
Abu Hafs Nasafi and Science of Hadith

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Abstract: Abu Hafs al-Nasafi was one of the leading scholars of hadith in his time. He interacted with the leading muhaddiths of Mawarannahr and learned from them. The scholar, according to his testimony, narrated hadiths from 550 sheikhs. He listed his sheikhs one by one in "Ti'dad ash-shuyukh li-'Umar mustatirif 'ala-l-hurufmustatir" (The Number of Umar's Teachers in Alphabetical Order). Unfortunately, this work, narrated by many authors, has not reached us.

However, in the field of hadith, based on the information of Abu Hafs Nasafi's masterpiece "Kitab al-qand", it is possible to distinguish three hadith scholars among the author's teachers:

- 1) Abu Ali Hasan ibn Abdulmalik ibn Ali ibn Musa ibn Israfil Nasafi (XI-XII centuries);
- 2) Umar ibn Ahmad ibn Muhammad ibn Shabib Shabibi Dizaki (d. 1117-18);
- 3) Abu Muhammad Abdullah ibn Ahmad an-Nofila (d. 1109-10 y.).

The name of Hasan ibn Abdulmalik Nasafi, the first of these teachers of Abu Hafs al-Nasafi, is mentioned many times (135 places) in the Kitab al-Qand. Abu Hafs al-Nasafi narrated from this teacher the traditions of Abul Abbas Mustaghfiri. Abul Abbas Mustaghfiri is one of the great scholars in the field of 'ulum al-hadith, who was directly involved in 'ilm al-jarhwat-tadil. The results of his research in this area are first summarized in the "History of Nasaf". Abu Sa'd Sam'ani describes this work as "a great book in two volumes." This means that Abu Hafs Nasafi narrates the traditions of his teacher Abul Abbas Mustaghfiri through one person.

His second mentor, Umar ibn Ahmad Shabibi Dizaki, passed on a second written source, Abu Sa'd Abdur-Rahman ibn Muhammad Idrisi (d. 1015), to Abu Hafs al-Nasafi through Umar ibn Ahmad al-Farisi (d. 1062-63). Abu Sa'd Idrisi is the author of two works in the historical-biographical genre: 1) "History of Astrobod"; 2) "Kitab al-kamal fi ma'rifatari-rijal bi-Samarqand" ("The perfect book on knowing the [muhaddith] people of Samarkand"). Kitab al-Qand also points out the existence of a brief form of the second work. Kitab al-Kamal, along with other authors, served as the main written source for Abu Hafs Nasafi.

Abu Hafs Nasafi from his third teacher, Abu Muhammad Abdullah ibn Ahmad Nafila Samarkandi (d. 1109-10), narrated a great deal of information (45 times) in Kitab al-Qand. However, Abu Hafs al-Nasafi did not give any more detailed information about this teacher, who was the grandson of the famous muhaddith hafiz Abu Bakr Muhammad ibn Abdullah an-Najjar, except the year of his death.

Abu Hafs al-Nasafi narrated hadiths from hundreds of teachers, and it is clear that the scholar took a serious approach to this science from a young age. Among his teachers are mainly scholars from Nasaf and Samarkand, who came to these cities.

The account "al-Hafiz" about Abu Hafs al-Nasafi indicates that he had a certain position in the field of hadith. It is known that the hadith scholars who have reached the level of hafiz have memorized 20,000 or more hadiths with their text and isnads.

The fact that the scholar was a leader in the science of hadith is also confirmed by his works in this field. For example, Abu Hafs al-Nasafi commented on Imam al-Bukhari's "al-Jami 'as-sahih" and wrote his work "al-Najah fi sharhakhbar kitab as-sihah" (Achievement in Interpreting the Messages in the Sahih Book).

A part of Abu Hafs Nasafi's large-scale encyclopedia "Matla 'an-nujumwa-majma' al-'ulum" kept at the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan is also devoted to the science of hadith and sermons. This manuscript was copied in 1364 from another copy. The original, in turn, was recorded in 1138 during Abu Hafs Nasafi's direct spelling lessons. The collection includes 57 works, some of which were written by Abu Hafs himself. The other part is the works of various authors. The first two works are on theology, the third is on the description of sects, 4-7 - ethics, 8-11 - Quranic sciences, 12 - usul al-fiqh, 13-19 - Hanafi jurisprudence (120 pages, large part), 28-29 - documentation samples, the remaining works are devoted to the fields of philology, mathematics, nature. For the science of hadith, especially works 20-24 are of special importance. The 20th work "Kitab at-tavorikhwa-l-ansob" is directly devoted to the arrangement of the dates of birth and death of the hadith scholars, their names. The 21st work describes the names of the Companions in alphabetical order (V. 181b-196b). The 22nd work is devoted to the history of the caliphs who passed after al-Khulafa 'ar-Rashidun (V. 196b-197b). The 23rd work is devoted to the analysis of the biographies of the scribes (V. 197b-198a). The 24th work (as-Sabiyyat as-Samiyyat) contains 360 authentic hadiths (V. 198a-214b).

