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Abu Hafs Al-Nasafi (d. 537 AH / 1142 CE) (Historical Study)

Abstract

The research dealt with the biography of the jurist and historian Abu Hafs al-Nasafi, who was known thanks to him, his knowledge and his asceticism, and the abundance of his works in various types of sciences, literature and arts, which amounted to more than one hundred works.

As this Hanafi jurist is the owner of the first system in jurisprudence, and his work (al-Qand in the mention of the scholars of Samarkand) is among the most important printed sources that have been translated for the flags of the city of Samarkand and those who came to it and everyone who contacted its sheikhs or held an administrative position in it then showed their intellectual activity in that period, and he was a favored owner Great in highlighting the great role of the scholars of the city and those who came to it, their civilizational contributions and their effects on the city and the regions of the country beyond the river during the era of the Islamic caliphate. The subject of his translation explained the prosperity of Arab civilization and its cultural activity in the Islamic world from the ancient until the sixth century AH, so it was the high scientific status enjoyed by Abu Hafs Al-Nasafi as a jurist and historian, and Adeeb, motivated us to choose this topic.

Keywords: Historical Study, Types of Sciences, Scientific Status.

Introduction

It was necessary to divide the research into an introduction, several axes and a conclusion that included the most important conclusions reached by the researcher as the final result of all the information contained in the research axes Ibn Al-Atheer (d. 630 AH).

As for the first axis, he listened, its lineage, its nickname and title, while the second axis was devoted to its genesis and its era, and the third axis came under the title of its creed, while the fourth axis dealt with its scientific status and the opinions of scholars on it, and the fifth axis covered its scientific journeys Al-Ashtari (d. 341 AH), and the sixth and seventh axis devoted its elders and pupils, while the eighth axis has It was devoted to his works and scientific relics

Al-Bakhrazi (d. 467 AH), and finally the ninth axis dealt with the date of his death and his burial.

Perhaps one of the most difficult difficulties facing the researcher is the scarcity and lack of resources on the history of this city, so unfortunately most of the sources that singled out the history of this city are from the lost books Ibn Tighari Bardi d. (874 AH).

Abu Hafs al-Nisafi's biography, scholarly position and implications:

1. Its Name, Descent, and Nickname

Najm al-Din Omar bin Muhammad bin Ahmed bin Ismail bin Muhammad bin Ali bin Luqman, Abu Hafs, al-Nasafi, then Samarkandi. He was born in Nisf in the year (461 or 462 AH /

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11068 or 1069 AD), to which he attributed his percentage, then he moved to the city of Samarkand and settled there until his death and was buried there. The available sources, which we have seen little anything about his family, were raised by his father, his brothers, except for some sources that were translated to his son Majd al-Din or al-Majd Ahmad bin Omar bin Muhammad Abu al-Leith al-Nasafi and then Samarkandi. Latif Al-Maaref (1960 AD).

It appears that he was born to Abu Hafs al-Nasafi after moving to and settling in the city of Samarkand, as the sources state that he was from the people of Samarkand in which he was born in the year (507 AH / 1113 AD), and the sources described him as "he was an honorable jurist (preacher)", and we can deduce from his scientific position how much he had. With his scientific interest and care from his father, he is his first teacher and teacher, when he heard and agreed on his hands, and then his father sent him to a group of Sheikhs and scholars of the city of Samarkand and scholars who came to or visited them, so he heard the hadith, agreed and preached.

Although Abu Al-Leith Al-Nasafi had heard many hadiths about his father, he had no interest in hadith like his father and he was a jurist on the Hanafi school of thought. Abu Laith Al-Nasafi entered many scientific centers in the Islamic world while he was going to perform the Hajj pilgrimage, during which he practiced many scientific activities of teaching, preaching and classification in these cities, including Mero and entered it in the year (547 AH / 1152 AD), but he departed from Nishapur due to the death of Sultan Masoud (527-547 AH / 1133-1152 AD) Al-Jahiz (D 255 AH) and the occurrence of political unrest there and Bukhara entered the year (551 AH / 1156 AD) during the performance of the Hajj pilgrimage, and after his emptying of it, he came back to Baghdad and stayed for two or three months where people preached about it, and the people benefited from his knowledge and preaching, as he described Ibn Taghri Barada said: "Sheikh Imam al-Alama... was a well-informed, well-informed, well-informed, well-guarded imam of the Hajj who returned to Baghdad and classified useful beneficial classifications and was agreed upon by a large group...", which indicates that during his stay in Baghdad, he practiced many scientific activities such as teaching, preaching, and classifying classifications. The sources mention that he has a book (Benefits in the Benefits of Benefits) in explaining the benefit in the branches of the Hanafi, and Al-Baghdadi mentioned that he possessed an old copy of it Ibn al-Jawzi (d. 597 AH). A high scientific status in it, and this seems clear from the exit People in Baghdad for meekness.

Abu Saad Al-Samani praised him after his meeting with him during his trip to Samarkand in the year (548 AH / 1153AD). He described him saying: "Among the children of the modernists and imams, and he was a virtuous jurist, a full preacher, good silence (azimuth), to friends..", Abu Saad met Al-Samani's father, Al-Leith Al-Nasafi, borrowed a lot of books from him and the parts that could be written by his father Abu Hafs Al-Nasafi. Al-Samani mentioned that he entered Samarkand in the year 548 AH / 1153 AD. Al-Samaani mentioned that he did not agree with him hearing from him, and he said: "... and I met him and he loaned books and parts to me and visited me and visited him, and with my many meetings with him and the intensity of my forgiveness with him, I did not agree to hear anything from him in Samarkand..."

Abu al-Laith al-Nasafi was killed in the year (552 AH / 1157 AD) on his way back to his homeland after leaving Baghdad and a group of scholars and caravans from the Hejaz more than seventy souls during the war that took place between Caliph al-Muqtafi (530-555 AH / 1136-1160 AD) and Sultan Muhammad Shah (548-554 A.H / 1153-1159 A.D.) Al-Johari: Ismail bin Hammad (d. 393 AH). and all of them were martyred, and he was singing during his exit from Baghdad and people bid farewell to him.

2. Origin and Era

After moving to Samarkand, which is one of the most important and prominent historical and civilizational landmarks in the country beyond the river and central Asia during the periods of Islamic rule as it is one of the centers of science and culture, it was the prosperity of the scientific movement at that time and the availability of libraries that contain various rare books in all their philosophical, literary and scientific fields. This city was distinguished by the manufacture of high-quality writing paper, and it became famous for it. The kagads made in its factories were the softest, best, and accompanied by the Qaratis of Egypt, which have no equal in quality and abundance. So, Abu Hafs Al Nasafi's scientific personality appeared in light of this intellectual prosperity and the activity of the scientific movement Al-Sahah (1407 AH / 1987 AD). He attained a high scientific position in the various sciences and arts, and the evidence for that was what the translators wrote to him, praising him, praising his knowledge, his merit, and his asceticism.

