



## About The Works Of Abu-L-Mu'in An-Nasafi

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### ABSTRACT

The article examines the works of Abu-l-Mu'in al-Nasafi, their historical and scientific significance. The article analyzes the pen of Abu-l-Mu'in al-Nasafi and his scientific legacy through various historical and encyclopedic sources. In the study, the topics, content, chronology and scientific features of his works are highlighted, as well as the place of his works in the scientific heritage of Central Asia and Islam is shown.

### Keywords:

Abu-l-Mu'in al-Nasafi, Islamic scientific heritage, historical sources, encyclopedic sources, analysis of works, Central Asia, scientific heritage

A number of historical and encyclopedic sources provide information about the works attributed to Abu-l-Mu'in al-Nasafi. Based on the information in them, we can know about fifteen works of the scholar. However, at the moment we do not have accurate information about the works attributed to the scholar except for three. Below we have tried to dwell mainly on these three works of Abu-l-Mu'in al-Nasafi that are known to us, and also provide information about the works attributed to him in some encyclopedic sources. The greatest work of the scholar is undoubtedly his work "Tabsiratu-l-adilla fi usuli-d-din ala tariqati-l-Imam al-Maturidi"<sup>1</sup>.

### «Ат-Тамҳид ли қавоъи-т-тавҳид» («Introduction to the rules of monotheism»)

This work by Abu-l-Mu'in al-Nasafi is second in size after "Tabsira". This work, which is called "Tamhid" for short, was published in 1986 by the Arab researcher Jibullah Hassan Ahmad in the Egyptian publishing house "Darut-Tiba'ati-l-Muhammadiya" with a scientific

and critical analysis. This work, which consists of a total of 33 chapters, is an abbreviated form of "Tabsira". Many manuscript copies of the work have survived to our time. The Turkish researcher M.S. Yazicioğlu provides information about the following five manuscripts of "Tamhid" stored in the Istanbul libraries:

1. **Atif Efendi** Manuscript kept in the library: inv. number 1282. Copied in 719/1320. Consists of 181 leaves;
2. **Atif Efendi** Another manuscript kept in the library: inv. number 1221. Copied in 684/1285. Consists of 117 leaves;
3. **Üniversitet** Manuscript kept in the library: inv. number 268. Copied in 534/1140. Consists of 53 leaves;
4. **Bayezid** Manuscript kept in the library: inv. number 3078. Copied in 710/1311. Consists of 158 leaves;
5. **III Ahmed** Manuscript kept in the library: inv. number 1866. Year of copying unknown. Consists of 24 leaves.

Based on these manuscripts stored in Turkey, M.S. Yazicioğlu, on the recommendation of his scientific supervisor, Professor H. Atay, published a brief biography of Nasafi and a scientific-analytical Turkish translation of "Tamhid" in 1971. According to

<sup>1</sup> Насафийнинг «Табсирату-л-адилла» асари ҳақида кейинги бобда батафсил маълумот бериб ўтамиз.

Yazicioglu, this research publication is stored in the library of the Faculty of Theology in Ankara<sup>2</sup>.

K. Brockelmann reports that there is another manuscript of the "Tamhid" with the number 2476. However, he does not write anything about where this manuscript is kept.

Also, three more rare manuscript copies of the "Tamhid" are kept in the "Daru-l-kutubi-l-misriyya" library in Egypt:

1. The first manuscript is preserved under the number 41. The manuscript consists of 75 leaves. This manuscript was copied in Bukhara in 735/1335 by a calligrapher named Abu-l-Qasim Salah ibn Jubayr.
2. The second manuscript is preserved under the number B 22991. The manuscript consists of 34 leaves. This manuscript was copied in 783/1379 by the calligrapher Muhammad ibn Muhammad al-Shahir..
3. The third manuscript is preserved under number 172. The manuscript consists of 29 leaves and was copied in Cairo in 874/1470 by the calligrapher Yusuf Ahmad al-Adham al-Hanafi..

