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Mütevelli Heyet Başkanlığı

Taşkent Cad. Şehit H. Temel Kuğuoğlu Sokak. No: 30 06490 Bahçelievler/ANKARA

Tel: 0312 216 06 00 • Faks: 0312 223 34 29

www.ayu.edu.tr yayinlar@Yesevî.edu.tr

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THE PLACE OF ‘UMAR AN-NASAFĪ IN THE SCHOOL OF MATURIDIYA

Abdullatif ALLOQULOV

Tashkent Islamic University Department of Islamic Studies Senior researcher

At the end of the XI century, there was a breakthrough in the political and economic spheres in the Samānī state. Consequently, it created a foundation for scholarship and science due to the stable situation in Samarkand. It played an essential role in the scholarly circumstances of Samarkand by leading to the development of Qurʻan schools. It was formed by 3 stages in Mawarannahr. The III-IX. century was at an initial stage to progress toward Qurʻan schools.

Initially, in Samarkand the schools “Dār al-Juzjāniya” and “Dār al-Iyāziya” were founded and were called the Samarkand school. Generally, scholars of Ahlus Sunnah wal Jamaah worked in these scholarly centers such as “Dār al-Juzjāniya” and “Dār al-Iyāziya”. The scholarly center called “Dār al-Juzjāniya” belonged to Abū Mansūr al-Māturīdī (d. 944), his teacher, as well as his associates; “Dār al-Iyāziya” to scholars Abū Ahmad al-Juzjānī and Abū Bakr al-Iyāzī¹.

The life of Abū Mansūr al-Māturīdī (d. 944) was in the second period of development of theology in Samarkand. During this time in Samarkand plenty of mutakallims were working. From this group of scholars Abū Kāsīm Hakīm al-Samarkandī has been well studied. Hakīm al-Samarkandī played a significant role in the Mawarannahr theology school². He was known to also have been educated in religious sciences as well as in Qurʻan. He together with al-Māturīdī had been educated by Abū Nasr al-Iyāzī in Samarkand. The book *Kitāb al-Savād al-Aʻzam* among Hanafis was considered a valuable one. This was completed by the order of the amir Ismāil Ibn Ahmad Samānī (892-907). This book also was translated into Persian in the lifetime of Nuh ibn Mansūr (976-997).

Representatives of Abū Bakr al-Juzjānī’s school Abu Abdullah ibn Abū Bakr al-Juzjānī, Abū Mansūr al-Māturīdī, Abū l-Hasan al-Rustufaghni, Abū Salama al-Samarkandī can be added to the second group. The third group consisted of Iyāzī -Abu Nasr al-Iyāzī and his sons: Abū Ahmad al-Iyāzī and Abū Bakr al-Iyāzī. Debates among them took different shapes and stimulated ‘Ilm al-Kalam toward improvement. It was emphasized that Abū Mansūr al-Māturīdī³ was taught by Muhammad

¹Ashirbek Muminov- Shovosil Ziyadov, *L’horizon Intellectuel d’un Érudit du XV^e Siècle: Nouvelles Découvertes sur la Bibliotheque de Muammad Pársá, Patrimoine Manuscrit et vie Intellectuelle de l’Asie Centrale Islamique*, Cahiers d’Asie Centrale, Экс-ан-Прованс, Франция 1999, №: 7, p. 77-98.

²Fuad Sezgin, *Geschichte des Arabischen Schrifttums*, Leiden 1967, I/606.

³Carl Brockelmann, *Geschichte der Arabischen Litteratur*, Weimar-Berlin 1898-1902, I-II/195; Sezgin, *GAS*, I/604-606; *Ислам Энциклопедический словарь*, Наука, Moscow 1991, p. 161; *Islam Ansiklopedisi*, – Istanbul 1957, VII/404-406.

ibn Muqātil al-Rāzī, Abū Nasr al-Iyāzī, Abū Bakr Ahmad ibn Ishaq al-Juzjānī, and Nasr ibn Yahya al-Balkhī.

Ahmad ibn Ishaq al-Juzjānī was depicted in the sources as the primary teacher of al-Māturīdī, a scholar who also helped the Hanafī school to develop in Samarkand⁴. Abū'l-Mu'īn an-Nasafī (d. 1114) emphasized that Abū Bakr al-Juzjānī was a founder of the Hanafī school in Samarkand. Abū Bakr studied under his teacher Abū Solaiman al-Juzjānī. Abū Solaiman al-Juzjānī and Abū Hafs Kabīr Bukharī (d. 832) studied under Muhammad ibn Hasan al-Shaibanī (d. 805) in Baghdad⁵. Trained in fiqh, Abū Bakr al-Juzjānī helped the Hanafī sect to become more widespread within Mawaran-nahr. So we can conclude that al-Māturīdī was taught mainly Islamic jurisprudence by Abū Bakr al-Juzjānī. The researcher Ziyadov considered that we have not enough evidence to call al-Juzjānī a mutakallim⁶. This point of the researcher does not suit reality, however, because all aspects of these disciplines were not separated into individual sciences in the period of history when al-Juzjānī lived. In that time kalam and fiqh used to learn in the structure of sciences of Qur'an and Hadis. So they acted as encyclopedic scholars. In the modern period all fields of Islam have shaped into an individual science⁷.

Today nobody is surprised if one who is specialized in Kalam doesn't know Fiqh or the reverse.

Abū Nasr al-Iyāzī was the reason that Maturidi worked as a mutakallim⁸. Moreover, al-Māturīdī learned from a number of scholars, such as Muhammad ibn Mukātil al-Rāzī (passed away in 248/862)⁹, and from Abū Nusayr Ibn Yahya al-Balkhī (passed away in 268/881) point of views about Kalam. al-Māturīdī was taught during some period by Abū Nasr al-Iyāzī. Although al-Iyāzī was very important person as a mutakallim he didn't leave any book about Kalam authored by himself. al-Māturīdī recommended Abū Nasr al-Iyāzī to use intellect moderately. That's why al-Māturīdī chose the middle ground between Ashariya and Mutazaliya teachings. According to the majority of books about *Tabaqāt*, al-Iyāzī was shown as al-Māturīdī's principal master. For instance, Kāsim ibn Kutluboga in his book *Taj al-Tarājim* said that al-Iyāzī was al-Māturīdī's principal master¹⁰. Ibn Kamāl Pasha, Muhammad Murtazā Zubayd, Ismāil Pasha al-Bagdadī, Zāhid al-Kavsarī and other researchers gave infor-

⁴ Ulrich Rudolf, *Moturidiylik*, From Russian the translation of Z. Munavvarov, The magazine "Lessons from Imom al-Buxoriy", Second edition, Tashkent 2002, p. 100-102.

