

## ABOUT IMAM ABU HAFS UMAR BIN MUHAMMAD AN-NASAFI, A SCHOLAR WHO WAS BORN IN NASAF

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### ABSTRACT

This article provides information about the life and works of Najmiddin Abu Hafs Nasafi, a scholar who was born in Nasaf and made a great contribution to the development of the aqeedah, fiqh, hadith, tafsir and other Islamic sciences in the Islamic world.

**Key words:** Nasaf, aqida, hadith, fiqh, tafsir, history.

### Аннотация

В этой статье представлена информация о жизни и творчестве Наджмиддина Абу Хафса Насафи, ученого, родившегося в Насафе и внесшего большой вклад в развитие акиды, фикх, хадисов, тафсира и других исламских наук в исламском мире.

**Ключевые слова:** Насаф, теология, хадис, фикх, тафсир, история.

### INTRODUCTION

It is known from history that the strength, potential and development of any society is determined by its attitude to science. That is why in our country from ancient times special attention was paid to science and enlightenment. The role of many great scholars from the land of ancient Nasaf, who made a worthy contribution to the development of world science and culture, is invaluable. The city of Nasaf rose to the level of a major scientific and cultural center in the 10th century. When the famous historian Abdulkarim Samani spoke about the four schools of hadith in Central Asia at that time, he mentioned Bukhara, Samarkand and Merv, as well as Nasaf. This was an example of the recognition of the Nasaf School of Hadith Studies by Arab official circles.

Undoubtedly, it was its scholarly and creative generation, the Nasafis, who made Nasaf famous all over the world. The study of the heritage of the Nasafis is of great scientific importance in this regard.

Our ancestor, known as Abu Hafs Nasafi, is one of such great figures. The full name of the scholar is given in the sources as Najmuddin Abu Hafs Umar ibn Muhammad ibn Ahmad ibn Ismail ibn Muhammad ibn Ali ibn Luqman Nasafi summa Samarkandi Hafiz Faqih Zahid Hanafi. (The word Nasafi means native of Nasaf (city) and the word Samarqandi means native of Samarqand (city) and the word "summa" means "then, later or and" in Arabic). He was native of Nasaf, but he spent most of his live in Samarqand, therefore he was called Nasafi then Samarqandi. Sometimes it is mentioned as "Moturidi", place he was born. This shows that he was educated in the circle of the scholars who were followers and developers of the teachings of Imam Moturidi, and often relied on Moturidi's views in explaining the basics of kalam and fiqh. In medieval Islamic sources, the tradition of adding nicknames and titles to the names of

scholars was widespread. In the sources, Nasafi is often referred to by the nickname Najmiddin (the star of the religion), as well as the Mufti Saqalayn (Mufti of Ins and Jinns), while in the collection *Matla'un Nujum* (The Appearance of the Stars) he is a hermit, Hajj, Najmuddin, Zaynul Aamma, Jamal al-Islam val muslimin, shamsul islam val muslimin, and so on.

Umar Nasafy was born in 461 hijri in the city of Nasaf. In addition to basic knowledge, he learned kalam and jurisprudence from his father, Muhammad ibn Ahmad. Muhammad ibn Ahmad, in turn, was a student of the Nasaf scholar Abulabbas Mustaghfir Nasafi (d. 432/1041). Abu Hafs al-Nasafi narrates hadiths narrated from his father in the collection *Matla'un Nujum*. Although we do not have detailed information about Nasafy's childhood and adolescence, the above information shows that he was born and raised in an educated family, receiving his first education in his hometown of Nasaf. He later traveled to different countries in search of knowledge and received training from many teachers. In particular, Abu Hafs Nasafy learned from such great people as Abu al-Husr Muhammad ibn Muhammad Pazdavi Nasafy, Abu Muhammad Hasan ibn Ahmad Samarkandi, Ali ibn Hasan Moturidi and Husayn Kashgari. He was also educated in Baghdad by Abul Qasim ibn Bayan. In the sources, Umar Nasafy was trained by 550 teachers in various fields of Islamic knowledge, and he even wrote a separate work on the names of his teachers, entitled "Tadadu Shuyuhi Umar" (List of Umar's Sheikhs). Unfortunately, this work has not survived to our time.

In Nasaf, along with other sciences, the science of hadith developed from the earliest times. The great muhaddith Imam Bukhari (810-870) also visited Nasaf during his scientific travels and made a great contribution to the development of the science of hadith there. Indeed, the first period of development of the science of hadith in Nasaf dates back to the years of Imam Bukhari's life. When Imam Bukhari was in Nasaf, he taught a number of prominent hadith scholars, such as Abu Zayd Tufayl ibn Zayd (d. 892), Abu Ishaq Ibrahim ibn Maqil Nasafy Sanjani (ninth century). In turn, Imam Bukhari himself was greatly influenced by the Nasaf scholars. The great muhaddith was greeted with great respect by the Nasaf scholars. They considered that it was an honor to have Imam Bukhari as a guest in their homes and to serve him.

The peculiarity of the Nasaf muhaddiths was that they paid more attention to zuhd (asceticism). When they said Zuhd, they did not mean to live without any worldly pleasures and comforts, but they meant kindness, gentleness, patience, and focusing on science. The Khurasan scholars set an example for them. Abu Abdurahman Mu'adh ibn Ya'qub al-Nasafi al-Qasani (ninth century), one of the first representatives of the science of hadith in Nasaf, narrates narrations about asceticism from the Balkh hadithist Hatim ibn Ulwan al-Asamm az-Zahid (ninth century). In 834, Kosani built a mosque in Nasaf. This mosque, according to Abu Hafs al-Nasafi, also existed in the twelfth century. He also built a rabot, dug a well next to it, and prepared a place for ablution. The street where these buildings were located was called "House of Abu Abdurahman az-Zahid", and in the XII century it was called "Sikkat az-Zuhhod" ("Street of Zahid").

