hold a distinct position in the history of Islamic thought as unique scholarly institutions.

The most important aspect of the Dorul Juzjoniya and Dorul Iyodiya schools is that they brought together the scholars mentioned above, which in turn contributed to the further strengthening and consolidation of the Hanafi creed in Transoxiana.

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