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# The Role Of Abu Mansur Al-Maturidi's Teachers In His Development as A Scholar Of Theology

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**Abstract:** This article provides information about the teachers of Imam Maturidi, their contributions to the formation of theological science, and the development of his ideas.

**Keywords:** Quran, Verse, Hadith, Exegesis, Interpretation, Theology, Hadith, Kalam Science, Sunnism, Hanafi.



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## Introduction

There is limited information about Maturidi's teachers. The Nasafi scholar mentions that he had five teachers: Muhammad ibn Muqatil Razi, Abu Nasr Ahmad ibn Abbas Iyyazi, Abu Bakr Ahmad ibn Ishaq ibn Salih Juzjani, Nusayr ibn Yahya Balkhi, and Abu Bakr Muhammad ibn Ahmad ibn Rajo Juzjani.

## Methodology

Modern researchers, such as U. Rudolf, suggest in his book that Maturidi had only two teachers. According to him, the scholar only studied under Abu Bakr Juzjani and Abu Nasr Iyyazi. Similarly, Uzbek researcher Sh.Ziyodov supports this view.

Turkish researcher Ahmed Ak provides information about the five teachers of Maturidi: Abu Bakr Ahmad ibn Ishaq Juzjani, Abu Nasr Iyyazi, Muhammad ibn Muqatil Razi, Nusayr ibn Yahya Balkhi, and Abu Bakr ibn Muhammad ibn Ahmad Juzjani.

Ahmad Hazbi, in his research, lists Muhammad ibn Muqatil Razi, Abu Nasr Iyyazi, Abu Bakr Ahmad ibn Ishaq Juzjani, and Nusayr ibn Yahya Balkhi as Maturidi's teachers.

In this regard, S. Oqilov provides valuable information based on the data of Abul Muin Nasafi, offering valuable insights into Maturidi's teachers. Additionally, he presents genealogies compiled by Ibn Zakariya Yahya ibn Ishaq, Kamoliddin Ahmad ibn Hasan Bayazi, U. Rudolf, Sunmas Kütülü, and Ahmet Akl, noting some shortcomings in them.

## Result and Discussion

In the Results section, summarize the collected data and the analysis performed on those data relevant to the issue that is to follow. The Results should be clear and concise. It should be written objectively and factually, and without expressing personal opinion. It includes numbers, tables, and figures (e.g., charts and graphs). Number tables and figures consecutively in accordance with their appearance in the text.

There is also information about Maturidi having a teacher named Abu Ujha Tubba ibn Qutayba Nahawi Arabiyy, from whom he learned manners.

Here is a brief overview of these figures:

1. Abu Bakr Ahmad ibn Ishaq Juzjani: One of Maturidi's first teachers, he contributed significantly to the development of Hanafi jurisprudence in Samarkand. German scholar U. Rudolf describes him as a classical scholar. Sources indicate that he studied under Abu Sulaiman Juzjani. Juzjani authored works such as "al-Farq wa al-Tamyyiz" and "Kitab al-Tawba." Rudolf suggests that "al-Farq wa al-Tamyyiz" relates to jurisprudence, and "Kitab al-Tawba" may be a didactic work. Rudolf argues that Juzjani was not a mutakallim (theologian) and that Maturidi might have learned more about Hanafi jurisprudence and piety from him rather than theological theory.
2. Ahmad ibn Abbas ibn Husayn ibn Jabala ibn Ghalib ibn Jaber ibn Nawfal ibn Iyad ibn Yahya ibn Qays ibn Saad ibn Ubada Ansari al-Faqih Samarkandi (d. 275/889): He served as a qazi in Samarkand and was martyred in a campaign. He was a highly respected scholar of his time, having produced forty students. Nasafi mentions his work "as-Sifat," and Haji Khalifa notes his book "as-Saif al-Maslul ala man sabba as-hab ar-Rasul" ("The Unsheathed Sword Against Those Who Insult the Companions"). Rudolf highlights three points about his theological approach:
  - No narrations or hadiths from Abu Nasr Iyyazi;
  - His respect for companions based on Hanafi traditions (as seen in "as-Saif al-Maslul");
  - An early representative of Eastern Hanafi theology (e.g., "as-Sifat" dealing with divine attributes).
3. Muhammad ibn Muqatil Razi (d. 248/862): He served as a qazi in Ray and was known for spreading Abu Hanifa's teachings. He is highlighted as a reliable hadith narrator and was an authority in the Hanafi legal school. Haji Khalifa mentions his work "al-Mudda'i wa al-Mudda'a alayh" (The Claimant and the Defendant), suggesting it relates to jurisprudence. This indicates Maturidi might have learned jurisprudence and hadith from him.

4. Nusayr ibn Yahya Balkhi (d. 268): He studied jurisprudence with Abu Sulaiman Juzjani, Abu Mutii Hakim ibn Abdullah Balkhi, and Abu Muqatil Hafs ibn Muslim Samarkandi. He was a well-versed scholar in Hanafi jurisprudence and kalam. He narrated Abu Hanifa's work "al-Fiqh al-Absat" from Abu Mutii Balkhi.
5. Abu Bakr Muhammad ibn Ahmad ibn Rajo Juzjani (d. 285/881): Information about this scholar is scarce, but it is known that he served as a qazi in Naysabur for some time.

## Conclusion

In summary, all of Maturidi's teachers were eminent scholars in Hanafi jurisprudence. He learned theology from Abu Nasr Iyyazi and Nusayr ibn Yahya Balkhi, and jurisprudence from Abu Bakr Ahmad ibn Ishaq Juzjani, Muhammad ibn Muqatil Razi, Nusayr ibn Yahya Balkhi, and Abu Bakr Muhammad ibn Ahmad Juzjani.

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