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# NASIRUDDIN SAMARKANDI'S “AL-FIQH AN-NOFE” IS AN IMPORTANT SOURCE ON HANAFI FIQH



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FIQH**

**Monograph**

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The monograph is devoted to the analysis of the life and scientific activity of the jurist Nasiruddin Samarkandi, who lived in the XI-XII centuries, and the unique aspects of the work “al-Fiqh an-nofe” on Hanafi jurisprudence. It shows the writing style, sources, comments on the work, codicological analysis of its existing manuscripts, and the importance of the source in solving modern religious and social issues.

## INTRODUCTION

In world history, the place and role of Islamic law (Al-fiqh) in solving social, economic and legal issues was of special importance. Today's globalization process also requires the use of sources of Islamic law to find solutions to modern financial issues and to regulate family and marital relations. In this matter, the scientific heritage of Movarounnahr jurists such as Abu Lais Samarkandi, Alouddin Samarkandi, Alouddin Kosani, Nasiruddin Samarkandi, Burhoniddin Marginani, who made a great contribution to the development of the science of Hanafi jurisprudence, has an important place. From this point of view, the application of the issues presented in the works of the Hanafi jurisprudence of Movarounnahr scholars in solving the religious and social problems in the life of today's society is of urgent importance.

Nasiruddin Samarkandi was one of the scholars who had a unique position in the development of Movarounnahr Hanafi jurisprudence. He lived in Samarkand in the 11th-12th centuries and was engaged in the fields of Islamic sciences such as Qur'anic sciences, kalam, fiqh, mysticism, history and lexicology. To date, 17 works of the scientist have survived. 11 of them are works related to Hanafi jurisprudence. Therefore, the life, activities, and scientific heritage of Samarkandin have been researched by Western and Eastern orientalist and Islamic scholars, and scientific articles have been published on this matter. From Western scientists: A. Masse, A. Shagaviev, I. Filshtinsky, K. Brockelman, K. Idrisova, L. Suikyainen, M. Adam, R. Charles and Yu. Djafich and others gave important information about Nasiruddin Samarkandi and his scientific heritage <sup>1</sup>.

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<sup>1</sup> Masse A. History of Islam essay. Perevod s franzkogo N.P. Kobrinov and N.S. Lutskoi. - M.: Izdatelstvo Vostochnoy literatury, 1963. - 230 p.; Shagaviev A., Yamaliev M. Classification razryadov faqihov hanafitskogo tolka: mnenie Shikhab ad-dina al-Mardjani. Pulpit. Islamic Studies. 2018; Filshtinsky I.M. History of the Arabs and Caliphate. (750-1517 BC). - 3-e izd., ispr. i dop. - M.: AST: Vostok Zapad, 2006. - 349 p. ; Brockelmann C. Geschichte der Arabic Literature. – Supplementband I-III. - Leiden, 1937. - 973 p. ; Al-Aqid an-Nasafiyyah / pers. s Arabic. i comm. K. Kh. Idrisova. - OOO "Sadra", 2016. - 100 p.; Sukiyaenen L. Muslim law. Vopros y teorii i practical. - M.: Nauka, 1986.; Adam M. Muslim renaissance. - M.: Nauka, 1978. - 458 p.; Charles R. Muslim law. Perevod s franzuskogo S.I. Volka. - M.: Inostrannaya literatura, 1959. - 142 p.; 11(1): 109-118.; Jusuf Džafić. Najznačajniji classical hanefijski skulanaci. / <https://www.zeriislam.com/artikulli.php?id=3271> (30 May 2018).

Muslim scholars: Abdullah Abdulhamid Saad, Abdulhai Laknavi, Ibrahim Abbud, Ibrahim Salih, Mulla Ali Qari, Haji Khalifa.<sup>2</sup> The Saudi scientist Ibrahim Abbud Nasiruddin carried out special research on the work “al-Fiqh an-nofe” by Samarkandi. In this research, the life and scientific activity of the jurist, the manuscripts of the work “Al-Fiqh al-Nofe”, and the unique methods of the scientist were discussed. In 2000, the researcher published a critical text of the work “Al-Fiqh al-Nofe”. Samih Ibrahim Salih researched the scholar's work “Riyazat al-Akhloq” (Education of Morals) on ethics and Sufism, and based on existing manuscript copies of the work, he made a modern edition of the work in the Arabic language in 2006 in Damascus.

Turkish scientists such as A. Ozel, B. Chalik, K. Yildiz, M. Kose and M. Toprak conducted research on Nasiruddin Samarkandi's life and manuscript copies of his works<sup>3</sup>. Ahmet Ozel briefly touched upon the life and works of Samarkandi in his book “Hanafi Scholars of Jurisprudence”. In his article on the manuscripts of Hanafi jurisprudence kept in the library of the Topkapi Palace Museum, Murtaza Kose gave information about the manuscript of Nasiruddin Samarqandi's work “al-Fiqh an-nofe” kept under the inventory number No.A.1165. Mehmet Said Toprak spoke about the famous Hanafi scholar Sirojiddin Oshiy and mentioned Nasiruddin Samarkandi as his first teacher. Kemal Yildiz and Zankenbay Sebetov also noted that Nasiruddin Samarkandi was recognized as Oshii's teacher in their research on Sirojiddin Oshii's work “al-Fatovo al-Sirojiya”.

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<sup>2</sup>Abdullah Abdulhamid Saad. Encyclopedia of Central Asian scientists. - T.: Imam Bukhari Republican Scientific and Educational Center, 2007. - P. 215.; Abdulhai Lucknowi. Al-Fawoid al-bahiya fi tarajim al-hanafiya. - Egypt: Matbaat al-saadat, 1324/1906. - P. 219-220.; Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz : Maktaba al-abikon, 2000. - V. 1-3. - 425, 440, 600 p.; Nasiruddin Samarkandi. Riyazat al-Akhlaq. - Damascus: Dor al-Bashair al-Islamiya, 2006. - 348 p.; Mulla Ali ibn Sultan Muhammad Qari. Al-Asmar al-janiya fi asma al-hanafiya. - Baghdad: Devon Waqf al-Sunni, 2009. - V. 2. - P. 638.; Haji Khalifa Mustafa ibn Abdullah. Kashfuz zunun an asmail kutub val funun. - Beirut: Dor ahyo al-taros al-arabi, 1941. - V. 2. - P. 565, 717, 1580, 1697, 1813, 1921, 1922.

<sup>3</sup>Ahmet Ozel. Hanafi Jurisprudence. - Ankara: 2000. - 784 p.; Benjamin Calik. A portrait of Kadizade Mehmed Arif Efendi, a jurist, in connection with his work called Bahrul-fetava. / Symposium of Kadizade Mehmed Arif Efendi and Omer Efendi with Erzurum. - Erzurum: 2014. - S. 277-306.; Kemal Yildiz. Zharkynbai Sebetov. Middle Asian Hanafi jurist Sirâceddin Ali P. Osmân el-Uşî's work entitled el-fetâwa's-sirâciyye and some fiqh views. - S. 52-77.; Murtaza Kose. List of works of Hanafi fiqh in the catalog of Arabic manuscripts of the Topkapi Palace Museum Library. / Journal of Islamic Law Aristirmalari. sy. 7 - Nisan: 2006. - S. 487-498.; Mehmet Said Toprak. The life and works of Ali b Osman Siraceddin el-Usi. / DEU Faculty of Theology magazine. Number XXIII. - Izmir: 2006. - P. 65-86.

In Uzbekistan, A. Juzhoni, A. Mallaboev, A. Mominov, D. Maksudov, D. Rakhimjonov, Yo. Mansurov, I. Bekmirzaev, M. Ataev, S. Okilov, S. Primov, Sh. Ziyadov, Q. Makhmudov, H. In the scientific works carried out by researchers such as <sup>4</sup>Aminov, the scientist was mentioned among the scholars of Samarkand, and information about the life and scientific heritage of the scientist was collected. In his research, D. Maksudov<sup>5</sup> gave brief information about the commentary written by Abul Barakat Nasafi on the work “al-Fiqh an-nofe” and its specific aspects. In the scientific work published by A. Mallaboev<sup>6</sup>, Abul Barakat Nasafi's commentary called “al-Mustasfa” on the work “al-Fiqh an-nofe” and its history were discussed.

The above-mentioned scientific research works provide information about the life and scientific heritage of Nasiruddin Samarkandi. However, this topic has not been systematically studied. In this regard, the scientist's life and scientific activity are systematically analyzed and arranged in this monograph. The role of “Al-Fiqh an-nofe” in Hanafi jurisprudence and its importance in finding answers to modern religious and social issues are revealed.

## *Authors*

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<sup>4</sup>See: Juzhoni A.Sh. Marginani and his followers. - T.: Tashkent Islamic University publishing house, 2000. - 56 p.; Mallaboev A. The scientific heritage of Nasiruddin Samarkandi needs research // Babur and the world. - Tashkent, 2019. - No. 1(10). - P. 38-41.; Mallaboev A. Abul Barakat Hafiziddin Nasafi's work "al-Mustafa" is an important jurisprudential source // INFOLIP. - Tashkent, 2018. - No. 4. - P. 68-69.; Muminov A. The place and role of Hanafi scholars in the life of Central Movarounnahr cities ( II-VII/VIII-XIII centuries): trans.fan.doct. dis... autoref. - T.: Tashkent Islamic University, 2003. - 46 p.; Maksudov D. Abul Barakat al-Nasafi and his work "Madorik at-tanzil wa haqat at-ta'wil". Monograph. - T.: Movarounnahr, 2014. - P. 198.; Rakhimjonov D. Abu Hafis Nasafi. - T.: Tashkent Islamic University, 2010. - 40 p.; Mansurov Yo. Nasiruddin Samarkandi - the great scholar // Lessons of Imam al-Bukhari. - Samarkand, 2010. - No. 4. - P. 258-260.; Bekmirzaev I. Judicial documents in Movarounnahr: historical roots and analytical approaches. Monograph. - Tashkent: Tashkent Islamic University, 2014. - 332 p.; Akilov S. The history of the formation of the teaching of Moturudia in Movarounnahr. - T.: Movarounnahr, 2012 - 192 p.; Ziyadov Sh. Mahmudov. Q. Famous Samarkand scholars who lived in the Middle Ages. - T.: Gafur Ghulam, 2019. - 256 p.; Ataev M. Majduddin al-Ustrushani. // <http://muslim.uz/index.php/rukn/fiqh/item/4180> (November 27, 2017).; Aminov H., Primov S. History, sources and reforms of Hanafi jurisprudence [Text]. - T.: Movarounnahr, 2017. - 400 p.

<sup>5</sup>Maksudov D. Abul Barakat al-Nasafi and his work "Madorik at-tanzil wa haqat at-ta'wil". Monograph. - T.: Movarounnahr, 2014. - P. 69-70.

<sup>6</sup>Mallaboev A. Abul Barakat Hafiziddin Nasafi's work "al-Mustasfa" is an important jurisprudential source. // INFOLIP. - Tashkent, 2018. - No. 4. - P. 68-69.

## **CHAPTER I. SCIENTIFIC AND THEORETICAL BASIS OF STUDYING THE DEVELOPMENT OF HANAFI FIQH SCIENCE IN MOVAROUNNAHR IN XI-XII CENTURIES**

### **1.1. Specific styles of fiqh works written in Movarounnahr**

The Hanafi sect was spread in Movarounnahr through Abu Sulayman Juzhoni (d. 200/815) and Abu Hafs Kabir Bukhari (d. 216/831). As a result of their activities in the cities of the country, schools of kalam and fiqh were created in Samarkand, Bukhara and Nasaf. The fields of Islamic sciences such as the Qur'an, hadith, kalam, fiqh, history, and mysticism were developed in these schools, which operated on the basis of the master-disciple tradition. Hanafi jurisprudence developed in the country as a result of answering questions about social issues existing in the society and finding solutions to problematic issues, many works on Islamic law were published and jurists appeared. Researchers have dated the history of Movarounnahr jurisprudence in different ways. Among them, the opinion of A. Mominov is important, according to which the XI-XII centuries are considered the classic period of Movarounnahr jurisprudence. In this period, scholars who wrote authoritative works in various fields of jurisprudence worked in the country. At the same time, works related to various fields of Islamic jurisprudence were written, and their theoretical and methodological bases were formed.

Hanafi jurisprudence is divided into *usul* and *furu'*. The science of "Usul al-fiqh" includes the rules of development of Shari'ah rulings from the main sources of Sharia, and about 50 works were written by jurists of the Hanafi school in this regard. The main ones were written by Movarounnahr scholars in the 11th-12th centuries, and they serve as a guide to the science of method until today.

Among the works on the science of Usul written in this period, the work "Usul al-Pazdavi" (The Method of Pazdavi) written by Ali ibn Muhammad ibn Abdulkarim

ibn Musa Pazdavi<sup>7</sup> (d. 482/1089 ) is known and famous. stated. More than ten comments have been written on this work.

The jurist Shamsul aimma Abu Bakr Muhammad ibn Ahmad ibn Sahl Sarakhsi (d. 483/1090) from Movarounnahr also wrote the work "Usul Sarakhsi" (The Method of Sarakhsi) on the science of Usul. This was written on the basis of the work "al-Fusul fi al-usul" by Abu Bakr Jassos (d. 369/980).

One of the Hanafi-Maturidi scholars, Abu Hafs Nasafi (d. 536/1142), wrote the book "At-Tahsil" (Harvest) in the 12th century. In it, the author tried to summarize all the rules of jurisprudence. Abu Mansur Moturidi and Abul Hasan Karhi's views are widely used in the work. It also mentions the rules of "Usul al-Fiqh" of Shofei, Ahl al-Hadith and local jurists.

During this period, one of the scholars of Bukhara school of jurisprudence, Abu Muhammad Husomiddin Umar ibn Abdulaziz Shahid Bukhari (d. 535/1141), wrote the work "Usul al-Fiqh" (Fundamentals of Jurisprudence).

Alauddin Abu Bakr Muhammad ibn Abdulhamid Usmandi Samarkandi (d. 553/1158), a Samarkand jurist, has a small treatise on the science of Usul called "Mezon al-usul fi natoij al-uqul" (The balance of reason in the results of minds), published in Qatar in 1984. done In this work, along with the main procedural rules, the rules of taoruz, tarjih, and naskh in the sentences are also described. At the end of the treatise, the issues of ijtiihad and mujtahid are discussed.

The second major field of Hanafi jurisprudence is the science of "furu' al-fiqh", which is a set of practical rulings developed on the basis of the rules defined in the science of "usul al-fiqh". It contains the sharia arguments of mujtahids, rulings and fatwas based on them. The judgments are arranged in the form of texts based on topics for the convenience of learners. The language is fluent, popular, the conditions of the time and place are taken into account, modern issues and fatwas are

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<sup>7</sup>See: Ali Ibn Muhammad Pazdavi. Kanz al-wusul ila marifat al-usul (Usul al-Pazdavi). – Karachi: Mir Muhammad Library, (year of publication not indicated). - 387 p.



introduced, and the rulings of sects are compared. In the 11th-12th centuries, many fiqh texts related to the science of "furu' al-fiqh" were written.

When talking about Hanafi jurisprudential texts, the work "Mukhtasar al-Quduri" by Abul Hasan Ahmad ibn Muhammad Quduri (d. 428/1037)<sup>8</sup> is certainly mentioned. Because this work is considered the first among jurisprudential texts and a work that served as a model for subsequent works. All fiqh texts written in the later period were written as a commentary on this work or within its themes. Therefore, this work became the basis for the works of scholars of the next century in this direction. Haji Khalifa (d. 1067/1657) said that in Hanafi, when it says "Book", this work is meant. 12,000 jurisprudential issues are explained in this work. Among the comments written to him, 15 are known and famous.

The work "Khizonat al-Fiqh" (Treasures of Fiqh) by Abu Lais Nasr ibn Muhammad ibn Ahmad Samarqandi (d. 393/1003), a Hanafi jurist of Movarounnahr, is one of the first works in the field of jurisprudence written in the country. This book consists of 42 independent books (chapters), 54 chapters, 45 matlab and 5 problems. General concepts are given at the beginning of each topic. Unlike other sources of Hanafi jurisprudence, the work also includes a section on faraiz and mosque etiquette. This work was published by Salahuddin Nohi in 1966 in Baghdad, together with the author's book "Uyun al-Masail".

One of the most important sources in Hanafi jurisprudence is the work "al-Mabsut" (Explained in detail) by Shamsul aimma Muhammad ibn Ahmad Sarakhsi (d. 483/1090). This work is a commentary on the book "al-Kafi" (The Sufficient) by Hokim Shahid. This work of Sarakhsi, which began to be written in Uzgand, was completed in Fergana in 477/1084<sup>9</sup>. This work, consisting of 15 volumes, is considered to be the largest and the most comprehensive work among fiqh texts. In this work, not only the issues related to the Hanafi school, but also the arguments of the Shafi'i, Maliki, and Hanbali schools are cited on some issues.

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<sup>8</sup>See: Abul Hasan Ahmad ibn Muhammad ibn Ahmad Ja'far Quduri. Mukhtasar al-Quduri fi al-fiqh al-Hanafi. - Beirut: Dor al-kutub al-ilmiya, 1998. - 255 p.

<sup>9</sup>See: Shamsuddin Sarakhsi. Kitab al-mabsut. - Beirut: Dor al-marifat, 1989. - V. 1. - 256 p.

Among the Hanafi jurists, writing a work under the name “Mabsut” has become a unique tradition. For example, in the XI-XII centuries, Shaykhul Islam Khoharzada (d. 483/1090), Shamsul Aamma Halvani (d. 456/1063), Abul Ushr Pazdavi (d. 484/1091), Abul Yusr Pazdavi (d. 493/1099), Abu Lais Samarkandi (d. 393/1003) and Nasiruddin Samarkandi (d. 556/1161) wrote works called “al-Mabsut”.

“Bidayat al-mubtadi” (Initial Guide for Beginners to Fiqh) by Burkhaniddin Abul Hasan Ali ibn Abu Bakr ibn Abduljalil Fargani Rishtani Marginani (d. 593/1197), Quduri's “Mukhtasar al-Quduri” and Muhammad Shaybani's “al- It was written based on the work of Jome' al-saghir. This work consists of 58 chapters.

One of the jurisprudential texts written in Movarounnahr in the 12th century is the work “Tuhfat al-fuqaho” (Gift of Jurists) by Alauddin Samarkandi (d. 538/1144) <sup>10</sup>. This work consists of a large text, written on the basis of the work “Mukhtasar al-Quduri”. In it, the author explained jurisprudential issues in a light style and clear phrases, which allowed the reader to understand the words and understand the essence of the issue easily. At the same time, the work compares the views of the four sects of Ahl as-Sunna wal-l-Jamaa and the founders of the Hanafi sect on each issue.

One of the representatives of the Samarkand school of jurisprudence, Abu Bakr ibn Mas'ud ibn Ahmad Alauddin Kosani (d. 539/1145), also has a special authority among the Hanafi jurisprudential texts, entitled “Badoe' al-sanoe' fi tarib ash-sharoe'” (Artistic arts according to the order of Sharia). is considered the author of the work <sup>11</sup>. Despite the fact that this work is a review of Alauddin Samarkandi's work “Tuhfat al-fuqaho”, it appears independently, chapters and chapters are arranged anew. No verbatim comment. Jurisprudential views between sects are mentioned. The views of the mujtahids of the Hanafi madhhab and the jurisprudential views of the Shafi'i and Maliki madhhabs on each topic are cited.

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<sup>10</sup>See: Alauddin Samarkandi. Tuhfat al-fuqaha. - Beirut: Dor al-kutub al-ilmiya, 1984. - V. 1-3.

<sup>11</sup>See: Alauddin Abu Bakr ibn Mas'ud Kosani Hanafi. Badoe' as-sanoe' fi tarib ash-sharoe'. - Beirut: Dor al-kutub al-ilmiya, 2003. - V. 1-3.

After the most powerful view is presented, it is presented with intellectual and metaphorical evidence. The work has been published several times.

The work of Nasiruddin Nasiruddin Samarqandi (d. 556/1161), which is studied in this research, “al-Fiqh an-nofe” (Useful jurisprudence) is considered one of the most important jurisprudential texts of Hanafi fiqh.

Among the works of Hanafi fiqh, the work “al-Hidaya sharh al-bidayat al-mubtadi” by the pen of Burkhaniddin Marginani<sup>12</sup> stands out. This work consists of 57 sections, 168 chapters and 153 chapters. More than a hundred comments and notes were written on the work. Since this work was written, it is also important because it has been taught as a basic textbook of Hanafi jurisprudence in Islamic educational institutions.

The authoritative jurisprudential sources of the Hanafi sect written in Movarounnahr in the XI-XII centuries were written by mature scholars and reliable jurists of their field. These works are characterized by weak narrations, free of weak words, jurisprudential differences are not cited, easy to read, evidence and documents are not mentioned, short and easy to memorize. At the same time, jurisprudential disagreements between sects are also mentioned, which is important in the formation of a correct and deep understanding of jurisprudential issues regarding sects and their arguments, as well as the ability to conduct comparative research.

One of the directions of works written in Movarounnahr in the XI-XII centuries are collections written in the direction of fatwa. These collections of fatwas were compiled by the famous scholars and jurists of the Hanafi school, in which religious and social issues were discussed in the form of questions and answers or in the form of topics.

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<sup>12</sup>See: Burkhaniddin Abul Hasan Ali ibn Abu Bakr Marginani. Al-Hidaya sharh al-bidayat al-mubtadi (with the commentary of Abdulhay Laknavi). - Pakistan: Al-Idara al-Qur'ani wa Ulum al-Islamiya, 1996. - V. 1-3.

The collection of fatwas by Abu Lays Faqih Nasr ibn Muhammad ibn Ibrahim Samarkandi (d. 393/1003) entitled “Al-Fatawa Abi Lays” (Fatwas of Abu Lays) is the rarest work written in this period.<sup>13</sup> In the introduction to the work, the author mentioned the names of about ten jurists and stated that he used their fatwas in his works “Uyun al-Masail” (Fountains of Problems) and “An-Nawazil” (Things that happened to him). According to the author, there is a need for new fatwas due to the constant occurrence of incidents and events. Fatwas in all fatwa collections cannot respond to all incidents and events. There will be a need for new collections of fatwas. In this collection of fatwas, Abu Lais Samarkandi tried to collect fatwas in response to such new and frequent events. The work is written in the style of “such and such a question occurred to such and such person, he gave such and such a fatwa. “The author expressed his opinion on each issue: “This is what the jurist says.” The book also includes chapters on the manners of giving and receiving fatwas, refutation of ignorant and heretics, stories and historical events . In the story and history chapter, there are scenes from the lives of Hanafi scholars, information about the names, dates of death and births of Hanafi scholars.

Abu Ali Hasan ibn Yahya ibn Ali ibn Abdullah Zandavist Bukhari Mubtaghi Hanafi (d. 400/1010) “ Nazm al-fiqh” (Fiqh order) is a collection of fatwas in a concise form, fatwas are in order, “ Here is such and such a matter.” so much”, “ So-and-so said that this matter is so much” , numbered it and stated its number . For example, the Sunnah of ablution is so much, the types of following the imam are so much, zakat is obligatory for so many people, etc., it is structured in such a way that it is much easier to read and understand it. There is no modern edition of work.

“Khizonat al-fatawa” (Treasure of Fatwas) by Fakhruddin Ahmad ibn Muhammad ibn Abu Bakr Bukhari (d. 522/1128) His work is one of the works written in the direction of fatwa , and he mentioned that he was a student of Zahiriddin Kabir Ali ibn Abdulaziz Marginani (d. 506/1112 ) in the “Zakat section

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<sup>13</sup>Sheikh Muhammad Sadiq. Jurisprudential directions and books. - Tashkent: Sharq, 2011. - P. 135.; Aminov H., Primov S. History, sources and interpretations of Hanafi jurisprudence. - Tashkent: Movarounnahr, 2017. - P. 181.

“ of his work. In the preface of the work, the author mentions the previously written work “Majma’ al- fatwa” (Complex of Fatwas) and about 20 collections of fatwas of previous jurists, and using them, he states that he is compiling a short collection of fatwas for memorizing and reading by children and adults. As usual, the work started with “Kitab al-taharat” (chapter of purity) and ended with “Adab al-mufti” (Etiquette of the Mufti). This fatwa collection has not been published either. There is also a work called “Khizonat al- fatova “ written by Qazi Jakan Hindiy (d. 920/1514).

Abul Fath Abdurrashid ibn Abu Hanifa ibn Abdurrazzaq ibn Abdullah Valvoliji (d. 539/1145) “Fatovo Valvoliji ya “ (Fatwas of Valvolijism) named work In the preface of the work, the author notes that he took the most important fatwas of Husomiddin Sadr Shahid (d. 546/1151) and reworked them to create a new collection of fatwas. The work begins with the “Prayer section”, which also includes matters of ablution. This fatwa collection is also attributed to another Hanafi scholar, Abul Makarim Ishaq ibn Abu Bakr Walwaliji (d. 710/1310).

Iftikharuddin Tahir ibn Ahmad ibn Abdurrashid Bukhari's (d. 542/1148) work “Khulosa al-fatawa” (Summary of Fatwas) stands out among fatwa collections <sup>14</sup>. In the preface, the author writes that he abridged his book based on the works “Khizonat al-waqeot” (Treasure of Events) and “Kitab an-nisab”. At the beginning of each book (section) of the work, the chapters and topics are described. This fatwa collection consists of 4 volumes, the first volume has 6 chapters, the second and third volumes have 3 chapters, and the fourth volume has 35 chapters.

Sheikhul Islam Abul Hasan Ali ibn Husayn Sogdi's (d. 461/1069) work “an-Nutaf fi al-fatawa” (Verses about Fatwas) is considered one of the collections of fatwas written in this period. Concise, made up of short phrases. More like jurisprudential texts than other fatwa collections. Since fatwas of Hanafi jurists are narrated in it, it is counted among fatwa collections.

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<sup>14</sup>Sheikh Muhammad Sadiq. Jurisprudential directions and books. - Tashkent: Sharq, 2011. - P. 133.

Fatawa al-Kubra (Major Fatwas) and Fatawa al-Sughra (Small Fatwas) compiled by Abu Muhammad Husamiddin Umar ibn Abdulaziz ibn Umar ibn Moza Husam Shahid Bukhari (d. 535/1141) has a set. These two works were shortened and reworked by the Khorezm jurist Najmiddin Yusuf ibn Ahmad Khorezmi Khosi (d. 634/1237).

There is a work by Rukniddin Abu Bakr Muhammad ibn Abul Mafakhir ibn Abdurrashid ibn Nasr Kirmani (d. 577/1182) entitled “Jawahir al-fatawa” (Jewel of Fatwas) <sup>15</sup>. The scholar arranged this work based on the collection of fatwas belonging to his teacher Rukniddin Abul Fazl Abdurrahman Kirmani (d. 543/1148). The author attached importance to the recommendations of jurist Qazi al-Quzat Jalaluddin Mutahhar ibn Husayn Yazdi (d. 591/1194) and cited the fatwas of these jurists in the previous chapters of each section of the work. In the work, each section is mainly composed of six chapters. In the first chapter - Rukniddin Abul Fazl Kirmani, in the second chapter - Jamaluddin Yazdi, in the third chapter - Ato ibn Hamza Sa'di (11th century), in the fourth chapter - Najmuddin Abu Hafs Umar Nasafi (d. 536/1142), in the fifth chapter - Abu Muhammad Sulaiman Kirmani, in the sixth chapter, the fatwas of prominent scholars are described. If the topic and volume of the section is large, the chapters are also increased and the fatwas of the scholars are mentioned with their names. The work, according to tradition, began with the “Chapter of Chastity” and ended with the chapter on beliefs. Importantly, the work also includes a chapter on Abu Hanifa's *manoqib*. This collection of fatwas has not been published. A unique copy of his manuscript, copied in 889/1484 by one of the judges of the Timurid period - Ikhtiyoriddin ibn Ghiyosiddin Hiravi, is stored in the manuscript fund of Uz Res FA ShI.

“Fatawa al-Attabiyyah” (Fatwas of Attabiyya) by Zayniddin Abu Nasr Ahmed ibn Muhammad ibn Umar Attabi Bukhari (d. 586/1190) <sup>16</sup>. Other names of this collection of fatwas are al-Jawame' al-Fiqh (Collections of Fiqh) and al-Jame'

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<sup>15</sup>Aminov H., Primov S. History, sources and interpretations of Hanafi jurisprudence. - Tashkent: Movarounnahr, 2017. - P. 184.

<sup>16</sup>Sheikh Muhammad Sadiq. Jurisprudential directions and books. - Tashkent: Sharq, 2011. – P. 136.

al-Fiqh (Collection of Fiqh). Its author noted that it consists of four volumes in the book “Kashf az-zunun” (Revelation of Suspicions) . In the preface of the work, Attabi stated that he tried to collect issues that were needed in the events and events, and mentioned the names of about 30 Hanafi jurists and noted that he used their fatwas and mentioned only their names or nisbas during the istifah.

One of the rare collections of fatwas in Hanafi jurisprudence is Fatavo Qazikhan (Fatwas of Qazikhan)<sup>17</sup>. In the sources, it is also mentioned under the name “Fatovo al-Khaniya” or “al-Khaniya”. Its author is Fakhriddin Qazikhan Hasan ibn Mansur ibn Mahmud Ozjandi (died 592/1196). The work collects issues that often happen in reality. In the introduction part of the work, the manners and customs of receiving fatwa are discussed.

“Fatawa al-Dinori” (Fatwas of Dinori) by Abu Nasr Alauddin Abdulkarim ibn Yusuf ibn Muhammad ibn Abbas Dinari (d. 593/1197) <sup>18</sup>is one of the famous collections of fatwas, and it is related to Dinor town near Astrobad. This work is considered to be one of the oldest collections of fatwas in the Persian language related to Hanafi jurisprudence. In the work, the author noted that he began to summarize the issues of “al-Nawazil” and “al-Waqeot” in Persian and named it “Ujubat al-fatawa” (Wonderful Fatwas). The work is composed in the form of answers to the questions posed to the author, without division into sections, chapters and seasons. Later, the author divided it into 40 chapters and internal parts and called it “al-Mutajonis min ujubat al-fatavo” (Similar to the Amazing Fatwas). This fatwa collection is organized in the form of “Suila” (asked), “Ujiba” (answered) - in the form of questions and answers.

In the course of its development, Islamic jurisprudence created several other fields that complement the science of “usul” and “furu”. Researchers include the following:

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<sup>17</sup>Ahmed Muhammad NaqiP. Al-Mazhab al-Hanafi. - Ar-Riyaz:, Maktaba ar-rushd, 2001. - V. 2. – P. 603.

<sup>18</sup>Hamidulla Aminov, Soatmurad Primov. History, sources and interpretations of Hanafi jurisprudence. - Tashkent: Movarounnahr, 2017. - P. 185.

Science of law - a science dealing with providing proofs of jurisprudential issues, their study and analysis. In this field, Abu Yusuf and Muhammad Shaybani first wrote a book called “al-Asar” (Works). Later, Abu Ja'far Tahawi (d. 321/933) wrote the works “Sharh ma'on al-asor” (Commentary on the meanings of the works) and “Mushkul al-asor” (Difficult parts of the works). There is a book called “Kashf al-osor” by Abdullah Subazmuni (d. 341/952). Nevertheless, it is known that scholars of the next century wrote works in this direction. For example, one of the scholars of the 20th century, Zafar Ahmed Usmani Tahanawii (d. 1395/1975), the work “Elal al-sunan” (Exalting the Sunnahs) is considered one of the notable works among modern books written in this genre.

The science of Khilaf is a science of comparative jurisprudence and is considered one of the main directions of “usul al-fiqh”. This science is also called by such names as “fiqhi muqorin” and “science of vision”. The emergence of Khilof science dates back to the 11th century. The founder of this science is the jurist Abu Zayd Dabusi Bukhari (d. 430/1039) from Movarounnahr, whose works “at-Ta'sis an-nazar” (Justification of views) and “Taqvim al-adilla” (Evaluation of evidence) were the basis of this science. Also, during this period, Abu Lais Samarkandi (d. 393/1003) “al-Mukhtalif ar-riwaya” (Discord of narration) <sup>19</sup>, Abu Hafs Nasafi (d. 536/1142) “Manzuma fi al-khilaf” (Verse about Khilaf) and the works of Raziuddin Sarakhsi (d. 571/1175) “at-Tariqa ar-rizoviya” (The Way to Agree) are considered as sources of this genre.

The science of debate is a branch of science that studies the methods of debate, which defines the etiquette and rules of debate between jurists and madhhabs. This field of science was also founded in the 11th century. Its basis is the book “Usul al-Pazdavi” by Fakhrulislam Pazdavi (d. 482/1089) and “al-Irshad” (The Guide) by Rukniddin Omidi (d. 615/1218), Abu Hafs Nasafi's “al- The book “Fusul” (Seasons) is also considered a work related to this field.

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<sup>19</sup>See: Abu Lays Samarkandi. Alternative narration. (Abdurrahman ibn Mubarak under Farach's investigation). - Ar-Riyaz: Maktaba ar-rushd, 2005. - 2221 p.



Contractual science is a field of science that studies legal contracts and the rules of their conclusion, which was mentioned for the first time in Muhammad Shaybani's work "as-Siyar al-kabir". The most important sources in the science of Shurut: Abu Ja'far Tahawi's books "al-Jame' al-kabir fi ash-shurut" (Large collection on Shurut) and "al-Jame' al-saghir fi ash-shurut" (Small collection on Shurut), Hassaf (d. 261/875) are the works of "Kitab ash-shurut al-kabir" (Big book about Shurut) and "Kitab ash-shurut al-saghir" (Small book about Shurut). Books were written about Shurut science even in the 12th century. Abu Nasr Samarqandi (d. 550/1155) contributed to the development of the "science of contracts" by publishing a work called "Kitab ash-shurut wal wasaiq" (Book of Deeds and Contracts).

The science of Faroiz (inheritance) is one of the special branches of the science of jurisprudence, which includes the right of inheritance and the distribution of inheritance. A number of works were created in Movarounnahr on the science of faroiz of the 11th-12th centuries. The books "Faroiz al-Usmaniya" by Burkhaniddin Marginani (d. 593/1197)<sup>20</sup> and "ar-Raiz fi al-faroiz" by Mahmud Zamakhshari (d. 538/1144) were written during this period. . Also, in some of the classic textbooks of Hanafi jurisprudence, separate sections and chapters on the issues of inheritance and will have been included.

Adab al-qaza is a field related to the subject of the manners of judgment. It describes the status of the judge, his behavior, the rules and manners of judging, his dealings with other judges and the population, and other similar issues. In Hanafi jurisprudence, Abu Yusuf's book "Adab al-Qazi" is the first source in this regard. Many works were written in this field of science in the following centuries. Among them, Quduri (d. 428/1037), Sheikhul Islam Sogdi (d. 461/1069), Shamsul Aamma Halvani (d. 456/1063), Imam Sarakhsi (d. 483/1090) , Husomush Shahid (d.

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<sup>20</sup>See: Burkhaniddin Ali ibn Abu Bakr Marginani. Faroiz al-Usmani. The school is empty. Manuscript. No. 14161. – 201 p.

546/1151), Khoharzoda (d. 483/1090) and Qazi Khan (d. 592/1195) <sup>21</sup>have gained great fame in this field.

Hiyal science is a field that studies the use of tricks to achieve halal goals from activities permitted by Sharia. This field is called “hiylai Sharia”. It is also called “al-Makhorij” (Places of Exit). A work called “Al-Hiyal wa-l-Makharij” (Deceptions and Exits) was narrated from Muhammad Shaybani. Sirojiddin Oshiy (d. 575/1179), one of the jurists of Movarounnahr who lived in the 12th century, <sup>22</sup>devoted a separate chapter to “hiyal Sharia” in his work “Fatovo al-Sirojiya”.

