

ABU MUIN AN-NASAFI - THE CONTINUATOR OF THE DOCTRINE OF MOTURUDIYA

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Abstract. The paper studies the scientific activity of the great scholar Abu Muin an-Nasafi, the scholar of the word, the sword of truth, who continued the doctrine of Moturudiya and caused its wide spread.

Keywords: *Nasafi, Keshi, Kasbawi, Pazdavi, Moturudiya, doctrine, Aqeed, Islam, religion, Hanafi, "teacher-disciple", "Bahru-l-kalam", "Tabsiratu-l-adilla", tawhid, mu'taziliyyah, Qadariya, Jahmiyyah, Ahl al-Sunnah wal Jama'ah, Faith, Refusal, Movaroonnahr, Sayfu-l-haqq.*

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Received: 5 June 2024;

Accepted: 12 August 2024;

Published: 30 September 2024.

1. Introduction

In Uzbekistan, with the honor of independence, along with the creation of ample opportunities to study the life of a number of scholars and figures who have emerged from our country in history, special attention has been paid to studying their heritage and creativity. In ancient times, there were several large cities in Movarounnahr: Samarkand, Bukhara, Kesh, Shosh, Nasaf and others.

One of the urgent tasks of today is considered the comprehensive research of the scientific heritage of the figures which are created by the "Nasafi", "Pazdavi", "Kasbavi", "Keshi" proportions among the cities listed above. A number of scholars wrote their papers with Nasafi nickname. We can include Abu Muin Nasafi, Abu Hafs Nasafi, Abu Barakat Nasafi and Makhul Nasafi (Hasanov, 2001).

Abu Mu'in Nasafi's full name is Abu-Mu'min Maymun ibn Muhammad ibn Muhammad ibn Mu'tamid ibn Muhammad Makhul Nasafi. U. Uvatov, who is the Doctor of History, professor wrote about Abu-Muin Nasafi in his book "Uzbekistan-the land of great scholars": "All historians unanimously wrote that he (Abu-Mu'min al-Nasafi) was called by the Nasafi nickname. At the same time, in some sources were reported that Nasafi lived in Samarkand for some time and then settled in Bukhara for many years. One of the historians who wrote about the date of birth of Abu Mu'in al-Nasafi, the Arab scientist Khayridin al-Zirikli in his work "Al-A'lam" and Umar Reza Kahhola in his work "Mu'jam al-muallifiyn" wrote that he was born in Nasaf (now Karshi) in 1027. In most sources was given information about his death in 1114 year. Accordingly, Allama

How to cite (APA):

Murtazova, S.B., Ashurov, N.B. (2024). Abu Muin An-Nasafi - the continuator of the doctrine of Moturudiya. *Islamic History and Literature*, 2(3), 189-197 <https://doi.org/10.62476/ihl23189>

Abu Muin Nasafi lived a long life and died at the age of 87. His grave is located in the village of Kovchin near the city of Karshi.

Thus, the full name of this great scholar, known as Abu Mu'in al-Nasafi, is Maymun ibn Muhammad Mu'tamid ibn Makhul and he was born in 1027 in the village of Ibsan near Nasaf (Karshi). Many scholars wrote about the life and scientific and spiritual heritage of Abu Muin Nasafi, such as Ibn Abu Wafa Kuraishi (death in 775/1373), Ibn Kutlubuga (death in 879/1474), Tashkobriza (death in 990/1582), Haji Khalifa (death in 1067/1657) and Muhammad Abdulhay Laknavi (death in 1304/1886) briefly touched upon it in their works.

The above mentioned scholars wrote in their works, the full name of Abu Muin Nasafi is as Abu Muin Maymun ibn Muhammad ibn Mutamid ibn Muhammad ibn Makhul ibn Fazl Nasafi Makhuli (Uvatov, 2003).