Abu Hafs al-Nasafi, during his lifetime, which approached the seventy-five or five years, experienced a group of events full of turmoil and discord as he realized several kings from the betrayed state or the Qara Khaniyeh, and they were Shams King Nasr bin Ibrahim (460-472 AH

/ 1068-1080AD) Who gained fame as a just ruler, just like his father, yet the hostility between him and the clergy was sharp, and the country reached during the reign of his brother Al-Khader, the maximum levels of prosperity and his authority extended over all beyond the river and Turkestan and the side of Khurasan secured treaties, but during the era of His son Ahmed Khan, who was known for his oppression and bad behavior with the parish and hostility to the clergy, as disturbances occurred in Samarkand, which led to his killing at the beginning of the year (487 AH / 1095 AD), and the Seljuks entered directly into the inauguration of the rulers of the country beyond the river so Singer (511-552 AH / 1117-1157 A.D.) with the inauguration of Arslan Khan, whose reign lasted until the year (525 AH / 1130 AD) The country enjoyed reassurance during his reign that the turmoil that occurred as a result of the killing of the Crown Prince Arslan Khan, Ibn Hajar al-Asqalani (d. 852 AH):. resulted in the arrogance of Arslan Khan in Singer and his interference Direct in the affairs of the country, which led to Singer appointed several rulers, the last of whom was Mahmoud Khan, Which the whole country fell under its banner indicates that it was at that very time that the country was attacked by the Qarakhtai tribes, which inflicted defeat on the army of Mahmoud Khan and were able to defeat Singer in the Battle of Qatwan in the year (536 AH / 1141 AD) and thus joined the country beyond the river and forced its Muslim population for the first time In their history to submit to the yoke of the infidels and the betrayed country became extinct Muslims.

This turbulent political situation created a kind of imbalance within society, and it seems that in that era the small emirates 'system and the resulting hostilities and internal wars that resulted in nationals suffered a lot of damage due to the establishment of the military feudal system, so it was natural that the landowner class or The owners of the loss are the groups most affected by the establishment of the small Emirates system and the land-cutting system Al-Khatib Al-Baghdadi (d. 463 AH):

Society has suffered in this age from many disturbances and discord, which can be explained by:

1 - The traditional conflict between the throne and the military class, because the military class was not given its livelihood, has led to a temptation, the public paid a large price for it, too many unemployed statesmen, and this led to their transformation into enemies of this state, causing trouble and trouble for them.

2- The enmity between the clergy class and the temporal power.

The parish suffered from deteriorating economic conditions as a result of these

seditions, unrest and internal wars, in addition to the large number of taxes, distress, and the scarcity of what people owe from earning these factors combined to the population in the woes, in addition to vandalism, burning cities and looting by the sultans who are making rapid invasions, looting and destruction of these cities Lisan Al-Mizan (1390 AH / 1971AD).

Abu Hafs al-Nasafi reported to us many incidents that went beyond the river cities, which naturally led to their affliction with deteriorating economic conditions as a result of them, including the destruction of the blasting and the burning of their role, palaces and markets in the year (399 AH or 390 AH / 1008-999 AD), and the burning of the Samanin Mosque The year (460 AH / 1068AD) during the dispute over the throne between the sons of Ibrahim Khan, who are Shams al-Malik and his brother, who led to his complete combustion.

On the one hand, on the other hand, the large number of diseases that killed people, as the epidemics began to reap the people as a result. Abu Hafs al-Nasafi mentioned a general epidemic in the year (448 AH / 1056AD), which included the cities of Dizik, Kharkhan, Samarkand, and an epidemic in the blast of the year (449 AH / 1057AD) Al-Dhahabi describes to us the speed of the spread of these epidemics and the severity of their death by people while he mentioned a great epidemic that occurred in the city of Bukhara in the year (499 AH / 1057 AD). He said: "A man gave a dirham to a baker who buys bread, so he weighs it, and the maker bakes and Jupiter is standing, so the three died in an hour.", Ibn Khaldun (d. 808 AH). and it became more difficult for the general public.

These politically, socially and economically turbulent situations contributed to the disintegration, weakness, and instability of the Khanate state. As for intellectually, the scientific movement flourished in this era, as schools for the pioneers of science appeared next to the mosques, and among these schools were various professors and scholars attending all sciences, the Qarakhanids, despite their pastoral lifestyle, were carrying out their duty as kings and this is evident from the adornment of cities with beautiful high-rise buildings and residence. Rabat on major roads and the establishment of schools and scientific centers. The sun of the kings described that he was one of the best kings in knowledge, opinion, policy and firmness he studied jurisprudence in the Juzjani house, in Samarkand and dictated the hadith and wrote in his salty plan a Qur'an and sermons on the Bukhari and Samarkand platforms and he was eloquent, so the country witnessed His reign was a civilized and intellectual prosperity, so he encouraged scholars, scholars and jurists, and he cared a great deal about the scholars and

honored them, and he gave al-Narkhi that he gave scholars and jurists a loss close to the city to facilitate their livelihood and cultivation from them. (Shams al-Mulk), who endowed this loss to the people of knowledge because it was close to the city, so farming would be easier for the jurists, and he took instead a further loss ", and built many facilities Ibn Khaldan (681 AH). The scientific and urban institutions that gained special fame, including (Rabat Malak), which he built in (471 AH / 1078-1079 AD) near the village of Kharkhnak, and another link was built in Mahalat (Aq al-Qutil), and it is also due to Shams Al-Din that the construction or construction of the Jami Mosque be built Bukhara, after he had been burned (460 AH / 1068 CE), and ordered that it be rebuilt again (461 AH / 1069 CE), and the rule of Khidr Khan, who during his reign reached the highest level of prosperity, was fair and was a patron of writers and poets Al-Khalil Al-Farahidi (d. 175 AH).

As for Arslan Khan, he was known for his religiosity and inclination for science, scholars and ascetics, and his construction of the numerous urban, scientific, and religious buildings, including the construction of a luxurious mosque in the year (515 AH / 1121 AD) and his construction of two palaces, one of which became a school, and he repaired the mosque after it collapsed, so the people of Bukhara They remind him of glorification until his death.

The Qur'an was a betrayal of the Hanafi school of thought, and they, the Turkish kings, chose Arabic writing to write a language that addresses them, and they were interested in literature and writers and honored them. Some writers wrote special books for them, for example a thousand Yusuf special Hajib El-Balasaghouni book for Khan Kashgar Thagaj Baghrrakhan in the year (462 AH / 1070AD) named Gubelik) It is an Islamic book or in the Turkish language that shows how deeply influenced by the Turks in Islamic literature Al-Aini (1409 AH).

One of the effects of the scientific and intellectual movement in this era was that there were many scholars in each science, and we note that the mind was active, creative, creative, so that it can be said that intellectual and cultural activity has reached a high degree of maturity, and it appears that these effects were reflected in Abu Hafs's thought, so its signs and data appeared clear In his authorship and the maturity of his ideas, the man was well-known, and his reputation lasted for a long time, and he was called the Mufti of Al-Kulayn, and he was a virtuous jurist who was deceitful in most sciences and arts. Scientific important saw various scientific activities.

