

ABOUT THE MOST FAMOUS COMMENTARY ON THE WORK “‘AQA’ID AL-NASAFI”

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Summary: *The article mentioned the treatise of one of the most prominent scholars of the mazhab Ḥanafī-māturīdī – Abū Ḥafṣ ‘Umar ibn Muḥammad al-Nasafī (461-537/1068-1142) “al-‘Aqa’id”, and the commentaries written on it, in particular, the commentary by the scientist Sa‘d al-Dīn al-Taftāzānī (722-792 / 1322-1390) 768/1367, whom he wrote to this treatise in Kharezm and called “Sharḥ al-‘Aqa’id al-Nasafīyah”, and its structure and importance.*

Keywords: *Māturīdīyah, Ḥanafī, ‘aqīdah (“creed”), manuscript, commentary (“sharḥ”), margins (“ḥāshiyat”) and gloss (“ta‘līq”), tafsīr (“explanation of the Qur’ān”), ṣarf (“morphology of Arabic language”), naḥw (“grammar of Arabic language”), uṣūl al-fiqh (“Principles of Islamic law”).*

О САМОМ ИЗВЕСТНОМ КОММЕНТАРИИ К ПРОИЗВЕДЕНИЮ “АКАИД АН-НАСАФИЙ”

The teachings of Māturīdīyah, founded by Imām Abū Manṣūr al-Māturīdī Muḥammad ibn Muḥammad ibn Maḥmūd al-Ḥanafī al-Māturīdī al-Samarqandī (238-333/852-944) [1:360,361] in Samarkand, passed its development stage in the period of 391-750/1001-1349. An important feature of this period is that although the center of the teachings of Māturīdīyahs was still in Mawarannahr, it spread to Khurasan and its neighboring regions, and scholars of this school emerged from those regions. At the same time, under the influence of the school in Samarkand, Bukhara, and Nasaf Māturīdīyah schools were formed. At the beginning of this period, the rise of doctrine to the state level happened for the first time. At this stage as well, Ḥanafī-māturīdī scholars gave scientific reasons for rejecting the

stray currents except "Ahl al-Sunnah wa al-Jamā'ah". At the same time, there were scientific debates between the representatives of Māturīdīyah and Ash'ariyah.

Of course, in these processes, the rise of famous Ḥanafī-māturīdī scholars and the publication of many books by them became important. After all, most of them are representatives of Samarkand, Bukhara, and Nasaf schools formed in Mawarannahr. One such scholar is Abū Ḥafṣ 'Umar ibn Muḥammad al-Nasafī, a representative of the Nasaf school of teaching. His full name is 'Umar ibn Muḥammad ibn Aḥmad ibn 'Ismā'īl ibn Luqmān al-Nasafī al-Samarḳandī (461-537/1068-1142), and he has knowledge in the fields of kalām, fiqh, hadith, tafsīr, naḥw, ṣarf, history and other such fields of knowledge. is considered one of the great scientists of his time [2:657-660].

Abū Ḥafṣ 'Umar al-Nasafī's strong passion for learning prompted him to learn from many scholars in various fields of science from a young age, and it is said in the research that he described this in his work "Ta'dād Shuyūkh li 'Umar". As a result, he became a mature scientist and taught several of his students. Although it is recorded in the sources of "ṭabaqāt" and "tarājīm" that he wrote more than a hundred works devoted to various fields of science, only one treatise entitled "al-'Aqā'id" related to the science of 'Aqīdah is known. It is known in the sources as "Aqā'id al-Nasafī". Although this treatise, written in text style, is short in volume, it is considered one of the most important sources on the teachings of Māturīdīyah. Because of this, since the work was written, it has been at the center of attention of scholars of every era [3:1145], and it is known that dozens of commentaries have been written on it. In particular, Shams al-Dīn Abū al-Sana'i Muḥammad ibn Aḥmad al-'Asfahānī (d. 749/1348) "Sharḥ al-'Aqā'id", Jamāl al-Dīn Maḥmūd ibn Aḥmad ibn Mas'ūd al-Qunāwī al-Ḥanafī (d. 770/1369) contributed to this treatise. "Al-Qalā'id 'alā al-'Aqā'id", Maḥmūd ibn Aḥmad al-'Asfahānī (d. 749/1348) "Sharḥ al-'Aqā'id al-Nasafīyah", Shams al-Dīn Abū 'Abd Allāh Muḥammad ibn Zayn al-Dīn Qāsim al-Shāfi'ī (d. 859 -918/1455-1512) "al-Qawl al-Wāfī bi Sharḥ al-'Aqā'id al-Nasafīyah", al-Sheikh ibn Ḥazm al-Andalusī (d. 687/1288) "Al-Durra", Sheikh Mullāzada Aḥmad ibn 'Uthmān al-Harawī (d. 900/1495) "Hall al-ma'āqid fī Sharḥ al-'Aqā'id", al-Sheikh Alī ibn Alī ibn Aḥmad al-Najjārī (died about 967/1559) "Farā'id al-Qalā'id wa ghurār al-Fawā'id" and Sa'd al-Dīn al-Taftāzānī "Sharḥ al-'Aqā'id al-Nasafīyah" are finished commentaries. However, not all of the comments written on "al-'Aqā'id" were popular for various reasons and did not attract the attention of scholars. However, the most famous of the commentaries on this treatise is "Sharḥ al-'Aqā'id al-Nasafīyah" by Sa'd al-Dīn al-Taftāzānī.