The science of Siyar is a branch of science devoted to international Islamic law, in which issues such as relations between Muslim countries and other countries, issues of peace and war, and relations of Muslims with representatives of other religions are described. The first work on the science of Siyar is Muhammad Shaybani's two works “al-Siyar”. Shamsul aimma Sarakhsi wrote a detailed commentary on Imam Muhammad's work “as-Siyar al-kabir” and made a great contribution to the development of this science in Movarounnahr.

In short, the XI-XII centuries are considered the golden age of the development of Movarounnahr jurisprudence. Scientific-theoretical works published by local scholars on the main areas of Hanafi jurisprudence in this period serve as the main source until today. In this process, the role of jurist Nasiruddin Samarkandi's scientific activity deserves special attention. In particular, works such as “al-Multaqat”, “al-Jome' al-kabir”, “al-Fiqh an-nofe” written in the genre of Samarkandi fatwa, in the fiqhi text genre, were of great importance in the development of Movarounnahr Hanafi jurisprudence. Also, these works are widely used in the interpretation of modern fiqh works. This proves that Samarkandi's strong position in the series of Hanafi jurists and Movarounnahr's high merits in the development of jurisprudence are special.

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<sup>21</sup>See Ahmad ibn Abu Yusuf. Adab al-Qazi. - Ar-Riyaz: Maktaba al-hadiq, 1989. - 584 p.

<sup>22</sup>See: Sirajiddin Ali ibn Usman Oshii. Al-Fatawa al-Sirajiyah. - Beirut: Dar kutub al-ilmiya, 2011. - 696 p.

## 1.2. The role of Nasiruddin Samarkandi in the scientific environment of Movarounnahr

11th-12th centuries, many jurists came from Movarounnahr cities such as Samarkand, Bukhara, Nasaf (Karshi), Kesh (Shahrisabz), Ustrushona (Jizzakh), Termiz, Shosh (Tashkent). The unique scientific environment formed in these cities attracted people from other regions of the country. Scientists who studied and worked in these cities were later known as Samarkandi, Bukhari, Nasafi, Keshi, Ustrushani, Termizi and Shoshi.

One of such jurists is Abulqasim Nasiruddin Muhammad ibn Yusuf Hasani (Husaini in some sources<sup>23</sup>) Madini Samarkandi Hanafi. The scholar's name is Muhammad, Nasiruddin (helper of religion) is his nickname, and Abul Qasim (meaning Qasim's father) is his kunya. His father's name was Yusuf, and the scientist was called Hassani (or Husayni) due to his paternal lineage going to Hasan (or Husan) ibn Ali. The name of Samarkandi was given the name Madini or Madani (Madina - an ancient city on the Arabian Peninsula) due to the fact that the scientist lived in Medina for a while and learned from the scientists there<sup>24</sup>. In Tabaqat books, the names of scholars who were originally from Medina or who studied in Medina for several years are mentioned with the nickname "Madani" or "Madini". There are different opinions about the difference between the words "Cultural" and "Cultural". For example, Ismail Haqqi in his book "al-Furuq" (Differences) touched upon this topic, saying that the "Madani" nisab refers to people belonging to the Medina (city) of Rasulullah (s.a.w.) and the "Madini" nisbas refers to other cities. stated that it applies to people<sup>25</sup>. Also, in the book of Abu Ali Sadafi (d. 454/1062) "Mo'jam fi ashab al-Qadi" (Compilation of Judges) "Madani" is given to a person born in Madinah, and "Madini" is given to a person born in a place other than Madinah. says that it will be given<sup>26</sup>. Accordingly, taking into account the fact that Nasiruddin

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<sup>23</sup>Abulfido Zainuddin Qasim ibn Qutlubuga Suduni. Taj at-tarajim. - Beirut: Dor al-kalam, 1992. - P. 339.

<sup>24</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz. Maktaba al-abikon, 2000. - V. 1. - P. 17.

<sup>25</sup> Ismail Haqqi Samadani. Al-Furuq. Austrian National Library . Lithograph. No. 21234-V. - p. 233.

<sup>26</sup>See: Abu Ali Sadafi. Mo'jam fi ashab al-Qadi. - Cairo: Maktaba as-saqafa ad-diniya, 2000. - 388 p.

Samarkandi was born in Samarkand and died there, and he lived only for a while in the city of Medina, it is appropriate to give the scientist the name “Madani” rather than “Madani”.

There is very little information about Nasiruddin Samarkandi's life in history books, and the sources state that the scientist died in Samarkand in 556/1161<sup>27</sup>. For example, in Samarkandi's works such as “al-Multaqat fi al-fatovo”, “Masobih as-subul”, “Jome' al-fatovo”, “Fath al-galaq”, “al-Mabsut” it is noted that the author died in 556/1161. Also, in some sources, the date of Samarkandi's death is given as 656/1258<sup>28</sup>. Abdulkarim Sam'ani, a scholar who lived at the same time as Nasiruddin Samarkandi, wrote in his work “al-Ansab” that he died in 556/1161. Based on the above information, it can be concluded that Nasiruddin Samarkandi died in 556/1161.

Mulla Ali Qariy Nasiruddin Samarqandi mentions that in 556/1161 he was arrested by oppressive governors for criticizing some scholars and officials and then executed<sup>29</sup>. Therefore, it is possible to see that the name of the scientist is added to the name of the scientist<sup>30</sup> in some sources .

The period when Nasiruddin Samarkandi lived coincided with the time of drastic changes in the social and political life of Movarounnahr. This was caused by the separation of Mowarounnah from the Arab caliphate and its division into several local states. According to the sources, the Seljuk state was established in the country in 429/1038 and their rule lasted until 552/1157<sup>31</sup>.

In 490/1097, the Seljuk state conquered such cities as Naisabur, Marv, Samarkand<sup>32</sup>. Sultan Sanjar, the leader of the Seljuks, expanded the territory of the Seljuks by capturing the cities of Movarunnahr and Khurasan.

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<sup>27</sup>Muhyiddin Abu Muhammad Abdul Qadir ibn Muhammad Abulwafa Qarshi Hanafi. *Jawahir al-muziya fi tabaqat al-hanafiya*. - Ar-Riyaz: Dor al-ulum, 1993. - V. 3. – P. 409

<sup>28</sup>Haji Khalifa Mustafa ibn Abdullah. *Kashf az-zunun an asmail kutub wal funun*. - Beirut: Dor ahyo al-taros al-arabi, 1941. - V. 1. – P. 565

<sup>29</sup>Mulla Ali ibn Sultan Muhammad Qari. *Al-Asmar al-janiya fi asma al-hanafiya*. - Baghdad: Devon Waqf al-Sunni, 2009. - V. 2. – P. 638.

<sup>30</sup>Khayriddin Zirikli. *Al-Alam*. - Beirut: Dor al-ilm al-Mulayin, 1665. - V. 7. - P. 149.

<sup>31</sup>Muhammad ibn Ahmad Abu Abdullah Zahabi. *Duval al-Islam*. - Beirut: Dor Sodir, 1999. - V. 2. – P. 69.

<sup>32</sup>Hasan Ibrahim Hasan. *Tarikh al-Islam as-siyasi*. - V. 4. - P. 34-35.

In 511/1117, Sultan Sanjar united all the territories of the Seljuk state and created a centralized state. But this work did not last long. In 535/1141, Qarakhitai troops <sup>33</sup>invaded Movarounnahr and started conquering the towns in the country. Karakhitai army of two hundred thousand people defeated the army of Sultan Sanjar.

In the same year, Sheikh Nasiruddin Samarkandi left Samarkand and traveled to Hijaz. Kukhan, the king of Karakhitay who defeated Sultan Sanjar, dies in 537/1143. After that, the Seljuk Sultan Sanjar took control of the country again.

Sultan Sanjar dies in 552/1157. With this, the Seljuk state comes to an end <sup>34</sup>. The cities of Movarounnahr and Khurasan will be captured by the Khorezmshahs. It is headed by Sultan Khorezmshah Atsiz ibn Muhammad (Alauddin Muhammad Atsiz).

Nasiruddin Samarkandi lived in such a period of political instability and carried out scientific activities. During his trip, he made a scientific trip to Mecca, Medina and Baghdad and learned from mature scholars. He returned to Samarkand in 543/1148 and lived there until 1161, studying science.

There is almost no information about Samarkandi's learned teachers and students in history and *tabaqat* books. Information about Nasiruddin Samarkandi can be found only in the works written by some of his teachers and students.

The famous historian, muhaddith Abu Sa'd Abdulkarim ibn Muhammad Sam'ani (d. 562/1167) said that Samarkandi came to him and learned knowledge, and then went on a journey of knowledge: He stayed for 40 days and traveled to Baghdad. He <sup>35</sup>died in 556/1161 . This is confirmed by the fact that Nasiruddin Samarkandi mentions Abdulkarim Samani among his teachers in his works.

Abdulkarim Sam'ani was born on the 21st of Sha'ban 506/1112 in the Sam'an district of the city of Marv in Khorasan in a family of scholars. Samani's father took him to Nishobur to study science when he was three years old. According to the

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<sup>33</sup>See: Muhammad ibn Ahmad Abu Abdullah Zahabi. *Duval al-Islam*. - Beirut: Dor Sodir, 1999. - V. 2. – P. 55.

<sup>34</sup> Muhammad ibn Ahmad Abu Abdullah Zahabi. *Duval al-Islam*. - Beirut: Dor Sodir, 1999. - V. 2. – P. 69.

<sup>35</sup>Muhyiddin Abu Muhammad Abdul Qadir ibn Muhammad Abulwafa Qarshi Hanafi. *Jawahir al-muziya fi tabaqat al-hanafiya*. - Ar-Riyaz: Dor al-ulum, 1993. - V. 3. – P. 409.

book “al-Ansab”, his father died after a year. Sam'ani was brought up by his uncle Abu Muhammad Hasan ibn Abul Muzaffar. His uncle was one of the ascetic scholars of his time. Sam'ani studied with his uncle from the books “al-Jame’” by Muammar ibn Rashid, “Tarikh” by Ahmed ibn Sayyor and “Amali” by Abi Zakariya Muzakki. Sam'ani's sister is also a virtuous woman, and Abu Ghalib receives permission to transmit the hadith from Muhammad ibn Hasan Baghilani Baghdadi. Another of Abdulkarim Sam'ani's teachers was Abu Shuja Umar ibn Abulhasan Bastami, who encouraged and promoted his student Sam'ani to write the book “al-Ansab”. Samani traveled several times to Isfahan, Khurasan, Hamadan, Movaroonnahr, Iraq, Hijaz, Sham, Tabaristan and Baytul-Muqaddas to hear hadith. Samani dies in 562/1167.

Samani wrote many books. In particular, his: “al-A'mali”, “al-Ansab”, “Tarikh Marv”, “Dukhul al-himam”, “Fazl ash-sham”, “Qawati' al-adilla fi usul al-fiqh”, “Maqam al- -ulama bayna yaday al-amra”, “al-Adab fi isti'mal al-hisab”, “at-Tahbir fi al-mo"jam al-kabir”, “as-Sidqu fi as-sadoqat” and “Salat al-ahbab wa rahmat There are works such as al-ashab. But among them, the scholar's book “Ansab al-Sam'ani” or “al-Ansab” is famous, the work consists of eight volumes. It contains genealogies and genealogies of Arab personalities.

Nasiruddin Samarkandi's contemporary Hanafi scholars - Alauddin Muhammad Samarkandi (d. 540/1145) and Najmuddin Umar Nasafi (d. 537/1142) are mentioned among his teachers.

Abu Bakr Alauddin Muhammad ibn Ahmad ibn Abu Ahmad Samarqandi <sup>36</sup>(d. 540/1145) is considered one of the greatest Hanafi madhhabs among the Mowarunnahr jurists. He was one of the mature scholars in the field of jurisprudence, Usul and Furu'. Known for his book “Tukhfa al-fuqaho”. Many manuscripts of the work have survived to this day. Alauddin Samarkandi's work “Mezon al-usul” on the science of usul al-fiqh is also available.

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<sup>36</sup> Aminov H., Primov S. History, sources and interpretations of Hanafi jurisprudence. - T.: Movarounnahr, 2017. - P. 170, 337.

Another of Nasiruddin Samarkandi's teachers is Umar ibn Muhammad ibn Ahmad ibn Ismail ibn Muhammad ibn Ali ibn Luqman Nasafi Hanafi, a scholar known as Abu Hafs Nasafi. Umar Nasafi was born in Nasaf in 461/1069. In jurisprudence, he belonged to the Hanafi sect, and because of his birth in the city of Nasaf, he had Nasafi nisba. Abulyusr Muhammad ibn Muhammad Pazdavi, Abu Muhammad Hasan ibn Ahmad Samarkandi, Ali ibn Hasan Moturidi, Husayn Koshgari, Abul Qasim ibn Bayan and other scholars are among the teachers of the scientist. Among his students are famous scholars such as Muhammad ibn Ibrahim Turbushti, Abu Lais Ahmed ibn Umar Nasafi, Abul Qasim Nasiruddin Samarkandi, Umar ibn Muhammad ibn Umar Uqaili.

Umar Nasafi is a mature scholar in the fields of tafsir, hadith, fiqh, usul, history, nahw, and is one of the encyclopedic scholars who wrote about a hundred books. For example, the scholar's: "at-Taysir fi at-tafsir", "Kitab an-najah fi shari kitab akhbar al-sihah", "Aqeed al-Nasafi", "an-Nazm al-jame' as-saghir fi al-fiqh al-Hanafi", "Tilba at-talaba", "Manzuma al-khilafiyot", "al-Qand fi ulama as-Samarkand", "al-Mawaqit", "at-Tu'dad shuyuhi Umar", "at-Tarikh al-Bukhara His works such as "Khosais al-lugat" are known and famous.

About the total number of works authored by Umar Nasafi, Imam Suyuti quoted the following narration from Ibn Samani: "Umar Nasafi was a respected imam and wrote many works on various sciences. There are hundreds of works written by him in the fields of tafsir, hadith, and so on." Qasim ibn Qutlubuga said: "He was a jurist who was a scholar of sect and manners." Najmuddin Nasafi died in Samarkand in 537/1142 at the age of 76 <sup>37</sup>. He was buried in the Chokardiza cemetery next to Imam Abu Mansur Moturidi.

One of Nasiruddin Samarkandi's famous students was Sirajiddin Oshii, who learned from his teacher Samarkandi, Husayn ibn Yahya Bukhari Zandavisti's "Rawza al-Ulama" and Muhammad ibn Ahmad Marwazi's "al-Iqna" and Abu

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<sup>37</sup>See: Rahimdjonov D. Abu Hafs Nasafi. Monograph. - Tashkent: 2010. - 40 p.

Ubaid Qasim ibn Salam Baghdadi's "Gharib Abi Ubayda" in his works. emphasized  
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Sirojiddin O'shii said that Samarkandi learned the work "al-Iqna" from Abdullah ibn Abul Muzaffar Muhammad ibn Abu Nasr ibn Ahmad, and he learned from his father, and his father learned from the author of the work, Muhammad ibn Ahmad Marwazi.

Nasiruddin Samarkandi learned the work "Gharib Abu Ubaid" from his teacher Umar ibn Sawi, he from Muhammad Abdullah ibn Shihab, he from Abu Ali, he from Dalaj ibn Ahmad, he from Ali ibn Abdulaziz Baghavi, and he from the author of the work, Abu Ubayd Qasim ibn Salam Baghdadi.

Based on the above, it can be said that Husain ibn Yahya Bukhari was the teacher of Zandavisti, Abdullah ibn Abul Muzaffar Muhammad ibn Abu Nasr ibn Ahmad and Umar ibn Sawi Nasiruddin Samarkandi.

Abu Ali Husayn ibn Yahya Bukhari Zandavisti (d. 400/1010) was a Hanafi jurist, one of the scholars who possessed piety and wara'<sup>39</sup>. He is the author of the works "Rawza al-ulama" and "Nazm fi al-fiqh". Very little information about the scientist has come down to us.

Qazi Zainiddin Umar ibn Sahlan Sawi (d. 540/1145) was one of the Islamic scholars of the 6th century AH and was known as the Imam of logic and philosophers. There is very little information about his life, only Zahir al-Din Bayhaqi (d. 565/1170) wrote in his book "Tatimma Sivan al-Hikmat" that Qazi Sawi was a social and logical scientist, he was from a place called "Sawa", and later Naysabur (He moved to the city of Nishapur) and lived there until the end of his life. The date of the scientist's death is given in some sources as 540/1145, and in others as 550/1155<sup>40</sup>. Although there is very little information about the scientist's life, it

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<sup>38</sup>Sirojiddin Ali ibn Usman Oshii. Nisab al-akhbar fi tahdis an-nabi al-mukhtar. Manuscript. - V. 2b-3P.

<sup>39</sup>Muhyiddin Abu Muhammad Abdul Qadir ibn Muhammad Abulwafa Qarshi Hanafi. Jawahir al-muziya fi tabaqat al-hanafiya. - Ar-Riyaz: Dor al-ulum, 1993. - V. 4. - P. 222.; Haji Khalifa Mustafa ibn Abdullah. Kashf az-zunun an asmail kutub wal funun. - Beirut: Dor ahyo al-taros al-arabi, 1941. - V. 2. - P. 928.; Abdulhai Lucknowi. Al-Fawoid al-bahiya fi tarajim al-hanafiya. - Cairo: Dar al-kutub al-Islami, 1324/1906. - V. 1. - P. 225.; Abulfido Zainiddin Kasim ibn Qutlubuga Suduni. Taj at-tarajim. - Beirut: Dor al-kalam, 1992. - P. 26.

<sup>40</sup>Qazi Zainiddin Omar ibn Sahlan Sawi. Al-Basoir an-nasiriya fi ilm al-mantiq. - Iran: Ghaffarpur, 2002. - P. 2-8.



is known that he wrote many works. In particular, works in Persian: “Tafsir dar Mantiq”, “Risala dar Mantiq”, in Arabic: “Risala fi tahqiq naqd al-wujud”, “Sharh risola at-toyri li shaykh ar-raisa Ibn Sina”, “Risala fi bayan” al-mu’jizat wal karamot wal ajib”, “ar-Risala as-sanjariya fi al-koinat al-unsuriya”, “Mukhtasar sivan al-hikmat”, “Nahj at-taqdis”, “Question and Answer” and “Kitab al- There are works such as Basoir an-Nasiriyyah.

One of the students of Nasiruddin Samarkandi was recognized as a jurist, muhaddis and mutakallim - Sirojiddin Abu Muhammad (in some sources <sup>41</sup>he came as Abulhasan) Ali ibn Osman Oshii Fargani, Taymi, Shahidi, Hanafi Moturidi, in the tabaqat works Sirojiddin Oshii “Imam”, “Allama”, “Muhaqqiq”, known by the nicknames “Siroj al-millat wa ad-din”. There is no information about the date of birth of Ali ibn Usman Oshii. 575/1179 is indicated as the date of death of the jurist <sup>42</sup>. Although there is no exact information about the place of birth of Oshii, his name was taken from the name of the city of Osh in present-day Kyrgyzstan <sup>43</sup>. Oshiy traveled to the cities of Marghinon, Khojand, Samarkand, and Bukhara in order to learn. He learned fiqh, hadith, kalam from the teachers there. Regarding the hadith science of the scientist: “Nisab al-akhbar li tazkira al-akhyor”, “Ghurur al-akhbar wa durar al-ash'ar” and “Musnad Anas ibn Malik”, on Hanafi jurisprudence - “Fatavo al-sirojiya”, “Javahir” There are works such as al-ahkom fi al-fiqh, “Mukhtalif ar-riwaya” and “al-Amali” or “Ba'd al-Amali” related to the science of speech.

Sirojiddin Usman O'shiy <sup>44</sup>uses the works of his teacher Nasiruddin Samarqandi in many places of his work “al-Fatovo al-Sirojiya” and “al-Jome' al-kabir fi al-fatovo”.

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<sup>41</sup>Ali ibn Sultan Muhammad Qari Makki. Zov'ul Ma'ali fi Commentary Bad' al-Amali. – Istanbul: Suleymaniye Ktp., Bagdatli Vehbi, no. 1791. - P. 2.; Ahmad ibn Umar Abagandi. Sharh bad' al-amoli. – Istanbul: Süleymaniye Ktp., Fatih, nr. 1791. - P. 2.

<sup>42</sup>Sebetov V. The Place of Ūṣī in the Science of Fiqh. - P. 6.

<sup>43</sup>Sirajuddin Abu Muhammad Oshiy. Mawsua alam al-ulamo wa al-udabo al-arab wa al-muslimin. - Beirut: 2007. – V.2. - P. 563.

<sup>44</sup>See: Sirajiddin Ali ibn Usman Oshii. Al-Fatawa al-Sirajiyah. - Beirut: Dor al-kutub al-ilmiya, 2011. - P. 29, 33, 83, 96, 98, 101, 104, 123, 194, 198, 220, 222, 239, 254, 260, 269.

Among the students of the scientist, Abu Lais Ahmed ibn Umar Mahmud Nasafi (d. 562/1167) and Imam Abdul-Khaliq G'ijduvani (d. 575/1179) were contemporary scholars who wrote a commentary on Nasiruddin Samarkandi's work "al-Fiqh an-nofe". can be achieved.

One of the main signs of science is its recognition by scientists of his time and the next century. This sign can be seen in the recognition of Nasiruddin Samarkandi's personal moral qualities, his place in the eyes of scholars and scholars. For example, Abdulkarim Samo'ni says the following about the scholar: "He was a virtuous imam, a scholar of interpretation, fiqh, hadith, and preaching."

Majiduddin Feruzabadi said: "Muhammad ibn Yusuf Samarkandi was a jurist, scholar and preacher".

Shaykh Muhammad ibn Sulaiman Kafawi said: "He was one of the great imams." He had high status, mature knowledge and good deeds. His name was famous, he was unique in knowledge and manners," he described. Shaykh Abdulhai Laknavi in his book: "He was an imam of high value and strong knowledge. He was unique in manners, a mujtahid of his time<sup>45</sup>, he mentioned.

Several scientific works have been published in Uzbekistan about the life and scientific activity of Samarkandi. In particular, the researcher Y. Mansurov collected information about the life and scientific heritage of Samarkandi and published a scientific article entitled "Nasiruddin Samarkandi - a great scholar"<sup>46</sup>.

From the information mentioned above, it can be concluded that Nasiruddin Samarkandi learned from the mature teachers of his time and became a master of manners and knowledge. In addition to his excellent knowledge of Islamic sciences, he is known as a mujtahid scholar among Hanafi jurists. His services to the development of jurisprudence are determined by the fact that he educated many students and taught them Hanafi jurisprudence, the scholar's students wrote commentaries on the works of their teacher, and by publishing a book on the current

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<sup>45</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 30.

<sup>46</sup>Mansurov Yo. Nasiruddin Samarkandi is a great scholar. // Lessons of Imam al-Bukhari. - Samarkand, 2010. - No. 4. - P. 258-260.

issues of jurisprudence for his time, he made a great contribution to the development of Movarounnahr jurisprudence. Also, with about 20 works belonging to Samarkandi's pen, Movarounnahr occupied a special place in the development of Islamic sciences with the variety of fields and themes.

### **1.3. Classification of scientific heritage of Nasiruddin Samarkandi**

Nasiruddin Samarkandi was a knowledgeable scholar in fields such as Quranic sciences, aqeedah, jurisprudence, morals, mysticism, history and linguistics. The scientist wrote many books on various fields of Islamic science, some of which have come down to us. Below are the known works of the scientist to date:

“Al-Ihqaq” (al- “The Hidden Box”) related to the Qur'anic sciences. Abdulhay Laknavi in his book “al-Fawoid al-bahiya” mentions the work under the name <sup>47</sup> “al-Ikhsaf” A manuscript copy of the work is in the Berlin Library in Germany no. 728 is saved with the number.

“Fath al-Ghalaq” (“Revelation of obscure things”) on the science of the word (Aqeedah). The existence of the scientist's work of the same name on the science of monotheism is mentioned in the books of Tabaqat <sup>48</sup>.

“Bulugh al-adab min tahqiq istiorat al-arab” (blugh al-adb min thaqq ast'arat al-arb- “Literary transmissions from the study of Arabic rhyming words”) on the science of vocabulary. This work is considered one of the important sources related to the science of meaning and science of the Arabic language.

“At-Tarikh” ( Altarykh) work about the history of Balkh <sup>49</sup>. In the book “Mashoyih Balkh mina al-Hanafiya” it is mentioned that Samarkandi has a work of the same name on the science of history.

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<sup>47</sup>Abdulhai Lucknowi. Al-Fawoid al-bahiya fi tarajim al-hanafiya. - Cairo: Dar al-kutub al-Islami, 1324/1906. - V. 1. – P. 200.

<sup>48</sup>See: Ismail Pasha ibn Muhammadamin Baghdadi. Izah al-maknun fi az-zayli a' kashf az-zunun an' asami al-kutub wa-l-funun. - Beirut: Dor ihyo al-taros al-arabi, 2008. - V. 2. – P. 88.

<sup>49</sup>Muhammad Mahrus Abdulatif Mudarris. Mashoyih Balkh min al-Hanafiya. - Baghdad, Iraq: Ihya al-taros al-Islami, 1978 - V. 1. – P. 43

mentioned that in Toshi Kubrizoda's work "Miftah as-saada" (The Key of Happiness) there is a book about preaching by the scientist.<sup>50</sup>

"Education of Morals" on ethics and mysticism. This work was written in the 12th century, and 2 manuscript copies of it are known. The first copy of the source was copied by an unknown calligrapher in 868/1562 and entered the private library of Malik Muhammad Hasan ibn Hamza Zahir in Saudi Arabia in 1268/1842 (see Appendix 4). The second copy is stored in the "Zahiriya" library in Syria under the number 11139 (see Appendix 10). This copy was copied by Abdullatif in 1100/1689<sup>51</sup> and consists of 84 leaves. In this source, the title of the work is given as "Riyazat akhloq an-nafs" (Education of the morals of the soul).

This work of Samarkandi is considered an important source in terms of manners, self-education, mysticism and concepts. The work begins with questions about mathematics and its types, and the main part is divided by Samarkandi, conditionally, into two parts: "Kitab al-adab" (كتاب الادب - "The Section on Manners") and "Kitab al-Akhlaq" (كتاب الاخلاق - "About Morals" section).

Why is Samarkandi self-education necessary? In the introduction to the work, he says: "Purification of morals leads to happiness in this world and salvation in the Hereafter." In this regard, the following verse of the Qur'an proves: "The person who is saved will be truly cleansed (of disbelief and sins) and remember the name of his Lord and pray (five times)"<sup>52</sup>. "

In the chapter entitled "Order of Riyazat", it is said that a person who wants to improve his morals should first of all aim to achieve the pleasure of Allah and start Riyazat by remembering Him (Allah). With this, a person's heart will find comfort and will be free from various evils. A person with a calm heart is free from

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<sup>50</sup>Ahmad ibn Mustafa Toshi Kubrizoda. Miftah al-Saadat and Misbah al-Siyadat. - Beirut: Dar kutub al-ilmiya, 2007. - V. 2. - P. 284.

<sup>51</sup>Muhammad Riyaz Malih. Fihrist makhtutat dor al-kutub az-zahiriya. - Damascus: Mu'jam al-lugat al-arabiya, 1978. - V. 1. - P. 209-210.

<sup>52</sup>Holy Quran: translation and interpretation of its meanings. /Author of translation and interpretation: A. Mansur; editorial board: Usman Khan Alimov, Rahmatullah Qori Obidov, N.Ibrohimov and others; Responsible editor: M. Ahmadjonov. - T.: Tashkent Islamic University Publishing Association, 2009. - P. 591.

haste and exhaustion, thinks before starting a job, consults with people close to him, and then starts working. Only then will the desired result be achieved <sup>53</sup>.

It is appropriate to start education from a young age, and it is primarily the responsibility of parents. For this reason, Nasiruddin Samarkandi specifically focused on this in the chapter of the work called “Riyazat al-Sibyan” (Children’s education). It says: “A child is a gift from God for parents. A person's life is like a blank sheet of paper, on which he draws different patterns and tries to write different notes during his life. But these patterns and writings of man fade away. Only the writings written in the heart of one's child and the moral patterns drawn for him will bring a person back to himself both in this world and in the hereafter. For this reason, every parent should pay attention to the patterns and writings that his white paper example draws on his child, that is, education and upbringing <sup>54</sup>.

In the etiquette section, it lists the rules of etiquette that should be followed in the process of learning, imparting knowledge and other social relations while performing prayers. In particular, a seeker of knowledge should purify his ego from moral ambitions, not hope for a worldly goal in acquiring knowledge, respect his teacher and knowledge, humble himself in front of his teacher and not go astray, not to forget that acquiring knowledge is the path of all prophets and saints. Because the Prophet and scholars were not blessed with their positions or wealth, but with the knowledge given to them. In this regard, Nasiruddin Samarkandi refers to the story of the Prophet Moses in the Qur'an: “Remember the time when Moses said to his young man (student Yuvsha' ibn Nun): “I will not stop walking until I reach the land where the two seas meet, or until I wander for a long time.” delivers an impressive sermon in front of his people. Then a man asked him, “Who is the most learned of all?” - when asked, he answers: “I”. This does not please Allah and He says to him, “There is someone more knowledgeable than you.” Prophet Moses: “Where can you

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<sup>53</sup> Nasiruddin Samarkandi. Riyazat al-Akhlaq. Ar-Riyaz. Private library of Malik Muhammad Hasan ibn Hamza Zahir. Manuscript. Inventory number not given. - V. 2 <sup>b</sup>.

<sup>54</sup> Nasiruddin Samarkandi. Riyazat al-Akhlaq. Ar-Riyaz. Private library of Malik Muhammad Hasan ibn Hamza Zahir. Manuscript. Inventory number not given. - V. 4 <sup>b</sup>.

find him? “- when he said, “You put a fish in a basket and walk along the seashore. “You will find a fish where it is lost,” he said. He put the fish in a basket, gave it to his student Yuvsha' ibn Nun, and went on his way. When they sleep in the place called “Ainul-Hayat”, the fish falls into the sea and disappears. Then he finds Khizr and learns from him what he did not know<sup>55</sup>. Therefore, it is necessary for a seeker of knowledge, regardless of his rank or pedigree, to avoid arrogance and pride, and to acquire humility and gentleness in the pursuit of knowledge.

Also, the author spoke about the teacher who imparts knowledge: “Educators should be kind to their students like their own children. It is required to be free from bad habits and bad habits, along with having good morals. “If the knowledge given by the teacher benefits many people in this world, it will be the reason that he and others will be rewarded in the hereafter , <sup>56</sup>“ he says.

After these topics, Nasiruddin Samarkandi enumerates the manners related to people's daily work and jurisprudence one by one. To them: ablution, prayer, zakat, almsgiving, fasting, reciting the Qur'an, praying, sleeping at night with ablution, eating, feasting, divorce, trade, commerce, conversation, brotherhood, family life, illness, funeral, travel and so on. manners included. In particular, focusing on the etiquette of fasting, Samarkandi divides the fasting people into three categories: “The first category is the fasting of the common (ordinary Muslims) - in which the fasting person refrains from eating, drinking and sexual intercourse from morning to evening. The second category is the fasting of the khus, in which the fasting person abstains from eating, drinking and sexual intercourse, refrains from sinning with his body parts, and at the same time forgives anyone who hurts him with his tongue or hands. The third category is characteristic of the khas, in which the fasting person abandons everything except Allah and His pleasure.

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<sup>55</sup>Holy Quran: translation and interpretation of its meanings. /Author of translation and interpretation: A. Mansur; editorial board: Usman Khan Alimov, Rahmatullah Qori Obidov, N.Ibrohimov and others; Responsible editor: M. Ahmadjonov. - T.: Tashkent Islamic University Publishing Association, 2009. - P. 300.

<sup>56</sup>Nasiruddin Samarkandi. Riyazat al-Akhlaq. Ar-Riyaz. Private library of Malik Muhammad Hasan ibn Hamza Zahir. Manuscript. Inventory number not given. - V. 7<sup>b</sup>.

Regarding the manners of being sick, Samarkandi says: “Being patient, not complaining and moaning too much, being patient, trusting God to heal one's pain, and praying well are the manners of being sick <sup>57</sup>. “

After defining social manners in the “Department of Etiquette”, it goes to the “Department of Morals”. Morality is a set of human actions that are manifested among people, and they are divided into good and bad behavior. Nasiruddin Samarkandi divides it into chapters in accordance with the Arabic alphabet, paying attention to the first letters of these characters, lists the corresponding characters in a row and explains them in detail. “Chapter on ethics” begins with the chapter on the first letter of the Arabic alphabet - “Alif”, and at first, this chapter talks about the ethics of -“Arrogance is the fact that a person acquires arrogance and pride in his self, puts himself above others in his internal and external state,<sup>58</sup> he defined. The work pays special attention to the topic of arrogance, it mentions the causes and types of arrogance, the morals of arrogant people and the harm caused by arrogance in the world and the hereafter. Because the beginning of all evils comes from the fact that a person considers himself superior to others and despises them. As a result, an arrogant person thinks that what he is doing is right, he does not listen to the advice and advice of his loved ones, he thinks that he is right in everything. This first harms the arrogant person to himself, his work, and then to the members of society around him.

Also, in this chapter, behaviors such as “Isar” (preferring others to one's own interests), “Istehza” (mockery), revealing secrets, sincerity, representativeness, and humanity are presented.

The chapter on the letter “Ba” begins with the topic of avarice, and discusses topics such as rude swearing, idleness, and ingratitude, and condemns such vices. In particular, cursing with obscene words is evidence that a person is subject to obscene things in his power of speech and intellect and has a bad character. Idleness is the

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<sup>57</sup>That source. - P. 8a.

<sup>58</sup>Nasiruddin Samarkandi. Riyazat al-Akhlaq. Ar-Riyaz. Private library of Malik Muhammad Hasan ibn Hamza Zahir. Manuscript. Inventory number not given. - P. 16a.

laziness of a person, and it is formed by getting used to making a living with what comes for free without working or suffering. This causes an idle person to engage in all kinds of depraved activities, and in the end, to depend on others and become their slave.

In the chapter on the letter “Ta”, Nasiruddin Samarkandi describes topics such as humility, tawheed, trust, boasting, going deep, takalluf, speaking without thinking, disdain, hypocrisy, satiety, well-being, politeness. In particular, on the topic of politeness, he called it a behavior consisting of tolerance and forgiveness<sup>59</sup>.

In the work, moral concepts are divided into chapters, as above, and each chapter is divided into topics related to it. With this, the author shows the good and bad qualities found in the character of Samarkandi people, reveals their essence, warns people against bad vices and encourages them to behave with good behavior and beautiful qualities.

In the “section on morals”, the good and bad morals characteristic of humanity is presented based on the Arabic alphabet, and they are defined and described. The work also touches on mystical concepts and tries to explain them in detail. For example, in the “Department of Morals”: monotheism, zikr, zuhd, riza, danger and raja, truthfulness, zeal, honor, beauty, generosity, not raising the voice, prayer, promise, trust, mercy, encouragement, lust, honour.

Nasiruddin Samarkandi's works on jurisprudence form the main part of his scientific heritage, and these works are of great importance in the development of Movarounnahr jurisprudence. The jurisprudential works of the scientist include the following works:

“Al-Qanun” (القانون - “The Law”) work. There is no exact information about the manuscript copies of this work. Information about Samarkandi's work with that name has been preserved in tabaqat works<sup>60</sup>.

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<sup>59</sup>Nasiruddin Samarkandi. Riyazat al-Akhlaq. Ar-Riyaz. Private library of Malik Muhammad Hasan ibn Hamza Zahir. Manuscript. Inventory number not given. - P. 25.

<sup>60</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 24.



“Al-Manshur” (المنشور - “Widespread”). Mahmud bin Sulaiman Kafawi mentioned in his correspondence that he took some jurisprudential issues from this work <sup>61</sup>.

“al-Mabsut” (- “Explained in detail”). Most of the Hanafi scholars wrote a book called “Mabsut”. Among them, Imam Abu Yusuf, Imam Muhammad Shaibani, Imam Sarakhsi. It is also mentioned in historical sources that Samarkandi wrote a work with the same name <sup>62</sup>.