3. His Creed

Historians have agreed that Abu Hafs al-Nasafi was on the authority of Abu Hanifa al-Numan.

4. His Scientific Position and the Scholars' Opinions on it

The sayings of writers and thinkers abound in explaining his intellectual features, and Al-Samani said about him: "In front of a virtuous jurist who is knowledgeable in doctrine and literature, and he classified the classifications in jurisprudence and hadith..", and Ibn Al-Najjar Al-Baghdadi described it as: "A virtuous jurist, an interpreter, a deceptive writer.." As for Al-Dhahabi, he called him the scholar and the discourse owner of the arts, and Ibn al-Imad said about him: "The keeper with the arts.. was a virtuous literary interpreter who wrote books on interpretation and jurisprudence.." Aseel called him the preacher as "the Mufti of the two heavy ones" and described him Al-Zirkali said: "He is aware of the interpretation, literature, and history of the Hanifa jurists..." Ibn Al-Damiati (d. 749 AH).

Despite the praise and praise of historians by Abu Hafs al-Nasafi, but he was accused of having some illusions in his modern works, Al-Samani, who is the critical expert in this art i.e. the hadith, questioned and said: "... As for his groups in the hadith, I saw a lot of them and browsed them, so I saw in them wrong and changed names and dropped some of them A lot of things and illusions are not confined, but he was distinguished in addition and classification.. His chain of transmission was not high and he was one of those who liked the hadith and his request and did not provide his understanding.. " Ibn Al-Damiati (d. 749 AH).

5. Travels

Abu Hafs al-Nasafi had a lot of trips to seek and publish knowledge, but unfortunately we do not know much about his travels, except for a shortage of our sources. However, we can know that he had a trip to Bukhara studied and agreed with it and took on its sheikhs, as he mentioned this during his translation of some scholars and some of them Omar Al-Waatkati, who said about him: "...he was with us Bukhara at the time of our understanding and heard from us from her sheikhs..", and the judge described Imam Abdul-Sayyid bin Al-Hussein bin Abi Al-Hassan bin Ali Al-Kashani saying: "My partner was in learning Bukhara. Samarkand a lot..", Al-Dhahabi (d. 748 AH): and he also said on the authority of Sheikh Saeed bin Muhammad Al-Khwarizmi Karakanji, the teacher in Bukhara and her inmate. Samarkand presented:" I met

him for Bukhara for a while and heard his words in the debates, and I did not hear from him a hadeeth...)

We can infer by his translation of the pilgrims bin Ali bin Ahmed bin Abdul Samad Al-Kishani, who lives in Bukhara, that he stayed for a long time in Bukhara, as he said about him: "I lived with him for a long time in Bukhara and it was not agreed to me from him to hear the hadeeth of a chain of narration or leave..." Al-Razi (d. 327 AH).

Abu Hafs al-Nasafi had a trip to Baghdad, the capital of culture and science, and the sources mention that his journey was in the year (507 AH / 1113 AD) during his pilgrimage journey, and he did not stay in Baghdad or in Mecca for a long time, and this is evidenced by what was mentioned by Faseeh Al-Khawafi within the incidents of (507 AH / 1113 AD), he said: "In it, Imam Abu Hafs Al-Nusafi returned from the people of Samarkand from the Holy Kaaba.

Although Faseeh Al-Khawafi mentioned that Abu Hafs Al-Nasafi returned from the Kaaba as part of the incidents of the year (507 AH / 1113 AD), Al-Nasafi mentioned that he met some scholars living in Baghdad in the year (507 AH, 508 AH / 1113 and 111 AD), and he said during his translation of the great Hafiz Abu Muhammad Abdullah bin Ahmed bin Omar bin Al-Ash'ath al-Samarqandi (d. 518 AH / 1124 CE), who lives in Baghdad, said: "I met him in the year seven and five hundred and eighty years.." It is likely that Abu Hafs al-Nasafi stayed in Baghdad for about a year or less, where he heard from its sheikhs and studied in its scientific institutions Ibn al-Najjar al-Dabithi mentioned that Abu Hafs al-Nasafi studied at Prince Khimartakin bin Abdullah School, and he spoke about it in his book ("Lengthening the books to collect the news") and it was collected and written and narrated in it on the authority of a chief sheikh "from the people beyond the river and at the same time taking knowledge On the authority of his sheikhs Al-Baghdadi, including Abu Al-Qasim Bin Bayan and others. Al-Sobky (d. 772 AH).

6. Elders

Abu Hafs Al-Nasafi reached his high scientific position through his genius in more than one field and in various literary, juristic, historical and philosophical branches, which raises the question about those sciences who received it and how it got there? Is it naturally, or was behind it professors, elders, scholars and thinkers who were using it with an abundance of their knowledge.

Certainly there were many professors and elders. In his translation of Abu Hafs al-Nasafi, he mentioned: "He wrote to me on leave and

said five hundred and fifty men." And he gathered them in a book called "The Census of Sheikhs for a Age, an Explorator of the Letters A Label in which He gathered His Elders and Have Five Hundred and Fifty Sheikhs" When he came to Baghdad, a pilgrim in the year (507 AH / 1113 AD), he narrated on the authority of his Sheikhs who gathered them in a book or another author for him, which is (lengthening the books to collect the news), and it appears that these books in which Abu Hafs al-Nasafi mentioned his elders are other than the other book (the holidays Translated by the letters of the lexicons), as the title of the latter foretells that it is intended for those who were given a license in the novel.

The names of some of his elders are scattered in the sources, which makes it difficult to collect, and most of them were lost to us, but Abu Hafs Psychological mentioned a large part of his elders in some of his books that are in our hands, including his book (Al-Qand in mentioning the scholars of Samarkand), and he announced the names of many of them in this work and gave a picture of them And about their inclinations and doctrines, and what is remarkable is that the inclinations of its elders were different, so some of them were Alevis, Al-Sakhawi (d. 902 AH): some of them are intercessors and some of them are Hanaf, which made his ideas realize all the sects and accommodate all of the most prominent professors according to the age of their deaths.

1. Ismail bin Muhammad bin Ibrahim bin Muhammad bin Noah bin Zaid... Ibn Noah Abu Muhammad al-Nuhi (d. 481 AH / 1088 AD)

His birth was in the year (423 AH / 1031AD) the updated Khatib of Samarkand from the people of Nasaf wrote the hadith in Samarkand and he delivered speeches on its pulpit and sat in it to the public a lot, he heard from Abu Al-Abbas Jaafar bin Muhammad bin Al-Mu'taz Al-Mostaghfari Al-Hafiz (T 432 AH / 1040 AD).

- Abu Hafs al-Nasafi heard from his two brothers Ibrahim bin Muhammad bin Ibrahim Abu Ishaq al-Nawhi al-Nasafi (d. 511 AH / 1117 CE). The hadith heard from his father Abu Bakr Muhammad bin Ibrahim al-Nawhi al-Khatib the Nasafi called him "Imam al-President" and said about him: "He entered Samarkand a lot and wrote about its people..", and his birth was (436 AH / 1044 AD) and he died with blows. Al-Sarkhasi (d 483 AH).