The full name of Sa'd al-Dīn al-Taftāzānī is Mas'ūd ibn al-Qāḍī Fakhr al-Dīn 'Umar ibn al-Mawlā al-'Azīm Burhān al-Dīn 'Abd Allāh ibn al-Imām al-Rabbānī Shams al-Ḥaqq Shams al-Dīn al-Qāṭī al-Samarqandī al-Harawī al-Taftāzānī al-Khurāsānī al-Ḥanafī (722-792/1322-1390) [4:190, 241, 734, 471], the period of his main scientific activity coincided with Mawarannahr, and most of his works were completed in the cities of this region.

'Allāma was a great scholar in naḥw ("grammar of Arabic language"), sarf ("syntax of Arabic language"), balāghat ("eloquence"), uṣūl al-fiqh ("Principles of Islamic law"), and furū' al-fiqh ("ḥanafī and shāfi'ī"), ("Islamic substantive law"), maṅṭīq ("logic"), 'aqīdah ("creed"), ḥadīth (sayings, activities, and approvals of Muḥammad PBUH), tafsīr ("exegesis") and other fields of knowledge [5:190]. 'Allāma's nickname is "Abū Sa'īd" [6:304], and he is not only known in the Islamic world as "al-Sheikh Sa'd al-Dīn" [7:389-390], "al-Ustāz" ("the teacher") [8:223], "al-Imām al-Kabīr" ("the Great Imām"), "Ustāz al-'Ulamā' al-Muta'axirīn" and "Sayyid al-Fuḍalā' al-Mutaqaddimī, Mawlānā sa'd al-Millah wa ad-Dīn, mu'ḍil mīzān al-Ma'qūl wa al-Manqūl, Muftiḥ aghsān al-furū' wa al-usūl" ("the teacher of the next scholars and the Sayyid of the next virtuous scholars, the happy of the nation and the religion, the corrector of the standards of speech and reason, the opener of the branches of method and furū'") [9:303-304], "al-Imām al-'Allāma" ("'Allāma'i Imām") [10:241], "Sa'd al-Millah wa ad-Dīn" ("the blessed one of the nation and religion"), "Sa'd al-Imām al-'Allāma al-Faqīh al-Adīb al-Ḥanafī" ("the blessed Imām of the scholars of ḥanafī jurisprudence"), "Ālim al-Sharq" ("scholar of the East"), "Ḥibr al-ummah, shams al-a'imma" ("scholar of the Ummah, the sun of the Imams") [11:446], "al-'Allāmah al-thānī" ("second scholar"), "al-Muḥaqqiq al-Ṣāmadānī" [12:49] but also recognized as a scientist who made a great contribution to world science with his many encyclopedic works on concrete and humanitarian sciences such as geometry, mathematics, philosophy, logic, literature.

To date, it has been determined that Sa'd al-Dīn al-Taftāzānī wrote more than fifty works, and his "Sharḥ al-'Aqā'id al-Nasafīyah" is recognized as one of the most famous works on the teachings of Mātuṛīdīyah. Al-'Allāmah finished writing it in Khorezm in 768 Sha'ban / April 1367 [13:192].

