



THE DEVELOPMENT OF THE HANAFI-MATURIDI TAFSIR SCHOOL IN TRANSOXIANA DURING THE 11TH-12TH CENTURIES

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Abstract

The development of the Hanafi-Maturidi school of tafsir in Mavarounnahr in the XI-XII centuries was closely related to social and political changes. During this period, the Karakhanids, Seljuks, and other dynasties ruled, and under their influence, significant development was observed in scientific and religious fields. Various works on fiqh, kalam, and tafsir based on the Hanafi jurisprudence and Maturidi creed were written in Mavarounnahr.

The development of the tafsir school during this period was mainly characterized by the focus on explaining and reinforcing theological issues based on Qur'anic verses. The commentators paid great attention to the use of ijihad and rational analysis, along with narrations, in interpreting the Qur'anic verses. They relied on Imam Maturidi's work "Ta'welat al-Qur'an" in their attempts to correctly interpret the meanings of the verses. Scholars like Abu Mu'in al-Nasafi and Alauddin Samarkandi made a significant contribution to the development of Qur'anic interpretation by relying on Imam Maturidi's methodology.

Another important aspect of this period's tafsir school is that the commentators placed a great emphasis on rational analysis and ijihad, while continuing to use narrations in their works.

Keywords: Hanafi madhhab, Maturidi teachings, Karakhanids, tafsir, Abu Mu'in al-Nasafi, Seljuks, Samarkand, aqeedah, Qur'anic interpretation.



Introduction

Alauddin Samarkandi lived in the second half of the 11th century – the first half of the 12th century. During this period, the Seljuks (429-485/1038-1092) ruled in Khurasan and a large eastern part of the Caliphate, while the Karakhanids (389-607/999-1212), Ghaznavids (366-582/977-1186), and Khwarazmshah-Anushteginids (470-628/1077-1231) held power in Transoxiana. As the Seljuks were consolidating their position, Transoxiana remained under the control of the Karakhanids, as before. During the final period of the Samanid rule (261-389/875-999), the regions of Transoxiana and Khurasan began to be divided between the Karakhanids and the Ghaznavids. Not long after the collapse of Samanid rule, the Karakhanids fully seized power in this region. The Karakhanid state, which encompassed the territory from Kashgar to the Amu Darya, was later divided into two parts: the Eastern Karakhanid state with its center in Balasagun (later Kashgar) and the Western Karakhanid state with its center in Uzgen (later Samarkand)¹. They introduced a system of governing the country by dividing it into provinces².

The 11th-12th centuries witnessed a flourishing social and spiritual environment in Transoxiana. During these centuries, numerous works were written within the Hanafi madhhab and Maturidi doctrine. Specifically, works written in the fields of fiqh, hadith, kalam, Sufism, and tafsir during this period further elevated the status of Transoxiana. By the 11th-12th centuries, the science of fiqh reached its peak development. The Turkish scholar Y.Z. Kavakji, who conducted scientific research on the faqihs of the Karakhanid period, states that nearly three hundred faqihs emerged during this era, more than twenty collections of fatwas, and over three hundred and fifty fiqh works were created, 98% of which pertained to Hanafi fiqh. At the same time, the science of Sufism flourished, and a number of tariqah (Sufi order) masters lived. Founders and propagators of Sufi orders such as Khoja Abdukhalik Gijduvani (d. 1179) and Shaykh Ahmad Yassawi (d. 1166-67) also lived during these periods³.

Among the prominent mutakallimun (scholars of kalam) who engaged in kalam to defend the tenets of religion in debates concerning logic and philosophy, one can

¹ Davidovich E.A. On Two Karakhanid Khaganates // Peoples of Asia and Africa. – Moscow: Nauka, 1968. – No 1. – P. 69.

² History of Uzbekistan. – Tashkent: University, 1997. – P. 171.

