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THE WORK OF “AL-FIQH AN-NOFE” AND ITS COMMENTS

Abstract: In this study, the work of Nasiruddin Samarkandi "al-Fiqh an-nofe", which embodies the theoretical part of Hanafi jurisprudence, its peculiarities and comments on the work are scientifically studied.

Key words: Samarkandi, "al-fiqh an-nofe", fiqh, hanafi, source, source studies, manuscript, reserve.

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Introduction

The XI-XII centuries are the golden age of Hanafi jurisprudence in Movarounnahr. It was in this century that jurists emerged in the country who wrote many works on the theoretical and practical part of Hanafi jurisprudence. One of them was Abulqasim Nosiruddin Samarkandi (d. 556/1161), who wrote about ten works of Hanafi jurisprudence, along with the knowledge of the Qur'an, creed, mysticism, dictionary and history. The scholar's book is "al-Fiqh al-nofe" ("Useful Fiqh"), written in 555/1160, in the last years of the author's life. After his death, he was taught the sciences of Hanafi jurisprudence as the main book for several centuries, commented on by many Hanafi scholars, and resigned from writing books on sectarian jurisprudence in later centuries [1, p. 230].

Haji Khalifa says about the history of the work: "An-Nofe' fi sharhi mukhtasar al-qudiri", "an-Nofe' fil filu" was written by Sheikh Imam Nasiruddin Abulqasim Muhammad ibn Yusuf, who wrote a short book in 555/1160. starting, robi'ul finishes writing in the previous month. It is a short book on the science of jurisprudence, beginning with the praise of Allah and ending with the words: "People asked me to write a useful book on the science of jurisprudence. With the help of Allah, I have summarized the theoretical basis of the science of jurisprudence in a book based

on authentic narrations. And I ended up calling this book al-Fiqh an-nofe" [7, p. 1921].

The general structure of the work consists of 64 books (chapters), 146 chapters and chapters. The work begins with Kitab at-taharat (Book of Purification) and ends with Kitab al-Hunasa (Book of Hunas). In some manuscripts, the work is completed with Kitab al-Faroiz (Book of Inheritance) or Kitab al-Wasaya (Book of Testaments). Each book, sometimes even a chapter or chapter, is given a title that describes the subject it describes.

Regarding the importance of the work, Abdulhay Laknavi said: "The scholar's work "an-Nofe" written in the science of jurisprudence, despite its brevity, is described by Allah as a book that is useful and beneficial to many" [2, p. 219-220].

Haji Khalifa said about him: "Although it is a short book, it was a blessed work in the science of jurisprudence" [7, p. 1922].

Another source states: "Abul Qasim ibn Yusuf al-Madani's work on the science of jurisprudence, an-Nofe", which has been read and commented on by many" [1, p. 230].

In particular, Hanafi scholars have said that they used it in writing their books. For example, the Kitab al-Shirkat in the Kitab al-Fatawa al-Hindiyya says the following about the partners:

"ولا تجوز بين الحر والمملوك ولا بين الصبي والبالغ كذا في النافع"

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"It is not permissible to have a partnership between a free man and a slave, between a minor and an adult. This is what it says in the book an-Nofe" [9, p. 307].

The above source states in the Kitab al-Zakat, The Zakat Section: It is obligatory to add them together in the calculation. "An-Nofe states that male and female animals (bulls and cows) are equal here" [10, p. 178].

Mulla Ali Qari says, "Abul Barakat Nasafi, one of the leading scholars of his time, wrote a commentary on this work called al-Mustasfo, which shows how valuable a source it is". In particular, in the introduction to al-Mustasfo, Nasafi describes: "An-Nofe is a work full of jewels, such as the sea of pearls, the mysterious sky, the gates of paradise, the treasures of bliss, and the symbolic symbols" [6, p. 638].

Today, more than thirty manuscripts of al-Fiqh an-nofe are known and popular around the world. These manuscripts are kept in the largest libraries in the world. In particular, the libraries of Ireland, Germany, Turkey, Syria, Tunisia and Saudi Arabia have manuscripts [4, p. 33-55]. Also, two manuscripts of the work are kept at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan.