Alloma had several nicknames (Konya). Abu Muin Nasafi was also called by the nickname "al-Makhuli". This nickname indicates that it was taken from the name of his grandfather. In addition, allama was called "al-Imamu-l-ajal az-zahid" (The ascetic and the great imam), "al-Faqihu-l-Hanafi wa Sayfu-l-haqq" (The Hanafi jurist and the sword of truth (Allah)), "Jamiu-l-usul" (Compiler of Methods) and "Rais ahli sunna wal-l-jamaa (Chairman of Ahl sunna wa-l-jamaa)" (Akhmedov, 1994).

Abu Muin Nasafi received his initial education in his native city of Nasaf, later he studied in Samarkand and then due to the political situation, he went from Samarkand to Bukhara. The sources do not mention that Nasafi traveled to other countries during his scientific career. However, according to the information of Jiybullah Hasan Ahmad who is the publisher of the work "al-Tamhid li Kawadi-t-Tawhid", Nasafi taught Ali ibn Husayn Muhammad Balkhi Sakalkandi in the science of hadith in Damascus. From this, we can assume that Nasafi was also on a scientific trip to Damascus. Since Abul Muin Nasafi finished his work "Tabsiratu-l-adilla" in Bukhara in 500/1106, we can conclude that the scholar stayed in Bukhara for a long time. Nasafi spent the last years of his life in his hometown Nasaf. Allama died on the 25th day of Zul Hijja 508/1114 (Daminov, 2013).

Abu Muin Nasafi's teachers were also great representatives of the Hanafi Kalam school. Abu Muin Nasafi's succession of teachers merges with Abu Sulayman Juzhani through Abu Bakr Juzhani and through him to Imam Abu Hanifa, completing the order (Akhmedov, 1991).

We can see the order of teachers of Abu Muin Nasafi in two forms. According to the first order, it is clear to us that Nasafi received early knowledge from his ancestors. But there was a break between Abu Muin and his great grandfather Abu Muti' Nasafi in this order. According to the second order, the genealogy of Abu Muin's teachers begins with Imam Abu Hanifa and reaches scholars not through his grandfather, but through other teachers (Al-Samani, 2003).

Several historical and encyclopedic sources provide information about the works of Abu Muin Nasafi. On the basis of the information, we can know about 15 works of the scholar (Akhmedov, 1994).

Allama's greatest work is undoubtedly "Tabsiratu-l-adilla fi usuli-d-din ala tariqati-l-Imam al-Moturudi". The work was completed by Abu Muin Nasafi in Bukhara on the 6th day (December 4) of Rabi'us Sani month of 500/1106, on Thursday, at the Asr time. It is clear from this that this work was completed by Abu Muin Nasafi in the last years of his life.

Allama's work *Ṭabsiratu-l-adilla fi usuli-d-din ala tariqati-l-Imam al-Moturudi* is superior to other written sources on the science of theology in that it contains not only theological issues, but also valuable information about the lives of many scholars of Movarounnahr were given. The valuable information provided by Abu Muin Nasafi in his work “*Ṭabsiratu-l-adilla fi usuli-d-din ala tariqati-l-Imam al-Moturudi*” about the life and scientific activities of scholars from Movarounnahr is not found in any works of encyclopedic or Kalam school. Even the famous Ash'ari scholar, Fakhriddin Razi considered himself weak in front of the work “*Ṭabsiratu-l-adilla*” (Akilov, 2002).

“At-Tamhid li kawaidi-t-tawhid” (“Introduction to the rules of monotheism”). This work of Nasafi ranks second after “*Ṭabsira*” in terms of volume. The work “*Tamhid*” was published in 1986 by the Arab researcher Jiybullah Hasan Ahmed. This work, which consists of 33 chapters in total, is an abbreviated form of “*Ṭabsira*”.