The dynasties of famous muhaddiths play an important role in the history of Nasaf. One of them was Abu Zayd Tufayl ibn Zayd Nasafy (d. 892) - who made a great contribution to the development of the science of hadith in Nasaf. At that time, it was a tradition to narrate hadiths from father to son, from generation to generation, and there were many such muhaddith

families in Nasaf. In this case, the scholars of hadith would receive basic knowledge from their fathers or grandfathers as teachers. Abu Zayd was the ancestor of one of such muhaddith families in Nasaf.

Abu Zayd's two sons, Abu Salih Khalaf ibn Tufayl al-Nasafi (d. 908), Abu Hamid Zayd ibn Tufayl al-Nasafi (d. 957), and famous Abu Ya'la 'Abd al-'Alam ibn Khalaf al-Nasafi (d. 957), who was a grandson and a disciple of Abu Salih, continued the traditions of Abu Zayd and making a great contribution to the development of the science of hadith in Nasaf and continued the work of their ancestors.

The great muhaddith Imam Termezi was also in Nasaf and had close relations with the muhaddiths there.

Abdalmomin ibn Khalaf says that when he was young, in his house Imam al-Tirmidhi was read "al-Jame" by Nasafi. It was a ceremony of reciting the book to Imam Tirmidhi by heart and to get permission from him to narrate this book.

Thus, the completion of reading such books of hadith and the role of hadith scholars in the development of the science of hadith in Nasaf was incomparable.

By the eleventh century, several hadith scholars had lived and worked in the city of Nasaf, and specific schools of hadith had been formed there. Due to this, Abu Hafs al-Nasafi received the first knowledge of hadith from the Nasaf hadith scholars.

Hafiz Abu Raja Qutaybah, the grandson of the hadith scholar Abulabbas Mustaghfiry, was the first teacher of Umar Nasafi in the science of hadith (d. 473/1081). While Abu Raja was reciting hadiths to students at a mosque in Babul Maksura in Nasaf, the young Abu Hafs Nasafi also began to write down hadiths for the first time. Later, in Nasaf, the hadith scholar Abu Bakr Muhammad Baladi mentions that he learned many hadiths from Nasafi in his collection *Matla'un nujum*. Information about some local people who narrated and taught hadiths to Abu Hafs Nasafi was included in some studies.

Abu Hafs Nasafi studied Arabic language and literature from his compatriot Sheikh, faqih and writer Abulhasan Kasbavi Nasafi (d. 485 / 1092-93) and was prolific in this field. Later, Abu Hafs Nasafi came to Samarkand to improve his knowledge, where he studied hadith, jurisprudence and kalam from many scholars from different cities of Movarounnahr and Khorasan.

Abu Hafs al-Nasafi was in Baghdad from 477/1085 to 492/1099 and from 507/1113 to 508/1114, where he studied with many Baghdad scholars, including Abulhasan Ali Bazzoz Baghdadi (1019-1099) and Abulganoim Muhammad Baghdadi (d. 517/1123). y.), Hafiz Abulqasim Ismail Ash'as (1062-1142) learned the science of hadith from hadith scholars and narrated about a hundred hadiths from them in the collection "*Matla'un nujum*". At that time, the position of Hanbali and Shafi'i scholars in Baghdad was leading. Moreover, the authenticity of many of the hadiths narrated from them has been acknowledged by the scholars of Ahl as-Sunnah wa'l-Jama'ah. It is known that the people of hadith accuse some Hanafis of making mistakes in quoting the hadith isnad. Nasafi was no exception of this criticism. This is probably the reason why Nasafi tries to learn from the above Baghdad and other hadith scholars in order to collect reliable (sahih) hadiths.

In the strata that provide information about the life and work of Hanafi scholars, Nasafi is mentioned more as a faqih and commentator. Because his works mainly belong to these fields, they are widespread in the Islamic world.

He died in Samarkand in 537/1142 and was buried in the Chokardiza cemetery near the tomb of Sheikh Abu Mansur Moturidi.

Abu Hafs al-Nasafi was a scholar of tafsir, etiquette, history, and the science of hadith.

Aqoudun Nasafiya (Nasafiyya Aqeedah) is very popular and is one of the most respected books of Aqeedah. This book is still used as a basic textbook on the creed in madrassas. In addition, he wrote a commentary on Sahih al-Bukhari, calling it al-Najah fi sharh ahbaris siyah (Success in the Interpretation of Hadiths in Reliable Collections), Al-Akmal al-Atwal fi Tafsir al-Qur'an (Eternal Perfection in the Interpretation of the Qur'an), At-taysir fi ilm at-tafsir " (Simplified book on tafsir)", "Al-manzumatum Nasafiya fil khilafiyat" ("Nasafi's poem on controversial issues"), "Tarixi Bukhara" ("History of Bukhara"), "Tarixi Marv" ("History of Marv"), "Kitabul qand fi zikri ulamai Samarkand" ("Sweet book on the memory of Samarkand scholars"), and wrote works on the terminology of jurisprudence, entitled "Tilbatut talaba" ("Students' Desire") and "Bayonu mazhabil mutasavvifa" ("Statement of the Sufi Way").

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