



U. Muminov.
KarSU, teacher

***Annotation.** Famous scientists, scholars of hadith and jurists who are famous in the Islamic world created under the pseudonym Nasafi. He was born in the city of Nasaf (Karshi), engaged in science and education in this country, and made the city of Nasaf famous throughout the world.*

***Key words:** Nasaf, Samarkand, Bukhara, Nasafi, Pazdavi, Keshi, muhaddis, jurist, hadith, kalam.*

In the 9th-12th centuries, Nasaf rose to the level of competition with Samarkand and Bukhara in terms of the development of science and culture. Well-known scientists, hadith scholars and jurists have grown up in major settlements such as Ofuron (Oboron), Kojar, Balad (Po'lati), Fudina.

In the 9th-12th centuries, the city of Nasaf was the largest scientific and cultural center in Movarounnahr, after Samarkand and Bukhara, and many scientists worked effectively. According to the orientalist scientist D. Rahimjonov, more than 3000 muhaddis worked in Movarounnahr in the 8th-12th centuries. More than 1000 of them are in Samarkand, more than 600 in Bukhara, more than 400 in Nasaf, more than 70 in Shosh, more than 60 in Fergana, more than that in Kesh, more than 50 in Termiz, more than 40 in Khorezm, and the rest worked in Ustrushona, Dobusiya, Kushania and other regions.[1] These numbers clearly prove the high scientific and cultural potential of the city of Nasaf in Movarounnahr.

Most of the more than 400 scholars from Nasaf belong to the cities of the Nasaf oasis (Pazda, Kasbi and Kesh). Many scholars from Nasaf conducted their scientific activities in the cities of Samarkand and Bukhara.

In Nasaf, like other sciences, the science of hadith developed. The great Muhaddith scientist Abu Abdullah Muhammad ibn Ismail Bukhari (810-870) lived for some time in the Bayan neighborhood of Nasaf city, collected the necessary information for his book "Al Jame' as-sahih" and contributed to the development of hadith science here. made a worthy contribution. Allama also gave lessons to his students in this city, and several well-known scholars such as Abu Zayd Tufail Ibn Zayd (died 892), Abu Ishaq Ibrahim ibn Ma'qil Ibn Nasafi al-Sanjani (9th century) took lessons from him.





One of Allama's closest assistants was Jabra'il ibn Awan al-Ofurani from the village of Ofuron, who was also considered to be an accomplished scholar of his time and one of the leaders of the science of hadith studies. Nasaf scholars welcomed Ismail al-Bukhari with warmth and high respect. The people of Nasaf considered it an honor to have scholars as guests in their homes and to be at the service of scholars.[2].

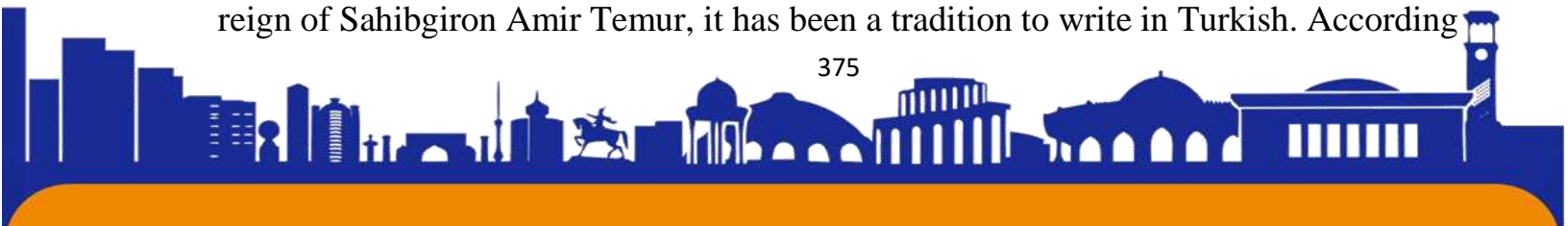
Also, Abu Hafs al-Nasafi (died 1142), who was born in Nasaf and engaged in science in Samarkand, created more than 100 works and was given the title of "al-Hafiz". It is known that in order to reach the level of hafiz, it is necessary to memorize more than 20 thousand hadiths together with their text and commentaries. Abu Hafs commented on Ismail al-Bukhari's "Al-Jame' al-Sahih" and wrote a special work.

