

SCIENTIFIC HERITAGE OF IODIY SCHOLARS

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ANNOTATION: This article comprehensively analyzes the scientific heritage of Iodiy scholars, their contribution to societal development, and their role in the advancement of science. The author highlights the historical significance of the scholarly works, theoretical views, and methodological approaches developed by representatives of Iodiy intellectual thought. Furthermore, the socio-political environment in which their scientific legacy was formed, as well as its influence on intellectual traditions and the development of scientific schools, is thoroughly examined.

The article studies the works of Iodiy scholars through source-based and historical-analytical methods and evaluates their scientific ideas from the perspective of modern scholarship. Particular attention is paid to the contemporary relevance of this scientific heritage and its importance in the spiritual and educational upbringing of the younger generation.

The research findings demonstrate the necessity of systematically studying the scientific heritage of Iodiy scholars, integrating it more widely into academic discourse, and utilizing it for the development of national scientific thought.

Keywords: scientific heritage, Iodiy scholars, scientific school, historical analysis, spiritual heritage, development of science.

INTRODUCTION.

The spiritual and intellectual development of any nation is, first and foremost, determined by its scientific heritage. The works, ideas, and scholarly views of scientists who have made a worthy contribution to the advancement of science serve as a significant factor in the elevation of social thought. From this perspective, studying the scientific heritage of Iodiy scholars is not only of historical importance but also a pressing issue for contemporary scientific and spiritual life.

Iodiy scholars were actively engaged in various fields of science during their time and achieved significant theoretical and practical results. Their research, written works, and

established scientific schools have served as a solid foundation for subsequent generations of researchers. This heritage embodies profound scientific thinking, a strong methodological approach, and rich spiritual values.

In today's era of globalization, reconsidering national scientific heritage, studying it systematically, and integrating it into modern academic discourse are among the important tasks. In particular, a comparative analysis of the ideas and concepts put forward by Iodiy scholars in light of modern scientific achievements helps to determine their contemporary relevance.

Therefore, this article examines the scientific heritage of Iodiy scholars, the factors behind its formation, its main directions, and its role in the development of science through a scientific and analytical approach. The primary aim of the study is to reveal the historical significance of the heritage of Iodiy scholars, determine its place in today's scientific and spiritual life, and substantiate the necessity of its broader integration into academic discourse.

MAIN PART. In Samarkand and other scholarly centers of Movarounnahr, activities related to the science of kalām continued uninterrupted for many years through study circles, as well as strong scholarly ties between teachers and students. In other words, this movement evolved into a powerful intellectual school thanks to the efforts of great scholars such as Abu Bakr Ahmad ibn Ishaq Juzjoni and his students Abu Nasr Iyodiy, Muhammad ibn Yaman Samarqandiy (d. 881), and others.

Among the scholars who played a distinctive role in the spread of the Hanafi creed in Movarounnahr, Abu Nasr Iyodiy was considered the most prominent representative of the Iyodiy family. Various information about Abu Nasr Iyodiy appears in the sources. Some researchers describe him as a representative of the “Dar al-Juzjoniyya” school of that period. Turkish scholars, however, emphasize that Abu Nasr Iyodiy belonged to the “Dar al-Iyodiyya.” In our view, identifying Abu Nasr strictly as a representative of the “Dar al-Iyodiyya” theological school requires careful consideration.

It is well known that the juridical views of Abu Hanifa were mainly brought to Khurasan and Movarounnahr by students trained by his disciple Muhammad ibn Hasan al-Shaybani. Two directions can be identified in this process. First, Abu Hafs al-Kabir al-Bukhari, a student of al-Shaybani, established a scholarly center in Bukhara, where Hanafi jurisprudence was taught

and students were trained. Later, this came to be recognized as the Bukhara school of fiqh. Second, another student of al-Shaybani, Abu Sulayman al-Juzjoni, came to Khurasan and spread the Hanafi school. His student Abu Bakr al-Juzjoni later moved to Samarkand and began teaching Hanafi doctrine at Dar al-Juzjoniyya. This institution subsequently gained recognition as the Samarkand school of fiqh.

Thus, two juridical schools of the Hanafi madhhab emerged in Movarounnahr. Scholars trained in the Bukhara school were distinguished by their primary focus on jurisprudence, whereas scholars of the Samarkand school, alongside fiqh, also deeply engaged in the science of creed (‘aqā’id).