³ M. Komilov. The Development of Islamic Jurisprudence in Mawarannahr and the Scholar Alaud-din Samarkandi. – Tashkent: Istiqlol Publishing House, 2006. – P. 25-26.



mention Abu Mu'in al-Nasafi (1027-1114), Abu Hafs Umar Nasafi (d. 537/1143), Alauddin Usmandi (1095-1157), Alauddin Samarkandi (d. 1145), Abu Sana Lamishi (d. 522/1128), Nuriddin Sabuni (d. 1184), and a number of other famous scholars. This period marked a very significant stage for the development of kalam and aqeedah sciences. Their works pertaining to Ahl al-Sunnah are still taught as important sources of Maturidi doctrine to this day.

In Transoxiana, the science of tafsir significantly developed by the 11th-12th centuries. The writing of tafsirs in Transoxiana and Khurasan during this period mainly occurred for two reasons:

Firstly, due to various groups in Transoxiana distorting the interpretation of Qur'anic verses from different parts for their own doctrines and using them as evidence, there arose a necessity to interpret the Qur'an from beginning to end.

Secondly, to compile scattered hadiths, narrations of the Companions, and commentaries related to Qur'anic tafsir in one place.

These two reasons are interrelated, because the distortion of verses leads to the question of what the true meaning of the verse should be. Therefore, commentators felt the need to interpret based on authentic sources. During this period, several prominent tafsir scholars were active, and their works have reached us. The diverse methodologies of each commentator in this regard are noteworthy.

Starting from this period, a method began to spread in tafsirs where the chains of narrators were shortened, and the narrator himself was directly mentioned, without exceeding the boundaries of relying on authoritative sources. Furthermore, commentators began to cite the words of scholars who lived before them without mentioning their names. In this way, various narrations entered the tafsirs, leading to cases where authentic narrations became mixed with flawed ones. As a result of the codification of sciences like linguistics, nahw (syntax), and sarf (morphology), the interpretation of the Qur'an also began to expand. Issues related to fiqh and kalam led to disagreements. Various sects indulged in fanaticism and began inviting people to their own beliefs. It was precisely at this time that rational tafsir began to replace traditional (naqli) tafsir. However, narrations related to the reasons for the revelation of verses continued to be taken from authoritative sources.

In the 11th-12th centuries, the use of *ra'y* (opinion, independent judgment) and *ijtihad* in interpreting the Qur'an became widespread. Unlike the previous period, scholars began to cite narrations only in some cases, rather than quoting numerous



narrations when interpreting verses. This does not mean that narrations were completely disregarded in Qur’anic interpretation. Scholars began to interpret the verses in their own words, in a manner consistent with, rather than contradicting, the content of previously mentioned narrations, without repeating them. Because they focused on commenting on Imam Maturidi’s “Ta’welat al-Qur’an” written in the previous century, disagreements over theological issues increased during this period. Therefore, scholars relied on the Maturidi creed, which is a strong theological system, when interpreting theological verses.

Among the scholars who lived in the 11th century, Abu Mu’in Maimun ibn Muhammad Nasafi (459-508/1067-1114) deserves special mention. His contribution to the development of Imam Maturidi’s doctrine is immense⁴. He deeply understood and interpreted the profound meanings of the theological verses in the Qur’an. In this regard, Alauddin Samarkandi also mentions in the introduction to his tafsir work that his teacher Abu Mu’in Nasafi had previously commented on Imam Maturidi’s tafsir: “When Abu Mu’in Nasafi, who was unequalled in his time in the sciences of usul and furu’, commented on this book, explaining difficult words in appropriate places and clarifying their absolute meanings...”⁵ Thus, in the process of interpreting theological issues, Nasafi interpreted the Qur’an relying on Maturidi’s methodology. It is also worth noting that this information indicates that Nasafi did not comment on the entire Qur’an, but rather focused on passages that were difficult to understand.

After Abu Mu’in Nasafi – in the 12th century – Abu Hafis Umar ibn Muhammad Nasafi (d. 537/1143) and Alauddin Muhammad ibn Ahmad ibn Abu Ahmad Samarkandi (d. 538/1144) wrote commentaries on Imam Maturidi’s tafsir and authored tafsir works. During this period, tafsir works based on *ra’y* (opinion) began to be written not only in Transoxiana but also in other regions.

