

The History Of The Spirituality Of The Region In The Work “Kitab Al-Qand” By Abu Hafs Nasafi

Абу Хафс Насафийнинг “Китоб Ал-Қанд” Асарида Минтақа Маънавияти Тарихи

История Духовности Региона В Произведении «Китаб Аль-Канд» Абу Хафса Насафи

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Abstract. Abu Hafs Nasafi in his work “Kitab al-qand”, cites numerous hadiths reflecting the national and religious values of the peoples of the Central Asian region, which were relevant in the 8th-12th centuries. An analysis of these hadiths reveals that the hadiths transmitted during the initial period of Islam's introduction to the region were related to issues of theology, Sufism, jurisprudence, and national and religious values.

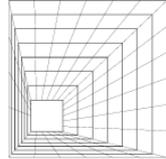
Keywords: hadith, Mawarannahr, national and religious values, Islamic religion, Sufism, fiqh, theology.

INTRODUCTION

Abu Hafs Nasafi in his work “Kitab al-qand”, relays hadiths reflecting the national and religious values of the peoples of Central Asia. These hadiths touched on various areas of Islamic scholarship, theology, sufism, usul al-fiqh, and issues of national and religious values. In particular, Sufi ideas, which include values, were advanced by Sufi scholars.

Отречение от мирской жизни, лежащее в основе суфизма, возникло практически одновременно с исламом. Первыми представителями суфизма считаются сподвижники Пророка (с.а.в.), такие как Абу Дарда, Абу Зарр и Хузайфа (умер во второй половине VII века). Однако формирование мистико-аскетического течения в исламе относится к середине VIII – началу IX века. Среди суфиев этого периода были чтецы хадисов, чтецы Корана (кари), воины, участвовавшие в пограничных войнах с Византией, ремесленники, торговцы и даже христиане, принявшие ислам. В это время термины «суфи» или «тасаввуф» ещё не были широко распространены: вместо них употреблялись слова «зухд» (отречение от мира) или «захид» (аскет). Возникновение и развитие этого мистического течения в исламе можно объяснить политической и социальной нестабильностью в мусульманском обществе в течение первых двух столетий, сложностью религиозной жизни, вызванными ею духовными и идеологическими поисками, а также влиянием других религий, особенно христианства [7:224-225].

Renunciation of worldly life, the foundation of Sufism, emerged almost simultaneously with Islam. The first representatives of Sufism are considered to be the companions of the Prophet (peace be upon him), such as Abu Darda, Abu Dharr, and Huzaiifa (who died in the second half of the 7th century). However, the formation of the mystical-ascetic movement in Islam dates back to the mid-8th to the early 9th centuries. Among the Sufis of this period were reciters of



hadith, reciters of the Quran (qari), warriors who fought in the border wars with Byzantium, artisans, merchants, and even Christians who converted to Islam. At this time, the terms "Sufi" or "tasawwuf" were not yet widely used: instead, the terms "zuhd" (renunciation of the world) or "zahid" (ascetic) were used. The emergence and development of this mystical movement in Islam can be explained by the political and social instability in Muslim society during the first two centuries, the complexity of religious life, the spiritual and ideological searches it caused, as well as the influence of other religions, especially Christianity [7:224-225].

MAIN PART

Abu Hafs Nasafi also mentions in his work that the founder of the Karramite school, Muhammad ibn Karram (d. 869), lectured on his teachings in Samarkand. Muhammad ibn Karram taught his teachings in the house of his student, Abu Muhammad Abdullah ibn Muhammad Sijzi. Ibn Karram's name was included in Abu Hafs Nasafi's book because he transmitted hadiths calling for renunciation of worldly things, piety, and knowledge. Abu Sa'd Idrisi transmitted his hadiths through Fadl ibn Maktuy Samarkandi and Bakr ibn Fadl Takharistani [2: 186-187, 540, 512].

Among the distinctive features of the early Sufis, or more precisely, ascetics and monks, the following can be highlighted: deep reflection on the verses of the Holy Quran, strict adherence to the Quran and the Sunnah of the Prophet, spending the nights in remembrance, contemplation and voluntary worship, fasting during the day, abstaining from life's pleasures, avoiding sin, distancing themselves from rulers and warriors, maintaining a large distance between the permitted and the prohibited (wara'), devotion to the will of Allah (tawakkul), etc. In particular, they were characterized by poverty, contentment and patience.

