



## Abu Muin Nasafi - Representative of Maturudiya School

*Valiyev Botir Nasirovich*

*Candidate of Philosophy, Associate Professor, International Islamic Academy of Uzbekistan*

**Abstract:** *The article is devoted to the study of the spiritual and educational heritage of Abu Muin Nasafi, a major representative of the Maturudiya school, scholar of theology. It analyzes the importance of spiritual and educational sources related to Islamic philosophy, teachings that reveal the essence of religion in a wider and deeper way, correct interpretation and objectively convey it to people's minds.*

**Keywords:** *spiritual and educational heritage, Abu Muin Nasafi, human qualities, spiritual value, Islamic religion, Hanafia School, maturidia, enlightenment against ignorance, bigotry.*

*Date of Submission: 25-05-2023*

*Date of Acceptance: 26-06-2023*

Ensuring peace, security and stability in the world has always been important. In today's process of globalization, extremist forces are becoming active under the influence of destructive ideas, and interest in religious matters is increasing. In many countries of the world, there are debates about religiosity and secularism, ancestral heritage and modern scientific views and their interpretation.

In the social and political processes taking place at the international level, different attitudes towards religious views are increasing the attention to the religious factor. In particular, the fact that most of the extremist and terrorist forces acting under the guise of religion use Islamic beliefs as their slogan, the need for spiritual and educational resources related to Islamic philosophy and teachings that reveal the essence of this religion in a wider and deeper way, correctly interpret it and objectively convey it to people's minds, is urgent. From this point of view, the spiritual and educational heritage of Abu Muin Nasafi has also historical and philosophical importance.

Ensuring religious tolerance in Uzbekistan, in-depth study of the heritage of ancestors has become one of the important issues on the agenda. As an example, let's take the Uzbek President's visit to Kashkadarya region on October 11, 2021. During the visit, the head of state visited the Abu Muin Nasafi mausoleum in Karshi district. He gave new instructions for the further improvement of the shrine. It can also be noted that the library named after Abu Muin Nasafi was established in Qarshi to study the scholar's legacy, and special attention is being paid to the issue of comprehensive research, translation and bringing the works of the scholar to the attention of the general public. After all, the spiritual and educational heritage of Abu Muin Nasafi is of incomparable importance even today, and it can serve as an important resource in educating our people, especially our youth, to be the owners of human qualities, to become a generation worthy of their ancestors, and to strengthen feelings of love for the Motherland.

The entire Islamic world is enjoying the heritage of Imam Bukhari, Ahmed Yassavi, Bahauddin Naqshband, Abdulkhalik Ghijduvani and Abu Mansur Moturidis in the current era, when the ancient values of our people are being restored, and our sacred religion, rich spiritual heritage, and historical monuments are being re-established. Abu Muin Nasafi also has his place among these

scholars. He adopted the development of the Hanafi school of Islam and the direction of maturidia as a program for himself.

Abu Muin Nasafi, a great scholar who lived in the land of Kashkadarya, and a major representative of Maturidyia doctrine, studied for a long time in Bukhara and Samarkand and wrote about 15 books on the subject of the science of the word and the purity of Islamic faith. In these books, a thousand years ago, he showed the right path to those who were lost in the matter of religion.

The services of Abu Muin Nasafi, a great representative of the Moturidi school founded by the great scholar of theology, Imam Abu Mansur Moturidi (870-944 AD), in establishing the Hanafia Madhhab in Mowarunnahr are incomparable. Nasafi is one of the figures who gained fame not only as a scholar of theology, but also as a jurist and methodologist of his time.