Most of the manuscripts of Al-Fiqh an-nofe have been preserved in full condition and in a beautiful form, mainly the manuscripts written in the XIII-XIV works. Although the title of the work is written in manuscripts as "كتاب النافع" - "Kitab an-nofe" or "كتاب النافع في الفقه" - "Kitab an-nofe fiy al-fiqh" or "النافع" - "an-Nofe", his common name is "الفقه النافع" - "al-Fiqh an-nofe".

The work begins with "كتاب الطهارة" - "Kitab at-taharat" (Book of Purification) and ends with "كتاب الخنثى" - "Kitab al-hunasa" (Book of Hunas). In some manuscripts, the work is completed with "كتاب الفرائض" - "Kitab al-faroiz" (Book of Heritage) or "كتاب الوصايا" - "Kitab al-wasoya" (Book of Testaments). In the manuscripts, this book, chapter, and chapter are separated. This distinction is manifested in the fact that the subjects are written in larger letters than in the text, and those letters are marked in black or red. Most manuscripts have margins. In some, there are too many borders. Only a few manuscripts are polished.

Also, one of the main features of the manuscripts is that they were written in Arabic, in the Nasta'liq script. However, the content of the work is given on the beginning or end pages of most copies of the sources.

Most of the manuscripts have not been preserved in full. Some manuscripts have survived only 75 pages, while others have 198 or 244 pages. The number of lines (rows) is also at least 7-9 lines in some copies, and up to 22 lines in some.

In the surviving copies of the beginning and end pages of the sources, the name of the author who copied the work can be found. But in the manuscripts

that have not been fully preserved, the calligrapher who copied them and the date of his copying are unknown.

Considering that the manuscripts of Al-Fiqh an-Nofe are widespread throughout the world and that the number of surviving copies is greater than the number of surviving sources written at that time, it can be said that the work was studied by Hanafi scholars and readers in his time and later. resigned.

In addition, al-Fiqh an-nofe has been the subject of numerous commentaries, commentaries and additions to the words and phrases in the work, as well as books that have been arranged, for example:

1. Commentary by Ahmad bin Umar Mahmud al-Nasafi (d. 562/1167) entitled "al-Manafi fi al-fawaid an-nofe". It is said that this scholar was the son of Najmuddin Umar Nasafi (d. 537/1142). A copy of his manuscript, copied in 664/1267, is kept in the library of Ismail Pasha [5, p. 616].

2. Commentary by Imam Abdul Khaliq Gijduvani (d. 575/1179). It is known as "Sharh al-fiqh an-nofe" and "Talhiz Gijduvani". Manuscripts of the work are available at the Domad Zoda Library in Istanbul, Turkey. 846-847 are stored [12, p. 70].

3. Commentary by Ahmad ibn Umar ibn Muhammad al-Nasafi (d. 665/1267). It is called "al-Manafi fiy al-Fawaid an-nofe". There is not enough information about the available copies of this manuscript.

4. It is a commentary by Hamiduddin Ali bin Muhammad bin Ali Romushi Bukhari (d. 666/1268) and is called "al-Manafi fi al-Fawaid an-nofe". There are two manuscripts, the first in the Shastritbi Library in Dublin, Ireland, № 3442, and the second in the Suleymaniye Library in Istanbul, Turkey, under the inventory number № 1014.

5. A commentary by Hafizuddin Abul Barakat Abdullah ibn Ahmad ibn Mahmud Nasafi (d. 710/1310) entitled "al-Mustasfo". The date of writing "al-Mustasfo" is 665/1267. Nasafi studied this work with his teacher Hamiduddin Ali Romushi Bukhari. His teacher taught his students from al-Fiqh an-nofe. Among them was Abul Barakat Nasafi, who summarized the lessons taught by his teachers and wrote a book called "al-Manafi fi al-Fawaid an-nofe", which he attributed to Ali Romushi Bukhari. He later taught al-Fiqh an-nofe to his students, supplemented it with commentaries and commentaries from other sources, and wrote al-Mustasfo. The introductory part of the commentary says: "I opened the invisible things in my teacher's brief commentary, lifted the curtains, made gestures to myself and my mentors during the commentary, obeyed my teacher's opinions, and arranged what I was proud of about its benefits" [3, p. 61].