He is also the author of "Tatvil al-asfor li-tahsil al-akhbar" ("Long Journeys in Demand for Messages"), which is devoted to various genres of hadith science.

When Abu Hafs went on a pilgrimage in 1113-14, he entered Baghdad on the way and heard a hadith from the sheikhs there. While in Baghdad, Abu Hafs recited a hadith at the Amir ibn Abdullah Madrasa. There he wrote hadiths from Abul Qasim ibn Bayan. Ibn al-Najjar, a muhaddith scholar from Baghdad, narrated that Abu Hafs al-Nasafi narrated his work, "Tatwil al-Asfor li-Tahsil al-Akhbar". In this play, Abu Hafs Nasafi reported on all his teachers. But Abu Hafs Nasafi's travels to Baghdad, Mecca and Medina did not last long. He soon returned to his homeland.

Among the disciples of Abu Hafs Nasafi, we often encounter Nasaf hadith scholars. Among them are Abu Muhammad Abdullah ibn Ali an-Nasafi (XII century), Abul Qasim Muhammad ibn Muhammad an-Nasafi (XII century), Abu Bakr Muhammad ibn al-Hasan an-Nasafi (XII century). However, among Nasafi's disciples were hadith scholars such as Abu Muhammad al-Hasan ibn Ahmad as-Samarkandi from Samarkand or other regions, Abu Nasr

Ahmad ibn Abdurrahman ar-Rigdamuni from Bukhara, and Abu Abdullah Muhammad ibn Ibrahim an-Nurbashti. Nurbashti heard a hadith from Abu Hafsnasafy at the Humor-tegin madrassa in Baghdad.

Abu al-Lays Ahmad ibn 'Umar, the son of Abu Hafs al-Nasafi, was one of his disciples who continued his work. Abu al-Lays, like his father, was a scholar of various fields of science, especially the science of hadith. Demanding muhaddith scholar Abu Sa'd Sam'ani mentions that he had a long contact with him and collaborated with him scientifically.

Abu Sa'd al-Sam'ani, in his *MuntahabMu'jamShuyukh al-Sam'ani* (The Selection of the Encyclopaedia of the Teachers of Sam'ani), gives an account of al-Nasafi's potential in the science of hadith:

“Abu Hafs Umar ibn Muhammad ibn Ahmad ... an-Nasafi as-Samarkandi al-Hafiz was a member of Nasaf and lived in Samarkand. He was an imam, a jurist, a noble man, a scholar of sect and etiquette. He has written works on jurisprudence and hadith. Muhammad ibn al-Hasan al-Shaybani (d. 804-05) composed and published al-Jami ‘as-sagir (The Small Collection). But when I read his collections on hadith, I came across many mistakes, confusion and inaccuracies in writing names. But the teacher was one of the many leaders in aggregation and classification. He heard hadiths from Abu Muhammad Ismail ibn Muhammad an-Nuhi an-Nasafi, Abu-l-Yusr Muhammad ibn Muhammad ibn al-Husayn al-Pazdavi, Abu Ali al-Hasan ibn Abdulmalik an-Nasafi and many others. Although I did not find him in Samarkand during his lifetime, I obtained permission in writing from Abu Hafs for all that he had heard and collected. A group of people narrated a hadith from him to me. Although his isnads are not high, the reason I mention Nasafi in this collection is that his classifications are many and he himself is very popular. He loved the hadith and its study, but was not fortunate enough to understand it. He had very beautiful jurisprudential and wise poems.”

From the description given by Abu Sa'd Sam'ani, it can be concluded that Abu Hafs Nasafi was one of the most famous muhaddiths of Samarkand in his time. He had many teachers of hadith and classified many works within this discipline. The scholar did not limit himself to the works and collections he wrote, but also spelled the works of famous scholars of that time to his students. He gave them in a poetic way so that the seekers of knowledge could interpret them easily and remember them.

Abu Sa'd Sam'ani praises Abu Hafs' potential in the field of hadith, as well as criticizes his weaknesses. This criticism also applies to most of the muhaddithin working in Samarkand at that time. This is because the Hanafi scholars of Mawarannahrhad their own views in the field of hadith. Shafi'i-Ash'ari scholar Abu Sa'd Sam'ani approaches the muhaddiths of Samarkand with the requirements of the Khurasan school. He tries to assess the concrete reality by ideal criteria, denying the traditions formed in the city and going on for centuries. Here it is true to look at Abu Sa'd Sam'ani's assessment of Abu Hafs Nasafi not on an individual level, but as a general assessment of the Samarkand environment by the Khurasan school.

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