

Al-Hakim As-Samarqandi's Work "As-Savad Al-A'zam" And the Aqidh of Tahawiya

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Abstract:

This article is dedicated to the analyze of the scientific heritage of two well-known scholars al-Khakim as-Samarqandi from Mawerannahr and Abu Ja'far at-Tahawi from Egypt. In this analyze, the author have chosen as an object "as-Sawad al-a'zam" of Samarqandi and "al-Aqida at-Tahawiya" of Imam Tahawi. The article scientifically reveals singular and different points of those two works.

Keywords: Hanafi, Aqeed, Ahl al-Sunnah, as - Sawad al - A'zam, al-Aqeedah at-Tahawiya.

From the first years of the period when Islam came to other regions from the Arabian Peninsula, especially to the Movarunnahr region, scholars, commentators, jurists, and religious scholars appeared in cities such as Samarkand, Bukhara, Shosh, Nasaf, and Khorezm. Among such ulama, the jurists who were engaged in the science of aqeed played an incomparable role in preserving the pure Islamic aqeedah from the various sects of that time. At first, in their works, they mainly explained the aqeedah of the Ahl al-Sunnah wal community in a very concise form, in the manner of stating the conclusions.

It is worth noting that the book "Al-Fiqh al-Akbar" by Abu Hanifa Nu'man ibn Thabit (d. 767), the leader of Movarounnahr scholars in the science of jurisprudence and aqeed, is considered the first of the works created in this field¹. The works of the Egyptian Hanafi scholar Abu Ja'far Tahawi (d. 933) "al-Aqida al-Tahawiya" and the Samarkand scholar al-Hakim al-Samarkandi (d. 953) "al-Sawad al-A'zam" are related to the science of Aqeed. is among the first works. Despite the fact that both scholars were representatives of different countries, they propagated the ideas of the same

¹ Topaloğlu, Bekir, Kelâm İlmi Giriş, İst. 1981, ss. 116-117; İzmirli, İsmail Hakki, Yeni İlm-i Kelâm, Ankara 1981, p. 66; Özler, Mevlüt, "Two Aqa'id Texts: A Comparative Analysis of al-Fikhu'l-Akbar and al-Nasefinin Aqaidi in terms of Content", A.Ü.İ.FD, P. 14, Erzurun 1999, p. 47.

school, that is, the Hanafi doctrine. In this article, we tried to reveal the common aspects of the above-mentioned works of the Samarkand scholar al-Hakim al-Samarkandi and the Egyptian scholar Abu Ja'far Tahawi.

"As-Sawad al-A'zam" ²is one of the first most important works reflecting the Hanafi-Maturidi doctrine. The full name of the author of this work, which means *"the main source of the public"* in Uzbek, is Latif Abul-Qasim Ishaq ibn Muhammad ibn Ismail al-Qazi al-Hanafi, popularly known as al-Hakim al-Samarkandi. Sources state that al-Hakim al-Samarkandi studied aqeed and jurisprudence from Abu Mansur Moturidi (d. 944), studied Sufism with Abu Bakr al-Warraq, and therefore received the title of "Hakim". Samarkandi wrote this work at the request of the official governors because heretical and extremist currents increased in Bukhara, Samarkand and other regions of Movarunnahr during the Samanid period. The Samanid emir Ismail ibn Ahmed (ruled in 897-907) when he was governor of Bukhara and Samarkand in 902 gathered all prominent scholars of Movarunnahr together and ordered them to write a work explaining the Sunni faith. Finally, this responsible task was assigned to al-Hakim al-Samarkandi. After that, the author wrote this book in Tajik and presented it to the emir of Khurasan. The emir of Khurasan ordered this work to be translated into Persian, and all scholars have confirmed it as the official book of the state for the Sunni faith. The work was distinguished from other treatises by the breadth of topics covered. Therefore, this work is recognized as a work written between a book and a treatise.

Samarkandi's work "as-Sawad al-A'zam" devoted a lot of space to the evidence based on verses and hadiths in the explanation of dogmatic topics, and other dogical books, in particular, Abu Hanifa's "al-Fiqh al-akbar" and Abu Hafs Umar al-Nasafi's "Aqeed an-Nasafi" differs from his work. Because in other works related to the science of Aqeed, the topics are described briefly, concisely and without referring to the evidence (Qur'an and hadith). For example, only three verses are mentioned in "Al-Fiqh al-Akbar", and only one verse is mentioned in "Aqeed al-Nasafi". This verse is also related to the topic of the number of prophets, and there are no other narrative evidences in the work ³.