Jibullah Hasan Ahmad noted in the introduction to the publication that he used the above-mentioned manuscripts in preparing the "Tamhid" for publication.

The Turkish scholar H. Atay also provides information about the following four manuscripts of the "Tamhid" that are also kept in Turkish libraries<sup>3</sup>:

1. **Hamidiye** library. Inv. 722. Consists of 81 pages. The year it was copied and the calligraphy is unknown.

2. **Fatih** Library. Inv. 3084/I. Consists of 63 leaves. The manuscript was copied by Muhammad ibn Ahmad in 687/1288.
3. **Cehid Ali Pasa** Library. Inv. 1579. Consists of 99 leaves. The manuscript was copied by Abdurrahim Muhammad in 1201/1787.
4. **Karaçelebizade** Library. Inv. 347/5. Consists of 44 leaves. The manuscript was copied by Muhammad ibn Ali in 702/1303.

Four rare manuscript copies are also kept in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of Tamhid. These manuscripts are as follows:

1. The first manuscript is preserved under the number 177/III. The manuscript consists of 47 leaves and was copied in naskh script in 672/1274. The calligrapher is unknown..
2. The second manuscript is preserved under the number 8221/I. The manuscript consists of 41 leaves and was copied in Bukhara in 1181/1768 by the calligrapher Yodgor Mirzo Qurban in naskh script.
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<sup>2</sup> Язичиўғли М. Maturidi kelam ekolu'nun iki buyuk simasi: Ebu Mansur Maturidi ve Ebu'l-Mu'in Neseфи // Ankara universitesi basimevi. – Ankara: 1985. – Б. 253.

<sup>3</sup> Насафий Абу-л-Муъин Маймун ибн Муҳаммад. Табсирату-л-адилла фи усули-д-дин / Ҳ. Отай нашри. – Анкара: Ж I. 1993. «Табсирату-л-адилла» нашрининг кириш қисми. Ebu'l Muon Neseфи ve Tebsiratu'l-edille. – Б. 11.

<sup>4</sup> Насафий Абу-л-Муъин Маймун ибн Муҳаммад. Табсирату-л-адилла фи усули-д-дин / Ҳ. Отай нашри. – Анкара: Ж I. 1993. «Табсирату-л-адилла» нашрининг кириш қисми. Ebu'l Muon Neseфи ve Tebsiratu'l-edille. – Б. 11.

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3. The third manuscript is preserved under the number 3185/V. The manuscript consists of 18 leaves in total and was copied in the Nashta'liq script in 739/1339. The calligrapher is unknown..
4. The fourth manuscript is preserved under the number 2521. The manuscript consists of 47 leaves. Unfortunately, it is unknown when and by whom it was copied..

The publisher of "Tamhid" Jibullah Hasan Ahmad did not take these manuscripts into account. Nasafi's "Tamhid" is a work in the form of an introduction or index to "Tabsira". Because if we compare the presentation of chapters and sections, we notice the organic similarity between them. Only in "Tabsira" they are expressed more fully. Perhaps this is why H. Atay calls "Tamhid" the "Pocket Book" of "Tabsira"<sup>5</sup>. Nizam al-Din Husayn Ali ibn al-

<sup>5</sup> Насафий Абу-л-Муъин Маймун ибн Муҳаммад. Табсирату-л-адилла фи усули-д-дин / Х. Отай нашри. –

Hajjaj al-Sighnaki wrote a commentary on this work of Nasafi called al-Tasdid<sup>6</sup>. Al-Sighnaqi called this work "Kitabu-t-tasdid fi sharhi-t-Tamhid li Abi-l-Mu'in an-Nasafi" and completed it in 706/1306-07. Manuscript copies of this work are kept in the Turkish Rağıp Paşa Library under number 774 and in the Beyazit Library under number 3078.

The Turkish scholar H. Atay, in the introduction to the edition of "Tabsiratu-l-adillah", listed the genealogy of scholars who narrated "Tamhid" along with "Tabsira"<sup>7</sup>.