⁵ Абу Тахир Ходжа, *Самария Описание древностей и мусульманских святынь Самарканда*, перевод В.Л. Вяткина, Справочная книжка Самаркандской области, Вып. VI. Самарканд 1899, p. 153-259; Кандия *Малая*, перевод В. Л. Вяткина, Справочная книжка Самаркандской обл., Вып. VIII., Самарканд 1906, p. 236-290.

⁶ Shovosil Ziyadov, *Abu Mansur Moturidiy and his Work "Kitob at-Tavilot"*, Science, Tashkent 2009, p. 29.

⁷ J. Paul, *Muhammad Parsa: Sendschreiben uber das Gottesgedenken mit Vernehmlicher Stimme*, Muslim Culture in Russia and Central Asia, Arabic, Persian and Turkish Manuscripts (15th-19th), Edited by Anke von Kugelgen-Asirbek Muminov-Michael Kemper, Berlin 2000, III/5-43; M. Subtelny, *The Library of Khvaja Muhammad Parsa, The Making of Bukhara-yi Sharif: Scholars, Books and Libraries in Medieval Bukhara*, Studies on Central Asian History, Bloomington, Indiana 2001, p. 79-111.

⁸ Rudolf, *Moturidiylik*, p. 102-104.

⁹ Abū Mansūr al-Māturīdī (d. 944), *Kitāb al-Tavhīd*, Ed. Bekir Topaloglu, Maktaba al-Irshād, Istanbul 2006, p. 25.

¹⁰ Qāsim ibn Qutluboga, *Tāj al-Tarājim*, Istanbul 1862, p.59.

mation about al-Māturīdī's other teachers such as Abū Bakr al-Juzjānī, Muhammad Ibn Muqātil al-Rāzī, Nusayr Ibn Yahya al-Balkhī¹¹.

Muhammad Ibn Mukātil al-Rāzī (248/862) was Ray's Qāzī and teacher for great Hanafī scholars such as Muhammad ibn Hasan al-Shaibānī, Abū Mutī Hakam ibn Abdullah al-Balkhī, and Abū Muqātil Ibn Muslim al-Samarkandī. He relied on Abū Hanī's opinions about Kalam. Muhammad ibn Mukātil al-Rāzī (248/862), who was the apprentice of Muhammad al-Shaibānī and Abū Mutī al-Balkhī, was appointed as a al-Qāzī. Abu Hanifa's apprentices and supporters, who had political power, spread his opinions about usul and furu first in Balkh, then in Khurasan¹².

One of the continuers of Maturidiya teachings, Abū'l-Mu'īn al-Nasafī (d. 1114), wrote many positive thoughts about Imam al-Māturīdī in his book *Tabsira al-Adilla*. Besides, another continuer of the school Maturidiya Nūr al-Dīn Sābūnī (580/1184) in his work named *al-Bidāya*¹³ told that Imam Abū Mansūr al-Māturīdī was shaihk, imām, ra'isu Ahl-i al-Sunnah va al-Jamāah (Imām of the straight way). Author of *Usūl al-Dīn* Imām Abū'l- Yusr Muhammad Pazdavī (493/1099) also called him "shaikh" and confessed that he was one of the leaders of Ahl al-Sunnah wal Jamāah¹⁴. Another follower of al-Māturīdī, Ibn Humām from Egypt who lived in the next century, in his book *Kitāb al-Musāyara* talking about scholars from Samarkand, referred to Imām Abū Mansūr al-Māturīdī as the master of them¹⁵.

The period of the authoring of books related to *Aqeedah of al-Māturīdī* and *Usūls*, the XI-XII centuries, was the third stage of the Kalam school's development. This stage differs from others with large number of written books and the collection of *Aqeedah* proofs. During this period mutakallim scholars wrote works in two different styles. Abū'l-Mu'īn al-Nasafī's book *Tabsira al-Adilla* was mainly based on reason and logic. Such works aimed at those who deny the main sources of the religion of Islam. In works such as Abū'l-Mu'īn al-Nasafī's *Bakhr al-Kalām*, 'Umar al-Nasafī's *Akā'id al-Nasafī*, Abū'l- Yusr Muhammad Pazdavī's *Usūl al-Dīn* transmitted evidences (al-adilla al-nakliyya) were used and this kind of texts were mainly meant for Muslims.

¹¹ Л. Додхудоева, *Рукописи с Печатью Ваффа Мухаммада Парса из Арабского Отдела Фонда Восточных Рукописей Национальной Библиотеки Франции*, Книга в развитии культуры народов Востока: история и современность. Тезисы докладов международного симпозиума, Душанбе 1990, p. 31–33; А.Б. Халидов, *Рукописи из Библиотеки Мухаммада Парса*, Петербургское востоковедение, СПб 1994, №: 6. p. 506-519; Ashirbek Muminov- Shovosil Ziyadov, *L'horizon Intellectuel d'un Érudit du XV^e Siècle: Nouvelles Découvertes sur la Bibliotheque de Mu'ammad Pársá, Patrimoine Manuscrit et vie Intellectuelle de l'Asie Centrale Islamique*, № 7, p. 77-98.

¹² Wilferd Madelung, "The Spread of Maturidism and the Turks", *Actas IV Congresso de Estudos Arabes Islâmicos*, Coimbra-Lisboa. 1 à 8 de Setembro de 1968, Brill, Le'den 1971, p. 109-168; Wilferd Madelung, "Abū'l-Mu'īn al-Nasafī and Ash'arī Theology", *Studies in Honour of Clifford Edmund Bosworth*, Vol. II: *The Sultan's Turret: Studies in Persian and Turkish Culture*, Edited by Carole Hillenbrand, Brill, Leiden, Boston, Köln 2000, p. 318-330.