The topics researched in "As-Sawad al-A'zam" are presented under a total of 62 issues. Although the author mentions these 62 issues in the introduction to the book, the treatise actually covers 61 issues. Looking at these issues, we can see that al-Hakim al-Samarkandi dealt with ideological problems that exist even today. Only, he did not dwell on such philosophical topics as *"the truth of things at the time of beginning and formation"*, *"the ways of knowing"* and *"the essence of the universe"*, which were reflected in the treatises of later scholars . Also, the author has systematized the issues in the brochure in a very clear order. For example, the issues related to the same topic were not collected in one place, but an attempt was made to explain them in a unique approach in different places. The work "As-Sawad al-A'zam" is also distinguished by the coverage of some fiqh issues that are not found in the early doctrinal books of the Maturidi kalam school.

Al-Aqida al-Tahawiya, created in Egypt almost at the same time as "As-Sawad al-A'zam", i.e. at the beginning of the 10th century, was considered a work related to the Hanafi belief. This small doctrinal treatise was written by Abu Ja'far Ahmad ibn Muhammad ibn Salama ibn Salama ibn Abdulmalik al-Azdi al-Tahawi. Tahawi is an Islamic scholar who was born in the famous village of Toho in Egypt and has a deep understanding of Hanafi jurisprudence and belief. In his work "Fihrist", Ibn Nadim mentioned several fiqh books in addition to Tahawi's Aqeedah, and

² This work of Samarkandi was published several times without being checked by researchers. The first edition was published on 56 pages in 1837 in Cairo by the Buluq publishing house. Another publication was made in Istanbul in 1887 on 39 pages ².

³ Özler, Mevlüt, "Two Akaid Metni, p. 54.

acknowledged that he was an unparalleled scholar in his time in terms of knowledge and asceticism⁴.

Abu Hanifa explained the dogmatic views of Nu'man ibn Thabit in this treatise⁵. This treatise, which is famous in the Islamic world, has kept its place among the main educational manuals on the science of Aqeed in the religious madrasas of our country for many years. Many commentaries have been written on this treatise, the most famous of which is Abul Izz al-Hanafi's (d. 1390) work entitled "Sharh al-Tahawiya fil-Aqeedah al-Salafiya"⁶. Ismail ibn Ibrahim ibn Ahmad ash-Shaybani (d. 1232) was one of the first⁷ to write a commentary on the work "Al-aqida al-Tahawiya". Also, our compatriot Mahmoud Tarazi (d. 1992) wrote a commentary on this work entitled "an-Nazm al-hawi li aqida al-Tahawi".

In the sources, the work "al-Aqida al-Tahawiyya" is also called "Bayan ahli sunna wal jamaa". This treatise is written in a way that is not characteristic of the style of kalam science in terms of writing style, and it is a work with the essence of expressing the creed of the people of sunna wal community⁸.

This work of Tahawi is one of the first works that correctly and clearly stated the Hanafi belief, so it gained wide fame in the Islamic world⁹. As a result of the comparative study of the commentaries written on the treatise, 30 rait was known that there are additional sentences in the vicinity of the texts, and one word is replaced or added by another word¹⁰. It is worth noting that a commentary was written on this work by Umar ibn Ishaq Ahmad al-Hindi. However, due to unknown reasons, this work of al- Hindi's commentary came down to us under two different names, that is, "Bayan as-sunna maa sharmihi"¹¹ and "Sharh aqida ahl as-sunna wal jama'a"¹².

In the introduction of the treatise "Al-Aqida al-Tahawiyya", the author specifically emphasized that he collected the dogmatic opinions of the Ahle Sunna wal community and aimed to clarify them based on the opinions of Imam Abu Hanifa, Imam Abu Yusuf and Imam Muhammad Shaybani. Verses from the Qur'an are cited as evidence in 13 places of the treatise. If we pay attention to the topics presented in the brochure, it will be known that information is given on 59 topics. While describing the topics in this work, Tahavi described the creed of the people of the Sunnah in short and concise phrases and did not dwell on the views of other sects. At the end of the treatise, the author criticizes such trends as Mushabbiha, Jahmi, Jabari, Qadari, Rafizi (Shi'a) and concludes that they are contrary to the principles of pure Islamic doctrine¹³.

⁴See: Ibn Nadim. Al-Fihrist. Edited by Sheikh Ibrahim Ramadan. - Beirut: 1994. - B. 257.

⁵The work "Al-Aqida al-Tahawiya" was first published in 1925 in Aleppo (Syria). A number of comments have been written on it. The work "Kitab Sharh al-Tahawiya fil Aqida al-Salafiya" written by Sadridin Ali ibn Muhammad al-Azrayi was published in Mecca in 1930.

⁶ Uludağ, Süleyman, Kelâm İlmi ve İslam Akaidi (Şerhu'l-Akâid), İstanbul 1991, p. 28; Aytekin, Arif, Tahâvî Akidesi ve Selef Akedesindeki Yeri, İstanbul 1996, pp. 7-8.

