

## Works Written On Khanafi Belief In Movarounnahr In The X Century

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### Abstract

This Article Informed About Works On The Science Of Kalam (Islamic Theology) Written By Followers Of Abu Mansur Al-Maturidi, The Founder Of Maturidia Teaching In Movarounnahr In The 10<sup>th</sup> Century. All The Authors Of The Analyzed Works Were Khanafi Scholars Who Lived And Worked In Samarkand. Some Of The Works In The Article Were Not Scientifically Analyzed. There Is Also Information About Pieces, Which Are Kept In The World's Manual Funds At The Moment. Also, It Was Analyzed The Works Of Scholars As Abu Bakr Al-Iyodi, Al-Khakim As-Samarkandi, Abul Khasan Ali Ar-Rustugfani, Who Were Representatives Of The "Dor Al-Iyodia" School.

**Keywords:** Movarounnahr, Kalam, Akida (Theology), Akhl As-Sunna Wal-Jama'a, Maturidia, Mu'tathiliya, Manuscript, Samanids, Khanafi, Ashariya.

### Introduction

During The Period Of Abu Mansur Al-Maturidi (See About Maturidi: Okilov S., 2020; Ziyodov Sh.2009), There Were "Dor Al-Juzjoniya "(Okilov S., 2020) And "Dor Al-Iyodia" (Okilov S., 2020:6-9) Kalam Schools Were Working In Samarkand. Representatives Of These Schools Propagandized The Khanafi Belief Regardless Of The Conflict Concerning Evidence And Interpretation Between Themselves. If Abu Mansur Al-Maturidi And His Teachers Worked In "Dor Al-Juzjoniya," All Of The "Dor Al-Iyodia" School Representatives Were Followers Of Abu Mansur Al-Maturidi.

At The End Of Viii And The Beginning Of The Ix Centuries, In Tashkent (Shosh), Samarkand And Bukhara, All Social Issues Were Solved With Khanafi Law And Belief (Khaydarov M., 2019).

It Is Tried To Analyze The Works Of Several Scientists Who Worked In "Dor Al-Iyodia" School.

### Materials And Methods

It Is Also Worth Noting That The Themes Raised In The Works Written During The Imam Maturidi Period Are Mainly Described Abu Khanifa's Persuasive Views. These Works Performed An Excellent Task In Solving Social Problems In The Field Of Law. By Analyzing These Works, Readers May Know The State Of Khanafi Teaching In Movarounnahr At That Time. As The Most Famous Work Offered By Abu Mansur Al-Maturidi, It Needs To Highlight The Work Of Al-Hakim As-Samarkandi Entitled "As-Savod Al-A'zam."

### Results

This Work, Which Gained Fame In The Local People's Language Under The Name Of "Savodul A'zam," Was Written By Al-Hakim As-Samarkandiy In The Period Samanids With The Requirements Of The Official Governors. When The Work Was Completed, All Scholars Approved It As The State's Official Book On Sunnism (Akhmet A., 2008:10). This Work Consisted Of 61 Chapters And Embodied The Khanafia Views. Sources Claim That Al-Khakim As-Samarkandiy Wrote His Work In Persian At First.

Al-Havi Ibrahim Ad-Khilmil Ibn Hussein, A Scientist, Wrote A Description Of The Work Under The Name "Salam Al-Ahkam Ala Savod Al-A'zam" (Al-Havi. 1895).

At The Beginning Of The Work, Al-Hakim As-Samarqandi Proves Why He Called It "As-Savod Al-A'zam" With The Following Opinion:

*Praise To Allah, The Lord Of The Worlds, (S.A.W.), Let The Blessings For Muhammad And His Companions. Suppose You Ask Me About The Lifeways Of Nabiy (S.A.W). In That Case, I Answer Like This: "That Was Stable Life*

Way, Nabiyy (S.A.W) Said About It As Follows: "Ummah Of Moses(A.S.) Was Divided Into Seventy-One After Him, And Seventy Were Dead, Only One Group Was Saved, Ummah Of Jesus(A.S.) Was Divided Into Seventy-Two After Him, And Seventy-One Was Dead, Only One Group Was Saved. So My Ummah Will Also Be Divided Into Seventy-Three After Me, And Seventy-Two Will Perish, Only One Will Be Saved.