Recently in Turkey Nasafi's Tamhid was republished by Turkish researchers based on his manuscripts kept in Istanbul libraries. This work of Nasafi is the science of the word It is a valuable resource for studying the history, stages of its development, especially the doctrine of moturidia.

#### «Баҳру-л-калом»

(*"The ocean of word science"*)

Since we have the publication of this work by Abu-l-Mu'in al-Nasafi, we are able to provide more detailed information about it. The work "Bahru-l-kalom" is the first published work among the three major works of the scholar ("Tabsira", "Tamhid", "Bahru-l-kalom"). This work was first published in Baghdad in 1886 in lithography. Then the work was republished in Egypt in 1911.

Later, this work was translated into Turkish twice and published. However, the latest edition of the work "Bahrul-kalom" was published in Damascus in 1997 by the Arab researcher Waliuddin Muhammad Salih al-Farfur. In the introduction to this edition, the researcher gave brief information about the life and scientific heritage of Nasafi and the work

Анкара: Ж I. 1993. «Табсирату-л-адилла» нашрининг кириш қисми. Ebu'l Muon Nesefo ve Tebsiratu'l-edille. – Б. 12.

<sup>6</sup> Сигнакийнинг «ат-Тасдид» асари ҳақида «Табсирату-л-адилла»нинг Туркиянинг Фотиҳ кутубхонасида 2907 рақами билан сақланаётган қўлёзма нусхасида маълумот берилган: Табсирату-л-адилла. Қўлёзма. – Истанбул: Фотиҳ кутубхонаси. Инв. 2907. – В. 1<sup>а</sup>-1<sup>б</sup>.

<sup>7</sup> Қаранг: Мазкур тадқиқот: Илова 4; Насафий Абу-л-Муъин Маймун ибн Муҳаммад. Табсирату-л-адилла фи усули-д-дин / Х. Отай нашри. – Анкара: Ж I. 1993. «Табсирату-л-адилла» нашрининг кириш қисми. Ebu'l Muon Nesefo ve Tebsiratu'l-edille. – Б. 77.

"Bahrul-kalom", as well as about the history of theology.

Manuscript copies of "Bahrul-kalom" are kept in several libraries around the world. Among them, the following can be mentioned:

1. The oldest manuscript copy of the work is kept in Egypt, in the "Baladia" library of Alexandria, under the number D-210-N. The manuscript was copied in 950/1544.
2. Another manuscript, number 766, is kept in the manuscript collection of the center called "al-Markaz li-s-saqafah wa-t-turas" in Dubai, belonging to a scholar named Juma' al-Majid. This manuscript was copied in 1167/1754.

The third manuscript is kept in the al-Zahiriya Library in Damascus under the number 4970. However, the date of copying of this manuscript is unknown.

3. Another manuscript of the work is kept in the Egyptian library "Daru-l-kutubi-l-Misriya" under number 113. The year of copying of this manuscript is also unknown.
4. Another manuscript copy of the work is kept under the name "al-Bahr fi 'ilmi-l-kalom" in the manuscript fund of the Institute of Oriental Studies of the Russian Academy of Sciences under the number B 3734. This manuscript was copied in 1228/1813. The work consists of leaves 29<sup>a</sup>-71<sup>b</sup> of the book<sup>8</sup>.

In our country, in particular, in the manuscript fund of the Abu Raykhan Beruni Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, three rare manuscripts directly related to this work are kept.

The first manuscript is kept under the name "Mu'taqadat" under number 4008/II, the second manuscript under the name "ar-Risala at-Taysir" under number 10370/I, and the third manuscript under the name "Tabsiratu-l-adilla" under number 4146/V. Based on the names of the first two of these manuscripts, it is natural for researchers to conclude that Nasafi also has similar works. However, upon

closer examination of these two manuscripts, it became clear that they are Nasafi's work "Bahru-l-kalom".