⁷Hariri, Abdullah. Izhor al-Aqidat al-Sunniya bi sharh al-Aqida at-Tahawiya". - Beirut: 1997. - B.3.

⁸Topaloğlu, Kelâm İlmi Giriş, p. 127; Uludağ, Kelâm İlmi, p. 28.

⁹Aytekin, Arif, "el-Akîdetu't-Tahaviyye", DIA, İstanbul 1989, c. II, p. 259.

¹⁰Jami' ad-durus al-aqadiyyah fi sharh al-aqida al-Tahawiya li Abi Ja'far al-Tahawiya. J.1. - Cairo: "Dar ibn Hazm" publishing house, 2009. - P.30-43.

¹¹of this commentary of Umar al-Hindi under the name "Bayan as-sunna maa commentary" are kept in the manuscript fund of the Institute of Oriental Studies named after FA Abu Rayhan Beruni of the Republic of Uzbekistan with inventory numbers T-7153, T-12306, T-13149.

¹²This commentary of Umar al-Hindi under the name "Sharh Aqidah ahli as-sunna wal-jamaa" is stored in the collection of manuscripts of the St. Petersburg Department of the Institute of Eastern Manuscripts of the FA Russian Federation under the inventory number V-3467.

¹³Sadridin Ali bin Muhammad bin Abi al-Izz al-Hanafi, "Sharhu al-Tahawiya fi al-Aqida al-Salafiya". -Cairo, "Dar ul-hadith", 2005. -B.440

When we get acquainted with the titles and topics of the treatises "As-Sawad al-A'zam" and "al-Aqida al-Tahawiyya", we can see that Abu Ja'far Tahawi covered the dogmatic issues more widely in relation to Al-Hakim al-Samarkandi. Only he, like al-Hakim al-Samarkandi, did not fully cover the topics he described, but gave importance to the necessary aspects of the topic. At the same time, it can be noticed that Tahawi's work is more systematic than al-Hakim al-Samarkandi's treatise.

As in the work of "As-Sawad al-A'zam", in the work of Tahawi, there is no room for philosophical questions such as *the truth (essence) of things, the ways of obtaining knowledge, and the essence of the world*. In our opinion, the reason why both authors did not pay attention to these issues is that at that time there was no need to cover philosophical issues and the authors mainly analyzed issues of pure Islamic belief.

The main similarities visible in the texts of both works are that the topics described are confirmed by the Qur'anic verses. However, in the work "as-Sawad al-A'zam" along with the verses, evidences from the hadiths are given where necessary. Tahawi does not rely on evidence other than the Qur'an and hadith in explaining the topics. Al-Hakim al-Samarkandi, on the other hand, made good use of intellectual and theoretical (logical) arguments. In this way, he tried to bring intellectual proofs along with narrative (Qur'an and hadith) proofs in explaining doctrinal issues.

When we compared the topics of both treatises, we saw that some topics are common in both works. The same topics that appear in both works are as follows: 1. Tawheed (*oneness of Allah*) and issues of God's nature and attributes; 2. The issue of seeing God (*Ruyat Allah*); 3. The issue of whether the Qur'an is the word of God and not created; 4. That faith consists of confession with the tongue and confirmation with the heart; 5. The one who commits a great sin (*Sahib al-irtikab*); 6. A believer who commits a serious sin should not be accused of disbelief unless he considers that sin to be halal; 7. Man and his actions; 8. The matter of the torment of the grave; 9. Question and answer of angels Munkar and Nakr; 10. Resurrection after death (ba's) and recitation of account, nomai amal; 11. Bridge (*Sirot*), Libra (*Mezon*); 12. Heaven and hell; 13. Miraj; 14. Havz kavsar; 15. Shaofat; 16. The need to love the Companions and remember them only with good words; 17. To love the ten Companions (*Asharai mubashshara*) who were prophesied of Paradise and testify that they are the people of Paradise; 18. God's pleasure and wrath; 19. Good and bad destiny is from God; 20. Prayers of the living for the dead; 21. Caromat of Saints; 22. The levels of Prophet and Saint; 23. It is not possible to go against the Muslim community; 24. It is possible to pray behind the back of a good and a bad person; 25. The issue of bringing food to the market.

However, regardless of the presence of the above topics in both works, there are distinctive aspects in the way religious issues are resolved between them. In particular, al-Hakim al-Samarkandi explained the doctrinal topics through the medium of Abu Mansur Moturidi, relying on the views of Abu Hanifa. Tahawi explained the views of Abu Hanifa based on the opinions of scholars from Egypt and the Middle East. It is noteworthy that despite the fact that Tahawi lived in Egypt and al-Hakim al-Samarkandi in Movarounnahr, that is, in different countries, the two scholars agreed on many ideological issues. Tahawi studied the discussed topics in a systematic way and gave conclusions. Samarkandi, on the other hand, explained some topics in a somewhat freer way, that is, on the basis of metaphorical and intellectual arguments¹⁴.

