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# THE ROLE OF NASIRUDDIN SAMARKANDI IN THE SCIENTIFIC ENVIRONMENT OF MOVAROUNNAHR

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## Abstract:

This article reveals the life and scientific activity of the Hanafi jurist Nasiruddin Samarkandi, as well as the influence of the scientist on the development of Islamic sciences in the country.

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## Keyword

Samarkandi, Movarounnahr, science, Islamic sciences, jurisprudence, development, center.

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## Introduction

In the 11th-12th centuries, many jurists came from the cities of Movarounnahr, such as Samarkand, Bukhara, Nasaf (Karshi), Kesh (Shahrisabz), Ustrushona (Jizzakh), Termiz, Shosh (Tashkent). The unique scientific environment formed in these cities attracted people from other regions of the country. Scientists who studied and worked in these cities were later known as Samarkandi, Bukhari, Nasafi, Keshi, Ustrushani, Termizi and Shoshi.

One of such jurists is Abulqasim Nasiruddin Muhammad ibn Yusuf Hasani (Husaini in some sources) Madini Samarkandi Hanafi. The scholar's name is Muhammad, Nasiruddin (helper of religion) is his nickname, and Abul Qasim (meaning Qasim's father) is his kunya. His father's name was Yusuf, and the scientist was called Hassani (or Husayni) due to his paternal lineage going to Hasan (or Husan) ibn Ali. The name of Samarkandi was given the name Madini or Madani (Madina - an ancient city on the Arabian Peninsula) due to the fact that the scientist lived in the city of Medina for a while and learned from the scientists there. In Tabaqat books, the names of scholars who were originally from Medina or who studied in Medina for several years are mentioned with the nickname "Madani" or "Madini". There are different opinions about the difference between the words "Cultural" and "Cultural". For example, Ismail Haqqi in his book "al-Furuq" (Differences) touched on this topic, saying that "Madani" nisab refers to people belonging to Medina (city) of Rasulullah (s.a.w.) and "Madini" nisbas belongs to other cities. stated that it applies to people. Also, in the book of Abu Ali Sadafi (d. 454/1062) "Mo'jam fi ashab al-Qadi" (Compilation of Judges) "Madani" is given to a person born in Madinah, and "Madini" is given to a person born in a place other than Madinah. says that it will be given. Accordingly, taking into account the fact that Nasiruddin Samarkandi was born in Samarkand and died there, and he lived only for a while in Madina, it is appropriate to give the scientist the name "Madani" rather than "Madani".

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There is very little information about Nasiruddin Samarkandi's life in history books, and the sources state that the scholar died in Samarkand in 556/1161. For example, in Samarkandi's works such as "al-Multaqat fi al-fatovo", "Masobih as-subul", "Jome' al-fatovo", "Fath al-galaq", "al-Mabsut" it is noted that the author died in 556/1161. Also, in some sources, the date of Samarkandi's death is given as 656/1258. Abdulkarim Sam'ani, a scholar who lived at the same time as Nasiruddin Samarkandi, wrote in his work "al-Ansab" that he died in 556/1161. Based on the above information, it can be concluded that Nasiruddin Samarkandi died in 556/1161.

Mulla Ali Qariy Nasiruddin Samarqandi mentions that in 556/1161 he was arrested by oppressive governors for criticizing some scholars and officials and then executed. Therefore, it is possible to see that the name of the scientist is added to the name of the scientist in some sources.

The period when Nasiruddin Samarkandi lived coincided with the time of drastic changes in the social and political life of Movarounnahr. This was caused by the separation of Mowarounnah from the Arab caliphate and its division into several local states. According to the sources, the Seljuk state was established in the country in 429/1038 and their rule lasted until 552/1157.

In 490/1097, the Seljuk state conquered such cities as Naisabur, Marv, Samarkand. Sultan Sanjar, the leader of the Seljuks, expanded the territory of the Seljuks by capturing the cities of Movarounnahr and Khurasan.

In 511/1117, Sultan Sanjar united all the territories of the Seljuk state and created a centralized state. But this work did not last long. In 535/1141, Qarakhitai troops invaded Movarounnahr and started conquering the cities in the country. Karakhitai army of two hundred thousand people defeated the army of Sultan Sanjar.

