

## THE LIFE AND SCIENTIFIC HERITAGE OF ABUL BARAKAT NASAFI

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**Abstract.** *Abul Barakat Nasafi, one of the great scholars who came from Nasaf, an outstanding Hanafi scholar, Quran interpreter and Maturid theologian, had deep knowledge in the field of tafsir, aqida and fiqh. For his contribution to Islamic sciences, he was awarded the honorary title of "Hafiz ad-Din" (Protector of Religion). In the books of biographers, it was mentioned that he was distinguished by seniority, progress, the ability to distinguish between strong and weak, and he was wary of transmitting rejected sayings and weak narratives in his books. He was known for righteousness, humility, asceticism, generosity, knowledge, open-mindedness, eloquence and fluency, love for the poor and students and favor to them. Although Abul Barakat Nasafi was born and raised in the city of Nasafi, he received his basic education in Bukhara and traveled to many countries. He earned respect for his knowledge in the countries he visited. After the conquest of Movarounnahr by the Mongols in the first quarter of the 13th century, a period of crisis began in the life of the peoples of this land with an ancient culture. It was during this period that Allama Abul Barakat Nasafi was born, who devoted his whole life to science and education and tried to revive the religious sciences.*

**Keywords:** *scholar, jurisprudence, library, scholar, science.*

A great scholar, jurist, methodologist, mutakallim and commentator was Abdullah ibn Ahmad ibn Mahmud al-Nasafi. He was known as "Hafizul-milla vad-din" which means "defender of religion and ummah". The year of the scholar's birth is not mentioned in the books of Tarojim and Siyar. But if we look at the year of his death and the year of the death of his teachers, it falls in the first quarter of the seventh century Hijra. According to many historians and scholars, he died (710 AH) [4].

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Shamsu al-aimma, Abu Wahda, Muhammad ibn Abdusattar ibn Muhammad al-Amadi, al-Qardari [5], al-Khanafi, al-Barotukini [6]. Scholar was born in 559 AH. Ambassadors from different countries came to see the scholar. In Khorezm, Kardari studied under Sheikh Burhaniddin and Nasir ibn Abul Makarim Abdu al-Sayyid ibn Ali al-Mutorrizi, owner of the book Al-Mughrim. Later, in Samarqand, he studied jurisprudence and hadith under Sheikh Majiddin al-Mahad, known as Shaykhulislam Burhaniddin al-Marginoni, and Imamzod, the author of the book "Hidaya".

In Bukhara, Nasafi studied jurisprudence under the great scholars Badriddin Amr ibn Abdulkarim al- Warsaki, Sheikh Sharafiddin Abi Muhammad, Uqayli and others. At the same time, Hafiziddin al- Nasafi received a profound knowledge of jurisprudence from Sheikh Ahmad ibn Mahmud al-Sabuni, son of his sister Muhammad ibn Mahmud al-Qardari and Humaididdin al-Zorirdar. A number of scholars came to Bukhara to learn from Qardari. Among them: the son of his brother Allam Muhammad ibn Mahmud al-Faqihi, Sayfiddin al-Boharzi, a scholar of Sheikh Farzai Khafiziddin Muhammad ibn Muhammad ibn Nasr and Zahiriddin Muhammad ibn Umar al-Nujabazi[8].

Qardari mastered all sciences and surpassed the scholars of his time. This has been acknowledged by scholars in the phase and science. The following can be quoted in this regard: *He revived the knowledge of method and furah after Shamsulaimma Sarakhsi and Abu Zayd Dabbusiyyah* ”.

The scholar died on Friday, the ninth month of Muharram 642 AH, and was buried in the cemetery of his teacher Abdullah al-Sabzamuni. The "sub-containment" relation is derived from the place of birth. The name is found in various sources, e.g. in the form "Subazun", "Sabazmun", "Sabzamun".

2. The scholar Badriddin Muhammad ibn Mahmud ibn Abdulkarim al-Qardari. He was also known by the nickname "Hawohirzoda". [10] Shaykh al-Aymma was the son of the sister of Muhammad ibn Abdusattar al-Qardari who grew up in the hands of his uncle, studied jurisprudence and became a mature scholar.

He learnt this from the author of the book Al-Hakoik Sharh al-Manzumah. The scholar died in the month of Zulka, 652 AH, and was buried next to his uncle.