Nasafi's work “*Tamhid*” is considered a work in the form of an introduction or index to “*Ṭabsira*”. Nizamiddin Husayn Ali ibn Hajjaj Signaki wrote a commentary on Nasafi's work “*Tamhid*” called “*al-Tasdid*”. Signaki called his work “*Kitobu-t-tasdid fi sharmi-t-Tamhid li Abil Muin Nasafi*” and finished it in 706/1306/1307.

Abu Muin Nasafi's work “*Tamhid*” is considered a valuable source for studying the history of the science of the word, the stages of its development, especially the teaching of Moturudiya (Kholiyirov & Sharof, 2002).

“Bahru-l-kalam” (“Ocean of Kalam knowledge of the word”). Among the three major works of Abu Muin Nasafi, it is the earliest published work. This work was first published as a lithograph in 1886 in Baghdad. It was later reprinted in Egypt in 1911. “*Bahru-l-kalam*” and other works of scholar, such as “*Ṭabsiratu-l-adilla fi usuli-d-din ala tarikati-l-Imam al-Moturudi*” and “*At-Tamhid li kawaidi-t-tawhid*” were written in a lighter, fluent language and style than his works. Nasafi begins his work “*Bahru-l-Kalam*” with the most important issues in faith, such as the enlightenment of knowledge and knowing God. In the work “*Bahru-l-Kalam*” he also gives refutations to the sects that are contrary to the belief of the Sunna wal jamoa, such as Mu'taziliyyah, Kadariyyah and Jahmiyyah. Nasafi also gave a short and clear answer to the discussion about the definition of a believer, namely, what kind of person should be considered a believer-Muslim in his work “*Bakhrul-Kalam*” (Akilov, 2022).

In addition, Nasafi explained the issue of kaza and kadar (fate) in a fluent language with clear evidence in his work “*Bahru-l-Kalam*”.

Also, in the work “*Bahru-l-Kalam*” Nasafi specifically focused on the issue of sustenance and occupation that a person should be far from laziness and carelessness and should always do honest work and occupation.

About legal works.

“*Sharh al-jamii-l-kabir*” (“*Commentary of the Big Collection*”). Turkish scientist M.S. Yazichioglu states that this work has not belong with Abu Muin Nasafi. Encyclopedic scientist Haji Khalifa and Kurashi mention that this work belongs to Abu Muin.

“*Manohiju-l-aimma fi-l-furu*” (“*Methods of Imams in furu'u-l-fikh*”). The work is mentioned in “*Kashfu-z-zunun*”, as well as in “*Izahu-l-maknun*” and “*al-Favoidu-l-bahiyya*”. According to H. Otay's assumption, this work is related to usulul fikh.

“*Izahu-l-manhaj li kavni-l-aqli hujjatan*” (“*Explanation of manhaj in the case of the mind as a document*”). Abu Muin Nasafi mentioned this work along with *Ṭabsira* at the end of the chapter titled “*Isbat Karomat-l-Awliya*” of “*Tamhid*”. It is certain that this

work belongs to Nasafi. According to current information, there are not manuscript copies of this work in the world's libraries.

About copies of Abu Muin Nasafi's works kept in foreign libraries:

The famous Turkish researcher M.S. Yazichioglu provides information about five manuscripts of "Tamhid" have been preserved in the libraries of Istanbul, Turkey:

1. Manuscript has been preserved in the library of Atif Efendi: inv. number 1282. It was copied in 719/1320. It consists of 181 pages;

2. Another manuscript has been preserved in the library of Atif Efendi: inv. number 1221. It was copied in 684/1285. It consists of 117 pages;

3. Manuscript has been preserved in the university library: inv. number 268. It was copied in 534/1140. It consists of 53 pages;

4. The manuscript has been preserved in the Baezid library: inv. number 3078. It was copied in 710/1311. It consists of 158 pages;

5. Manuscript has been preserved in Ahmed III Library: inv. number 1866. The copied year is unknown. It consists of 24 pages.