In the same year, Sheikh Nasiruddin Samarkandi left Samarkand and traveled to Hijaz. Kukhan, the king of Karakhitay who defeated Sultan Sanjar, dies in 537/1143. After that, the Seljuk Sultan Sanjar took control of the country again.

Sultan Sanjar dies in 552/1157. With this, the Seljuk state comes to an end. The cities of Movarounnahr and Khurasan will be captured by the Khorezmshahs. It is headed by Sultan Khorezmshah Atsiz ibn Muhammad (Alauddin Muhammad Atsiz).

Nasiruddin Samarkandi lived in such a period of political instability and carried out scientific activities. During his trip, he made a scientific trip to Mecca, Medina and Baghdad and learned from mature scholars. He returned to Samarkand in 543/1148 and lived there until 1161, studying science.

There is almost no information about Samarkandi's learned teachers and students in history and tabaqat books. Information about Nasiruddin Samarkandi can be found only in the works written by some of his teachers and students.

The famous historian, muhaddith Abu Sa'd Abdulkarim ibn Muhammad Sam'ani (d. 562/1167) said that Samarkandi came to him and learned knowledge, and then went on a journey of knowledge: He stayed for 40 days and traveled to Baghdad. He died in

556/1161," he writes. This is confirmed by the fact that Nasiruddin Samarkandi mentions Abdulkarim Samani among his teachers in his works.

Abdulkarim Sam'ani was born on the 21st of Sha'ban 506/1112 in the Sam'an district of the city of Marv in Khorasan in a family of scholars. Samani's father took him to Nishobur to study science when he was three years old. According to the book "al-Ansab", his father died after a year. Sam'ani was brought up by his uncle Abu Muhammad Hasan ibn Abul Muzaffar. His uncle was one of the ascetic scholars of his time. Sam'ani studied under his uncle from the books "al-Jame'" by Muammar ibn Rashid, "Tarikh" by Ahmad ibn Sayyor and "Amali" by Abi Zakariya Muzakki. Sam'ani's sister is also a virtuous woman, and Abu Ghalib receives permission to transmit the hadith from Muhammad ibn Hasan Baghilani Baghdadi. Another of Abdulkarim Sam'ani's teachers was Abu Shuja Umar ibn Abulhasan Bastami, who encouraged and promoted his student Sam'ani to write the book "al-Ansab". Samani traveled several times to Isfahan, Khurasan, Hamadan, Movaroonnahr, Iraq, Hijaz, Sham, Tabaristan and Baytul-Muqaddas to hear hadith. Samani dies in 562/1167.

Samani wrote many books. Among them: "al-A'mali", "al-Ansab", "Tarikh Marv", "Dukhul al-himam", "Fazl ash-sham", "Qawati' al-adilla fi usul al-fiqh", "Maqam al- -ulama bayna yaday al-amra", "al-Adab fi isti'mal al-hisab", "at-Tahbir fi al-mo"jam al-kabir", "as-Sidqu fi as-sadoqat" and "Salat al-ahbab wa rahmat". There are works such as al-ashab. But among them, the scholar's book "Ansab al-Sam'ani" or "al-Ansab" is famous, the work consists of eight volumes. It contains genealogies and genealogies of Arab personalities.

Nasiruddin Samarkandi's contemporary Hanafi scholars - Alauddin Muhammad Samarkandi (d. 540/1145) and Najmuddin Umar Nasafi (d. 537/1142) are mentioned among his teachers.

Abu Bakr Alauddin Muhammad ibn Ahmad ibn Abu Ahmad Samarqandi (d. 540/1145) is considered one of the greatest Hanafi madhhabs among the Mowarunnahr jurists. He was one of the mature scholars in the field of jurisprudence, Usul and Furu'. Known for his book "Tukhfa al-fuqaho". Many manuscripts of the work have survived to this day. Alauddin Samarkandi's work "Mezon al-usul" on the science of usul al-fiqh is also available.

