



The role of Abū Ḥafṣ Nasafī in the development of the teaching of Māturīdiyyah

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Received: 13-01-2024

Accepted: 19-01-2024

Published: 20-01-2024

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Abstract

This article provides information about the life and scientific activities of the encyclopedist Abū Ḥafṣ Nasafī, as well as about the role in the correct interpretation of the doctrine and creed of Māturīdiyyah. The article also covers the philosophical interpretation of knowledge and understanding in the work “‘Aqāid al-Nasafīyah”.

Keywords: Abū Ḥafṣ Nasafī, Kitāb al-qand, Māturīdiyyah, Ḥanafīyyah, Imām Abū Ḥanīfah, ‘Aqāid al-Nasafīyah.

Introduction

The spiritual life of our country has developed in close connection with the teachings of Islām and the ideas of humanity in it. While the introduction of Islām to the Central Asian region took place in the VII-VIII centuries, the delivery of the teachings of this religion to the local population on a scientific basis was developed by scientists in the VIII-IX centuries. The works of Imām Abū Ḥanīfah (699-767) "al-Fiqh al-akbar" and "Kitab al-Tawḥīd" of Imām Abū Maṣṣūr Māturīdī (870-944) are important in this. Scholars such as Abul Muʿīn Nasafī (1046-1114) and Abū Ḥafṣ Nasafī (1068-1142) contributed greatly to the spread of the Ḥanafīyyah - Māturīdiyyah doctrine, which reflects pure Islāmic teachings, in our region.

Abū Ḥafṣ Nasafī is one of the ten major prominent scholars of Māturīdiyyah [4:3-4]. His work 'Aqāid al-Nasafīyyah reflects the doctrine of Māturīdiyyah. In Imām Māturīdī's work "Kitab al-Tawḥīd" the ideas and teachings of every faction, ideological current and sect of the time the author lived were analyzed in depth. As a result, scientifically based conclusions are given on whether they are compatible or contrary to the essence of Islām. In the work "Aqāid al-Nasafīyyah" the conclusions based on these analyzes are stated in a short and succinct manner. Since this work was taught as the main manual in the madrasahs of Mā Warā' al-Nahr in its time, many commentaries were written on it [5:18].

The work of the encyclopedist Abū Ḥafṣ Nasafī "Aqāid al-Nasafīyyah" was popular in the Islāmic world, so interest in it appeared in Europe very early. One of the researchers who worked in the first half of the 19th century, V. Kureton wrote a study entitled "Pillar of Sunnī religious doctrine" [10], dedicated to this work.

Saʿd al-Dīn Taftāzānī (1322-1390) wrote a commentary on the work of Abū Ḥafṣ Nasafī called "Sharḥ al-'Aqāid". In his introduction, he began by praising God in a poetic way. In this regard, he enumerates the characteristics and attributes of God.

Abū Ḥafṣ Nasafī, in the original text of "Aqāid al-Nasafī" in two pages (4 pages), while solving the doctrinal issues, also comments on philosophical concepts. In particular, according to him, the means of knowing are three: healthy feeling, correct message and reason [11]. Senses: hearing, sight, smell and taste.

The issues raised in "Aqāid al-Nasafī" were considered the most relevant during the author's time. Because different ideological currents tried to introduce ideas alien to Islām into Islām. There were various reasons for this.

When Islām went out of the Arabian Peninsula and came into contact with different religions and cultures, they asked the scholars of Islām questions specific to other religions. Scholars who are familiar with the sources of Islām give answers to these questions based on the Qurʾānic verses and ḥadīths and do not deviate from the sources.

Abū Ḥafṣ Nasafī's work on the science of Aqeedah became the basis of the spiritual and ideological life of Mā Warā' al-Nahr in the Middle Ages. The fact that many scholars wrote commentaries on this work is a proof of this opinion.

The question of faith is the most relevant in the Islāmic world for all times. Because this is the factor that directs a person's worldview, his actions and activities. These days

In some cases, one of the reasons for the spread of false beliefs would be ulterior political motives.