“Kitab al-Wafy” (كتاب الوفي - “The Complete Book”). Abul Barakat Nasafi (d. 710/1310) said in his commentary on al-Fiqh an-nofe' that “al-Wafi” is one of Samarkandi's books on jurisprudence.

“Khulosa al-Mufti” (خلاصة المفتي - “The Mufti's Conclusion”) <sup>63</sup>. This work is also attributed to Samarkandi.

“Jame' al-fatawa” ( jama' al-fatawa- “Collection of Fatwas”) or “al-Jame' al-kabir fi al-fatawa” (الجامع الكبير في الفتاوى - “Big collection of fatwas”) <sup>64</sup>. This work was written in 549/1154 <sup>65</sup>. The manuscript copy known to us was compiled by Shaykh Abd al-Hamid (d. 880/1475) and is in the library of King Saud University, Riyadh, Saudi Arabia, no. It is stored with the number 1827 <sup>66</sup>. This manuscript was written by Muhammad ibn Hamza Qazi on the fifth day of Safar 1161/1738. The manuscript is very well preserved. The source consists of 95 pages, with 33 lines of text per page. The work is written in Arabic, naskh script, black and red. Chapter and chapter topics are highlighted in red. The source is tabulated.

The source ends with the following sentence:

(Meaning: This book was completed with the help of Allah, the All-Wahhab. Praise be to Allah and blessings be upon His Messenger, the best of the Prophets.

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<sup>61</sup>See: Mahmud ibn Sulaiman Kafawi. Al-A'lam al-Akhyar. Manuscript. - P. 183 <sup>a</sup>

<sup>62</sup>Haji Khalifa Mustafa ibn Abdullah. Kashf az-zunun an asmail kutub wal funun. - Beirut: Dor ahyo al-taros al-arabi, 1941. - V. 2. - P. 1580.

<sup>63</sup>Abdulhai Lucknowi. al-Fawoid al-bahiya fi tarajim al-hanafiya. - Egypt: Matbaa al-saadat, 1324/1906. - P. 219-220.

<sup>64</sup>Haji Khalifa Mustafa ibn Abdullah. Kashf az-zunun an asmail kutub wal funun. - Beirut: Dor ahyo al-taros al-arabi, 1941. - V. 1. - P. 565.

<sup>65</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz. Maktaba al-abikon, 2000. - V 1. - P. 25.

<sup>66</sup>Nasiruddin Samarkandi. Book jame' al-fatawa. Ar-Riyaz. King Saud University Library. Manuscript. No. 1827. - V. 1 <sup>a</sup>.

The hand of the weak servant Muhammad ibn Hamza al-Qazi wrote this book known as “Jame' al-Fatawa” in 1161 Hijri.

The first pages of the resource contain a brief summary of the work, which consists of 90 numbered books (chapters), chapters, and various issues.

The work is divided based on titles similar to the themes of chapters and chapters found in fiqh works. That is, like the topics of furu' al-fiqh, this work also begins with “Kitab al-taharat” (“Purity Section”) and ends with the topic “al-Masail al-mutafariqat” (المسائل المتفرقة - “Various Matters”). Unlike the books on the science of furu' al-fiqh, in this work only the rulings of the scholars on the subject are listed in the style typical of fatwa books. Their evidence is not presented.

The work is rich in content and includes topics related to prayer, treatment and crime. In the prayer section, fatwas on the issues of “Ablution”, “Prayer”, “Zakat”, “Fasting” and “Hajj” are given. In the transaction section: “Marriage”, “Divorce”, “Trade” and related issues are mentioned one by one. The part of crimes includes crimes, booty, found things, major sins, court manners, testimony, prosecution issues, makruh actions and various issues.

“Kitab al-Multaqat” (كتاب الملتق - “Book of Selected Fatwas”) or “al-Multaqat fi fatawa al-Hanafiya” (الملتق \* في فتاوى الحنفية - “Selected Fatwas of Hanafi”) is a work<sup>67</sup>. This work is an abridged collection of fatwas selected from Samarkandi's Jame' al-fatawa, classified in 549/1154. The work is one of the oldest and classic sources among the collections of fatwas related to Hanafi jurisprudence, and it has become widespread and popular among scholars. This can be seen from the fact that many scholars have used the work, commentaries have been written, and this work has been recognized by many scholars. Also, now manuscript copies of this work are kept as a rare resource in various libraries of the world.

Researcher M. Ataev's article on the life and scientific activity of Sheikh Majduddin Ustrushani<sup>68</sup> also touched on Nasiruddin Samarkandi's work “al-

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<sup>67</sup>Abulfido Zainuddin Qasim ibn Qutlubuga Suduni. Taj at-tarajim. - Beirut: Dor al-kalam, 1992. - P. 338.

<sup>68</sup>See: Ataev Muslim. Majduddin al-Ustrushani. // <http://muslim.en/index.php/column/jurisprudence/item/4180> ( November 27, 2017)

Multaqat fi al-fatavo” on the science of jurisprudence. It is recorded that he graduated in Samarkand in 1219. A. Mallaboev, in his article, <sup>69</sup>talks about Nasiruddin Samarkandi's life and works on jurisprudence and the need to study them today. The researcher carried out a source analysis of the manuscript of the tajnis written by Sheikh Majduddin Ustrushani to the scientist's work “al-Multaqat fi al-fatavo”, which is kept under number 283 in the Treasury of the International Islamic Academy of Uzbekistan.

Also, manuscript copies of the work “al-Multaqat” are stored in the world's library funds. In particular, two manuscripts of the work are stored in the “Domadzoda” library in Istanbul, Turkey under the number 1056-1057 <sup>70</sup>. A modern edition of the work was published in 2000 based on research conducted by Sayyid Yusuf Ahmad.

In Uzbekistan, in recent years, the work of preserving the works of great scientists and studying them and passing them on to future generations has significantly accelerated. In this regard, the decision No. 519 of the Cabinet of Ministers of the Republic of Uzbekistan “On enriching the library fund of the Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan with foreign literature” <sup>71</sup>was announced. The decision envisages bringing the works of scholars from Central Asia, published abroad, and their scientific research, and the presence of Nasiruddin Samarkandi's work “al-Multaqat fi al-fatavo al-hanafiya” clearly proves the value of this work.

“As'ila and ajviba” (“Questions and Answers”). Yusuf Abdurahman Marashli's book “Masadir ad-dirosa al-Islamiya”<sup>72</sup> says that this work belongs to

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<sup>69</sup>Mallaboev A. The scientific heritage of Nasiruddin Samarkandi needs research. // Babur and the world. - Tashkent, 2019. - No. 1(10). - Pp. 38-41.

<sup>70</sup>See: Nasiruddin Samarkandi. Al-Multaqat fi al-fatava al-Hanafiyya. Istanbul, Turkey: Domadzoda Muhammad Qazi Askar Murad Books Manuscript. No. 1056-1057.

<sup>71</sup>See: Decree of the Cabinet of Ministers of the Republic of Uzbekistan dated 24.06.2019. No. 519. Decision "On enriching the library fund of the Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan with foreign literature". / National database of legal documents, 24.06.2019, No. 09.19.519.3329.

<sup>72</sup>See: Yusuf Abdurahman Marashli. Masadir ad-dirosa al-Islamiya. Al-Qism al-saalis: al-Fiqh al-Hanafi usulan and furu'an. - Beirut: Dor al-kutub al-ilmiya, 2020. - V. 15. – Pp. 236-237.

Nasiruddin Samarkandi. Also, in his book, Mar'ashli lists 9 other scholars who wrote works under the name "As'ila va ajviba".

It is also written about the existence of <sup>73</sup>Nasiruddin Samarkandi's book "Masabih al-subul" (Lamps that light the way) on the science of "مصابيح السبل - jurisprudence in historical works.

Mahmoud ibn Sulaiman Kafawi also states that the scholar has a book on the science of usul al-fiqh <sup>74</sup>. At the same time, Tosh Kuprizoda's work "Miftah al-saadat" (The key to happiness) mentions the existence of Samarkandi's book on the science of usul al-fiqh. But it does not give specific information about the name of the work and the manuscripts.

Judging by the number and subject of the works cited above, it can be said that Nasiruddin Samarkandi was one of the Hanafi jurists of his time who made a great contribution to the development of Movarounnahr science. But most of the scientist's scientific heritage has not been preserved. His existing works have not yet been fully scientifically researched and put into circulation. Despite this, only the work "al-Multaqat" gained importance in Hanafi jurisprudence. The work is still used by scholars as a classic source. His modern publications are being published again and again.

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<sup>73</sup>See: Abulfido Zainuddin Qasim ibn Qutlubuga Suduni. Taj at-tarajim. - Beirut: Dor al-kalam, 1992. - P. 230.; Haji Khalifa Mustafa ibn Abdullah. Kashf az-zunun an asmail kutub wal funun. - Beirut: Dor ahyo at-taros al-arabi, 1941. - V. 2. - P. 1697.; Abdulhai Lucknowi. al-Fawoid al-bahiya fi tarajim al-hanafiya. - Egypt: Matbaat al-saadat, 1324/1906. - Pp. 219-220.

<sup>74</sup>See: Mahmud ibn Sulaiman Kafawi. A'lam al-akhyor. Manuscript. - P. 183a.

## CHAPTER II. SPECIFIC ASPECTS AND ORIGINAL ANALYSIS OF THE WORK “AL-FIQH AN-NOFE’ “

### 2.1. Writing style and sources of the work “Al-Fiqh an-nofe’“.

Nasiruddin Samarqandi's main work on Hanafi jurisprudence, *al-Fiqh al-Naf' - al-Fiqh al-Nofe'* (Useful jurisprudence), <sup>75</sup>was written at the end of the author's life. About this, Haji Khalifa says: the author of “*an-Nofe' fi sharmi mukhtasar al-Quduri*” or “*an-Nofe' fi al-furu*” was Sheikh Imam Nasiruddin Abul Qasim Muhammad ibn Yusuf, a scholar who wrote this book in the month of Rabi'ul 555/1160. finished” <sup>76</sup>. Despite the fact that Nasiruddin Samarkandi wrote dozens of works in the field of *furu' al-fiqh*, the process of teaching his students caused them to write a book on *fiqh* in a concise and popular style. As a result, at the end of his life, the scientist used his scientific potential formed on the basis of many years of learning and teaching and wrote the work “*Al-Fiqh al-Nofe'*”.

After the death of the scholar, this work was recognized as the main source of the theory of Hanafi jurisprudence and was widely used in teaching in madrasas for several centuries. Commentaries and comments have been written on the work by many Hanafi scholars. Also, this work served as a basis for writing books on sectarian jurisprudence.

The work consists of 64 books (chapters), 146 large and small chapters and chapters (see Appendix 9). The work begins with “*Kitab al-taharat*” (chapter on Purity) and ends with “*Kitab al-khunasa*” (chapter on *Khunasa*). In some manuscripts it can be seen that the work ends with “*Kitab al-faroiz*” (Section of Inheritance) or “*Kitab al-Wasaya*” (Section of Wills). Each section, chapter, and chapter is given a title that represents the topic it describes.

The work was considered an authoritative source by Hanafi scholars. In this regard, it is necessary to note the confession of Abdulhay Laknavi: “Despite the fact

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<sup>75</sup>Abulfido Zainuddin Qasim ibn Q. utlubuga Suduni. *Taj at-tarajim*. - Beirut: Dor al-kalam, 1992. - P. 230.

<sup>76</sup>Haji Khalifa Mustafa ibn Abdullah. *Kashf az-zunun an asma al-kutub wal-funun*. - Beirut: Dor ahyo al-taros al-arabi, 1941. - V. 2. - P. 1921-1922.

that the scholar's work “an-Nafe” written in the field of fiqh is short, God has made it a useful and beneficial book for many people.”<sup>77</sup>

that despite the small volume of the work, it is of great importance in the science of jurisprudence. And Ibn Qutlubuga<sup>78</sup> pointed out the level of popularity of the book by saying: “An-Nofe' is a book of jurisprudence by Abul Qasim ibn Yusuf Madani, which has been read by many people and comments have been written on it.”<sup>79</sup>

Mulla Ali Qari said: “One of the mature scholars of his time, Abul Barakat Nasafi, wrote a commentary on this work called “al-Mustasfa”, which indicates that it is a valuable source.” In the preface of the book “Al-Mustasfa”, Nasafi describes : the book “Al-Nafe” is a<sup>80</sup> work full of jewels like a sea of clear gems, a mysterious sky, windows of paradise, treasures of happiness and expressive symbols .

The importance of the source is confirmed by the fact that this work of Samarkandi is used and quoted in many places in the famous fatwa book on Hanafi jurisprudence. For example, in “Kitab ash-shirkat” (Partnership section) of “al-Fatawa al-hindiya”:

“Partnership between a free person and a slave, and between a (minor) child and an adult is not permissible. Such judgment is given in the book “An-Nofe”<sup>81</sup>.

The types of zakat and their related conditions are defined in the “Zakat section” of the work, which is from the financial prayers. In this section, sheep, goats, cattle, camels, etc., are included in the list of zakat animals, as well as “Jomus” (or Buffalo, an animal belonging to the subfamily of bulls) found in South Asia, Africa, South Europe, and the Caucasus. Nasiruddin Samarkandi determined that the amount of zakat collected from camels is the same as the amount collected from

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<sup>77</sup>Abdulhai Lucknowi. Al-Fawoid al-bahiya fi tarajim al-hanafiya. - Egypt: Matbaa al-saadat, 1324/1906. - Pp. 219-220.

<sup>78</sup>Haji Khalifa Mustafa ibn Abdullah. Kashf az-zunun an asmail kutub wal funun. - Beirut: Dor ahyo al-taros al-arabi, 1941. - V. 2. - Pp. 1921-1922.

<sup>79</sup>Abulfido Zainuddin Qasim ibn Qutlubuga Suduni. Taj at-tarajim. - Beirut: Dor al-kalam, 1992. - P. 230.

<sup>80</sup>Abul Barakat Hafizuddin Abdullah ibn Ahmad Nasafi. Al-Mustafa. - Ar-Riyaz: Umm al-Qura, 2011. - V. 1. - P. 126.

<sup>81</sup>Sheikh Nizam and the community of Indian scholars. Al-Fatawa al-Hindia. - Beirut: Dor al-kutub al-ilmiya, 2000. - V. 1. - P. 307.

cattle. In addition, it was mentioned that male and female animals are equal in receiving zakat. This ruling was later included in “Kitab az-zakat” (Zakat section) of “al-Fatovo al-hindiya”<sup>82</sup>.

The work “Al-Fiqh an-nofe” was written in a unique style and appearance. This uniqueness is manifested in the structural structure of the work, the scope of topics, the place of use of expressions, verses and hadiths, the words of the Companions and the ways of using comparisons as evidence, and in the comparative analysis of the views of the people of the Sunna Wal community on the four schools of thought.

In the work, the author explains jurisprudential issues in short phrases in a form that is understandable to the reader, without lengthy explanations. As a result, the student has the opportunity to remember the subject easily and quickly. This is Samarkandi's goal and method of writing the work. In the preface of the book: “I was asked to write a book on fiqh (science) so that it would be useful to people.” Then I published an interesting and concise book on the science of jurisprudence. I aimed to explain its issues clearly and comprehensibly to students in a simple language without complex expressions, far from unnatural words.<sup>83</sup>

differ from other works of this genre written in the XI-XII centuries. For example, when comparing the work “al-Fiqh an-nofe” with the author's contemporary jurist Alauddin Samarkandi's work “Tuhfat al-fuqaha”, it was found that there are differences between them in the total number of sections, chapters and chapters, the names of the topics and the stated issues. For example, the work “Tuhfat al-fuqaha” consists of 50 sections, 102 chapters and chapters<sup>84</sup>, while the work “al-Fiqh an-nofe” consists of 64 sections, 146 chapters and chapters. Also, the work “Mukhtasar al-Quduri” - 65 chapters, the work “Badoe as-sanoe fi tarib ash-sharoe” - 65 chapters, and the work “Hidaya” - 56 chapters (see appendix 18), this some differences between the works and the work “al-Fiqh an-nofe” regarding the

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<sup>82</sup>That source. - V. 2. – P. 178.

<sup>83</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 69-70.

<sup>84</sup>See: Alauddin Samarkandi. Tuhfat al-fuqaha. 3 volumes. - Beirut, Lebanon: Dor al-kutub al-ilmiya, 1984.

number and naming of topics are visible. The matters of prayer are mainly composed of sections of ablution, prayer, zakat, fasting and hajj, only the section of “Janaza” in the work “Tuhfat al-fuqaho” and the section “I’tikaf” in the work “Badoe as-sanoe fi tarib ash-sharoe” are separate. listed as section (see Appendix 17).

The number of sections and chapters in “Al-Fiqh an-Nofe” is more than other fiqh jurisprudential texts, due to the fact that certain issues became important during the author's lifetime. In particular, issues such as marriage, divorce, rajij talaq, khulu', zihar, idda, and allowances are separated and explained in a separate section. Also, unlike other books, in “al-Fiqh an-nofe” issues such as istehsan, musaqat, crimes, payment of food, faraiz (inheritance) are separated into a separate section.

In his work, Musannif presents the issues based on evidence from the Qur'anic verses and hadiths. For this reason, verses and hadiths can be found in short form in matters related to many topics. It should be mentioned that Samarkandi used 167 verses of the Qur'an in 311 places in his work “Al-Fiqh an-Nofe”. Among the surahs of the Qur'an, “Baqara” is referred to in the most places, and 41 verses of this sura provide shar'i arguments. In particular, verse 196 of Surah <sup>85</sup>Al-Baqara is found as proof in 10 places . In the next place, the ruling verses of Suras such as “Nisa”, “Maida”, “Tawba”, “Nahl”, “Nur” are widely used (see Appendix 14).

At the same time, many verses were cited as evidence for some topics, while not a single verse was cited for some issues. For example, in the chapters on “Ablution”, “Hajj”, “Marriage”, “Iddah”, “Pensions”, “Oaths”, “Actions”, “Hunting and strangulation”, “Testimony”, evidence from more than ten verses is cited. Emancipation, Found, Lost, Deposit, Deposit, Sacrifice, Payment, Rents, Claim, Exchange, Land Rent , not a single verse is cited in sections such as “Reparation” <sup>86</sup>(see Appendix 13). In some places, the author mentions the verses on which the Shafi'i sect relies as evidence in the comparative issues. For example, in the chapter

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<sup>85</sup>See: Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz, Maktaba al-abikon, 2000. - V. 1-3. - 425. 440. 600 p.

<sup>86</sup>See: Nasiruddin Samarkandi. Al-Fiqh an-nafe'. UzR FA ShI. Basic fund. Manuscript. No. 3032. – 291 v.



on hunting and strangulation, verse 3 of Surah Ma'ida<sup>87</sup> is cited as proof of the Shafi'i school. Also, hadiths are used to prove almost all topics of the work.

Nasir al-Din Samarkandi discussed jurisprudential issues with the founder of the Hanafi school, Abu Hanifa Noman ibn Thabit (d. 150/767) and his students: Abu Yusuf (d. 182/798), Imam Muhammad (d. 189/805) and Imam He narrates based on the words of Zufar (d. 158/775). Where there are different opinions of the imams of the sect on some issues, Samarkandi mostly relies on the words of Abu Hanifa. This is a feature that distinguishes the author from other jurists. Also, in order to support his ijtiḥād, the scholar cites the opinions of the Companions on this topic in some places.

In Al-Fiqh al-Nofe', specific expressions are used to describe the issues and refer to a certain scholar or work. For example, the phrase *عِينَدَانَا* - "indano" (In our view) and *لَانَا* - "lana" (According to our opinion) to Imam Sarakhsi and his work "Mabsut", the phrase *قَالَا* - "kola" (Both say) to the words of sectarians Abu Yusuf and Imam Muhammad. *عِينَدَا اَعْبَى حَنِيفَاهَا* - the expression "in Abi Hanifa" (in the presence of Abu Hanifa) is related to the words of the founder of the Hanafi school, Abu Hanifa Noman ibn Thabit, *عِينَدَا الْعَبِي حَنِيفَاهَا وَبِي* - "in the presence of Abi Hanifa and Abi Yusuf and Muhammad" (in the presence of Abu Hanifa, Abu Yusuf and Imam Muhammad) The expression of sectarians Abu Hanifa and his students Abu Yusuf and Imam Muhammad expressed the same views on the same issue, *عِنْدَا الْعَبِي حَنِيفَاهَا وَبِي يُوْسُفَا* - "in Abi Hanifa and Abi Yusuf" (in the presence of Abu Hanifa and Abu Yusuf) the expression of sectarians Abu Hanifa and his student Abu To the same opinion expressed by Yusuf on a certain issue, the expression "in Abi Hanifa and Muhammad" (in the presence of Abu Hanifa and Muhammad) is related to the same words of sectarians Abu Hanifa and his disciple Muhammad on the same issue, Abi Yusuf and Muhammad" (in the presence of Abu Yusuf and Muhammad) and the expression "i'ndahuma" (in the presence of both) refers to the unanimous views of Abu Yusuf and Imam Muhammad on the same issue, *yūsufa*

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<sup>87</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 3. - P. 959.

wazufar- “in Abi Yusuf and Zufar” (Abu Yusuf and In the eyes of Zufar) the phrase refers to the same opinion of Abu Yusuf and Imam Zufar, عیندا اعبی یوسفا - the phrase “inda Abi Yusuf” (in the eyes of Abu Yusuf) refers to Abu Yusuf's own view, عیندا محمد - the phrase “in Muhammad” (in the eyes of Muhammad) refers to the opinion expressed by Imam Muhammad, in the opinion of Zufar- in the opinion of Abu Hanifa's student Imam Zufar on certain issues, in the opinion of Imam Zufar - “in the eyes of Shofei” the phrase is based on the words of Imam Shofei, the founder of the Shafi'i school, – The phrase “Fa fuqahouna bi Samarkand yaftuuna” (our jurists in Samarkand issue a fatwa) refers <sup>88</sup>to the fatwas of Samarkand jurists, and the phrase عند علمائنا - “i'nda ulamouna” (In the presence of our jurists) <sup>89</sup>refers to the words of Hanafi jurists.

One of the unique aspects of the work “Al-Fiqh al-Nofe” is that in many places of the work, the views of the Shafi'i madhhab and the Hanafi madhhab, and in some places the views of the Maliki madhhab and the Hanafi madhhab on the same topic and the arguments of the scholars of the madhhab are cited. For example, Samarkandi says that making intention before ablution is a “mustahaab amal”, and then the ruling of Shofei madhhab that “making intention before ablution is obligatory” is cited. In this place, Samarkandi uses the hadith “There is no prayer without ablution” as evidence for his judgment, and <sup>90</sup>says that the hadith “Actions according to the intention” was the evidence in the Shofei madhhab. In the chapter on ghusl, Samarkandi says that taking ghusl for Friday prayers, two Eid prayers, and performing ihram during Hajj is a “sunnah act”. Imam Malik, relying on the saying of Rasulullah (s.a.w.): “Whoever attends the Friday prayer, let him take a bath” <sup>91</sup>emphasizes that it is an “obligatory act” to take a bath for the Friday prayer.

In some places, the rulings of the Hanbali and Maliki sects and their evidence are compared to the Hanafi rulings. From this, Samarkandi aims to express that the

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<sup>88</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. – P. 759.

<sup>89</sup>That source. - P. 828.

<sup>90</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 64.

<sup>91</sup>That source. - P. 96-97.

rulings of the Hanafi madhhab on the mentioned issue are stronger than those of other madhhabs. In addition, Nasiruddin Samarkandi is not only a scholar of the Hanafi madhhab, but also a scholar who has a good understanding of the issues related to the fiqh science of the other three madhhabs of the Ahl al-Sunna community and is able to analyze them comparatively between the madhhabs.

After mentioning some issues and rulings related to it, the author also dwells on the merits of this issue and the benefits that come to a person in following it. In particular, about the kafaat in the “Marriage Department”, that is, the issue of equality between the parties: “Kafaat is one of the important issues in the Islamic religion, and it is one of the main factors that cause the marriage to be strong and the family to be glorified in the future”<sup>92</sup>.

In the work “Al-Fiqh an-nofe” Nasiruddin Samarkandi used the reliable sources of Hanafi jurisprudence and contented himself with quoting the opinions of sectarians. In particular, he used Imam Sarakhsi's “al-Mabsut” in many places while writing the work. Al-Mabsut is quoted in 74 issues related to only one prayer part of A sar. In particular, there are 11 similar issues in the “Purity” section, 30 in the “Prayer” section, 18 in the “Zakat” section, 1 in the “Fasting” section, and 14 in the “Hajj” section. According to Abu Hanifa's opinion, in the section on Nafl prayers in the section on nafl prayers, it is possible to perform night nafl prayers of two, four, six and eight rakats, it is makruh to read more than eight rakats, and it is makruh to read nafl prayers that are performed during the day, and to read more than four rakats with one salam. is cited. Imam Shofei's view that it is better to read nafl prayers in two rakats is also explained <sup>93</sup>. Hanafi scholars emphasized the necessity of four rikat nafl prayers during the day, and two rakats at night, according to Shofei. It was mentioned in the book “al-Mabsut” <sup>94</sup>.

In addition, the people of Samarkand rely on the authoritative sources of that sect to explain the views of other sects of the Sunna Wal community. In particular,

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<sup>92</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. - P. 523.

<sup>93</sup> That source. - V. 1. – P. 243.

<sup>94</sup>Shamsuddin Sarakhsi. Kitab al-mabsut. - Beirut, Lebanon: Dor al-marifat, 1989. - V. 1. – P. 158-159.

he cited the rulings of the Shafi'i sect based on Imam Shafei's "al-Umm" and the book "al-Mazhab fi al-fiqh ash-Shafei" by the famous scholar of the Shafi'i school, Abu Ishaq Shirazi (d. 476/1083) (Appendix 19 see). The book "Marriage" alone uses these works to explain 8 issues.

Also, in the work, Samarkandi cites the opinions of famous jurists of his time in the process of commenting on some issues. For example, in the chapter "About Impurities", the jurist Muhammad ibn Abdullah ibn Muhammad ibn Umar Abu Ja'far Balkhi Hinduvani (d. 362/972) with the phrase "Qala al-Faqih Abu Ja'far" (Faqih Abu Ja'far says<sup>95</sup>).

Nasiruddin Samarkandi explains the work "al-Fiqh an-nofe" in his own words, relying on the verses of the Qur'an, hadiths, sayings of the Companions, comparisons, views of the imams of the sect. He tries to explain each topic with evidence. In some issues, he compares the views of the Shafi'i and Maliki sects and their arguments with the views of the Hanafi sect. From this point of view, the work "al-Fiqh an-nofe" is considered one of the first works written on comparative jurisprudence. The method of comparing judgments between sects in the work can be used to compare contemporary issues between sects. Also, despite the fact that Nasiruddin Samarkandi is a scholar who knows well and can analyze the Maliki and Shofai madhhabs and their arguments, in addition to the Hanafi madhhab, he follows one madhhab and respects the imams of the other madhhabs, which is a refutation to those who deny the madhhab or are non-madhabs.

## 2.2. Codicological analysis of manuscript copies of the work

37 manuscript copies of "Al-Fiqh an-nofe" are kept in famous libraries and foundations of the world. In particular, countries such as Ireland, Germany, Turkey, Saudi Arabia, UAE, Iraq, Syria, Egypt, and Tunisia have unique manuscript copies of the work (see Appendix 11). In the fund of the Juma al-Majid Center in the United Arab Emirates, there are electronic copies of 30 manuscripts of the works of

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<sup>95</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 152.

Nasiruddin Samarkandi, 27 of which are copies of the work “al-Fiqh al-nofe” (see Appendix 10).

Below is a description of the source science of the copies of the work kept in various manuscript funds:

*Copies of Saudi Arabia:* One of the relatively complete copies of the work is stored in the “Jame' al-Imam Muhammad ibn Saud al-Markazi” library of Saudi Arabia with the number No. 841 <sup>96</sup>. The manuscript was copied in the 8th century AH. On the last page of the source, the title of the work is written as “Kitab an-nofe' fi al-fiqh” (“Useful book of fiqh”). The source is copied in Arabic, in Nasta'iq script, and consists of 188 pages. Each page has 19 lines of text. Text size – 13x18.5 cm. At the end of the manuscript there is a brief summary of al-Fiqh an-nafe'. The book (section), chapter and chapters of the work are written in red. The work begins with “Kitab al-Tahorat” (“About the person who bequeathed a thousand dirhams”) ends with the chapter. The manuscript contains 62 books (chapters), 51 chapters and 141 chapters. The rest of the work has not survived.

One of the ancient copies of the work is stored in the library of “Bishir Agha madrasa” in Medina, Saudi Arabia <sup>97</sup>. This manuscript was copied by an unknown calligrapher in 733/1333. The title of the work is written on the first page of the manuscript: “Kitab al-fiqh an-nofe' sharh a'la al-Quduri” ( كتاب الفقه النافع شرح على - القُدوري “A useful book of jurisprudence written on Quduri”). Copy - 198 pages. Each page has 17 lines of text. It is written in the letter of Nastaliq. Each page is covered. The work begins with “Kitab al-Tahorat” (كتاب التَّحَارَة “The Chapter of Purity”) and ends with “Kitab al-Khunasa” (كتاب الخنثي “The Chapter About Khunasa).

The copy of the manuscript No. 213 kept in the “Arif Hikmat” library in Medina, Saudi Arabia, was copied in 767/1366. The source is in beautiful condition,

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<sup>96</sup>See: Nasiruddin Samarkandi. Kitab an-nofe' fi al-fiqh. Ar-Riyaz. Jami'at al-Imam Muhammad ibn Saud al-Markazi library. Manuscript. No. 841. – 188 v.

<sup>97</sup>See: Nasiruddin Samarkandi. Kitab al-fiqh an-nofe' Sharh a'la al-Quduri. Ar-Riyaz. Bishir Ago madrasa library. Manuscript. Inventory number not given. - 198 v.

with a full table of contents at the beginning. The themes of the work are written in black, in small letters. Manuscript – 136 pages. Each page consists of 22 lines. At the beginning of the source there is a border with various statements and explanations. No calligraphy is provided. The size of the manuscript is 21x15.5 cm.

A copy of the manuscript copied by Zunnun ibn Umar ibn Ibrahim ibn Ali ibn Hamadan in the year 769/1368 is kept under number 641 in the library “Ar-Riyaz al-omma as-saudiya” in the city of Ar-Riyaz, Saudi Arabia <sup>98</sup>. Page size – 26.5x18.5 cm. The inscriptions of the source are written in black ink, in Arabic. The manuscript has 232 pages and each page has 13 lines.

*Turkish Copies:* The oldest copy of the work was copied by Musa ibn Ibrahim ibn Umar in 697/1298. This manuscript is stored in the “Sulaymaniya” library in Istanbul, Turkey, under number 410. The manuscript is in good condition. At the beginning of the work there is a short table of contents. The source consists of 209 pages and each page has 15 lines. The size of the manuscript is 24.5x16.3 cm. Text size – 18x10.8 cm.

There is a manuscript copy of the work numbered #234 in the “Jurili Ali Pasha” collection of the Suleymaniye Library in Istanbul, Turkey <sup>99</sup>, which was copied by a calligrapher named Ahmad in 697/1298. The manuscript is well preserved. The writing is also clearly written, and you can see that each chapter is separated. Source - 210 pages and each page consists of 17 lines. The size of this manuscript is 18.4x13.9 cm, and the size of the text is 14x9 cm.

The collection copied by Ilyas ibn Alisher ibn Abdulahad in 680/1281 is stored in the “Mahmud Pasha” fund of the Suleymaniye Library in Istanbul with number #222 <sup>100</sup>. Chapters and seasons highlighted in red can be seen. There is a defect in the middle of the manuscript - chapter 11. The source consists of 152 pages. Abu Bakr Muhammad ibn Mahmud's work “al-Hadi lil-badi” was also written in manuscript. The size of the manuscript is 24x16 cm. Text size – 18x11.5 cm.

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<sup>98</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 50-55.

<sup>99</sup>See: List of books by Jurili Ali Pasha. - Istanbul: Omir, 1303/ 1886. - P. 18.

<sup>100</sup>See List of books by Mahmud Pasha and Rustam Pasha. – Istanbul: Bob Ali, 1311/1894. - P. 14.

The copy copied in 704/1305 by Olim Sheikh ibn Hasan ibn Ali Muhammad is stored in the “Domad Ibrahim Pasha” fund of the Sulaymaniyah library under number 666 <sup>101</sup>. These handwritten notes are written in a beautiful letter in black. There is a border. The source consists of 183 pages and 17 lines per page. Abu Bakr Muhammad ibn Mahmud's work “al-Hadi lil-badi” was also written in manuscript. The size of the manuscript is 27.2x18.3 cm, the size of the text is 19.5x12.5 cm.

There is another manuscript copy of “al-Fiqh an-nofe” in the fund of the “Bayazid” library in Istanbul under number 2223/318. <sup>102</sup>This copy was copied by an unknown scribe in 705/1306. The manuscript consists of 204 pages and each page has 19 lines. Text size – 13x9 cm.

A copy copied by Yahya ibn Ilyas Amin Davla Qunuvi in 709/1309 is stored in the “Rais al-kutub” fund of the Sulaymaniyah library in Turkey with the number No. 383. The manuscript is very well preserved. The source consists of 165 pages and 19 lines. The size of the manuscript is 20.5x15 cm. Text size – 15.2x10.2 cm.

There is a copy of the work copied in 725/1325 in the “al-Fatih” fund of the Sulaymaniyah library under number 2195. The manuscript is well preserved. There is a border. The author of the copy is not recorded. A brief summary of the work is given. The source consists of 275 pages and 15 lines.

This “al-Fatih” fund has a manuscript copy of the work numbered 2198 copied in 759/1358 <sup>103</sup>. This manuscript is well preserved. However, the first sheet is not available. The source consists of 259 pages and each page has 15 lines. The name of the copyist is not recorded.

The third copy of the work is kept in this fund. This manuscript copy is numbered #2197 and was copied on the 14th day of the month of Safar in 763/1362. The name of the calligrapher is not mentioned. The work consists of 199 pages; each page consists of 15-17 lines.

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<sup>101</sup>See: List of books by Domad Ibrahim Pasha. – Istanbul: Atiq Zobti, 1312/1895. - P. 46.

<sup>102</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 50-55.

<sup>103</sup>See List of Fatih books. – Istanbul: Mahmud, 1155/1742. - P. 126-127.

Another fund of Suleymaniye library “Shahid Ali Pasha” under number 996 contains the manuscript of “an-Nofe” copied by Badriddin Sulkhani in 732/1332 in Uzgan city. The source is kept in good condition. The calligrapher used red color to write some parts. The manuscript consists of 217 pages. The number of lines on each page is different. The size of the manuscript is 16.9x13.8 cm.

The copy completed by Zaki ibn Muhammad ibn Kudi on the 6th day of the month of Jumadul 1363 year 764/1363 is kept under the number No. 208 in the “Salimiya” fund of the Burtu Pasha library in Istanbul. The source is kept in good condition. The manuscript consists of 255 pages and each page consists of 13 lines.

Another manuscript with the number #202 is stored in the “Istanbul” fund of the Suleymaniye Library. This source was copied by Hasan ibn Haydar Qunuwi on the 3rd day of Jumadul al-Akhir in 764/1363. The manuscript is well preserved. There is a table of contents at the beginning of the resource. The manuscript consists of 198 pages and each page has 15 lines. The size of the manuscript is 26x18.3 cm, the size of the text is 17x12 cm.

The manuscript copied by Muhammad ibn Awz ibn Usman ibn Ahmad Rufai in 796/1394 is stored in the Sulaymaniyah library under number 530<sup>104</sup>. A small part of the source is outdated. Copied in black ink. Source size - 28.4x19.4 cm, and text size - 19.8x13.6 cm.

There is a copy of “al-Fiqh an-nofe” numbered #924 copied by Mamluk Sotibliy ibn Yakhshayish Khosiliy in 860/1456 in the library named “Faizullah” in Turkey. The size of the manuscript is 27x18.4 cm. The table of contents is presented at the beginning of the manuscript. The source consists of 181 pages and 17 lines.