Another of Nasiruddin Samarkandi's teachers is Umar ibn Muhammad ibn Ahmad ibn Ismail ibn Muhammad ibn Ali ibn Luqman Nasafi Hanafi, a scholar known as Abu Hafs Nasafi. Umar Nasafi was born in Nasaf in 461/1069. In jurisprudence, he belonged to the Hanafi sect, and because of his birth in the city of Nasaf, he had Nasafi nisba. Abulyusr Muhammad ibn Muhammad Pazdavi, Abu Muhammad Hasan ibn Ahmad Samarkandi, Ali ibn Hasan Moturidi, Husayn Koshgari, Abul Qasim ibn Bayan and other scholars are among the teachers of the scientist. Among his students are famous scholars such as Muhammad ibn Ibrahim Turbushti, Abu Lais Ahmed ibn Umar Nasafi, Abul Qasim Nasiruddin Samarkandi, Umar ibn Muhammad ibn Umar Uqaili.

Umar Nasafi is a mature scholar in the fields of tafsir, hadith, fiqh, usul, history, nahw, and is one of the encyclopedic scholars who wrote about a hundred books. For example, the scholar's: "at-Taysir fi at-tafsir", "Kitab an-najah fi shari kitab akhbar al-sihah", "Aqeed al-

Nasafi", "an-Nazm al-jame' as-saghir fi al-fiqh al -Hanafi", "Tilba at-talaba", "Manzuma al-khilafiyot", "al-Qand fi ulama as-Samarkand", "al-Mawaqit", "at-Tu'dad shuyuhi Umar", "at-Tarikh al-Bukhara His works such as "Khosais al-lugat" are known and famous.

About the total number of works authored by Umar Nasafi, Imam Suyuti quoted the following narration from Ibn Samani: "Umar Nasafi was a respected imam and wrote many works on various sciences. There are hundreds of works written by him in the fields of tafsir, hadith, and so on." Qasim ibn Qutlubuga said: "He was a jurist who was a scholar of sect and manners." Najmuddin Nasafi died in Samarkand in 537/1142 at the age of 76. He was buried in the Chokardiza cemetery next to Imam Abu Mansur Moturidi.

One of Nasiruddin Samarkandi's famous students is Sirajiddin Oshii, who learned from his teacher Samarkandi, Husayn ibn Yahya Bukhari Zandavisti's "Rawza al-Ulama" and Muhammad ibn Ahmad Marwazi's "al-Iqna" and Abu Ubayd Qasim ibn Salam Baghdadi's "Gharib Abu Ubayda" in his works. emphasized.

Sirojiddin O'shii said that Samarkandi learned the work "al-Iqna" from Abdullah ibn Abul Muzaffar Muhammad ibn Abu Nasr ibn Ahmad, and he learned from his father, and his father learned from the author of the work, Muhammad ibn Ahmad Marwazi.

Nasiruddin Samarkandi learned the work "Gharib Abu Ubayda" from his teacher Umar ibn Sawi, he from Muhammad Abdullah ibn Shihab, he from Abu Ali, he from Dalaj ibn Ahmad, he from Ali ibn Abdulaziz Baghavi, and he from the author of the work, Abu Ubayd Qasim ibn Salam Baghdadi.

Based on the above, it can be said that Husain ibn Yahya Bukhari was the teacher of Zandavisti, Abdullah ibn Abul Muzaffar Muhammad ibn Abu Nasr ibn Ahmed and Umar ibn Sawi Nasiruddin Samarkandi.

Abu Ali Husayn ibn Yahya Bukhari Zandavisti (d. 400/1010) was a Hanafi jurist, one of the scholars who possessed piety and wara'. He is the author of the works "Rawza al-ulama" and "Nazm fi al-fiqh". Very little information about the scientist has come down to us.