Asked From Rasulallah (S.A.W.): Oh, Rasulallah, What Kind Of Group Is It? Rasulallah Answered: They Are The Group Of Akhli Sunnah Val Jama'a, And It Is The As-Savod Al-A'zam". And Rasulallah (S.A.W.) Said: "Whoever Is Separated From The Community And Acts Bad Behavior, His Level Will Be Equal To The Fact That Islam Is Mute From His Neck."

As-Savod Al-A'zam's Sign Appears In The Following Sixty-One Qualities Of Human"...

2. "Risola Fil Imon". The Author Of The Treatise "Risola Fil Imon Juz Minal Imon", Is Also Al-Hakim As-Samarkandi. The Treatise Consisted Of Only Two Pages And Was Published In 1872 With The Addition To The Publication Of The Work "As-Savod Al-A'zam." A Rare Copy Of This Treatise Is Kept Under The Invent Number 237.4 In The Ankara University.

It Is Stated That Faith To Be Confessed With The Heart And Tongue. Similarly, Foreigners (Sagdiev Kh., 2016: 88-90) And Mutazilies (Akilav S., 2019:35-52) Refuted Imam Shafi'i's Views On The Issue Of Faith. (Kutlu S., 2000:287). This Treatise Is Also Devoted To The Expression Of The Khanafi And Maturidia.

This Treatise Consists Of Two Pages, And The Pillars Of Faith Are Illuminated According To The Belief Of Abu Khanifa (Giyosov A., 2019). According To Imam Shafi'i, Deeds Are The Pillars Of Faith, Not The Original.

The Author Concluded On The Issue Of Faith As Follows:

Whoever Testifies (To The Word Of Allah), Prays, And Acts, Is A True Believer. Whoever Testifies (To The Word Of Allah) Prays And Acts But Does Not Believe In All Is A Hypocrite. Whoever Testifies (To The Word Of Allah), Pray But Do Not Act, He Is A Tyrant... (Samarkandi. 237:39).

So, As Can Be Seen From The Above Points, Al-Khakim As-Samarkandi Also Points Out That A Person Who Does Not Follow The Pillars Of Faith Remains In Religion According To Abu Mansur's Belief Al-Maturidi.

It Is Said That Islam And Imaan Are The Same Definitions In The Qur'an. The Scientist Stated The Proof From The Qur'an With Surah Al-Imran, Verse 85 (Samarkandi). 237:39).

Verse Meaning: Whoever Wants A Religion Other Than Islam, Then (His "Religion" In The Sight Of Allah) Is Not Accepted, And He Is One Of The Losers In The Hereafter.

Scientist Brought The Proof From Qur'an Again With Zoriot Surah And 35,36 Verses:

Verse Meaning: Then We Sent Out Those Who Are Believers In That Locality. In That Place, We Did Not Find Muslims Other Than One Household (Household Of Lut) (Surah Zoriot, Verses 35, 36).

If It Is Paid Attention To The Evidence Of This Issue, Then The Most Authoritative Representative Of Maturidi, Abul Nuin An-Nasafi (Uvatov U., 2003; Okilov S., 2008), Stated These Verses In "Bahr Al-Kalam"(Nasafi A., 2005:86).

3. "Al-Masail Al-Ashriya Al-Iyodiya." This Pamphlet, Known As "Masoil Min Asl Ad-Din" In Its Time, Reached Our Period (Rustugfoni A., 1829:251<sup>a-b</sup>). It Was Translated Into Turkish By Turkish Researcher Shukru Ozgen.

4. "Jumal Usul Ad-Din" (Muminov A., 2003:59). Ibn Zakariyo Yahya Ibn Iskhaq Wrote A Description Entitled "Sharh Jumal Usul Ad-Din Li Abi Salama As-Samarkandi" On This Work, Which Belongs To The Pen Of Abu Salama Muhammad Ibn Muhammad As-Samarkandi Who Was The Follower Of Abu Mansur Al-Maturidi.