Scholars who wrote about his scientific and spiritual heritage gave the following information about the works of Abu Muin Nasafi:

1. Abu Muin Nasafi mentions in his main work "Tabsirat al-adilla" dedicated to the science of speech, that he had a work called "Qasiyd al-qawaid fi ilm al-aqaid". A manuscript copy of this work is kept in Istanbul University Library.
2. According to Abu Mu'in Nasafi's work entitled "Tabsirat al-adilla", he refuted the erroneous views of people belonging to the inner category in his work called "Al-ifsad li had' al-ilhad".
3. About the author's work called "Iyzah al-manhajjati fi kavn al-aqli hujjatan", he mentioned in his works "Tabsirat al-adilla" and "at-Tamhiyd li qawaid at-tawhiyd". Also, the existence of Nasafi's work of the same name is mentioned in other sources, in particular, in al-Baghdadi's works such as "Izah al-maknun" and "Hadiyat al-arifiyn", but it is believed that this work of the author has not reached us.
4. About Abu Muin Nasafi's work called "Manohij al-aimmati fi-l-furu" by al-Kafavi "Kataib a'lam al-akhyor", "Al-Fawoid al-bahiyya fi tarojum al-hanafiyya" by Abdulhay al-Laknavi, al- It is mentioned in Baghdadi's "Iyzah al-Maknun", "Hadiyat al-Arifiyn", "Al-A'lam" by Khairiddin az-Zirikli and "Mu'jam al-muallifiyn" by Umar Reza Kahhola. A manuscript copy of this work is stored in the "Lolali" library in Istanbul, but it is recorded under the name "Manohij al-iqtida bi-l-aimmat al-muhtadiyn".
5. As shown in the above-mentioned works and some other studies, Abu Mu'in Nasafi also wrote a commentary called "Sharh al-Jami' al-Kabir Lishaybani fi Furu' al-Hanafiyya"<sup>1</sup>

Abu Mu'in Nasafi's work known as "Tabsirat al-adilla" is fully translated as "Tabsirat al-adilla fi usul ad-diyn a'tariqat abi Mansur al-Moturidi" ("Explanation of the methods (fundamentals) of religion with evidence based on the method of Abu Mansur al-Moturidi ») is called. This work of Abu Muin Nasafi is of great scientific and practical importance and is considered the largest book of the scholar. For this reason, Nasafi was also known as "Sahib al-Tabsira". In this work, various issues of the science of the word are discussed in depth, and problematic and controversial thoughts in them are reformed based on the teachings of the great scholar of this science, Abu Mansur al-Moturidi. Abu Muin Nasafi's work "Tabsirat al-adilla" is being studied on a scientific basis. Arab researcher Muhammad al-Anwar also defended his thesis on this work to receive a doctorate degree at the Faculty of Usul al-Din of al-Azhar University in Cairo. This work is highly appreciated in the Islamic world.<sup>2</sup>

<sup>1</sup> Даминов И. Абу Муин Насафий илмий меросининг Моворауннахр калом таълимоти ривождаги аҳамияти. Тар. ф. ном. дисс. – Тошкент: ЎзХИА, 2019.

<sup>2</sup> И. Даминов. Жаҳолатга қарши маърифат билан курашган буюк аллома. /“Имом бухорий халқаро илмий-тадқиқот маркази”. Самарқанд-2019. 43- бет

Abu Muin Nasafi Moturidi's ideas and views, explaining his religious teachings to the society, his different aspects from the Mu'tazilites and Ash'ari teachings, interpreting and completing his conclusions, did a number of works and created works. As a result, the Sunnis, who have a large place in the Muslim world, accepted the doctrine of Maturidiya as an integral part of their faith. Admittedly, the life and works of Abu Muin Nasafi have not been well studied by Uzbek scholars from the religious or philosophical point of view, and his works have not been adequately translated into Uzbek. According to Ubaydulla Uvatov, a well-known Islamic scholar and historian, the work of Abu Muin Nasafi has historically always been the center of attention of foreign scholars of the East. One of the major works carried out in the 20th century, his work "at-Tamhid li-qawaid at-tawhid" (Guide to the rules of monotheism) was published in 1986 by the Egyptian scholar Habibullah Hasan al-Ahmad, which consists of two large parts, together with research and analytical materials. It was divided into volumes and published in Baghdad. The Syrian scholar Salih al-Farfur published the text and analysis of Abu Muin Nasafi's work "Bahru-l-Kalam" ("The Sea in the Science of Word"). Manuscripts of this work are kept today in the libraries of Dubai, Damascus, and Alexandria. It was published for the first time in 1908 in Cairo in the style of a modern book<sup>3</sup>.