Qazi Zainiddin Umar ibn Sahlan Sawi (d. 540/1145) was one of the Islamic scholars of the 6th century AH and was known as the Imam of logic and philosophers. There is very little information about his life, only Zahir al-Din Bayhaqi (d. 565/1170) wrote in his work "Tatimma Sivan al-Hikmat" that Qazi Sawi was a social and logical scientist, he was from a place called "Sawa", and later Naysabur ( He moved to the city of Nishapur) and lived there until the end of his life. The date of the scientist's death is given in some sources as 540/1145, and in others as 550/1155. Although there is very little information about the scientist's life, it is known that he wrote many works. In particular, works in Persian: "Tabsir dar Mantiq", "Risala dar Mantiq", in Arabic: "Risala fi tahqiq naqd al-wujud", "Sharh risola at-toyri li shaykh ar-ra'is Ibn Sina", "Risala fi bayan" al-mu'jizat wal karamot wal ajib", "ar-Risala as-sanjariya fi al-koinat al-unsuriya", "Mukhtasar sivan al-hikmat", "Nahj at-taqdis", "Question and Answer" and "Kitab al- There are works such as Basoir an-Nasiriyyah.

One of Nasiruddin Samarkandi's students was recognized as a jurist, muhaddith and mutakallim - Sirojiddin Abu Muhammad (in some sources he came as Abulhasan) Ali ibn Osman Oshii Fargani, Taymi, Shahidi, Hanafi Moturidi, in the tabaqat works Sirojiddin Oshii "Imam", "Allama", "Muhaqqiq", known by the nicknames "Siroj al-millat wa ad-din". There is no information about the date of birth of Ali ibn Usman Oshii. 575/1179 is indicated as the date of death of the jurist. Although there is no exact information about the place of birth of Oshii, his name was taken from the name of the city of Osh in present-day Kyrgyzstan. Oshii traveled to the cities of Marghinon, Khojand, Samarkand, and Bukhara in order to learn. He learned fiqh, hadith, kalam from the teachers there. Regarding the hadith science of the scientist: "Nisab al-akhbar li tazkira al-akhyor", "Ghurur al-akhbar va durar al-ash'ar" and "Musnad Anas ibn Malik", related to Hanafi jurisprudence - "Fatawa al-Sirojiya", "Javahir" There are works such as al-ahkom fi al-fiqh, "Mukhtalif ar-riwaya" and "al-Amali" or "Ba'd al-Amali" related to the science of speech.

Sirojiddin Osman O'shiy used the works of his teacher Nasiruddin Samarkandi in many places of his work "al-Fatovo al-Sirojiya" and "al-Jome' al-kabir fi al-fatovo".

Among the students of the scientist, Abu Lais Ahmed ibn Umar Mahmud Nasafi (d. 562/1167) and Imam Abd al-Khaliq G'ijduvani (d. 575/1179) were contemporary scholars who wrote a commentary on Nasiruddin Samarkandi's work "al-Fiqh an-nofe". can be achieved.

One of the main signs of science is its recognition by scientists of his time and the next century. This sign can be seen in the recognition of Nasiruddin Samarkandi's personal moral qualities, his place in the eyes of scholars and scholars. For example, Abdulkarim Samo'ni says about the scholar: "He was a virtuous imam, a scholar in interpretation, jurisprudence, hadith, and preaching."

Majiduddin Feruzabadi said: "Muhammad ibn Yusuf Samarkandi was a jurist, scholar and preacher".

Shaykh Muhammad ibn Sulaiman Kafawi said: "He was one of the great imams." He had high status, mature knowledge and good deeds. His name was famous, he was unique in knowledge and manners," he described. Shaykh Abdulhai Laknavi in his book: "He was an imam of high value and strong knowledge. "He was unique in terms of manners, he was a mujtahid of his time," he mentioned.

Several scientific works have been published in Uzbekistan about the life and scientific activity of Samarkandi. In particular, the researcher Y. Mansurov collected information about the life and scientific heritage of Samarkandi and published a scientific article entitled "Nasiruddin Samarkandi - a great scholar".

It can be concluded from the information mentioned above that Nasiruddin Samarkandi learned from the mature teachers of his time and became a master of manners and knowledge. In addition to his excellent knowledge of Islamic sciences, he is known as a mujtahid scholar among Hanafi jurists. His services to the development of jurisprudence are determined by the fact that he raised many students and taught them Hanafi

jurisprudence, the scholar's students wrote commentaries on the works of his teacher, and he made a great contribution to the development of Movarounnahr jurisprudence by publishing a book on the current issues of jurisprudence for his time. Also, with about 20 works belonging to Samarkandi's pen, Movarounnahr occupied a special place in the development of Islamic sciences with the diversity of the field and subject.

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