



SIGNIFICANCE AND SOURCES OF THE WORK OF ABUL BARAKOT NASAFI "AL-MUSTASFA"

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Annotation: The article talks about the work "al-Mustasfa" by the great jurist of the Hanafi school, the famous commentator, the famous Imam Hafiziddin Abul Barakat Nasafi. Information about the creation, scientific significance and value of the work is given, and the definitions given to it in the sources are given. Famous works used in the writing of the work are also cited as examples.

Key words: scholar, conviction, fiqh, method, source, text, commentary, legacy.

INTRODUCTION. It is known that thousands of scientists, scholars, great thinkers, poets, and saints emerged from the land of our country, which is the crossroads of ancient cultures and civilizations, in the Middle Ages. Their invaluable heritage in the field of exact sciences and religious sciences is considered the spiritual property of all humanity" [1]. Hafizuddin Abul Barakat Nasafi (d. 1310) is one of our compatriots who left such a great spiritual heritage.

Scholar, one of the leading jurists of the Hanafi school, was a mature commentator and a skilled methodologist, and many texts and commentaries were inherited from him.

There are several works written by Abul Barakat Nasafi based on the Hanafi school. Next to Hidayah are Kanz al-Daqq (Treasury of Subtle Matters), al-Wafi (The Complete) and his commentary al-Kafi (The Sufficient), al- Manar" ("Mash'al") and his commentary "Kashf al-asrar" ("Revealing the Secrets"), "al-Musaffo fi sharh al-manzuma an-Nasafiya" ("The definitive commentary on Nasafi poetry") and "al- Mustasfa fi sharh an-Nofe' fil-furu'" ("Perfect Commentary of al-Nofe on Fiqh") is one of these works. Among them, the work "al-Mustasfa fi sharh an-Nofe' fil-furu'" is one of the important and authoritative sources.

MAIN PART. "Al-Mustasfa" is a commentary written by the author on the work "al-Fiqh an-nofe'" written by Imam Abul Qasim Muhammad ibn Yusuf Hassani Samarqandi (d. 1161). The work "Al-Fiqh al-nofe'" is recognized as the main book on the science of Furu' al-fiqh by Nasiruddin Samarqandi and one of the authoritative sources of Hanafi fiqh. Commentaries and commentaries were written on it by many Hanafi scholars, and Abul Barakat Nasafi's work "al-Mustasfa" is the most famous and perfect among them.

Abul Barakat Nasafi enriched the work not only with his knowledge and conclusions, but also with the useful recommendations and teachings he learned from his teacher Hamididdin Romishiy. In the preface of the work "Al-Mustasfa" it is noted that the book was written on the recommendation of Hamididdin Romishi. Imam Nasafi says the following about the reason that motivated him to comment on the mukhtar: "The curtains in the mukhtar of our great sheikh, Ustaz Hamididdin Romishi, were lifted and the invisible aspects were revealed... He advised me to organize and systematize the benefits I received from him. I obeyed this instruction. Asking for help from Allah, the Helper, in order to increase its benefit, I enriched the commentary with thoughts and made additions from the books "Mabsut" [2].

This commentary passed through two stages in its creation: the first was the recommendations and lessons given by Imam Hamididdin Romishi from al-Fiqh an-Nofe', Imam Nasafi participated in these lessons and gathered the knowledge and experience he gained from it, and wrote "al-Manafi' fi favoid an-Nofe' wrote a work called In the second stage, Nasafi sorts these commentaries and taliqats, puts them into a single system, makes additions to it, and enriches it with reasoning and evidence. These two stages serve to make the work thorough, reliable and perfect .

This work is considered the foundation for Nasafi's writings on jurisprudence and method. Scholar wrote the work "al-Mustafa" after his work "al-Mustawfa". This, in turn, is considered the first work of the scientist. Hafiziddin Nasafi wrote the work "al-Mustasfa" in 1266. Therefore, the scholar quoted from this work in his later works such as "al-Wafi", "Kashf al-asrar", "Sharh al-Muntakhab", "al-Musaffo" [4].

Knowing the scientific significance and value of the work "Al-Mustasfa" directly depends on the sources used by the author. Nasafi used popular books as sources for writing the work. The sources and masdars relied on by the imam are among the works that are reliable in the madhhab and are referred to by scholars. He gave importance not only to fiqh works, but also to well-known and reliable sources in the sciences of Aqeedah, Tafsir, Hadith, Usul, Grammar and Dictionary. This shows that Imam Nasafi's knowledge is incomparable and that he is aware of the books of his predecessors and contemporaries in various fields.

Abu Mu'in used the work "Tabsirat al-adilla" by Maimun ibn Muhammad ibn Muhammad Makhuli Nasafi (d. 508/1114) in commenting on doctrinal issues. In the interpretation of the verses, there are many works of "al-Kashshof" by Abu Qasim Mahmud ibn Umar Zamakhshari (d. 538/1144) and "Sharh at-ta'wilot" by Abu Bakr Alauddin Muhammad ibn Abdulhamid Samarkandi (d. 552/1157). used in places.