The doctrinal issues included in the work "al-'Aqā'id" written in the text genre are not structurally divided into specific chapters. A total of 115 issues are presented in this treatise, three of which are related to jurisprudence and the rest to 'Aqeedah. One of the main goals of Sa'd al-Dīn al-Taftāzānī's interpretation of it was to interpret the complex words and

phrases in the work “‘Aqā'id al-Nasafīyah” in a comprehensible and concise manner and to support the text with the Holy Qur'an, Sunnah, and intellectual evidence. In this process, he tried to protect “Ahl al-Sunnah wa al-Jamā'ah” from their conspiracy by presenting arguments based on the Qur'an and Sunnah to the ideological differences that arose as a result of the activities of some movements that had arisen before, such as the Mu'tazilism and the Karrāmiyah. Sa'd al-Dīn al-Taftāzānī also refuted the opinions of various philosophical currents that tried to interfere with the Islamic creed with their wrong views, such as “Sūfistā'iyyah” (“Sophists”) [14:377] mentioned in the work “‘Aqā'id al-Nasafīyah”, which was also active during his lifetime, on the basis of intellectual and philosophical arguments. In addition, in his work, the scholar paid attention to some views of religions such as Brahmanism and Hinduism, which were widespread at that time, and cited them in relevant places and refuted their ideas based on intellectual and philosophical arguments. Sa'd al-Dīn al-Taftāzānī cited 94 verses from 44 surahs of the Holy Qur'an and 65 from hadiths and works in his work “Sharḥ al-‘Aqā'id al-Nasafīyah”. In fact, the most famous of the commentaries written on “al-‘Aqā'id” is Sa'd al-Dīn al-Taftāzānī's “Sharḥ al-‘Aqā'id al-Nasafīyah”.

Of course, in this case, the scholar's strong scientific ethics, interpretation style, and appropriateness and validity of the presented evidence are considered primary. After all, three practical proofs can be added to this: firstly, the fact that “Sharḥ al-‘Aqā'id al-Nasafīyah” has been used as a basic textbook in educational centers in different regions since it was written; secondly, the fact that “Sharḥ al-‘Aqā'id al-Nasafīyah” itself has more comments, margins, and glosses than “al-‘Aqā'id”; thirdly, the large number of manuscripts of the work in world funds today.

In particular, the scientific activity and potential of Sa'd al-Dīn al-Taftāzānī were highly appreciated not only by contemporary scientists who are famous in the Islamic world but also by many thinkers of the following centuries. In particular, Ibn Hajar al-‘Asqalānī (d. 852/1448), one of the famous scholars, commentators, and jurists, said about the scholar, “The knowledge of logic and rational sciences in the East not only did not come to an end after him but there was no one equal to him in these sciences in other cities. After Sa'd al-Dīn al-Taftāzānī, there was no scientist who could reach his level”, he said [15:350]. Zayn al-Dīn ‘Abd al-Baṣīṭ ibn Khalīl ibn Shāhin al-Zāhirī al-Ḥanafī (844-920/1440-1514), one of the famous historical scholars, in his work entitled “Nayl al-‘Amal fī Zayl al-Duwal”

described Sa'd al-Dīn al-Taftāzānī as "in his time a scholar of the world and a teacher of Banī Ādam" [16:283].

Since the writing of "Sharḥ al-'Aqā'id al-Nasafīyah" it has been used as a basic textbook and manual until the first quarter of the 20th century in Madrasahs in Mawarannahr and the territory of the Ottoman Turkish Empire, and in international educational centers such as Dewband, which is famous all over the world.

Abū Ḥafṣ 'Umar al-Nasafī's commentary entitled "Sharḥ al-'Aqā'id al-Nasafīyah" written on this treatise by Sa'd al-Dīn al-Taftāzānī regarding "al-'Aqā'id" has been paid more attention. Because the evidence for this is that more than ten commentaries were written on "al-'Aqā'id", and more than one hundred commentaries, margins, and glosses were written on "Sharḥ al-'Aqā'id al-Nasafīyah". For example, the earliest margin written in "Sharḥ al-'Aqā'id al-Nasafīyah" belongs to one of the most famous scholars of the Ḥanafī school, Aḥmad ibn Mūsā al-Khayālī (d. 860/1456). "Sharḥ al-'Aqā'id al-Nasafīyah" was also taught in madrasahs along with this framework, which is evidenced by the widespread occurrence of manuscript copies of the two works copied in one volume. In particular, a copy of it copied by secretary Ḥājī Muḥammad Mullā Sulṭān Alī al-Samarkandī in 1008 Ḥul-Hijjah (June 1600) is stored in the Manuscript Fund of the Source Treasury of the International Islamic Academy of Uzbekistan under №175. After all, when the news spread that a scholar had started writing a work, it was eagerly awaited by the people of knowledge before it was finished. An example of this is the story of the summary written by scholar Abū al-'Isāma Mas'ūd ibn Muḥammad ibn Muḥammad al-Gijdivānī (d. 772/1371) in Samarkand in 785/1383 to the work "Sharḥ Talxīṣ al-Jāmi' al-Kabīr".

