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THE HISTORY OF THE SCIENTIFIC HERITAGE OF ABU NASR AL- IYADI AND THE FORMATION OF THE IDEOLOGICAL SCHOOL «DAR AL-IYADIYA»

Abstract: This article provides information about Abu Nasr al-Iyadi, a Hanafi scholar who lived and worked in Samarkand in the 9th century, and the Iyad dynasty. The article also provides a brief account of the “Dar al-Juzjaniya” and “Dar al-Iyadiya” schools that existed during the time of Abu Nasr al-Iyadi. For example, as a result of “Dar al-Juzjaniya”’s focus on ray’, Abu Akhmad al-Iyadi approved ahab al-hadith and founded his own school, “Dar al-Iyadiya”. The article also briefly describes that he was criticized by his mentor Abu Mansur al-Maturidi.

Key words: Samanids, Maweraunnahr, Iyadiya, Samarkand, kazi(judge), fe'l (action), istita'at (opportunity), Koran, ayat (verse), surah, iman (faith), ray' (thought).

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Introduction

Abu Nasr al-Iyadi, a scholar who played a significant role in the spread of the Hanafi creed in Mawaraunnahr, is a representative of the Dar al-Juzjaniya school of that time. However, many sources mistakenly associate the Dar al-Iyadiya school with his name. In fact, a number of scholars worked at Dar al-Juzjaniya before Abu Nasr al-Iyadi. In particular, Abu Sulayman Musa ibn Sulayman al-Juzjani (d.816) was a student of Abu Yusuf and Muhammad ibn al-Hasan al-Shaybani who were famous faqihs (a muslim theologian versed in the religious law of Islam) of his time. He narrated Abu Hanifa’s works: “al-Fiqh al-Akbar” and “ar-Risala ala Usman al-Batti” from these teachers. He also narrated Muhammad al-Shaybani’s “al-Asl” (al-Mabsut), and that copy is considered to be the most reliable one. Because of his piety, Khaliph Ma'mun rejected his offer of a judge on the reason that he was quick to anger [2, p. 104]. He was one of the first teachers of Dar al-Juzjaniya school.

Furthermore, Abu Bakr Ahmad ibn Ishaq ibn Subayh al-Juzjani (d.864) and Abu Bakr al-Juzjani

were also disciples of Muhammad al-Shaybani. But he received his basic education from Abu Sulayman al-Juzjani. He perfectly knew verses in al fiqh and kalam (word of God). He was the main mentor of Abu Nasr al-Iyadi and Abu Mansur al Maturidi. His works “al-Farq wat tamyiz” and “Kitab at-tawba” were well-known sources of his time [8, p. 1/356]. Abul Muin al-Nasafi gave high marks to his scientific heritage, saying: “Anyone who reads the work of Abu Bakr al-Juzjani will admit that he was a great scholar” [7, p. 269]. Although the sources do not give exact information about the year of his birth, it is assumed that he lived until the middle of the ninth century, depending on the time he taught Maturidi [7, p. 269]. Returning to the protagonist of our article, the full name of Abu Nasr al-Iyadi is Ahmad ibn-Abbas ibn al-Husayn ibn Jalala ibn Ghalib ibn Jabir ibn Nawfal ibn Iyad ibn Yahya ibn Qays ibn Sa'd ibn Ubada al-Ansari (Sa'd ibn Ubada al-Ansari of the Companions, the leader of the Hazraj tribe in Madinah) [8, p. 1/356] al-Faqih as-Samarkandi. Abu Nasr al-Iyadi studied the science of fiqh from Abu Bakr Ahmad ibn Ishaq al-

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Juzjani. Abu Nasr's two sons, Abu Bakr al-Iyadi and Abu Ahmad al-Iyadi, learned fiqh from their father. Abu Nasr al-Iyadi worked with Abu Bakr al-Juzjani as the head teachers at Dar al-Juzjaniya school.

A historian Al-Idrisi, in his book "History of Samarkand", states of Abu Nasr al-Iyadi, noting that he was a great scholar. He died as a martyr, brutally killed by enemies in the land of Turks during Nasr ibn Ahmad ibn Ismail ibn Asad ibn Saman's reign [1, p. 101].