The manuscript copied by the calligrapher Muhammad Sharif in 1004/1596<sup>105</sup> is stored in the “Laliliy” fund of the Suleymaniye library under the number 1113. The manuscript is well preserved. At the beginning of the manuscript there is a table

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<sup>104</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 50-55.

<sup>105</sup>That source. - P. 50-55.



of contents. It consists of 100 pages and each page has 27 lines. The size of the manuscript is 23.3x15.7 cm. Text size – 10.3x17.2 cm.

The copy of the manuscript stored in the “Hokha Bishir Ago” fund of the Suleymaniye Library in Istanbul under number 283 was copied by Muhammad Bayromzoda in 1079/1668. The manuscript is well preserved. The inscriptions are written in black ink with a very beautiful appearance. The manuscript consists of 101 pages and each page has 29 lines. Source size – 16.5x10.2 cm. The size of the text is 7.2x13.5 cm.

Another fund of the library of Sulaymaniyah is stored in Hasan Hosni Pasha, a manuscript copied by Mustafa Usman ibn Ali in 1083/1672 under number 44. The manuscript is well preserved. Written in black ink, chapter and chapter themes are highlighted in red ink. At the beginning of the work, the contents of the topics are given, and a red line is drawn under the topics. The manuscript consists of 176 pages and each page has 19 lines. The size of the manuscript is 21x14.3 cm. Text size – 7x13.5 cm.

Another manuscript numbered No. 925 is stored in the “Faizullah” library in Istanbul. There is a border. There is no information about the author who copied it and the time it was written. The manuscript consists of 435 pages and each page consists of 7-9 lines. The size of the manuscript is 17.4x14 cm.

In the “Boyazid” library in Turkey, there is a manuscript copy of the work under number 2505/585, and this source is written in black ink. Some lines are underlined in red ink. A brief summary of the topics is presented at the beginning of the manuscript. The manuscript consists of 217 pages and each page has 17 lines. The size of the manuscript is 13.5x8.5 cm.

Another manuscript copy of the work is stored in the “al-Fatih” fund of the Sulaymaniyah library under the number No. 2196<sup>106</sup>. Only a part of it has been preserved. The manuscript consists of 216 pages and each page has 14 lines.

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<sup>106</sup>See List of Fatih books. – Istanbul: Mahmud, 1155/1742. - P. 126.

A second copy of the manuscript is stored in the “Laliliy” fund of the Suleymaniye library under number 1114 <sup>107</sup>. Some pages are torn. At the beginning of the manuscript, a table of contents is written. The author and the time it was copied are not given. The manuscript consists of 167 pages and each page has 21 lines. The size of the manuscript is 16.5x25 cm. Text size – 12.5x19.7 cm.

A manuscript copies of “an-Nofe” is stored in the “Horbut” library fund in Istanbul under number 269. There is a border. A brief summary of the topics is presented at the beginning of the manuscript. The manuscript consists of 209 pages and 17 lines of text per page. The size of the manuscript is 14.5x23 cm. Text size – 9x15 cm.

*Syrian copy:* There is 1 manuscript of al-Fiqh al-Nofe' in the “Zahiriyya” library in Damascus, Syria under number 7031. This manuscript is medium size, written in black ink. There is no information about the copied source and the author. The manuscript consists of 75 pages and each page has 17 lines. The size of the manuscript is 25.5x18 cm.

*Irish copies:* One of the ancient manuscript copies of “Nofe” is kept in the Chester Beatty Library in Dublin, Ireland under the number 5137 <sup>108</sup>. This manuscript was copied by Hasan ibn Muhammad ibn Hasan at the end of the 13th century. The source is well maintained. The manuscript consists of 244 pages and each page has 15 lines. The size of the manuscript is 26.8x18 cm.

This library in Dublin has another copy of the work under the number 4616. The manuscript was copied by Rahmatullah ibn Muhammad ibn Mu'rib in 753/1352. The manuscript is well preserved. An electronic copy of the source is kept in the Central Library of Imam Muhammad ibn Saud, the original in Dublin. The manuscript consists of 197 pages and each page has 15 lines.

*German copy:* Nasiruddin Samarkandi's work “al-Fiqh an-nofe” and the commentary “al-Mustasfa sharh al-fiqh an-nofe” written by Hafizuddin Abul

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<sup>107</sup>See List of Lalili books. – Istanbul: Dor saodat, 1311/1894. - P. 80.

<sup>108</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 50-55.

Barakat Nasafi in the library of Leipzig University in Germany, manuscript No.V.or.141<sup>109</sup> stored under the number (see Appendix 5). On the first page of the source it is written “an-Nofe' min sayyid al-imam Nasiruddin Samarqandi” (The Book of Sayyid Imam Nasiruddin Samarqandi). The source is written in Arabic script. The inscriptions are in black and red. Copied on the 10th. The manuscript consists of 477 pages. The size of the manuscript is 14.5x7.5 cm the text is written in the middle of the table, and Abul Barakat Nasafi's commentary is written in the margin.

*Tashkent copies:* There are 2 manuscript copies of the source in Uzbekistan, the first one is stored in UzRes FA Sh under number #4704<sup>110</sup>. His secretary is unknown. The manuscript was copied on the 24th of Rajab in 773/1372. Its first page contains the contents of the work. The work begins with “Kitab al-Tahorat” (The Chapter on Purity”) and “كتاب التَّحَارَةِ -” ends with “Kitab al-Khunasa” (كتاب الخنثي) (“The Chapter on Khunasa“ -It consists of 90 pages. The work has been preserved in its entirety. In many places, a seal with the name “al-Waqf fi sabilillah (“Waqf in the way of God”) was placed. The size of the manuscript is 18x26 cm.

The second manuscript copy<sup>111</sup> is kept in the same institute under the number 3032. The scribe of this copy is also unknown. The manuscript is dated to the 14th century. The source is well maintained. The first two pages of the manuscript contain the contents of the work. The manuscript consists of 297 pages; pages 131-136 are missing. The remaining 291 pages have been completely preserved. The size of the manuscript is 15x21.5 cm.

Based on the above sources, it can be said that most of the manuscript copies of the work “al-Fiqh an-nofe’” have been preserved in a complete state, in a beautiful appearance, and mainly manuscript copies written in XIII-XIV works are counted. Despite the fact that the name of the work is written in its manuscript copies as

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<sup>109</sup>See: [https://www.islamic-manuscripts.net/receive/IslamHSBook\\_islamhs\\_00002817](https://www.islamic-manuscripts.net/receive/IslamHSBook_islamhs_00002817).

<sup>110</sup>See: Nasiruddin Samarkandi. Al-Fiqh an-nafe'. UzRes FA ShI. Basic fund. Manuscript. No. 4704. – 180 v.

<sup>111</sup>See: Nasiruddin Samarkandi. Al-Fiqh an-nafe'. UzRes FA ShI. Basic fund. Manuscript. No. 3032. – 291 v.

“Kitab an-nofe” (كتاب النافع), “Kitab an-nofe' fi al-fiqh” (كتاب النافع fy الفقه) and “an-Nofe” (النافع), its “The name al-Fiqh an-nofe' ( .is widely known ( الفقه النافع)

In the manuscript copies of the work, as mentioned above, the general structure consists of 64 books (chapters), 146 large and small chapters and chapters, and almost all of them have the same name. The work begins with “Kitab al-Tahorat” ( “The Chapter on Purity“ - كتاب التحوارة) and ends with “Kitab al-Khunasa” ( “The Chapter on Khunasa“ - كتاب الخنثي). In some manuscripts, the work is completed with “Kitab al-faroiz” ( كتاب الفرائ - “Section about inheritance”) or “Kitab al-wasoya” (“Section of Wills”). In the manuscripts, these sections, chapters and seasons are separated. This distinction is reflected in the fact that the topics are written in larger letters than the text, and those letters are marked with black or red colors. Only some manuscripts have been copied.

Also, one of the main features of the manuscripts is that the contents of the work are mentioned in the beginning or the last pages of most copies.

Some of the manuscript copies have only 75 pages, while others have 198 or 244 pages. The number of lines in some copies is at least 7-9 lines, and in some it is written in 22 lines.

In the preserved copies of the first and last pages of the sources, the name of the author who copied the work and the date of copying can be found. But in incompletely preserved manuscripts, the calligrapher who copied them and the date of his copying are unknown.

The work “Al-Fiqh an-nofe” is included among the rare manuscripts of the manuscripts that are widely distributed around the world and in the funds. In particular, the manuscripts kept in Germany, Ireland and Turkey are mentioned for their condition and antiquity. Considering the fact that the number of surviving manuscript copies of the work “Al-Fiqh an-Nofe” is more than the number of surviving sources written in that period, it can be said that the work was widely used by Hanafi scholars as an authoritative jurisprudential source not only in its time, but

also in the following centuries. At the same time, 11 comments and comments were written on this work by Hanafi scholars during the 12th-14th centuries.

### 2.3. Features of comments written to the resource

Nasiruddin Samarkandi's work "al-Fiqh an-nofe" was written by many commentaries by the scholar's students and Hanafi scholars who lived in later centuries. Among them, there are also books in which some scholars have added comments to the phrases in the work and organized them, and as a result of the research, the following was found:

A commentary entitled "al-Manofi' fi al-fawaid an-nofe" by Ahmad ibn Umar Mahmud Nasafi (d. 562/1167)<sup>112</sup>. It is said that this scientist was the son of Najmuddin Umar Nasafi (d. 537/1142). His copy of the manuscript copied in 664/1267 is kept in the Ismail Pasha library. Also, there is a manuscript of the work "Sharh al-fiqh an-nofe" in the "Laliliy" fund of the Sulaymaniyah library under the inventory number No. 979.<sup>113</sup>

Commentary of Imam Abdulkhaliq Ghijduvani (d. 575/1179)<sup>114</sup>. Sayyid Ya'qub Bakr in the book "Tarikh al-adab al-arabi" noted that Abdul Khaliq Gijduvani wrote a commentary under the name "Sharh al-fiqh an-nofe" and "Talkhiz Gijduvani". In the directory of the "Domad Ibrahim Pasha" library in Istanbul, Turkey, it is mentioned that the works with this name are stored under number 847<sup>115</sup>. However, as a result of the research, the manuscript stored under this inventory number was Maulana Fathullah ibn Ali Yazid Shabrani Sharvani, a

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<sup>112</sup>Ismail Pasha ibn Muhammadamin Baghdadi. Explanation al-maknun fi az-zayli a' kashf az-zunun an' asami al-kutub wal-funun. - Beirut: Dor ihyo al-taros al-arabi, 2008. - V. 2. - P. 616.

<sup>113</sup>Lalili books list. - Istanbul: Dor saodat, 1331/1884. - P. 72.

<sup>114</sup>Sayyid Yakub Bakr. Tarikh al-adab al-arabi. - Cairo: Dor al-ma'arif, 1119/1698. - J 6. - P. 351.

<sup>115</sup>See: Domadzoda Muhammad Qazi Askar Murad's books. - Istanbul, Turkey: Dor saodat, 1331/1884. - P. 70.

student of Qazizada Rumi (d. 840/1437).<sup>116</sup> (d. 857/1453)<sup>117</sup> was found to be the book “Sharh tazkira Nasriddin Tusi”, a commentary written by Nasriddin Tusi (d. 672/1274).<sup>118</sup> This manuscript was written in 879/1475.

Commentary of Ahmad ibn Umar ibn Muhammad Nasafi (d. 665/1267)<sup>119</sup>. It is called “al-Manofi' fi al-fawaid an-nofe”. In *Tabaqat* books, this work is attributed to Nasafi as a commentary on al-Fiqh al-Nofe'.

The commentary of Hamiduddin Ali ibn Muhammad ibn Ali Romushi Bukhari (d. 666/1268) is called “al-Manofi' fi al-fawaid an-nofe”. There are three manuscript copies of the work, the first of which is in the Chester Beatty Library in Dublin, Ireland under the number 3442, and the other two copies are in the Atif Efendi Fund of the Sulaymaniyah Library in Istanbul, Turkey<sup>120</sup> under the number 1014 and in the Shahid Ali Pasha Fund. It is stored under the number 858.

Hafizuddin Abul Barakat Abdullah ibn Ahmad ibn Mahmud Nasafi's (d. 710/1310) commentary called “al-Mustasfa” is of particular importance among the commentaries on the work, which was written in 665/1267. Nasafi studied al-Fiqh an-nofe' from his teacher Hamiduddin Ali Romushi Bukhari. Abul Barakat collected the lessons taught by his teacher Nasafi and published a book called “al-Manofi' fi al-fawaid an-nofe”. Ali Romushi attributed the book to Bukhari. Later, he taught his students from the work “al-Fiqh an-nofe”, organized it with comments and explanations based on other sources, and wrote the work “al-Mustasfa”. In the introduction to the commentary, he says the following: “I opened the invisible things in my teacher's brief commentary, lifted the curtains, made references to myself and

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<sup>116</sup> The full name of one of the great mathematicians and astronomers, who became famous as Rumi in Qazizada in Movarounnahr in the beginning of the 15th century, is Salahiddin Musa ibn Muhammad ibn Mahmud. He lived and worked in Samarkand during the reign of Mirza Ulug'bek (1394-1449). It was also called “Aflotuni zamon” (“*Aflotuni Zaman*”). The scientist has about 20 works on mathematics and astronomy.

<sup>117</sup> Maulana Fathullah bin Ali Yazid Sharvani was one of Rumi's special students in Qaziza. In Qaziza, Rumi wrote a commentary on the book “at-Tazkira” by Nasriddin Tusi. Later, his student Fathullah Sharvani also wrote a commentary on this work.

<sup>118</sup> Abu Ja'far Muhammad ibn Muhammad ibn Hasan Nasiruddin Tusi is a famous Central Asian astronomer and mathematician. It is noted that he wrote about 150 works. It is known that the scientist opened an observatory in the city of Maroga, where he studied celestial bodies.

<sup>119</sup> Omar Reza Kahola. *Mu'jam al-Muallifin*. - Beirut: Dor ihyo at-turos al-arabi, 1980. - V. 3. - P. 34.

<sup>120</sup> See: Sheikh Wafa. *List of books of Atif Efendi*. - Istanbul: Sultan Hammodzoda, 1310/1893. - P. 59.

my superior teachers in the process of commenting, obeyed the opinions of my teachers, and arranged what was presented to me about its benefits <sup>121</sup>. “

Abul Barakat Nasafi wrote many works on tafsir, aqidah, fiqh, usul al-fiqh, Arabic language, vocabulary and literature and was one of the mature Hanafi scholars of his time. Nevertheless, when writing a commentary on al-Fiqh an-nofe', he relies on the books and opinions of many Hanafi scholars and tries to add to their words. Below, they are divided into fields of science as an example:

In commenting on doctrinal issues, he uses the work “Tabsira al-adilla” by Abu Mu'in Nasafi (d. 508/1114) as a source.

In the interpretation of verses, he relies on the works of Imam Zamakhshari (d. 538/1144) “al-Kashshof” and Abu Bakr Alauddin Samarqandi (d. 552/1157) “Sharh at-ta'wilot”.

Hadiths and their interpretation are based on the Sunan of Imam Abu Dawud (d. 275/888), Abu Ja'far Tahawi's (d. 321/933) work “Sharh mushkil al-asor”, Abu Bakr Muhammad Kalabadi Bukhari (d. 384) /994 y.)'s work “Ma'ani al-akhbar”, “al-Masobih” by Abu Muhammad Baghawi (d. 516/1122 y.), uses the works of Abu Hotam Muhammad Tamimi's “Kitab as-siqot”.

The aspects Nasafi based on Usul and Furu are as follows:

Regarding usul al-fiqh, Abu Zayd Dabusi's (d. 430/1039 y.) “Taqvim usul al-fiqh va al-tahamad adilla ash-shar'i” and “Kanz al-wusul” by Abdulkarim Pazdavi (d. 482/1089 y.) *ila marifat al-usul*”, “Mezon al-usul fi natoij al-uqul” by Alauddin Samarqandi (d. 539/1145), Badriddin Amshi's work “Mukhtasar al-Amshi” <sup>122</sup>as a basis.

Commenting on issues related to furu' al-fiqh: “al-Asl”, “az-Ziyadot”, “al-Jame' al-saghir”, “al-Jame' al-kabir” by Imam Muhammad Shaybani (d. 189/805). from his works, “Nawadir ibn Samoa” by Muhammad Abdullah Tamimi (d.

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<sup>121</sup>Abul Barakat Hafizuddin Abdullah ibn Ahmad Nasafi. Al-Mustafa. - Ar-Riyaz: Umm al-Qura, 2011. - V. 1. – P. 61.

<sup>122</sup>Abul Barakat Hafizuddin Abdullah ibn Ahmad Nasafi. Al-Mustafa. - Ar-Riyaz: Umm al-Qura, 2011. - V. 1. – P. 65.

233/848), “Mukhtasar al-Tahawi” by Abu Ja'far Tahawi (d. 321/933), “Mukhtasar Abu Musa” by Abu Abdullah Muhammad ibn Isa az-Zarir”, “Sharh mukhtasar al-Tahawi” by Abu Bakr Ahmad Jassos (d. 370/981), “Khizonat al-fiqh” by Abu Lais Samarqandi (d. 375/985), “Mukhtalif ar -narrative” and “al-Mukhtalifat fi furu' al-Hanafiyyah”, “Mukhtasar al-Quduri” and “Sharh mukhtasar al-Karhi” by Abul Husayn Ahmad ibn Muhammad Quduri (d. 428/1037), Abu Zayd “Al-Asrar” and “Khizonat al-Huda” by Ubaidullah Dabusi (d. 430/1039), “Sharh Mukhtasar al-Quduri” by Abu Nasr Ahmad Aqta (d. 474/1081), Fakhrulislam Ali “al-Mabsut” and “Sharh al-jame' as-saghir” by Pazdawi (d. 482/1089), “al-Mabsut” by Bakr Khoharzada Muhammad Bukhari (d. 483/1090), Abu Bakr Muhammad Sarakhsi (d. 483/1090 y.) “al-Mabsut”, “al-Waqe'ot” by Sadrushshahid Hisamiddin Abdulaziz (d. 536/1142 y.), “al- Commentary” and “Ta'liq Abul Fazl Kirmani”, “Tukhfa al-fuqaho” by Alauddin Muhammad Samarkandi (d. 549/1154), “al-Manshur” by Abulqasim Muhammad ibn Yusuf Samarkandi (d. 556/1161) “, “al-Hidaya fi sharh bidayat al-mubtadi” by Abul Hassan Ali Marginani (d. 593/1197), “Sharh al-jame' as-saghir” by Badriddin Mahmud Amshi, Burkhaniddin Mahmud Bukhari (d. 616/1219 y.) “al-Muhit al-burhani fi al-fiqh an-nu'mani”, Muhammad ibn Ahmad Abu Bakr Bukhari (d. 619/1222) “al-Fawoid az-zahiriya”, Badriddin Muhammad Kardari (d. 652/1254) used “Fawoid al-mukhtasar”, “Zad al-fuqaho” and “Sharh mukhtasar al-Tahawi” by Abul Ma'oli Muhammad Asbijani in appropriate places and recorded the source <sup>123</sup>.

In the interpretation of passages related to the science of Nahv, he relies on the work of Abul Qasim Mahmud Zamakhshari (d. 538/1144) “al-Mufassal fi syasya al-e'rab”.

In the interpretation of words and sentences in the hadith, he uses the works of Abu Ubaidul Qasim Ansari (d. 224/839) “Gharib al-Hadith” and Abul Qasim Mahmud Naysoburi (d. 553/1158) “Juma al-Gharaib”.

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<sup>123</sup>Abul Barakat Hafizuddin Abdullah ibn Ahmad Nasafi. Al-Mustafa. - Ar-Riyaz: Umm al-Qura, 2011. - V. 1. – P. 64-66.



In interpreting fiqh concepts and words, Abul Fath Nasir quoted from the dictionaries of “al-Mughrab fi tarib al-mu'rib” by Abul Makarim Matrazi (d. 610/1213) and “al-Hadi lil-badi” by Abu Bakr Muhammad Hamavi.

The dictionary meanings and definitions of the words can be found in “al-Ayn” by Khalil ibn Ahmad Farahidi (d. 170/787), “Devon al-adab” by Ishaq ibn Ibrahim Farabi (d. 350/961), Abu Mansur Muhammad Azhari (d. 370/981) “Tahzib al-lug'at”, Ismail ibn Hammad Jawhari (d. 393/1003) “as-Sihah”, Abu Ja'far Ahmad Bayhaqi (d. 544/1149) “Taj al-masodir fi al-lug'at”

Expressions are also used in relation to the sources used in the work, for example, the phrase al-Asl- “al-Asl” refers to Imam Muhammad's work “al-Mabsut”. The phrase al- jami'u- “al-Jame” also refers to Imam Muhammad's work “al-Jame' al-kabir”, and the phrase “al- Kitab- “al-Kitab” refers to the work of “Mukhtasar al-Quduri”. When specifying the original text of al-Fiqh an-nofe', the word almatnu- “al-Matn” is used before quoting it.

Also, in determining fatwas and rulings, the expression al-zāhiru- “al-zahir” or al-zhar- “al-azhar” (obvious, clear) is used, which indicates that the proof of this matter and its ruling are clear. If there are fatwas that give a choice in some issues, they are highlighted with the word al-mukhtār- “al-mukhtar” (chosen). Regarding the fatwa issued by a mujtahid scholar on the basis of strong evidence, in order to eliminate other opinions, the phrase - “a'layhi fatwa or al-fatwa ala qawlihi” (the fatwa was given to him or the fatwa was given to him) is used. On some issues, the phrases al-sahihuor al-asahu - “as-sahih or al-asahhu” (correct, reliable or the most reliable) have been used to show the rulings with strong evidence instead of those with weak evidence and to obtain it <sup>124</sup>.

Abul Barakat Nasafi used the following methods in commenting on al-Fiqh al-Nofe':

First of all, he quotes the original text of the work at the top of the book page. In some places, the original text is not even highlighted. Also, he divides the original

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<sup>124</sup>That source. - P. 75-76.

text of al-Fiqh an-nofe' into sentences and explains them in detail.

After that, he interprets the original text and the words and sentences in them one by one in detail, makes a grammatical and lexical analysis, comments on the correct or incorrect use of words and sentences. For example, he analyzes the sentence its literal, grammatical and lexical rules. Examples from additional verses and hadiths are given to them.

After quoting the main text and its arguments, the commentator interprets the arguments of verses and hadiths on the basis of detailed comments and interpretations. Explains unclear sentences in the text on the basis of mental and figurative evidence. For example,

قال الله تعالى: يا ايها الذين ائامنوا انا قومتموم إلى الشالافهي فائسيلو وجوحاك

analyzes the verse word for word. Imam Zamakhshari's "al-Kashshof" tafsir and his own "tafsir" are used in this <sup>125</sup>.

When giving evidence, he mentions the opinions of the founders of the sect, if there is a difference between them, he emphasizes which one has a fatwa and tries to interpret his evidence. For example: "Do you need to wash your hands with shells while performing ablution?", "Or is it not necessary to wash your hands with shells?" to this question, Nasafi mentions the opinions of Imam Muhammad and Imam Abu Yusuf about the need to wash hands together and Imam Zufar's opinion that shells are the limit of hand washing, and the limit does not include it. The fatwa mentions the necessity of washing the hand with a shell during ablution, that is, it is given to the opinions of Imam Muhammad and Imam Abu Yusuf.

Al-Mustasfa is widely regarded as an important source of Hanafi jurisprudence, and many manuscript copies of it have survived to this day and are kept in various libraries around the world. In particular, it is noted that there are 38 manuscript copies of the work in the "Oli Bayt" fund of the Saudi Arabian library. There are also about 20 manuscript copies of the work in other countries, of which

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<sup>125</sup>Abul Barakat Nasafi's commentary is "Madorik at-tanzil wa haqaiq at-ta'wil" and is known as "Tafsiri Nasafi".

2 are in the “Monisa” and “Koro Jalabi Zoda” libraries in Istanbul, Turkey, 4 are in the “al-Malik” center in Ar-Riyaz, and another copy is in the library of Leipzig University in Germany ( see Appendix 5), and the remaining 3 copies <sup>126</sup>are stored in the library of Saudi Arabia “Jame' al-imam”. Electronic copies of 9 manuscripts of the work are available in the fund of the Juma al-Majid Center in the United Arab Emirates (see Appendix 12).

Also, a copy of this work consisting of 209 pages is kept at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan under the number No. 3215.

Dr. Abdullah ibn Muslih Samali, one of the modern Muslim scholars, researched the prayer part of the work based on the manuscripts of “al-Mustasfa” abroad and published it in 2011.

In manuscript copies of the work, its name is “Sharh al-nofe”, “Sharh al- fiqh an-nofe”, “al-Mustasfa”, “al-Mustasfa sharh an-nofe” or “al-Mustasfa sharh al-fiqh an-nofe” also came as in some copies it is written “al-Mustasfa min al-mustawfa”. In some copies, it is called “al-Mustasfa fi al-furu”, which indicates that this work is understood as a separate book.

Abul Barakat Nasafi mentions in his work “al-Mustasfa” that Muhammad ibn Ilyas Maimari (d. 751/1350) also wrote a commentary on the work.

It was mentioned in Sayyid Ya'qub Bakr's book “Tarikh al-adab al-arabi” that Sa'ud-Din Mas'ud ibn Umar Taftazani (d. 792/1391) also wrote a commentary on this work. <sup>127</sup>In the index of “Domad Ibrahim Pasha” library in Istanbul, Turkey, under number 848, <sup>128</sup>it is mentioned that a manuscript is stored under the name “Sharh al-fiqh an-nofe” or “Talkhiz Taftazani”. But in the research, it was found that the manuscript stored under the inventory number is a commentary written on Nasriddin Tusi's tazkir. This manuscript is said to have been written in Shiraz in

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<sup>126</sup>Abul Barakat Hafizuddin Abdullah ibn Ahmad Nasafi. Al-Mustafa. - Ar-Riyaz: Umm al-Qura, 2011. - V. 1. – P. 100-101.

<sup>127</sup>Sayyid Yakub Bakr. Tarikh al-adab al-arabi. - Cairo: Dor al-ma'arif, 1119/1707. - V. 6. - P. 351.

<sup>128</sup>Books by Muhammad Qazi Askar Murad in Domadzo. – Istanbul, Turkey: Dor saodat, 1331/1884. - P. 70.

811/1409 and copied in Istanbul in 868/1464. The title of the work is written in the source as “Sharh al-tazkira an-nasiriya as-sayyid ash-sharif”.

Commentary of Ahmad ibn Muhammad ibn Jalaluddin Muhammad Sultan (d. 740/1340) <sup>129</sup>. It is mentioned in Tabaqat books under the name “Sharh an-Nofe”.

Abdurrahman ibn Abdullah Halabi's commentary entitled “al-Khadim fi halla alfazi Abilqasim” (A service on the order of Abulqasim's words). A manuscript copy of the work is stored in the “Avqaf Baghdad” library under number 13824.

It is reported that Ahmad ibn Ali Hamadani (d. 755/1354) arranged the work under the name “Nazm an-nofe “ and interpreted it based on some changes.<sup>130</sup>

In some sources, it is noted that Abu Bakr Muhammad ibn Mahmud Hamawi's work “al-Hadi lil-badi” <sup>131</sup>is one of the commentaries written on “al-Fiqh an-nofe“ . Also, as mentioned above, in the “Domad Ibrahim” collection of the Sulaymaniyah library, the copy of the work “al-Fiqh an-nofe” copied by the scholar Sheikh ibn Hasan ibn Ali Muhammad in 704/1305 No. It is stored under the number 666. Abu Bakr Muhammad ibn Mahmud's work “al-Hadi lil-badi” was also added to this source. Regarding this, <sup>132</sup>the responsibility of commenting on the words and phrases in Dr. Ibrahim ibn Muhammad's work “al-Fiqh an-nofe” was created by scholars of the later period. For this reason, it can be seen that “al-Hadi lil-badi” and the words of “an-Nofe” were written in one manuscript as a commentary.

One of the modern Muslim scholars, Dr. Ibrahim ibn Muhammad Abbud, researched the manuscript copies of the work and published it as a summary source in 2000 in Ar-Riyaz. This publication is divided into two parts by the researcher.

The first part is devoted to the study of the life and scientific activity of Nasiruddin Samarkandi, and it consists of three chapters. In the first chapter, information about the place of birth of Samarkandi, the name of the scientist, the titles and nisbas given to him, his family, the scientific environment of the period

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<sup>129</sup>Haji Khalifa Mustafa ibn Abdullah. Kashf az-zunun an asmail kutub wa-l-funun. - Beirut: Dor ahyo at-taros al-arabi, 1941. - V. 2. – P. 1922.

<sup>130</sup>Abdulhai Lucknowi. Al-Fawoid al-bahiya fi tarajim al-hanafiya. - Egypt: Matbaat al-saadat, 1324/1906. - P. 126.

<sup>131</sup>Abulfido Zainuddin Qasim ibn Qutlubuga Suduni. Taj at-tarajim. - Beirut: Dor al-kalam, 1992. - P. 65.

<sup>132</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 61.

when the scientist lived, the works attributed to Samarkandi and their content, and the death of the scientist are collected. In the second chapter - the existing manuscripts of the work “al-Fiqh an-nofe“, three manuscripts relied on in the research and their source studies, as well as in the third chapter - the topics of the work “al-Fiqh an-nofe“, the methods used by Samarkandi in the formation of the book, and the scientific knowledge of the work today. opinions about its importance are stated.

In the second part, there are three copies of the work “al-Fiqh an-nofe“: a copy stored in the Sulaymaniyah library in Istanbul, Turkey under number 410, copied by Musa ibn Ibrahim ibn Umar in 697/1298, “Chester Beatty” in Dublin, Ireland. based on the copy in the library numbered No. 5137, copied by Hasan ibn Muhammad ibn Hasan at the end of the 13th century, and the copy in the Arabic language kept in the “Jurjili Ali Pasha” fund of the “Sulaymaniyah” library under number No. 234, copied by a calligrapher named Ahmad in 697/1298 modern text is given.

Most of the more than ten commentaries written on Nasiruddin Samarkandi's work “al-Fiqh an-nofe” belong to the 13th-14th centuries. Some of them were written in the period when the scientist lived - the 12th century. But only one of these works has been scientifically researched and published in a modern form. The rest of the works still need scientific research. Issues such as comparative study of them, research of source studies of their manuscripts, and modern publication of the work are of great importance today. As a result, it is possible to study the work “al-Fiqh an-nofe” in detail based on the comments, draw correct scientific conclusions, and use the obtained conclusions to find answers to questions arising in modern social relations.

## CHAPTER III. SIGNIFICANCE OF RELIGIOUS-SOCIAL ISSUES IN THE WORK TODAY

### 3.1. The role of rulings in the work in preventing disputes on prayer issues

One of the most important aspects of the work “Al-Fiqh al-Nofe” today is the statement of the issues mentioned in the work, along with the words and arguments of the imams of the Hanafi school of thought, the words and arguments of the imams of other schools of the Ahle Sunna wal community on some issues and their views on Hanafi jurisprudence. It appears when the comparative analysis is carried out. Especially, in the work, there are many places where the judgments of the Shofei sect are compared. In some places, it can be seen that the views of Imam Malik, the founder of the Maliki sect, are presented on the basis of a comparative analysis of Hanafi jurisprudence.

Similarities and differences between sects on certain issues are presented in the section on prayer issues. This is of great importance in resolving the differences regarding the issues of prayer that exist today.

The “Purity” part of the work “Al-Fiqh an-Nofe” consists of the following sections: “Purity”, “Prayer”, “Fasting”, “Zakat” and “Hajj”. recommended actions, water that can and cannot be used for ghusl and purification are described. Also, in this section, there are chapters and chapters about things that break ablution, tayammum, mahsi mash, menstruation, nifas and najasat (impure) .<sup>133</sup>

He lists actions such as: doing miswak, rinsing the mouth and nose, blowing mash into both ears, passing water between the fingers, doing each ablution three times and starting from the right side. In comparison to this, it is mentioned that according to the Shofeis, it is fard to observe the order while performing ablution

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<sup>133</sup>See: Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. - 425 p.

<sup>134</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 88-89.

In the chapter entitled “Operations that violate ablution”, it is said that if blood or pus from the body flows into the ablution area of the body or returns after filling the mouth, it is said that a person's ablution is violated. In comparison to this issue, according to Imam Shofei, a ruling is given that vomiting with a full mouth does not violate ablution. It is also noted that laughing out loud during prayer is one of the actions that removes ablution. According to Imam Shofei, it is said that it does not violate ablution.

Samarkandi states that it is Sunnah to perform ghusl on Fridays, on the two days of Eid, and to perform ihram during Hajj. Imam Malik's statement that it is obligatory to perform ghusl on Friday is cited as an addition to this matter. This is evidenced by Imam Malik's hadith: “Whoever witnesses Friday, let him take a ghusl.” Samarkandi argues the 6th verse of Surah “Moida” in relation to this issue.

In the chapter on water suitable for ablution, the scientist says that if the dead bodies of insects such as flies, mosquitoes, ticks, wasps, scorpions, etc., which do not have blood, fall into the water, this water does not become impure (unfit for use). Imam Shafei says that if the bodies of insects that fall into the water are disintegrated, then the water becomes impure <sup>135</sup>.

In addition to the differences between the rulings of sectarians, the work also presents unanimous opinions on some issues. In particular, it is said that the ulema of the four schools of thought expressed the same opinion about the fact that the water used for purification cannot be used again <sup>136</sup>.

Samarkandi states that any cooked skin is pure for praying. Only, it says that human and pig (pig) skin cannot be used even if it is increased several times. The bones and hair (wool) of a dead (animal) carcass are considered clean. Imam Shofei said that the hair and bones of the dead body are impure because they are part of it.

In the chapter “Tayammum” of Al-Fiqh al-Nafe', Abu Hanifa and Imam Muhammad say that it is permissible to perform tayammum with soil, sand, stone,

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<sup>135</sup>That source. - P. 103.

<sup>136</sup>That source. - P. 105.

antimony, and Abu Yusuf that it is permissible to perform tayammum only with soil and sand. given. In comparison to the above issue, Imam Shofei's opinion that only pure soil with plants growing in it can be used for tayammum. Imam Shofei came to this from the Qur'an: "The flower of a good city grows (germinates) by the permission of its Lord" (Surah A'raf, verse 58) and said: "Use pure soil in the condition of Tayammum." Pure soil is soil in which plants grow," he says.

According to Abu Hanifa and Imam Muhammad, it is permissible to perform tayammum with earth that cleanses, and it is permissible for them to perform tayammum with all things of earth: earth, sand, stone, antimony <sup>137</sup>.

One of the modern issues that are being raised today is the issue of wearing socks. Nowadays, misguided groups mislead people by translating the phrase "javrob" as "socks" according to the modern Arabic language in weak hadiths, saying that socks can be worn during ablution. If we study all the definitions given to the javroob that were current during the time of the Prophet (s.a.w.). Jurisprudence works describe in detail the subject of marriage, and separate chapters are devoted to it. "Al-Fiqh al-Nofe" also has a chapter called "Mahsi Mashing", which describes the conditions, places, and periods of Mashing. Abu Hanifa said about knitting socks: "It is not permissible to knit socks. If the javrob is made of pure leather and if he can control himself, he can be trained. <sup>138</sup>This means that it is not possible to knit or knit socks from existing fabrics. One of the jurisprudential sources - the book "Inoya Sharmeh Hidayah" - says that the ruling of committing adultery has three forms:

First, it is permissible to mash if it is a thick pulp and skin is placed under it. The scholars agreed to this.

The second is a thin non-leather jacket that cannot be pulled. This is also agreed upon.

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<sup>137</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. - P. 120-121.

<sup>138</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. - P. 132.



Thirdly, if it is not made of leather, but it is a thick javrob, then it is not correct to mash in the presence of Imam Azam.