In the 8th-12th centuries, Nasaf was recognized as one of the centers of hadith science in Mowarounnahr. Since there are central schools for the students of the entire region in Nasaf, scientists from cities and large villages such as Pazda (Bazda), Kasbi, Koson, Varsin, Yagna, Nowkat, Quraysh, Ofuron, Zodak, Qalosi, Muda, Sanjan, Fijkat, Maymurg' come to this city. they visited to learn. Also, Muhaddi scholars such as al-Kasbavi, al-Kosani, al-Gubdinli, al-Ibsani, al-Pazdavi, al-Maymurghii performed scientific activities in Nasaf oasis.

At the end of the 9th century, the joint scientific activities of the three great scientists who grew up in the Nasaf oasis had an effective effect on the city of Samarkand. Sadrul Islam Abul Yusr Muhammad Ibn Muhammad al-Pazdavi al-Nasafi (died in 1100 in Bukhara), his brother Fakhrul-Islam Abul-Hasan Ali Ibn Abdulkarim al-Pazdavi an-Nasafi (died in Kesh in 1089) and Abul Mu'in an - The migration of famous scholars such as Nasafi (1046-1114) to Samarkand significantly changed the direction of development of Hanafi doctrine in a positive direction. These scholars also contributed to the development of science in Bukhara.[3]

Ibrahim ibn Ma'qal as-Sanjani al-Nasafi, Muhammad ibn Nasr al-Kallasian an-Nasafi, who widely spread the interpretation of the Qur'an, lived in Nasaf in the 9th century.

Samples of written literature began to appear in Nasaf in the 9th-10th centuries. Abu al-Mute' an-Nasafi, who lived and created during this period, created a work in Arabic with a moral and admonition spirit. Shahabiddin Nasafi (Shahabi) (10th century) was one of the famous poets of the Seljuk dynasty. According to the tradition of this period, the scholars of Nasaf wrote in Arabic, and at the end of the 11th century, in the beginning of the 12th century, in Persian. Since the XIV century, especially since the reign of Sahibgiron Amir Timur, it has been a tradition to write in Turkish. According





to Tavernier, a medieval European traveler, in all Eastern countries, Arabic was the language of the Qur'an and science, Persian was the language of poetry and sophistication, and Turkish was the language of politics and war.[4]

At the end of the 8th century - the beginning of the 9th century, students from different countries of the Islamic world studied in schools of hadith studies and jurisprudence in Nasaf. Narshahi, a famous historian and scientist from Bukhara, stated that science and culture flourished in Nasaf in the 10th-12th centuries and mentioned Najmuddin Abu Hafs Umar al-Nasafi as one of the scholars. The name of the encyclopedist Najmuddin al-Nasafi (1068-1142), who lived in Nasaf in the middle of the 12th century, is often mentioned in the sources. He was also given the title of "Moturidi", Alloma wrote more than 100 works devoted to lexicology, history, jurisprudence, 10 of which have reached us. His work "Aqidatun Nasafi" is still taught in madrasahs.

Nasaf scientist Abul-Abbas Ja'far ibn Muhammad al-Mustag'firi an-Nasafi (961-1041) was one of the famous scholars of his time and wrote the work "History of Nasaf and Kesh". Sam'ani effectively used this work of the scientist in his work called "al-Ansab" and divided the people of these two cities into 80 categories. He told about 43 scientists, poets and religious figures who lived in Nasaf and Kesh in X-XI centuries. This work also contains information about the author's 4 teachers and 2 students.

Allama Abul Mu'in al-Nasafi (1046-1114) is described as "a great person who protects the school of Al-Maturidiyyah". Alloma first received his education in his hometown of Nasaf, then moved to Samarkand and then to Bukhara. He was also on a trip to Damascus. He is "Tabsirotul adilla fil usulud-din al-tariqati imaan Abu Mansur al-Moturidi" (Interpretation of the scholars of religion according to the sect of Abu Mansur al-Moturidi with clear evidence), "Bahrul kalam" ("Scholar of the Word). He wrote works such as At-tamhid li-qawait tawhid ("Introduction to the Rules of Monotheism").