As for their third brother, it is Ishaq bin Muhammad bin Ibrahim Abu Muhammad al-Nuhi (d. 518 AH / 1124AD). The modern al-Faqih, a preacher of blasting, came to Samarkand and spoke to it and dictated the councils, and he heard from him the creation of impenetrable, and

he was the supporter of Samarkand, he took Abu Hafs and spoke about it. Al-Samani (d. 562 AH).

2. Ali bin Mohammed bin Ahmed Abu Al-Hasan Al-Hajjaj Al-Nasafi Al-Kasbawi (d. 485 AH / 1092 CE)

Fakih Adeeb was one of the early Sheikhs of Abu Hafs al-Nasafi who studied at their hands in his city in which he was blown up, and he said about him: "I looked at him with blows and heard conversations from him that I copied from me.." Abu Hafs al-Nasafi called him the Sheikh al-Faqih al-Adeeb. This jurist visited the city of Samarkand and the hadith heard about it, and it seems that Abu Hafs al-Nasafi did not hear anything from him in Samarkand when he said: "... and I saw his plan..."

3. Al-Hassan bin Abdul-Malik bin Al-Hussein bin Ali bin Musa bin Imran bin Israfil bin Muslim bin Wahb bin Muslim Al-Attar Abu Ali Al-Nafi (d. 487 AH / 1094AD)

He was born in the year (404 AH / 1013 AD) and his father (Abu Al-Fawares) (T 452 AH / 1060 CE) was a judge who blew up and its Mufti. With the word (our sheikh) when translating it to his father Abu Al-Fawaris, Abu Ali Al-Nasafi is one of the sheikhs most of whom Abu Hafs Al-Nasafi reported on his books, especially his book (Al-Qand in mention of the scholars of Samarkand) and he was a link between him and the authors of the literature that Abu Hafs benefited from in his authorship and those who were excessive in their transmission from them to the point that he used to shorten the beginning of the chain of transmission because of its frequent repetition, he has a book (Al-Amaly) written in his handwriting in Bukhari. 25. Samaria (Teh Eraj Afshar, Tehran, 1988).

4. Al-Hassan bin Ahmed bin Muhammad bin Qasim bin Jaafar Abu Muhammad al-Samarqandi (d. 491 AH / 1097 CE)

He was born in the year (409 AH / 1018AD), a hadith, Hafiz Jalil, Nabil passed away in seeking knowledge and collected and classified many of the works mentioned by psychological saying: "Imam Al-Hafiz the strength of the year. Inmate Nisabur was not in his time in his art like him in the East and West has a book" Sea of Assanad In the Sahih al-Masanid, "He collected a hundred thousand hadiths, arranged and honored, which did not occur in Islam like him, which is eight hundred parts." It was abundant, virtuous, accompanied by Ja'far bin Muhammad al-Mostaghfari.

5. Muhammad bin Muhammad bin Al Hussein bin Abdul Karim bin Musa bin Mujahid Abu Al-Yusr Al-Bazdawi (d. 493 AH / 1100 AD)

He was called "Sadr al-Islam" or "Judge Al-Sadr". He was born in the year (421 AH / 1030 AD), a jurist, a fundamentalist, took over the judiciary in Samarkand and ended the

presidency of the Hanafi in a country beyond the river and was a jurist of Bukhara and hoped for any Bukhari a lot and studied Hanafi jurisprudence in it and was From the stallions of the debates his epithet (our professor) when he translated to his grandfather Abdel Karim, and described him as "the sheikh, the judge, the imam of the term, issued Islam" and he said about him : "And the sheikh of our companions was beyond the river and he was in front of the imams at all and was dispatched to him from The horizons filled the East and West with its classifications in the origins and branches. The judge of the judges in Samarkand was studying in the Al-Jozhaniya House and dictating the hadith in it." He has many works, including (Fundamentals of Religion) and (Al-Masbat in the branches of jurisprudence).

The family of Abu Al-Yusr Al-Bazdi was known for its high scientific status, and the grandfather of the jurist, ascetic mufti and his brother Fakhr al-Islam Abu Al-Hassan Ali Al-Bazdawi (d. 482 AH / 1089 AD) found the Hanafi fundamentalist jurist who was known for navigating the jurisprudence and the origins and the owner of many categories and he is the owner of the method on the doctrine of Abu Hanifa and was in front of the companions beyond Al-Nahr Al-Nasafi said about him: "I saw him with blows once, and I did not have anything to hear from him..." Samarkandi (d. After 1251 AH):

6. Muhammad bin Muhammad bin Abd al-Malik bin Muhammad bin Muhammad bin Suleiman bin Quraish Abu Bakr al-Kasbawi (d. 494 AH / 1100 AD) was called Abu Hafs al-Nasafi by (our sheikh) when translating it to his grandfather and mentioned that his grandfather Shashbir was converted to Islam by Qutaybah bin Muslim Al-Bahli, Al-Suyuti (911 AH): Born in the year (439 AH / 1047 A.D.).
7. Abdullah bin Ahmed bin Muhammad bin Abdullah bin Wasil Abu Muhammad al-Najjar al-Samarqandi (d. 503 AH / 1109 CE), Al-Shafei (d. 204 AH).

One of the modern scholars in the city of Samarkand was born in the year (428 AH / 1036 AD), and the Nasafi used to call him the word of my Sheikh when he said about him: "My Sheikh lived this seventy-five years and was buried in the tomb of Ja Kardizah in Tal As-Hadith" It goes to Sheikh Abi Bakr Muhammad bin Abdullah Khatib Samarkand, and most of Nasafi quoted in his literature, including the book (Al-Qand). The sources in our hands did not tell us anything else about him or his grandfather except what Nasafi mentioned about him.

8. Abdullah bin Ahmed Al-Maghazali Al-Qantari (Al-Nisfi) (d. 507 AH / 1113 AD).

Al-Nasafi called him Sheikh and mentioned that he was born in the year (425 AH / 1033 CE). He heard from Sheikh Abu Nasr Ahmed bin Jaafar Al-Kasani and died in blasting.

9. Ali bin Al-Hussein bin Muhammad Abu Al-Hassan Al-Marwazi (d. 508 AH / 1114AD) or later.

A judge of the countries beyond the river, one of the scholars of jurisprudence and Hadith from the Mero people, visited many centers of the Islamic world to seek knowledge and publish it, or to assume the position of the judiciary in many aspects of cities beyond the river, including Bukhara Abu Hafs al-Nasafi took the knowledge about him in Samarkand and said about him: "He was in Samarkand He is a judge of judges beyond the river, then he returned to Murrow, then he became a Bukhara judge and died with it.. " Al-Shirazi (d. 476 AH):.

10. Maymun bin Muhammad bin Muhammad bin Muhammad bin Saeed... bin Makhul Abu al-Mu'in al-Nasafi al-Mahkuli (d. 508 AH / 1114 CE) 26. Qandiyyah (Tah Eirj Afshar, Tehran, 1988).