Among the Hanafi-Maturidi scholars, Najmuddin Abu Hafis Umar ibn Muhammad ibn Ahmad ibn Ismail Nasafi was born in 461/1069 in the city of Nasaf. From a young age, he studied under nearly 40 prominent scholars, including Abul Yusr Muhammad al-Bazdawi, Hasan ibn Abdulmalik Nasafi, Ismail ibn Muhammad Nuhi Nasafi, and a total of nearly 550 teachers. Abu Hafis, who spent most of his

⁴ S. Okilov. Abu Mu'in al-Nasafi and His Contribution to the Development of Maturidi Teaching (Based on the Work *Tabsiirat al-Adilla*). Thesis... author’s abstract. – Tashkent: Tashkent Islamic University, 2003. – 28 p.

⁵ Alaud-din Samarkandi. *Sharh al-Tawilaat*. Manuscript. – Tashkent. Fund of Manuscripts of the Uzbekistan Academy of Sciences, No. 3249. – P. 1v.



life in Samarkand, went on a Hajj pilgrimage once in 1113-1114. Because he lived in Samarkand during the last years of his life, his name is sometimes associated with the nisba “Maturidi”. He passed away in 537/1142-43. He was a famous representative of the Maturidi kalam school and the teacher of Burhanuddin Marghinani⁶.

Many sources mention two tafsir books by the scholar: “at-Taysir fi-t-tafsir” (“Facilitation in Tafsir”) and “al-Akmal wal atwal” (“The Most Complete and the Longest”). A certain part of the first tafsir (up to verse 74 of Surah Al-Baqarah) has been edited by Yahya ibn Ali Faqih, a lecturer at the Faculty of Sharia, King Khalid University. The parts up to Surah Al-Baqarah were studied at Imam Muhammad ibn Saud Islamic University in 1997, and a doctoral thesis was defended. Muhammad ibn Ahmad ibn Yasin edited the tafsir from Surah Al-Waqi’ah to Surah Al-Mursalat and defended his master’s thesis in 1989. The initial parts of “al-Akmal wal atwal”, which consists of four volumes, were studied by Sabri Ibrahim Salim at the Usul al-Din Faculty of Al-Azhar University, where he defended his doctoral thesis⁷. However, neither of these two books has been published. The manuscript of this book is preserved under number 262618⁸. It begins as follows:

رب تم بالخير واستعينك ... جعل القرآن شفاء ورحمة وفضلا ونعمة ... قال العبد عمر بن محمد بن أحمد النسفي ...

“My Lord, complete with goodness, and I seek Your help... He made the Qur’an a healing, a mercy, a bounty, and a blessing... The servant Umar ibn Muhammad ibn Ahmad al-Nasafi says”.

“At-Taysir fi-t-tafsir” begins with: “Alhamdulillahiladhi anzala al-Qur’ana shifa’an..”. (“All praise is due to Allah who revealed the Qur’an as a healing...”). In the introduction, one hundred names of the Qur’an are mentioned, then tafsir and ta’wil are defined, and then the interpretation of verses begins with lengthy commentaries. From this perspective, this tafsir is considered one of the extensively written works in its field; it delves into theoretical issues that other commentators did not address, and in some places, Persian meanings are provided. Ya’qub

⁶ G.E. Bosworth, E. Van Donzel, W.P. Heirichs, Ch. Peellat. Encyclopedia of Islam. – Paris: G.P. Maisonneuve & La Irose S.A, 1986. Vol. VII. – P. 969.

⁷ <https://vb.tafsir.net/tafsir3937>

⁸ Copied in Naskh script, comprising 275 folios, with 25 lines per page, by Hamid ibn Hisam al-Baghlagh in 736 AH/1336 CE. See: Makhtutat at-Tafsir wa Ulum al-Qur’an (al-Mawjudah Dimna Barnamaj Khizanat al-Majid lit-Turath. Adad al-Makhtutat 2680) / Markaz Jum’at al-Majid lis-Saqafah wat-Turath. – P. 10.



