

## A Study of Abu Mu'in Nasafi's "Al-Tamhid Li Qawa'id Al-Tawhid"

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### Abstract:

In this article, the work "At-tamid fi qawaid at-tawhid" written by Abu Mu'in Nasafi, the study of this work, and its importance today are discussed.

**Keywords:** Abu Mu'in Nasafi, "Al-Tamhid li-Qawa'id al-Tawhid", source studies, Moturudi, manuscript copy.

### INTRODUCTION

It is known that after the independence of Uzbekistan, restoration of historical values, cultural and spiritual heritage, thorough study of these values and use of these values in education based on scientific research are becoming more important than ever. At the same time, the scientific study of Islamic teachings and source studies is developing more and more in our country.

### MAIN PART

Such kind of studies can be the study of "Al-Tamhid li-Qawa'id al-Tawhid" which was written by Abu Mu'in Nasafi.

As for the research conducted on this work, among the scholars and researchers from Uzbekistan who addressed the personality and scientific heritage of Abul Mu'in Nasafi in their research and monographs are Sheikh Muhammad Sadiq Muhammad Yusuf, U. Uvatov, H. Aminov, Sh. Ziyadov, M. Kadirov, A. . Alloqulov can be mentioned. Also, among scientists, D. Rahimjanov Abul Mu'in Nasafi's work "al-Kanda fi zikr ulama Samarkand", S. Aqilov's work "Tabsira al-adilla" and I. Daminov defended their candidacy works on the scientific heritage of the science of speech. Also, his works " Al-Tamhid li-Qawa'id al-Tawhid " and "Tabsira al-adilla" were translated into Uzbek<sup>1</sup>.

In addition, it is possible to cite Western researchers such as V. Madelung, U. Rudolph and the Turkish scientist Hulya Alper<sup>2</sup>.

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<sup>1</sup> Qarang. Abu Mu'in Nasafiy. Tabsira al-adilla fi usul ad-din. 4 jildli. - T.: Movarounnahr, 2018.

<sup>2</sup>MadelungW. Abu al-Mu'in al-Nasafi and Ashari Theology // Studies in Honour of Clifford Edmund Bosworth. Vol. II: The Sultan's Turret: Studies in Persian and Turkish Culture / Edited by Carole Hillenbrand. - Leiden, Boston, Koln: Brill, 2000. - 318-330 r.; Rudolf U. Al-Moturidiy va Samarqand sunniylik ilohiyoti / Rus va nemis tillaridan tarjimonlar: R. Qabulova, G'.Mahmudov. - T.: 2002 (Nashriyot nomi ko'rsatilmagan). - 202 b; Hulya Alper. Tawhidin esaslari. - Istanbul: I z Yayı ncı lı k, 2007. - 160 s.

If we think about the work, although it has not been found yet, there is a work of Abul Muin Nasafi called "Iyzahu-l-mahajjati fi kavni-l-aqli hujjatan" and in creating a scientific idea about its relevance to the science of speech, "At-Tamhid fi usul ad" -din" is an important source.

Analyzing the work "At-Tamhid fi usul ad-din" from the point of view of source studies, it was found that doctrinal issues are classified into 33 chapters, and 17 of them are directly related to the nature and attributes of God Almighty, proving that the nature and attributes of God Almighty were an actual issue on the agenda at that time. given The work "At-Tamhid" consists of a preface and thirty-three chapters.

Abul Muin Nasafi called the false Salafis and Hizb al-Tahrir from the modern sects who claim that Allah is in the sky and on the Throne as "al-Khusum" and cited by them as evidence for their views Surah "Toha" verse 5, "Property". It is revealed that without interpreting Surah 16 verse 16 and Surah Zuhruf verse 84, he refuted them through a logical document that "space is a limited area, and its appearance is one of the signs."