A scientist from the people of Nisf set up in Samarkand for a while, and then settled in Bukhara, nicknamed Najm al-Din al-Nasafi ((my teacher)) and described it: "The brilliant Imam... a scientist [scholars] East and West swept from his seas and lit their lights, and this is clear evidence of the man's fame and what was He has a high scientific status, so the East and West scholars will be washed away from his seas and light up his lights. 31. Al-Tusi (d. 460 AH). He has many works, including (Introduction to the Rules of Monotheism), (Insight into Speech), (Explanation of the Argument), (Bahr Al-Kalam) and (Explanation of the Great Mosque of Al-Shaibani). Abu Hafs Al-Nasafi was influenced by his teacher, and this is what appears to be clear in the writing of Nasafi beliefs. Which was the index of his teacher's book (Evidence for Speech).

11. Ali bin Ahmed bin Muhammad bin Bayan Abu al-Qasim bin Bayan al-Razzaz (d. 510 AH / 1116 CE)

The updated Sheikh Al-Saduq al-Saduq, the Musnad of Iraq and the Musnad of the world in his era, from the people of Baghdad who live in Al-Mufidiyah, and he is from the sons of Omar bin Al-Khattab born in the year (412 AH / 1021 AD). His modern father heard him in his youth and he was 17 years old His era is like Abu al-Hasan Muhammad bin Muhammad bin Muhammad bin Mukhallad and Talhah bin Ali bin al-Saqr al-Kettani and he was the last one to narrate about them and he also heard from Abu Ali al-Hasan bin Ahmad bin Shahadan and other great scholars until he is unique in the narration of most of them he is The last one happened with the copy of Ibn Arafa, and Omar until the

novel became famous for him and the journey became to him from all horizons, and the Guardians and Imams wrote about it and the narrators narrated about him, including Abu Ghaleb Shujaa bin Faris bin Al-Hussein Al-Dahli (d. 507 AH / 1113 AD) and Al-Mu'tamen bin Ahmed bin Ali bin Al-Hussain Al-Saji (D. 507 AH / 1113AD) and the Caliph, who is guided by God (512-529 AH / 1118-1135 AD) and created an impenetrable, and it was old to hear his Sahih saying: "Saleh's trust... He wrote to the license with all his listening.." 31. Al-Tusi (d. 460 AH). He passed away and prayed upon him in the mosque From the house of the Caliph and buried in the cemetery of Bab Harb. Al-Dakhak Kardizi (443 AH):

It appears that al-Nasafi heard from Abu al-Qasim bin Bayan at the end of his life when al-Nasafi visited Baghdad on his journey to perform the Hajj pilgrimage in the year (507 AH / 1113 AD). This is what Al-Dhahabi confirmed by saying: "And he heard in Baghdad from Abu al-Qasim bin Bayan in the middle age..." 33. Ibn Abidin: Aladdin (d. 1306 AH).

12. Ali bin Al-Hassan bin Ali bin Mohammed bin Affan Abu Al-Hassan Al-Matridi (T511 AH / 1117AD)

A jurist has confidence in the people of Samarkand and refers to the companion of the great companion Abu Ayoub Al-Ansari (Rada). He was born in Samarkand and his house is in the railroad of Al-Labadin. He was raised in a family of hadith and knowledge. His father, the judge Al-Hassan bin Ali and his father's mother, the daughter of Sheikh Abu Mansour Al-Matridi, took knowledge of his father On the authority of Ahmad bin Yaqoub bin Ahmed bin Ibrahim Abu Muhammad al-Roudhbari, and others died in Samarkand and were buried in Jardjardizah near his father and his grandfather Abu Mansour al-Matridi. Abdul Qadir (d. 1005 AH):.

13. Omar bin Ahmed bin Muhammad bin Shabib Abu Hafs al-Shabibi al-Dizki (d. 511 AH / 1117 CE)

One of the modern scholars took knowledge of Abu Hafs Omar bin Ahmed bin Muhammad bin Shaheen Al-Farsi (d. 454 AH / 1062 AD) was buried in Jacardez in Samarkand.

14. Ali bin Ahmed bin Al-Hassan Abu Al-Qasim Al-Sairafi (Al-Farsi) (d. 515 AH / 1121 CE)

A trustworthy Sheikh, Saduq, who was known for his high support from the people of Persia. He was one of the centenarians. He lived (113) years, as it was the beginning of his hearing and he was eight years old. He had a scientific journey in seeking and publishing knowledge. After that, he visited many scientific centers in the Islamic world in the Levant, Khorasan, Ghazni, and entered it in the year (456 AH). / 1063 AD) Perhaps his scientific

standing and publication of the high-level hadiths won favor with the sultans of Ghazni, and Sultan Ghazni gave him a thousand dinars, entered the city of Samarkand and settled and died and was buried in it in the cemetery of Jacardez in the scene of the modern owners called Abu Hafs Al-Nassafi by the master of justice and said about him: "He who lives in Samarkand On the ladder of ladder... and he had high bases... Ibn Asaker (571 AH):

15. Ali bin Mankadim bin Muhammad bin Muhammad bin Al-Hassan bin Al-Qasim Abu Al-Hassan bin Mankadim al-Nisaburi (d. 517 AH / 1123 CE)

It is attributed to Ali bin Al-Hussein bin Ali bin Abi Talib (peace be upon him), an updated scholar, an Alawite poet, virtuous, from the city of Nishapur, from the people of the House of Knowledge and Religion. His father, Mankadim Al-Faqih Al-Fadil, was a scholar of the Imamate, and his grandfather Abu Talib Muhammad bin Al-Hassan bin Al-Qasim The first Alevi from this Rahat had moved from Persia to Nishapur and attributed to him the Persian Alevis. He was born in (446 AH / 1054 A.D.) and his literary talent emerged as he was in the prime of his life when he met him by the writer Abu Al-Hassan Al-Bakhrizi (d. 467 AH / 1074AD) Hanafi madhhab and praised him as saying: "I saw him while he was naked from the hair in half, with a good face, the hair biting literature and the age striking his beauty, Ibn al-General al-Hanbali (1089 AH): and he is a human being with a race in the jinn..." Al-Bakhrizi did not specify the place and time of his meeting with Abu Al-Hassan bin Mankadim, but it is likely that his meeting with him was in Nishapur because Bakhrizi had The traveler traveled in Nishapur in the year (464 AH / 1071AD) and Ibn Mankadim was eighteen years of age or older, and Al-Bakhrizi asked him to write for him a poem from his poetry, so he wrote it to him in his dubbed script as described by al-Bakhrizi, "and within it unless he secures the songs from jewelry." Al-Bakhrizi praised his poetry, saying: "And what can I say about this master, his face is shed, the hair is sick, the tongue is Arabic, and the grandfather is a prophet and the ornament is an honor and he is one of his predecessors supervising behind." Abu al-Hasan bin Mankadim came to Samarkand in the year (514 AH / 1120 AD) and he spoke about it, which indicates that he had a journey in seeking and publishing knowledge. He met Samarkand Babi Hafs Al-Nasafi and he talked to him and took Al-Nasafi from him and described him as (Mr. Al-Alam).