Abū Ḥafṣ al-Nasafī is reported in more than 20 sources [12:89-93]. The first information about An-Nasafī's life is given by his later contemporary Abū Saʿd 'Abd al-Karīm ibn Muḥammad al-Samʿānī al-Marwazī (d. 1167). For example, Abū Saʿd al-Samʿānī mentioned the name of Abū Ḥafṣ in 27 places in his "Kitab al-Ansab" [1: – V. II. 148, 252, 260, 315, 324-25, 348, 373, 374, 385, 417, 434, 471; – V. III. 8, 27, 121, 147, 172, 177, 448; – V. IV. 416; – V. V. 68, 185, 260, 517, 531, 548, 675; – T. V. 340]. Later authors

mostly repeat al-Sam‘ānī’s information in their works and sometimes add new details to it. These details are taken from the works of Abū Ḥafṣ al-Nasafī and in most cases provide information about the scientific world and interests of the author. Abū Sa‘d al-Sam‘ānī, who belongs to the Shāfi‘ī sect, emphasizes that the Ḥanafī scholar al-Nasafī was one of the virtuous scholars and criticizes some of his ideas in the field of ḥadīth science. Although he never met Abū Ḥafṣ when he was alive, he proudly mentions that he received written permission for all his works. Al-Sam‘ānī concludes his opinion about Abū Ḥafṣ by giving him this assessment: "He was one of those who loved ḥadīth, but he was not fortunate enough to 'understand' them" (fa-lam yurzaq fahmahu) [3:15-16].

There is some uncertainty about the year of birth of Abū Ḥafṣ al-Nasafī, as it is not clearly mentioned in the sources. This date is given in researches as "Abū Ḥafṣ al-Nasafī was born in 461 or 462 AH" [2:7], and this date corresponds to 1068-1070 AD. However, in some literature, this number is given as 1068 [8:67], which is of approximate value.

The city of Nasaf in the period when Abū Ḥafṣ lived was the second largest scientific and cultural center in Mā Warā’ al-Nahr, after Samarkand and Bukhara, in terms of knowledge. Many scholars and muḥaddiths have emerged from Nasaf in the current era [2:7]. For example, according to the information provided by sources such as "Kitab al-Qand" and "Kitab al-Ansab", during the 8th-12th centuries, more than 3000 prominent scholars lived and worked in Mā Warā’ al-Nahr. More than 1,000 of them lived in Samarkand, more than 600 in Bukhara, and the lives and activities of more than 400 of them were related to the city of Nasaf. More than 70 of the remaining 1,000 muḥaddiths worked in Shosh, more than 60 in Fergana, more than that in Kesh, more than 50 in Termiz, more than 40 in Khorezm, as well as in Ushrushana, Dabusiya, Kushania and other local regions. The cited numbers fully confirm the scientific and cultural importance of the above-mentioned city of Nasaf on the scale of Mā Warā’ al-Nahr.

One of the main reasons for the high level of scientific development in Nasaf is that the city has an ancient history. While describing him, it is appropriate to quote the words of Abū Sa‘d al-Sam‘ānī, a young contemporary of Marv scholar Abū Ḥafṣ al-Nasafī, who lived in the 12th century [1: - T. V. 486-487]:

"Nasaf is one of the cities of Mā Warā’ al-Nahr, it is also called Nakhlab. I lived there for two months and heard ḥadīth from scholars. Many scientists in every field of science came out of Nasaf, and there is no number of them. Abū Tammām Hubayb ibn ‘Aws [6:17] in his ode to Caliph al-Mu‘taṣim (833-842) says about Nasaf:

Rum is terrified of you in his cellar,
And the Turks stand behind Nasaf and fear you.

In fact, Nasaf was located in the territories of the Abbasid Caliphate (749-1258) bordering the Turks in the 9th century. During the time of Abū Ḥafṣ al-Nasafī, Nasaf was a major commercial and craft center, where science developed rapidly. His relations with the country's capital, Samarkand, were very strong. This city was destroyed by the Mongols in the 13th century, and the city of Karshi appeared near it from the 14th century [7:450].

Along with other sciences in Nasaf, the science of ḥadīth also developed from early times [9:91-93]. The great muḥaddith Imām al-Bukhārī (810-870) was also in the city of Nasaf during his scientific trips and made a great contribution to the development of ḥadīth science there. After all, the first period of the development of ḥadīth science in Nasaf corresponds to the years of Imām al-Bukhārī’s life. During the Nasafship of Imām al-Bukhārī, a number of prominent scholars such as Abū Zayd Ṭufayl ibn Zayd (d. 892), Abū Ishāq Ibrāhīm ibn Ma‘qil al-Nasafī al-Sanjani (9th century) took lessons from him, and he himself was a Nasaf. was greatly influenced by his scholars. The great muḥaddith was received with great respect by Nasaf scholars. They considered it an honor to have Imām al-Bukhārī as a guest in their homes and to be in his

service. This shows that Imām Bukhārī had a high respect among the people of knowledge in Mā Warā' al-Nahr, his homeland.

In conclusion, it can be said that Abū Ḥafṣ Nasafī, who came from a country of scholars with high respect for knowledge like Nasaf, made a worthy contribution to the development of the doctrine of Mātūrīdiyyah based on knowledge and tolerance in Mā Warā' al-Nahr and not only in this country but also in the Muslim world.

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