In Sufi traditions, the individual is considered the primary object, in contrast to the theological ideas of the Mu'tazilites, blind imitation of dignitaries, and unquestioning adherence to sacred texts. Their distinctive features were a profound analysis of even the most insignificant aspects of the spirituality that guides human actions, a careful attention to personal experience, and a profound understanding of religious truths.

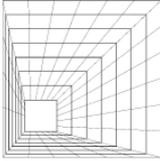
Abu Sahl Kathir ibn Ziyad Bursani (7th-8th centuries), one of the first representatives of Sufism in Samarkand, was a student of Hasan Basri (642–728). This scholar made a significant contribution to the dissemination of Sufi-inspired hadith in the region, to the glorification of high human qualities not only in Samarkand but throughout Transoxiana, and to the development of spirituality in general. Hadiths transmitted from him were transmitted by Abu Muqatil Samarkandi (d. 823) and Muhammad ibn Fadl ibn Atiya (8th-9th centuries), among the first representatives of the Samarkand school of hadith.

Abu Sahl narrated from Hasan al-Basri: "The Prophet (peace and blessings of Allaah be upon him) said to Abdur-Rahman ibn Samra: 'O Abdur-Rahman, do not ask for guidance, for if you ask for it, you will be dependent on it, and if you do not ask for it and it is given to you, you will be helped. If you swear to do something and you find something better than it, then break your oath and do better' [2:186-187, 540, 512].

When the famous zahid (ascetic) from Balkh, Shaqiq ibn Ibrahim Balkhi, entered Samarkand, Abu Ahmad Zahid turned to him and said:

- "I was a student of Abu Muqatil for thirty-three years, but I was never able to get what I wanted from him."
- What did you want from him?
- I wanted to be alone with Allah, and for Allah to be alone with me.
- This can be achieved through three things: confidence in one's lot, minority (being content with little) and hatred of abundance (wealth).

Shaqiq ibn Ibrahim al-Balkhi said:



- If a person lives for two hundred years and does not know the following four things, his only abode will be Hell:

First: knowledge of Allah (ma'rifatullah);

Second: knowledge of himself;

Third: knowledge of Allah's deeds;

Fourth: knowledge of Allah's enemies and one's enemies.

Shaqiq ibn Ibrahim narrated this hadith from the Prophet (s.a.w.): “Do not sit before any scholar unless he calls you to five things out of five: from ignorance to knowledge, from whim to piety, from doubt to true faith, from arrogance to humility, and from laziness to service” [2:120-122]. Sahib ibn Salm Balkhi, who narrated a hadith from Khalaf ibn Ayyub, a student of the renowned Sufi scholar Abdullah ibn Mubarak Marwazi, said this hadith when he entered Samarkand: “Actions are based on intentions. Every person will achieve what he intended. Whoever emigrates for the sake of Allah and His Messenger, has emigrated for the sake of Allah and His Messenger. If his migration is for a woman, he marries her, and if for the sake of worldly life, he attains it. So every person’s migration is for what he intended” [2:143-144]. A characteristic feature of the early Sufis was that they did not wish to be called hermits or Sufis, although they lived a life of asceticism and worldly renunciation [3:166]. This testifies to the extreme humility and piety of the early Sufis. Abu Hafs Nasafi, describing the Sufis in his work "Kitab al-Kand", once again demonstrates his respect and devotion to them. In this work, Nasafi cites more wise sayings of hermits, based on their life experiences, which they shared about the benefits of piety and knowledge and the harm of attachment to wealth and worldly things, than he does hadith from the Prophet (s.a.w.).

The theme of Sufism played a central role in the early hadith transmitted in Samarkand. Many hadith scholars and jurists of the region adopted the Sufi path. In particular, Samani, in his work “Kitab al-ansab” mentions the names of approximately 60 Sufis who lived and worked in Central Asia [3:166].

Another aspect that is particularly emphasized in the hadiths transmitted in the early period in Samarkand is the call to such qualities as etiquette, moderation, and responding to evil with good. Abu Amr Amir ibn Sharahil Sha'bi Kufi, who entered Samarkand and transmitted hadiths there, and who, according to him, saw five hundred companions, narrates the following hadith from a companion of Abu Amr: "A Muslim is one from whose tongue and hand the Muslims will not be harmed" [2:459-461].

Sha'bi was a model of adherence to the hadiths he himself narrated. It is reported that this scholar never argued with anyone, despite his profound knowledge. Sufyan ibn Uyaynah said that there were three scholars in the world: Ibn Abbas, Sha'bi, and Sufyan as-Thawri, who were the scholars of their time. One day, a man began insulting Sha'bi. He did not respond. When he fell silent, Sha'bi asked:

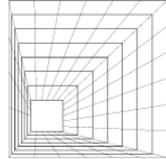
- Are you finished?