Charkhi used this book mainly for detailing stories in his tafsir⁹. For example, the stories of the people of Ad, Lot, and Thamud (the people of Salih) are described in detail in the tafsir, with references to the source like: “We wrote this story from the tafsir called “Taysir”, and “It is mentioned in the tafsir called “Taysir”. “It is narrated in the tradition that if you pluck a fruit from Paradise, by the power of Allah, another fruit will appear in its place immediately. Narrated from Taysir¹⁰. The oldest manuscript copy of this tafsir (691 AH/1291 CE) is preserved in the National Library in Ankara, Turkey, under number A.674. It has been published in 2 volumes in Iran¹¹. It is also said that the scholar has a tafsir titled “Sharh Ta’welat al-Qur’an”. However, neither its manuscript nor other publications are known to us. The scholar’s work “at-Taysir fi-t-tafsir” was edited by Mahir Adib Habbush in 2019, and its modern edition was published. Currently, researchers are also deeply studying the work “al-Akmal wal atwal”.

Abul Qasim Mahmud Zamakhshari (1075-1144) also holds a special place in the history of tafsir. He focused on the linguistic aspect in his tafsir. Sources state that he was a Mu’tazilite in aqeedah and a Hanafi in fiqh. The full title of his work is “Al-Kashshaf an Haqa’iq Ghawamiz al-Tanzil wa ‘Uyun al-Aqawil fi Wujuh al-Ta’wil”. In the introduction, Zamakhshari recounts the history of its writing, stating: “This tafsir was completed in a period similar to the caliphate of Abu Bakr al-Siddiq (may Allah be pleased with him), two years and two months. In fact, it was estimated to take more than thirty years to complete this. This is due to the blessing of this Sacred House, and also the portion allotted to me from the blessings of the Great Sanctuary. I ask Allah Almighty to make the fatigue I endured in writing this tafsir a cause for my salvation from Hellfire, and a light around me when crossing the Sirat bridge”.

Zamakhshari expounded this tafsir according to the creed of the Mu’tazili madhhab, specifically based on its five principles. These are: Tawhid (Oneness of God), Adl (Justice), Wa’d and Wa’id (Promise and Threat), al-Manzilah bayn al-Manzilatayn (a position between two positions), and Amr bil Ma’ruf wa Nahy anil

⁹ Ya’qub Charkhi’s Tafsir (Turkish Translation) / Translated by Hamadoni Khoji / Prepared for publication by I. Usmanov, G. Saidova. – T.: Main Library Press of the Academy of Sciences of the Republic of Uzbekistan, 2010. – P. 4.

¹⁰ Charkhi. Tafsiri Charkhi. TIU [Tashkent Islamic University] Manuscripts Fund. Lithograph No. 80. – Bombay: Matba’a Karimi, 1908. – P. 144.

¹¹ Tabaqat al-Mufassirin by Al-Dawudi (2/5); and Nayl al-Sa’irin (117)



Munkar (Enjoining Good and Forbidding Evil). It has become customary for scholars to print “al-Kashshaf” with two accompanying books in its margins so that the reader is not led astray by the Mu’tazili ideas within it. One is Ibn Munir al-Iskandari’s “Al-Intisaf fima Tadammunahu al-Kashshaf min al-I’tizal” (A Fair View on the Mu’tazili Ideas Contained in al-Kashshaf), and the other is Ibn Hajar al-Asqalani’s “Al-Kafi al-Shafi fi Takhrij Ahadith al-Kashshaf” (Sufficient and Healing in Extracting the Hadiths of al-Kashshaf)¹².