All Hanafi jurists and mujtahids have stated that it is not permissible to wear socks and shoes that leak water, cannot hold their feet, i.e. fall off without laces, and tear if worn for up to 6 km. According to Imam Abu Hanifah and two of his disciples and the scholars of the other three schools of thought, if someone is wearing the current thin socks, his ablution will not be correct.

Also, Samarkandi emphasizes that it is not allowed to wear headgear (turban, hat, scarf, etc.) and gloves. He said that if a person is sick and has a plaster cast or board placed on one of his body parts, he can rub on it during ablution. This will help patients feel better and recover faster.

Samarkandi mentioned in the “Chapter about Impurities” that a person must be clean of impurities in order to pray. Stools can be removed with water, vinegar or rose water <sup>139</sup>. Imam Muhammad and Imam Shafei's views on the necessity of removing impurities with water are also stated in comparison to this issue.

It is said that it is permissible to perform namaz with one dirham of impurities such as urine, blood, feces, and animal excrement on a person's clothes. In this issue, about the amount of one dirham, its surface or weight is considered. To this, the scientist mentioned the place of isolation, <sup>140</sup>the large dirham called Shuhlili, the weight of a dirham equal to a large misqal, the amount of water in the palm or <sup>141</sup>the amount of Zubraqan's black.

In the “Prayer section” of “Al-Fiqh al-Nafe’”: the call to prayer, prayer times, its conditions and attributes, performing qaza prayers, times when it is forbidden to pray, nafl prayers, prayer of the sick, reciting prostration, prostration of a stranger, Seasons and chapters on topics such as prayer, Friday prayer, Eid prayer, solar

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<sup>139</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 148.

<sup>140</sup>One of the ancient cities of Syria in the Middle Ages was taken from the name of Shuhliia, and the name of this city refers to the dirham coin minted.

<sup>141</sup>One of the Arab chieftains was the nickname of Husayn ibn Badr Fazzari, who was a man with a very beautiful face. Because of the black spot on his face, the word Zubrakan's black is widely used. Also, the word Zubrakan is one of the names of the moon and is also used in the meaning of "spot of the moon".

eclipse prayer, water prayer, Ramadan prayer, danger prayer, funeral prayer, Kaaba prayer are described.

One of the conditions of prayer is to face the direction of the Qibla. According to the Hanafi school, if a person praying does not know the direction of the Qibla, if there is no one around to ask him, if he prays with the intention of one direction as the Qibla, and then finds out that the Qibla is on the other side, then according to the Hanafi school, that person does not perform the prayer again. Samarkandi also confirmed this opinion. Also, in this matter, Imam Shofei's opinion that "In such a case, if the prayer was performed facing the direction of the Qibla, it is necessary to perform the prayer again."<sup>142</sup>

One of the conditions in the prayer is to start the prayer with Takbir <sup>143</sup>. According to the Hanafi scholars, when saying takbir, the hands are raised to the level of the ears, and the thumb is brought to the soft part of the ear. Samarkandi compared the rulings of scholars of other sects to this situation, citing Imam Shofei's opinion that "hands should be raised at shoulder level" and Imam Malik's opinion that "hands should be raised at head level". Also, Abu Hanifa and Imam Muhammad allowed to say words like "Allahu ajal" or "Allahu a'zam" or "Ar-Rahmanu akbar" instead of the word "Allahu akbar" while saying takbir. It is reported that Imam Malik ruled that no other word than "Allahu akbar" is permissible .<sup>144</sup>

It is obligatory to recite Surah Al-Fatiha in prayer, and there is no difference between the sects in this regard. However, there are different views on saying the word "Basmala" before the Surah <sup>145</sup>"Fatiha" and the word "Amen" after this Surah openly or secretly. Nasiruddin Samarkandi spoke about this issue. In particular, Hanafi scholars cited that the words "Basmala" and "Amen" should be recited secretly (without making a sound), and Imam Shofei ruled that "Basmala" should be recited jahri (aloud) before Surah "Fatiha" in every prayer. About this, Hanafi

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<sup>142</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 179-180.

<sup>143</sup>Takbir means saying "Allahu akbar". Meaning: "Allah is great."

<sup>144</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 183-184.

<sup>145</sup>Basmala is to say "Bismillahir rahmanir rahim". Meaning: "I (begin) in the name of Allah, the Merciful and Merciful."

scholars narrated from Abdullah bin Mas'ud: "Imam<sup>146</sup> keeps four things secret : ta'uz<sup>147</sup>, tasmiya<sup>148</sup>, amin and "Rabbana lakal hamd " , it is noted that he cites the hadith as a document<sup>149</sup>. So, in the Hanafi madhhab, a person praying before Surah Al-Fatiha recites Ta'uzu and Basmala and Amen after Surah Al-Fatiha silently, that is, without making a sound. This is a refutation of the claims of some groups that exist today that the word "Amen" is offensive.

Surah Fatiha in the prayer, it was said that Abu Hanifa recited even one word of the Qur'an, the least amount of which is sufficient, and he was told: "Then recite as much of the Qur'an as you can". Muhammad Shaibani and Abu Yusuf stated that the minimum amount should not be less than three short verses or one long verse from the Qur'an. Nasiruddin Samarkandi also agrees with this opinion and says that the Qur'an is a book that makes one weak. He commented that one word in it will not be a debilitating one.

Also, about folding hands while standing in prayer, Samarkandi states that a man puts his right hand on top of his left hand, hands are folded and placed under the navel. In this regard, the Prophet (pbuh) said: "Three things are the Sunnah of the Messengers. These are: hastening breaking the fast, delaying dawn and placing the right hand on top of the left hand under the navel during prayer<sup>150</sup>.

In his work "Al-Fiqh an-Nofe", Samarkandi touched upon the issue of following the imam in congregational prayers, and emphasized that the recitation of the imam is sufficient for those who follow him, and the person who follows the imam should stand quietly and listen to the imam's recitation. Regarding this, he mentioned the hadith as a proof: "Whoever is in prayer with an imam, the recitation of the imam will also be recitation for him (the person who follows the imam)." In comparison to this issue, Imam Shofei cited the evidence of the hadith: "Those who

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<sup>146</sup>Ta'uzu - to say "A'uzu billahi minash shaitanir rajim". Meaning: "I seek refuge in Allah from the evil of the expelled Satan."

<sup>147</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. - P. 188.

<sup>148</sup>Tasmiya is another name of basmala, saying "Bismillahir rahmanir rahim". Meaning: "In the name of the Merciful and Merciful God (I begin)."

<sup>149</sup>It is a prayer that is recited while standing up from ruku in prayer, meaning: "O our Lord, praise be to You!" means

<sup>150</sup>In the narration of Imam Tabarani and Imam Bayhaqi, it is said that "three of the morals of Prophethood...".

follow the Imam should repeat the imam's recitation and recite it.”<sup>151</sup>

Who has the right to be imam in prayer? to the question, Samarkandi answers that he knows the Sunnah best among people, if they are equal, he knows the Qur'an well, if they are equal, he is a wara' (dietary) person. The Messenger of Allah (pbuh) said, “He who knows the book of God (the Qur'an) will be the imam of the people.” If they are equal, then the one who knows the Sunnah better will be the imam. If they are equal, the one who emigrated first will be the imam. If they are equal, the older one will be the imam. Commenting on this hadith, Samarkandi refers to those who know the meaning of the Qur'anic verses well and who can recite them according to the rules of tajweed, and those who migrated to Madinah by the word “those who know the Book of Allah (Qur'an) well”. Because in 630, after the city of Makkah passed into the hands of the Muslims, Rasulullah (s.a.w.) said: “There is no emigration after the conquest (of Makkah).” Therefore, the third condition was changed by the scholars from “those who emigrated before” mentioned in the hadith to “a wara' (dietary) person”. Because in another hadith it is said: “The highest of the Vara is (the person) who has emigrated from sins.” So, when we say wara' (dietary) person, it is meant a person who avoids sins.

The conditions for becoming an imam in prayer are defined as those who are well versed in the Sunnah. But in the hadith, knowledge of the Qur'an is defined as the first condition for imam. Burhoniddin Marginani spoke about this in his work “Hidaya”: “Among the Companions, the one who knew the Qur'an well was the most learned. Because they received the rules of religion from Rasulullah (s.a.v). Therefore, in the hadith, those who know more about the Qur'an are placed first. In our present time, because that is not the case, we put the one who knows the rules of prayer well (over the one who recites the Qur'an well),” he said <sup>152</sup>.

It is considered makruh that a slave, an Arab, a blind person, a fornicator, and a child born of adultery become Imamate. Regarding the reason for this, the author

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<sup>151</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 207-208.

<sup>152</sup> Burhanuddin Marginani. Hidayah Sharh Bijayatil Muftadi / Azamkhan Kambarov (chief translator), Akmaljon Ikromjonov, Ilhomjon Bekmirzaev. - Tashkent: Hilal-nashr, 2020. - V. 1. – P. 208.

of the book points out that people hate to follow them in prayer, and if the imam is like that, the number of people coming to congregational prayer will decrease. However, he says that it is permissible to pray behind him if a person with one of the above qualities is leading the prayer. Because the Messenger of Allah (pbuh) said: “Pray behind every good and virtuous (person).” This is a rejection of those who pray in some mosques today, instead of following the official imams appointed for congregational prayers.

A woman prays alone at home. If she studies with her husband and children, she studies behind her husband and children. If a man and a woman pray standing in a row in the same prayer, the husband's prayer will be broken because of mockery. In comparison, it is indestructible. According to Imam Shofei, it is not broken. In this case, if a woman follows her husband and prays, this is the ruling. If not, the prayer will be broken. Because the hadiths in this regard are prohibited from praying behind or next to the husband during prayer.

Also, according to Abu Hanifa and Abu Yusuf, it is permissible for a person who has performed tayammum to lead the prayer for those who have performed ablution. Imam Muhammad said that it is not permissible in this matter. At the same time, it is considered permissible for a person who washes his feet to be the imam in prayer.

In the chapter “Nafl Prayers”, it is stated that if a person starts performing Nafl Prayer and ends it before completing it, or if his prayer is interrupted, then it is obligatory to perform his qaza. Samarkandi compares fasting to this issue and says that its ruling is the same. In this regard, Imam Shafei cites the caliphate.

In the chapter “Prayer of a traveler (a person on a journey)” it is said that it is fard for a traveler to perform two rakats of the obligatory four-rakat prayers. About this, Imam Shafei said: “It is obligatory for a traveler to read four rak'ats of the four rak'at fards<sup>153</sup>. If he leaves, he becomes a sinner. But for the reason of fasting, he is allowed to build a palace,” he says. Scholars agreed that if a foreigner recites the

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<sup>153</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 269.

first two rak'ats of the obligatory four-rak'at prayer and skips the next two rak'ats, he is not a sinner.

Also, this ruling is interpreted equally for obedient and disobedient aliens. Imam Shafei, on the other hand, this ruling is not interpreted for a person who goes on a journey with the intention of committing a sin. said<sup>154</sup>

In the chapter “Kusuf (recited during a solar eclipse) prayer” the imam and people recite two rakats of Kusuf prayer, like Nafl prayer. Samarkandi says that in each rakat, one bow is performed. Imam Shofei emphasized that ruku should be performed twice in each rakat.

There are some disagreements about Taraweeh prayer today. This is about performing 8, 12 or 20 rakats of tarawih prayer, and there is a separate chapter in the book “Al-Fiqh al-Nafe” about “Qa'im in Ramadan”. In this chapter, it is said that it is a mustahab act that the imam prays 20 rakats with the congregation every night of Ramadan <sup>155</sup>. It also mentions issues such as reading the tarawih prayer after the afternoon prayer, saying salam in every 2 rakats, resting for a while after 4 rakats and saying the rosary, praying the witr prayer after the tarawih prayer with the congregation.

Information about zakat and its types is described in detail in the “Zakat Section” of “Al-Fiqh an-Nofe”. In addition, in this section, you can find places where comparative issues between sects are given. For example, from whom zakat is collected: hur (free), Muslim, adult, sane people who have reached nisab and one year passed, it is mentioned that zakat is collected from the property of a young child and a mad person according to the Hanafi scholars: “Zakat is a financial prayer, young Just as prayer and fasting are not obligatory for a child or an insane person, neither is zakat. In comparison to this, the opinion of Imam Shofei is cited: “If a young child is the guardian and the orphan has property that reaches nisab, then zakat is taken from it.” In this regard, Imam Shofei proved the hadith narrated by

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<sup>154</sup>That source. - P. 273.

<sup>155</sup>That source. - P. 303.

Imam Tirmidhi: “Whoever is the guardian of an orphan, zakat is due from his wealth.”

In the matter of zakat collected from animals, if the property on which zakat is due is destroyed, according to the Hanafis, zakat is lost. According to Imam Shafei<sup>156</sup>, if the owner of the property on which zakat is due is destroyed due to carelessness and carelessness, zakat is obligatory on him.

Comparative issues between sects can be seen in some issues presented in “Kitab al-Sowm” (Fasting section) of the work. In particular, there are different views between the Hanafi and Shofei imams regarding the intentions of the Ramadan and Nazr fasts. Hanafi scholars emphasize that a person's intention is permissible if he makes an intention at night or in the morning until the time of prayer, while Shafi'i scholars<sup>157</sup> state that only an intention made at night is permissible.

From the sections on prayer issues - “Rosa section” and “Hajj section” - the issues listed in the four sect books of Ahle Sunnah wal community are almost similar, especially the rulings on Hajj issues complement each other. Therefore, in the work “al-Fiqh an-nofe” the differences between the madhhabs in matters related to the Hajj prayer are almost not mentioned.

It can be concluded from the information given above that the practical differences between the sects of Ahl as-Sunna wa-l-Jamaa are mainly between Shofei and Hanafis. However, the differences in the issues of prayer that exist now arise from the fact that these two sects combine theoretical issues and interpret the Qur'anic verses and hadiths according to their own opinion. In order to prevent and respond to such conflicting issues, the issues presented in Nasiruddin Samarkandi's work “al-Fiqh an-nofe”<sup>156</sup>, their arguments, and the comparison between the other madhhabs serve as an important source.

### **3.2. “Al-Fiqh an-nofe” is an explanation of issues related to family relations**

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<sup>156</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 1. – P. 344.

<sup>157</sup>That source. - P. 377.

A happy, strong family is the foundation of society. In order for the family and society to be peaceful and prosperous, necessary conditions are indispensable. Such conditions, first of all, begin with ensuring the potential and stability of the family. After all, “Our nation has considered the family as sacred since time immemorial and always protects it. The stronger the family, the more stable the society will be <sup>158</sup>. “

Marriage is the basis of family relations. Marriage is the only way to create a family. If the marriage is right, it will make the family strong and happy. According to the results of the research<sup>159</sup>, the dynamics of the “Marriage” coefficient is constantly increasing in Uzbekistan. In 2000, the number of weddings in Uzbekistan was recorded at the lowest level, but since 2005, the number of weddings has entered a period of steady growth. 2009-2013 was the most active marriage period in the history of independent Uzbekistan. Overall, the marriage rate in the country has remained at a stable high level - from 8.6 to 10.1 - over the past 12 years (see Annex 16). This means that it is 70-80 percent higher than the average of 42 industrialized countries.

In contrast to the stable trend of marriages in Uzbekistan, the number and rate of divorces is also increasing. From 1991 to 2008, the breakdown rate of marriages gradually declined, and until 2012, divorce rates remained at a steady low. However, from 2012 to 2018, the number of divorces calculated per 1,000 people increased by 65 percent. This trend is also reflected in the diagram. For example, in 2012, 17,900 divorce cases were recorded, while in 2019, this figure was 32,300.

According to experts in the field, the following four reasons are cited as the main reasons for family separation <sup>160</sup>.

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<sup>158</sup> The speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the Youth Forum of Uzbekistan. <https://uza.uz>

<sup>159</sup> See: Dynamics of births, marriages and divorces in Uzbekistan. <https://uzanalytics.com>

<sup>160</sup> See: <https://sputniknews-uz.com>



The first reason is psychological reasons, which cause constant conflicts in the family, constant interference of family members in the couple's relationship, and the lack of respect between husband and wife.

The second reason is the lack of spiritual and moral education, betrayal, violence against women, excessive work and responsibilities imposed on her.

The third reason is the financial situation of the family, which includes deficiencies, unsatisfactory housing conditions in the family, the man's inability to financially support his family, labor migration, that is, the departure of the husband or wife abroad and the loss of contact with the family.

The fourth reason is health and disability related problems and childlessness.

It should be said that because each region has its own reasons for decision, the statistical indicators are also different at the percentage level (see Appendix 16). However, it has been confirmed that more than 50 percent of divorces in the country are due to permanent conflicts in the family.

For this reason, to date, in the regulation of the issue of marriage and related family relations, in the process of eliminating the causes of family breakdown mentioned above, in the processes of eliminating the causes of family breakdown, in the process of building a family reflected in national and religious values, studying and putting into practice the aspects that should be paid attention to became one of the important tasks. In this regard, it is important to use the rich spiritual heritage of ancestors.

Nasiruddin Samarqandi elaborated on this topic in the sections “Marriage”, “Divorce”, “Pensions” of “al-Fiqh an-nofe”.

Therefore, Samarkandi begins the “Section on Marriage” with marriage and related issues. In order for marriage to take place, it is necessary for the bridegroom to say the words “I have given” and “I have accepted” in the past tense <sup>161</sup>. In addition, it is said that even if one of the two words is in the future tense, the marriage will continue. In this form, the husband says: “Marry me”, and the woman says: “I

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<sup>161</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. – P. 499-500.

am married". If a man says to a woman, "I married you for this," and she says, "So did I," the marriage is perfect, even if the woman does not say that she accepted. If a man says to a woman: "I came as a suitor for you" and the woman says "I did so" or "I betrothed myself to you", then there will be a perfect marriage. Also, if the man says to her: "I made you my suitor" and the woman says "That's it, I did it like that", the marriage will be broken.

Also, two Muslim men must be witnesses for the marriage to take place. Samarkandi states that if two men are not found, the testimony of one man and two women will suffice.

Witnesses were required to be Muslim, fair, of legal age, and either two males or one male and two females. In addition, the declaration of marriage is one of its conditions. It is not permissible to marry without witnesses or under the condition of secrecy, in front of witnesses. If a marriage contract (contract) is drawn up without witnesses and it is required to be announced, such a marriage is permissible. The following conditions may also occur:

First, Muslim marriages are not witnessed by infidels.

Second, the marriage of ahl al-zimmah is permissible with the witness of Muslims.

Third, the words of marriage must be heard by both parties and every witness.

Fourth, if two witnesses hear and both parties do not hear, or, on the contrary, if the parties hear and the witnesses do not hear, such a marriage is not considered valid. In this case, there is a special condition that two witnesses must hear the words of marriage.

In the matter of marriage, there are also women whom a man cannot marry<sup>162</sup>, and Samarkandi included: his mother, grandmother, daughter, granddaughters, sisters, their daughters, daughters of his brothers, aunts, aunts, daughters of his wife, sons and grandchildren's wives. . In this matter, the scholar cited verse 23 of Surah Nisa as evidence.

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<sup>162</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. - P. 502-503.

It also states that Muslim men cannot marry pagan and idolatrous women. “You can marry all other women, as well as Jewish and Christian women who are people of the book <sup>163</sup>,” says the scientist.

supported Abu Hanifa's opinion by citing that Abu Hanifa said that it is permissible for a Muslim man to marry Sabii (Star worshipers) women, while his students Abu Yusuf and Imam Muhammad said that it is not permissible.<sup>164</sup>

In the marriage contract, specific conditions are set for the women to be married, such as the condition that the woman to be married must be free, reach the age of majority, give her consent, and be present at the time of the marriage or her guardian.

One of the main conditions for women to marry is that the woman must publicly express her consent. It will not be possible to force women into marriage. At the same time, it is not possible to marry a woman to a slave or to representatives of other religions.

Another thing that should be paid attention to in marriage is the issue of “compensation - equality”. The equality of married couples is related to their lineage, religion, and property. Compensation in the world of wealth is a man's ability to pay dowry and a woman's allowance <sup>165</sup>. The reason is if the man's dowry and retirement (pension – husband his wife stay place food, clothing). if not, not equal to a woman . In this matter According to Abu Yusuf, equality in determining dowry free pension only to himself attention to be given must Because agreeing to a marriage without a dowry, dowry to extend the giving for a certain period possible But after marriage male to provide his wife with an allowance to obligation becomes

Islamic law is unique one of its characteristics is that the husband gives his wife a dowry. Dowry is a material wealth given to a woman in return for accepting

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<sup>163</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. – P. 508.

<sup>164</sup>That source. - P. 509-510.

<sup>165</sup>That source. - P. 523.

her husband's proposal. The smallest amount is ten dirhams, and Samarkandi <sup>166</sup>cites the hadith about this: “There is no mahr for less than ten dirhams <sup>167</sup>. “

Dowry is not a basic condition of marriage, but an obligation arising from the marriage contract. Therefore, in the Hanafi madhhab, even if the dowry is not determined at the time of marriage, the marriage is considered legal and automatically becomes a “mahr misl”, that is, to women and girls in that country. It is necessary to pay the average amount of dowry. Therefore, dowry is given to a woman for consenting to marriage, an inevitable obligation of the husband arising from the marriage contract, and serves as a guarantee for both parties to refrain from annulment of the marriage. After the dowry is given, it becomes the private property of the woman, and her right to own the property is preserved even if she is separated from the marriage.

In Al-Fiqh al-Nafe', there is a section entitled “About Breastfeeding”, in which it is specifically stated that it is not permissible for a man to marry a breastfeeding woman, her daughters and sisters.

Abu Hanifa's words of thirty months, Abu Yusuf and Imam Muhammad two years are quoted in the work about the duration of mother breastfeeding her child. “Mothers breastfeed their children for two full years. (This period) is for those who wish to perfect breastfeeding” (Al-Baqara, verse 233) is proven <sup>168</sup>. Samarkandi specifically emphasized that Abu Hanifa's statement that the period of breastfeeding is thirty months means that after this period, it is not possible to breastfeed the child. Also, the above verse refers to the benefits of breastfeeding a baby until the age of two.

Al-Fiqh al-Nofe' has a section on the issue of “Divorce”, which describes in detail about divorce, its ruling, types, and sarcastic words that lead to divorce.

Another important aspect of issues related to family relations is the issue of maintenance. One of the main factors of family well-being is the well-being of

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<sup>166</sup>4.25 grams of gold.

<sup>167</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. – P. 525.

<sup>168</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. – P. 528-529.

women and children. This is especially important today when views on economic security are changing. In the “Pensions section” of the work, it is stated that the husband is responsible for the wife's pension. In this regard, Samarkandi cited verse 233 of Surah Al-Baqara as proof that it is the father's (husband's) responsibility to feed and clothe them (mothers) properly. As for the amount of the pension, the average amount needed for living was taken. Also, it is the responsibility of the father to provide materially for young children, and no one else will share in this work. Because children are the children of the father. It is even considered the father's duty to find a new nurse if the mother is unable to nurse and pay her allowance or to provide modern food for the existing infants.

In the section entitled “Rents” of the work, it is emphasized that it is permissible to hire a babysitter for a certain fee <sup>169</sup>. It is also said that it is permissible to provide the nanny with food and clothing. The nanny's salary is paid by the child's father. If the child is an infant and its mother's milk is harmful to it, it is also allowed to hire another woman to nurse. At the same time, it is said that it is permissible to feed the baby with traditional foods instead of milk.

There is another issue in the “Pensions” section, which is the rulings on whether the children of a divorced couple remain in the custody of their father or mother. In this case, if the child of the divorced couple is a boy, he will first be raised by his mother or grandmother. When this child is able to eat, drink and wear clothes, he will be taken care of by his father and will live with him. His father brings him up with manly manners and morals. If the child is a girl, she will grow up under the care of her mother or grandmother. Because his mother or grandmother can give him the manners and morals typical of women <sup>170</sup>. After that, the father has the right to take care of the girl child when she is able to eat, drink, and do some women's chores.

Another family issue covered in Al-Fiqh al-Nafe' is that adult children are responsible for the maintenance of their parents. Nasiruddin Samarkandi devoted a

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<sup>169</sup> That source . - V. 3. – P. 1134.

<sup>170</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. – P. 697-698.

separate chapter to this in the “Section on Pensions”. It states that a man needs support from his parents, grandparents, and if he is poor, they should provide him with a pension. Even if they believe in another religion <sup>171</sup>. For this, the scientist mentioned the Qur'an: “Be kind to them (even though they are disbelievers) in the world” (Surah Luqman, verse 15). Samarkandi emphasized that even if his wife, parents, grandparents, children or grandchildren believe in another religion, it is the responsibility of the man to provide them with a pension.

After reaching adulthood, the child does not share in the maintenance of its parents. Because he grew up. Now, the grown-up child will have to provide for himself. The scientist proved that: “The same is the responsibility of the inheritor” (Surah Al-Baqara, verse 233).

If the child is a poor woman who has reached the age of majority or is blind (disabled), a certain amount of inheritance is due to her. It is stated that his father, in his absence, his grandfather or mother, and in their absence, his grandmother is responsible for his maintenance.

Experts recognize the lack of children in the family due to the infertility of a husband or wife as one of the reasons that lead to the breakdown of families. This is due to the fact that 10-15% of married women worldwide are infertile, and a number of studies conducted in Uzbekistan show that 4.9% to 5.3% of married women are infertile. To date, artificial insemination is also observed among people in order to preserve their family and offspring. In addition, the opinions of Muslim scholars of the world, the judgments of international fatwa organizations and the fatwa of the Office of Muslims of Uzbekistan were announced regarding the cause, condition, and ruling of artificial insemination. According to these documents, there are several medical reasons for trying to have a child through artificial insemination and infertility, and the Islamic scholars said that the following two methods are permissible to be used as a last resort in case of necessity, taking all the precautions required by the Sharia: and the ovum is removed and fertilized by external

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<sup>171</sup>That source. - P. 701.

fertilization, and then the resulting embryo is placed in the woman's uterus. Second, the husband's seed is taken and placed in the desired place in the woman's cervix (womb) by the method of internal fertilization.

Also, there are several methods of artificial insemination .<sup>172</sup>

First, the ovum of a foreign woman is fertilized internally with a sperm taken from a man, and the resulting embryo is placed in the uterus of another woman.

Second, a sperm from a man is fertilized internally with an ovum from his wife, and the resulting embryo is implanted in the uterus of a foreign woman.

Third, the couple's sperm and egg are fertilized externally, and then implanted into the uterus of a stranger who has voluntarily agreed to bear the child.

Fourth, external fertilization takes place between the sperm from the man and the egg from the woman who is not his wife, and then the embryo is implanted in the uterus of the man's own wife.

Fifth, external fertilization takes place between the couple's sperm and egg, and then the embryo (the husband's) is placed in the uterus of another woman <sup>173</sup>.

This issue was studied by the fatwa council of the Office of Muslims of Uzbekistan, which gave the following conclusions: "In recent years, among the believers and Muslims of our country, those who suffer from childlessness express their desire to resort to artificial insemination in order to save the family or achieve the happiness of having children. It is known that some even managed to have children this way. It should be noted that the use of artificial insemination, using it without knowing or not caring about its Shariah ruling and having a child causes several moral, social and religious problems.

First, among women who want to have children without getting married, a wide path will be opened.

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<sup>172</sup>This issue was stated in the resolutions of the fifth meeting of the Islamic World League in 1983, the seventh meeting in 1985, and the eighth meeting in 1986. Also, the decision of the meeting of the Islamic Conference on Medical Sciences held in Kuwait in 1983 entitled "Insemination from an Islamic perspective" was also expressed in the fatwas of the Fiqh Council of the Organization of the Islamic Conference held in Oman in 1986. // <https://fiqh.uz/maqola/540>

<sup>173</sup>See Muhammad Sadiq Muhammad Yusuf. Artificial insemination. // <https://fiqh.uz/maqola/241>

Second, births out of wedlock will increase.

Thirdly, there are cases of interbreeding of lineages, unknowingly impregnating mahrams with each other.

Fourthly, trade in fertilized embryos or unfertilized eggs and sperm cells, turning it into a source of income, occurs <sup>174</sup>.

Therefore, regarding this matter, it is permissible to carry out the practice of artificial insemination in the case of extreme necessity and only between married couples who have a marriage between them in accordance with Sharia law . to take all precautionary measures and, of course, it must be carried out by a reliable doctor , artificial insemination is forbidden between a man and a woman who are not married , and those who believe that it is important to have a pure lineage It is mentioned that they should be careful about using this method .

In general, family relations have been formed and refined over the centuries. Marriage, the relationship between husband and wife, which is its basis, has always been in the attention of the state and society members, mature scientists of the field. In particular, in the sources of Islam, family and marriage relations are evaluated as the main criterion of humanity, and it is said that a prosperous and happy marriage is a prayer.

Even in today's process of globalization, problematic situations and circumstances arise in the family and related relationships. Family breakdowns, children becoming orphans or neglected are observed, and their number is increasing year by year. For this reason, restoration of the positive conditions related to family, marriage, spouse, children's upbringing and maintenance, defined in our national and religious values, has become one of the urgent issues of today. The views on the above issues and their solutions analyzed in this book will serve as a helpful guide for ensuring the modern family and its well-being.

### **3.3. The importance of the source in solving modern social problems**

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<sup>174</sup>See: <http://muslim.uz/index.php/yangilikar-2016/uzbekistan/item/5737>



Every nation in the world has its own traditions, customs and national values. The spiritual standards that sprouted in a certain land and were formed and polished for hundreds of years are the priceless wealth of this nation and people. Deeper understanding of the nature of such wealth is of urgent importance in the processes of globalization and technology, which are rapidly entering life.

At the same time, in the process of globalization, there is a wide spread of different ideas and views around the world. This process is especially active among young people and is reflected in their behavior. In particular, “Popular culture” and its various manifestations are an example of this. Manifestations of spiritual threats such as spiritual and moral degradation, moral corruption, violence, individualism, egocentrism, disrespect for national-spiritual values and dangerous situations aimed at subverting them, considering immorality as culture, disregarding original spiritual values, instilling in young people the feeling of disdain for national-spiritual values has a negative impact on young people. In particular, this is manifested through virtual (computer) games, films made in some foreign and private studios, low-quality songs, the Internet and its social networks, mobile phones, the yellow press, the process of urbanization, false information, disseminating radio and television.

It is not by chance that among these manifestations of “mass culture” the problem of moral corruption is placed in the first place. As a result of the analysis of these concepts, the following conclusions can be drawn:

Moral depravity is the most fundamental vice, gradually rising from “free love” to “marriage between people of the same sex”. He corrupted young people spiritually and introduced adultery instead of love, which has been cherished for thousands of years. For example, “Today, 30 percent of women in the United States have at least two children before marriage, and girls are also being raised in the same spirit. Most voters will vote against any policy that interferes with this way of life<sup>175</sup>. “In general, moral corruption first affects the family, and then it harms the purity of the offspring. However, in the East, the issue of sanctity of the family and the

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<sup>175</sup>Buchanan P. Smert Zapada. - Moscow: Gardariki. 2004. – S. 16.

purity of the offspring is an important value. About all kinds of immorality, it is said in the hadith: “A believer does not have two qualities: one is stinginess, and the other is immorality”<sup>176</sup>. “

The essence of violence is the domination of man over man. Violence violates the rights of a person and creates animalistic feelings and features in his mind<sup>177</sup>. It is promoted today through movies, computer games, and various guides on the Internet.

Individualism is a moral principle that expresses the individuality of a person's personal life, the absoluteness and autonomy of individual rights<sup>178</sup>. According to this idea, a person puts his own interests before the interests of others. A person should be an individualist. But there is also a measure of individuality. Individualism is a manifestation contrary to collectivism, it makes a person grow up in a spirit of living apart from society, against the spirit of neighborhood, relatives, and collectivism in general.

Egocentrism is the prioritization of the human “I”. The most disturbing aspect of this is that such a person always thinks that he is right, looking at others indifferently, considering his actions as absolutely correct - this is the main sign of egocentrism.

One of the main manifestations of mass culture is that a person manifests himself in making his appearance in non-human forms, changing his body parts, completely denying the culture of dressing.

Although Nasiruddin Samarkandi's work “al-Fiqh an-nofe” was written almost 9 centuries ago, the social issues described in the book have not lost their importance. In particular, the 23rd section of the work is called “Istehsan” - “Approved works”, and it highlights the issues that arise in social life today and their solutions. In particular, this section deals with dress culture, men's and women's clothing, and jewelry. In particular, in this section, it is stated that it is not halal for

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<sup>176</sup>Hadiths about morals and manners. - Tashkent: Movarounnahr, 1992. - P. 16.

<sup>177</sup>Shaginskaya E.N. Massovaya culture of the 20th century: a theoretical essay. - M.: 2000. - S. 20.

<sup>178</sup>Nazarov Q. Encyclopedic dictionary of philosophy. - T.: Sharq, 2004. - P. 89.

men to wear clothes made of silk fabric, but on the contrary, it is possible for women to wear clothes made of silk fabric and it is an adornment for them <sup>179</sup>. This is proved by the hadith of Rasulullah (s.a.w.): “Wearing silk clothes and wearing gold (jewelry) is haram for the men of my community, but it is permissible for the women.”

After that, he describes the views of sectarians regarding the use of silk pillows. Abu Hanifa allowed the use of a silk pillow, but his students Abu Yusuf and Imam Muhammad believed that the use of a silk pillow is makruh for a man <sup>180</sup>. Abu Hanifa gave two reasons for allowing a man to use a silk pillow, the first is that there is no mark of clothing on the pillow, and the second is from Surah Al- A'raf : “Say: Who has made the adornment of God and the pure sustenance that He has provided for His servants haram?” Verse 32 is proved.

Also, in the next issue, <sup>181</sup>Abu Yusuf and Imam Muhammad allowed men to wear the kimhab, a tight garment woven from silk fibers, inside the jacket during war. It is said that Abu Hanifa <sup>182</sup>considered it makruh.

Based on the above points, it can be said that men are advised to avoid clothes made of silk fabric. Because it is too soft, it is meant to exclude men from masculine qualities and have a negative effect on their character. It is emphasized that silk dresses suit women's delicate figure and give them beauty and beauty.

Nowadays, unfortunately, young people who follow the “popular culture” pay attention to national traditions and prefer Western-style clothes. This causes the spread of western customs along with the culture of inappropriate dressing among the members of the society. Therefore, educating the young generation in the spirit of national and religious values is one of the important tasks facing the society.

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<sup>179</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. – P. 887.

<sup>180</sup>That source. - P. 887-888.

<sup>181</sup>Kimhob is a thick garment worn during wartime. It is worn inside the armor that protects the human chest and front body from bullets.

<sup>182</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. – P. 888.

Another form of “popular culture” is the wearing of jewelry of various shapes and forms. Their distribution among men is considered against national and religious values.

mentioned that it was forbidden for men to wear jewelry made of gold and silver, but it was allowed for women. <sup>183</sup>Also, only silver rings, belts and sword hilts are allowed for men.

Today, the wearing of gold wedding rings in the wedding ceremony is also one of the cultures that came from the west. In national and religious values, men are not allowed to wear gold rings. There was no such custom in marriage ceremonies either. But the custom of giving gold and silver jewelry to women as dowry has been formed for centuries and scholars have allowed it.

In the course of “Nofe”, Samarkandi said that it is makruh for boys, even if they are babies, to wear silk clothes and jewelry made of gold <sup>184</sup>. By this, the scientist meant that it is necessary to properly educate children from a young age, and a child who has received a good education from a young age will not go astray even when he grows up.

But at present, among young and old people, vices such as indulgence in daily life and rituals, as well as pomp and luxury are increasing. This is the result of them moving away from national values and blindly imitating other cultures.

This situation is also reflected in household items, utensils used for guests, dishes used in weddings. According to religious values, it is wasteful to do so. And from the extravagance, it was returned. Nasiruddin Samarkandi mentions this in his book and says that “it is not permissible for men and women to eat, drink, perfume, and use silver and gold utensils <sup>185</sup>. “Imam Bukhari and Imam Muslim cited the saying of the Prophet (pbuh): “Whoever drinks from a silver or gold vessel, his belly will be filled with the fire of hell.” Also, in the course of the topic, Samarkandi noted that it is permissible to use glassware, crystal, shiny stoneware in household items.