- 16- Abdul Samad bin Abdul Rahman bin Abdul Karim bin Hawazin Abu al-Futuh al-Qushairi al-Nisaburi.

One of the modern scholars and preachers of the people of Nishapur, he grew up in a family known for Hadith and science and found him (Zain al-Islam) Abu al-Qasim Abd al-Karim al-Qushairi (377-465 AH / 987-1072 AD) the author of the Qasiriya message, and he had six sons who were scholars and jurists of their time like his son The elder Abu Nasr Abdul Rahim bin Abdul Karim (n. 514 AH / 1120 AD), Abu Saeed Abdul Wahid bin Abdul Karim (494 AH / 1100 AD) the servant scholar Adeeb and Abu Al-Fath Abdullah bin Abdul Karim. 37. Al-Ainy: Muhammad bin Ahmed (d. 855 AH).

Abu al-Futuh al-Qushairi grew up in the middle of this scientific family, so he learned about the grandmother of Zayn al-Islam Abd al-Karim al-Qushairi and his free grandmother, Dadaqiya, his father Abd al-Rahman ibn Abd al-Karim and his uncles and scholars of his time. In Samarkand, while he was in charge of the public rhetoric with a period of time, then he went back to Nishapur. Al-Farsi (d. 529 AH):

7. Abu Hafs Al-Nisafi's Students

Some of the sources in our hands pointed to the names of some of his disciples at the hands of Abu Hafs al-Nasafi, and one of his most prominent disciples is his son Abu al-Laith Ahmad bin Omar, who we previously mentioned at the beginning of the research. The sources also pointed to the rest of his students and the most famous of them:

1. Abd al-Karim bin Muhammad bin Mansour Abu Saad al-Samani al-Marwazi (d. 562 AH / 1167 CE), the well-known jurist al-Shafi'i, the owner of numerous works and extensive scientific trips, he used to tell Abu Hafs al-Nasafi a vacation, when he said: It was mentioned by a group, but I mentioned it in this group because of its many classifications and its common mention... " Ibn al-Faqih (d. 365 AH).

Abu Saad al-Samani, one of the imams of jurisprudence and hadith, Marwazi, who was of a family with wide fame, and the presidency of this family ended up with him, and Sheikh Khurasan was in his era to elevate his high status and the abundance of his works. From information about the life of Abu Hafs al-Nasafi, the latter have continued to quote that translation from al-Samani and add to it some of the information they find.

2. Muhammad bin Abdul Jalil bin Abdul Malik bin Ali bin Haider Abu al-Fadl al-Samarqandi.

The available sources did not mention anything about him except that he is a historian. He was one of Abu Hafs al-Nasafi's students. Among his effects (the Qand team in the history

of Samarkand) to his teacher Abu Hafs Al-Nasafi, and Haji Khalifa mentioned in the article (Qand) in the history of Samarkand and he said: "He was elected by his student, Imam Abu Al-Fadl Muhammad bin Abdul Jalil..."

The book's investigator stated that he did not find Muhammad bin Abdul Jalil news in the books of biographies except what was mentioned that he is the author of a Canadian book written in Persian that talks about the tombs of Samarkand, and it is surprising that Muhammad bin Abdul Jalil did not refer to the grave of his relative, who was buried in Jacardez, near the tomb of Abu Mansour al-Matridi, who separated the saying in this cemetery. Ibn Qutlubaga (d. 879 AH):

As for the rest of his pupils, whom the sources referred to, we did not find any information about their biography or their death among other sources, Al-Kettani (d. 1383 AH): and they are:

1. Abu Bakr Muhammad bin Muhammad bin Ali Al-Baghdadi Al-Adeeb.
2. Abu Al-Qasim Mahmoud bin Ali Al-Nasafi.
3. Al-Dhahabi referred to them as disciples of al-Nasafi who narrated the Book of Al-Qand in his mention of the scholars of Samarkand.
4. Muhammad bin Ibrahim bin Muhammad Abu Abdullah al-Norbashiti Ibn al-Najjar mentioned that he was an Islamic jurist who had taken knowledge of Abu Hafs al-Nasafi in Baghdad at the Prince Khimartik bin Abdullah school.
5. Al-Hassan bin Muhammad Burhan Al-Din Al-Kasani narrated the book "Facilitating the Interpretation of the Star of Religion". Al-Ketbi (d. 764 AH):
6. Ismail bin Abi Al-Fadl Al-Nasihi.

8. Its Scientific Effects

Al-Nasafi lived a fertile intellectual life. He wrote and classified all the various sciences circulating in his era. He appeared in every art written in it and created it. Ibn Al-Najjar described it as saying: "He was a virtuous jurist, an interpreter, a writer, and a writer. He classified books in interpretation, Hadith, and conditions... ", And some of his compilations were so popular that many explanations were written on him, for the man was well known as described by al-Samani in his translation of him, and his fame lasted for a long time, but what is unfortunate is that many of his books did not reach us and are among The missing ones, but some of them, and we will mention here what we found of its manuscript, printed and lost effects, the most important of which are:

1. Al-Qand in the Mention of the Scholars of Samarkand

Most of the historians mentioned it (Al-Qand in the mention of the scholars of Samarkand) and other times (Al-Qand in the history of Samarkand) and sometimes (the history of Samarkand) and Al-Samani mentioned it (Al-Qand in the knowledge of the scholars of Samarkand) It may be said only in short Qandar. 43. Ibn Katheer: Imad al-Din Ismail (d. 774 AH).

It is one of the printed sources and is located in twenty volumes.

The book Al-Qand is one of the works of Abu Hafs al-Nasafi, which singled out the history of the local cities. His author did not only translate the scholars of the city or those who came to it, but rather dated all those who contacted the sheikhs of this city or held an administrative position in it.

This work is of particular importance as it is a reference that quotes sources that have no effect at the present time and mention sites and villages, some of which were not mentioned even in books and geographical dictionaries and translated for people we do not find a large group of them in all the history books and men available with us.

Several historians were elected from this book, among them Al-Samani, who visited Samarkand in the year (548 AH / 1153 AD), and he said: "... and when I met Samarkand in the year (548 AH), I borrowed the book" Qandar in the knowledge of the scholars of Samarkand "and I was elected from it.." 44. Ibn Makula: Abu Nasr Ali bin Heba Allah (d. 475 AH).

Al-Nasafi wrote an appendix to the history of Samarkand by Al-Idrisi, as Haji Khalifa indicated during his speech on the dates of Samarkand. He said: "Abu al-Abbas Ja'far bin Muhammad al-Mustaghfari, Abu Saad Abd al-Rahman bin Muhammad al-Idrisi, and the tail upon him by Abu Hafs Omar bin Muhammad al-Nasafi.." (and unfortunately very much). We did not find these two compilations in the history of Samarkand for Al-Mughfari and Al-Drissi to compare what the historians wrote with what Nasafi completed on their books, as these books are among the lost books.