¹³ al-Sābūnī, Nūr al-Dīn, *Kitāb al-Bidāya min al-Kifāya fī Usūl al-Dīn*, Ed. Fathullāh Khulayf, Iskandariya 1969. Take a look at text and Turkish translation: al-Sābūnī, Nūr al-Dīn, *Kitāb al-Bidāya min al-Kifāya fī Usūl al-Dīn*, Ed. and Translation: Bekir Topaloglu, Ankara 1998.

¹⁴ Abū'l- Yusr Muhammad Pazdavī, *Kitāb Usūl al-Dīn*, Ed. X. Piter, Dor Ihyo al-Kutub al-Arabiya, Qairo 1383/1963, p. 124; Madelung, "Abū'l-Mu'īn al-Nasafī and Ash'arī Theology", p. 318-330.

¹⁵ Kamāl al-Dīn Muhammad ibn Humām, *Kitāb al-Musāyara*, Egypt 1889, p. 107.

During this period many mutakallims were educated and learning previous works on a scholarly basis, and they tried to simplify their works in order so people could understand them easily. In the same period a number of books such as *Tabsira al-Adilla*, *Akāid al-Nasafī*, *Bakhr al-Kalām*, *Usūl al-Dīn*, *Tamhīd* and *Kifāya fī al-Hidāya* were written.

The period between the 10th and 11th centuries was marked as the period of theoretical development in the school of Maturidiya in Mawarannahr (Central Asia). The role of scholars of Samarkand, Bukhara and Nasaf in developing the present school was very significant. Among them such scholars as Abū'l- Yusr Muhammad Pazdavī, Abū Hasan ibn Muhammad al-Nasafī, Abū'l-Mu'in al-Nasafī, and 'Umar al-Nasafī can be mentioned. al-Narshahī mentions (and gives concrete examples) that science and culture were flourishing in the 10th and 11th centuries in Nasaf and mentions 'Umar al-Nasafī¹⁶.

One of the scientists who left us with a rich scientific heritage is 'Umar ibn Muhammad ibn Ahmad ibn Ismā'il ibn Muhammad ibn Ali ibn Lukmān al-Nasafī (462-537/1070-1143)¹⁷. He was known with the nicknames of Sheikh al-Islām and al-Muftī al-Sakalayn* among the people.

In some sources al-Nasafī was referred to as al-Māturīdī. It means that he had lived and created his works in Samarkand. Furthermore, he was the representative of the school of Imām al-Māturīdī. That is why he might be referred as "al-Māturīdī". Samānī did not call al-Nasafī with the names Ismā'il, Najm al-Dīn, but he called him Abū Hafs 'Umar ibn Muhammad al-Nasafī al-Māturīdī¹⁸. al-Nasafī allowed Samānī to read his books and share them with others. However, they did not meet with each other face to face.

The earliest information about the life and works of al-Nasafī can be found in works such as *Kitāb al-Ansāb*¹⁹ by Abū Saīd Abd al-Karīm ibn Muhammad al-Samānī al-Marvazī, *Tabaqāt al-Mufasssīrīn* by Jalāl al-Dīn al-Suyūtī, *Tarīkh al-Bag-dād* by Ibn Najjār, *Kashf al-Zunūn* by Khoja Khalifa, *Javāhir al-Muziyya* by Abd al-Qadīr al-Qurashī and *Tāj al-Tarājim fī Tabaqāt al-Hanafīya* by Qāsim Qutluboga.

Abū Saīd al-Samānī criticizes some ideas of 'Umar al-Nasafī about hadith, also declaring that he had been a prominent scholar. Even if he did not meet with 'Umar al-Nasafī during his life, he was proud that he had received an allowance in written form. al-Samānī finishes his thoughts about al-Nasafī with these words: "He always appreciated "hadith" and always was busy with the works on this field, but he could not "understand" them²⁰.

D. Rakhimjonov conducted research on the work of 'Umar al-Nasafī's *Kitāb*

¹⁶ al-Narshahī, Abū Bakr Muhammad ibn Javāhir, *Tārīh-i Bukhara*, Cairo 1385/1965, p. 63.

¹⁷ al-Qurashī, Abū Muhammad Abd al-Qadīr ibn Abd al-Vafā Muhammad ibn Muhammad, *al-Javāhir al-Muziyya fī Tabakāt al-Hanafīya*, Edited by Abdulfattāh Muhammad, 5 volume, Dār al-Ulūm, Riyad 1988, II/657.

* Mufti of jinn and people (Muhammad Amin, *Hāshiya Radd al-Mukhtar*, IV/405).

¹⁸ Kamoliddin Sh., *Kitāb al-Ansāb*, p. 143.

¹⁹ Abū Saīd al-Samānī mentioned Abū Hafs 27 times in his book. (See: *Kitāb al-Ansāb*, II/148, 252, 260, 315, 324-25, 348, 373, 374, 385, 417, 434, 471; III/8, 27, 121, 147, 172, 177, 448; IV/416)

²⁰ Abū Hafs 'Umar al-Nasafī, *Kitāb al-Qand fī Ma'rifat Ulamā al-Samarkand*, Riyad 1999, p. 15-16.

al-Qand and especially attempted to reveal al-Nasafi's contribution to Hadith. As D. Rakhimjonov declared al-Nasafi, was an encyclopedic scholar and retained important information in his rich scholarly heritage about the life and works of scholars who lived in Mawarannahr in the XI-XII centuries.

He studied in the educational house in Samarkand called "Dār al-Juzjāniya"²¹ and he is the author of the work *Kitāb al-Qand fī Ma`rifat Ulamā al-Samarkand*, which is the only source that contains information about the processes in Samarkand Hadith school²².

At that moments the city "Nasaf" was considered the most developed scientific center after Samarkand and Bukhara²³. According to historical sources such as *Kitāb al-Qand* and *Kitāb al-Ansāb* in the period of VII-XII centuries the lives of roughly 400 scholars were directly connected with Nasaf. The facts above prove the importance and prominent role of this city in Mawarannahr²⁴.

Explorer S. Okilov states that Najm al-Din al-Nasafi was the famous historian, faqih, linguist, geographer, philosopher and poet of the epoch. The contents of his works were varied and unique, yet unfortunately few of them have reached us²⁵.