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<sup>183</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. – P. 889.

<sup>184</sup>That source. - P. 890.

<sup>185</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. – P. 890.

At the same time, it can be used if saddles and similar items of permanent use are given a silver color. However, the scholar stated that it is makruh to cover the surface of the Qur'an with gold and silver, and to cover it with gold or silver. Abdullah ibn Mas'ud said, "Clean the Qur'an (of all kinds of gold and silver ornaments and covers). Do not dress him in the clothes that you wear," he quoted as evidence.

So, Samarkandi forbids not only the household items used by people, but also the Holy Qur'an from being made of gold. Because all this: firstly, if it is considered a waste, and secondly, people can be proud of such things in front of others and open the way to arrogance. Arrogance leads people to evil.

During the topic, it was stated that it is permissible to use gold water to decorate mosques and draw various patterns on their walls, this is to glorify mosques, but it is better to leave this work <sup>186</sup>.

Even today, the work of building mosques higher than others and decorating them excessively is increasing. But it is more important to think about the actions in it and the education of people who pray in it. For this reason, it is better for mosques to be clean, neat, bright, free of unnecessary luxury and decorations.

Also, improvement of educational institutions or health care facilities, creation of appropriate conditions for people in them are also counted among meritorious deeds. In this regard, the improvement works being carried out in the country are an example of solving the same important tasks.

Nasiruddin Samarkandi mentions another important issue in the "Istehsan" section - the issue of the use of animals. There is no harm in sterilizing animals. But it is said that it is makruh to use them in official work <sup>187</sup>.

In the modern age of advanced medical science, scientists are conducting research on artificial insemination to improve animal breeding. Livestock on many modern farms are propagated by artificial insemination. This was allowed by Islamic

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<sup>186</sup>That source. - P. 891-892.

<sup>187</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. - P. 892.

scholars. Only animals of the same sex are required to undergo this process. It is also mentioned that it is not possible to breed an animal of one sex with an animal of another sex, either naturally or artificially.

One of the socio-economic issues raised in the work “Al-Fiqh an-nofe” is the issue of “Ihtikor” - “Monopoly”. It is said that actions such as buying food products, everyday items wholesale and selling them at the desired price or keeping them and artificially increasing the price are makruh. The saying of the Prophet (peace be upon him) that was narrated by Imam Hakim: “Cursed is the one who makes sacrifices” is cited as proof.

Samarkandi says: “If the sultan (head of state) does this for the sake of people's relief, it is permissible<sup>188</sup>. “Therefore, it is allowed by the state or the head of the state to control the trade of food products necessary for people's daily needs, to take measures not to artificially increase their prices, from the point of view of benefiting the majority of people.

One of the recommended sales practices in the play is the sale of fruit juices. The scientist mentioned that it is possible to sell fruit juices<sup>189</sup>, that this work can replace intoxicating drinks, it will make people stop consuming such drinks and they will satisfy their thirst.

Also, the trade of fruit trees is developing widely, and their trade is being carried out at the international level. In this case, the problem arises that merchants place orders in advance to gardeners and buy a certain part of the ripening crop in advance. This issue is mentioned in a separate section of “Al-Fiqh al-Nofe” “Musaqat”, that is, the practice of starting a business in partnership in exchange for giving a part of the fruit of that tree to the carer of the tree<sup>190</sup>. Abu Hanifa says: “Musaqat is renting a certain part of the fruit of the trees for a fee, and this deed is invalid.” Abu Yusuf and Imam Muhammad said that it is permissible if its duration and the amount of harvest are clearly defined. It is like renting fruit. In the

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<sup>188</sup>That source. - P. 899.

<sup>189</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. – P. 901.

<sup>190</sup>That source. - V. 3. – P. 1303-1304.

competition, it was stated that it is permissible to use trees, wet fruits and vegetables, and if the harvest is more than the agreed amount, the price can be increased.

In the section on hunting and slaughtering of Al-Fiqh al-Nofe', one of the social and household issues, the conditions and circumstances of slaughtering animals for human consumption are described <sup>191</sup>. For example, Samarkandi says that it is not permissible to eat what he slaughtered if he deliberately left the “tasmiya” during slaughter. In this matter, the scholar cites verse 121 of Surah An'am, which says: “Do not eat anything on which the name of Allah is not mentioned.” Imam Shafei says that it is permissible to eat. Shofei proves this in the 3rd verse of Sura “Maida”. At the same time, Samarkandi says that if the butcher forgets to say tasmiya while slaughtering, according to the scholars' union, it can be eaten. When Abdullah ibn Mas'ud was asked about this matter, his statement that: “Allah's name is in the heart of every Muslim” was proven. Therefore, in order for the meat of the slaughtered animal to be halal, it must be slaughtered praising God and mentioning His name. In order for it to be correct to say “Bismillah” during slaughter, the following four conditions must be met:

“Bismilla a h” is said by the slaughterer himself;

a h” with the intention of killing;

“Bismillah” or the words that indicate glorification of God, refraining from saying words with a different meaning;

He should apply Bismill a h to the animal being slaughtered.

Animals that can and cannot be eaten are also mentioned in this section. Eating zobb (lizard) and hyena meat is considered makruh. Because the hyena is considered a beast. Imam Shofei said that eating zobb meat is not makruh. This is evidenced by the fact that it was eaten at the table of the Prophet (pbuh). Also, in addition to the topic of Samarkandi, the eating of insects is considered makruh, and he cites verse 157 of “A'raf” sura <sup>192</sup>.

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<sup>191</sup>That source. - V. 2. – P. 960.

<sup>192</sup>Nasiruddin Samarkandi. Al-Fiqh an-nafe'. - Ar-Riyaz: Maktaba al-abikon, 2000. - V. 2. – P. 965.

Regarding eating horse meat, Abu Hanifa is reported to have said that it is makruh, while his disciples Abu Yusuf and Imam Muhammad are not makruh. Samarkandi agrees with the opinion that “eating horse meat is not makruh”.

It is also said that there is no objection to eating rabbit meat, but it is forbidden to eat human and pig meat. Of the animals living in water, only fish and other animals of this species can be eaten. About this, Rasulullah (s.a.w.) said: “Two deaths and two bloods have been permitted to us. The two deadly fish and grasshopper, the two bloods are the liver and the blackbird.” Nowadays, various seafood dishes and their sales are expanding in existing modern dining places. This causes people to have questions about this issue. The issues discussed above are important in answering these questions and avoiding misunderstandings.

Today, there are cases of visiting the graves and preventing the people of the graves from reciting the Qur'an by some misguided groups. They consider such actions to be bid'ah and emphasize that they do not reward the deceased with pilgrimage and recitation. Nasiruddin Samarkandi touched on this issue in his work “al-Multaqat”. The scientist said: “It is permissible to visit the graves. Once a week, the graves are visited with the aim of blessing them. When entering the cemetery, the people of the grave are greeted. We pray to God for goodness, forgiveness and mercy for them,” he quoted <sup>193</sup>. The scholars of Ahl al-Sunnah unanimously allowed to visit the graves. In particular, the news about visiting the graves on Friday or the day before it or the day after it was mentioned. It is also makruh to sleep in a grave and pray there. Sitting on the grave is prohibited from climbing on it. It is said to walk around the tomb during the pilgrimage.

In the matter of reciting the Qur'an at the grave, the Hanafi scholars stated that it is not a makruh act <sup>194</sup>. At the same time, there are hadiths related to the recitation of “Ayatul Kursi”, “Ikhlos” and “Fatiha” during the visit to the grave. It is proven that this will reward the people of the grave and benefit them. These issues serve as

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<sup>193</sup>Nasiruddin Samarkandi. Al-Multaqat fi al-fatawa al-Hanafiyya. - Beirut, Lebanon: Dor al-kutub al-ilmiya, 2000. - P. 52, 62.

<sup>194</sup>That source. - P. 448.



a rebuttal to the “Fake Salafis” who refuse to visit the graves of their ancestors and righteous people. It also stipulates that people should know the etiquette of pilgrimage and strictly follow the rules. This is of great importance in the spiritual education of the young generation.

The social issues presented in Samarkandi's “al-Fiqh an-nofe” and other jurisprudential works were considered to be a particularly noteworthy source not only for their time, but also for finding solutions to certain issues that exist today, and for preventing disagreements and heresies.

## CONCLUSION

In 11th and 12th centuries, about 50 famous works were published in Movarounnahr in the fields of *usul* and *furu'* of Hanafi jurisprudence and their text, *jadal*, *khilaf*, *ahkom*, *faraiz*, *shurut*, *adab al-qazi*, *hiyal*, *siyar*, *ikhtisab*, jurisprudential rules and *fatwa* genres. In these works, the issues are sorted according to certain topics, the issue related to the topic and its evidence are cited, final conclusions are drawn based on the views of Hanafi scholars on a topic, the essence of the issue is revealed in a question-and-answer format, and *ahl as-sunna wa-l-jama'a* on each topic. Methods of comparing the views of 4 jurisprudential sects were used. This methodology in jurisprudential works serves as a scientific-theoretical basis for writing works related to the field to this day.

Abulqasim Nasiruddin Muhammad ibn Yusuf Hasani (or Husayni) Madini Samarkandi Hanafi lived in Samarkand and died there in 556/1161. Also, during the years 535/1141-543/1148, he made a scientific trip to the cities of Marv, Mecca, Medina and Baghdad, and as a result of learning from the scholars there, it was recognized by the scholars of his time and the next century that he perfectly mastered Islamic sciences. Nasiruddin Samarkandi paid particular attention to the science of jurisprudence in his academic career, and returned to Samarkand in 543/1148.

Nasiruddin Samarkandi has a total of 17 related to the fields of knowledge such as Qur'anic sciences (1), *kalam* (1), jurisprudence (11), mysticism (1), dictionary (1), preaching (1) and history (1) wrote a work. Among his works on the science of *fiqh* are "al-Mabsut", "al-Manshur", "al-Qanun", "al-Wafi", "Khulasat al-mufti", "Masabih as-subul", "al-Fiqh an-nofe' "works were written in the direction of "furu' al-fiqh", "Jome' al-fatavo", "al-Multaqat fi al-fatavo" in the genre of "fatwa" and 1 in the science of "usul al-fiqh". Nasiruddin Samarkandi's scientific heritage is related to various directions and was of great importance in solving the religious and social issues of his time.

The work “Al-Fiqh an-nofe” was written before Samarkandi's death - in 1160, in the style of a concise text. The jurisprudential issues in it are explained based on the words of Hanafi scholars such as Abu Hanifa, Abu Yusuf, Imam Muhammad and Imam Zufar. Samarkandi used 167 Qur'anic verses in 311 places while writing the work, and provided evidence from reliable hadiths for each issue. In his work “al-Fiqh an-nofe”, the scientist used the famous books of Hanafi fiqh, such as “Tuhfat al-fuqaho” by Alauddin Samarkandi, “al-Mabsut” by Shamsuddin Sarakhsi, “Mukhtasar al-Quduri” by Imam Quduri. In explaining the rulings of the Shofei madhab, he used Imam Shofei's “al-Umm” and Abu Ishaq Sherazi's “al-Mazhab fi al-fiqh ash-Shofei”.

There are 37 manuscript copies of “Al-Fiqh an-nofe” in world libraries and funds. This book presents a codicological analysis of 33 manuscript copies. These manuscript copies were mainly written in the XIII-XIV centuries. The name of the work is given in its manuscript copies as “al-Fiqh an-nofe”, “Kitab an-nofe”, “Kitab an-nofe' fi al-fiqh” and “an-Nofe”. Nevertheless, it was concluded that the work was widely distributed under the name “al-Fiqh an-nofe”. Based on the sources, it was shown that the structure of the work consists of 64 books (chapters) and 146 large and small chapters and chapters.

Nasiruddin Samarkandi's work “al-Fiqh an-nofe” was written by the scholar's students and Hanafi scholars of the later period. Manuscripts of 3 of them have been preserved until now. Among the commentaries written on the work, Abul Barakat Nasafi's commentary called “al-Mustasfa” has gained popularity.

The work “Al-Fiqh al-Nafe” includes the sections “Ablution”, “Prayer”, “Fasting”, “Zakat” and “Hajj”, in which there is a comparative analysis of fiqh issues between the sects of Ahl as-Sunna wa-l-Jama'a. analysis was carried out. Saying the words “Amen” and “Basmala” secretly (without making a sound) in matters of prayer, “raising the hand to shoulder level”, “tying the hand and placing it under the navel”, “following the imam in the congregational prayer”, “wearing the javrob and its conditions”, “By revealing the topics of “permissibility of visiting the grave”,

“the possibility of reciting the Qur'an to the grave”, it is shown that the work plays an important role in resolving the current conflicts.

In “Al-Fiqh al-Nofe” special attention is paid to the family and the relations related to it. “Marriage conditions”, “a woman's consent to marriage”, “material and spiritual equality in marriage”, “the issue of dowry, “responsibility of husband and wife in raising children”, “terms and conditions of breastfeeding”, “child and woman support”, “hiring a babysitter”, “providing parents with allowance”, the conclusions obtained as a result of the analysis of topics such as “parents with benefits” serves in the process of prevention and strengthening of relations between family members.

Issues such as “men's and women's dressing manners”, “use of silk fabric”, “use of gold and silver jewelry, dishes” described in the “Istehsan” section of the work “Al-Fiqh an-nofe” are the “public culture” and its manifestations in the youth education. - is considered important in preventing negative effects on education. Also, the views expressed in the work “al-Fiqh al-nofe” are of great importance in modern financial issues of trade, partnership, concluding contracts, hiring employees and determining its conditions.

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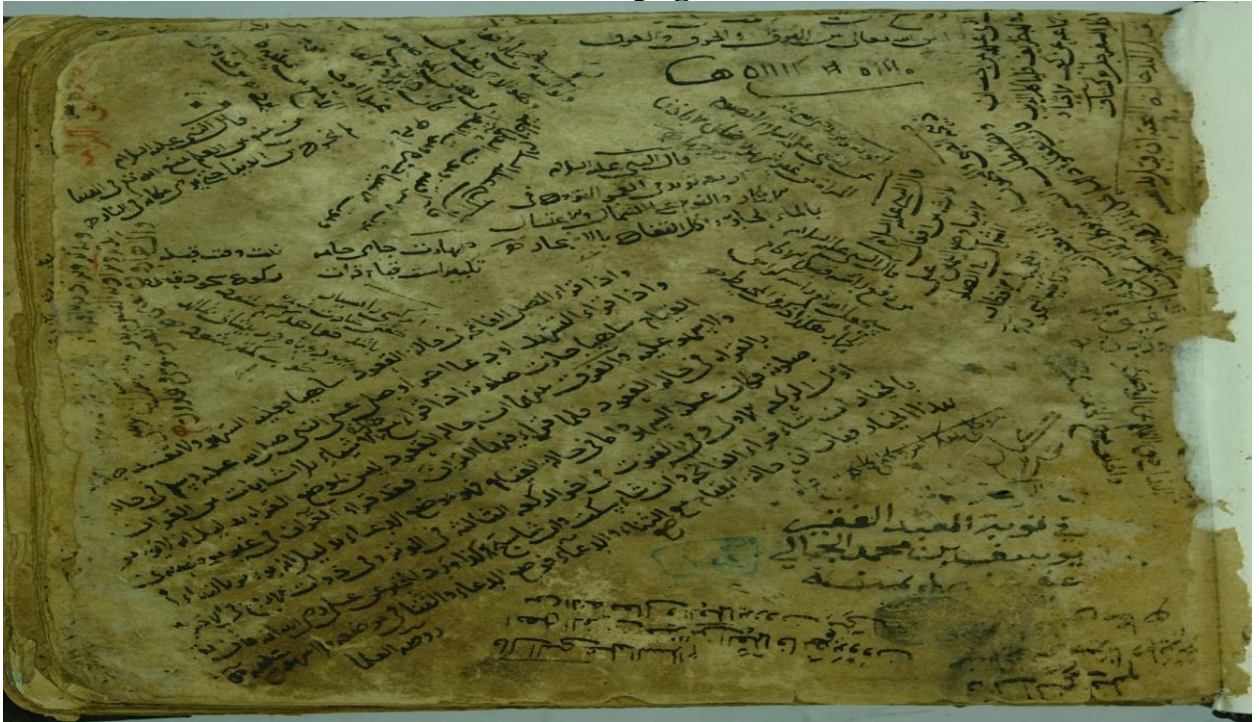
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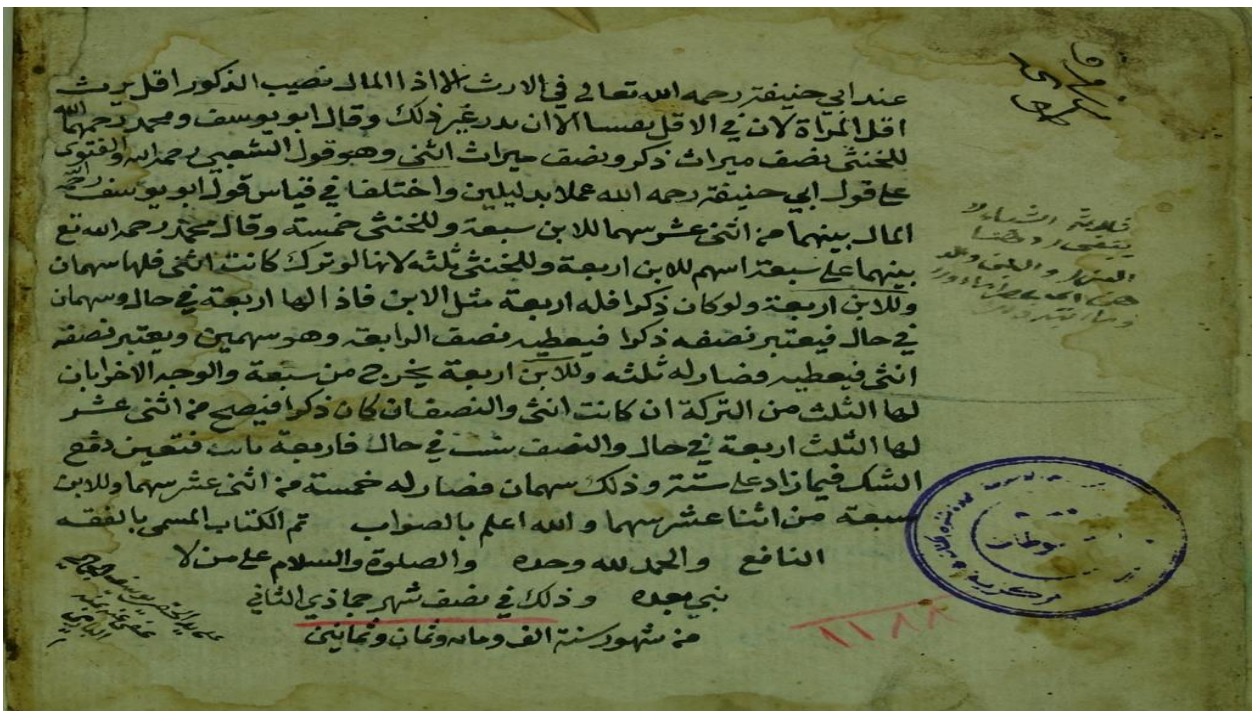
APPENDICIES

Appendix 1

First page



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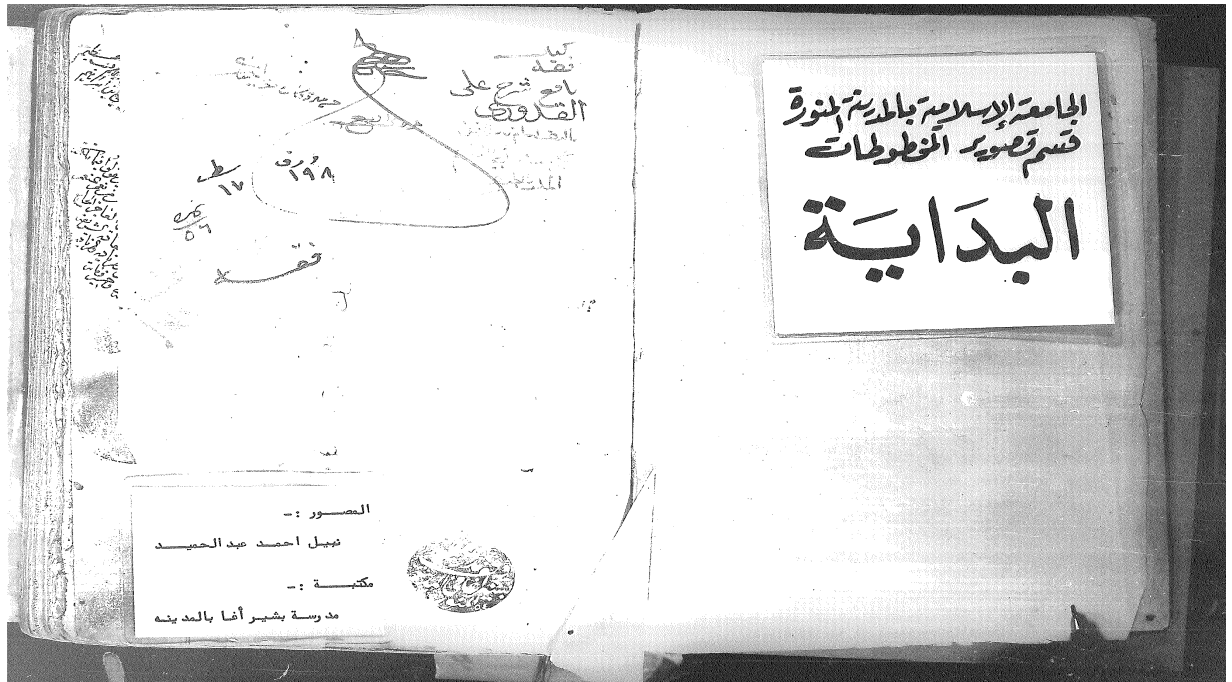


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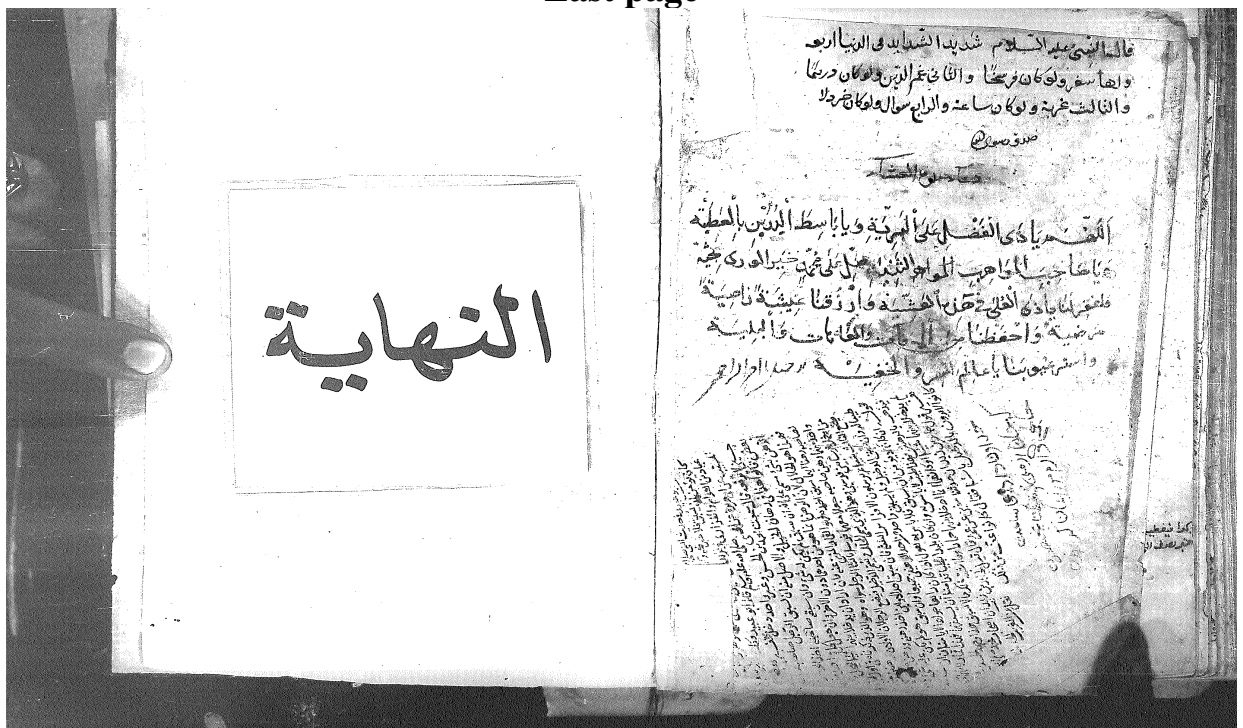




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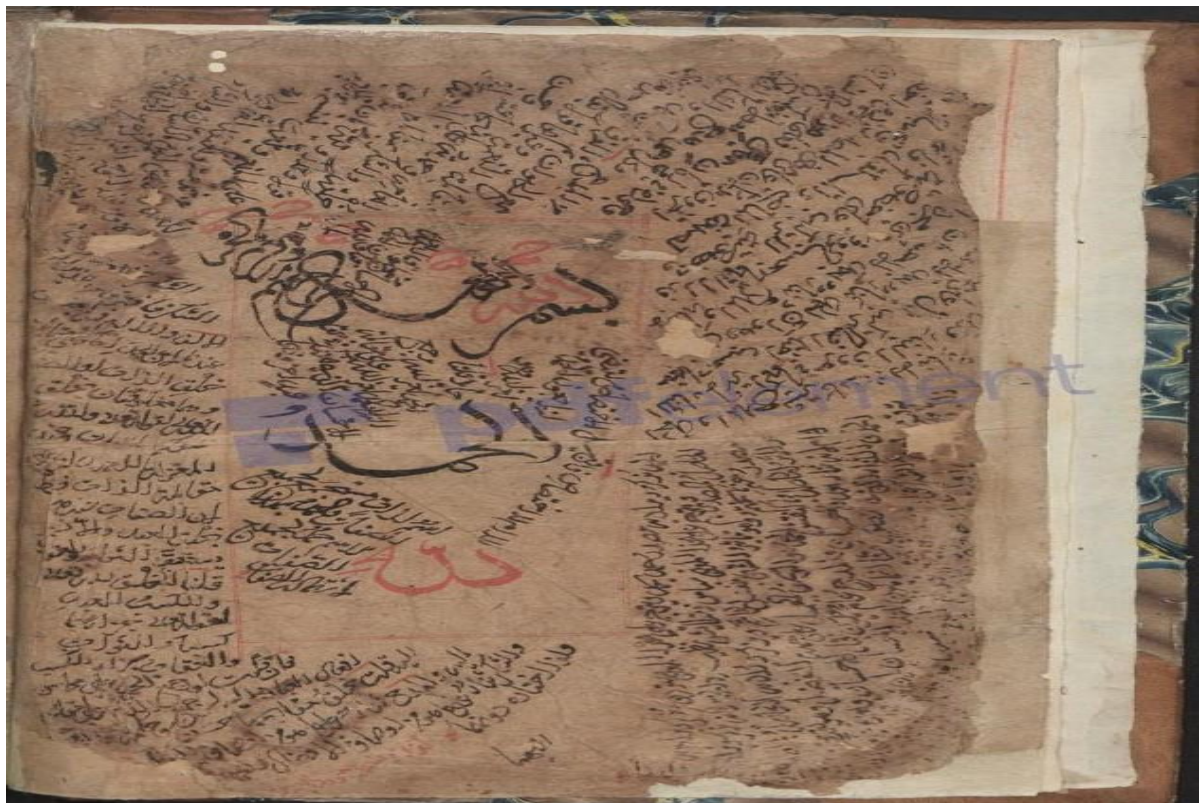
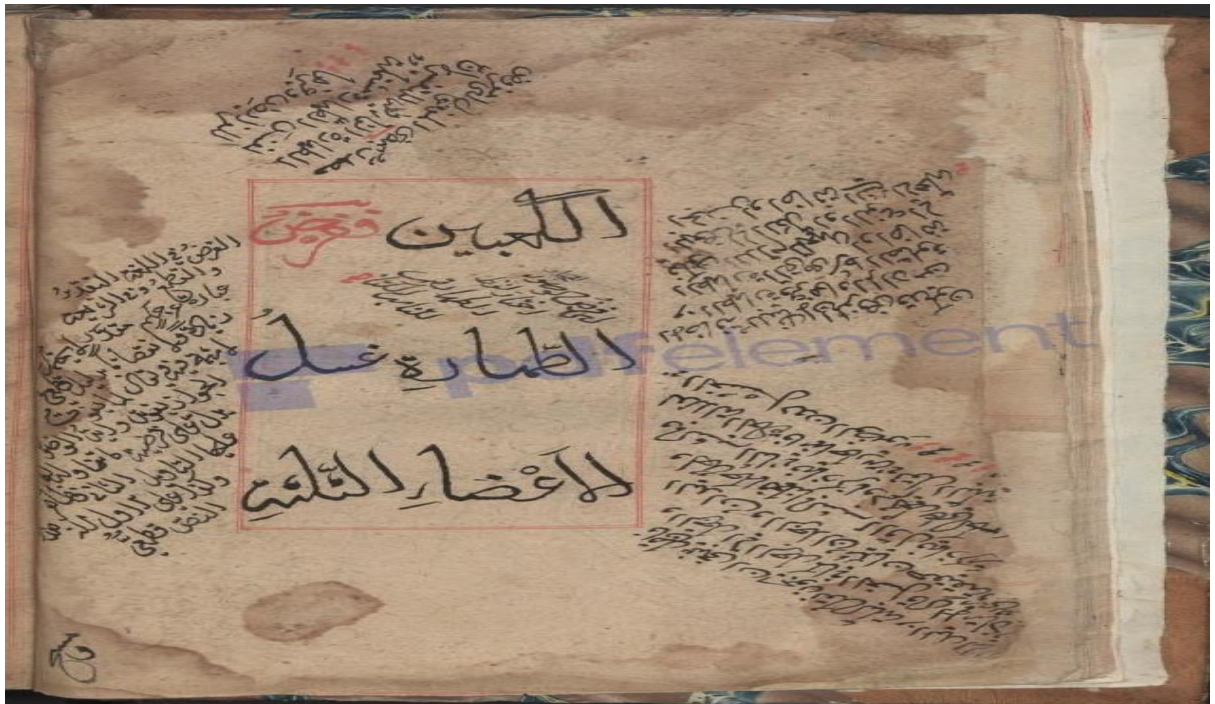


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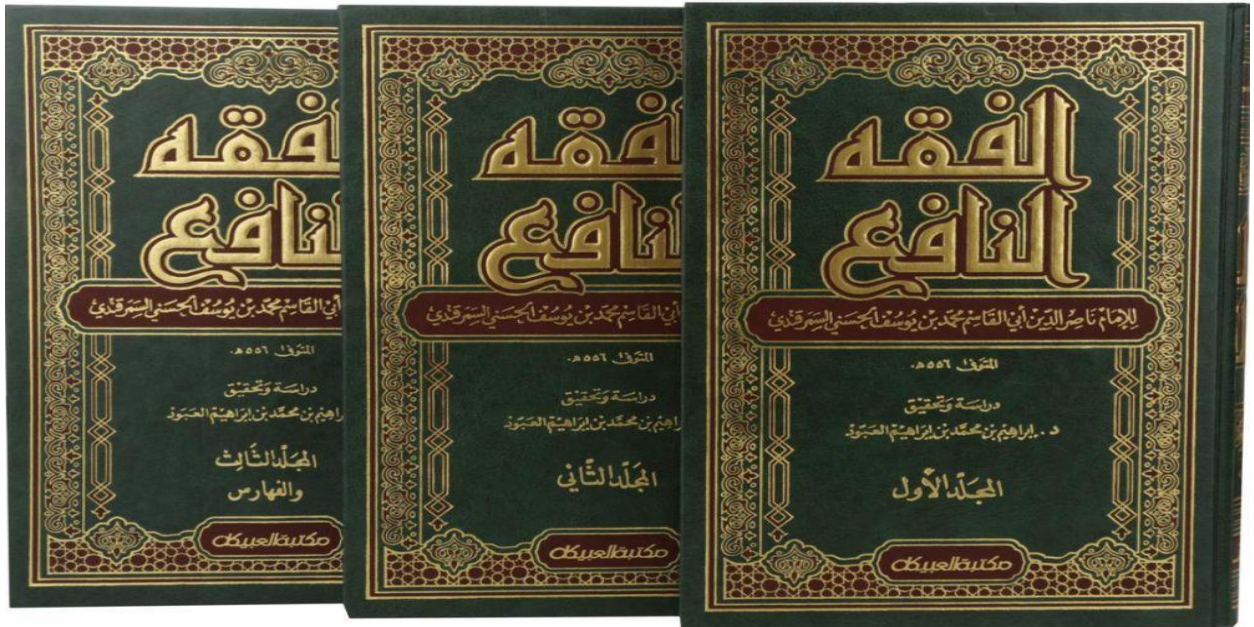
Nasiruddin Samarkandi's work "al-Fiqh an-nofe'" and the commentary "al-Mustasfa sharh al-fiqh an-nofe'" written by Hafizuddin Abul Barakat Nasafi. Manuscript. Now in the library of the University of Leipzig, Germany



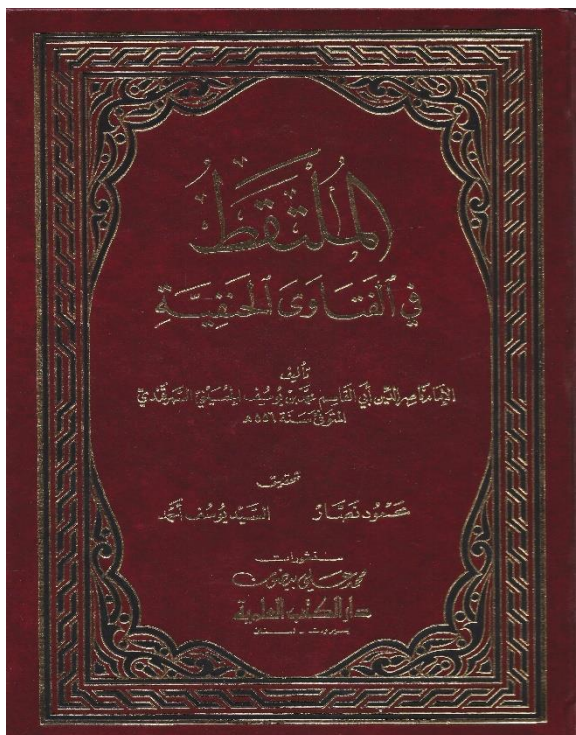
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Nasiruddin Abulqasim Muhammad ibn Yusuf Samarkandi's work "Jame' al-Fatawa". The manuscript is currently in the library of King Saud University, Riyadh, Saudi Arabia no. It is stored under the number 1827. It was written by Muhammad ibn Hamza Qazi on the fifth day of Safar 1161/1738.

