

Şeyh Ebu Kasım el-Hakim es-Semerkandi

→ "Ehl-i Bid'at'tan olmayan Ebu Nasr el-iyadi?"

~~Yak~~ Kur'an'dan bir hucet getiren herkes mit-  
taka aynı ayet için cevap almıştır."  
diye bildirmektedir.

Nesefi, Tabsira, R. Ef. 110. a

Şeyh  
Ebu Nasr Ahmed b. Abbâs 92079

"Sıfat" meselesiyle ilgili bir kitabı var.

17 TEMMUZ 2000  
MADDE 141/1 ULUSLARARASI  
SONRA GELEN DOKÜMAN

X Nesefi, Tabsira, R. Ef. 110. a

Ebu Mansur el-Maturidi

Şeyh Hakim Ebu'l-Kasım

Ebu İdris el-Aclî el-Buhârî?

Ebu İdris el-Kebîr

Ebu Harîfe

Şeyh Nasr Ahmed el-iyadi?

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Nesefi, Tabsira, R. Ef. 110. b

(2000), 577–93; Erling L. Petersen, *‘Alī and Mu‘āwiya in early Arabic tradition*, Copenhagen 1964 (repr. Odense 1974), index; Franz Rosenthal, *The history of Muslim historiography*, Leiden 1952, trans. Šālih Aḥmad al-‘Alī, *‘Iṭm al-ta’rīkh ‘inda l-muslimīn* (Bagdad 1963), 99–101; Ursula Sezgin, *Abū Mikhnaḥ. Ein Beitrag zur Historiographie der umayyadischen Zeit*, Leiden, 1971; Julius Wellhausen, *The Arab kingdom and its fall*, trans. Margaret Graham Weir, Calcutta 1927 (repr. London 2000), vii–xv; Khayr al-Dīn al-Zirikī, *Kitāb al-a‘lām* (Beirut 1979<sup>4</sup>), 5:245.

TEXT COLLECTIONS OF HISTORICAL MATERIAL CONCERNING ABŪ MIKHNAḤ

Yahyā Ibrāhīm b. ‘Alī al-Yahyā, *Marwāyāt Abū Mikhnaḥ fi Ta’rīkh al-Ṭabarī*, Riyadh 1989; Kāmil Salmān al-Jubūrī, *Nuṣūṣ min ta’rīkh Abī Mikhnaḥ*, Beirut 1999.

KHALIL ATHAMINA

## Abū Naṣr al-‘Iyāḍī

**Abū Naṣr Aḥmad b. al-‘Abbās al-‘Iyāḍī** was a Ḥanafī scholar active in Transoxania in the second half of the third/ninth century. Little is known of his life. He was apparently for a time *qāḍī* of Samarqand, and he is said to have carried on discussions with the Shāfi‘īs. The sources emphasise his capture and martyrdom on a campaign waged by the Sāmānid ruler Naṣr b. Aḥmad (r. 261–79/874–92) against the Turks, presumably towards the end of his reign.

Despite the paucity of our sources, it is apparent that al-‘Iyāḍī played a significant role in the development of Ḥanafī theology in Transoxania. He studied under Abū Bakr al-Jūzjānī and had numerous students himself. These included not only his sons Abū Bakr al-‘Iyāḍī and Abū Aḥmad al-‘Iyāḍī but also al-Ḥakīm al-Samarqandī (d. 342/953), the author of *Kitāb al-Sawād al-a‘zam*, and, above all, Abū Maṣṣūr al-

Māturīdī (d. c. 333/944). The latter possibly owed to his teacher some of his important theological ideas, because al-‘Iyāḍī was the first Ḥanafī in northeastern Iran to write a *kalām* work, which has, unfortunately, been lost. It treated the question of the attributes of God and was directed expressly against the Mu‘tazila and the followers of al-Najjār (al-Nasafi, 1:357) who were later attacked also by al-Māturīdī. Al-‘Iyāḍī is also said to have written a *Kitāb al-sayf al-mastūl ‘alā man sabba aṣḥāb al-rasūl* (“Book of the sword drawn against anyone who reviles the Companions of the Messenger of God,” Ḥājī Khalīfa, *Kashf*, 1018; cf. Flügel, *Classen der hanefitischen Rechtsgelehrten* 295), perhaps because he traced his own origins back to the Prophet’s Companion Sa’d b. ‘Ubāda l-Anṣārī.

## BIBLIOGRAPHY

Abū l-Mu‘īn al-Nasafi, *Tabṣirat al-adilla*, ed. Claude Salamé (Damascus 1990–93), 1:356; Ibn Abī l-Wafā’, *al-Jawāhir al-muḍī‘a* (Hyderabad 1332/1914), 1:70; Gustav Flügel, *Die Classen der hanefitischen Rechtsgelehrten* (Leipzig 1860), 295; Ulrich Rudolph, *Al-Māturīdī und die sunnitische Theologie in Samarkand* (Leiden 1997), 139f., 145ff.

ULRICH RUDOLPH

## Abū Safyān

**Abū Safyān** (or *Aba Safyān* in the local pronunciation), is one of the protagonists in a folk tale from northern Syria connected with the ancient city of al-Bāra, in the Jabal Zāwiyya, and told by a local inhabitant to Enno Littmann in 1899. A good example of the local dialect, it tells how the son of Abū Bakr al-Šiddīq, ‘Abd al-Raḥmān, stays with the Jewish king of al-Bāra, Abū Safyān, but becomes a Muslim after receiving a letter from his