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## LUTFULLAH NASAFI'S LIFE, SCIENTIFIC AND SPIRITUAL HERITAGE

**Abstract:** *Lutfullah Nasafi's "Fiqhi Kaidoni" is intended for primary education, where eight types of activities are performed and abandoned in praying, which are deeply investigated. These types include farz, wajib, sunnah, mustahab, mubah, haram, makruh and mufsid. The author divides them into two groups and enjoins them into farz, wajib, sunnah, mustahab and mubah, and if they say that it is permissible or unwilling to be done, they may be considered as haram, makruh and mufsid to abandon it. Through them, the positive and negative aspects of each action will be disclosed.*

**Key words:** *Maverannahr, Kebek, 13th-14th centuries, the legacy, Nasaf, Lutfullah Nasafi, scientist's name, life and work of Lutfullah Nasafi, fiqh, Fiqhi Kaidoni, as well as his Fiqhi Kaidoni, farz, wajib, sunnah, mustahab, mubah, haram, makruh and mufsid, haram, makruh, mufsid, Hidayah, Muqtasar al-Vikaya, Muqaddima as-Salat, Salat-i Mas'udi, Shurut as-salat, written texts, manuscript, commentary, lithography.*

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### Introduction

Due to the invasion of Mongols in Maverannahr, there was a collapse in scientific, cultural and socio-economic spheres. Nevertheless, during the Kebekhan period of the Chagatai Khan, trade, construction, and sciences were developed. He made a considerable contribution to the cultural development of the country with his wisdom and cruelty. Due to the great attention of the local population to science, education and culture, the educated people have always tried to remove the people from existing obstacles. During this period, the interest in the creed, “*tafsir*”, “*kalam*”, “*hadith*” and “*fiqh*” began to grow. [1, P. 443] [2, P.203] [10, P.138] [12, P. 360] [5, P. 320] [11, P. 120] [1, P. 443] [3, P.313]

Among them there are the outstanding scholars such as: Abdulkhammad Alouddavla Ahmad ibn Muhammad (dec.736/1334), Amir Mahmud ibn Yamin (born 745/1344), Mahmud ibn Sadr al-Sharia (died in.747/1346), Khoja Salman Sovaji Taftazani

(dated 794/1392), Amir Sayyid Ali Hamadani (786/1384), Mevlana Lutfullah Nishopuri (786/1384), Jaloliddin Turonshoh (787/1385) and Bahouddin Naqshband Muhammad ibn Muhammad Bukhari (791/1389).

Despite the harsh conditions of the social environment in the region, some of the members of the science and education community were alive, and one of them was Lutfullah Nasafi. In his time, he made a productive work in the science of “*Fiqh*”. The bibliographic sources about Nasafi are briefly and consistently reproduced. In the studies, which are conducted by the subsequent researchers, there is also given a similar information.

The author entered the most delicate aspects of praying in his work. Because of which his ability to adhere to “*Hanafiyya*” in explaining the issues and a wide range of world viewpoints and activities can be explained to the student in his own way that he/she can understand. Because the increased influence of the

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mu'tasillah, the takbeer Islamic Law the author has given the students a chance to learn about prayer and take it easy. Because the slowdown in science and education during the Mongol era had a bearing on the factors that united people. However, Fasiqis, like Nasafis have always sought to increase their religious-enlightenment life and consciousness while remaining faithful to their traditions and customs. Naturally, there is a need for far-reaching and exquisite works on matters of prayer for the same period and state. Many scientists have expressed their positive opinion about the work of Lutfullah Nasafi's Fiahi Kaidoni. The work is one of the most widely used texts in the religious life of Maverannah, with its emphasis on primary schooling (primary education program). It also shows that the simple and fluent style of the work is devoted to the issues that Muslims need in their lives, and has become a popular booklet for the public.

Despite the fact, that Lutfullah Nasafi's death is mentioned in the sources, the date of his birth is unknown. His death was mostly referred to as Hijri 749 (1349 AD). Western scientist K. Brokkelmann, V. Varvard and V. Ivanov referred to his death in 900/1494, but it was a mistake as well as L. Reuben, 983/1575 did the same. However, since the beginning of the fifteenth century, through the comments on "Fiqhi Kaidoni", it is understood that his writer lived before the 15th century. Shoruh recorded one of his reviews in the colophon in 947/1540-1541. Therefore, it would be correct to conclude that Lutfullah Nassafi died in 1349 AD.

The author's use of «Nasafi» and «Kaidoni» in the sources indicates that it was the same topic. It is reported that Kaidoni is called as one of the oldest districts of Nasaf. However, if the Turks were to say that it was from their own land, then it was found out that there was a place in Egypt. The dictionary of «dehudo» indicates that it is from the Persian Gulf. Of course, as any place is known by its name, it is not in vain that this name is based on the objects acquired by human.

These names and places have been changing over the course of centuries under the influence of society's laws. However, these names are simply not included, and they have specific information, and tell about the history of the place.

It is not surprising that scholars, such as Lutfullah Nasafi, did not mention the source of the genies, because they did not travel elsewhere. This makes it possible to conclude that Nasaf has sufficient conditions and opportunities to operate in various fields of science. Nasafi's work did not only testify the relative positiveness of the academic period of that time, but proves that the existing social, cultural and spiritual traditions of the people continued throughout the Mongols period. During the investigation, it was found that the scientist's name was «Lutfullah ibn Umar Nasafi» This information indicates that the author's father is Omar.