Commenting on the hadith and its narrators, "Sunani Abu Dawud" by Imam Abu Dawud (d. 275/888-89), "Sharh mushkil al-asor" by Abu Ja'far Ahmad ibn Muhammad Tahawi (d. 321/933), "Ma'ani al-akhbar" by Abu Bakr Muhammad ibn Abu Ishaq Ibrahim ibn Yaqub Kalabadi Bukhari (d. 384/994), "al-Masabih" by Abu Muhammad Husayn ibn Mas'ud Baghawi (d. 516/1122), Abu Hotam used the works of Muhammad ibn Hiban ibn Ahmad Tamimi (d. 354/965) "Kitab al-Siqat".

In usul al-fiqh, Abu Zayd Ubaydullah ibn Umar Dabusi (d. 430/1038-39 y.) "Taqvim usul al-fiqh va al-tahamad adilla ash-shar'" by Abdulkarim Pazdavi (d. 482/1089 y.) "Usul al-Pazdawi" known as "Kanz al-wusul ila marifat al-usul", "Mezon al-usul fi natoij al-uqul" by Alauddin Muhammad ibn Ahmad Samarqandi (d. 539/1145) and Badriddin Mahmud ibn Zayd He used Amshi's works such as "Mukhtasar al-Amshi".

Nasafi relied on many sources in the field of jurisprudence. For example, "al-Asl", "az-Ziyadot", "al-Jame' al-saghir", "al-Jame' al-kabir" by Muhammad ibn Hasan Shaybani (d. 189/805), Muhammad ibn Samoa' ibn "Nawadir ibn Samoa" by Abdullah Tamimi (d. 233/848), "Mukhtasar al-Tahawi" by Abu Ja'far Ahmad ibn Muhammad ibn Saloma Tahawi (d. 321/933), "Mukhtasar" by Abu Abdullah Muhammad ibn Isa Abu Musa al-Zarir", "Sharh mukhtasar al-Tahawi" by Abu Bakr Ahmad ibn Ali Jassos (d. 370/980-81), Abu Lais Nasr ibn Muhammad ibn Ibrahim Samarkandi (d. 375/985) "Khizonat al-fiqh", "Mukhtalif ar-riwaya" and "al-Mukhtalifat fi furu' al-hanafiya", "Mukhtasar al-Quduri" of Abul Husayn Ahmad ibn Muhammad Quduri (d. 428/1037) and " Sharh mukhtasar al-Karhi", "al-Asrar" by Abu Zayd Ubaydullah ibn Umar Dabusi (d. 430/1038-39) and "Khizonat al-huda" by Abu Nasr Ahmad

ibn Muhammad Aqta (d. 474/1081 y.) "Sharh mukhtasar al-Quduri", "al-Mabsut" by Fakhrulislam Ali ibn Muhammad ibn Husayn Pazdavi (d. 482/1089) and "Sharh al-jame 'as-saghir", known as Bakr Khoharzada, Abu Bakr ibn Muhammad ibn Husayn Muhammad Bukhari (d. 483/1090), "al-Mabsut" of Abu Bakr Muhammad ibn Ahmad Sarakhsi (d. 483/1090), "al-Mabsut" Hisamiddin Omar ibn Abdulaziz (d. 536/1141-42).)'s "al-Waqe'ot", "al-Izah" by Abul Fazl Abdurrahman ibn Muhammad ibn Amirvaih Kirmani (d. 544/1149) and "Ta'liq Abul Fazl Kirmani", Alauddin Muhammad ibn Ahmad Samarqandi (d. 549/1154 y.) "Tuhfa al-fuqaha", "al-Manshur" by Abulqasim Muhammad ibn Yusuf Samarkandi (d. 556/1161), Abul Hasan Ali Ibn Abu Bakr ibn Abduljalil Marginani (d. 593/1197) "al-Hidaya fi sharh bidayat al-mubtadi", "Sharh al-jame' as-saghir" by Badriddin Mahmud ibn Zayd Amshi, "al- Muhit al-Burhani fil fiqh an-nu'mani" (this work appears in some places under the name "al-Jame' al-Burhani"), Muhammad ibn Ahmad Abu Bakr Bukhari (d. 619/1222) "al-Fawoid az- Zahiriya", "Fawoid al-mukhtas" by Badriddin Muhammad ibn Mahmud Kardari (d. 652/1254) ar", Abul Ma'li Muhammad ibn Ahmad ibn Yusuf Isbijabi's works such as "Zad al-Fuqaha" and "Sharh mukhtasar al-Tahawi" are among them [5].