The pupil of Abu Hafs al-Nasafi Muhammad ibn Abd al-Jalil al-Samarkandi wrote a book called (The Elect of Qand al-Qand in the History of Samarkand) and was summarized by Ziauddin Muhammad ibn Abd al-Wahid al-Maqdisi (d. 643 AH / 1245 CE). Unfortunately, these two books are also lost books. 45. Karaki Investigator: Ali bin Al-Hussein (940 AH).

2. The Nasafi System in Controversy

It is the first book organized in jurisprudence, and included the difference of

imams of the jurists of the schools of thought and was the first book as mentioned by Haji Khalifa:

In the name of God, the Lord of every servant, praise be to God, Crown Prince, etc. He arranged it according to ten chapters, the first in the words of the Imam (Abu Hanifa), the second in the words of Abu Yusuf al-Qadi, the third in the words of Muhammad ibn al-Hasan al-Shaybani, the fourth in the words of the Imam, with Abu Yusuf, and the fifth in his saying with Muhammad, and the sixth in the words of Abu Yusuf with Muhammad the seventh in the words of each of them, the eighth in the words of Exhalation, the ninth in the words of Al-Shafi'i the tenth in the words of Malik, which he completed on the Sabbath of the year zero (504 AH / 1110 AD) and the number of her verses (2669) houses: It is a manuscript book, and many scholars took care of explaining this book, including an explanation of Abu al-Barakat Hafiz al-Din Abdullah bin Ahmad al-Nasafi (d. 710 AH / 1310 CE). He explained a simple explanation that he called (al-Musfasi), then he shortened it and called it the refiner as explained by Radhi al-Din Ibrahim bin Sulaiman al-Hamwi al-Maqqi (T 732 AH / 1310AD) in two volumes and other explanations. Al-Maqqisi (d. 380 AH).

3. Nasafi Beliefs or (Nasafi Beliefs)

It is a brief book on the science of monotheism, which Hajji Khalifa described as a book: "Metin Matin", and it is one of the Sunni books on the science of theology in which they conveyed the sayings of the Shiites, and it is identical to the doctrines of the four schools of poetry and contains many of the topics of the Imamate The subject of the torment of the grave and others This book was also described by its explanation, Saad Eddin Al-Taftazani (d. 791 AH / 1389 AD), in which he said: "The abbreviation called doctrines includes the deception of benefits in the chapters that are for the rules and principles with a goal of revision and refinement

Abu Hafs al-Nasafi, when writing this book, was influenced by his teacher and his sheikh Abu al-Mu'in al-Nasafi (d. 508 AH / 1114 CE) who used to call him "my teacher" and was known for his asceticism and his high scientific standing and his numerous books, including his book (Insight of Evidence in Speech), which is a huge manuscript volume, the first of which is "Praise" To God for His grace... etc. "In it he collected a piece of evidence in the matters of belief and between what was the elders of the Sunnis and invalidated the doctrines of their opponents exposed to working by citing material from the evidence, asking the way to mediate the phrase between redundancy and reference, so a useful book came to the end..". Ibn al-Najjar al-Baghdadi (d. 643 AH):

Abu Hafs Al-Nasafi was very influenced by his teacher, as he organized the text of his book Doctrines as the Index for this Book, and Haji Khalifa says: "Whoever considers it knows that the text of the doctrines of Omar Al-Nasafi is like the index for this book." Ibn al-Najjar al-Baghdadi (d. 643 AH).

He took care of explaining this book a large group of scholars over the centuries, including the scholar Saad al-Din al-Taftazani, and finished his explanation (768 AH / 1366 CE). Al-Nerskhhi (d. 348 AH): This explanation was printed repeatedly with a group of tasks of the Matoon repeatedly in Egypt and explained by Mawla Ramadan bin Muhammad in a volume which is famous for the footnote of Ramadan Effendi and other explanations. One of the most famous books presented by Abu Hafs al-Nasafi is the book "The Necessary Doctrine." It provides contractual principles and chapters that contributed to the firmness of religion.

4. The Belief System is in Dispute

While Haji Khalifa mentioned it only the belief, then it was mentioned that Sheikh Sharaf al-Din Abu al-Fadl Ismail bin Ibrahim bin Ahmad al-Shaibani (d. 629 AH / 1232 CE) explained it and called it (the critic) in which he mentioned it narrated by Abu Ja'far al-Tahawi and he is reliable in his narration from Imam Abu Hanifa and narrated it from his companions and reminded him of the shortest words and the most familiar reference and including the fundamentals of religion, which is a printed book. Al-Nasafi (d. 537 AH). Ibn al-Nadim (438 AH):

5. Urgently Nakhshbi for his Moroccan Guest

It is a book by Abu Hafs al-Nasafi of his friend Abu Haroun Musa bin Abdullah bin Ibrahim bin Muhammad bin Sinan al-Qahtani al-Agamati after the year 516 AH / 1122 AD) and he is a jurist, a virtuous and comparable from the people of Morocco who had a scientific journey to seek knowledge and publish it then he moved to The country of the Islamic East entered Nishapur and Bukhara and then arrived in Samarkand in the year (516 AH / 1122 AD) mentioned by Abu Hafs al-Nasafi and said in it: "... he left from the countries of Morocco to the East of the East and his children separated, Fadel Fakih, an eloquent poet, an updated lecturer. He stayed in Iraq, Khorasan and Bukhara Thirteen years, the hadith publishes fiqh, look, and speak. I stayed for days and wrote a lot about me and for his sake I collected a book called (Urghal Nakhshbi to his Moroccan guest) "" Ibn al-Nadim (438 AH).

Abu Hafs Al-Nasafi mentioned to us, among his authors, a set of poems he said in his Moroccan

friend, and poems that Abu Musa Al-Agamati said to himself, which indicates the good relationship that brought together Abu Hafs Al-Nasafi with his friend Al-Agamati:

6. Facilitation in Interpretation

It is a book on the interpretation of the Qur'an, and it is a manuscript, the first of which is: "Praise be to God, who revealed the Qur'an with healing.." He mentioned in the sermon one hundred of the names of the Qur'an, then he knew the interpretation and interpretation, then he proceeded to the intended and interpreted verses by saying and extending, and it is one of the books simplified in this art.

7. The Small Mosque System

And the small mosque of Muhammad ibn al-Hasan al-Shaybani (d. 189 AH / 805 AD) in the branches of Hanafi jurisprudence which is a printed book, and includes (1532) issue and mentioned the difference in (170) issue and did not mention the measurement and desirability except in two responsibilities and the jurists have praised this book They do not even copy anyone to the judiciary until they test it with him, because keeping him imitated the judiciary, or they ordered him to preserve. Bartold, Vasily (1981)

Al-Nasafi arranged his system in Al-Sagheer Al-Sagheer Mosque on ten chapters according to the difference and coalition between the imams, Abu Hanifa and his companions Abu Yousef Al-Qadi and Muhammad bin Al-Hassan Al-Shaibani and Exhale and Al-Shafi'i and Malik. Al-Nasafi finished composing his system a year later (500 AH / 1106 AD). Ibn Hajar described Al-Asqalani Abu Hafs Al-Nusafi and his system in the small mosque, saying: "He is the owner of the famous system at the Hanafi..." And the first of this system: "Praise be to the ancient, innocent... He mentioned in his first poem a poem in beliefs to 81 houses" Manuscript. Bartold, Vasily (1981).