According to the scientific research of Professor D. Maksudov, many other commentators were active in Transoxiana during the 11th-12th centuries. One of them is Abu Nasr Ahmad ibn Muhammad ibn Ahmad Samarkandi Haddadi (d. approx. 1015-1020), a famous reciter (qari) from Samarkand. The reason for his appellation “Haddad” is twofold: first, it is related to the profession of blacksmithing, and second, it is related to the village of Haddada¹³. He studied Qur’anic sciences for twenty years under the famous reciter Abu Yahya Muhammad ibn Sulaiman Hayat, as well as under reciters like Abul Qasim Muhammad ibn Muhammad al-Fustati and Abu Sa’id Ja’far ibn Muhammad al-Sijistani in Samarkand. He is credited with three works: “al-Muwazzah fi Ilm al-Tafsir” (“Clarified Matters in the Science of Tafsir”), “al-Madkhal li Ilm al-Tafsir Kitabillahi Ta’ala” (“Introduction to the Science of Interpreting the Book of Allah Most High”), and “al-Ghunya fil Qira’at” (“Sufficiency in Recitations”)¹⁴. The scholar’s book “al-Muwazzah fi Ilm al-Tafsir” was published in 1988 by Dar al-Qalam Publishing House in Damascus. This tafsir is concise, only explaining rare words (gharib) and difficult phrases. The manuscript copy of the book consists of 113 pages, explaining 200 gharib words and Qur’anic styles, and also includes 225 poems.

Furthermore, information is provided about nearly 20 commentators and their works, such as Ahmad ibn Umar ibn Ash’ath Abu Bakr Samarkandi (d. 489/1069), who is said to have written a tafsir titled “al-Saha’if”; Abul Hasan Ali ibn Muhammad al-Bazdawi (1009-1089), author of a 120-volume work on tafsir titled

¹² <http://old.muslim.uz/index.php/maqolalar/item/22267-alloma-az-zamakhsharij-va-al-kashshof-tafsiri>

¹³ Yaquut al-Hamawi states that the village of Haddada is closer to Ray, situated between Damghan and Bistam. It corresponds to present-day Iranian territories.

¹⁴ Samarkand Scholars / Sh. Ziyodov, Q. Mahmudov. – Samarkand: Imam Bukhari International Center Publishing House, 2019. – P. 70–74; Abu Nasr Ahmad ibn Ahmad Samarkandi. Al-Muwazzah fi al-Tafsir / Edited by Safwan Adnan al-Dawudi. – Damascus: Dar al-Qalam, 1988. – P. 7–12.

“Kashf al-Asrar”; and Muhammad ibn Abdurahman ibn Ahmad Alauddin Abu Abdullah az-Zahid Bukhari (d. 546/1151), author of the book “Tafsir al-Qur’an”¹⁵. Researcher A. Abdullaev discusses the science of tafsir in Transoxiana during the 11th-12th centuries and provides a comparative analysis of the tafsirs of scholars such as Abu Mu’in Nasafi, Abu Hafs Umar Nasafi, Alauddin Samarkandi, and Mahmud Zamakhshari. He also puts forth important ideas about Alauddin Samarkandi’s work “Sharh al-Ta’welat”. Based on the manuscript of the work preserved in the Fundamental Collection of Manuscripts of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan under inventory number 3249, he states that the scholar relied on three main approaches in commenting on Imam Maturidi’s tafsir:

Firstly, his attempt to further strengthen Maturidi’s ideas, in which Samarkandi provides more elaborate explanations of Imam Maturidi’s deep analyses.

Secondly, he focuses on places in Maturidi’s tafsir where a general meaning was given or the discussion was brief, enriching them with his own analytical ideas. For example, in the commentary on the verse:

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا

“And do not set up rivals to Allah” (Surah Al-Baqarah, 22), Maturidi explains the word “andadan” (plural of nidd) as “that is, to equate to Him, to take forms as gods in worship, these meanings are the same”. After giving this meaning, Alauddin Samarkandi further explains: “...the word nidd sometimes comes in the sense of equating a form to Him, and sometimes in the sense of the opposite of a thing. This may indicate two meanings. One is not to name anyone other than Allah as a god or take them as a form, and the second is not to call anything else His form as rightful in worship”¹⁶.