Imām al-Zahabi²⁶, Qāsim ibn Qutluboga²⁷, al-Samani²⁸, Ibn Najjar²⁹, and al-Qurashi³⁰ also recognized Abū Hafs al-Nasafi as faqih, mutakallim, muhaddith and historian.

There are various assertions regarding the date of birth of 'Umar al-Nasafi. For example, some sources indicated that Abū Hafs Nasafi was born in the 461 or 462th year of the hijri calendar, which is equal to March of 1069- February of 1070³¹. According to *Kitāb al-Ansāb* by al-Samani, *Kashf al-Zunūn* by Khoja Khaliph, *Tabaqāt al-Mufasssirīn* by Jalal al-Dīn al-Suyūti, *Javāhir al-Muziyya* by Abdulqadir Qurashi, and *The history of Bagdad* by Ibn Najjar al-Bagdadi we argue that al-Nasafi was born in 462/1070.

The scholars of that epoch played a crucial role in the development of 'Umar al-Nasafi's knowledge as he became a mufasssir, muhaddith and mutakallim. He acquired knowledge initially in Nasaf and continued his education in Samarkand. 'Umar al-Nasafi wrote a rather unique work called *Ta`dād al-Shuyūh li 'Umar (The number of Umar's Teachers)*³². In that work he included his 550 teachers' names³³.

²¹ D. Rakhimjonov, *Abū Hafs al-Nasafi's the Important Source*, Dis...t.f.n. Toshkent Islamic University, Toshkent 2003, p. 17.

²² D. Rakhimjonov, "Abū Hafs an-Nasafi's Work Called "Kitob al-Qand" is an Essential Source on Hadith", *Oriental Studies*, ToshDSHI, Toshkent 1997, №: 3, p. 27-32.

²³ al-Nasafi, *Kitāb al-Qand fī Ma`rifat Ulamā al-Samarkand*, p. 7.

²⁴ Rakhimjonov, *Abū Hafs al-Nasafi's the Important Source*, p. 12.

²⁵ S. Oqilov, *The Scientific Legacy and Teaching of Abū al-Muīn al-Nasafi*, Muharrir, Thaskent 2008, p. 29.

²⁶ Xoja Xalifa, *Kashf al-Zunūn*, Maktab al-Faysaliyya, Makka 1981, 1/8691.

²⁷ Ibn Qutluboga, *Tāj al-Tarājim*, p. 23; Muhammad Amin `Abidin, *Radd al-Mukhtar alā Durr al-Mukhtār*, V/ 477.

²⁸ al-Samani, *Kitāb al-Ansāb*, IV/374.

²⁹ Ibn Najjar al-Bagdadi, *Tārih al-Bagdād*, Dār al-Kutub al-Ilmiyya, Beirut 1973, 1/82.

³⁰ al-Qurashi, *al-Javāhir al-Muziyya fī Tabakāt al-Hanafiyya*, II/657.

³¹ al-Nasafi, *Kitāb al-Qand fī Ma`rifat Ulamā al-Samarkand*, p. 7.

³² al-Zirikli, Xayr al-Dīn, *al-Alām*, VIII book, Dār al-Ulūm li al-Malāyin, Beirut 1998, VI/175.

³³ Ibn Hajar al-Asqalani, *Lisān al-Mizān*, Dār al-Kutub al-Ilmiya. Be`rut 1998, IV/229.

The majority of his teachers were muhaddith because after some years he focused on the field of hadith. al-Nasafī received education in the views of Maturidī and the Hanafī mazhab from Hasan ibn Abdulmalik al-Qāzī³⁴, Abū Ali Hasan ibn Abdul Malik al-Nasafī, Mahdī ibn Muhammad al-Alawī, Abdullah ibn Ali ibn Isa al-Nasafī, Abū Yusuf Muhammad ibn Muhammad ibn Husayn ibn Abdulkarim ibn Musa ibn Mujahid al-Pazdavī, al-Nasafī³⁵, Husayn al-Qoshgarī³⁶, Abū Muhammad Hasan ibn Ahmad al-Samarqandī, Ali ibn Hasan al-Māturīdī, Muhammad ibn Ahmad al-May-margī al-Nasafī (born 442/1031)³⁷, Ali ibn Ahmad ibn Muhammad ibn Bayān Abū al-Qāsim, al-Razzāz (423-510/1032-1116)³⁸, Abū al-Hasan Ali ibn Muhammad al-Nasafī Kasbavī (d. 1092), and Abū al-Abbās al-Mustagfirī's grandchild Xofiz Abū Raja Qutayba Ibn Muhammad 'Usmānī Nasafī (d. 1081)³⁹.

At the beginning of the XII century 'Umar Nasafī went to Samarkand, where he completed most of his work. al-Nasafī visited Mecca via Bagdad for religious purposes in 1113-14. He met al-Zamakhsharī in Mekka. al-Samānī relates the following story about this meeting: 'Umar al-Nasafī came to al-Zamakhsharī's house, and knocked on the door.

- al-Zamakhsharī responded: "Who is it?"

-al-Nasafī replied: "I am 'Umar."

-al-Zamakhsharī said: "ansari?" (meaning, "go away"; in grammar, it can also refer to inflection)."

However, his presence didn't last long; the following year he returned to his country of origin. He said he took hadis instruction from Abū al-Abbās Muhammad ibn Yunus Qudaymī⁴⁰, Abulqāsim Muhammad ibn Bayān and Abulfādil Muhammad ibn Ahmad Soig'ī⁴¹. 'Umar Nasafī was also influenced by scholars in Bukhara. He also went to Bukhara and received instruction in Islamic law from Said ibn Muhammad Horazmī.

He was taught by students of Moturudī. The atmosphere in which al-Nasafī worked was full of famous scholars. These scholars played a great role in Nasafī's becoming a supporter of the Maturidiya:

Abū al-Yusr Muhammad ibn Muhammad ibn Husain ibn 'Abd al-Karīm ibn Musa ibn 'Isa ibn Mujahid al-Pazdavī. He was a fakih in Bukhara and Qāzī (judge) in Samarkand. The leadership of the Hanafiya in Mawarannahr ended with the death of this scholar. 'Umar Nasafī in *Kitāb al-Kand* described Abū Yusuf al-Pazdavī as an honored person in Mawarannahr.