For this reason, members of the Iyodiy family, as well as Abu Mansur al-Maturidi, were involved in both jurisprudence and theology and authored treatises in both fields.

It should be particularly emphasized that U. Rudolf does not agree with the view that Abu Bakr al-Juzjoni was responsible for the integration of theology into the Samarkand school. On the contrary, he argues that Abu Bakr al-Juzjoni taught only jurisprudence and trained Abu Nasr Iyodiy, Abu Mansur al-Maturidi, and Abu Nasr al-Haddadi as jurists. According to researcher A. Muminov, however, the main figures who stimulated the widespread development of theology in Samarkand were Abu Muqatil al-Samarqandi and Abu Bakr al-Samarqandi.

The 9th–10th centuries marked the formative period of the Hanafi school in Movarounnahr. During this time, representatives of the madhhab focused on assimilating the views of its founders and developing its fundamental concepts.

Sources mainly mention the views of Abu Ahmad Iyodiy among members of the Iyodiy family. However, their juridical opinions are found primarily in works written in the 12th century. In works composed during the 10th–11th centuries, no direct references to Iyodiy juridical views were encountered in the course of this research.

Those who transmitted the juridical opinions of the Iyodiy family were primarily Alauddin al-Kasani, Qazikhan, and others.

Although Abu Nasr Iyodiy mainly engaged in jurisprudence, his specific views are rarely singled out in fiqh works. Nevertheless, legal sources mention his disapproval of begging inside mosques and his statement: “Whoever expels a beggar from a mosque, Allah will forgive his sins.”

Abu Nasr Iyodiy's eldest son, Abu Ahmad Nasr ibn Ahmad Iyodiy, also held a distinguished position in jurisprudence. Sources indicate that scholars of Ustrushana regarded him as the most prominent jurist of Samarkand. He is consistently referred to with the title "al-Faqih" (the Jurist). It is reported that he transmitted the works of Muhammad ibn Hasan al-Shaybani and taught in Samarkand. Among his preserved contributions to Hanafi jurisprudence are the following:

First, Abu Ahmad Iyodiy was among the first to clarify the issue of shortening prayers (qasr) by introducing a distinction regarding residence. He divided residence into watan al-iqama (permanent residence) and watan al-musta'ar (temporary residence in another city). This facilitated understanding of when prayers may be shortened—namely, when traveling from one's permanent residence to a temporary place.

Later jurists expanded this classification into three categories. For example, Alauddin al-Kasani divided residence into: watan asli (permanent residence), watan iqama (a place where one intends to stay more than 15 days), and watan sukna (a place where one intends to stay less than 15 days).

Second, regarding prayer times, the founders of the Hanafi school distinguished between general permissible time and preferable time. Abu Ahmad Iyodiy supported the view—also attributed to Hasan ibn Ziyad al-Lu'lu'i from Abu Hanifa—that delaying prayers is preferable. He reasoned that delaying prayer removes doubt as to whether it was performed on time or missed, whereas hastening it might create uncertainty about whether it was performed prematurely and thus invalid.

Third, concerning facing the Ka'ba during prayer, Abu Ahmad Iyodiy addressed whether praying toward Maqam Ibrahim instead of directly toward the Ka'ba would be valid. He explained that if a person had not personally visited the Ka'ba, such prayer would be valid, as Maqam Ibrahim might be perceived as part of it. However, if the person had visited and knew the distinction, it would not be valid. This clarification was later incorporated into juridical works. [1-P. 111]

Abu Nasr Iyodiy's younger son, Abu Bakr Muhammad ibn Ahmad Iyodiy (d. 971), was also a distinguished jurist and considered among those authorized to issue final rulings on jurisprudential matters in Samarkand. [1-P. 111]

Abu Nasr Iyodiy was one of the principal teachers of Abu Mansur al-Maturidi. [2- p. 269] His full name was Ahmad ibn Abbas ibn Husayn ibn Jabala ibn Ghalib ibn Jabir ibn Nawfal ibn Iyod ibn Yahya ibn Qays ibn Sa'd ibn Ubadah al-Ansari (Sa'd ibn Ubadah was a Companion of the Prophet and leader of the Khazraj tribe in Medina). [3- Б. 356] A jurist from Samarkand, he studied fiqh under Abu Bakr Ahmad ibn Ishaq al-Juzjoni. His two sons, Abu Bakr and Abu Ahmad Iyodiy, studied jurisprudence under him. Abu Nasr Iyodiy served as chief mudarris at Dar al-Juzjoniyya alongside Abu Bakr al-Juzjoni.