The manuscript "Mu'taqadat" is part of a collection of several works. The manuscript book begins with the work "al-Aqdu-l-farid fi nazmi-t-tajwid". The author of this work is Muhammad ibn Muhammad ash-Sharif as-Samarkandi. The work consists of leaves 1-34<sup>a</sup> of the book, consisting of a total of 33 leaves. The third work in the collection is Abu-l-Muntaha's work "Sharhu-l-fiqhi-l-akbar", copied in 1228/1813. The work consists of leaves 86<sup>a</sup>-109<sup>b</sup> of the book, consisting of a total of 23 leaves.

The work "Mu'taqadat" is the second work in the collection, and consists of pages 34-85. The work consists of 52 leaves in total. The size of the lines is 14.5 x 21.5 cm. The manuscript was copied in 1165/1752. Unfortunately, the name of the calligrapher is not given. The manuscript is copied in a crude manner in naskh script, and sometimes dots in the text are missing. Therefore, reading and understanding this manuscript presents certain difficulties. At the top of the first leaf of "Mu'taqadat" is a wise saying about science by Abu Mansur al-Maturidi. Unfortunately, a certain part of this phrase was erased during the restoration of the manuscript.

The proverb begins as follows:

قال الشيخ أبو منصور الماتريدي كل من خرج طالبا للعلم فقد ...  
كفايته لأن فرض طلب لزم المسلمين لأن ... الكتاب لزم منهم فإن  
قام بهذا

This phrase is difficult to understand because the words in place of the periods have faded.

The manuscript begins with the following words:

الحمد لله ذي الجلال والكريم والصلاة والسلام على رسوله محمد  
خير الأنام وعلى آله وأصحابه الكرام قال الشيخ الإمام الأجل  
ورئيس الأئمة لسان الحق ولي النظم والبشر أبو المعين النسفي  
اعلموا إنني اعتقد معرفة الله تعالى وتوحيده فأقول بأن الله تعالى  
واحد فرد قديم أزلي وانه حميد لا شريك له ولا شبه له ولا مثيل له  
... ولا شكل له

Meaning: (After praising Allah Almighty) Abu-l-Mu'in al-Nasafi, the leader of the imams, the speaker of truth, the governor of mankind, says: Know that I believe in the enlightenment and oneness of Allah, and I say this: Indeed, Allah is the only one who has existed since the

<sup>8</sup> Арабские рукописи Института Востоковедения Академии Наук СССР. Краткий каталог. – Ч. I. – М.: Наука, 1986. – Б. 92.

beginning of time. Surely, there is no one who can be his partner, who is as powerful as him, and who is like him in form... .

When this manuscript was compared with Nasafi's Bahru-l-kalom, it was found that the beginning of the two works is exactly the same. However, the last pages of Mu'taqadat differ slightly from those of Bahru-l-kalom. The last pages of Bahru-l-kalom

قال أهل النجوم : الشمس والقمر والنجوم في السماء الرابعة

It continues with the words, and the opinions of the scholars of Ahl al-Sunnah wa al-Jama'ah and Ahl al-Tafsir are confirmed by the verses of the Holy Quran<sup>9</sup>.

In "Mu'taqadat", after the above text, narrations about companions such as Uthman (RA) and Abu Bakr as-Siddiq (RA) are given. These narrations are not given in the "Bahr-ul-Kalam" edition. However, when the two works were fully compared, the "Mu'taqadat" manuscript turned out to be the same as the "Bahr-ul-Kalam" work by Abu-l-Mu'in an-Nasafi. Therefore, the reason why this manuscript was named this way is that the staff who dealt with it at the time of its registration did not have accurate information about what it was called. Therefore, the staff may have named it "Mu'taqadat" based on the content and essence of the work.

In conclusion, it can be said that the name of this manuscript is not "Mu'taqadat", but rather the work "Bahrul-kalom" itself. Because in historical sources reporting on Nasafi's scientific heritage, we do not find information that the work called "Mu'taqadat" belongs to him. The second manuscript, "ar-Risala at-Taysir", which is kept in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, is copied in a very beautiful Nashta'liq script compared to the "Mu'taqadat" manuscript. This manuscript was copied in 1228/1813 by the calligrapher Muhammad al-Bukhari. This manuscript also contains several works. The first work in the collection is "ar-Risala at-Taysir".