- Yes.

Then Sha'bi said:

If what you have said is a lie, may Allah forgive your sin, and if what you have said is the truth, may Allah forgive my sin [2:459-461].

From the examples given, it is clear that the majority of hadiths transmitted in Mawarannahr were those calling for "the fight against ignorance through knowledge." This period of development of hadith science in Samarkand can be compared to the situation in the early period of Islam—in Mecca—when the verses revealed during that period primarily called Muslims to faith and morality. However, in a later period—in Medina, after the emergence of the Muslim community—verses were revealed establishing Islamic rules regulating its activities.



Hadith transmitted during this period also touched on the topic of *usul al-fiqh*, which was relevant in the region. Hadith transmitted in Samarkand in the later period – after the relative establishment of Islam – focused primarily on Islamic jurisprudence. However, in hadith collections compiled in the later period, issues of Sufism and morality were not ignored but, on the contrary, were further developed.

In the late 7th and early 8th centuries, demand for hadith increased in the Islamic world, and by the 9th century, considerable work had been done in this field. The main task of hadith scholars now became sorting through the collected hadith and dividing them into reliable and weak. After all, the more Islam spread, the more socio-religious problems Islamic scholars had to address. Answers to the life questions of new converts to Islam were not always found in the Quran. During such times, hadith assumed a central role. Altering the Quran was impossible. Since there was no single list of hadiths collected in a collection, nor a centralized control body to verify their authenticity or authenticity, hadith forgery became widespread.

Hadith were forged for various purposes. Some people did it to pursue their own ideas and interests, while others did it to strengthen the role of religion in society and call people to justice. The creation of fabricated hadiths was also accomplished in various ways. Sometimes folk proverbs and wise sayings were passed off as hadiths, while other times a word was added, omitted, or altered in an existing hadith without explicitly mentioning it, completely altering its meaning.

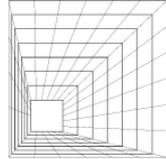
After Islam became more firmly established in the region, scholars and hadith scholars began to focus more on the issues of *'ibadat* (worship) and *muamalat* (relationships). For example, Abu Hafs Nasafi, in his work, cites the biography of Abu Muhammad Darimi Samarqandi, one of the prominent muhaddith scholars of the time. The author also cites a hadith transmitted by this scholar through Anas ibn Malik: "When the Messenger of Allah (peace and blessings of Allah be upon him) set out on a journey, he would first perform the morning prayer, then walk slowly, leading his mount" [2:174].

Jurists played a significant role in disseminating hadiths about national and religious values in Samarkand. Abu Hafs Nasafi, in his work, cites the names of dozens of jurists and examples of hadiths they transmitted. For example, Salih ibn Abi Salih Faqih Muzakkir Samarkandi (9th century) cites the following hadith in *fiqh*: "The Messenger of Allah, may Allah bless him and grant him peace, passed by a cauldron, took some food from it, ate, and then prayed without performing ablution" [2:132-133].

Another Samarkand Islamic jurist, Bakr ibn Muhammad Fakih Samarkandi, narrates the following hadith about faith: "Faith is established in the heart – it does not increase or decrease. Its increase or decrease is disbelief" [2:132-133].

In his work *"Kitab al-Ansab,"* Abu Sa'd Sam'ani lists the names of 370 Islamic jurists who lived and worked in Central Asia at various times. Most of them were also renowned muhaddith in their time. However, approximately 350 of them left no works behind. They were primarily engaged in educational or administrative activities [3:155-160].

During this period, jurists primarily developed the Hanafi madhhab and fought against various destructive sects and movements. One of the outstanding representatives of *fiqh* and hadith, a contemporary of Abu Mansur Maturidi, was Abu al-Qasim Ishaq ibn Muhammad Hakim Samarqandi (d. 953). In addition to being a jurist and hadith scholar, he was also a prominent preacher and judge in Samarqand. He taught in madrasahs and, together with other scholars, fought the Mu'tazilites, who exerted a destructive influence on students. Around 932, at the behest of Emir Nasr ibn Ahmad, he created a textbook on the science of *kalam*, outlining the fundamentals of the Muslim faith. Samani mentions three of his teachers and three of his students. Abu al-Qasim was buried in the cemetery of Chokardiza, and Abu Sa'd visited his grave several times [2:157].