In addition, 3 rare manuscript copies of "Tamhid" have been preserved in the "Darul Kutubul Misriya" library in Egypt:

1. The first manuscript is preserved with the number 41. The manuscript consists of 75 pages. This manuscript was copied in Bukhara in 735/1335 by the calligrapher Abul Kasim Salah ibn Jubayr.

2. The second manuscript has been preserved with the number B 22991. The manuscript consists of 34 pages. This manuscript was copied by the calligrapher Muhammad ibn Muhammad Shahir in 783/1379.

3. The third manuscript has been preserved with the number 172. The manuscript consists of 29 leaves and was copied by the calligrapher Yusuf Ahmad Adham Hanafi in Cairo in 874/1470.

Turkish scientist H. Otay gives information about four more manuscripts of "Tamhid" have been preserved in Turkish libraries.

1. Hamidiy Library. Inv. 722. It consists of 81 pages. The year of copying and calligraphy is unknown.

2. Fatih library. Inv.3084/I. It consists of 63 pages. The manuscript was copied by Muhammad ibn Ahmad in 687/1288.

3. Library Shehid Ali Pasha. Inv. 1579. It consists of 99 pages. The manuscript was copied by Abdur Rahim Muhammad in 1201/1787.

4. Karachelebizade library. Inv. 347/5. It consists of 44 pages. The manuscript was copied by Muhammad ibn Ali in 702/1303.

In addition, four manuscript copies of "Tamhid" have been preserved in the manuscript fund of the University of Oriental Studies named after Abu Rayhan Beruni of the UzSA.

1. The first manuscript has been preserved with the number 177/III. The manuscript consists of 47 pages and was copied in 672/1274. The calligraphy is unknown.

2. The second manuscript has been preserved with the number 8221/I. The manuscript consists of 41 pages. In 1181/1768 was copied in Bukhara by the calligrapher Yadgor Mirza Kurban.

3. The third manuscript has been preserved with the number 3185/V. The manuscript consists of 18 pages in total. In 739/1339 it was copied in the Nastiq letter. The calligraphy is unknown.

4. The fourth manuscript has been preserved with the number 2521. The manuscript consists of 47 pages. It is not known when and by whom the manuscript was copied.

Manuscript copies of “Bahrul Kalam” have been preserved in several libraries of the world.

1. The oldest manuscript copy of “Bahrul Kalam” has been preserved in Egypt, in the library “Baladia” city in Alexandria with the number D-210-H. The manuscript was copied in 950/1544.

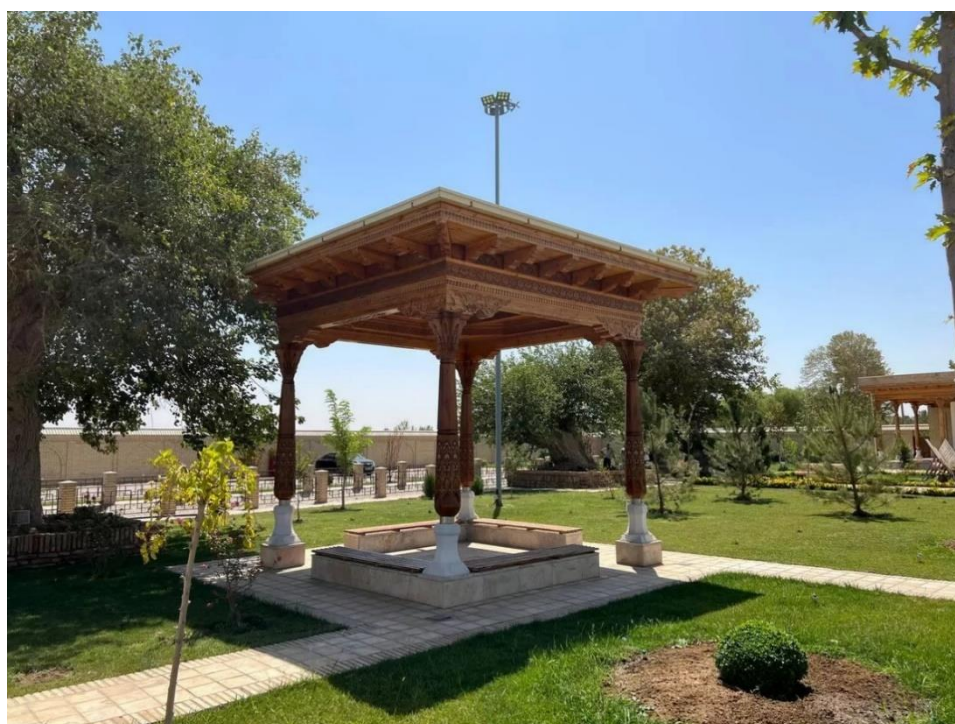
2. Also, another manuscript with the number 766 has been preserved in the manuscript fund of the center called “al-Markaz lis saqfa vat turos” in city Dubai, UAE, belonging to the scientist named Juma’ul Mojid. The manuscript was copied in 1167/1754.