## ANALYSIS OF THE WORK OF LUTFULLAH NASAFI «FIQHI KAIDONI»

The book "Fiqhi Kaidoni" is intended for primary education, where eight types of activities are performed and abandoned in praying, which are deeply investigated. These types include "farz", "wajib", "sunnah", "mustahab", "mubah", "haram", "makruh" and "mufsid". The author divides them into two groups and enjoins them into "farz", "wajib", "sunnah", "mustahab" and "mubah", and if they say that it is permissible or unwilling to be done, they may be considered as "haram", "makruh" and "mufsid" to abandon it. Through them, the positive and negative aspects of each action will be disclosed. [7, P. 312] [4, P.22] [5, P. 320] [61, P. 94]

The work was taught in six centuries until the thirtieth century, and it was recognized as one of the basic concepts of Islamic Law. Many translations, interpretations and commentaries have been spread throughout Maverannah. These facts indicate the importance of the work.

The author points out his position through the interpretation of the issues, which are connected with the praying. Therefore, the work has been in existence for many centuries, and it has now reached its present value. Lutfullah Nasafi made his lasting contribution to the cultural and educational life.

For the first time, in the investigation of the book on "Fiqhi Kaidoni", there were introduced the investigation of the written texts, as well as the works on interpretation:

1. Lutfullah Nasafi's life and creation were studied first time.
2. Sources have clarified, considering the date of birth and the name of the father.
3. The essence, peculiarity of the works of "Fiqhi Kaidoni" and the methods of coverage of issues have been investigated.
4. "Fiqhi Kaidoni" has been identified and analyzed in the Arabic, Persian, and Turkish languages, and there were made 29 copies of reviews
5. There were published the translations of the work into Persian, Turkish and Kazakh languages, including thye explanatory transaltion of "Fiqhi Kaidoni" Uzbek language.
6. As a result of the research, the large-volume work called «Jome al-mabani» has been proven by the fact that it does not belong to Shamsiddin Mohamed Kafistani, but it is interpreted in the commentary on "Fiqhi Kaidoni".
7. About 900 copies of the works of oriental manuscripts of Uzbekistan, Germany, Russia, India and Turkey were identified, and their scientific description was made and the catalogue was published.
8. It has been established that "Fiqhi Kaidoni" and it is one of the main textbooks in the education system. It was revealed that he had been booked in a complex with other works on different themes.

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9. «Fiqhi Kaydoniy» was written on the basis of similar sources of Islamic Law and covered a particular issue. In this regard, the text of the work has become one of the constant public practices.

10. After the publication of the book it was published, regularly in Central Asia as a brochure, it has covered the issues of praying.

11. The text of the work in the nineteenth and twentieth centuries was also translated in a non-standard way because of the continuous education among the people. One of these translations was written by Ibrat Turakurganiy and it had reached the pupils' hand.

12. The work will be the source of the texts, related to the texts written after it. During the work, it was found out which works were scientifically justified.

The scientific value of the work is remarkable with the use of the information from the later scholars. In particular, there are more than ten quotations from Fiqhi Kaidoni in the work of Maslak al-Muttaqin, known in the Sufi Al-Suyuti Allaah (1663-1724). For example: «On this it is depicted Fiqhi Kaidoni». In the byte by the byte of the narrow horizons! », The meaning of “*farz*”, “*wajib*”, “*Sunnah*” and “*mustahab*” are derived from the book “Fiqhi Kaidoni”. In the collection of «*Jo'ng*» created by Bukhara Gozikali Kazi Mirzo Inoyatullah Okund Tahtiminari (1857) addressed to the text and its commentaries. Also, the Hanafi scholar Muhammad ibn Abidin ad-Damashqi (1783-1836) also used his work in his work «Radd al-Mukhtar» effectively. Since Fiqhi Casonic is a simplest language, it has been translated into other works, such as Farsi Ayn and Chahor Book. Fasi al-Qaysani is “*farz*”, “*wajib*” and “*haram*” acts of namaz.

Nasafi was also referring to his own writing. For, the issues of praying are regarded as the most sophisticated branches of religious knowledge and are among the most sophisticated branches of science. On the other hand, such aspects have a great responsibility

for the lighting. The scientist understood these aspects and began his work, thus, proving that he was deeply aware of the Aqeedah, the Islamic Law, and other sciences.

«Fiqhi Kaidoni» in many respects is related to Burhanuddin Marghinoni (1123-1197), «Hidaya» by Ubaydullah ibn Mas'ud (747/1346) and «Muxtasar al-Vikaya», Abu Lays Samarkandiy's «Muqaddima as-Salat», Mas'ud ibn Mahmud ibn Yusuf «Salat-i Mas'udi» of Samarkandi, and «Shurut as-salat» by Ibn Kemal Poshsha (939/1533).

Although the source is often referred to as «Fiqhi Kaidoni» his name appears to have diversity. This has been the result of many copies of the calligraphers and the spread among the masses. For example, he comes under the heading «Muqaddima as-salat». In the history of this title, many works of worship have been written. Among them are Sheikh Sharafuddin Bukhari and Abu Lays Samarkandiy. The commentary of “Fiqhi Kaidoni” in some funds is given as «Bostan as-salat». There are copies of the text with the name «Targib al-musollin». In the late 19th century, the scholar's work of Khorezm “Fiqh Kaydan” was translated into Turkish under the name «Targhib al-musollin». Some people point to Lutfullah Nasafi as «Targib al-salat», but we did not find this work. Also, in the names of various foundations, it is also possible to find the names of the work called “al-mashru'at” and “non-mahrut”, the following variants such as “Matlab al-musolli”, “Shurut as-salat”, «Min-anwa al-mashru'at va goyri mashru'at” and «Risalat Fiqhi Kaidoni» are as well possible. However, no matter what names are mentioned above, they have no effect on the text.

Studying manuscripts of the work showed that he had been trained in madrassah with a number of texts. These works are listed in the table appendix with the author's name. The table is based on the copies stored in the Fund of manuscripts and lithographic books of the library in the Republic of Uzbekistan.

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