The historian Idrisi, in Tarikh Samarkand, describes Abu Nasr Iyodiy as a devoted scholar of great determination. He was reportedly killed brutally by enemies in the Turkic lands during the reign of Nasr ibn Ahmad ibn Ismail ibn Asad ibn Saman. [4- Б. 101]

The prominent representative of Maturidism, Abul Mu'in al-Nasafi, described him as follows: "In the land of Movarounnahr there was no one comparable to Abu Nasr in knowledge, piety, authorship, courage, and perseverance. He steadfastly struggled for Islam. He was among the bravest and most composed men of his time. In knowledge he was like a bottomless ocean, an imam in both principles (usul) and subsidiary matters (furu'). He authored a book on the issue of divine attributes. His refutations of the Mu'tazilites and the Najjariyya, as well as his proofs of the correctness of Ahl al-Sunnah wa al-Jama'a doctrine, demonstrate the magnitude of his scholarship." [5]

Abu al-Qasim Hakim al-Samarqandi said the following about Abu Nasr: "I have not seen any jurist other than Abu Nasr Iyodiy who, by using Qur'anic verses as evidence, defeated the people of innovation (bid'a) in debate and disputation. More than forty scholars attained learning through him, and the foremost among them was Abu Mansur al-Maturidi." [6- P. 356]

After the death of Abu Bakr al-Juzjoni, Abu Nasr Iyodiy (d. 889) was recognized as the strongest representative of Dar al-Juzjoniyya. Owing to his sharp intellect and patience, he began serving as head of educational affairs among the scholars at the age of twenty. [7- P. 160⁶] He was acknowledged as "the imam of his time" in both usul (principles) and furu' (subsidiary matters). He engaged in debates with various ideological opponents in Samarkand and successfully defended the Hanafi creed. [8- P. 160⁶]

It is noteworthy that the scholars active in Dar al-Juzjoniyya generally kept away from official posts and lived modestly among ordinary people on the outskirts of Samarkand. Abu Nasr, however, unlike his teachers, maintained very close relations with the Samanid amir Nasr ibn Ahmad. [9- S. 106] For this reason, at the age of twenty he was appointed head of

educational affairs and qadi (judge) of Samarkand. His pursuit of office indicates that he was influenced by Samanid policy. Although the Samanids formally remained under Abbasid authority, after gaining independence from the Tahirids in 876 they effectively became an autonomous state in internal affairs. The first ruler, Nasr ibn Ahmad, led an ascetic life and attached great importance to education and scholarly activity in order to strengthen his authority. In this regard, he made effective use of Abu Nasr's abilities. [10- B. 160⁶]

Abu Nasr Iyodiy was directly one of the principal teachers of Imam al-Maturidi. In *Tabsirat al-Adilla*, Abul Mu'in al-Nasafi relates a report demonstrating al-Maturidi's high scholarly standing: if Abu Mansur al-Maturidi happened to miss or be late to Abu Nasr's lesson for some reason, the teacher, out of immense respect and affection for his student, would not utter a word until al-Maturidi arrived. When he saw him approaching from afar, he would gaze at him with admiration and recite Qur'an 28:68: "Your Lord creates what He wills and chooses." [11- B. 84]

Sources also mention that when new laws issued by the Samanid amirs were to be implemented, Qadi Abu Nasr Iyodiy would dress in new clothes on Friday, mount his horse, and personally proclaim these laws to the people. This further illustrates his close relationship with the Samanid ruler.

Hakim al-Samarqandi deeply respected Abu Ahmad Iyodiy's father, Abu Nasr Iyodiy, and praised him highly. As reported by Abul Mu'in al-Nasafi in *Tabsirat al-Adilla*, Hakim al-Samarqandi said that whenever representatives of deviant sects came before Abu Nasr Iyodiy to defend their erroneous beliefs, they inevitably returned defeated by his powerful arguments and proofs. [12- B. 356]

Ibn Zakariyya, unlike Hakim al-Samarqandi, expressed particularly warm views about Abu Ahmad Iyodiy, recognizing him as a mujtahid scholar in matters of worship. [13- B. 160⁶-161⁶]