8. Fatwas of Ibn Hamza al-Saqdi al-Samarqandi Compiled by Al-Nasafi

It is a book that includes a group of fatwas of the jurist Abu al-Hasan Ata bin Hamza al-Sughdi compiled by Abu Hafs al-Nasafi.

These fatwas were combined with other fatwas for scholars and jurists beyond the river in the book (Jewels of Fatwas) by Rukn al-Din Abu Bakr Muhammad ibn Abi Al-Mufakher bin Abdul Rashid al-Karmani al-Hanafi and among the fatwas are fatwas by Abu Hafs al-Nasafi.

9. In the Statement of the Doctrine of Sufism and its People

It is a small message contained within a total of number (1208) in the Sulaymaniyah Library in Istanbul (folios 210 B-212A) and it is in the Persian language indexed its microfilm 1/510 Hamza Taher (1942).

10. Students' Students

It is one of the juristic dictionaries, and it is a jurisprudential book on the Hanafi school of jurisprudence in which the Nasafi dealt with jurisprudential issues including for example hawala in al-Ghazi and hawala who is due from the waqf, and the suit, i.e. in litigants suit and prohibition and permissibility, which is a book in languages or terms Fiqh of the Hanafi school of thought, which is a printed book.

Al-Nasafi dealt with in this book a set of topics, including the asceticism of Imam Ali (peace be upon him).

11. Explanation of the Fundamentals

It is a book in which Al-Nasafi explained the book of the origins of Ubaydallah bin Al-Hussein bin Dalal Al-Karkhi (d. 340 AH / 951 AD), Al-Zarkali, Khairuddin (1980), and it is a letter by Abi Al-Hassan Al-Karkhi in the origins that have the orbit of the Hanafi branch with its evidence and its counterparts for Omar Al-Nasafi printed with the book (Establishing the Looking) for Al-Dabousi (T 430 AH / 1038 AD) Literary press in the vegetable market (without date) Al-Zarkali, Khairuddin (1980),.

12. Senate Count

Omar has a red line on the letters, a line in which Abu Hafs Al-Nasafi collected his elders (five hundred and fifty elders).

13. Nafsy Interpretation

In Persian, which is one of its printed effects, on three manuscripts, the first in the library of Hazrat Radhwa in Mashhad and the second it was brought in from Afghanistan and the third in Turkey and the author is limited to giving meanings and does not lengthen the explanation or interpretation and is located in (1199) pages of the publication and this copy is found in the library of Atef Effendi Istanbul No. 3245 in 604 papers (index of its microfilm 54/5).

14. Street Projects in the Hanfieh Branches

It was explained by Nasr al-Din Abu Ali Aali al-Aali Ibn Ibrahim bin Ismail al-Ghaznawi (582 AH / 1189AD) and called it (Al-Manabea 'in

Sharh al-Mashareah). Hajji Khalifa mentioned that it is mentioned in the preamble of this book that Abu Ali Al Ghaznawi is one of the thousand books of the Mashareeh and it is an illusion, and he said Haji Khalifa said that the first book of the projects (Praise be to God, who enriched the hearts of the jurists... etc., which is on the schools of thought as the eyes of the schools of thought), and it appears that the reason for his writing this book, as he mentioned in it is that when he saw the learners agonizing their riches about unemployment and what he did for them in length, he gathered for them what is urgent The passenger called it (Street Street) and made it fifty books and five sections, namely (acts of worship, permits, donations, and felonies). Vambri, Arminius (1965)

15. Starlight Star Academy

It was mentioned by Youssef Al-Hadi, the book investigator of the qand, among the works of Abu Hafs Al-Nasafi. He said he is a circle of acquaintances in various arts of science. Irij Afshar mentioned that the researcher, Imtiaz Ali Arashi, stated in a full letter to him about Al-Nasafi that he saw a copy of it written in (646 AH / 1248AD).

16. Sending Packs to Search for Strange Things

It is a volume, the first of which is "Praise be to God, who has embraced us from distress...", and it is a book in which Nasafi summarized the book "The Strangers in the Qur'an and Hadith" by Al-Herawi (d. 401 AH / 1010 AD) Herawi compiled in his book The Strangers between the Interpretation of the Strange Qur'an and the Prophetic Hadith He mentioned the stranger without mentioning the text of the hadith and extracted the strange words, recorded them, arranged and explained them.

17. Prolonging Travel to Collect News

It is a book in which al-Nasafi spoke of the general chief of his Sheikhs. Al-Nasafi happened in this book at the introduction to Baghdad, Hajj in the year (507 AH / 1113AD) in the Prince Khumartakin bin Abdullah School, and he told them about five hundred and fifty Sheikhs.

18. Success in Explaining the News of Al-Sehah Book

It is a book in which Abu Hafs al-Nasafi al-Jami'a al-Sahih, famous for Sahih al-Bukhari, was mentioned, and he mentioned that al-Nasafi said at the beginning after mentioning his bases:

"These are fifty ways to support Sahih al-Bukhari's book that I took from my sheikhs."

9. His Death

Abu Hafs Al-Nasafi died, as the sources gathered on 13 / Jumada Awaliya (537 AH / 1142AD) and was buried in Samarkand in the cemetery of Jacardez. Abu Taher Samarkandi described it: "It is located inside the city of Samarkand at the end of the eastern section there... and at the western end A plate in which there is a barn of muftis, said to be buried four hundred muftis... "

It is possible that Ali Al-Hadi said that this barn is "the hill of the companions of the hadith" which is frequently mentioned in Al-Qand as a burial place for the people of the hadith This cemetery was mentioned in a Qandiyah book without a name saying "the cemetery of the four hundred and forty thousand pious men buried there." There is around this barn Following a walled building known to be the tomb of the flood of Imam Abu Hafs Omar Al-Nasafi, which is near the tomb of the well-known sheikh Abu Mansour Al Matridi.

Conclusion

At the end of the research, through our study of this character, the subject of the research, Abu Hafs al-Nasafi, one of the scientists of the country beyond the river, came from the city of Nasaf, he moved to the city of Samarkand and settled there. He lived 75 years in which the kings of the Khanate state contemplated its fall at the hands of Qarat Khati after the Battle of Qattwan 536 AH, And he was a jurist on the Hanafi school, he moved to many cities of the Islamic world to seek knowledge and to perform the Hajj pilgrimage, he received a high scientific status, the scholars praised him despite the forms on his groups in the hadith, the research shed light on his elders and his disciples, between the research his works and scientific effects and finally his death and burial.

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