

## ABU HAFS NASAFI'S CONTRIBUTION TO THE DEVELOPMENT OF ISLAMIC CIVILIZATION

**Abdulatif Alloqulov\***

\*Senior Teacher,  
Department of Islamic Studies and Islamic Civilization, ICESCO,  
UZBEKISTAN

**DOI: 10.5958/2278-4853.2022.00144.6**

---

### ABSTRACT

*In the eleventh and twelfth century, Abu Hafs Nasafi took extra care to describe the theory of Moturidism in a clear and succinct manner. His student Burhoniddin Marginani translated his work "Aqid" from Arabic into Persian as a result. The fact that the scholar "Aqid's" work was adopted as a textbook in the regions where the Hanafi school spread prompted the production of several comments on it. The significance of a work determines whether it has endured to the present day.*

**KEYWORDS:** *Aqida, Kalam, Aqyd, Abu Hafs Nasafi, Saami Evidence, Descriptive Evidence.*

---

### INTRODUCTION

In the late eleventh and early twelfth centuries, many scholars emerged from Mawarannahr who made an invaluable contribution to the development of Islamic civilization. One such scholar is Abu Hafs Umar al-Nasafi (461-537/1069-1142). He is mentioned in the sources as a scholar who was actively involved in the development of various fields of Islamic knowledge in his time. In the books of tabaqat, he is mentioned as a mufasssir, muhaddith, faqih, mutakallim, sufi, poet and lexicographer. In particular, Abu Hafs al-Nasafi wrote works on the commentary of the Qur'an, such as "al-Taysir fit tafsir" (Lightness in the science of tafsir), "al-Akmal wal-atwal" (Perfect and long) and "Tafsiri Nasafi" (Nasafi's tafsir).

Scholars are conducting research on these books and doing extensive work to create their critical texts. Nasafi also wrote his commentary on Imam Bukhari's "Sahih al-Bukhari" entitled "Sharhu Jami' al-Sahih" (Commentary on Sahih Collection). This work reveals his activity as a muhaddith. According to the sources, Nasafi's chain of transmission to reach Imam Bukhari was more than 50 and he quoted all of them in the preface to this commentary. In addition, the scholar has authored books on hadith, such as "al-Qand fi zikri 'ulamai Samarkand" (a sweet book of Samarkand scholars), "Majmu'atu ahadith" (A collection of hadiths), "Tatwilul asfar li tahsilil akhbar" (A long journey to study the hadiths).

The works of the scholar on fiqh (Islamic jurisprudence) and usul al-fiqh served as the basis for new directions in his time. In particular, in his book "Manzuma al-Nasafiya fil khilafiyat" (Nasafi's manzuma on disputes) the differences between the sects and the minor differences between Abu Hanifa (80-150/699-767) and his two disciples Abu Yusuf Ya'qub (d. 178/795) and Muhammad bin Hasan al-Shaybani (d. 189/805) were expressed for the first time in the genre of poetry. Also, in his work "Tilbatut talaba" (Student's wish), the terms and phrases

related to the science of fiqh are briefly and clearly illustrated. This work was also a novelty for its time. This is because through this work, the scholar compiled the terms of fiqh and created a glossary of Hanafi jurisprudence.

Abu Hafs al-Nasafi is one of the scholars who also worked in the field of Sufism and left a rich scientific legacy in this field. In particular, his book “al-Kitab fil bayan al-mazahib al-mutasawwifa” (Book on the Explanation of Sufi Sects) describes 12 sects on Sufism, of which only the Ahl al-Haqq are on the right path and the rest are misguided groups.

Nasafi’s most famous and more translated work “Aqaeed” is still memorized by students as a source that expresses the basics of Maturidiyya teachings. More than 50 commentaries have been written on this book so far. Also, the fact that “Aqaeed” is being currently commented in Arabic and Urdu shows how important the work is. This work also played an important role in the regional spread of the doctrine of Maturidiyya. The book was written in Arabic by Abu Hafs al-Nasafi in Samarkand on the instructions of Malikshah, the ruler of the Seljuks, and its translation into Persian was made by the scholar’s disciple Burhanuddin al-Marghinani.

The disciples raised by Abu Hafs al-Nasafi and the rich scientific legacy he left behind define his contribution to the development of Islamic civilization. One of the most pressing issues today is the study of the scholar’s works preserved in the world’s manuscript funds and their delivery to readers.

Sam'ani, who bibliographed the storytellers, noted: "Nasafi's writings were very numerous." More than 100 Nasafi works can be found in A'lamu-l-akhyar min fukahoi madhabi-n-Nu'man al-mukhtar, according to Mahmud ibn Suleiman Kafawi, who also quoted from a few of them. According to sources, Nasafi was a jurist, author, upright imam, usulist, mutakallim, commentator, muhaddis, nakhvi, lexicographer, historian, hafiz, mufti, poet, and mutafannin (master of various sciences). He also made significant contributions to the fields of tafsir, aqida, hadith, and jurisprudence.