<sup>9</sup> Қаранг: Насафий Абу-л-Муъин Маймун ибн Муҳаммад. Баҳру-л-калом / Валийуддин Муҳаммад Солиҳ ал-Фарфур нашри. – Дамашк: Мактаба дори-л-фарфур, 1997. – Б. 370.

The second work is by Ali ibn Sultan Muhammad al-Qari', entitled "Sharh risola Jalal al-Divani fima sadara min ibn al-Arabi", which constitutes pages 80-117 of the book. The third work is "Risola dar bayan az kalimat Bahauddin Naqshband", written in Persian, and its author is Muhammad ibn Mahmud al-Hafizi al-Bukhari. The work was copied in 1232/1817. The book also contains two works attributed to the pen of Imam Azam Abu Hanifa Nu'man ibn Thabit. These are the works entitled "Wasiyatnama" and "al-Fiqhu-l-akbar". The similarity of the handwriting of the works included in this collection of manuscripts allows us to conclude that all the works in it were copied by the same calligrapher.

When the manuscript of "ar-Risala at-Taysir" was also compared with the text of "Bahru-l-Kalam", it was revealed that this manuscript is also the same work as "Bahru-l-Kalam". However, it is unknown why this manuscript was called "ar-Risala at-Taysir". Because on the first leaf of the manuscript

هذه الرسالة مسمى بالتيسير للإمام أبي المعين النسفي رحمة الله عليه

(Meaning: This treatise is called Taysir (light) and belongs to Imam Abu-l-Mu'in an-Nasafi.)<sup>10</sup>. This text is attributed to the pen of the calligrapher who copied the manuscript. "ar-Risala at-Taysir" in Uzbek means "Lighter Treatise". Perhaps this work was also called "Taysir", meaning "lighter", because it was smaller in size compared to Nasafi's two previous works ("Tabsira" and "Tamhid").

"Ar-Risala at-Taysir" also begins with the same sentences as "Bahrul-Kalom". However, this manuscript consists of 64 chapters. As we have noted above, the publisher of "Bahrul-Kalom", Waliuddin Muhammad Salih al-Farfur, took a unique approach to dividing the edition into chapters for the convenience of the reader. Therefore, when comparing the edition with the manuscript, there are discrepancies between the sequence of chapters. However, the order of the texts in the manuscript is exactly the same as in the "Bahrul-Kalom" edition. The

<sup>10</sup> ар-Рисола ат-тайсир. Қўлёзма. ЎзР ФА ШИ. Инв. № 10370/1. –В. 1<sup>а</sup>.

manuscript and the "Bahrul-Kalom" edition end with the story of Dhul-Qarnayn from the Quran. Only in the "Bahrul-Kalom" edition, the narration about Dhul-Qarnayn is described in more detail<sup>11</sup>.

In conclusion, it can be noted that this manuscript, attributed to the pen of Abu-l-Mu'in al-Nasafi, was called "ar-Risala at-Taysir" for unknown reasons. In fact, this manuscript is the same as the scholar's work "Bahr-l-Kalom" known to us. Because, like "Mu'taqadat", we do not find the name "ar-Risala at-Taysir" in historical sources that provide information about Nasafi's scientific heritage.

As for the manuscript titled "Tabsiratu-l-adilla", we tried to compare it with the publication because its size is much

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<sup>11</sup> Compare: Nasafi Abu-l-Mu'in Maymun ibn Muhammad. Bahru-l-kalam / Waliuddin Muhammad Salih al-Farfur edition. - Damascus: Maktaba dori-l-farfur, 1997. -B. 371-372; Ar-Risala al-Taysir. Manuscript. UzR FA ShI. Inv. No. 10370/I. - V. 81.