Another difference between the two works is that what one author deals with in detail, the other author presents in a short, succinct manner. Sometimes, the opposite is also noticeable. In our opinion, such aspects, on the one hand, are inextricably linked with the personal approaches of both authors, and on the other hand, they are more likely to be caused by the characteristics of the region

¹⁴ It is natural that Al-Hakim al-Samarkandi paid attention to the intellectual (logical) evidence along with the narrative (Qur'an and hadith) evidence. Because he was influenced by the scientific heritage of his contemporary, Abu Mansur Moturidi. Maturidi wrote the book "Kitab al-Tawhid" which is considered to be famous in his knowledge of theology, based on complete intellectual arguments.

and period in which the two authors lived. As a result of such a comparative analysis of the two works, we can find out which religious topics were of great importance in the countries where the authors lived (Egypt and Movarounnahr) at that time.

During the comparative analysis of the two works, we witnessed that the topics given in one of them were not given in the other. For example, the following topics in the work "al-Sawad al-A'zam" were not reflected in the work "al-Aqida al-Tahawiya": 1. The believer should not doubt his faith (*exception in faith*); 2. Reciting the funeral of every young or old person with Qiblah; 3. Faith is a divine blessing due to God's grace and mercy; 4. On the Day of Resurrection, Allah will judge His servants without any means; 5. That the minds of believers and unbelievers are not equal; 6. Faith should be real and not metaphorical; 7. If a believer enmity with another believer in this world and dies without repenting, on the Day of Resurrection, Allah will give the reward of this person's enmity to his enemy (*retribution in actions*); 8. Just as tawfiq and toat are equal, haste and masiyat are equal; 9. A person who does not acknowledge God with his heart and does not confess with his tongue is a disbeliever, and a person who does not believe with his tongue and confirms it with his heart is a hypocrite; 10. Not attributing things like space, time, coming and going to God; 11. That faith is separated from action; 12. The owner of good deeds (muhsin) and the sinner (asy) have the same faith; 13. That the Witr prayer consists of 3 rakats and one salam; 14. The lack of ablution of the imam affects the congregation as well; 15. It is not permissible to perform ablution in water that does not flow and is small; 16. The coming of the Resurrection; 17. That it is necessary to wash the feet after taking off the mahsini; 18. The need to perform ablution and repeat ablution when blood and pus flow from the wound; 19. Abu Bakr and Umar were disbelievers in the eyes of God and the angels when they worshiped idols; 20. A lover should not be deprived of any deed because of his love for God; 21. Losing hope in God's mercy is disbelief; 22. That a person should fear God for the end of his life because he does not know how he will die.

Also, some topics that are present in "al-Aqida al-Tahawiyah" are not found in "as-Sawad al-A'zam". These topics are as follows: 1. The issue of *Prophethood*; 2. Pool; 3. Mysok; 4. Fate; 5. Blackboard and pencil; 6. Throne and chair; 7. Faith must be confessed with the tongue and confirmed with the heart; 8. The need to love trustworthy and just people and to hate traitors and oppressors; 9. Kiromun secretary; 10. Angel of Death; 11. Application; 12. Issue of reference; 13. Signs of the Resurrection; 14. Non-verification of the words of priests (*fortune tellers*); 15. That the truth is in the congregation, and the error is in separation; 16. The religion of God in heaven is Islam and no other religion is acceptable.

In conclusion, it can be said that two scholars who were contemporaries in different regions of the Islamic world of the 9th-10th centuries with a difference of twenty years: al-Hakim al-Samarkandi and Abu Ja'far Tahawi, were almost unanimous in expressing their opinions on the issues of belief. The reason for this common consensus between the two scholars is that they were followers of Abu Hanifa in belief and usul al-fiqh. Observing the work of two scientists, they differ only in the style of writing works. Tahawi wrote his work in a manner similar to that of the Salaf scholars, without emphasizing ta'wil and reason, while Samarkandi wrote more freely in the description of the topics, relying on intellectual arguments as well as narration.

The differences between the order of the existing themes between the two works can be explained by the environment, the needs of the society and the characteristics of the region where they lived. The contributions of the two treatises that we have analyzed above in the formation of Aqeed science in the later periods, especially in the development of the doctrine of Ahli Sunna Wal community, were extremely large. These two treatises served as a model for hundreds of books embodying the Hanafi belief in later times.

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