3. Najmul ulama Ali ibn Muhammad ibn Ali Humaydiddin al-Zorir al-Romishiy al-Bukhari.

Romish is the name of a village in Bukhara known as the scholar Zorir. The scholar was a great Imam of his time, a jurist, a methodologist, a muhaddis, a commentator, a master of debate, a scholar, a sharp thinker and an intellectual.

In addition to the scholar Nasafi, Ali ibn Muhammad ibn Ali Humaydiddin al-Zorir al-Romishi al- Bukhari, Shamsulaymma Muhammad ibn Abdusattar al-Qardari, Jamaliddin Abdullah al-Mahbubi, al-Haqqiq al-Muhammad al-Sharhu Mahmud Muhammad ibn Ahmad al-Bukhari studied law with several scholars, such as Jalaliddin Muhammad ibn Ahmad al-Saidi and Sheikh Wajihiddin Ali al-Nusuhi.

*Ali ibn Muhammad is also the owner of books: "Hashiya ala al-Hidaya", "al-Fawaid ala usul al- Bazdawi", "Sharhu al-mazumati al-Nasafiya", Sharhun nafi "al-Manafi" and "Sharhu al-Joy al- Kabir* ”.

According to legend, the scholar was the first to comment on **“al-Hidayah** ”. Ali ibn Muhammad died on Sunday, the eighth day of the month of Zul-Qaad in the year 666 AH.

By studying the books that mention the history of Nasaf, we can learn that the scholar was the owner of many books.

From this we can also tell that the scholar had several disciples. But only four of his disciples are mentioned in the books of Nasafi's biography.

1. Hasamiddin al-Husayn ibn Ali ibn Hajjaj al-Signaki. [11]

The scholar was unrivalled in his sharp wit, fakih, rules of Arabic and discourse. Sanyaki Hafiziddin al-Kabeer read the fiqh of Muhammad ibn Muhammad ibn Nasr al-Bukhari and his teacher allowed him to issue fatwas at a young age.

Similarly, Fakhriddin Muhammad ibn Muhammad studied fiqh from Ilyas al-Maymarga. Shinjoki wrote a commentary on the book of "Hidaya" and called it "Nihoya". He completed his commentary on the book in the month of Rabi al-Awwal, in the year seven hundred. His books are:

1. *"Sharhu al-Tamhid fi kawaidut-tamhid"* by Ibn al-Mu'in Maymun ibn Muhammad al-Nasafi al-Makhuli.
2. *"The method of interpretation of al-Kaf al-Bazdawi"*;
3. *On the method of "Sharhu al-Muntahab usulal-Bazdawi"*.

The scholar came to Baghdad to study at Imam Abu Hanifa's Madrasah, then made the hajj and went to Damascus. In the seven hundred and tenth year in Aleppo, Qazi Nasiriddin met Muhammad ibn 'Umar ibn al-Adim and gave him permission from several books.

Among the students who studied jurisprudence with the scholar were Quiwamiddin Muhammad ibn Muhammad ibn Ahmad al-Qaqi, author of Meraj al-Diroyya sharhi al-Khidoya, and Sayyid Jalaliddin al-Kurlani, author of al-Kifa'i.

2. Muzaffariddin Ahmad ibn Ali ibn Taglub, known as Ibn as-Saati.

Originally a Baathist, he grew up in Baghdad. Fakihi, a Methodist and preacher. He was an exemplary connoisseur of wit and beautiful speech. He grew up in Baghdad, where he practised science, achieved great success and became a credible, well-earned scholar of Shariah sciences and a master of the sciences of methods and furu to the level of the Imam of his age.

He was highly regarded by contemporary scholars and was even called *"the rider who does not give a hand in the field"*. Shamsiddin Asfahani al-Shafi'i, the author of al-Makhsul, said that he was higher and wiser than Ali ibn al-Hajib.

He studied with Tajuddin Ali ibn Sajjar. Al-Qafawi of al-Kirman, author of al-Qanz: Ibn al-Saati, author of Majmaul Bahrain, completed al-Qanz in the year six hundred and eighty-three at Madrasah al-Kutbiya in Kirman. The scholar is the author of *"Majmaul Bahrain"*, in which he collected the books Mukhtasar al-Quduri and al-Manzuma and set forth the issues in them in a beautiful and concise form.