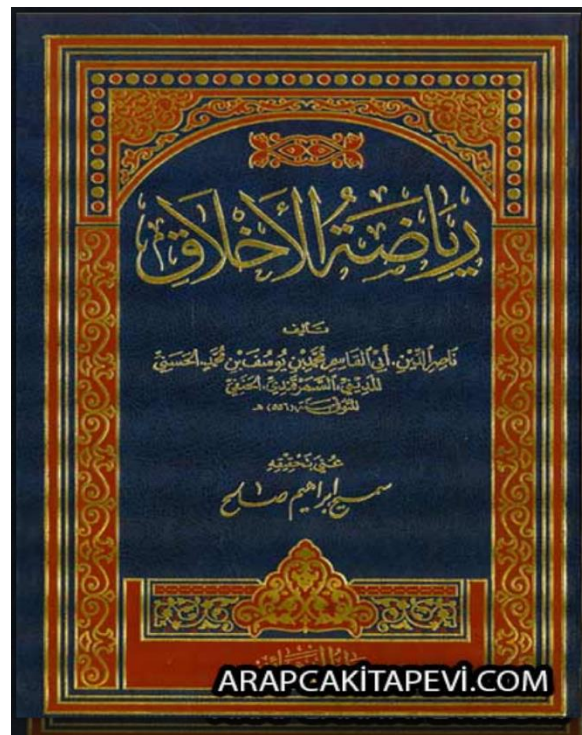
Modern editions of Nasiruddin Samarkandi's works



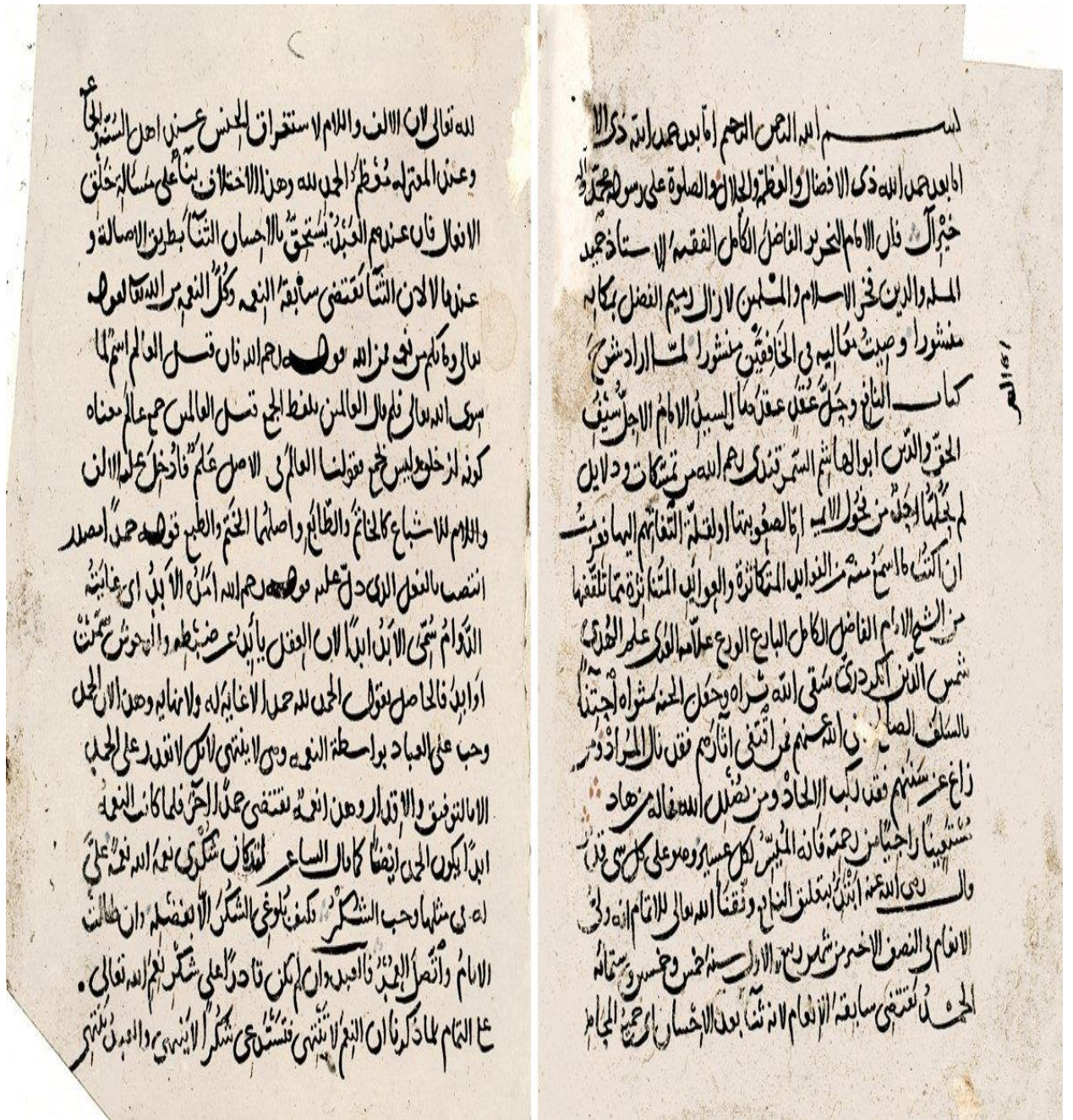
3-volume edition of "al-Fiqh an-nofe".  
(City of Ar-Riyaz, 2000)



"al-Multaqat fi al-Fatovo al-Hanafiyya  
(City of Beirut, 2000)



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(City of Damascus, 2006)



Initial pages

A commentary called "al-Manofi' fi al-Fawoid an-nofe" by Hamiduddin Ali ibn Muhammad ibn Ali Romushi Bukhari (d. 666/1268). This manuscript is in the "Shahid Ali Pasha" fund of "Sulaymaniya" library in Istanbul, Turkey. It is stored under the number 858

**Nasiruddin Samarkandi's work "al-Fiqh an-nofe".  
structure**

No.	اسم الكتاب	Book (b deaths ) t argyma	No.	اسم الباب والفصل	Chapter and seasons t argym
1	book	The Book of Atonement	1	fʃl fy baṅ nwaqqd zwaḍwʻ	A chapter on the description of sprays that violate ablution
			2	باب االتيمم	Chapter of Tayammum
			3	باب المسح على الخفين	The chapter on Mahsiga mash
			4	باب الهيد	Menstruation chapter
			5	fʃl fy alnfas	Season about Nifos
			6	باب الانجاس	The chapter on impurities
2	كتاب الصلوة	Prayer book	1	باب الاذن	Azan chapter
			2	باب شروت الصلوة	The chapter on the conditions of prayer
			3	باب صفحة الصلوة	The chapter on the qualities of prayer
			1	باب qdaʻ alfwaurt	The chapter on performing late prayers
			2	باب الاوقت التكره فيها الصلاة	The chapter on the times when it is forbidden to pray
			3	باب النوافل	Nafl prayers chapter
			4	باب sjwd alshw	Sajdai sahw chapter
			5	باب صلاة المريد	Chapter of the patient's prayer
			6	باب التلاوة sjwd	Chapter of Recitation Sajdah
			7	باب صلاة المسافر	The chapter on the prayer of the traveler
			8	باب الجمعة	Friday prayer chapter
			9	باب al-aydyn	Chapters of two Eid prayers
			10	باب صلاة الكسوف	A chapter of prayer to be recited during a solar eclipse
			11	باب al-stsqaʻ	Chapter of Istisqah prayer, which is recited for asking for water



			12	<b>bāb qam rmdān</b>	Chapter on standing for prayer in Ramadan
			13	باب سلامة الخوف	Danger prayer chapter
			14	باب سلامة الجنائز	Funeral prayers chapter
			15	باب الشهيد	Chapter of Martyrdom
			16	باب الصلاة في الكعبة	Chapter of prayer in the Kaaba
3	book	Book of Zakat	1	باب زكاة الابل	Chapter of Zakat on camels
			2	باب صدقة البقر	The chapter on Zakat on goods
			3	باب صدقة الغنم	Chapter of Zakat on sheep
			4	باب صدقة الخيل	The chapter on zakat on horses
			5	باب زكاة الفضة	Chapter of zakat on silver
			6	باب زكاة الذهب	Chapter of zakat on gold
			7	<b>bab zakah al-rwd</b>	Zakat chapter on trade products
			8	باب زكاة الزروع والتمار	Chapter of Zakat on fruits
			9	باب mn yjwz دفع الصدقة إليه ومن لا yjwz	
			10	باب صدقة الفطر	Chapter on Al-Fitr Alms
4	كتاب الصوم	Book of fasting	1	باب الاعتكاف	Chapter on I'tikaf

5	book alḥj	Book of Hajj	1	<b>bab al-qran</b>	Chapter on the Qur'an Hajj
			2	باب التمتع	Chapter on Tamattu' Hajj
			3	<b>bab aljnayat</b>	Chapter on Hajj Crimes
			4	<b>bab al-khshar</b>	Prohibition of Hajj the chapter on performing actions
			5	<b>bab alfaat</b>	
			6	<b>bab alhdy</b>	A chapter on animals sacrificed in Hajj
6	كتاب النكاح	Marriage book	1	<b>fṣl fy alnkahḥ alfasd</b>	A chapter about a marriage that is Shariah invalid
7	كتاب الرضاع	A book about breastfeeding			
8	book	Divorce book	1	<b>fṣl fy alknayat</b>	A season about sarcasm
			2	<b>fṣl fy wṣf alṭlaq</b>	The season about divorce
9	book al-rjaa	A book about divorce			
10	book	A book about vowing not to have sex with your wife			
11	كتاب الخلع	Divorce a woman for a certain fee book i			
12	book alḏhar	The Book of Revelation			
13	book	A book about swearing curses			
14	book	Idda book			
15	book	A book about pensions			
16	book	A book about slave emancipation	1	<b>баб алтдбыр</b>	The Book of Mastering a Slave
			2	باب الاستيلاء	A book about seeing a child from a maid

17	book book book	A book about an indentured slave			
18	كتاب الولا'	A book about the legacy of a freed slave			
19	كتاب الايمان	Book of oaths			
20	book al-hdwd	A book about punishments	1	Alzna	The chapter on adultery
			2	باب حد الشرب	A chapter on punishment for drinking
			3	باب حد القذف	The chapter on the punishment of slander
21	كتاب السرقة ' wqt' altryq	A book about theft and piracy	1	fsl fy alhrz	A season about stealing things from the house
			2	fsl qt' altryq	A season about hypocrisy
22	book alsyr	Action book	1	فصل احكام البغاة	The chapter on the judgment of the rebels
23	كتاب الاستحسن	Book of approved works			
24	book	book about a child			
25	كتاب اللقة	A book about discoveries			
26	book jāl alābq	A book about the reward of a runaway slave			
27	ktab almfwd	The Book of the Lost			
28	book alghsb	A book about illegal seizure			
29	book الوديعة	A book about savings			
30	كتاب العارية	A book about savings			
31	كتاب السيد والديانح	A book about hunting and strangulation			
32	كتاب الادحية	A book about sacrifice			

33	كتاب الشركة	A book about partnership			
34	book alwqf	Foundation book			
35	book	A book about giving			
36	book	Trade book	1	باب خيار الثرت	A chapter on discretion
			2	باب خيار الروية	A chapter on choosing to see
			3	باب خيار العيب	The chapter on guilty wills
			4	باب البيع الفاسد	A chapter on trading that is Shariah incorrect
			5	<b>bab al-qalah</b>	Chapter on breach of contract
			6	باب المرابحة والتولية	Auction Chapter
			7	باب الربا	Chapter on Riba
			8	<b>Peace be upon you</b>	Debt chapter
37	book alsrf	Payment book			
38	كتاب الشفعة	Purchase discount book	1	<b>fsl fy althmn</b>	Season about Nar x
39	كتاب القسمة	Book of distribution of partnership property			
40	The book is ready to go	Rent book			
41	book	A book about the manners of the judge			
42	book al-shahadat	A book about testimonies			
43	كتاب الرجوع عن الشهادات	A book about returning from witnessing			
44	book	The book of claim			
45	The book is amazing	Confession book			
46	كتاب الوكالة	Authority book			

47	كتاب الكفالة	K disaster book			
48	كتاب الحوالة	Book about money exchange			
49	كتاب الصلح	Peace book			
50	book	Pledge book			
51	كتاب المداربة	A book about being a partner			
52	book المزارعة	Land rent book			
53	كتاب المساقاة	Watering book			
54	كتاب الشرب واثحيا' الموط	A book about irrigation and clearing new land			
55	كتاب الاشرية	A book about forbidden drinks			
56	The book is a blessing	The book of coercion			
57	book al-hajr	The book prohibiting a person from disposing of his property			
58	كتاب المانون	A book about asking for permission to save			
59	book aljnayat	Book of crimes			
60	book	Food (compensation) payment book			
61	book is a book	Compensation book			
62	book	Testament book			
63	كتاب الفرائ	Heritage book	1	fʃl fy alhjb	
			2	باب حساب الفرائد	
			3	باب المناشة	
64	كتاب الخنثي	Khunaso book			

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3	234981	al-Fiqh an-nofe'	Appearance	6138	Arabic	215	-	Hadyatullah i b n Hamid
4	253485	Malul Fatovo (al-Multaq a t fi al-Fatovo)	Vatonia	6870	Arabic	23	-	-
5	256935	al-Fiqh an-nofe'	Ibn Jama al-Kanani	58	Arabic	234	-	-
6	260533	al-Fiqh an-nofe' (an-Nofe' fi al-fiqh)	ad-Dirosa al-Sharqiya al-Ifriqiya Madrasah	83/47269	Arabic	293	585/1189 Zulqada month	-
7	261705	al-Fiqh al-badi' (al-Fiqh an-nofe', Kitab al-badi', an-Nofe' fi al-fiqh)	Maktabat al-Masjid al-Aqsa	130	Arabic	268	13th day of Rabi' al-akhir month	Ahmad i b n Mahmud
8	301252	al-Fiqh al-Nofe'	al-Ghazi Khusravbek	24/999	Arabic	111	-	-
9	301253	al-Fiqh an-nofe'	al-Ghazi Khusravbek	R-642	Arabic	139	27th of Rajab 1167/1744	Hasan i b n Mustafa i b n Ali

10	308425	al-Fiqh an-nofe'	al-Ghazi Khusravbek	R-999	Arabic	112	-	-
11	355120	al-Fiqh an-nofe'	Abul Wafa al-Afghani		Arabic	243	1064/1644	-
12	363726	al-Fiqh an-nofe'	al-Malik Abdulaziz al-Oma		Arabic	498	-	-
13	371644	al-Fiqh an-nofe' (an-Nofe' fi al-furu')	Mahad al-Biruni	4704	Arabic	180	-	-
14	398865	al-Fiqh an-nofe'	Ashrif Mustar	R-217	Arabic	138	719/1319	-
15	471705	al-Fiqh an-nofe'	Library Qovniyat	3635	Arabic	127	953/1546 Wednesday of Ramadan	-
16	475351	al-Fiqh an-nofe'	Library Qovniyat	2325	Arabic	110	17th day of the month of Jumadus-Sani	Sa'duddin i b n Ismail i b n Yaqub Ghassani Hanafi
17	476677	al-Fiqh al-badi'	Library Qovniyat	3592	Arabic	155	10th day of the first month of Jumadul	Mulla Mustafa i b n Mahmud
18	479057	al-Fiqh an-nofe'	Library Qovniyat	932	Arabic	94	-	-
19	490573	al-Fiqh an-nofe'	Library Qovniyat	3177	Arabic	273	-	-
20	493558	al-Fiqh an-nofe'	Maktabat Yusuf Ago	5410	Arabic	137	6th day of Sha'ban	Yusuf i b n Ahmad i b n Bazdei Baghdadi
21	500871	al-Fiqh al-badi'	Maktabat Yusuf Ago	8192	Arabic	123	1069/1649	Sobit Shihab
22	501158	al-Fiqh an-nofe'	Library Qovniyat	96 Kerehman	Arabic	149	727/1327 first month of Jumadul	Muhammad Ibn Umar Ibn Abdul Qadir Hanafi
23	501380	al-Fiqh an-nofe'	Library Qovniyat	42 complex Lutfi Akz	Arabic	233	801/1399 travel month	Abul Muslim Muhammad i b n Hanafi

24	529060	al-Fiqh an-nofe'	Kuyun Aglu	11418	Arabic	213	755/1354	Zakaryo i b n Muhammad
25	568439	Malul Fatovo (al-Multaq a t fi al-Fatovo)	Maktabat bayt al-fatwa	214	Arabic	133	-	-
26	603779	al-Fiqh an-nofe'	Jamiat al-Malik Saud	6170	Arabic	129		
27	603870	al-Fiqh an-nofe'	Jamiat al-Malik Saud	6179	Arabic	166	627/1230 The beginning of the month of Safar	Ali i b n Muhammad i b n Ali Bostani
28	611667	al-Fiqh an-nofe'	Maktabat Makkah al-Mukarrama	124 Fiqh al-Hanafi	Arabic	95	-	-
29	641894	al-Fiqh an-nofe'	al-Ghazi Khusravbek	R-9125	Arabic	23	624/1227	Umar i b n Muhammad i b n Hamid
30	720583	al-Fiqh an-nofe'	Maktabat al-Malik Fahd al-Watonia		Arabic	233	769/1368 on Tuesday, the 20th of Dhul-Hijjah	Zunnun i b n Umar i b n Ibrahim i b n Ali i b n Hamadan



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2	Baghdad Wallabi (Sulaymaniyah)	Turkey, Istanbul	410	Arabic	697/1298	Musa ibn Ibrahim ibn Umar	209	24.5x16.3	18x10.8
3	Chester is over	ireland, Dublin	5137	Arabic	VII / XIV century	Hassan i b n Muhammad i b n Hassan	244	26.8x18	-
4	Jurl ili Ali (Suleimonia)	Turkey, Istanbul	234	Arabic	697/1298	Ahmad i b n ...( name complete not quoted )	210	18.4 x 13.9	14 x 9
5	Mahmud Pasha ( Suleimonia )	Turkey , Istanbul	222	Arabic	680/1281	Ilyas ibn Alisher ibn Abdulahad	152	24 x 16	18 x 11.5
6	Domad Ibrahim (Suleimonia)	Turkey, Istanbul	666	Arabic	704/1305	Scholar Shaykh i b n Hasan i b n Ali Muhammad	183	27.2x18.3	19.5x12.5
7	Bayazid	Turkey, Istanbul	2223/318	Arabic	705/1306	-	204	-	13x9
8	Rais al-kutub (Sulaymaniyah)	Turkey, Istanbul	383	Arabic	709/1309	Yahya i b n Ilyas Amin Davla Qunuvi	165	20.5x15	15.2x10.2
9	al-Fatih (Sulaymaniyah)	Turkey, Istanbul	2195	Arabic	725/1325	-	-	-	-
10	Shahid Ali Pasha (Suleimonia)	Turkey, Istanbul	996	Arabic	732 /1332 , Ozgan	Badriddin Sulkhani	217	16.9x13.8	-
11	Chester is over	ireland, Dublin	4616	Arabic	753/1352	Rahmatullah ibn Muhammad ibn Mu'rib	197	-	-
12	al-Fatih (Sulaymaniyah)	Turkey, Istanbul	2198	Arabic	759/1358	-	259	-	-

13	al-Fatih (Sulaymaniyah)	Turkey, Istanbul	2197	Arabic	763 /1362 , 14th Sunday of the month of Safar	-	199	-	-
14	Salimia (Burtu Pasha)	Turkey, Istanbul	208	Arabic	764 / 1363 , on the 6th day of the first month of Jumadul	Zaki i b n Muhammad i b n Kudi	255	-	-
15	Istanbul (Sulaymaniyah)	Turkey, Istanbul	202	Arabic	764/1363 , the last month of Jumadul 3rd Sunday	Hassan ibn Haydar Qunuvi	198	26x18.3	17x12
16	Arif Hikmat	Medina, Saudi Arabia	213	Arabic	767/1366	-	136	21x15.5	-
17	Al-Riyaz al-Umma al-Saudiya	Riyadh, Saudi Arabia	641	Arabic	769/1368	Zunnun ibn Umar ibn Ibrahim ibn Ali ibn Hamadan	232	26.5x18.5	-
18	Jame' Sharif Sultan Ahmed al- Sulaimaniya	Turkey, Istanbul	530	Arabic	796/1394	Muhammad ibn Awz ibn Usman ibn Ahmad Rufai	-	28.4x19.4	19.8x13.6
19	J o mi'at al-Imam Muhammad i b n Saud al-Markazi	Riyadh, Saudi Arabia	3410	Arabic	942/1536	-	124	18x26.7	-
20	Faizullah	Turkey, Istanbul	924	Arabic	860/1456	Mamluk Sotibli i b n Yakshoyish Khosili	186	27x18.4	-
21	Lol a liy (Sulaimaniya)	Turkey, Istanbul	1113	Arabic	1004/1596	Muhammad Sharif	100	23.3x15.7	10.3x17.2
22	Khoja Bishir Ago (Sulamonina)	Turkey, Istanbul	283	Arabic	1079/1668	Mohammad Bairomzadeh	101	16.5x10.2	7.2x13.5
23	Hasan Hassani Pasha (Suleimani ya )	Turkey, Istanbul	447	Arabic	1083/1672	Mustafa Osman i b n Ali	176	21x14.3	7x13.5
24	J o mi'at al-Imam Muhammad i b n Saud al-Markazi	Riyadh, Saudi Arabia	142	Arabic	1188 /1774 Jumadus number	Yusuf Jamali	151	18x18	-
25	Az-Zakhiriya	Syria, Damascus	7031	Arabic	-	-	76	25.5x18	-
26	Faizullah	Turkey, Istanbul	925	Arabic	-	-	435	17.4x14	-

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27	Bayazid	Turkey, Istanbul	2505/585	Arabic	-	-	217	13.5x8.5	-
28	al-Fatih (Sulaymaniyah)	Turkey, Istanbul	2196	Arabic	-	-	216	-	-
29	Lolaly (Suleimonia)	Turkey, Istanbul	1114	Arabic	-	-	167	16.5x25	12.5x19.7
30	Horbut	Turkey, Istanbul	269	Arabic	-	-	209	14.5x23	9x15
31	J o mi'at al-Imam Muhammad i b n Saud al-Markazi	Riyadh, Saudi Arabia	841	Arabic	-	-	188	18.5x13	-
32	UzR FA ShI	Uzbekistan, Tashkent	4704	Arabic	24th of Rajab 773/1372	-	90	18x26	-
33	UzR FA ShI	Uzbekistan, Tashkent	3032	Arabic	VII/ XIV century	-	297	15x21	-

**12th lova**

**qh an-nofe' " stored in the electronic library of the "Juma al-Majid" Center for Culture and Heritage of the United Arab Emirates about the manuscripts of the work "al-Mustasfa"**

**INFORMATION**

No.	Manuscript Inventory no	Title of the work	The name of the library where the manuscript is stored	Inventory number	Language	Manuscript size (var a q)	Date and place of transfer	Copying author's name sharif (calligrapher)
1	255874	Al-Mustafa	Mahad al-Biruni	3215	Arabic	206	726/1326 10th of Sha'ban	Abdullah ibn Ibrahim ibn Ismail
2	300312	Al-Mustafa	Dar al-kutub az-zahiriya	2538	Arabic	352	IX/XV century	-
3	300313	Al-Mustafa	Chester is over	3835	Arabic	278	709/1309	Said ibn Ismail Rumi
4	303915	Al-Mustafa	Dar al-kutub al-ilmiya	474	Arabic	269	710/1310 Damascus	Said ibn Ismail Rumi
5	367558	Al-Mustafa	Chester is over	3439	Arabic	239	702/1303	-
6	450565	Al-Mustafa	Dar al-kutub al-ilmiya	B 80971	Arabic	270	732/1332	-
7	474636	Al-Mustafa	Kuniya Library	2261	Arabic	251	701/1302 Rabi'u is the 13th day of the previous month	Said ibn Ismail Rumi
8	483060	Al-Mustafa	Kuniya Library	4426	Arabic	234	699/1300	-
9	568890	Sharh al-fiqh an-nofe'	Maktaba al-jame' ar-rashidiya	21	Arabic	312	-	-

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*Source:* <https://www.almajidcenter.org>

**Structural structure of Nasiruddin Samarkandi's work "al-Fiqh an-nofe".  
and a list of verses used**

No	اسم الكتاب	book (chapter) name	Quranic verses used	No	اسم الباب والفصل	Title of chapter and season	Quranic verses used
1	book	The Book of Atonement	Moida 6 -oya t	1	fʃl fy baṅ nwaqq zwdw'	A chapter on the description of sprays that violate ablution	Al-Maida 6 - verse 6 times, Baqarah 222 - verse, An'am verse 145 , Isra verse 70 , Nahl verse 80 .
				2	баб алтымм	Chapter of Tayammum	Nisa 43 - verse 3 times, Hajj - verse 78, A'raf - verse 58.
				3	باب المسح على الخفين	The chapter on Mahsiga mash	
				4	baḅ alhyḍ	Menstruation chapter	Nisa 43 - verse, Baqarah 222 - verse 2 times, Event 79 - verse.
				5	fʃl fy alnfas	Season about Nifos	
				6	باب الانجاس	The chapter on impurities	Muddassir 4 - verse, Tawba 108 - verse.
2	كتاب الصلوة	Prayer book	Toha 13 - verse, Qaf 39 - verse.	1	باب الاذن	Azan chapter	
				2	باب شروت الصلوة	The chapter on the conditions of prayer	A'raf 31 - verse, Nur 31 - verse, Baqara 150 - verse, Baqara 115 - verse.

			3	باب صفحة الصلاة	The chapter on the qualities of prayer	Muddassir verse 3 , Baqarah verse 238 , Muzzammil verse 30 , Hajj verse 77 , Nahl verse 98 , Fatiha verse 7 , Waqa'a verse 96 , Al-Ala verse 1 , Baqarah verse 44 , Inshiroh 7-8 verses, Muzzammil 20 - verse.
			1	باب qđā' alfwa'ıt	The chapter on performing late prayers	
			2	باب الاوقط التكره فيها الصلاة	The chapter on the times when it is forbidden to pray	
			3	باب النوافل	Nafil prayers chapter	Al-Baqarah 155 - verse.
			4	باب sjwd alshw	Sajdai sahw chapter	
			5	باب صلاة المريض	Chapter of the patient's prayer	Nisa 103 - verse, Baqarah 144 - verse.
			6	باب التلاوة sjwd	Chapter of Recitation Sajdah	
			7	باب صلاة المسافرين	The chapter on the prayer of the traveler	Al-Baqarah 184 - verse.
			8	باب الجمعة	Friday prayer chapter	Juma 11 - verse, Juma 9 - verse 2 times, Isra 8 - verse.
			9	باب al-aydyn	Chapters of two Eid prayers	Al-Baqarah verse 185 , Al-Baqarah verse 203 , Hajj verse 28 .

				10	باب صلاة الكسوف	A chapter of prayer recited during a solar eclipse		
				11	باب الـstsqa`	Chapter of Istiqa prayer for water		
				12	باب قام رمڊان	Chapter on standing for prayer in Ramadan		
				13	باب صلاة الخوف	Danger prayer chapter		
				14	باب صلاة الجنائز	Funeral prayers chapter		
				15	باب الشهيد	Chapter of Martyrdom		
				16	باب الصلاة في الكعبة	Chapter of prayer in the Kaaba		
3	book	Book of Zakat	Bayyina 5 - verse.	1	باب زكاة الابل	The Chapter on Zakat on Camels		
				2	باب صدقة البقر	Chapter of zakat on goods		
					3	باب صدقة الغنم	Chapter of Zakat on sheep	
					4	باب صدقة الخيل	The chapter on zakat on horses	
					5	باب زكاة الفضة	Chapter of zakat on silver	
					6	باب زكاة الذهب	Chapter of Zakat on Gold	



				7	باب zakah al-rwḍ	Zakat chapter on trade products	
				8	باب زكاة الزروع والثمار	Chapter of Zakat on fruits	
				9	باب mn yjwz دفع الصدقة إليه ومن لا yjwz		Repentance 60 - verse
				10	باب صدقة الفطر	Chapter on Al-Fitr Alms	
4	كتاب الصوم	Book of fasting	Baqara 187 - verse 2 times, Baqara 184 - verse 6 times.	1	باب الاعتكاف	Chapter on I'tikaf	Baqarah 187 - verse, Isra 53 - verse.
5	book alḥj	Book of Hajj	Al -Imran verse 97 , Baqarah verse 196 , Baqarah verse 45 , Baqarah verse 127, Baqarah verse 197 , Maida 95 verse , Baqarah verse 125 , Hajj verse 29 , Baqarah verse 158 , Baqarah verse 125 verse , Baqarah 199 - verse, Baqarah 198 - verse, Hajj 29 - verse 3 times, Baqarah 203 - verse 2 times.	1	باب al-qran	Chapter on the Qur'an Hajj	Al-Baqarah 196 - verse 3 times
				2	باب التمتع	Chapter on Tamattu' Hajj	Al-Baqara verses 196-197.
				3	باب aljnayat	Chapter on Hajj Crimes	Baqara 196 - verse 3 times, 197 - verse, Hajj 29 - verse, Baqara 158 - verse, Hajj 28 - verse, Maida 95 - verse 5 times, Baqara 194 - verse, Maida 94 - verse.
				4	باب al-khshar	The chapter on the prohibitions of Hajj	Al-Baqarah 196 - verse.
				5	باب alfaat		

				6	<b>bab alhdy</b>	A chapter on animals sacrificed in Hajj	verse 196 , Maida verse 95 , Kawsar verse 2 , Al-Baqara verse 67 , Saffot verse 107 , Al-Baqara verse 271 .
6	كتاب النكاح	Marriage book	Al-Baqara 282 - verse, An-Nisa 23 - verse 3 times, An-Nisa 22 - verse, Ahzab 37 - verse, Al-Maidah 5 - verse, An-Nisa 24 - verse, Ahzab 50 - verse, An-Nisa 141 - verse, Al-Baqarah 234 - verse, An-Nisa 21 - verse, Baqara 237 - verse 2 times, Baqara 236 - verse.	1	<b>fşl fy alnkahh alfasd</b>	A chapter about a marriage that is Shariah invalid	Baqara 237 - verse, Nisa 25 - verse, Nisa 3 - verse 2 times, M umtahana 10 - verse 2 times, Nahl - verse 90 , Nisa 128 - verse.
7	كتاب الرضاع	A book about breastfeeding	Nisa 23 - verse, Baqara 233 - verse 2 times, Nisa 2 - verse 3				
8	book	Divorce book	Talaq 1 - verse, Baqarah 228 - verse.	1	<b>fşl fy alknayat</b>	A season about sarcasm	
				2	<b>fşl fy wşf alţlaq</b>	The season about divorce	Kahf 69 - verse.
9	book al-rjaa	A book about divorce	Baqara 228 - verse 2 times, Talaq 2 - verse, Baqara 222 - verse 2 times, Baqara 229 - verse, Baqara 230 - verse 3 times.				
10	book	Swearing not to have sex with your wife is a book	Al-Baqarah 226-227 - verses, Al-Baqarah 226 - verse				

11	كتاب الخلع	Divorce from a woman for a certain fee book	Baqara 229 - verse 2 times, Nisa 20 - verse.				
12	book alzhar	The Book of Revelation	Mujodala 3 - verse 3 times, Mujodala 4 - verse 3 times.				
13	book	A book about swearing curses	Light 6 - verse, Light 4 - verse, 6-9 - verses, Repentance - verse 84.				
14	book	Idda book	Al-Baqara 228 - verse Talaq 4 - verse 6 - Al-Baqara 234 - verse Talaq 4 - verse 2 times, Al-Baqarah 234 - verse 2 times, A'raf 32 - verse, Al-Baqara 230 - verse, Talaq 1 - verse 2 times, Ahqaf verse 15 , Baqarah verse 233 , Nisa verse 24 .				
15	book	A book about pensions	Baqara 233 - verse 4 times, 236 - verse 2 times, Talaq 7 - verse, 6 - verse 2 times, Luqman - 15 - verse, Baqara 286 - verse.				
16	book	A book about slave emancipation		1	باب الابدان	The Book of Mastering a Slave	
				2	باب الاستيلاء	A book about seeing a child from a maid	

17	book book book	A book about an indentured slave	Light 33 - verse.				
18	كتاب الولا'	A book about the freed slave's legacy	Ahzab verse 6 , Nisa verse 33				
19	كتاب الايمان	Book of oaths	Maida 89 - verse 4 times, Baqarah 225 - verse, Ali Imran - verse 107 , Yusuf - verse 91 , Munafiqun 1-2 - verses, Nahl 95 - verse, Mujodala 3 - verse, Tahrim 1-2 - verses, Nahl 14 - verse, Oli I mron 97 - verse, Rum 17 - verse, Ibrahim 25 - verse.				
20	book al-hdwd	A book about punishments		1	Alzna	The chapter on adultery	Nur 4 - verse, 2 - verse 4 times, Nisa 25 - verse, Nur 13 - verse.
				2	باب حد الشرب	A chapter on punishment for drinking	
				3	باب حد القذف	The chapter on the punishment of slander	Nur 4 - verse 2 times, Nisa 25 - verse.
21	كتاب السرقة wqt' altryq	A book about theft and piracy	Surah 38 - verse.	1	fʃl fy alhrz	A season about stealing things from the house	Surah 33 - verse.
				2	fʃl qt' altryq	A season about hypocrisy	Surah 33 - verse.

22	book alsyr	Action book	Repentance 29 - verse 2 times, 41 - verse 5 - verse, Light 61 - verse, Isra 15 - verse, Hashr 5 - verse, Repentance 120 - verse, Anfal 58 - verse 2 times, Muhammad 4 - verse, Anfal 41 - verse 2 times, An'om 122 - verse.	1	فصل احكام البيغاة	The chapter on the judgment of the rebels	
23	كتاب الاستحسن	Book of approved deeds	A'raf 32 - verse 2 times, Nur 31 - verse 2 times, Mu'minun 6 - verse 2 times.				
24	book	A book about a young boy					
25	كتاب اللقاة	A book about discoveries	Repentance 91 - verse.				
26	book jāl alābq	A book about the reward of a runaway slave					
27	ktab almfqwd	The Book of the Lost					
28	book alghsb	A book about illegal seizure	Al-Baqarah 194 - verse.				
29	book الوديعة	A book about savings					
30	كتاب العارية	About deposit					

31	كتاب السيد والدبائح	A book about hunting and strangulation	Maida 4 - verse 2 times, Baqarah 29 - verse, Maida 5 - verse, An'am 121 - verse, Maida 3 - verse, Kawsar 2 - verse, Saffot 107 - verse, Baqarah 67 - verse, A'raf 157 - verse 2 times, Nahl Verse 8 , An'am verse 145 .				
32	كتاب الإذحية	A book about sacrifice					
33	كتاب الشراكة	A book about partnership	Hajj 36 - verse.				
34	book alwqf	Foundation book	Jinn 18 - verse.				
35	book	A book about giving	Mujodalah 4 - verse.				
36	book	Trade book	Al-Baqarah 275 - verse.	1	باب خيار الشرت	A chapter on discretion	
				2	باب خيار الروية	A chapter on choosing to see	
				3	باب خيار العيب	The chapter on guilty wills	
				4	باب البيع الفاسد	A chapter on trading that is Shariah incorrect	Friday 9 - verse.
				5	<b>bab al-qalah</b>	Chapter on breach of contract	
				6	باب المرابحة والتولية	Auction Chapter	
				7	باب الربا	Chapter on Riba	
				8	<b>Peace be upon you</b>	Debt chapter	

37	book alsrf	Payment book					
38	كتاب الشفعة	Purchase discount book		1	fşl fy althmn	Season about price	
39	book	Book of distribution of partnership property					
40	The book is ready to go	Rent book					
41	book	A book about the manners of the judge	Al-Baqarah 180 - verse.				
42	book al-shahadat	A book about testimonies	Baqara 283 - verse, Nisa 135 - verse, Nur 13 - verse, Baqara 282 - verse, Zuhruf 86 - verse, Nur 4-5 - verses, Maida 106 - verse.				
43	كتاب الرجوع عن الشهادات	A book about returning from witnessing					
44	book	The book of claim					
45	The book is amazing	Confession book	Nisa 135 - verse, Ankabut 14 - verse.				
46	كتاب الوكالة	Power book					
47	كتاب الكفالة	Warranty book					
48	كتاب الحوالة	A book about starting money					
49	كتاب الصلح	Peace book	Nisa 128 - verse.				