³⁴ al-Samanī, *Kitāb al-Ansāb*, XIV/185.

³⁵ Xoja Xalifa, *Kashf al-Zunūn*, I/1092.

³⁶ al-Samanī, *Kitāb al-Ansāb*, XIV/185.

³⁷ al-Samanī, *Kitāb al-Ansāb*, XIV/185.

³⁸ Ibn Najjār al-Bagdādī, *Tārih al-Bagdād*, I/82.

³⁹ In his entire life, young scientist Abū Hafs started to note hadith to the papers when a hadith was told in the area "Bāb Maqsūra" in the mosque in Anu Rajo Nasaf (al-Nasafī, *Kitāb al-Qand fī Ma`rifat Ulamā al-Samarkand*, p. 537).

⁴⁰ al-Nasafī, *Kitāb al-Qand fī Ma`rifat Ulamā al-Samarkand*, p. 137.

⁴¹ al-Nasafī, *Kitāb al-Qand fī Ma`rifat Ulamā al-Samarkand*, p. 141.

The work *Usūl ad-Dīn* was the most important of al-Pazdavī's works⁴². In this book 96 religious matters were analyzed. All of these matters were elaborated according to the methodology of the Maturidiya. The book was written in refutation of other dissenting religious views.

al-Pazdavī's work *Usūl ad-Dīn* was regarded as having played a vital role in order to further the methodology of al-Māturīdī.

2. In the life of Umar Nasafī, the family of the Nūhīs and the Pazdavīs played the most important role. The scholar was taught by three members of the Nūhīs, including Yakhya ibn Muhammad ibn Ibrahim ibn Muhammad ibn Ibrahim ibn Muhammad ibn Nūh ibn Zayd Nūhī, al-Nasafī Abū Yusuf Kāzī(452-503/1109-1050)⁴³.

Some encyclopedia entries attest that the family of the Nūhīs spent their lives in Movarounnahr. However, there is little existing information about the family members of the Nūhīs, except for some poems. Like the Pazdavīys, the family of Nūhīs helped to develop the number of schools that taught hadith, fiqh, and kalam in Movarounnahr. The members of the Pazdavīy family concentrated their work not only on hadith and fiqh, but also the science of Aqoid. However, learning the science of hadith was at all times the basis of learning in the family of the Nūhīs.

Ibn Ibrahim ibn Muhammad ibn Ibrahim ibn Muhammad ibn Nūh ibn Zayd Nūhī and Ismail ibn Muhammad ibn Ibrahim ibn Muhammad ibn Nūh Nūhīs are described in the work *Javāhir al-Muzīyya* ⁴⁴.

However, in other poems there is not much information about them. al-Nasafī taught many students in the sphere of Islamic religion, including Muhammad ibn Ibrahim Narpushtī, his child Abū Lays Ahmad ibn 'Umar ibn Muhammad al-Nasafī (506-1112), Burhān al-Dīn al-Marginanī, 'Umar ibn Muhammad al-'Aqīlī⁴⁵, Abū Bakr ibn Ahmad ibn Ali ibn 'Abdulaziz al-Balhī al-Samarqandī (d. 553/1158)⁴⁶, and Muhammad ibn 'Abd al-Jalil ibn Abdumalik ibn Ali ibn Haydar al-Samarqandī.

Abū Hafz al-Nasafī died in 537 AH. or in 1142 AD. on the 3rd or 4th of December in Samarqand and he was buried near the tomb of Imam al-Xuda Abū Mansūr al-Māturīdī in Chakardiza⁴⁷.

Abū Hafz al-Nasafī brought up his son named Ahmad (b. 1113 or 1114), and many people referred to him as "al-Majd". Abū Saīd al-Samanī described his child Abū Lays Ahmad ibn 'Umar as adventurous, dynamic and devoted to his friends. When al-Samanī went to Samarqand in 1154-1155, he met Abū Lays and had scholarly conversations with him. According to him, they always visited each other and sometimes al-majd borrowed some books from him. al-Majd al-Nasafī went to Mecca in 1156-1157. In 1157-1158, when they were coming back to their country from Iraq, group of people attacked the city of Bistom and killed more than 70 people and other scholars. Among them was al-Majd al-Nasafī. As a result, he was buried in the

⁴² al-Samanī, *Kitāb al-Ansāb*, I/78; Ibn Qutluboga, *Tāj al-Tarājim*, p. 191.

⁴³ al-Qurashī, *al-Javāhir al-Muzīyya fī Tabakāt al-Hanafīyya*, III/91.

⁴⁴ al-Qurashī, *al-Javāhir al-Muzīyya fī Tabakāt al-Hanafīyya*, III/91.

⁴⁵ al-Qurashī, *al-Javāhir al-Muzīyya fī Tabakāt al-Hanafīyya*, II/658.

⁴⁶ al-Samanī, *Kitāb al-Ansāb*, IV/374.

⁴⁷ Abū Hafz 'Umar al-Nasafī, *Kitāb al-Qand fī Ma`rifat Ulamā al-Samarkand*, p. 10, 20-21; Ibn Najjār al-Bagdādī, *Tārīh al-Bagdād*, XX/99.

suburb of the city of Bistam⁴⁸.

‘Umar Nasafī worked effectively in such fields of scholarship as Tafsir, Fiqh, Kalam and left a rich scholastic legacy. The following are the most famous works written by him:

1. *Kitāb al-Kand fī Ma`rifati Ulamā as-Samarkand* (Sugar sweet book in getting to know the scientists of Samarkand)⁴⁹
2. *Tatvīl al-Asfīr li Tahsīl al-Akhhbār* (Traveling frequently to gather Hadīth)⁵⁰
3. *al-Hasāil fī al-Masāil* (Results of Problems)⁵¹
4. *al-Khasāil fī al-Furū`* (Features in Furū`)⁵²
5. *Da`va al-Mustaghfirīn* (Missions of Sayers of Absolution)⁵³
6. *Tilba at-Talaba* (The Aim of a Seeker)⁵⁴
7. *Ajjala al-Hasbī bi Sifāt al-Maghribī*
8. *Akāid al-Nasafī* (Creed of al-Nasafī)⁵⁵
9. *Fatāvā al-Najmuddīn* (Rules of Najmuddin)⁵⁶
10. *al-Fatvā an-Nasafī* (Rules of Nasafiy)⁵⁷
11. *Fusūl al-Nasafī fī Ulūm al-Jadal*⁵⁸
12. *Majma al-Ulūm*⁵⁹
13. *Fī al-Furū al-Hanafīya*⁶⁰
14. *al-Mu`takid*⁶¹
15. *Manhaj al-Dirāya fī al-Furū al-Hanafīya*⁶²
16. *al-Najāh fī Sharh al-Akhhbār*⁶³
17. *Yavākīt al-Mavākīt* (Marking the time)⁶⁴.

