



ABU'L-QĀSEM ESHĀQ SAMARQANDI

ABU'L-QĀSEM ESHĀQ B. MOḤAMMAD B. ESMĀ'ĪL B. EBRĀHĪM B. ZAYD **SAMARQANDĪ**, ḤAKĪM, Hanafite scholar, Sufi, and judge (*qāzī*) of Samarqand. He studied in Balk under the prominent Hanafite scholar Moḥammad b. Kozayma Qallās (d. 314/926). Also in Balk he became a disciple of the Sufi Abū Bakr Moḥammad b. 'Omar Warrāq, whose sayings he later transmitted, and for whom he expressed the highest admiration (see Solamī, *Ṭabaqāt al-ṣūfiya*, p. 219). Since Warrāq died in 280/893, Eshāq must have been born not later than about 260/874. Sam'ānī mentions among his teachers one 'Abdallāh b. Sahl Zāhed, who may be identical with 'Abdallāh b. Sahl Rāzī, a disciple and transmitter of the Sufi Ḥātem Aṣamm (d. 237/851-52; see Solamī, p. 82). According to a modern source (Ġolām Sarvar Lāhūrī, *Ḳazīnat al-aṣfiā'*, Lucknow, 1281/1864, II, p. 197), he was also a student of the Damascene Sufis Ebrāhīm Qaṣṣār and Abū 'Abdallāh Jallā'. This, however, is not confirmed in earlier sources, and there is no evidence that he ever visited Syria. In Samarqand he evidently met the leading Hanafite scholar Abū Naṣr 'Īzī (d. before 279/892), since he reported on 'Īzī's controversies with heretics. Some later sources describe him as a student of Mātorīdī (d. 333/944-45) in *feqh* and *kalām*. This claim, unlikely to be reliable because Eshāq's studies predated Mātorīdī's teaching and writing activities, may have been based on a later and erroneous view of Eshāq's *al-Sawād al-a'zam* as representing the doctrine of Mātorīdī's school. He expressed, however, his admiration for Mātorīdī's scholarship in an epitaph on the latter's tomb. Eshāq is described as learned in



theology (*kalām*), *feqh*, and exegesis of the Qur'ān, and as familiar with the spiritual knowledge and the ways of the mystics. Kalābādī lists him among those who had written on the conduct of the Sufis (*al-Ta'arraf le madhab ahl al-taşawwof*, ed. A. J. Arberry, Cairo, 1352/1933, p. 12). His epithet Ḥakīm, then common among Sufis in eastern Iran, refers to the gnostic wisdom of the mystics. According to Sam'ānī, he received it because of the many widely known mystical sayings (*ḥekam*) and sermons recorded of him. Some of these sayings are quoted by Maḥmūd b. 'Oṭmān (*Ferdaws al-moršediya*, ed. F. Meier, Leipzig, 1948, pp. 248ff.) and by Abū Naşr Ṭāher b. Moḥammad Kānaqāhī (*Gozīda dar aqlāq va taşawwof*, ed. Ī. Afşār, Tehran, 1347 Š./1968, index). He was *qāzī* of Samarqand for a long time and was praised for his conduct. On 10 Moḥarram 342/27 May 953 he died in Samarqand and was buried in the cemetery of Jākardīza near the tomb of Mātorīdī. His tomb was still known in the 9th/15th century. A story about the relations of a Sufi Abu'l-Qāsem Samarqandī with the mystic Abū Sa'īd b. Abi'l-Ḳayr reported by Mayhanī (*Asrār al-tawḥīd*, ed. D. Şafā, Tehran, 1332 Š./1953, pp. 181ff.) is anachronistic and either refers to another person or is fictitious.

