NASAF IS A CITY OF SCIENTISTS

Annotation: This article is about the life of Islamic scholars who lived and worked in our country. In particular, it provides information on the heritage of scholars operating in Nasaf. Their scientific journeys and works are described. The information is periodically separated. This information comes from reliable sources.

Key words: Nasaf, Maveraunnahr, Temurids, science, enlightenment, religion, inheritance, works, teaching, hadith, tafsir, scholar, hadith scholar,faqih, mufassir, pious, righteous, zahid, sheikh, mashaikh, hafiz, tradition

Nasaf was one of the highest centers of science and enlightenment in Bukhara, Samarkand, Khiva and Tashkent. Nasaf scholars, like other scholars of the scientific center, had a positive impact on the scientific and social life of Movarounnahr and the Muslim world in general, creating a healthy religious and spiritual environment, the formation of the Hanafi sect and the doctrine of Moturidism. The first President of the Republic of Uzbekistan Islam Karimov noted that more than a dozen scholars nicknamed "Nasafiy" enriched the Islamic world with their invaluable scientific heritage, raised the glory of the country and became the pride of the Uzbek people [2,4]. Therefore, it is the supreme duty of all of us to study deeply the life and scientific heritage of these ancestors, to eradicate the superstitions observed in our society, while behaving with dignity in the face of their great services. With this in mind, one of the priorities in the current era of globalization is to avoid various religious and ideological attacks and destructive ideas, and to get acquainted with the rich scientific heritage written by our ancestors.

In the words of the head of our state Shavkat Mirziyoyev: “Proper singing of Islam is a great education for our people [7],” it is not difficult to feel how important this task is.
It is no exaggeration to say that Nasafiy scholars became famous not only in Movarounnahr, but in the whole Islamic world, as the ancient city of Nasaf, one of the cities of Movarounnahr, has many aspects of knowledge and enlightenment that are not inferior to cities such as Bukhara, Samarkand and Tashkent. Nasaf is located in the center of the Great Silk Road and it has been constantly evolving. However, in 1219, after a six-month siege of Otrar, Genghis Khan invaded Samarkand and then made his way to Nasaf. The Mongols occupied Movarounnahr almost completely in 1220 and destroyed many towns and villages. They will kill everyone - men, women, young and old, and set fire to architectural monuments, mosques and madrasas, palaces and castles. In particular, many of the villages and settlements of Nasaf, mentioned by the twelfth-century scholar Samani, will be destroyed. By the end of the thirteenth century, scientific, cultural, and economic addresses had almost ceased to exist. Later, Kebekkhan (1318-1326), one of the Mongol khans, founded the city of Karshi, 12 km from the front of Nasaf. In this way, Karshi became a stronghold for the Mongols [5,359].

In the late seventh and early ninth centuries, large schools of hadith and jurisprudence emerged in Nasaf and Kesh. The science of tafsir was also established here in the ninth century, and scholars such as Ibrahim ibn Maqil Sanjani and Muhammad ibn Nasr al-Nasafi in particular took the lead in this regard. Students from different parts of the Muslim world studied in these schools. In the ninth century, Mu'adh ibn Yaqub Nasafi, Khalaf ibn Sulayman Dirizdahi, in the tenth century Asad ibn Hamdawayh Varsini, Ahmad ibn Muhammad Tadiani, Muhammad ibn Asim Ustugdadizi, Abdurrahman ibn Muhammad Astrobochi [1,226], in the eleventh century Abdulaziz ibn Muhammad Nakhshabi, Muhammad ibn Ahmad Baladi, Abu Bakr al-Nasafi in the 13th and 14th centuries, Azizuddin al-Nasafi in the 13th and 14th centuries, Lutfullah al-Nasafi al-Qaydani, Najmuddin Abu Hafs Umar al-Nasafi (1070-1143), Abulfazl Muhammad Burhan Nasafi (600-679 / 1201-1281), Abu Ali Hussein Nasafi (d. 424). Dozens of scholars and scholars such as 1034) became famous throughout the Islamic world. In later centuries, this scientific tradition was successfully continued.
Abu Abdur-Rahman Mu'adh ibn Ya'qub al-Nasafi was a pious and righteous scholar who lived in the ninth century. He became famous in the science of hadith, compiling mainly hadiths on asceticism, and sources say that many students learned from him.