Abu al-Hasan Ali ibn Saïd ar-Rustufagni (d. 961), the teacher of Abu Mansur Maturidi and Hakim Samarkandi in the sciences of 'ilm al-hikma and 'ilm al-haqiqa, a famous muhaddith from the village of Rustufagn near Samarkand, was also one of the jurists of the Hanafi madhhab, who wrote three works on fiqh. He also had a deep knowledge of languages [4:157]. Sufism, national and religious moral values, which were the main theme of the hadith transmitted in the early period of Islam in Mawarannahr, did not go unnoticed until the 10th century. On the contrary, this theme became even more pressing and deeply ingrained in the lifestyle of the muhaddith. Although local muhaddith during this period primarily transmitted hadith related to fiqh, they also gained fame in Mecca and Medina, the centers of the Muslim world, for their piety. One such hadith scholar was Abu'l Hasan Ali ibn Hukaym ibn Zahir Sa'di (Sughdi) from Samarkand (d. 850). He was one of the "zahid" ("ascetics") and "abid" ("worshippers"), and his name was known in the Hijaz for his zeal for worship and weeping during prayer.

Abul Hasan lived in Mecca for approximately 20 years. He was a man of broad knowledge and one of the most advanced and virtuous figures in the fields of hadith and fiqh. He transmitted hadith from representatives of the hadith schools of Hejaz and Iraq, such as Waki ibn Jarrah and Sufyan ibn Uyaynah. Hadith scholars from Samarkand, such as Musa ibn Nu'aym, Abu Ya'qub Abbar, and Fath ibn Ubayd, transmitted hadith from him. Abul Hasan enjoyed great authority among the Samanids. He died in Samarkand, and the prayer was recited first by his friends and then by Nasr ibn Ahmad Samani. At the time of Abul Hasan's death, the ruler of Nasr ibn Ahmad was engaged in battle with the enemy. Abul Hasan was subsequently buried in the cemetery of Chakardiza. Abul Hasan reported the following hadith according to fiqh: "When the Messenger of Allah (s.a.w.) began the prayer, he would say takbir and raise his hands until they touched his ears" [2:366-367].

During this period, the influence of Mawarannahr on the centers of hadith scholarship in Khorasan, Hejaz, Iraq, and Egypt was strong. During this period, weak hadiths accumulated in Samarkand, and scholars made significant efforts to separate the reliable ones from them.

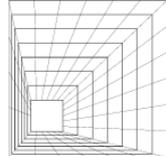
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Abu al-Ma'ali Mas'ud ibn Hasan Qushani (d. 1145-1146) was one of the most prominent scholars of his time and the head of a family of muhaddith scholars. Abu Sa'd Samani notes that he possessed a very good character, worked for a time as a preacher in Samarkand, and simultaneously recited hadith, dictated, and taught at the Kusam madrasah. Many hadith scholars from Mawarannahr transmitted hadith from him. After his death, he was buried in the cemetery next to the mausoleum of Kusam ibn Abbas [5:73].

His son, Abu al-Fath Muhammad ibn Mas'ud al-Kushani (d. 1157), who studied under him, later served as a judge in Bukhara, but people spoke ill of him. However, his brother's son, Abu al-Hasan Ali ibn Mawjud ibn Hasan al-Kushani (1087-1162), who studied under him, was a virtuous man, an imam, a preacher, a truthful man, and a passionate scholar. He taught at the Khaqaniyya madrasah in Merv. Samani met him personally in Merv, Bukhara, and Samarkand, and a sincere friendship developed between them [2:74].

Abu Sa'd Abdurrahman ibn Muhammad Idrisi Astrabadi Samarqandi (d. 1015) completed his book *Kitab al-kamal fi ma'rifat ar-rijal min ulama Samarqand* at the beginning of the 11th century.

Overall, in the 9th and 10th centuries, hadiths began to occupy a central place in the spiritual life of Samarkand. During this period, Mawarannahr became one of the centers of the Muslim world. The transmitted hadiths also covered various topics: jurisprudence, Sufism, doctrine,



ethics, and so on. The Hanafi school of jurisprudence occupied a prominent place in Maverannahr, including Samarkand.

CONCLUSION

In conclusion, Abu Hafs Nasafi's work "Kitab al-Kand" reflects national and religious values through hadith and Sufi ideas. The scholars of Maverannahr embodied in their scientific and spiritual heritage the ideas of morality, honesty, and tolerance inherent in national and religious values. Studying these works from a scientific perspective is of great importance for nurturing our youth in a spirit of high moral respect for elders, reverence for the young, and devotion to the homeland.

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