‘Umar al-Nasafī also collected contradictory opinions among the sects, and wrote them in poetic form as *Manzūma al-Nasafī fī al-Khilāf* (al-Nasafī’s Discipline about Conflicts). This work is composed of 10 chapters including the following:

-the words of Imām Abū Hanifa

⁴⁸ Abū Hafs ‘Umar al-Nasafī, *Kitāb al-Qand fī Ma`rifati Ulamā al-Samarkand*, p. 121.

⁴⁹ Ibn Hajar al-Asqalānī, *Lisān al-Mīzān*, Dār al-Kutub al-Ilmiyya, Be`rut 1998, IV/229.

⁵⁰ Ibn Imād al-Damashkī, *Shazarāt al-Zahab*, p. 38; Xoja Xalifa, *Kashf al-Zunūn*, I/3122.

⁵¹ Xoja Xalifa, *Kashf al-Zunūn*, I/4597.

⁵² Xoja Xalifa, *Kashf al-Zunūn*, I/4807.

⁵³ Xoja Xalifa, *Kashf al-Zunūn*, I/5180.

⁵⁴ Muhammad Amin Ibn `Abidin, *Radd al-Mukhtar alā Durr al-Mukhtār*, VI/ 477.

⁵⁵ al-Jabartī, *Ajāyib al-Akhhbār fī Tarājim va al-Akhhbār*, 3 volume, I/125.

⁵⁶ According to Ati ibn Hamza, ‘Umar al-Nasafī sponsored this book (See: Xoja Xalifa, *Kashf al-Zunūn*, I/8691).

⁵⁷ Ibn Nujaym, *al-Bahr al-Rāik fī Kanz al-Dakāik*, Dār al-Kutub al-Ilmiyya, Beirut 1973, I/82.

⁵⁸ Xoja Xalifa, *Kashf al-Zunūn*, I/8691.

⁵⁹ Xoja Xalifa, *Kashf al-Zunūn*, I/1105.

⁶⁰ Xoja Xalifa, *Kashf al-Zunūn*, I/1124.

⁶¹ Xoja Xalifa, *Kashf al-Zunūn*, I/1195.

⁶² Xoja Xalifa, *Kashf al-Zunūn*, I/1279.

⁶³ al-Qurashī, *al-Javāhir al-Muzīyya fī Tabakāt al-Hanafīyya*, II/627.

⁶⁴ Xoja Xalifa, *Kashf al-Zunūn*, I/1402.

- the words of Abū Yousef
- the words of Imām Muhammed
- the words of Abū Khanifa and Abu Yousef
- the words of Abū Khanifa and Muhammed
- the words of Abū Yousef and Muhammed
- the words of Abū Khanifa ,Abu Yousef and Muhammed
- the words of Imām Zufar
- the words of Imām Shafī'
- the words of Imām Mālik

al-Nasafī wrote this work in the year of 504/1110. It contains 2669 couplets. al-Nasafī's work was met with great interest by many scholars, who wrote several commentaries on his work. The most popular among them are given below:

1. 'Abd al-Barakat 'Abdullah ibn Ahmad al-Nasafī (d. 710/1310) wrote the huge work named *al-Mustasfā min al-Mustavfī* (Selected from the Whole). Afterwards he abridged some commentaries, and named it *Musaffā* (Pure).

2. There is some evidence that Abu Is'hāq Ibrahim ibn Ahmad al Mavsilā (d. 652/1254) also wrote commentaries on his work. Yet there is no information mentioned about the name of his work.

3. Ibrahim ibn Suleyman al-Hanafī (d. 732/1332) wrote a 2 volume work/

4. Abū Mahāmid Mahmūd ibn Muhammad ibn Davūd Luluī (d. 671/1272) authored the work *Haqāiq al-Manzūma* (The truth of the Discipline) He spent seven years on this work, from 659 to 666/1261-1268 and finished it in Bukhara/

5. Abd al-Fath Alau al-Dīn Muhammad ibn 'Abdulhamid Asmandī (d. 552/1157) wrote a commentary named *Hasr al-Masa'il va Qasr al-Dalā'il* (Limiting issues, shortening evidences)⁶⁵.

Among these works such books as *Kitāb al-Kand fī Ma`rifati Ulamā as-Samar-kand*, *Tilba at-Talaba* and *Akāid al-Nasafī* have a significant place in the creative activity of the scholar. Because while *Kitāb al-Kand fī Ma`rifati Ulamā as-Samar-kand* places its primary emphasis on relating the lives of scholars from Central Asia, *Tilba at-Talaba* is considered to be the first encyclopedia of Fiqh. These two books were given special attention by scholars and students. The book is in the center of attention of contemporary researchers as well.

The third work by al-Nasafī, *Akāid al-Nasafī*, was written in the third period (11th-12th centuries) of development and spreading of the school of the Maturidiya. Many works, commentaries and texts on the school of Maturidiya began to be written during this period. Such scholars as Imām Abā Yusr al-Pazdavī (493/1099)⁶⁶, Abū Muīn al-Nasafī (438/1047-508/1115)⁶⁷, Alau al-Dīn Abū Bakr al-Samarkandī

⁶⁵ Xoja Xalifa, *Kashf al-Zunūn*, V/120

⁶⁶ S. Oqilov, *The Scientific Legacy and Teaching of Abū al-Muīn al-Nasafī*, Muharrir, Tashkent 2008.

