

| Research Article



The Role of Abū Ḥafṣ Nasafī in the Development Of Islamic Sciences

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Abstract: This article shows the role of the encyclopedic scholar Abū Ḥafṣ Nasafī in the development of Islamic sciences, such as tafsīr, ḥadīth, 'aqīdah, fiqh and sufism. The significance of his works is covered in detail, such as "al-Taysīr fī 'ilm al-tafsīr", "Kitāb al-qand", "Aqā'id an- Nasafī", "Ṭilbat al-ṭalabah", "Maṭla' al-nujūm wa majma' al- 'ulūm", an author who has written about a hundred books. The scientist's contribution to the development of the Ḥanafī madhhab and the Māturīdī teaching is also revealed.

Keywords: Abū Ḥafṣ Nasafī, ḥadīth, 'aqīdah, fiqh, sufism, "al-Taysīr fī 'ilm al-tafsīr", "Kitāb al-qand", "al-'Aqā'id al-Nasafiyah", "Ṭilbat al-ṭalabah", "Maṭla' al-nujūm wa majma' al- 'ulūm", Ḥanafī madhhab, Māturīdī teaching.



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INTRODUCTION

The encyclopedist Abū Ḥafṣ Nasafī was a thinker who worked in various fields of science in the Middle Ages. The total number of his written works is more than 100. The full name of the scientist is given in the sources as Najm ad-Dīn Abū Ḥafṣ 'Umar ibn Muḥammad ibn 'Aḥmad ibn Ismā'īl ibn Muḥammad ibn 'Alī ibn Luqmān an-Nasafī thumma al-Samarqandī al- Ḥafīz al-Faqīh al-Zāhid al- Ḥanafī [2:3;5]. But sometimes it is also found in the form of al-Nakhabī [1:T.II.,374]. Since he was originally from Nasaf and spent most of his life in Samarqand, he was given the nickname "an-Nasafī thumma al-Samarqandī" ("from Nasaf", then "from Samarqand").

Discussion

Among the Islamic sciences, Abū Ḥafṣ Nasafī created in such areas as Qur'ān interpretation, ḥadīth, kalām ('aqīdah), fiqh, and mysticism.

The scientist wrote the work "al-Taysīr fī 'ilm al-tafsīr" on the interpretation of the Qur'ān. In this work, the issues of family decisions and suicide prevention are considered separately. Commentaries on verses 86 of "Nisa" and 25 of "A'raf" sura cover these issues. This work has its own way of interpreting the verses, in which it interprets a certain phrase with other related verses in the Qur'ān. In particular, he interpreted the expression "Zikr" in 15 verses as "Tawḥīd", "Toat", "Knowledge", "Giving thanks with the tongue", "Zikr with the heart", "Admonition" and "Prayer". The commentator explained that the phrase "Isti'ozā" means "seeking refuge from the devil" as well as "seeking refuge from the qualities and actions characteristic of the devil" with 36 verses of the Qur'ān. Also, in this tafsīr, he sheds light on his positive views on Sufism. In this, the scholar cited the evidence of reliable scholars such as Imām Qushayrī, 'Abd Allāh ibn al-Mubārak, and Fuḍayl ibn 'Iyād. The correct forms of doctrinal issues put forward by various currents both in that period and today are explained on the basis of verses. In particular, the misinterpretation of the conditions of faith and the issue of "Istiva" is based on the views of "Arsh" in the meaning of ownership, not that God holds a place, but in the interpretation of "A'raf" Surah 54 and Toha Surah 8 verses [7:9]. Abū Ḥafṣ Nasafī was one of the mature scholars of ḥadīth science of his time. He interacted with the leading muḥaddith of Mā Warā' al-Nahr and learned from them. The scholar, according to his testimony, narrated ḥadīth from 550 sheikhs [2:8]. He listed his sheikhs one by one in

the work "Ti'dad ash-shuyukh li-'Umar mustatirif 'ala-l-huruf mustatir" ("Umar's teachers given in alphabetical order"). Unfortunately, this work, which was transmitted by many authors, has not reached us. However, based on the information of Abū Ḥafṣ Nasafī's masterpiece "Kitāb al-Qand" in the field of ḥadīth, three muḥaddiths can be singled out among the author's teachers:

- 1) Abū 'Alī Hasan ibn 'Abd al-Malik ibn 'Alī ibn Mūsā ibn Isrāfīl Nasafī (XI-XII centuries);
- 2) 'Umar ibn 'Aḥmad ibn Muḥammad ibn Shabīb Shabībī Dizakī (d. 1117-18);
- 3) Abū Muḥammad 'Abd Allāh ibn 'Aḥmad an-Nafila (d. 1109-10).