Abu al-Muin al-Nasafi, a well-known representative of the teachings of Moturidiya, described this scholar as follows: "Abu Nasr al-Iyadi was steadfast in his struggle for Islam. He was one of the most courageous, humble man of his time. Abu Nasr was, in regard to knowledge, an ocean unattainable depth, and he was the Imam of all in teaching usul and furu (direction)". He had a book which dealt with the topic of "as-sifat" (God's attributes) and it is explicitly reported that he disputed therein with the doctrines of the Mu'tazila and al-Najjar, as well as the evidence for the authenticity of the Ahl as-Sunnah wa'l-Jama'ah, show how great a scholar he was [8, p. 1/356-357].

If one is to believe a transmission from al-Hakim as-Samarkandi, Abu Nasr al-Iyadi was able to silence, by means of only a few words, every heretic and disputant, who wished to provoke him with deliberately misinterpreted Quranic verses. He is supposed to have left behind forty students which seems precise and the most prominent of them was Abu Mansur al-Moturidi [8, p. 1/356]. Abu Nasr al-Iyadi (d.889) was recognized as the strongest representative of Dar al-Juzjaniya after the death of Abu Bakr al-Juzjani. He was very intelligent and patient and from the age of twenty he was the head of the priest un the field of education. In the science of usul and furu, he is recognized as "The Imam of his time" [9, p. 42; 6, p. 160]. In Samarkand, he argued with a number of representatives of the opposition and successfully defended the Hanafi creed [8, p. 1/356-357].

It is noteworthy that all scholars who worked in Dar al-Juzjaniya were far from official positions and lived and worked among the common people on the outskirts of Samarkand. Abu Nasr, unlike his teachers, had a very close relationship with the Samanids Emir Nasr ibn Ahmad. As a result, at the age of twenty, he was appointed head of education and a judge in Samarkand [2, p. 106]. Abu Nasr's aspirations for a position indicate that he was influenced by Samanids politics. Because in 876 the Samanids were freed from the subordination of the Taharids state. Although the Samanids were directly subordinate to the Abbasids, they had become an independent state in their internal affairs. The first emir of the state, Nasr ibn Ahmad, lived a pious life and attached great importance to education and scientific travel to strengthen power. He made good use of Abu Nasr's courage in doing so [6,

p. 160]. Abu Nasr al-Iyadi was directly considered one of the most important teachers of Imam Maturidi. Another narration about Maturidi in Abul Muin's book "Tafsirat al-Adilla" shows that he had a great scientific position in the Islamic world. The book states that if Abu Mansur al-Moturidi missed or delayed his teacher Abu Nasr al-Iyadi's lesson for some reason, he would not even say a word until Moturidi was present at that lesson as an expression of his boundless respect and love for his student. If he saw Maturidi coming to class, even though he was far away, he would look at him with astonishment and recite verse 68 of Surah al-Qasas from the Quran [10, p. 84]. The meaning of verse: "Whoever comes with good deed will be rewarded with what is better..."

As noted in the sources that in order to enforce the laws issued by the Samanid emirs, Qazi (judge) Abu Nasr al-Iyadi on Friday rode a horse with new clothes and announced these laws to the people. It is clear that Abu Nasr had a close relationship with the Emir of the Samanids. As for the Dar al-Iyadiya school of creed, there is no information in the sources about how this school was organized. However, most researchers have speculated that it was formed in the tenth century [9, p. 44; 1, p. 108]. It is known that Dar al-Iyadiya school of creed was founded in Samarkand by Abu Ahmad al-Iyadi, a son of Abu Nasr al-Iyadi. The followers of Iyadiya, who emerged among the Hanafi during the time of Abu Mansur al-Maturidi, strongly opposed the interpretation of mutashabih (allegorical) verses and the fact that the mind is the main aspect of it [2, p. 108].

In this way, they separate themselves from the Ahl al-Ra'y, which has been preserved since Abu Hanifa, and support the Ahl al-Hadith. Those who supported the ideas of the Ahl al-Hadith were the followers of Iyadiya, the most famous of whom was Abu Ahmad al-Iyadi [9, p. 44].