smaller than the other two complete manuscripts of "Tabsira". However, when the manuscript was examined, it turned out to be Nasafi's work "Bahru-l-kalom"<sup>12</sup>. This manuscript is included in the collection under the number 4146/V. This collection combines several works on theology. However, the book "Tabsira" consists of only 61 leaves. The size of the manuscript leaf is 14x24.5 cm, and the size of the text is 8x18 cm. The texts on each page consist of 23 lines. Also, this collection of manuscripts contains rare manuscript copies of works on theology such as "Tuhfatu-l-mutakallimin" and "Sharhu-l-fiqhi-l-akbar". This manuscript copy of "Tabsira" is written in naskh script and was completed by the calligrapher Muhammad Nizomiddin Mirzo Azizkhan on Friday, the ninth day of Ramadan, 1231/1816.

What surprises us is that in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan there is no manuscript called "Bahrul-kalom". On the contrary, all three copies of this work are called by different names. The copy of the manuscript number 4146, like the copy of "ar-Risola at-Taysir", was called "Tabsiratu-l-adilla" by the calligrapher of the manuscript. The calligrapher concluded the work with the following words:

*"By the grace of Allah, the work "Tabsiratu-l-adilla" written by Saifu-l-Haqq Abu-l-Mu'in an-Nasafi was completed by Mirza Aziz Khan, a poor servant of God...."<sup>13</sup>*

It is natural to ask why the work "Bahrul-kalom" came with three different names. In our opinion, the manuscript used by the calligraphers of the above "ar-Risala at-Taysir" and "Tabsiratu-l-Adillah" was not called "Bahrul-kalom". Therefore, the calligraphers compared it with Nasafi's masterpiece "Tabsira". Thus, the calligrapher of "ar-Risala at-Taysir" may have called his manuscript "ar-Risala at-Taysir", that is, "The Simplified Treatise", since the text is much shorter and lighter than "Tabsira". The second calligrapher, on the other hand, assumed that the manuscript was an abbreviated form of "Tabsiratu-l-Adillah" and named it "Tabsiratu-l-Adillah". Also, in the manuscript copy of Nasafi's "Tabsiratu-l-adillah" (No. 4406 (301)), which is kept in Egypt, we find information that in addition to "Tabsiratu-l-adillah", the scholar also has another work called "at-Tabsira fi ilmi-l-kalom". From this information, we can conclude that the work "Bahru-l-kalom" may also have been called "at-Tabsira fi ilmi-l-kalom".

The word "Bahr" means sea, ocean, etc., and scholars have figuratively named their works with this word... to indicate that their works are complete<sup>14</sup>. So, here the names "Bahru-l-kalam" and "ar-Risola at-taysir" ("The light treatise") remain opposed to each other in terms of meaning. If we pay attention to the names of Nasafi's three famous works and their essence (among them: "Tabsira", "Tamhid", "Taysir"), the name "ar-Risala al-Taysir" is closer to the name of the above two famous works of the scholar than the name "Bahru-l-Kalam". Because we can see that Nasafi used the infinitive of the verb of the second chapter when naming each of his works. From this perspective, in our opinion, this scholar's work may have originally been called "ar-Risala at-Taysir," and it is possible that in later periods this work was called by several of the above names by researchers, depending on its content and essence.

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<sup>12</sup> This manuscript was also compared with the copy of "ar-Risola at-Taysir". See: Ar-Risola at-Taysir. Manuscript. UzR FA SHI. Inv. No. 10370/I. – V. 1<sup>a</sup>, 79<sup>a</sup> and Tabsiratu-l-adilla. Manuscript. UzR FA SHI. Inv. No. 4146/V. -V. 81<sup>a</sup>, 110<sup>a</sup>.

<sup>13</sup> Табсирату-л-адилла. Қўлёзма. ЎзР ФА ШИ. Инв. № 4146/V. -В. 110<sup>a</sup>.

<sup>14</sup> Many works of this name can be cited as an example: for example: Abu Lays al-Samarkandi's commentary entitled "Bahru-l-ulum".

3. **Зириклий Хайруддин.** Ал-Аълум. VIII жилдли. – Байрут: Дору-л-илм ли-л-малайин, 1998.
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