It should be noted that issues of belief have always been important in any society and in any era. The science of Aqeed protects a person from going astray. He strengthens religious faith with solid evidence, rejects doubts. He guides the seekers of truth with proofs. The truth guides those who have gone astray with evidence. It preserves the purity of religion, protects faith from corrupt thoughts and false doubts. The most important thing is that studying the science of Aqeed leads people to the happiness of two worlds.

If we look at the path of development and progress followed by humanity, we can witness that the mature representatives of all times have been fighting against ignorance with enlightenment. Scholars who fought against ignorance with enlightenment have always been in the attention of the people of science. Many of the above-mentioned works written by our great ancestor Abu Muin Nasafi in the direction of issues of belief have not lost their value and importance in all periods. Scientific research of these works from the point of view of the present era, translating the works of scholars into modern languages, and writing scientific comments on them are the urgent tasks of our time.

At present, "Tabsiratul-adilla fi ilmil-kalam" ("Mirror of proofs in the knowledge of the word"), dedicated to the Islamic philosophy of our great ancestor Abu Mu'in Nasafi, "at-Tamhid li qawadid tawhid fi ilmil-kalam" ("Tawhid in the knowledge of the word is the only book for rules"), such works as "Bahru-l-Kalam" ("Sea of Words") are taught as textbooks at Al-Azhar University in Egypt, are used in more than 100 higher educational institutions in the world, and serve as an important source for scientific research and research.

Studying the life and scientific heritage of our compatriot scholars like Abu Muin Nasafi, who is a bright representative of the school of Imam Moturidi, against the threats of extremism and terrorism, where the humanitarian essence of Islam is distorted, destructive teachings built on the basis of false beliefs, translating his works into world languages, and his teachings from the perspective of today scientific interpretation, bringing to the attention of the international community is becoming more and more important. It is not for nothing that the scholar was honored as the "Sword of Truth" in the world of science for his steadfastness in the fight against various false religious claims and beliefs, in a word, "enlightenment against ignorance".

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<sup>3</sup> Уватов У., Сайфиев Х. Абу Муин Насафий ҳаёти ва илмий мероси. Тошкент, 2018. 263 б.

It is recognized that Abu Muin Nasafi was not interested in the fleeting desires and riches of the world, on the contrary, as a pious, dieter, jurist, muhaddith, mutakallim person, he was an example to everyone with his knowledge, morals, and perfection, and he fought to preserve the purity of the Islamic religion throughout his life. He strengthened the opinions of the people of faith with solid proofs. He stood up to the corrupt sects that preached ignorance with enlightenment and proved their creed false with clear and reliable documents. Allama spread knowledge and enlightenment to mankind with his works and left a valuable legacy to humanity<sup>4</sup>.

Abu Muin Nasafi was able to put an end to the sharp debates between the mutakallims and the mutazilites in his time with his unique religious and educational views. For example, he put forward the idea of mediocrity, moderation, which was emphasized in the primary sources of Islam. As a result of the influence of his ideas on the further development of religious and educational thinking, it can be seen from history that for a long time, opposing factions and currents did not appear in our region. The peculiar complexity of the present era is that the forces given to ignorance, the currents drowned in the mire of ignorance, are trying to weaponize the holy teachings in order to achieve their goals. Countering false doctrines, baseless claims, and refutations of these currents requires strong evidence-based conclusions and refutations. We can find the answer to this in the legacies of scholars like Abu Muin Nasafi that have come down to us.

It can be said with confidence that Abu Muin Nasafi's spiritual and educational heritage and the results of his research have the status of an important educational tool and spiritual value. This value, in turn, increases the possibility of summarizing the results of research in various educational centers, including international scientific institutions, coordinating scientific news, establishing cooperative relations, exchanging ideas and experience, and creates the ground for further development of scientific research in the field. In addition, the heritage of Abu Muin Nasafi can serve as an important methodological basis for the scientific-theoretical foundation of the educational foundations of the fight against religious fanaticism.

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<sup>4</sup> И. Даминов. Жаҳолатга қарши маърифат билан курашган буюк аллома./ “Имом бухорий халқаро илмий-тадқиқот маркази”. Самарқанд-2019. 135 б.