Abu Ahmad al-Iyadi was taught by Imam Maturidi in Dar al-Juzjaniya and was risen to the rank of a famous faqih. Abu al-Muin al-Nasafi, in his book "Tabrisat al-Adilla", praises Abu Ahmad who was the student of Moturidi. Nasafi said that Abu Hafis al-Ajali al-Bukhari, a scholar with the title of "Sadr al-Fuqaha" in Mawaraunnahr and Khorasan, said: "Another proof is that Abu Hanifa's direction is the right path that this mazhab (religious direction), was believed by Abu Ahmad al-Iyadi. Because Abu Ahmad al-Iyadi could not believe in a false mazhab" [8, p. 1/357]. Al-Hakim as-Samarkandi highly respected Abu Nasr al-Iyadi, a father of Abu Ahmad al-Iyadi, and praised him to the heavens. As an example of this, Abu al-Muin al-Nasafi, in his book "Tabrisat al-Adilla", al-Hakim as-Samarkandi praised Abu Nasr al-Iyadi as follows: "Al Shaykh Abul Qasim al-Hakim al Samarkandi narrates:" When representatives of various heretical directions came to Nasr al-Iyadi to prove their erroneous beliefs, of course, they were defeated by Iyadis strong arguments and proofs" [8, p. 1/356].

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Ibn Zakariyya, in contrast to al-Hakim as-Samarkandi, also expressed warm thoughts about Abu Ahmad al-Iyadi and recognized him as a mujtahid (a person who has been certified as capable of interpreting religious law) scholar in matters of worship [6, p. 160-161]. Thus Abu Ahmad, who was criticized in Dar al-Juzjaniya, formed a school named Dar al-Iyadiya in opposition to this school. However, Abu Ahmad did not imagine that he would be persecuted by his mentor Abu Mansur al-Moturidi, the main representative of Dar al-Juzjaniya.

A Turkish researcher, Ahmet Ak concludes that the representatives of Dar al-Iyadiya had a strong relationship with the Samanids Emir. Abu Ahmad al-Iyadi and al-Hakim as-Samarkandi are considered to be some of the leaders of this school. According to Ahmet Ak, al-Hakim as-Samarkandi wrote the book "Al Sawad al-Azam" at the request of the Samanid Emir, in which he omitted the name of Maturidi, although he provided information that Mawaraunnahr scholars. Ahmet Ak concludes that al-Hakim as-Samarkandi did not recognize Moturidi [2, p. 110].

According to our opinion, al-Hakim as-Samarkandi's indifference to the activities of Abu Mansur al-Maturidi is unfounded. Abul Muin al-Nasafi al Hakim as-Samarkandi narrated that after Maturidi's death, he ordered the following words of praise to be inscribed on his tomb: "It is the tomb of great man, who embraced the knowledge of their breath, has put a lot of effort into disseminating knowledge, the legacy he left has been much praised, reaped many fruits from the tree of his life" [8, p. 1/358].

In our view, there was scientific fanaticism here, and there was no great ideological competition among all the Hanafi scholars. Their main rivals were the Mutazilites, the Najjaris and Murjis. In addition to Abu Ahmad, Abu Nasr al-Iyadi also had a son named Abu Bakr al-Iyadi. He was also a member of the Iyadi dynasty and was a brother of Abu Ahmad al-Iyadi [6, p. 160-161]. His famous work was "Al-Masoil al-Ashriya" (The ten matters) [10, p. 251a-252b]. He was promoted to official positions by Adid ad-dawla and died after Moturidi [6, p. 18b-19a], before Abu Salama as-Samarkandi, in 971 [10, p. 251b]. He was a contemporary of Maturidi and one of the famous scholars of Samarkand and he was highly respected among the local population [6, p. 161b].