Abū Ḥafṣ Nasafī's Kitāb al-Qand is a work on the science of ḥadīth, and one of its valuable aspects is that it provides information contained in a number of sources that have not come down to us. For example, one of the first famous historical-biographical works created in Mā Warā' al-Nahr is "Kitāb al-kamāl fi ma'rifat al-rijāl min 'ulamā' Samarqand" by Abū Sa'd 'Abd al-Rahman ibn Muḥammad al-Idrisi (d. 1015) ("Ḥadīth from the scholars of Samarqand a perfect book on knowing people") [2:240] is a work. Although this invaluable source written about the scholars of Samarqand has not reached us, the information in it has been preserved in the works of the authors of the later period, in particular, in the book "Kitāb al-Qand" by Abū Ḥafṣ Nasafī. Abū Ḥafṣ used this source in 421 places in his work [10:371]. Based on this, it can be said that the main part of Idrisi's work is preserved in "Kitāb al-qand".

Abū Ḥafṣ Nasafī's works "Kitāb al-qand" and "Muntakhab" give the biographies of 1232 scholars of Mā Warā' al-Nahr. Also, this work contains more than 950 ḥadīths that reflect the environment in various aspects of the spiritual life of Samarqand theology, ethics, politics, legislation, values.

Because Abū Ḥafṣ Nasafī's work "Aqā'id al-Nasafī" was popular in the Islamic world, it was of great interest among European Islamic scholars. In the first half of the 19th century, one of the researchers, V. Kureton, devoted himself to this work and wrote a study entitled "Pillar of Sunni religious doctrine" [9]. In the work "Aqā'id al-Nasafī" the methodology and system of refuting more than twenty currents such as Mu'tazilīyah, Muṣḥabbiha, Mujassima was formed [6:9].

Abū Ḥafṣ Nasafī was prolific in jurisprudence within the Ḥanafī school. Historical sources mention the names of eight works he wrote in this field. Among them, only the names of "Kitāb ad-dair fi-l-fiqh", "Mashārī al-Shārī", "al-Ḥaṣā'il fi-l-furu" or "al-Ḥaṣā'il fi-l-masā'il" are known to us. The works that have reached us are "al-Manzūmah an-nasafiyah fi-l-khilāfiyah", "Ṭilbat al-ṭalabah", "Sharḥ al-usul li-l-Karhi", "fatāwā shaykh al-Islam as-Sugdī". In particular, the scientist's work "Ṭilbat al-ṭalabah" is dedicated to the explanation of fiqh terms [4:351].

The scientist's work "Maṭla' al-nujūm wa majma' al-'ulūm" together with Islamic sciences such as the Qur'ān, ḥadīth, kalām, Sufism, morals, usul al-fiqh, furu al-fiqh, faraiz in the madrasas taught by Abū Ḥafṣ Nasafī. it covers a total of 23 different fields related to humanities and natural sciences such as linguistics, poetry, astronomy, mathematics, medicine, psychology, zoology. Abū Ḥafṣ Nasafī's compilation contains the works of other scholars as well as the works of a number of scholars [8:63-64].

Abū Ḥafṣ Nasafī made an incomparable contribution to the development of Islamic sciences not only by writing books, but also by teaching Islamic sciences in Mā Warā' al-Nahr madrasahs. He created an educational program on Ḥanafī teachings at the Ibrāhīm Tabgachkhan madrasa in Samarqand. Based on this program, he taught several subjects such as kalām, ḥadīth, jurisprudence, mysticism, arithmetic (or mathematics) [8:27]. In Samarqand in the 11th century, madrasahs such as "Dor al-Jūzjāniya", "Forjak", "Abū Ḥafṣ al-Kabīr", "Tabgachkhan", "Masjid al-Manora", as well as a mosque in the guzar of "Sikkat al-labbadin", a mosque and a neighborhood scholars taught Islamic sciences during their time. Among them, Abū Ḥafṣ Nasafī contributed greatly to the development of Ḥanafī jurisprudence and Māturīdiyya belief in the region as a teacher and lexicographer.

Conclusion

In conclusion, it can be said that Abū Ḥafṣ Nasafī lived and worked in Mā Warā' al-Nahr in the 10th-11th centuries. - is one of the encyclopedic scholars who spread the knowledge of enlightenment.

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