Thirdly, sometimes he does not fully agree with Maturidi’s ideas regarding the commentary of a verse and clarifies them. For example, he cites Maturidi’s commentary on the verse:

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

“And who believe in what has been revealed to you” (Surah Al-Baqarah, 4), which states: “(What has been revealed) can have two meanings: first, what was revealed

¹⁵ D. Maksudov. Comparative Analysis of Hanafi Commentary in Mawarannahr (XIII-XV Centuries). – Tashkent: Uzbekistan International Islamic Academy Publishing and Printing Association, 2019. – P. 128–136.

¹⁶ Alaud-din Samarkandi. Sharh al-Tawilaat. Manuscript. – Tashkent. Fund of Manuscripts of the Uzbekistan Academy of Sciences, No. 3249. – P. 40a.



from the Qur'an, and second, the rules and rulings of Sharia not mentioned in the Qur'an". Then he further clarifies these ideas: "The correct meaning of the verse is that Allah's intention in this verse is all His revelation revealed in the Qur'an and Sunnah, because all of them are considered revelation revealed by Allah. The revelation revealed to the Prophet (PBUH) is of two types: recited and unrecited revelation. All of these are revelations brought by Jibril (peace be upon him), angels, or inspired into his heart. Allah the Almighty says in the Holy Qur'an:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

"Nor does he speak from [his own] inclination. It is not but a revelation revealed (Surah An-Najm, 3-4)"¹⁷.

Alauddin Samarkandi states that his tafsir methodology includes the following:

The scholar strives to analytically interpret the Holy Qur'an through its verses and the narrations related to the verses. Samarkandi rarely cites narrations from hadiths, the Companions, and the Tabi'in. In Alauddin Samarkandi's tafsir, readings (qira'at) and lexical sources are not mentioned¹⁸.

Tafsir scholarship in Transoxiana developed uniquely, and the commentary on the Qur'an was enriched based on the environmental conditions of different periods. In the early periods, tafsir was mentioned as an integral part of hadith in hadith collections and transmitted from generation to generation, but from the 10th century onwards, works fully commenting on the Qur'an were written. In the 11th-12th centuries, *ra'y* (opinion) and *ijtihad* gained widespread prominence in Qur'anic commentary.

Abul Fath Alauddin Muhammad ibn Abdulhamid Usmandi Samarkandi (488-552/1095-1157) was a prominent faqih (jurist) and mutakallim (theologian) scholar. Among his teachers, famous scholars such as Sadr al-Shahid Husamuddin Umar ibn Abdulaziz ibn Maza Bukhari (d. 1141) and Shaykh al-Islam Nizamuddin Umar ibn Shaykh al-Islam Burhaniddin Ali Marghilani can be mentioned. Among his works, more than ten books are listed, such as "al-Amali fi-t-tafsir" ("Dictations

¹⁷ Alaud-din Samarkandi. Sharh al-Tawilaat. Manuscript. – Tashkent. Fund of Manuscripts of the Uzbekistan Academy of Sciences, No. 3249. – P. 21a.

¹⁸ A. Abdullayev. Development of Tafsir Science in Mawarannahr (XI-XII Centuries). – Tashkent: Bookmany print, 2023. – P. 159–164.



in the Science of Tafsir”) and “Lubab al-Kalam” (“The Essence of Kalam”)¹⁹. So far, this tafsir has not been found.

Abul Qutn Nasiruddin Muhammad ibn Yusuf Samarkandi (d. 556/1161) was a scholar of tafsir, hadith, and fiqh. He studied in Samarkand, Baghdad, Merv, Mecca, and Medina. He was imprisoned due to his critical views on scholars and imams and died there. He has ten works, including “al-Ahkam fi-t-tafsir” (“Rulings in Tafsir”), “al-Multaqat fi-l-fiqh” (“Collected Issues in Fiqh”), “Jami’ al-Fatawa” (“Collection of Fatwas”), and “al-Fiqh al-Nafi’” (“Beneficial Fiqh”)²⁰.