Today, there are manuscript copies of this work kept in the Shahid Ali Pasha Foundation in Turkey with inverter number<sup>3</sup> 1579 and Kara Chalabizoda Foundation with number 347. The naming of this work of the scientist came in different forms in the sources. For example, one of the famous Hanafi scholars, Hisamuddin Abu Muhammad Husayn ibn Ali Sighnaqi Bukhari (d. 714/1314), in his preface to this text entitled "at-Tasdid fi Sharh al-Tamhid" cited it as "at-Tamhid"<sup>4</sup>. That is, he was satisfied with the name "at-Tamhid". However, in some tabaqat sources, additional phrases are found for this title of the work. Among the famous Hanafi scholars, Abu Muhammad Abdul Qadir ibn Muhammad al-Qurayshi (696-775/1297-1374) "al-Jawahir al-Mudiyya fi tabaqat al-Hanafiyya", Ismail Poshsha Baghdadi (d. 1339/1920) "Hadiyya Orifin Asmaul author and asarul musannifin", Khayruddin az-Zirikli (1893-1976) "al-A'lam", Haji Khalifa (1017-1068/1608-1657) "Kashf az-zunun" this source in the works "at-Tamhid li qawaid who quoted in the form of al-tawheed"<sup>5</sup>. However, Abu al-Adl Zainuddin Qasim ibn Qutlubgho (d. 879/1475) in his work "Taj al-tarajim fiy al-tabaqati al-hanafiyya" he quoted in the form of "Kitab al-Tamhid li qawaid al-tawhid"<sup>6</sup>. That is, the word "book" was added to its name. Scholars such as Abdulhai Muhammad Qabil and Muhammad Abdurrahman ash-Shogul researched this work and published it under the names "at-Tamhid fi usul ad-din" and " Al-Tamhid li-Qawa'id al-Tawhid"<sup>7</sup>.

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<sup>3</sup> Qarang. 1-ilova.

<sup>4</sup> Hisomuddin Husayn ibn Ali al-Sig'noqiy. At-Tasdid fi Sharh al-Tamhid. - Bayrut: Dora r-rayohin, 2021. - B. 185.

<sup>5</sup> Muhyiddin Abu Muhammad Abdulqodir ibn Muhammad ibn Muhammad ibn Nasrulloh al-Qurayshiy. Al-Javohir al-mudiyya fi tobaqot al-hanafiyya. - Qohira: Hijr li at-tibaati van-nashr, 1993. - J. III. - B. 527; Ismoil Poshsho Bag'dodiy. Hadiyatul orifin Asmaul muallifin va asarul musannifin. - Bayrut: Dor ihyai at-turos al-arobiy, 1955. - J. II. - B. 487; Xayruddin Zirikliy. Al-A'lam. - Bayrut: Dor al-Ilmi lilmalayin 2002. - J. VII. - B. 341; Hoji Xalifa Mustafo ibn Abdulloh. Kashf az-zunun. - Bayrut: Dor ihyai at-turos al-arobiy, 2001. - J. I. - B.

<sup>6</sup> Abu al- Adl Zayniddin Qosim ibn Qutlubg'o. Toj at-tarajim fiy at-tabaqoti al-hanafiyya. - Bag'dod: Matbaa al-Aaniy, 1962. - B. 79.

<sup>7</sup> Maymun ibn Muhammad an-Nasafiy. At-Tamhid fi usul ad-din / Tahqiq muallifi: Abdulhay Muhammad Qobil. - Qohira: Dor as-saqofa, 1987. - 148 b; Abul-Muin an-Nasafiy al-Hanafiy al-Moturidiy. At-Tamhid fi usul ad-din / Tahqiq muallifi: Muhammad Abdurrahmon ash-Shog'ul. - Qohira: al-Maktaba al-azhariya, 2006. - 168 b.

## CONCLUSION

But despite this, the work done on the rich scientific and spiritual heritage of Abul Muin Nasafi is not enough. That is, most of the above works consist of specific articles about Alloma and general biographical information. Also, the first two of these studies related to the science of Aqeed are devoted to the works of the scholar "al-Qanda fi zikr ulamo Samarkand" and "Tabsira al-adilla". In the third, the main attention is paid to issues such as the verbs of the servant in " Al-Tamhid li-Qawa'id al-Tawhid ", khamr and prophethood. Taking these factors into account, this work is a proof of the "at-Tamhid" work by giving space to Allah, raised by groups such as false Salafists and Hizb al-Tahrir, and proving their error (heresy) on the basis of issues such as the throne and the grave. will be aimed at highlighting its place in the world and its modern importance.

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