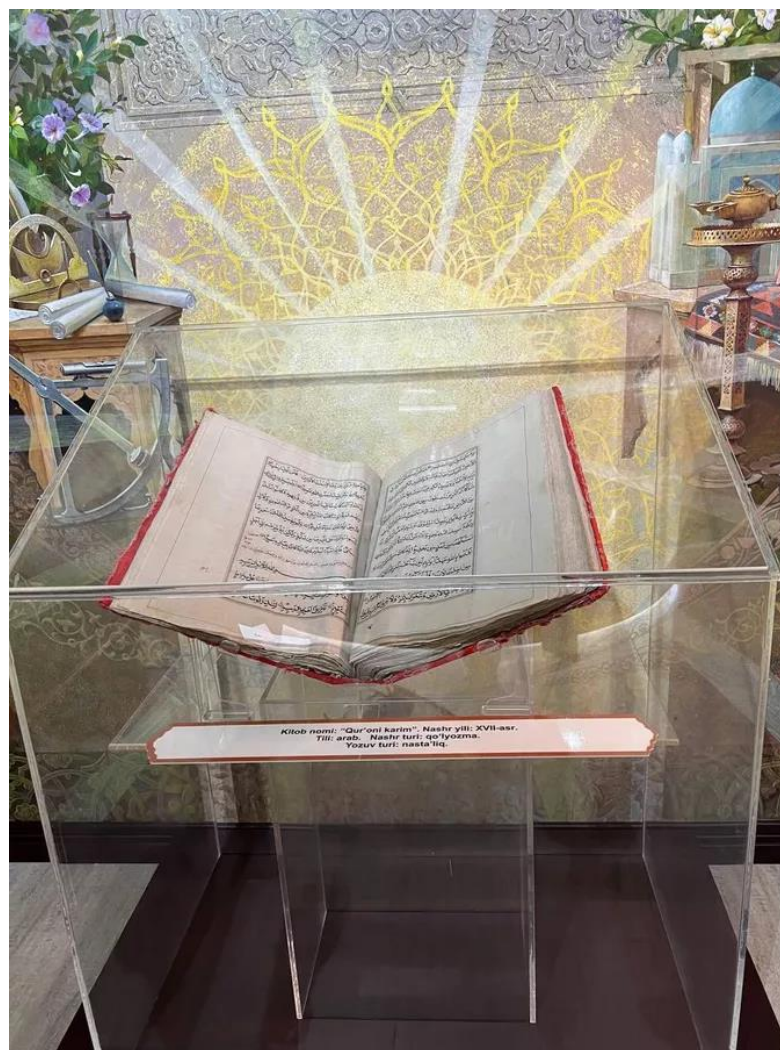
3. The third manuscript has been preserved in the “al-Zahiriyya” library in Damascus, Syria with the number 4970. The time the manuscript was copied is unknown.