According to Ibn Zakariyya's book "Sharh Jumal Usul ad-din", the faqih Abdissamad ibn Ahmad al-Arbinjani narrated that when Abu Mansur al-Maturidi died, Abu Bakr al-Iyadi said: "In teaching religious knowledge and hukms (rulings), the scholars of this ummah are like the previous prophets". In the past, when the time of a prophet came to an end and problems arose that needed to be solved, and there were no scholars left to explain them, just a new prophet was sent, new scholars will replace the faqihs who have died in each century, or the Day of

Judgement will begin. For Allah does not deprive His servants of guidance" [6, p. 18b-19a].

According to another narration by Muhammad ibn Ibrahim al-Hasari in his book "Hawi fil fatawa", when Abu Bakr al-Iyadi was asked how a person could understand that he was a member of the "Ahl as-Sunnah" wal-Jamaah, Abu Bakr replied: "Whoever's knowledge is in accordance with the knowledge of the Ahl as-Sunnah wa'l Jamaah, the book of Allah, the Sunnah of his Messenger, and the sayings of salaf faqihs, he will be in the Ahl as-Sunnah wal-Jamaah mazhab" [10, p. 252b-252a].

The above narrations indicate that Abu Bakr al-Iyadi had a good reputation among the Hanafis of Samarkand. That's why Ibn Zakariyya recognized Abu Bakr al-Iyadi as "the standard-bearer of the Ahl as-Sunnah wa'l-Jamaah" [6, p. 160b]. His words of condolence also indicate that Abu Bakr al-Iyadi and Abu Mansur al-Maturidi had a special place in the Samarkand school.

Abu Bakr al-Iyadi wrote his book "al-Masoil al-Ashriya al-Iyadiya", which contained his views, shortly before his death, and proclaimed it among the people so that the local population would stay away from the Mutazilites' beliefs [8, p. 1/357]. In his book, Abu Bakr al-Iyadi explains the following ten doctrinal issues [10, p. 252a-251b]:

1. It is Allah Who creates the deeds of His slaves. Their actions are due to Allah's will.
2. Allah is the Eternal Creator. His knowledge and qualities are eternal. These qualities are neither Allah Himself nor anyone else.
3. Allah cannot be seen in the Hereafter without understanding and protection. But Allah bestows His beauty on whomever He wills in any form He wills.
4. The Quran is the word of Allah, and it is neither a creature nor a mundas (created then)
5. The condition of the believers who have committed a grave sin is the will of Allah. If Allah wills, He will forgive them by His grace, and if He wills, He will punish them according to their sins. Any believer who receives his punishment will eventually enter Paradise.
6. Whether it is useful (aslah) or useless for the slaves, Allah is able to do whatever He wills in whatever form He wills. Allah is not responsible for His deeds, for the slaves are responsible.
7. It is true that Muhammad (peace and blessings of Allah be upon him) interceded for believers who had committed grave sins.
8. The torment in the grave is real.
9. They say Allah answers all prayers of His slaves and that if his prayer is good for him, He gives it in the world or gives what he wishes in Paradise.
10. As far as destiny is concerned, whether it is good or bad, it is from Allah. (It is that Allah who appreciates all human actions, good or bad. According to Maturidites, the behavior of the slave is the Creator, and the executor is the slave).

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According to Hasiri, these ten issues were recognized as the main tenets of the Samarkand Hanafi at that time, and those who did not believe in them were considered to call “Sahib ash-sharr val bid’at” (heretics and sinners). However, during the time of Abu Bakr al-Iyadi, this book and work did not retain its importance as the main source among the scholars of the Ahl as-Sunnah waa’l-Jamaah. His contemporary, Abu Mansur al-Maturidi, wrote his book “Kitab at-Tawhid” in more detail on the above ten issues and other religious issues. Thus, the image of Abu Mansur al-Maturidi and his works served as a

key factor in the struggle against various currents in the IX-X centuries. However, during Matiridi’s lifetime, his teachings were not recognized as a separate school, but his ideological views were recognized as part of Hanafi teachings.

In conclusion, Abu Nasr al-Iyadi played a major role in the formation of the Hanafi creed and emergence of the Maturidiyya doctrine in Mawaraunnahr. When sources refer to the history of the Maturidian school of theology, the Iyadiya dynasty is mentioned with special reverence.

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