⁶⁷ al-Ziriklī, Xayr al-Dīn, *al-Alām*, VIII book, Dār al-Ulūm li al-Malāyin, Beirut 1998, V/341; Abū 'l-Muīn al-Nasafī Maymūn ibn Muhammad, *Tabsiratu al-Adilla fī Usūl al-Dīn*, Ed. Husayin Atay, Ankara 1993, I/7; Mustafa Sait Yazicioğlu, "Mātūridī Kelam Ekolünün İki Büyük Siması: Ebū Mansūr el-Mātūridī

(538/1143)⁶⁸, Ali ibn ‘Usmān al-Oshī (569/1173)⁶⁹, Nūr al-Dīn al-Sābūnī (580/1184)⁷⁰ carried out their activity during this period.

Initially, problems of wording taken from Koran and Hadithes were given in zub (that is, in text form). Such works provided the possibility of creating commentaries on subjects for later scholars. The first scholars who decided to learn the Holy Koran and authentic Sunna deeply without introducing *tavil* (change) with *mutashobih* (original) Ayats and Hadithes had written small manuals on this. As a rule such manuals reflect the ideas of the people of Sunna clearly and they are non-disputable.⁷¹ The first creedal work written in the style of text is *Fiqh al-Akbar*⁷², written by Abū Hanifa (80/150-699/767).

Akāid al-Nasafī, which was written much later by ‘Umar al-Nasafī, is notable for delving into larger-scale themes than those found in *Fiqh al-Akbar*. Namely, it deals with such problems as the truth of Ashyā (material), ways of obtaining knowledge, the truth of the universe and its components, Allah’s qualities, the qualities of word and Ko’ran, the interaction of *takvīn-mukavvan*, seeing Allah in paradise, human beings and characteristics, the problems of *istittaāt* and loading more than necessary, the problem of death and *rizk*, *hidāyat* and *zalālat* (virtue and evil), the question “Is creating good things *vājib* (compulsory) for Allah?”, the torture of the grave, questioning of Munkar-Nakir, rebirth, meter, *imān-amal*, questioning, Havz and Kavsar, Sirāt, Paradise and Hell, the question of *gunāh-i kabira* (great sin), Shafaat (the opportunity of seeing), increasing and reducing of *Imān*, expectance in *Imān*, happiness and unhappiness, *nubuvvat*, tasks of angels, books, Merāj, deeds of saints, the Caliphate, the time of Caliphate, the question of the Imamate, making ‘*mash* on *mash*s (‘(shoe-like leather socks), the relief of duties from Allah’s creature, reasons for *kufri*, alms and prays (dua) for the sake of the dead, the signs of apocalypses, *ijtihad* of a *mujtahid* and the relationship between human beings and angels⁷³.

Looking at the above mentioned issues dealt with in *Akāid al-Nasafī* we can say that it is much more ordered and theological than *al-Fiqh al-Akbar*. This also shows that *Akāid al-Nasafī* is a shortened book of its predecessors, such as *Kitāb al-Tawhīd*

ve Ebū’l-Muīn en-Nesefī”, AÜİFD., XXVII(1985), s. 298, (s. 292-298).

⁶⁸ Brockelmann. *GAL.*, I/374.

⁶⁹ al-Ziriklī, *al-Alām*, V/310; Bağdatlı İsmail Paşa, *Hadiyyat al-‘Arifin Asma al-Muallifin ve Asarü’l-Musannaftin*, Çeviren: Kilisli Rifat Bilge ; tashih İbnülemin Mahmūd Kemal İnal, Avni Aktu, el-Mektebetü’l-Faysaliyye, Mekke ty., I/700.

⁷⁰ al-Sābūnī, Nūr al-Dīn, *Kitāb al-Bidāya min al-Kifāya fī Usūl al-Din*, Ed. Fathullāh Khulayf, Iskandariya 1969. Take a look at text and Turkish translation: al-Sābūnī, Nūr al-Dīn, *Kitāb al-Bidāya min al-Kifāya fī Usūl al-Din*, Ed. and Translation: Bekir Topaloglu, Ankara 1998.

⁷¹ Bekir Topaloglu, *Kelam İlmine Giriş*. İstanbul 1981, p. 117.

⁷² *Usul-ad-Dinind al-Imam Abu Hanifa*, p. 70.

⁷³ al-Nasafī, Najm al-Dīn Abū Hafs ‘Umar, ‘Aqā’id, (subjoined to al-Nasafī, Hafidh al-Dīn Abū al-Barakat ‘Abdullah. ‘Umdah ‘Aqīdah Ahl al-Sunnah wa al-Jama’ah: Pillar of the Creed of the Sunnites: Being a Brief Exposition of Their Principal Tenets, 68 (xiv, 29, 5) pps.), Ed. by Cureton, W.Rev. [The society for the publication of Oriental text], London 1843, p. 53-59; W. Heffening, “An-Nasafī”, *Encyclopedic de L’islam*, Paris 1993, VII/969., C. Brockelmann, *Geshichte der Arabischen Litteratur*, Verlag von Emil Felber, We’mar 1898, I/427; Supplementband. Leiden, 1942, I/758., *Собрание Восточных Рукописей Академии Наук Узбекской ССР.*, Т. I-XI., Фан, Tashkent 1952-1987, V/328., П. Г. Булгаков, “Неизвестный Энциклопедический Труд XII Века”, *Общественные науки в Узбекистане*, 1976, №: 11, p. 57-59.

and *Tabsira al-Adilla*. In addition, discussion of such questions as “Improving the ray of Islam” and later “The Truth of Material”, “Means of Obtaining Knowledge”, “Meaning of the Universe” which are not found in *al-Fiqh al-Akbar* shows that the two different periods in which the writers lived had their own specific concerns.

The text of *Akāid al-Nasafī* has the character of a proclamation and such word combinations as “it should be pointed out”, “we are sure” are used very widely. Though the main pillar of Islamic rule is Iman, it was given a short description⁷⁴. Beginning from 1843, *Akāid al-Nasafī* of ‘Umar al-Nasafī became the research object of European scientists of Islam⁷⁵. Katnov claimed: *Akāid al-Nasafī* of ‘Umar al-Nasafī is one of the trustworthy recourses of Islamic dogmas, it differs from other works with its short form and clarity⁷⁶.