4. Another manuscript copy of the work has been preserved in the Egyptian library called “Darul Kutubil Misriya” with the number 113. The year of copying of this manuscript is also unknown.

5. Another manuscript of the work under the name “al-Bahr fiy’ilmil kalam” has been preserved in the manuscript fund of the University of Oriental Studies under the Russian Academy of Sciences with the number B 3734. This manuscript was copied in 1228/1813. The work consists of pages 29a-71b of the book.







This complex is situated 17 km from the regional center of Kashkadarya in the southwest of the village of Kovchin and the shrine of “Abu-Muin Nasafi” in this village which is considered one of the ancient villages of the Karshi district (Kashkadarya newspaper, 2017). Currently, 4730 people live in the village. According to the testimony of the village elders, in the past there were villages called Kum, Qairabad, Yomchi, Ibsan, Jumabozor. During the Soviet era, all these villages were united into one “Kovchin” village based on the master plan. The reason why the village is called “Kovchin” is that most of the people living there belong to the Kovchin clan. Toponomic scientist D. Abdurahmonov in his article entitled “About the history of the word Kovchin” says: “It is clear that the word Kovchin is a clan name. This clan, together with other lands, moved in the Kashkadarya valley. Even now, the peoples belonging to this clan live in this area, including Beshkent district, as mentioned above. It is said that the word “Kovchin” means “Agile and strong man” (Abdurakhmanov, 1963). It is mentioned in the works of Sharafiddin Ali Yazdi “Zafarnoma” and “Baburnoma” of Zahiriddin Muhammad Babur that the people belonging to the Kovchin clan were dexterous and strong.

During the visit of the President to Kashkadarya region on February 24-25, 2017, the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, made recommendations on turning the Abu Muin Nasafi mausoleum into a prosperous place of pilgrimage,

creating the necessary conditions for pilgrims, establishing a library in this place, translating the works of the great scientist and conveying them to our people (<https://gujum.uz/ozbekiston/prezident-shavkat-mirziyoyev-abu-muin-nasafiy-maqbarasini-ziyosat-qildi/>).

Accordingly, great creative works were carried out here, a school and a library were built for the science of Aqidah. In a conversation with scholars, the head of state emphasized that the works of our great grandfather are very important even for today, and it is necessary to publish them and convey their content to the young generation (Uzbekistan is the land of great scholars, 2010).

The original manuscript copy of the Holy Qur'an is preserved in this shrine. This book is printed on ancient Samarkand paper, decorated according to the rules of evenness.

The President of Uzbekistan noted that such unique books are the priceless heritage of our nation and should be preserved.

2. Conclusion

In short, the fruitful period of Nasafi's scientific activity corresponds to the city of Bukhara. Abu Muin Nasafi's move to Bukhara in 1088-1089 created favorable conditions for his scientific activity. According to the sources, Abu Muin Nasafi wrote his major works in the city of Bukhara and his students who contributed to the teachings of Moturudiya also came from the city of Bukhara. Abu Muin Nasafi's works contributed to the teaching of Moturudiya and its development. His works "Tafsiratu-l-adilla", "Bahru-l-kalam" and "Tamhid" occupy a special place in Moturudiya teaching. It should be emphasized that in the next 4-5 years, effective work is being done to study the scientific heritage of Abu Muin Nasafi in our country. The mausoleum in the village of Kovchin, Karshi district, Kashkadarya region, was renovated and turned into a large shrine. In addition, on April 18, 2017, the Cabinet of Ministers of the Republic of Uzbekistan issued a decision regarding the in-depth study of the scientific and spiritual heritage of Abu Muin Nasafi and its wide promotion among our people and the world community and this holy place is becoming prosperous and sacred. Great scholars and sheikhs of the Muslim world visit this place of pilgrimage and significant work is being done to develop pilgrimage tourism in Uzbekistan, especially in Kashkadarya.

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