Abu Sa'id Khalaf ibn Sulayman Dirizdahi was one of the hadith scholars. He was born in the village of Dirizdah in Nasaf. In search of knowledge, he was in the cities of Iraq, Damascus, and died in 300 / 912-3.

Abulhoris Asad ibn Hamdawayh Varsini Nasafi is known as a historian and hadith scholar. He was born in the village of Varsin in Nasaf province. He was educated by such great scholars of his time as Tufayl ibn Zayd Tamimi, Musanna ibn Ibrahim Gubdini and Abu Isa al-Tirmidhi. He had disciples in many cities of Movarounnahr. He died in 315 / 927-8.

Abu Sa'd Abdur-Rahman ibn Muhammad Astrobodi was educated by the great scholars of Idrisi Jurjan, Baghdad and Marv. He went to Khorasan and Iraq and memorized hadiths from many hadith scholars. According to narrations, he memorized a hundred thousand hadiths. Dhu'l-Hijjah, 406 / died in Samarkand in June 1016 [1,228]. Abu Muhammad Abdulaziz ibn Muhammad Nakhshabi was born in 1018 in the village of Ustugdodiza in Nasaf. He was called Hafiz al-Hadith because of his ability in hadith. Nakhshabi was in Iraq, Hijaz, Damascus and Egypt in search of knowledge and was educated by the great scholars of his time. He returned to his homeland from his scientific journey and began teaching there. He died in Nakhshab in 457/1066.

Abu Bakr Muhammad ibn Ahmad Baladi Nasaflik is one of the famous scholars. He was educated by such scholars as Abu al-Abbas Mustaghfir and Abu Nasr Ahmad ibn Ali Momargi. He died in 504/1111.

Muhammad ibn Abu Bakr Nasafi was a scholar and poet who lived in the late twelfth and early thirteenth centuries. He wrote such works as “Lubab al-albob (The Best Mind)”, “Javomi al-hikayat and lawami’ ar-narration (Summary of Stories and Lightning of Narrations)”. He taught in Samarkand madrassas.
Azizuddin Nasafy was one of the mystics, philosophers and poets who lived in 1240-1300. In all his works the image of the perfect man is advanced. His works such as “Zubdat al-haqqaiq (Cream of Truths)”, “Maqsad al-aqsa (Supreme Purpose)”, “Kashf al-haqqaiq (Revealing Truths)” are especially famous.

Fiqh Lutfullah Nasafi Fazil Kaydani, a jurist who lived in the late 13th and first half of the 14th centuries. The scholar's work "Matolib al-Musalliy" was famous. Another title of the work is 'Fiqh al-Qaedani’, which was taught in madrassas as one of the popular manuals in Central Asia. The scientist died in 1349.

In this way, according to tradition, until the X-XI centuries, works were written here in Arabic, and in the late XI and early XII centuries began to be written in Persian. During the Timurids, books were written in Arabic, Persian and Turkish. Nasir Muhammad, in his book Nasaf and Kesh Scholars, mentions the lives of more than fifty Nasaf scholars. According to research, in the VII-XII centuries in Movarounnahr lived more than 3,000 muhaddiths, of whom more than 1,000 worked in Samarkand, more than 600 in Bukhara and more than 400 in Nasaf, and the rest in other regions of Movarounnahr [6,14].

In conclusion, there have been individuals in the history of human development whose activities have not only transcended the boundaries of local, cultural territory, but have also crossed the boundaries of epochs and become part of a global process in the development of ideas. Their works, like all rare events, embody the most valuable aspects of past experiences, defining the scientific thought of society and the progress that spiritual culture will take in the many centuries to come. As mentioned above, Islamic Sharia in our country has developed on the basis of the Hanafi school and the teachings of Moturidi. At the same time, Hanafi scholars, followers of Imam Moturidi were formed and their activities developed. It is no exaggeration to say that the role of Nasaf scholars is very important. It is no secret that they have been diligent in transmitting Islamic knowledge to the next generation.
Based on the materials and conclusion of the article, the following suggestions can be made:

1. It is worthwhile to study the contribution of the scholars who played an important role in the formation and development of the doctrine of Moturidiya, in particular, the scholars of Nasaf.

2. To study the scientific activity and heritage of these scholars and to show their importance in overcoming certain problems.

References


7. www.daryo.uz From the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the meeting on the development of the film industry and radical reform of the industry. 30.12.2017y.