



**ABUL MUIN AN-NASAFI – THE PROMOTER OF TEACHING OF
"MOTURIDIYA".**

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Annotation: In this article, the scientific and spiritual heritage of Abu-l Mu'in al-Nasafi and the promotion of Moturidiya doctrine through the study and analysis of the works of Nasafi as a reformer of Moturidiya doctrine are highlighted through the sources.

Abu-l Mu'in al-Nasafi, a great representative of the Muturidiya kalam school, is one of the great figures who gained fame not only as a scholar of kalam, but also as a jurist and methodologist of his time.

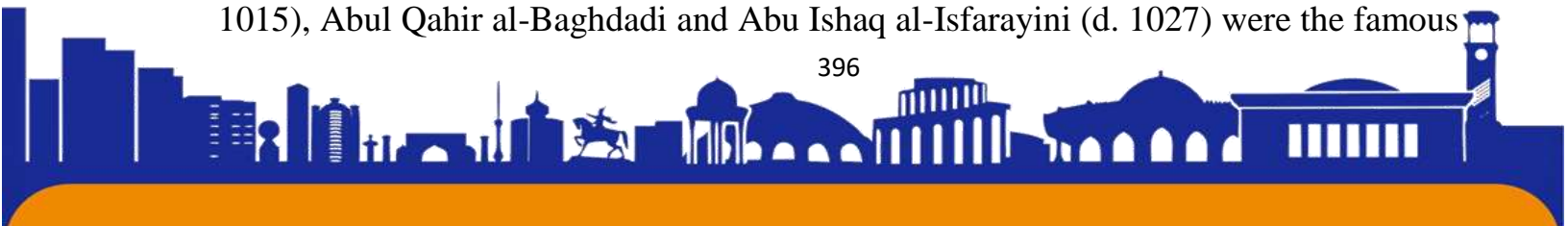
By the time of the Nasafi period, under the influence of the criticism of Moturidiyyah, the Ash'arites had become completely established in Khurasan, and they had occasionally ventured to the point of slandering the Mutakallim of Mowarounnahr [2:1492-1495]. It was during such a period that Nasafi carried out his scientific activities and considered Maturidi as his undoubted teacher, and he developed his teaching by reforming it from the criticisms stated above [3:135-138] and protecting it from the opponents.

It could not be ignored that the positions of the Nasafi Ash'aris in Mowarounnahr were becoming stronger [4:1-6]. Because Juvaini and Fakhr al-Din al-Razi, among the Ash'ari scholars who worked in Khurasan, often visited Mowarounnahr.

They organized trips and held discussions with the Hanafis. It was natural that their travels [5:96-100] would have a sufficient influence on the development of the Moturidiya school in Mowarounnahr.

Abul Mu'in al-Nasafi in his writings regarding the Ash'arites approaches with extreme caution. Some of them [6:121-123] Even if he criticizes Ash'ari in this matter, he is recognized as a scholar of Hadith.

Abu Bakr Muhammad ibn al-Tayyib Bokillani (d. 1013), Abu Bakr ibn Furak (d. 1015), Abul Qahir al-Baghdadi and Abu Ishaq al-Isfarayini (d. 1027) were the famous





scholars of the Nasafi Ash'ari school.) was closely familiar with his works and often referred to them in his works[7:128-131].

But Nasafi mentions the Ash'arites who criticized the doctrine of Maturidyya, despite the friendly relations mentioned above, without mentioning their names, and states that he had a discussion with one of them [1:364-365].

If we look at the description, it is in the first pages of the work Nasafi mainly Mu'tazilites and others[8:128-132] refutes the false sects. Sometimes he is He also supports the views of Ash'ari.

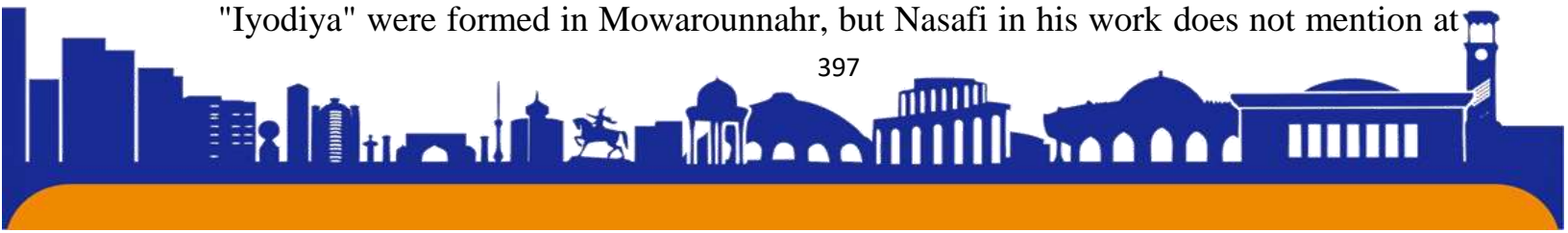
But later Nasafi [9:73-76] goes on to explain the conflicts between the two Ahl al-Sunna theological schools. He clearly and clearly reveals this in <<Tabsira>>. Nasafi sets out to clarify the central points around which the debates and controversies that began with the Ash'aris unfolded. He stated that the three Ash'ari mutakallims started slandering the Hanafis of Mowarounnahr[10].