The Turkish researcher Ahmet Ak concludes that representatives of Dar al-Iyodiyya established very good relations with the Samanid amir. Among its most prominent figures were Abu Ahmad Iyodiy and Hakim al-Samarqandi. According to Ahmet Ak, Hakim al-Samarqandi wrote *Sawad al-A'zam* at the request of the Samanid amir and, although he mentioned scholars of Movarounnahr, omitted the name of al-Maturidi. Based on this, Ahmet Ak concludes that Hakim al-Samarqandi did not acknowledge al-Maturidi. [14- B. 110]

In our view, however, the claim that Hakim al-Samarqandi was indifferent to Abu Mansur al-Maturidi is unfounded. Abul Mu'in al-Nasafi reports that after al-Maturidi's death,

Hakim al-Samarqandi ordered the following praise to be inscribed on his grave: “This is the grave of a great man who encompassed the sciences with his breath, endured immense hardship in spreading them, left behind a praised legacy, and harvested abundant fruits from the tree of his life.” [15- B. 358]

We believe that there existed scholarly pluralism, and no intense ideological rivalry among Hanafi scholars themselves. Their primary opponents were the Mu‘tazilites, Najjariyya, Murji‘a, and similar movements.

In general, sources concerning the Iyodiy family and their scholarly heritage may be divided into four groups:

First group: Four theological works written in 10th-century Samarkand. These include: Sharh Jumal Usul al-Din li Abi Salama al-Samarqandi, preserved in a single manuscript in the Suleymaniye Library (Istanbul). Although A.S. Kilavuz considered the author unknown, the manuscript attributes it to Ibn Zakariyya Yahya ibn Ishaq, who studied under Abu Nasr Iyodiy for fifteen years. The work discusses the views of al-Maturidi, Rustughfani, Abu Bakr Iyodiy, Hakim al-Samarqandi, and Abu Bakr al-Warraq.

Abu Bakr Muhammad ibn Ahmad Iyodiy’s Bayan asl madhhab Ahl al-Sunnah wa al-Jama‘a (also known as Ashar masa’il min asl al-din), preserved within Muhammad ibn Ibrahim al-Hasiri’s (d. 1107) Hawi fi al-Fatawa.

An anonymous work entitled Sifat al-Sunnah wa al-Jama‘a, transmitted together with the previous text and likely connected to the Iyodiyya.

Abu al-Hasan Ali ibn Sa‘id al-Rustughfani’s (d. 961) Fawa'id Rustughfani, partially incorporated into Ahmad ibn Musa al-Kashani’s (d. 1155) Majmu‘ al-Hawadith wa al-Nawazil.

Second group: Inscriptions found on tombstones from the Chokardiza cemetery of Samarkand scholars. Over 100 inscriptions have been discovered, some published by L. Dodkhudoeva, and others uncovered during archaeological excavations in 2000.

Third group: Two historical-bibliographical works, including Abu Hafs Umar al-Nasafi’s (d. 1142) Qand fi dhikr ‘ulama’ Samarqand, which contains biographies of 1,010 Samarkand scholars, though both available editions are incomplete.

Fourth group: Two 10th-century manuscripts from the Bukhara region: Abu Muhammad Abdullah ibn Muhammad al-Subazmuni’s (d. 952) Kashf al-Asrar fi Manaqib Abi Hanifa and Yahya ibn Ali al-Zandawisati’s (d. 992) Rawdat al-‘Ulama’, which contains valuable information about Samarkand ascetics.

Abu Nasr Iyodiy played a significant role in the formation of the Hanafi creed in Movarounnahr and in the emergence of Maturidite theology. When discussing the history of the Maturidite kalam school, the Iyodiy lineage is mentioned with particular respect in the sources.

CONCLUSION.

The scholarly heritage of the Iyodiy scholars occupies an important place in both national and universal scientific development. Their works, theoretical ideas, and methodological approaches significantly contributed to the advancement of intellectual thought in their time. This heritage serves not only as a historical value but also as an important theoretical source for contemporary academic research.

The study analyzed the scientific activities of the Iyodiy scholars, their intellectual views, and their role in the formation of scholarly schools. The findings demonstrate that systematically studying this heritage, conducting source-based research, and integrating it into broader academic discourse remain pressing tasks.

Furthermore, the legacy of the Iyodiy scholars plays an essential role in fostering scientific thinking among younger generations, strengthening national identity, and reinforcing spiritual values. Therefore, preserving, promoting, and reinterpreting this scholarly heritage through modern academic approaches will remain a priority for future research.

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