The scholar himself wrote two commentaries on the book Majmaul Bahrain. In his book Al-Badi, on the same method, Fakhrulislam summarised al-Bazdawi and al-Ihkam al-Amidi.

The scholar died in the year six hundred and ninety-four AH and was buried in Baghdad, next to Junaid al-Baghdadi. He had a daughter called Fatimah, who was inspired by her father and read the book "Majmaul Bahrain" and wrote wonderful treatises on the book. In addition to the disciples mentioned above, the scholar also had a disciple named Ali ibn Sanjar known as Ibn Sabaq.

1. Alauddin Abdulaziz ibn Ahmad ibn Muhammad al-Bukhari. Imam of Bukhara on method and jurisprudence. His books are: Kashfu al-asrar sharhu usul al-Bazdawi and al-Tahiq sharhu al-Muntahab. [14]

The scholar wrote a commentary on al-Hiday's book. Alauddin Abdulaziz ibn Ahmad ibn Muhammad al-Bukhari died in the year seven hundred and thirty AH before he finished his commentary on al-Hidayah.

2. Muhammad ibn Muhammad ibn Ahmad al-Hujnadi al-Qaqi. He is one of the pillars of the religion and one of the oldest Hanafi scholars. Imam of Al-Mardani Mosque in Cairo. His books are Meraj al-dariyyah fi sharhi al-hidayah, Uyuun al-mazahib and Jamiul-asror fi sharhil estate. The scholar died in the seven hundred and forty-ninth year of the Hijrah. [15]

A number of works created by Nasafi in the field of Sharia sciences - tafsir, jurisprudence and kalam are still valued as reliable sources among scientists and students, are being studied by

researchers. Including, "Madarik at-tanzil" ("Perception of Revelation and Truth of Interpretation"). This is the tafsir of Imam Abul Barakat, which is taught in madrasas to this day. This commentary by Abul Barakat is considered a masterpiece in terms of subject matter, style and completeness of knowledge. The tafsir is medium in size and is the second tafsir after Al-Jalalein in terms of use. Much attention is paid to explaining the grammar in the Qur'an, explaining the position of Ahli Sunnah in aqid and refuting various sectarians in the book.

Kanz ad-Dakaik ("Treasure of Accuracy") is one of the most important texts on the Hanafi madhhab, a summary of Islamic legal prescriptions. The book widely covers fiqh issues, it contains the opinions and stories of mujtahid scholars such as Abu Hanifa, Abu Yusuf, Imam Muhammad, Imam Zufar and Imam Shafi'i, prayer (prayer, fasting, zakat, hajj), treatment, punishments, etc. similar questions. The scientist did not dwell on the arguments and disagreements in the work, but only noted the names of famous mujtahids and gave their initials. There is also a Persian version of the work, translated by Nasrullah ibn Muhammad Kermani. The Urdu translation was made by Ahdullah bin Sheikh Abdurahim. In addition, the work was copied several times by hand and published. Imam an-Nasafi, as he writes in the book Al-Wafi (the full version of Kanza), relied on the following books: Al-Jami as-sagyr, Al-Jami al-kabir and Ziyadat of the Imam Muhammad, "Muhtasar" al-Quduri and "Al-Khilyafiyat" by Abu Hafs an-Nasafi.

According to the work of Haji Khalifa "Kashfu-z-Zunun", Abul Barakat wanted to write a book that would include questions and fatwas found in the authoritative works of fiqh. He wrote such a book and called it al-Wafi. The work of "Al-Vafi" collected in itself "al-Jamiu-s-saghir", "al-Jamiu-l-kabir", "az-Ziyadot", "Mukhtasar al-Kuduri", "Manzumat al-khilafiyat" and various questions in the books of fatwas. The work is part of a series of books in the Al-Hidaya series.

In total, Nasafi had 13 scientific works, and all of them have come down to us. 5 of them are fiqh, 4 kalam, 3 usul-fiqh and 1 tafsir. 6 of these works have been published.

When we study the life of Nasafi, we see that the scholar ranks high among the Hanafi jurists. It is also emphasised that the position of other faqih, irrespective of their social status, should be considered good and knowledge should be learned from them. In his moral views we see that even religious tolerance, which is considered to be a problem today, is reflected.

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