If It Is Paid Attention To The Importance Of This Work's Structure, It Can Be Witnessed That It Is Given; Differently, Without Being Included In One System. S.Kutlu Arranged The Issues In The Work As Follows:

- Ways To Get Information;
- An Important Proof Of Divinity;
- Allah's Qualities;
- Discussions On The Issue Of Faith;
- Qazo (Allah Knows In Advance What All Things Will Be In The Future) And Qadar (Appearance Of That Things Under Allah's Desire) Issue;
- Order, Nahiy (Return), Al-Va'd Val Vaid (Reward And Punishment);
- The Issue Of Imamah (Leadership);

The Work "Jumal Usul Ad-Din," Like The Work "As-Savod Al-A'zam," Was Also Written By The Official Order Of Samanid Governors To Teach The People The Basic Principles Of The Islamic Religion. (Akhmet A., 2008:13). This Work Mainly Describes The Views Of Maturidi.

5. "Al-As'ila Val Ajviba." This Work Belongs To The Pen Of Abul Hasan Ali Ibn Said Ar-Rustogfani Who Was Another Follower Of Maturidi (*Rustogfoni A., 1829*). "Al-As'ila Val Ajviba" Answers That There Will Be Or Not "Mezon" (Truth, Reality) And "Khasanot" (Goodwill) For People Who Do Not Believe In Allah, The Descent Of Adam(A.S.) From Jannah (Paradise) To The Earth. The Work Consists Of Seven Questions And Answers.

In The Work Of "Al-As'ila Val Ajviba," It Is Noteworthy To Read About The Prophet Muhammad's (S.A.W.) Shadow.

*Asked From Scientist:*

- *What Wisdom Is In The Fact That The Shadow Of Nabi(S.A.W.) Does Not Fall To The Ground?*

*The Scientist Answered:*

*Because The Sun And Its Light And The Moon And Its Light Were Created From Muhammad's Light (S.A.W.). Prophet Muhammad's Light Is Brighter Than The Light Of The Day, The Light Of The Sun And The Moon. For This Reason, The Shadow Of Muhammad Does Not Fall.*

If It Is Concluded, The Work "Al-As'ila Val-Ajviba," Was A Pamphlet Consisting Of A Small Question-Answer. The Purpose Of The Text's Presentation And The Translation Of The Study's Work Was That It Was Abstract; That Is, The Author Wrote The Work With Incomprehensible Phrases, And He Did Not Know What He Intended In This Work. From This Point Of View, There Is No Reason To Consider This Work As A Source Of Vital Importance In The Teaching Of Maturidia. But Another Work Of Abul Khasan Ali Ibn Said Ar-Rustughfoni Named "Al-Favoid" Has Also Reached Us. About This Work It Is Considered In Following:

6. "Al-Favoid." This Work Also Belongs To The Pen Of Abul Khasan Ali Ibn Said Ar-Rustugfani. Its Handwritten Copy Is Kept In The New Mosque Of The Suleiman Library Of Istanbul. (*Keshshiy A., 547:285<sup>b</sup>-317<sup>b</sup>*). The Work Mainly Deals With Matters As Fasting, Praying, Faith, Building A Family, Morality.

According To The Turkish Researcher Akhmet Ak, This Work Is Considered The First Work On The Teaching Of Maturidia (*Akhmet A., 2008:14*). If We Look At The Work, It Will Be Witnessed That His Conclusion Is Justified. Because In The Six Places Of The Work, There Is Evidence From The Maturidi: If Four Places Are Connected With The Maturidi (*Keshshiy A., 547:302<sup>a</sup>, 308<sup>a</sup>, 315<sup>a</sup>, 317<sup>a</sup>*), In Two Places It Was Quoted Directly From His Thoughts (*Keshshiy A., 547:313<sup>a</sup>, 317<sup>a</sup>*).

The Work Gives An Excellent Explanation Of The "Virtue Of The Muslim's First Entry Into The Mosque, His Standing In Front And His Last Exit From The Mosque." According To Work, "For Men (In Public Prayer), The Most Auspicious Line Is The First Line, And The Worst Is The Last. The Most Auspicious For Women Is The Last Line, And The Worst Is The First One". When Asked About This Issue From Rustugfoni, He Answered Like This:

- The First Entrance Into The Mosque Is A Blessing. But Whoever Enters The Mosque For Allah And His Pleasure Without Hypocrisy, But Whether He Performs Praying On The First Or The Last Line, He Will Be Rewarded With The Best Reward Of Allah.

