



Imam Abul Mu'in an Nasafi

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Abstract: *abul muin nasafi is one of the most important scholars of the moturidi school of thought after imam moturidi. abul muin nasafy received his primary education in nasaf and then continued his education in samarkand bukhara. abul MU'in al-nasafi has written about fifteen works, most of which are devoted to various aspects of theology.*

Keywords: *abul muin nasafi, nasaf, Bukhara, kalom, bahr al-kalom fi I'lm al-kalom, tabsirat al-adillati fi ilm al-kalom, at-tamhid li-qavoi'd at-Tawhid fi I'lm al-kalom, Baghdad.*

Imam Abul Mu'in al-Nasafiy (1067–1142) full name Abul Mu'in Maymun ibn Muhammad ibn Muhammad ibn Mu'tamid ibn Muhammad threw bin Makhtar al-Nasafiy. In a slightly different forms. It refers to all sources of kunya is Abul Mu'in. As for the nickname al-Nasafiy written sources, however, indicated that he was called by a number of nicknames, including the imam fozil Saif ul Haq (truth), Jami 'al-Usul al-Imam al-Zahid al-faqih -hanafiy al-scientist-away (highly trained scientists) as well as the nickname. Abul Mu'in al-knowledge Nasafiy, mature and grew up in an educated family, especially his ancestral knowledge of most of fiqh recognized the huge potential in the country.[1] Even his great-grandfather was a prominent representative of his time Makhtar Abul Fadl al-Nasafiy (the leader of the al-nasafiys dynasty), his family science fiqh the teachings of the founder of the Hanafi school of Abu Hanifa said. As well as his knowledge of fiqh student of



Imam Abu Hanifa, Imam Muhammad ibn al-Hasan al-Source associate of Abu Suleiman al-Juzjoniyyan said.

He authored around 100 books in Hanafi jurisprudence, theology, Koran exegesis, Hadith and history. One of his famous books is Al-Aqeedah al-Nasafiyya in Sunni Islam creed, on which Al-Taftazani wrote his famous commentary. Some of his famous works in Arabic include Al-Taysir fi 'Elm al-Tafsir, Talabah al-Talabah, Al-Qand fi Zikr 'Ulama'e Samarqand, and Manzumah al-Jame' al-Saghir. Both Al-Dhahabi and Al-Sama'ani reported on his works. He authored a famous Quran exegesis in Persian, called Tafsir-e Nasafi. Nasafi works on different areas of science the following: Bahr al-kalom fi i'lm al-kalom; Tabsirat al-adilla fi i'lm al-kalom; At-Tavhid li qovai'd at-tavhid fi ilm al-kalom; Al-Death val-mutaa'llim; Al-U'mda fi usul al-fiqh; Iyzoh al-mahajatiy li-kovn al-aql hujjatan; Sharh al-Jomi' al-Kabr lish-Shayboniy fi furu'; Manohij al-aimmati fil furu'; Al-Mu'taqidod.[2]

The work "Bahr al-kalom" is considered the flower of alloma's work and describes the philosophy of Islam he is one of the most valuable sources of knowledge of the word he founded. This book has one how many manuscripts and printed editions exist also from its important sources it indicates that it is, and its valuable manuscript copies can be found in Dubai "Jum'a al-Mojid" at the center of culture and heritage, (moved in 1167 Ah, In the manuscript Department of the AZ-Zahiriya library in Damascus, Baghdad In "Maktabat al-Awqof", manuscripts of the famous "Dor ul-kutub" in Cairo stored in the Section [3]. With a simple letter of this manuscript in 950 Ah the copied copy is entitled "Maktabat al-baladiya al-omma" of Alexandria (Egypt it also has a library. The work has also been published twice as an important source. In particular, it was printed in Baghdad in 1886 and Cairo in 1908. But these publications are carried out without research, it consists only of the text of the work. To "Bahr al-kalom some reviews are also