According to this, Sa'd al-Dīn al-Taftāzānī can be recognized as the scholar who made "al-'Aqā'id" famous in the world. In particular, the services of Sa'd al-Dīn al-Taftāzānī were very great during the final stage of the teachings of Māturīdīyah. This can be observed in the formation of the teachings of Māturīdīyah in the territory of the Ottoman Empire (1299-1924) under the influence of Sa'd al-Dīn al-Taftāzānī. For example, the representative of the dynasty, Sulṭān Bayezid Khan ibn Sulṭān Murād Khan, first established the position of "Sheikh al-Islām" in the history of the Ottoman Empire, and Shams al-Dīn Abū 'Abd Allāh Muḥammad ibn Ḥamza al-Fana'ī al-Rūmī al-Ḥanafī (751-834/1350-1431) appointed him [17:110]. Indeed, Shams al-Dīn Muḥammad al-Fana'ī is a Ḥanafī-māturīdī scholar, and at the same time, he is one of the closest students of al-'Allāma Sa'd al-Dīn al-Taftāzānī. If the teachings of Māturīdīyah was formed in the central region of

the empire through this disciple of Allama, then the scientific heritage of Sa'd al-Dīn al-Taftāzānī related to the Ḥanafī-māturīdī mazhab was also a major factor in its penetration and widespread as a textbook in madrasas in the territory of the empire. Because Shams al-Dīn Muḥammad al-Fana'ī was engaged in making copies of the books of this teacher [18:16-21]. In particular, the scientists of this region paid special attention to the scientific heritage of Sa'd al-Dīn al-Taftāzānī. The fact that they wrote about thirty commentaries, margins, and glosses on the scholar's work "Sharḥ al-'Aqā'id al-Nasafīyah" and "Ghāyat tahdhīb al-Kalām fī taḥrīr al-Manṭiq wa-al-Kalām" is a clear proof of this. The work done by Sa'd al-Dīn al-Taftāzānī and his students in this regard can be compared to that of Imām Abū Hanīfa and his students, especially Imām Abū Yūsuf, who was the first "Qāḍī al-Quḍāt" in the history of Islām and influenced the spread of the Ḥanafī school [19:17].

Today, many manuscripts of "Sharḥ al-'Aqā'id al-Nasafīyah" are kept in world funds. In particular, this can be observed in the example of Uzbekistan. In particular, it was found that there are eight copies of "Sharḥ al-'Aqā'id al-Nasafīyah" and eight copies of al-Khayālī's "Ḥāshiyah 'alā Sharḥ al-'Aqā'id al-Nasafīyah" in the Source Treasury of the International Islamic Academy of Uzbekistan. Also, it was found that only the Main Fund of the Institute of Oriental Studies named after Abū Rayḥān Berūnī has eighty-six manuscripts of "Sharḥ al-'Aqā'id al-Nasafīyah" copied in different periods. For example, it is noted that it is a photocopy of the manuscript kept in the Main Fund with inventory number №4111/I. The next work included in this volume is the famous ḥāshiyah ("margin") written for this work by Aḥmad ibn Mūsā al-Khayālī (d. 860/1456).

In conclusion, it should be said that Sa'd al-Dīn al-Taftāzānī is a Ḥanafī-māturīdī scholar who wrote valuable works on almost all fields of science. In particular, the commentary entitled "Sharḥ al-'Aqā'id al-Nasafīyah" written by scholar Abū Ḥafṣ 'Umar al-Nasafī on the treatise "al-'Aqā'id" is one of the important sources on the teaching of Māturīdīyah, and more than a hundred commentaries ("sharḥ"), margins ("ḥāshiyat"), and glosses ("ta'liq") have been written on it to date. Also, this book was used as a basic textbook and manual in madrasahs in Mawarannahr and the territory of the Ottoman Turkish Empire until the first quarter of the 20th century, and in international educational centers such as Dewband, which is famous all over the world. Accordingly, it is appropriate to scientifically study this work and translate it into Uzbek.

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