Akāid al-Nasafī of ‘Umar al-Nasafī served as a textbook of theology at the madrasahs of Bukhara, Samarkand, India and Kazan in the middle of the 19th century. Ottoman Turks also learned *Akāid al-Nasafī* written by ‘Umar al-Nasafī from Nasaf and some sheikhs used to read and comment on it for their murids after asr Namaz⁷⁷.

The German researcher Ulrich Rudolph also pointed out: “‘Umar al-Nasafī wrote his *Akāid al-Nasafī* according to Maturidiya school and in the form of *Tabsira al-Adilla* of Abū’l-Mu’in al-Nasafī⁷⁸”.

According to the claims of Turkish researchers, *Akāid al-Nasafī* of ‘Umar al-Nasafī gained fame in the Islamic world because of the book of Tafatzon (797/1395) *Sharh al-Akāid al-Nasafī*⁷⁹. J. Valid claims that *Akāid al-Nasafī* is the most famous book in Muslim and Tatar madrasahs along with the commentary of Taftazānī⁸⁰.

Nowadays the present book and commentaries written on it are being learned not only in the East but also in the West. The widespread use of *Akāid al-Nasafī* in madrasahs as a textbook of the Maturidiya school and its popularity among scholars can be explained by commentaries written on it. Scholars paid great attention to *Akāid al-Nasafī* and wrote two styles of commentaries on it. The first type is the style of prose including such works as *al-Durra Sharh Akāid al-Nasafī* of Ali Ibn Abū Hazm (687/1288), *Sharh Akāid al-Nasafī* of Ahmad Isfahānī (749/1392), *al-Kalāid Sharh al-Akāid* of Jamal al-Dīn Mahmūd ibn Ahmad Konavī (770/1369), *Sharh Akāid al-Nasafī* of Muhammad Tahir Sunbul al-Makkī⁸¹ and *Sharh Akāid al-Nasafī*⁸² of

⁷⁴ D.V. Yermakov, “Akida”, *IES.*, Moscow 1991, p. 7-18.

⁷⁵ Suleyman Uludag, *Kelam İlmî va İslam Akaidi*, Dergah Yayınları, İstanbul 1999, p. 60.

⁷⁶ N.F. Katanov, *Восточная Библиография (Oriental Bibliography)*, Iman, Kazan 2004, p. 83.

⁷⁷ Uludag, *Kelam İlmî va İslam Akaidi*, p. 61.

⁷⁸ Ulrich Rudolf, *Moturidiylik*, From Russian the translation of Z. Munavvarov, The magazine “Lessons from Imom al-Buxoriy”, Second edition, Tashkent 2002, p. 250.

⁷⁹ Uludag, *Kelam İlmî va İslam Akaidi*, p. 61.

⁸⁰ D. A. Validi, “Sketch of History of Literacy and Literature of Tatars Before the Revolution of 1917 (a fragment of the book)”, *The Library of the Magazine “Kazan”*, Kazan 1992, p. 19; Also look at: R.R. Safiulina, *Arabian Book in the Spiritual Life of the Tatars*, Almalit, Kazan 2003, p. 105.

⁸¹ Ismail al-Baghdādī, *Zayl Kashf al-Zunūn*, Maktab al-Faysaliya, Makka 1981 (further: al-Baghdādī, *Zayl Kashf al-Zunūn*, VI/104).

⁸² Look at the biography and scientific creative activity of al-Tafatzonī: al-Suyutī, *Bughya al-Vulāt*, p. 391; Ibn Imād, *Shazārāt al-Zahab*, V/319-332; Tashkoprizada, *Miftāh al-Sāda*, I/164-167; Bağdathī İsmail Paşa, *Hadiyyat al-Ārifin* II/429-430.

Saaduddin Taftazānī (722/1322-797/1395)⁸³.

Among the commentaries written in the style of poetry we can point to *Nazm* of Ahmad ibn Muhammad S ūā lih (863/1459), *Nazm* of Said ibn Najebek (922/1516), *Siyāna al-Akāid* of Mansūr Tablavī (1041/1632), *Izāa al-Dujna fī Akāid Ahl-i Sunna* of Abu Abbos Ahmad al-Mukrī (1041/1632), *al-Vafā li Nazmi Akāid al-Nasafī*⁸⁴ of Muhammad ibn Elān Siddik (1057/1647) and *Nazm al-Akāid al-Nasafī*⁸⁵ of Abū Bakr ibn Ahmad al-Rumī.

Commentaries written on this text in the 20th century by such scholars as Abdullah al-Haravī's *al-Matālib al-Vāfiya Sharkh Akāid al-Nasafī*, Abdumalik Sa`dī's *Sharkh al-Nasafīyya fī al-Akāida al-Islāmiya*, Muhammad Nur Arabiy's *Nasafī Akāidi Sharhi*, Sadr al-Varī al-Kādirī's *Jāmi al-Farāid*, Shakh Abd al-Azīz Dehlavī's *Mizān al-Akāid va Sharhuha*, Muhammad Abd al-Aziz's *Nibroch*, Fido Muhammad's *Ashraf al-Favāid*, Mujibullah's *Bayān al-Favāid*, Muhammad Yusuf's *Javāhir al-Favāid*, Abdurouf's *Kashf al-Farāid*, and Abd al-Nāsir Latif's *Sharh Akāid* shows the important place of the *Akāid al-Nasafī* in the school of Maturidī.

The aim of this research is to join together such movements of "Ahl al-Sunna va al-Jamaa as "Maturidiya" and "Ashariya", and to bring into force their ideas in today's very difficult period. In fact the difference between these two schools are indirect and have not been a reason for disagreements.

The importance of the science of Kalam is very great in contemporary life when the struggle of ideas is growing rapidly. Therefore it is important to maintain the ties of equality and sympathy between these two ideological mazhabs (schools).

⁸³ 61 comments (Sharh) were written to this work. Among them a "Comment" work of Ahmad ibn Musa al-Khiyālī ar-Rumī (870/1466), 16 comments were written to the present comment. Among them the most famous one was *Zubda al-Afkār* of Abdulhakim ibn Muhammad Siyalkutī (1067/1657).

⁸⁴ al-Ziriklī, *al-Alām*, VI/175.

⁸⁵ al-Baghdādī, *Zail Kashf al-Zunūn*, VI/104.