finished [4]. Including scholar Badruddin Hasan ibn Abu Bakr Ahmad al-Maqdisi (WAF. 1415.) his commentary on the work was "Gha'at al-marom fi commentary Bahr al-kalom". One manuscript copy of the commentary is found in the Cairo "Dor ul-kutub", another is kept in the "al-Maktabat al-Hadya-Waya" in Egypt. Prominent arab olimi Haji Khalifa also told "Bahr al-kalom" in his famous work "Kashf uz-zunun the only one written has mentioned about this review, delivered". After the independence of our country, Abu al-Mu'iyn an-Nasafi learned effective work has also been carried out on the research of his heritage. Abu al-Mu'iin an-Nasafi that rare manuscript copies of nasafi's works are kept in the foundations of Uzbekistan it was identified and put into scientific circulation. 2005 at Tashkent Islamic University by re-searcher Saidmukhtor Ochilov under the direction of professor Ubaydulla Uvatov "Abu al-Mu'iin contributed to the development of an-Nasafi and his moturidia doctrine candidate thesis defense on the topic "contribution (based on the work "Tabsiratu-l-adilla")" was [5].

A number of scholars devoted to the scientific heritage of Abu al-Mu'iyn an-Nasafi articles and brochures and monographs were published. Professor Ubaydulla Uvatov's pam-phlet "The Life and scientific legacy of Abu al-Mu'iyn an-Nasafi", as well as candidate of his-torical sciences Saidmukhtor Ochilov's "scientific legacy of Abu al-Mu'iyn an-Nasafi and the doctrine of moturidia" published monograph.

In the 9th-10th centuries, Islam was widespread in the middle and Middle East, Central Asia Islamic theology, philosophy, knowledge of the word have developed in their country. It is dedi-cated to these areas a number of works and major thinkers engaged in the issue of the word arise came. There were several schools of the science of the word, one of which was al-ash'ariya, the second is al-moturidia-the most common. Al-ash'ariya school the founder was the Baghdadis scholar Abu-l-Hasan al-Ash'ariy (873-935), of the moturidia school from



the teachings of Abu Mansur Moturidi (870-944), the founder of which is a prominent scientist from Samarkand having learned the lesson, Nasafiy belonged mainly to the Maslag of Ghazzali, belonging to the moturidia school counted from practicing scientists. In turn, al-Iyjiy (WAF. 1355 ce), sa'duddin at-Taftazoniy (died 1390) and many other prominent scholars follow the teachings of an-Nasafiy by acting on he basis of the blessed creation in the science of the word, mature scientists promoted to level.[6] Of particular importance is alloma's "Bahr al-kalom". Sixth of the work the season(section) in the chapter consists of four paragraphs, the first of which is " al-Imomat ("Ima-mate"), and the two mentioned in the same paragraph are hadisi is of great scientific impor-tance [7]. The first, " Iqtadu billaziyna min BA'diy Aba Bakr and Umar" (these Hadiths are attributed to Imam at-Termiziy, Imam Ibn Moja, Ahmad ibn Hanbal and a number of other narrated in their works). That Is, "From Me then praise Abu Bakr and Umar", despite the fact that on the caliphate there were two days of controversy'. In the second Hadith, "after me, the caliphate is thirty years, followed by the emirate,will be a Kingdom, etc.", separately noting how correct their opinion is it is necessary to. Indeed, this period (that is, thirty years) ended during the choristers.[8] This the book is one of the main sources of the moturidia School of word science is. The work was founded by ash-Shaykh Abu Mansur al-Moturidi it is considered to be one of the most chief sources of the doctrine of the creed.

conclusion

In conclusion, it can be said that Nasafi was a prominent scientist of his time and worked in various fields of science. The rich spiritual legacy he left served to raise the morale of the peoples of Middle Asia through the ages. Even on this day, this treasure has not lost its dignity, but is shining the rays of the enlightenment among peoples, in particular among young people, illuminating the jewels of history. It can be learned that some of nasafi's works have gained fame,



even from the fact that many reviews have been written on them. The number of people who have come down to us from the works of the scientist exceeds ten. These works will be able to serve as a sufficient basis for the detailed study of various directions of Nasafi's prolific work in the future.

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