Al-Mustasfo is widely regarded as an important source of Hanafi jurisprudence, and many of its manuscripts have survived to the present day in various libraries around the world. In particular, the

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"Oli Bayt" fixrest of the Library of Saudi Arabia contains 38 manuscripts. There are also 15 manuscripts in other countries, including 2 at the Monisa and Koro Jalabiy Zoda libraries in Istanbul, Turkey, 5 at the Al-Majid Center in the UAE, and 4 at the Al-Malik Library in Riyadh. Another copy is kept in the al-Malik Abdulaziz Library in Riyadh, and the other three copies are kept in the Jamiat al-Imam Library in Saudi Arabia [3, p. 100-101].

A 209-page copy of this work is kept at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan under the number № 3215. This manuscript has not yet been studied. It is possible to prepare a scientific-critical article by studying the manuscripts and making a comparative analysis with the copies kept in different libraries around the world.

However, one of the modern Muslim scholars, Dr. Abdullah ibn Muslih Samali, studied the prayer part of al-Mustasfo and published it in 2011 [3]. In the manuscripts of the work, his name is also "Sharh an-nofe", "Sharh al-fiqh an-nofe", "al-Mustasfo", "al-Mustasfo sharhun nofe" or "al-Mustasfo sharh al-fiqh an-nofe". Some copies say "al-Mustasfo min al-mustavfo." In some copies, it is called al-Mustasfo fiy al-furu, which indicates that the work was understood as a separate book.

6. Abul Barakat Nasafi mentions in al-Mustasfo that a commentary on the work was also written by Muhammad bin Ilyas Maimari (d. 751/1350).

7. It is mentioned in some books that Saduddin Mas'ud bin Umar Taftazani (d. 792/1391) also wrote a commentary on this work. The manuscript of "Sharh al-fiqh an-nofe" and "Talhiz Taftazani" is in the Domad Zoda Library in Istanbul, Turkey. 848 are stored [11, p. 70].

8. Commentary by Ahmad ibn Muhammad ibn Jalaliddin Muhammad Sultan (d. 740/1340). It is mentioned in the books of tabaqat under the name of "Sharh an-nofe". But the manuscripts of this commentary have not survived.

9. Commentary by Abdur-Rahman ibn Abdullah Halabi entitled "al-Hadim fi halla alfazi Abi

al-Qasim". A manuscript copy of the work is kept in the Awqaf Baghdad Library under inventory number № 13824.

10. It is narrated that Ahmad ibn Ali Hamadani (d. 755/1354) also arranged the work under the title "Nazm an-nofe" and interpreted it with some modifications [2, p. 126].

11. Some sources state that Abu Bakr Muhammad ibn Mahmud Hamawi's "al-Hadi li al-bodi" is also one of the commentaries on al-Fiqh an-nofe [1, p. 65]. Also, as mentioned above, a copy of al-Fiqh an-nofe by the scholar Sheikh bin Hasan bin Ali Muhammad in 704/1305 is kept under № 666 in the Domad Ibrahim Foundation of the Sulaymaniyah Library. Abu Bakr Muhammad ibn Mahmud's work "al-Hadi li al-bodi" is also included in this source. After the words and phrases of Dr. Ibrahim ibn Muhammad in al-Fiqh an-nofe, it became the responsibility of the scholars of the time to comment on this. For this reason, we can see that al-Hadi li al-bodi is written in a single manuscript as a commentary on the words in an-Nofe [4, p. 61].

12. One of the modern Muslim scholars, Dr. Ibrahim ibn Muhammad Abbud, studied the manuscripts of the work and published it in Riyadh in 2000 as a brief source [4]. In this edition, the researcher states that he formed his modern text in Arabic on the basis of the three oldest copies of the work.

In conclusion, it can be said that Samarkand's work "al-Fiqh an-nofe" is an important source on Hanafi jurisprudence, and in the XII-XIV centuries Movarounnahr played a special role in the development of jurisprudence. This is confirmed by the number of commentaries on the work, the number of references to it by scholars, and the large number of manuscripts currently available on the work and its commentaries. For this reason, it is important for modern Islamic scholars and source scholars to carry out a scientific study of the work, a comparative study of the comments and commentaries of the work, a source study of the manuscripts. The conclusions drawn from the work can also be used to seek answers to questions that arise in modern social relations.

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