Eşḥāq is the author of the popular Hanafite creed *al-Sawād al-a'zam*. In an introductory passage to the Persian translation of this creed (ed. with intro. 'A. Ḥabībī, Tehran, 1348 Š./1969) the translator describes how the Samanid amir Esmā'īl b. Aḥmad (279-95/892-907) gathered the scholars of Samarqand, Bokhara, and Transoxania and ordered them to expound the orthodox Sunnite doctrine to counter the spread of heresies. They turned to Eşḥāq, asking him to compose a creed in Arabic, which won the formal approval of the amir and all the scholars. The Persian version was prepared by an anonymous translator at the order of the Samanid Nūḥ b. Maşūr (366-87/976-97). The extant Arabic and Persian versions evidently do not reproduce the original text. They contain references to scholars of the 4th/10th century and vary substantially in content and arrangement. As the official creed under the Samanids, the original was no doubt widely taught, and its transmitters must have felt free to make changes and additions. In some of the Arabic manuscripts it is ascribed to the famous early Hanafite scholar of Bokhara, Abū Ḥafş Kabīr Aḥmad b. Ḥafş (d. 217/832). This attribution is without sound basis and appears to reflect the popularity of the creed in Bokhara, which rivaled Samarqand as a center of scholarship. The Arabic version has repeatedly been printed, but a critical study and an edition of the numerous extant manuscripts, which may shed light on the history of the transmission of the text, remain to be done.



The creed strongly emphasizes the duty to obey and support the ruler, just or oppressive, and to act in solidarity with the Muslim community (*ġamā'a*). It expressly repudiates doctrines of the Mo'tazela, Šī'a (Rāfeza), Karrāmīya, and Jahmīya. The Hanafite definition of faith (*īmān*) as excluding works is vigorously upheld against the Shafe'ite and traditionalist Sunnite doctrine. Concerning human free will versus predestination, the creed seeks an intermediate position between the Qadarīya and the Jabrīya. While it rejects the Karrāmī asceticism prohibiting economic gain (*kasb*), it supports the belief in the miracles (*karāmāt*) of Sufi saints (*awlīā'*), whom it ranks below the prophets. The creed rests fully within the Hanafite tradition of Transoxania but does not contain any specifically Mātorīdī doctrine or terminology and in some points is at variance with the views of Mātorīdī. It remained popular long after the fall of the Samanid dynasty. As the language of the early Persian version became archaic, it was revised into a more modern Persian in 795/1393 by the Naqšbandī K̄vāja Moḡammad Pārsā b. Moḡammad Ḥāfezī Boḡārī. A modern Turkish translation by 'Aynī Efendī Bolḡārī was published in Būlāq in 1258/1842. A short *Resāla fi'l-īmān ĵoz' men al-a'mal am lā wa morakkab am lā* ascribed to Eshāq has also been published (at the end of the edition of *al-Sawād al-a'zam*, Istanbul, 1304/1886-87). It affirms the Hanafite position that faith does not include acts and is not subject to increase or decrease, against the Mu'tazilite and Kharejite positions. If Eshāq is identical with the Ḥakīm Qāzī mentioned by Ebn Qoṭlūboḡā (*Tāĵ al-tarāĵem*, Baghdad, 1962, p. 26), he is also known as the author of a *feqh* work *Moktaṣar fi'l-ḡayz* and a commentary on it.

Bibliography : 'Abdallāh Anṣārī, *Ṭabaqāt al-šūfiya*, ed. 'A. Ḥabībī, Kabul, 1962, pp. 263, 506. Abu'l-Mo'in Nasafī, *Tabṣerat al-adella*, quoted by Moḡammad b. Tavīt at-Tancī, "Abū Mansūr al-Māturīdī," *Īlāhiyat Fakültesi Dergisi* 4/1-2, 1955, pp. 5f., 8, 10f. Sam'ānī (Hyderabad), IV, pp. 207f. Ebn Abi'l-Wafā', *al-Jawāher al-możī'a*, Hyderabad, 1332/1914, I, p. 139. *Kašf al-ẓonūn* (Istanbul), pp. 1008, 1157. Laknavī, *al-Fawā'id al-bahīya*, ed. M. Na'sānī, Cairo, 1324/1906, p. 44. Mollā 'Abd-al-Ḥakīm Tājer, *Qandīya*, ed. Ī. Afšār, Tehran, 1334 Š./1955, pp. 3, 5, 20. Sezgin, *GAS* I, p. 606.