Allah Blessed In Surah Voqea, Verses 10-12 As Follows:

*Verse Meaning: (All Good People Of The Third Category Who Have Good Deeds) Are The Leading People, Also The Leading Ones (Even In The Attainment Of Paradise Blessings)! Those Are The Ones Who Are Near To (Allah)In The Gardens Of Paradise.*

It Is Necessary To Pay Attention To The Following Story For Describing This Issue In Work "Al-Favoid":

Abul Kasim Al-Khakim As-Samarkandi And Abu Mansur Al-Maturidi Were In Public Praying. Al-Khakim As-Samarqandi Left The Mosque Earlier Than Abu Mansur Al-Maturidi, Then Apologized And Said: "The Reason Why I Left The Mosque Before You Is Because I Wanted To Give You A Higher Rank Than Myself. Because Virtue (Most Of The Reward) Is Given To A Person Who Comes Out Of The Mosque Late. Therefore, I Wanted The Virtue To Touch You More Than Myself. If This Status Was The Same When We Entered The Mosque, I Would Have Repeated The Same Work" (*Keshshiy A., 547: 310<sup>b</sup>*).

Rustugfani Concluded With This Example: The Real Virtue Is Not In Standing In The First Line In Praying, But In Entering The Mosque First And Left In The End.

## Discussion

When The Work "As-Savod Al-A'zam" Is Reviewed, It Is Possible To Indicate The Following Features In It:

- *Al-Khakim As-Samarkandi In The Treatise Mentioned Almost All Of The Problems Of Akoid (Praying, Religion);*
- *Created Opportunity For The Writing Of Treatise On Akoid, Which Were Written In The Following Period;*
- *It Is Was Not Given Place To Topics As The Truth Of The Matter (Things), Ways Of Obtaining Information, And The Essence Of The Universe In The Treatise;*
- *Subjects Were Not Composed In A Specified Order;*

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- *All Issues Related To The Topic Were Not Discussed In The Same Place. They Were Explained With Different Sizes In Different Places;*
- *The Treatise Was One Of The Main Sources Of The Maturidian School;*
- *Some Of The Legal Issues Were Revealed In The Treatise;*
- *Al-Khakim As-Samarqandi Described The Themes Of Faith With Evidence, Sometimes In A Compact Form, Sometimes In Detail;*
- *The Treatise Supported Issues With Rational Evidence Relied On The Qur'an In Almost All Kalam Matters;*
- *Al-Khakim As-Samarkandi Tried To Interpret The Issues Of Faith In Terms Of His Sect.*

If It Is Analyzed The Work "Al-Favoid," Many Researchers Considered It Work On The Science Of Fikh (Law). But It Can Also Be Recognized As Work On The Kalam Science Since Many Faith Questions Were Described. In Any Matter, The Work Did Not Deviate From The Teaching Of Maturidia. Proceeding From The Above Information, "Al-Favoid" Can Be Considered As The First Work That Reflected The Faith Views Of Maturidi:

### Conclusion

During The Period Of Samanids In Movarounnahr In The IX-X Centuries, The Political And Social Environment Created A Great Opportunity For The Creative Activity Of The People Of Science. The Policy Of Tolerance In This Dynasty Was A Priority. If There Were Conflicts Among The Local Population In Matters Of Religion, Then The Sultans Solved Themselves.

Under The Influence Of Khanafi Belief, In Movarounnahr, "Dor Al-Juzjoniya" And "Dor Al-Iyodiya" Schools Were Established. Abu Mansur Al-Maturidi Was A Great Scholar Among The Many Scholars At This School. Later "Dor Al-Iyodia" School Was Established Under The Influence Of The "Dor Al-Juzjoniya" School.

When Analyzing The Works Concerning Kalam In The Period Of Abu Mansur Al-Moturidi, All The Abovementioned Works Studied Were Works Belonging To The Pen Of Representatives Of "Dor Al-Iyodiya." They Were Only Given More Importance To The Scientific Heritage Of Abu Mansur Al-Maturidi Than The Scientific Evidence. But There Was Not Expressed Negative Attitude Concerning Abu Mansur Al-Maturidi's Views And Personality.

### Conflict Of Interests And Contribution Of Authors

The Authors Declare The Absence Of Apparent And Potential Conflicts Of Interest Related To This Article's Publication And Report On Each Author's Contribution.

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