Also, in the science of Nahv, "al-Mufassal fi siyad al-e'rab" by Abulqasim Mahmud ibn Umar Zamakhshari (d. 538/1144), in the interpretation of words and sentences in hadith, by Abu Ubaidulqasim ibn Sallam Ansari (d. 224/839). "Gharib al-Hadith" and "Jumal al-Gharaib" by Abulqasim Mahmud ibn Abulhasan Naysoburi (d. 553/1158), in the interpretation of jurisprudential concepts by Abul Fath Nasir ibn Abdussayid Abul Makarim Matrazi (d. 610/1213). "al-Mughrab fi tarib al-mu'rib" and "al-Hadi lil-badi" by Abu Bakr Muhammad ibn Mahmud Hamawi, "al-Ain" by Khalil ibn Ahmad Farahidi (d. 170/787) in explaining the dictionary meanings and definitions of words. ", "Devan al-adab" by Ishaq ibn Ibrahim Farabi (d. 350/961), "Tahzib al-lugat" by Abu Mansur Muhammad ibn Ahmad Azhari (d. 370/981), Ismail ibn Hammad Jawhari (d. 393/1003) "as-Sihah", Abul Hasan Muhammad ibn Abdullah Samarkandi (d. 343/955) "Taj al-masodir fil lug'at", Abu Ja'far Ahmad ibn Ali ibn Muhammad Bayhaqi (d. 544/1149) used the works of "Taj al-masodir fil dictionary"

The number and variety of sources used in the commentary can be seen from Haji Khalifa's definition of this commentary: "The commentary is all quoted from the books "Mabsut" and "Izoh" [6].

The scientist himself said in the preface of the work: "In order to increase its usefulness, I enriched the commentary with ideas and made additions from the books of "Mabsut". It is clear from the commenter's words above that he was not limited to a specific source while writing the book, but also used books from this field and other areas. Also, at the end of the book, the author said: "When necessary, the issues mentioned in the commentary are taken from "Mabsut", "Izoh" and other books" [7].

Nasafi's reference to the books of other scholars and their use does not affect the quality of the work, but in the process of interpretation, other aspects of the book are revealed. In it, the imam attaches great importance to directing evidence, justifying judgments, explaining them, sometimes correcting them, conveying judgments based on fatwa in his time, clarifying confusions and unclear sentences.

In the work "Al-Mustasfa" special attention is paid to jurisprudential evidence, the methods of providing evidence are clearly described and the real basis of the issues is revealed. Scholar deeply analyzed the issues and related situations in the work, solved the problems related to the issue and used logical-hypothetical rules in the form of questions and answers.

Another unique aspect of the work is that the author connected the issues in it with the reality of that time. He also clarified some words and phrases in the text of "al-Fiqh an-nofe" and paid great attention to the accuracy of the words in it. In commenting on the work, Nasafi avoided using vague and incomprehensible words, and used an easy style, clear expression, beautiful, simple and popular words. This makes it easier to understand and use the work.

CONCLUSION. Scholars' reliance on a particular work indicates that that work is a reliable and valuable source. If you look at most of the books published in Hanafi jurisprudence, you can see that their authors understood the value of the work of "al-Mustasfa", used it and quoted it, and were based on it. Imam Badriddin Aini (d. 855/1451) in his commentary "Ramz al-haqiq" emphasized "al-Mustasfa" as one of the most interesting works in fiqh: "Abdullah ibn Ahmad ibn Mahmud in fiqh and method" al-Wafi" and his "al-Kafi" ", he is the owner of useful works such as "al-Musaffo sharh al-manzuma" and "al-Mustasfa fi sharh an-Nofe"[8]. Abdulhay Laknavi (d. 1304/1886) mentioned Nasafi's commentary "al-Mustasfa" among the authoritative works of the Hanafi school: "I used his works "al-Wafi", "al-Kafi" and "al-Mustasfa"[9] , he said. Also, referring to al-Mustasfa as the main source of the book of Imam Zainiddin ibn Ibrahim ibn Muhammad (d. 970/1563), known as Ibn Nujaym, he said: "I used many commentaries and fatwas... Al-Mustasfa and "Al-Musaffo" commentaries are among them"[10]. I

In addition, Alauddin Abdulaziz ibn Ahmad Bukhari (d. 730/1330.) wrote his "Kashf al-asrar", Fakhriddin Usman ibn Ali Zayla'i (d. 743/1342) "Tabyin al-haqaiq", Akmaliddin Muhammad ibn Mahmud Babarti (d. 786/1384) quoted texts and meanings from "al-Mustasfa" in the works "al-I'naya sharh al-Hidaya".

Thus, the work "al-Mustasfa" is one of the rare sources, which includes not only fiqh, but also such sciences as tafsir, hadith, vocabulary, usul, grammar, and puberty. Today, researching this authoritative source is considered one of the important tasks in restoring the scientific heritage of our ancestors.

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