Of these, two Ash'ari scholars had a brief discussion and the third shows determination and blindness in this work. They begin to slander many Hanafis from the Qur'an, fiqh and grammar. The whole matter is mainly about the quality of "people" (creation). They call the Hanafis blasphemous heretics and point out that not a single influential Hanafi scholar has emphasized what he said about the quality of "people" in the past[11:59-63].

Such sharp reproaches and slanders weigh heavily on Nasafi. Because he had great respect for the Hanafi madhhab and could not be indifferent to any negative attitude towards this madhhab. He tries to provide detailed information about the Hanafi scholars of Movarounnahr in the following pages of Tabsira [17:310-372].

As Nasafi concludes this topic, he apologizes for its length and places special emphasis on Moturidi as the leader of the Hanafi scholars. Nasafi's main and firm opinion was that the doctrine of stoning [12:86-90] is not new, it was followed by all the followers of Abu Hanifa all the time. To prove this, Nasafi referred to history and listed all prominent Hanafi scholars from Mowarounnahr by name.

Such slanders of the Ash'arites against the Hanafis of Mawarounnahr made Nasafi very angry. Nasafi believes that this slander was directed directly at his spiritual teacher and sheikh, Abu Mansur al-Moturidi. Because Abul Mu'in al-Nasafi appreciated Moturidi more than other mutkallims from Movarounnahr. If we turn to "Tabsira" again, we will see that this opinion is justified. In fact, until Moturidi, under the influence of the dogmatic views of Abu Hanifa, the doctrines named "Juzhoniya" and "Iyodiya" were formed in Mowarounnahr, but Nasafi in his work does not mention at





all. Perhaps it will touch on their founders. He only briefly mentions the issues of the ten media organized against the Mu'tazilites [1:357]. So, after the school of Abu Hanifa, Nasafi considered Moturidi's teachings to be the highest compared to the teachings of other scholars. His works "Tabsirat al-adilla", "Bahr al-kalam" and "Tamkhid" are works written in a spirit very close to Moturidi's "Kitab at-tawhid".

It is worth noting that the name of Moturidi was first used by Abul Muin al-Nasafi as a separate school in the name of his work. Some time after the death of Abul Mu'in, his disciple Najmuddin Abu Hafs al-Nasafi created his famous work "Aqeed al-Nasafi" in which he reflected the teachings of Moturidiyyah through the words of Abul Mu'in.

In this way, a new tradition was created, which determines the stages of development of the next period in the science of the word. Although it is still under the name of "Ashob Abi Hanifa", in fact it belonged entirely to a scholar from Samarkand. Therefore, this teaching could be called <<Moturidyaa> without hesitation, and it was. While Moturidi created his own kalam direction with the emergence of the Mu'tazilites [13:386-391] in his time, by the 11th century, Abul Muin al-Nasafi, in return for the "push" given by the Ash'aris, accepted Moturidi's kalami (doctrinal) systems as a separate school. did a great service. Some time after the death of Nasafi, the expression "Maturidiyyah school of speech" appeared in the Muslim world. This can certainly be considered as the result of the incomparable services of Abul Muin al-Nasafi, a mujtahid allama of Nasaf, a Hanafi scholar who deserved the high title of "Sayful Haqqi (Sword of Truth).

We emphasized above that Abul Mu'in was the leader of the Nasaf scholars. The reason for this is his greatest contribution to the preservation of the teachings of Moturidia in the land of Mowarounnahr. Because even after the death of Abul Muin, various slanders and criticisms against the teachings of Maturidia continued. A few centuries [14:292-296] after the death of Abul Mu'in al-Nasafi, the above severe insults to the doctrine of Moturidiyyah took place. Among the scholars of Moturidia, no scholar except Nasafi gave sufficient concern to the progress and development of this doctrine. On the contrary, some of them call their works by their own names. For example, let's take Abu Hafs al-Nasafi's work "Aqeed al-Nasafi". We do not intend to disparage this work. Because this work is considered the index of "Tabsira"[16:357]. But the fact that a scientist puts his name on his work seems to indicate that he has his own direction and doctrine in the science of belief and theology. Although Abu Hafs al-Nasafi's "Aqeed al-Nasafi" has achieved great fame over the centuries [15:26-28], it was actually a small treatise influenced by the dogmatic views of Abu Mansur al-





Moturidi and Abul Mu'in al-Nasafi. only That is why Abul Mu'in al-Nasafi, being saddened by the laziness of his comrades, brought out the image of Moturidi with great emphasis in the name of his masterpiece "Tabsirat al-adilla".

Judging from the above examples, it can be said that Abul Mu'in al-Nasafi is considered the most prominent representative of the representatives of the doctrine of Maturidia. Despite the fact that there were dozens of scholars such as Abul Yusr al-Pazdavi, Alauddin al-Samarkandi, Nuruddin al-Sabuni, Abu Hafis an-Nasafi, these scholars contributed to the development of the doctrine of maturidia. His contributions are not equal to those of Abul Mu'in al-Nasafi. That's why western orientalist who got acquainted with Abul Mu'in's work "Tabsirat al-adilla" expressed their warm opinion that he was "interpreter and reformer (revealer) of the doctrine of Maturidia".

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