Analyzing the works of Nasafi in the books of tarojim, one can divide them into the following branches of science:

Books on tafsir and Qur'anic sciences:

"al-Akmalu-l-atwal", "Tafsiri Nasafi" (Tafsir Nasafi), "at-Taysir fi-t-tafsir".

Works on Hadith and Hadith Studies:

“Kitobu-l-kand fi zikri ulamai Samarkand” (a book as sweet as sugar, compiled by the scientists of Samarkand), ”Al-Yawakit fi-l-mawakit” (Ruby information about times), ”Sharkhu-l-Jami'i-s-sahih” (Commentary on the collection "Sahih", "As-sabi'iyat wa-s-sam'iyat" ("Sevens and hearing"), "Tatvilu-l-asfar li tahsilu-l-akhbar" (Long journey for the study of hadith), "Al-Yakut" (Ruby), "Majmu'atu ahadith" (Collection of Hadith), "Ti'dodu-sh-shuyuhi li Umar".

Works on usul-l-fiqh and the sciences of fiqh:

At-Tahsil (Compilation), Sharhu Usuli-l-Karhi (Commentary on the Karkhi method), Al-Manzumatu-n-Nasafiya fi-l-khilafiyat (Nasafi's poem on controversial issues), Tilbatu-t -talaba" (The Desire of the Disciple), "Al-Mu'taqadot" (Things to Believe in), "Mashari'u-sh-Shari' fi

furu'i-l-hanafiyah" (Acts Presented by Shari' in the Hanafi furu'u-l-fiqh), "Nazmu-l-Jomi'i-s-sag'ir" (poem "Jomi'u-s-sag'ir").

A work devoted to Sufism and sects. "Al-Kitab fi-l-bayani-l-mazahibi-l-mutasaufifa" (Book on the explanation of Sufi sects)

Nasafi's poems, often found in his books, show that he has a high ability in the field of poetry. An example of this is the poetic interpretation of most of the hadiths in Kitobu-l-Kand. He is also considered one of the first lawyers. The collection entitled "Al-Ashar bi-l-mukhtar mina-l-ash'ar" (Poems selected from poems) includes the most famous poems of the scientist. It consists of 20 volumes and is also found in the sources as "al-Ashar".

The works of Abu Hafs Nasafi related to other areas: "History of Bukhara", "Risala fi-l-firaki-l-islamiya" (Treatise on Islamic sects), "Da'watu-l-mustag'firin" (Appeals of those who ask for forgiveness), Musa ibn Abdullah Ag'mati Abu When Hafs came to Samarkand in 516/1122 to study hadith from Nasafi, Nasafi wrote the following book dedicated to him: collection of Nakhzabi to the Maghreb guest). In addition, Nasafi is the author of "Al-Jumalu-l-ma'surot" (Nakli's suggestions), "al-Ijazatu-l-mutarjama wa-l-hurufu-l-mu'jama" (translation permission and mixed letters) , "al-Munabbihot" (authors of Tanbi), "al-Hisn" (Kurgan) and a number of other rare sources.

#### **REFERENCES:**

1. Абу Ҳафс Насафий. Матну-л-ақоид. - Истанбул: Боязит, 1893. - Б. 106.
2. Asuman Hoca Kaleminden. Ehl-i Sünnet Akaidi. - Istanbul: Dila Filimcilik Yayıncılık, 2017. - 472 s.
3. Абдунносир Латиф. Тавзийху-л-ақоиди-н-Насафия. - Исломобод: Жомиъа ризавия, 2010. - Б. 13.
4. Мухаммадаминов С. Абу Ҳафс ан-Насафийнинг “Матлаъ ан-нужум ва мажмаъ ал-улум” асари ва унинг Марказий Осиё ислом илмлари ривожига тутган ўрни (XI аср охири - XII аср ўрталари): т.ф.н. дис... автореф. - Т. ЎзР ФА ШИ, 2012. - 26 б.
5. Ömer Faruk Hilmi. Nesefi Akaidi Tam Metin Kelime Tercüme ve Şerhi. - Istanbul: İlimşehri Yayınları, 2013. - 285 s.
6. Rudolph U. Al-Maturidi und die sunnitische Theologie in Samarkand. - Leiden, New York, Koln: Brill, 1997. - 360 p.
7. Suleyman Uludag. Kelam ilmi ve Islam akaidi. - Istanbul: Dergah Yayinlari, 1999. - 398 б.
8. Fatih K., Hüsameddin V., Abdullah H., Emin Ali Yüksel. Ömer Nesefi Akaidi ve Tercümesi Kelime Anlamli. - Istanbul: Kitapkalbi Yayıncılık, 2016. - 96 s.