In addition, Abu Riza Muhammad ibn Ali Nasafi (d. 517/1123-24) is mentioned as a tafsir scholar. His famous works include “Tafsiri Nu’man” (“Nu’man’s Tafsir”), “Tafsiri Tibyan” (“Clarifying Tafsir”), and “al-Itqan” (“Mastery”). The manuscript copies of these tafsir books are preserved in world library collections, including the main fund of manuscripts at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan and the library of the Muslim Board of Uzbekistan.

CONCLUSION

The activities of Alauddin Samarkandi hold a significant place in the field of tafsir. The scholar’s reliance on sources in interpreting Qur’anic verses in his works, his cautious approach to theological issues, his emphasis on narration in defending the Hanafi madhhab, and his refutation of Islamic sects and movements were among the first steps towards a correct understanding and interpretation of the Qur’an in Transoxiana. Alauddin Samarkandi’s “Sharh al-Ta’welat” is considered an important source for studying the history of tafsir during that period. Following the path of his teacher Abu Mu’in Nasafi, he paid great attention to commenting on Maturidi’s tafsir. In his tafsir, alongside commenting on Maturidi’s words, he also expressed his own ideas. The writing style of the work is directly similar to that of “Ta’welat al-Qur’an”. Before verses, the phrase “qawluhu” (his saying) is placed, and then it is explained in detail. This method is primarily observed in writing marginalia (hashiyahs). The unique characteristic of the tafsir is that it does not

¹⁹ Samarkand Scholars / Sh. Ziyodov, Q. Mahmudov. – Samarkand: Imam Bukhari International Center Publishing House, 2019. – P. 111–119; Ataev M. Jizzakh Allomalar [Scholars of Jizzakh]. – T.: Adib, 2014. – P. 85; Abdul Karim as-Sam’ani. Nasabnama [Book of Lineages] / Translated by Abdulghaffor Razzoq. – Vol. 1. – Bukhara: Bukhara, 1999. – P. 156.

²⁰ Samarkand Scholars / Sh. Ziyodov, Q. Mahmudov. – Samarkand: Imam Bukhari International Center Publishing House, 2019. – P. 124–125; Abdullaev I., Hikmatullaev H. Samarkand Scholars. – T.: Fan, 1969. – P. 27–28; Nosiruddin Samarkandi. Al-Fiqh al-Nafi’. – Ar-Riyadh: Maktabat al-Abikon, 2000. – P. 126.



interpret every verse in its entirety, but rather provides meanings only for phrases that require interpretation.

In conclusion, in the 11th-12th centuries, tafsir with *ra'y* (opinion/reasoning) was carried out in a manner where the commentator's opinion did not contradict the Qur'an, Sunnah, and the sayings of the Companions. Scholars of all ages have opposed interpreting (the Qur'an) with *ra'y* (ijtihad, opinion) in contradiction to the authoritative sources, namely the Qur'an, Sunnah, and sayings of the Companions. This is because certain groups and movements might attempt to tailor the interpretation of Qur'anic verses to their own ideologies. Generally, in the 11th-12th centuries, the science of tafsir developed in Transoxiana and was authored on the basis of the Hanafi madhhab, while Maturidi scholars paid special attention to refuting erroneous movements and interpreting theological verses during the process of tafsir of Qur'anic verses.

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7. Yaqut al-Hamawi describes the village of Haddoda as being closer to the village of Damgon and Bistam, located between them. It corresponds to present-day Iranian territories.
8. Samarkand Scholars / Sh. Ziyodov, Q. Mahmudov. – Samarkand: Imam Bukhari International Center Publishing House, 2019.



9. D. Maksudov. Comparative Analysis of Hanafi Commentary in Mawarannahr (XIII-XV Centuries). – Tashkent: Uzbekistan International Islamic Academy Publishing and Printing Association, 2019.
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