Alloma was a famous Mutakallim scholar of his time and a prominent representative of the Hanafi Kalam school in Samarkand. He was considered one of the great figures who gained fame not only as a scholar of theology, but also as a jurist and methodologist of his time. As the Turkish scientist H. Otay wrote; "After Abul Mu'in al-Nasafi, the most famous mutakallim scholar of Maturidiyyah, there has not yet been a person like him in his way and system.

This breed was described by Najmuddin Umar Ibn Muhammad al-Nasafi in his work entitled "Al-Qand fi-zikri ulamoi Samarkand" ("A book like sugar (sweet) in





remembrance of the scholars of Samarkand)" as follows: "The scholars of the East and the West Those who benefited from the sea of knowledge of Abul Mu'in al-Nasafi and applied the rays of light spread to their eyes.[5]

Allama's Najmuddin Omar al-Nasafi, Alauddin al-Samarkandi, Abu Bakr al-Kosani, Abul Muzaffar al-Talaqani, Ahmad al-Pazdavi (Bukhara), Abul Hasan al-Balkhi, Abul Fath al-Hilmi. Abdurashid al Valvoliji, Mahmud al-Sogorji, Ali ibn al-Husayn al-Samarqandi, among others, were creatively active.

Najmuddin al-Nasafi (1069-1142-43), a famous representative and propagator of the Muturidiya kalam school, in his youth, Abul Yusr Muhammad al-Bazdavi, al-Hasan ibn Aida al-Malik al-Nasafi, Ismail ibn Muhammad al-Nuhi an- He took lessons from great scholars such as Nasafi and mentored Burhoniddin al Marginani. Al-Maturidi's nisba was added to it.

Al-Karim al-Pazdavi (died 999) was considered one of the most famous students of Al-Moturidi in the Islamic world[6]. Sheikh Azizuddin Nasafi (1240-1300 AD) was considered the theorist of perfect human science[7]. Qusam Sheikh of Pudina to Bahauddin Naqshband and Mubaraklik Bahauddin Qishlaqilar were tutors.

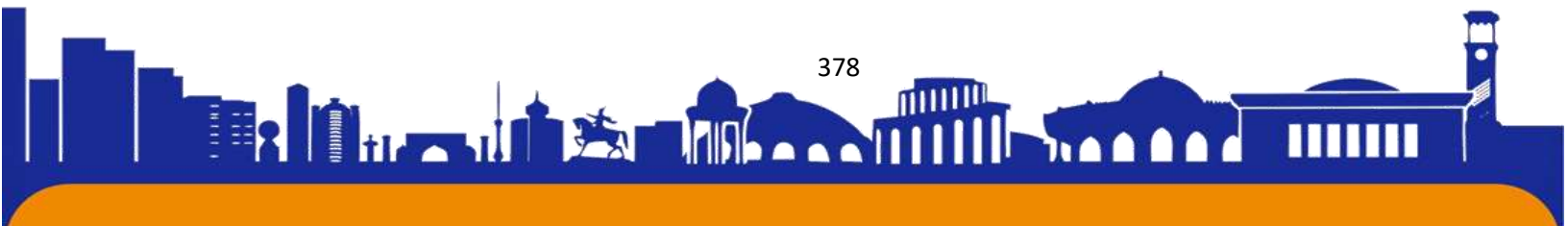
"Aqeiidi Nasafi" was used as a textbook in Central Asian madrasas. Also, in madrasahs, "Hikmat al-Katibi al-Nasafi" written by Najmiddin Ali ibn Umar al-Qazvini al-Katibi al-Nasafi, a well-known student of Nasir al-Din al-Tusi alias Dabiran, the author of the textbook "Ar-risala ash-shamsiya fi qawaid al-mantiq" Ayn" pamphlet was also used as a textbook in madrasahs. As a necessary textbook in madrasahs, the textbook "Fiqhi Kaidani" was included in the curriculum, and its author was Abdullah al-Nasafi al-Fazil al-Kaidani. Students were also trained based on the book "Matlab al-Salih"[8].

Thus, the scholars who grew up in the city of Nasaf made a significant contribution to Islamic jurisprudence. They gained fame as mature people of their time and made the city of Nasaf known to the world.



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