50	book	Pledge book	Baqara 283 - verse 2 times.				
51	كتاب المدارية	A book about being a partner					
52	book المزارعة	Land rent book					
53	كتاب المساقاة	Watering book					
54	كتاب الشرب وإثحيا' الموط	A book about irrigation and clearing new land					
55	كتاب الاشربة	A book about forbidden drinks	Moida 90 - verse, Baqarah 168 - verse, Moida 88 - verse, A'raf 32 - verse, Nahl - verse 114.				
56	The book is a blessing	The book of coercion	Nahl 106 - verse.				
57	كتاب الحجر	The book prohibiting a person from disposing of his property	An-Nisa 5 - verse, Baqara 282 - verse, An-Nisa 5 - verse, Baqara 280 - verse.				
58	كتاب المائون	A book about asking for permission to save					
59	book aljnayat	Book of crimes	Nisa 93 - verse, Baqarah 178 - verse 3 times, Nisa 92 - verse 2 times, Isra 33 - verse, Maida 45 - verse 3 times.				



60	book	Food (compensation) payment book					
61	book is a book	Compensation book					
62	book	Testament book	Nisa 11 - verse 2 times.				
63	كتاب الفرائ	Heritage book	Nisa 11 - verse 4 times, Nisa 176 - verse 2 times, Nisa 12 - verse 3 times.	1	fʃl fy alḥjb		Nisa 12 - verse, 11 - verse, Nisa 176 - verse, Anfal 75 - verse, Nisa 33 - verse .
				2	باب حساب الفرائد	Chapter on inheritance distribution	
				3	باب المناشة		
64	كتاب الخنثي	Khunaso book					

**It consists of 64 books, 146 chapters and chapters.**

**VERSES OF THE QUR'AN QUOTED IN THE WORK "AL-FIQH AN-NAFE".**

- Surah Al-Fatiha** verse 7;
- Surah Al-Baqarah** verse 29, verse 44, verse 45, verse 67 2 times, verse 115, verse 125 2 times, verse 127, verse 144, verse 150, verse 155, verse 158 2 times times, verse 168, verse 178 3 times, verse 180, verse 184 7 times, verse 185 7 times, verse 187 3 times, verse 194 2 times, verse 196 10 times, verse 197 3 times times, verse 198, verse 199, verse 203 3 times, verse 222 4 times, verse 225, verse 226 2 times, verse 227, verse 228 4 times, verse 229 3 times, 230 verse 4 times, verse 233 7 times, verse 234 4 times, verse 236, verse 237 3 times, verse 238, verse 271, verse 275, verse 280, verse 282 3 times, verse 283 verse 3 times, verse 286;
- Surah Ali Imran** verse 97 twice, verse 107;
- Surah Nisa** 3 verse 4 times, verse 5 2 times, verse 11 7 times, verse 12 4 times, verse 20, verse 21, verse 22, verse 23 6 times, verse 24 2 times, Verse 25 3 times, Verse 33, Verse 43 4 times, Verse 92 2 times, Verse 93, Verse 103, Verse 128 2 times, Verse 135 2 times, Verse 141, Verse 176 3 times once;
- Surah al-Maida** 3 times, 4 times 2 times, 5 times 2 times, 6 times 5 times, 33 times 2 times, 38 times, 45 times, 88 times, 89 times, Verse 90, Verse 94, Verse 95 6 times, Verse 106;
- Surah An'am** verse 121, verse 122, verse 145 2 times;
- Surah A'raf** verse 31, verse 32 4 times, verse 58, verse 157 2 times,
- Surah Anfal** verse 41 twice, verse 58 twice, verse 75;
- Surah Tawba** verse 5, verse 29 twice, verse 41, verse 60, verse 84, verse 91, verse 108, verse 120;
- Surah Yusuf** verse 91;
- Surah Ibrahim** verse 25;
- Surah Nahl** verse 8, verse 14, verse 80, verse 90, verse 95, verse 98, verse 106, verse 114,
- Surah Isra** verse 8, verse 15, verse 33, verse 53, verse 70;
- Surah Kahf** verse 69;
- Surah Toho** verse 13;
- Surah Hajj** verse 28 2 times, verse 29 3 times, verse 36, verse 77, verse 78;
- A believer surah** verse 6 2 times;
- Surah Nur** verse 2 4 times, verse 4 5 times, verse 5, verse 6 2 times, verse 7, verse 8, verse 9, verse 13 2 times, verse 31 2 times, verse 33 verse, verse 61;
- Surah Ankabut** 14 - verse;
- Surah Rum** 17 - verse;
- Surah Luqman** verse 15;
- Surah Ahzab**, verse 6 , verse 37 , verse 50 ;
- Surah Saffot** 107 - verse;
- Surah Zuhruf** 86 - verse;
- Surah Ahqaf** 15 - verse;
- Surah Muhammad** 4 - verse;
- Surah Qaf** 39 - verse;
- Surah Waqaa** 79 - verse, 96 - verse;
- Surah Mujodala** 3 - verse 4 times, 4 - verse 4 times;
- Surah Hashr** 5 - verse;
- Surah Mumtahana** verse 10 2 times;
- Surah Juma**, verse 9 3 times, verse 11;
- Surah Munafiqun** verses 1-2;
- Surah Talaq** verse 1 3 times, verse 2, verse 4 3 times, verse 6 3 times, verse 7;
- Surah Tahrim** verses 1-2;
- Surah Jinn** verse 18;
- Surah Muzzammil** verse 20, verse 30;
- Surah Mudassar** verse 3, verse 4;
- Surah Al-Ala** verse 1;
- Surah Sharh** verses 7-8;
- Surah Bayyina** verse 5;
- Surah Kawsar** verse 2.

**NASIRUDDIN SAMARQANDI'S HANAFI FAMILIES**

**PLACE IN THE FAMILY**

1. Muhammad (PBUH)
2. Abu Bakr Siddiq.
3. Umar bin Khattab.
4. Uthman ibn Affan.
5. Ali ibn Abu Talib.
6. Abu Hanifa Noman ibn Thabit (d. 150/767).
7. Abu Yusuf (d. 189/805)
8. Muhammad ibn Hasan (d. 189/805)
9. Imam Zufar (d. 177/793)
10. Khalid ibn Sulaiman Abu Mu'az Balkhi (d. 199/815)
11. Hakam ibn Abdullah Abu Muti' Balkhi (d. 190/806).
12. Halfa ibn Ayyub Abu Sa'id Amiri Balkhi (d. 205/820).
13. Shaddad ibn Hakim Abu Usman Balkhi (d. 210/825)
14. Isam ibn Yusuf Abu Asma Bohili (d. 215/830)
15. Musa ibn Suleiman Juzhoni (d. 200/815)
16. Ibrahim ibn Yusuf Abu Ishaq Bohili (d. 239/853)
17. Nasr ibn Yahya Abu Bakr (d. 268/882)
18. Muhammad ibn Salama Abu Abdullah (d. 279/892)
19. Abu Nasr Muhammad ibn Muhammad ibn Salam (d. 305/917).
20. Muhammad ibn Khuzayma Abu Abdullah Qallas (d. 314/926)<sup>195</sup>
21. Ahmad ibn Asma Abulqasim Saffar (d. 336/948).
22. Muhammad ibn Ahmad Abu Bakr Iskaf (d. 333/945).
23. Muhammad ibn Abu Sa'id Abu Bakr A'mash (d. 328/940)
24. Ali ibn Ahmad Abulhasan Farsi (d. 355/966)
25. Muhammad ibn Abdullah ibn Muhammad ibn Umar Abu Ja'far Hinduwani (d. 362/973)
26. Nasr ibn Muhammad ibn Ibrahim Abullais Samarkandi (d. 378/988)
27. Abulqasim Nasiruddin Samarkandi (d. 556/1161)<sup>196</sup>

<sup>195</sup>Muhammad Mahrus. *Mashoyih Balh min al-hanafiya wa manfaradu bihi min al-masail al-fiqhiya*. - J. 1. - Beirut: Dor al-kutub al-ilmiya, 1971. - B. 139-149.

<sup>196</sup>Sayyid Yusuf Ahmad. *Study of Nasiruddin Samarkandi's work "al-Multaqat fi al-fatawa al-hanafiya"*. - Beirut: Dor al-kutub al-ilmiya, 2000. - B. 466-467.



**TOPICS OF LEGAL WORKS WRITTEN IN XI-XII CENTURIES  
COMPARATIVE TABLE WITH TOPICS OF "AL-FIQH AN-NOFE" WORK**

No	مختصر القدوري " Mukhtasar al-Quduri "	تفتى الفقها " Tuhfat al-fuqaho "	بدائع الشرائع fy trtyb " Bado'e as-sano'e fi tarib ash-sharo'e "	Alhdayah " Hidaya "	الفقه النافع " al-Fiqh an-nofe "'
<b>Matters of prayer</b>					
1	book The Book of Atonement	book The Book of Atonement	book The Book of Atonement	book The Book of Atonement	book The Book of Atonement
2	كتاب الصلوة Prayer book	كتاب الصلوة Prayer book	كتاب الصلوة Prayer book	كتاب الصلوة Prayer book	كتاب الصلوة Prayer book
3	-	book Funeral book	-	-	-
4	book Book of Zakat	book Book of Zakat	book Book of Zakat	book Book of Zakat	book Book of Zakat
5	كتاب الصوم Book of fasting	كتاب الصوم Book of fasting	كتاب الصوم Book of fasting	كتاب الصوم Book of fasting	كتاب الصوم Book of fasting
6	-	-	book al-'atkaf The book of faith	-	-
7	book alhj Book of Hajj	кتاب الحجاج The Book of Hajj Ritual	book alhj Book of Hajj	book alhj Book of Hajj	book alhj Book of Hajj
<b>Transaction issues</b>					
8	كتاب النكاح Marriage book	كتاب النكاح Marriage book	كتاب النكاح Marriage book	كتاب النكاح Marriage book	كتاب النكاح Marriage book
9	كتاب الرضاع A book about breastfeeding	-	كتاب الرضاع A book about breastfeeding	كتاب الرضاع A book about breastfeeding	كتاب الرضاع A book about breastfeeding
10	book Divorce book	book Divorce book	book Divorce book	book Divorce book	book Divorce book

11	book al-rjaa A book about divorce	-	-	-	book al-rjaa A book about divorce
12	book Swearing not to have sex with your wife is a book	-	-	-	book Swearing not to have sex with your wife is a book
13	كتاب الخلع Divorce from a woman for a certain fee book	-	-	-	كتاب الخلع Divorce from a woman for a certain fee book
14	book alzhar The Book of Revelation	-	book alzhar The Book of Revelation	-	book alzhar The Book of Revelation
15	book A book about swearing curses	-	book A book about swearing curses	-	book A book about swearing curses
16	book Idda book	-	-	-	book Idda book
17	book A book about pensions	-	book A book about pensions	-	book A book about pensions
18	كتاب الحدانة Child education book	-	كتاب الحدانة Child education book	-	-
19	book A book about slave emancipation	book A book about slave emancipation	book A book about slave emancipation	book A book about slave emancipation	book A book about slave emancipation
20	кѡаб алтдбыр A book about the emancipation of a slave whose owner has died	-	кѡаб алтдбыр A book about the emancipation of a slave whose owner has died	-	-
21	book is styled A book about seeing a child from a maid	-	book is styled A book about seeing a child from a maid	-	-
22	book book book	-	book book book	book book book	book book book

	A book about an indentured slave		A book about an indentured slave	A book about an indentured slave	A book about an indentured slave
23	كتاب الولا' A book about the freed slave's legacy	-	كتاب الولا' A book about the freed slave's legacy	كتاب الولا' A book about the freed slave's legacy	كتاب الولا' A book about the freed slave's legacy
24	كتاب الايمان Book of oaths	كتاب الايمان Book of oaths	كتاب الايمان Book of oaths	كتاب الايمان Book of oaths	كتاب الايمان Book of oaths
25	book al-hdwd A book about punishments	book al-hdwd A book about punishments	book al-hdwd A book about punishments	book al-hdwd A book about punishments	book al-hdwd A book about punishments
26	كتاب السرقة A book about theft	كتاب السرقة A book about theft	كتاب السرقة A book about theft	كتاب السرقة A book about theft	كتاب السرقة wqt' altryq A book about theft and piracy
27	-	-	altryq ' book qt a A book about piracy	-	-
28	book alsyr Action book	book alsyr Action book	-	book alsyr Action book	book alsyr Action book
29	-	-	كتاب الاستحسن Book of approved deeds	-	كتاب الاستحسن Book of approved deeds
30	book A book about an abandoned child	كتاب اللقيت w اللقطة wj' al alâbq Abandoned child found objects and a runaway slave	book A book about an abandoned child	book A book about an abandoned child	book A book about an abandoned child
31	كتاب اللقة A book about discoveries		كتاب اللقة A book about discoveries	كتاب اللقة A book about discoveries	كتاب اللقة A book about discoveries
32	book A book about a runaway slave		book A book about a runaway slave	book A book about a runaway slave	book jāl alâbq A book about a runaway slave
33	ktab almfqwd The Book of the Lost	ktab almfqwd The Book of the Lost	ktab almfqwd The Book of the Lost	ktab almfqwd The Book of the Lost	ktab almfqwd The Book of the Lost
34	-	book alsbaq	book alsbaq	-	-

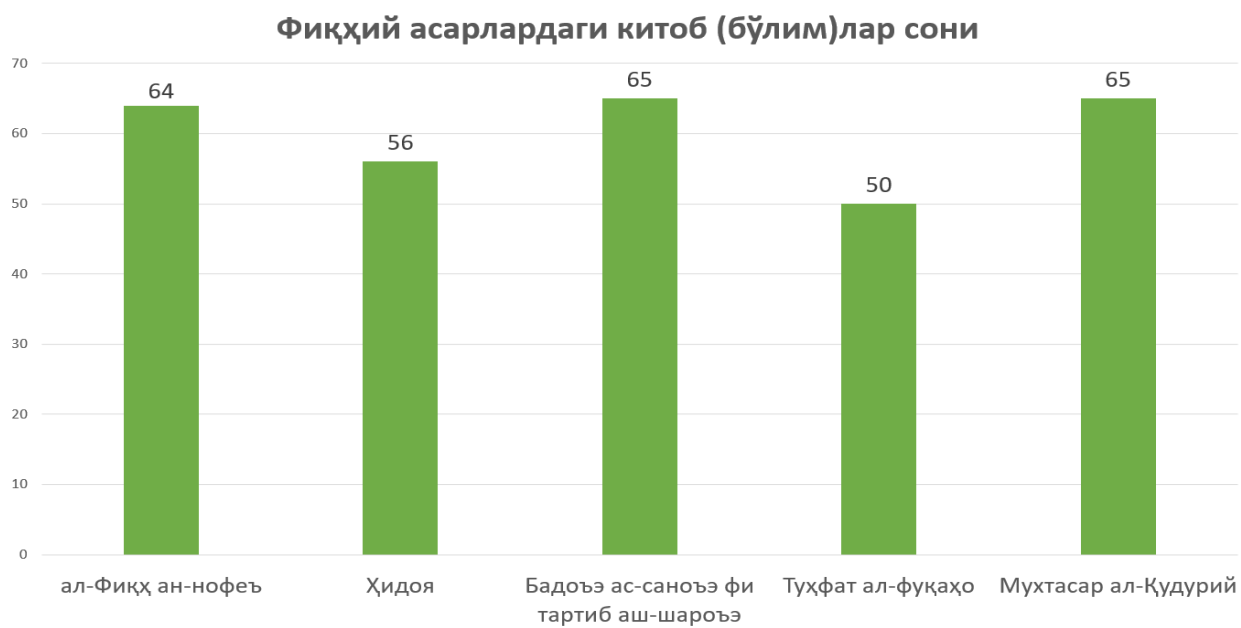
		Competition book	Competition book		
35	book alghsb A book about illegal seizure	book alghsb A book about illegal seizure	book alghsb A book about illegal seizure	book alghsb A book about illegal seizure	book alghsb A book about illegal seizure
36	الوديعة book A book about savings	الوديعة book A book about savings	الوديعة book A book about savings	الوديعة book A book about savings	الوديعة book A book about savings
37	كتاب العارية A book about savings	كتاب العارية A book about savings	كتاب العارية A book about savings	كتاب العارية A book about savings	كتاب العارية A book about savings
38	كتاب السيد والذبائح A book about hunting and strangulation	كتاب الذبائح A book about strangulation	كتاب السيد والذبائح A book about hunting and strangulation	كتاب الذبائح A book about strangulation	كتاب السيد والذبائح A book about hunting and strangulation
39	-	-	كتاب الاشتياد Hunting book	-	-
40	كتاب الادحية A book about sacrifice	كتاب الادحية A book about sacrifice	book A book about sacrifice	كتاب الادحية A book about sacrifice	كتاب الادحية A book about sacrifice
41	-	-	كتاب النذر An offering book	-	-
42	-	-	book al-farat Book of Atonements	-	-
43	كتاب الشركة A book about partnership	كتاب الشركة A book about partnership	كتاب الشركة A book about partnership	كتاب الشركة A book about partnership	كتاب الشركة A book about partnership
44	book alwqf Foundation book	book alwqf Book of endowment and charity	book alwqf Book of endowment and charity	book alwqf Foundation book	book alwqf Foundation book
45	book A book about giving	book A book about giving	book A book about giving	book A book about giving	book A book about giving
46	book Trade book	book Trade book	book Trade book	book Trade book	book Trade book
47	book alsrf Payment book	book alsrf Payment book	-	book alsrf Payment book	book alsrf Money exchange ( Payment ) book



48	كتاب الشفعة Purchase discount book	كتاب الشفعة Purchase discount book	كتاب الشفعة Purchase discount book	كتاب الشفعة Purchase discount book	كتاب الشفعة Purchase discount book
49	book Book of distribution of partnership property	book Book of distribution of partnership property	book Book of distribution of partnership property	book Book of distribution of partnership property	book Book of distribution of partnership property
50	book al-jarah Rental book	book al-jarah Rental book	book al-jarah Rental book	The book is ready to go Rent book	The book is ready to go Rent book
51	-	-	كتاب الاستناع Order book	-	-
52	book A book about the manners of the judge	book A book about the manners of the judge	book A book about the manners of the judge	book A book about the manners of the judge	book A book about the manners of the judge
53	book al-shahadat A book about testimonies	book al-shahadat A book about testimonies	book al-shahadat A book about testimonies	book al-shahadat A book about testimonies	book al-shahadat A book about testimonies
54	كتاب الرجوع عن الشهادات A book about returning from witnessing	كتاب الرجوع عن الشهادات A book about returning from witnessing	كتاب الرجوع عن الشهادات A book about returning from witnessing	كتاب الرجوع عن الشهادات A book about returning from witnessing	كتاب الرجوع عن الشهادات A book about returning from witnessing
55	book The book of claim	book walbyanlt Claims and evidence book	-	book The book of claim	book book of claim
56	The book is amazing Confession book	The book is amazing Confession book	The book is amazing Confession book	The book is amazing Confession book	The book is amazing Confession book
57	كتاب الوكالة Power book	كتاب الوكالة Power book	كتاب الوكالة Power book	كتاب الوكالة Power book	كتاب الوكالة Power book
58	كتاب الكفالة K disaster book	كتاب الكفالة K disaster book	كتاب الكفالة K disaster book	كتاب الكفالة K disaster book	كتاب الكفالة K disaster book
59	كتاب الحوالة A book about starting money	كتاب الحوالة A book about starting money	كتاب الحوالة A book about starting money	كتاب الحوالة A book about starting money	كتاب الحوالة A book about starting money
60	كتاب الصلح Peace book	كتاب الصلح Peace book	كتاب الصلح Peace book	كتاب الصلح Peace book	كتاب الصلح Peace book
61	book	book	book	book	book

	Pledge book كتاب المدارية	Pledge book كتاب المدارية	Pledge book كتاب المدارية	Pledge book كتاب المدارية	Pledge book كتاب المدارية
62	A book about being a partner	A book about being a partner	A book about being a partner	A book about being a partner	A book about being a partner
63	كتاب المزارعة book Fruit rental book	كتاب المزرعة والمعملة Fruit rental and handling book	كتاب المزارعة book Fruit rental book	كتاب المزارعة book Fruit rental book	كتاب المزارعة book Fruit rental book
64	-	-	كتاب المعملة Deal book	-	-
65	-	-	-	كتاب المساقاة Book of lease of a certain portion of the fruit	كتاب المساقاة Book of lease of a certain portion of the fruit
66	book A book about opening a new land	كتاب الشرب A book about irrigation	كتاب الشرب A book about irrigation	كتاب الشرب واثحيا' الموط A book about irrigation and clearing new land	كتاب الشرب واثحيا' الموط A book about irrigation and clearing new land
67	-	-	book A book about husbands	-	-
68	-	book alsyd Hunting book	-	book alsyd Hunting book	-
69	كتاب الاشرية A book about forbidden drinks	كتاب الاشرية A book about forbidden drinks	كتاب الاشرية A book about forbidden drinks	-	كتاب الاشرية A book about forbidden drinks
70	The book is a blessing The book of coercion	The book is a blessing The book of coercion	The book is a blessing The book of coercion	The book is a blessing The book of coercion	The book is a blessing The book of coercion
71	كتاب الحجر The book prohibiting a person from disposing of his property	-	كتاب الحجر wālhb Book of arrest and prohibition of a person from disposing of his property	كتاب الحجر The book prohibiting a person from disposing of his property	كتاب الحجر The book prohibiting a person from disposing of his property
72	كتاب المائون A book about asking for permission to save	كتاب المائون A book about asking for permission to save	كتاب المائون A book about asking for permission to save	كتاب المائون A book about asking for permission to save	كتاب المائون A book about asking for permission to save

73	-	-	-	كتاب الكراهة The Book of Karohat (things that are disliked).	-
74	-	-	-	book aljnayat Book of crimes	book aljnayat Book of crimes
75	-	book Food (compensation) payment book	-		book Food (compensation) payment book
76	book is a book Compensation book	-	-	book is a book Compensation book	book is a book Compensation book
77	book Testament book	book Testament book	-	book Testament book	book Testament book
78	-	-	-	-	كتاب الفرائ Heritage book
79	كتاب الخنثي Khunaso book	كتاب الخنثي Khunaso book	-	كتاب الخنثي Khunaso book	كتاب الخنثي Khunaso book
80	book permission and prohibition	book permission and prohibition	-	-	-



Scheme 2.1.

## Sources used by Nasiruddin Samarkandi in writing "al-Fiqh an-nofe" and their places

No	Issue stated	"al-Fiqh an-nofe" by Nasiruddin Samarkandi book	Shamsuddin Sarakhsi "Kitab al-mabsut" book	Alauddin Kosani "Badoe' as-sanoe" book	The book "Al-Umm" by Imam Shafi'i	Abu Ishaq Sherazi's book "al-Mazhab fi fiqh al-imam ash-Shafi'i".	Tabari's work "Jame' al-bayan fi tafsir al-Qur'an".
<b>Book of ablution</b>							
1.	About the need to wash elbows and ankles during ablution	- J 1. - B. 75	- J. 1. - B. 6-7.				
2.	Intending to perform ablution	- J 1. - B. 84	- J 1. - B. 72				
3.	To remove water from the well to purify it from impurity	- J 1. - B. 110	- J 1. - B. 59. - 92.				
4.	About re-reading the three-day prayer if the excrement in the well is cracked	- J 1. - B. 111	- J 1. - B. 59				
5.	Judgment of the water left from the cat	- J 1. - B. 112	- J 1. - B. 51				
6.	Judgment of the water left from the donkey and the mule	- J 1. - B. 115	- J 1. - B. - 50. - 116				
7.	About the things that can be done	- J 1. - B. 120	- J 1. - B. 108				
8.	The question of pulling socks	- J 1. - B. 128	- J 1. - B. 102				
9.	The issue of menstruation	- J 1. - B. 133	- J 2. - B. 18				

10.	The issue of breaking ablution in performing ablution for each prayer	- J 1. - B. 143	- J 1. - B. 84				
11.	About impurities	- J 1. - B. 149	- J 1. - B. 81				
<b>Prayer book</b>							
12.	About prayer times	- J 1. - B. 163	- J 1. - B. 144-145.				
13.	About calling the adhan before the time of the morning prayer	- J 1. - B. 175	- J 1. - B. 134				
14.	Purity of clothes in prayer	- J 1. - B. 179	- J 1. - B. 187				
15.	A woman praying in the same row as a man	- J 1. - B. 220	- J. 1. – B. 183-184. - 211.				
16.	The one who performs tayammum should lead the ablutions, and the one who performs the mash should lead the imam to those who have washed their feet	- J 1. - B. 221	- J. 1. – B. 111				
17.	A person who prays while standing gives a gift to a person who prays while sitting	- J 1. - B. 223	- J. 1. – B. 213-214.				
18.	If the imam loses his ablution during the prayer, he replaces him with another imam	- J 1. - B. 228	- J. 1. – B. 169.				
19.	A person who prays Tayammum sees water	- J 1. - B. 230	- J 1. - B. 125-127				
20.	Max's cast will heal and fall off	- J 1. - B. 231	- J 1. - B. 125				

21.	The issue of qaza for missed prayers	- J 1. - B. 231	- J 2. - B. 87				
22.	How many rakats of Nafl prayer	- J 1. - B. 243	- J. 1. – B. 158-159.				
23.	The question of the qaza of Nafl prayer	- J 1. - B. 248		- J 2. - B. 102			
24.	Reading Nafl prayer while sitting	- J 1. - B. 249		- J 1. - B. 297			
25.	Forgetting the last qaada in Nafl prayer	- J 1. - B. 256	- J 1. - B. 227-228				
26.	The issue of the patient's prayer	- J 1. - B. 259	- J 1. - B. 213				
27.	Making up for missed prayers by an unconscious person	- J 1. - B. 261	- J 1. - B. 213-214	- J 1. - B. 142			
28.	Reciting the Sajdah verse in prayer	- J 1. - B. 266	- J 2. - B. 10				
29.	Recitation of Sajdah verse several times in one session	- J 1. - B. 267	- J 2. - B. 5				
30.	Absence of obligatory prayers by a foreigner	- J 1. - B. 269	- J 1. - B. 239-240		- J 1. - B. 259		
31.	In war, the intention of a soldier to settle down	- J 1. - B. 271		- J 1. - B. 98			
32.	About the Friday sermon	- J 1. - B. 276	- J 2. - B. 30				
33.	It is a requirement to be present at the Friday prayer	- J 1. - B. 277	- J 2. - B. 24				
34.	A person who prays noon prayer before Friday prayer	- J 1. - B. 280	- J 2. - B. 32-33				
35.	About Friday prayer	- J 1. - B. 282	- J 2. - B. 35				
36.	Abandoning prayer and speaking when the imam is giving his Friday sermon	- J 1. - B. 283	- J 2. - B. 29				

37.	The question of reciting the takbir for the Eid prayer	- J 1. - B. 285		- J 2. - B. 279			
38.	Raising the hands in the three takbirs of the Eid prayer	- J 1. - B. 291	- J 2. - B. 39	- J 2. - B. 277			
39.	The issue of saying takbir for three days on Eid al-Adha	- J 1. - B. 293-294	- J 2. - B. 43	- J 1. - B. 279-280			
40.	About Kusuf prayer	- J 1. - B. 296	- J 2. - B. 74		- J 2. - B. 74		
41.	The issue of recitation in Kusuf prayer	- J 1. - B. 297	- J 2. - B. 76				
42.	About Istisqa prayer	- J 1. - B. 300	- J 2. - B. 77				
43.	About the danger prayer	- J 1. - B. 305	- J 2. - B. 48				
44.	About performing funeral prayers for a martyr	- J 1. - B. 317	- J 2. - B. 49				
45.	If the martyr is junub, it is a matter of washing him	- J 1. - B. 318	- J 2. - B. 54	- J 1. - B. 322			
<b>Book of Zakat</b>							
46.	List of people on whom Zakat is obligatory	- J 1. - B. 325	- J 2. - B. 162		- J 2. - B. 23		
47.	The issue of zakat of a debtor	- J 1. - B. 326	- J 2. - B. 160		- J 2. - B. 160		
48.	The issue of zakat on camels	- J 1. - B. 332	- J 2. - B. 151		- J 2. - B. 3		
49.	The issue of zakat on cows	- J 1. - B. 334-335	- J 2. - B. 187				
50.	The issue of zakat on horses	- J 1. - B. 339	- J 2. - B. 188				
51.	The issue of taking zakat from the children of horses, mules, and donkeys	- J 1. - B. 341-342	- J 2. - B. 157-159				
52.	The question of paying zakat on the value of a horse	- J 1. - B. 343	- J 2. - B. 156. - 164.				



53.	The issue of the destruction of property on which Zakat is obligatory	- J 1. - B. 344	- J 2. - B. 174			- J 2. - B. 140	
54.	The issue of Zakat on silver	- J 1. - B. 345-346	- J 2. - B. 189-190				
55.	The issue of zakat on gold	- J 1. - B. 347	- J 2. - B. 190-192		- J 2. - B. 34-35		
56.	The issue of zakat on commercial property	- J 1. - B. 349	- J 2. - B. 192-193				
57.	The issue of zakat from gardens and crops	- J 1. - B. 351-352	- J 3. - B. 2-4				
58.	The issue of receiving zakat from vegetables	- J 1. - B. 353	- J 3. - B. 2-3	- J 2. - B. 53-54			
59.	The issue of calculating zakat on saffron and cotton	- J 1. - B. 353. - 355		- J 2. - B. 61-62			
60.	The issue of those who are entitled and those who are not entitled to receive Zakat	- J 1. - B. 357	- J 3. - B. 8				
61.	The issue of a woman paying zakat to her husband	- J 1. - B. 359	- J 3. - B. 11-12				
62.	If he mistakenly gives zakat to a person who is not entitled to zakat	- J 1. - B. 363	- J 3. - B. 12-13				
63.	The question of the amount of Al-Fitr	- J 1. - B. 370-371	- J 3. - B. 113-114	- J 2. - B. 72			
64.	Time to give Al-Fitr alms	- J 1. - B. 372	- J 3. - B. 108		- J 2. - B. 56		
<b>Book of fasting</b>							
65.	About intending to fast	- J 1. - B. 377-378	- J 3. - B. 134-135		- J 2. - B. 81		
66.	About things that break the fast	- J 1. - B. 389		- J 2. - B. 93			
67.	If voluntary lust breaks the fast	- J 1. - B. 392			- J 2. - B. 88		

68.	Compensating voluntary fasting	- J 1. - B. 395		- J 2. - B. 102			
<b>Book of Hajj</b>							
69.	Reading the Noon and Asr prayers together in Arafat	- J 1. - B. 426	- J 4. - B. 15				
70.	Reading evening and afternoon prayers together in Muzdalifah	- J 1. - B. 429	- J 4. - B. 18				
71.	The question of delaying the pilgrimage	- J 1. - B. 434					
72.	The issue of throwing stones at Satan on the fourth day	- J 1. - B. 436	- J 4. - B. 68-69	- J 2. - B. 138			
73.	Chapter of the Qur'an Hajj	- J 2. - B. 445	- J 4. - B. 25				
74.	Chapter of Tamattu' Hajj	- J 2. - B. 449	- J 4. - B. 25-27				
75.	Marking the sacrificial animal in Hajj	- J 2. - B. 450-451	- J 4. - B. 138				
76.	About the months of Hajj	- J 2. - B. 453					- J 2. - B. 150-152
77.	Bleeding during Hajj shaving	- J 2. - B. 456	- J 4. - B. 74				
78.	Crimes in Hajj: cutting nails	- J 2. - B. 457	- J 4. - B. 78				
79.	Postpone shaving from days of eating	- J 2. - B. 468	- J 4. - B. 70-71				
80.	Postponing the Hajj sacrifice	- J 2. - B. 469	- J 4. - B. 70-71				
81.	Postponing the pilgrimage	- J 2. - B. 471	- J 4. - B. 41				
82.	Killing a game by a person in Ihram	- J 2. - B. 472	- J 4. - B. 82				
83.	Atonement for killing game by a person in Ihram	- J 2. - B. 473	- J 4. - B. 82-83				

84.	If a person in Ihram breaks an egg while hunting	- J 2. - B. 474					- J 7. - B. 26
85.	Atonement for a person who is prevented from performing Hajj	- J 2. - B. 481	- J 4. - B. 109-110				- J 2. - B. 124-127
86.	If he is able to deliver a gift without Hajj	- J 2. - B. 482					
<b>Marriage book</b>							
87.	Having witnesses at the wedding	- J 2. - B. 502	- J 5. - B. 31				
88.	Whether witnesses are fair or not	- J 2. - B. 502				- J 2. - B. 40	
89.	that one cannot marry one's own mother and grandmother	- J 2. - B. 502	- J 5. - B. 33				
90.	Women whose marriage is forbidden due to adultery	- J 2. - B. 507-508	- J 4. - B. 202-204			- J 2. - B. 43	
91.	Marrying a traditional woman	- J 2. - B. 510	- J 2. - B. 271				
92.	Marriageable women	- J 2. - B. 511	- J 5. - B. 10			- J 2. - B. 35	
93.	Guardianship of a minor girl's marriage	- J 2. - B. 512	- J 4. - B. 212-213			- J 2. - B. 37	
94.	Guardianship of a minor girl's marriage	- J 2. - B. 514	- J 5. - B. 7				
95.	Words that cause marriage	- J 2. - B. 515-516	- J 5. - B. 4-6				
96.	Words that cause marriage	- J 2. - B. 516	- J 5. - B. 59			- J 2. - B. 41	
97.	The issue of consent in marriage	- J 2. - B. 520	- J 4. - B. 213-215				
98.	That a guardian is not necessary for a slave, a madman, or an infidel	- J 2. - B. 521	- J 4. - B. 223				

99.	If the guardian disappears, it is a matter of marrying instead	- J 2. - B. 522	- J 4. - B. 220			- J 4. - B. 37	
100.	The issue of dowry in marriage	- J 2. - B. 524	- J 5. - B. 13-14. J 4. - B. 224				
101.	The issue of dowry in marriage	- J 2. - B. 526	- J 5. - B. 63-64			- J 2. - B. 57	
102.	If the marriage breaks up before the couple gets together, the dowry will be forfeited	- J 2. - B. 528		- J 2. - B. 298-299			
103.	If he divorces his wife without any reason, dowry is due	- J 2. - B. 529	- J 5. - B. 103-104				
104.	Guardianship of loved ones	- J 2. - B. 533	- J 4. - B. 219-220				
105.	If his wife is guilty after marriage	- J 2. - B. 543	- J 5. - B. 95		- J 5. - B. 75		
106.	If there is a fault on earth after marriage	- J 2. - B. 544	- J 5. - B. 96-97				
107.	Dissolving the marriage of a Muslim woman and a disbeliever man	- J 2. - B. 546	- J 5. - B. 46-47				
108.	If the husband accepts Islam and the wife becomes a slave	- J 2. - B. 547					- J 28. - B. 47-48
109.	If a woman accepts Islam and comes to the side of Muslims, it is permissible to marry her	- J 2. - B. 547	- J 5. - B. 57				
<b>A book about Rido' (Breastfeeding).</b>							
110.	About a little and a lot of breastfeeding (for marriage to be haram)	- J 2. - B. 557	- J 5. - B. 134		- J 5. - B. 23		
111.	Breastfeeding period	- J 2. - B. 558	- J 5. - B. 136				
112.	If he breastfeeds by adding water to the milk	- J 2. - B. 561	- J 5. - B. 140				

113.	If one woman breastfeeds by adding another woman's milk	- J 2. - B. 561	- J 5. - B. 140-141				
<b>Divorce book</b>							
114.	Saying the word Talaq three times or once	- J 2. - B. 568	- J 6. - B. 4		- J 5. - B. 164		
115.	Divorce	- J 2. - B. 569	- J 6. - B. 10				
116.	Spleen loss with frankness and sarcasm	- J 2. - B. 572		- J 3. - B. 103	- J 5. - B. 103		
117.	If he says a sarcastic word with the intention of divorce, he will get a complete divorce	- J 2. - B. 575	- J 6. - B. 75				
118.	If he says, "Spleen is in your hand or your foot."	- J 2. - B. 578-579		- J 3. - B. 143		- J 2. - B. 80	
119.	The spleen of a drunkard	- J 2. - B. 579		- J 3. - B. 99-100			
120.	If the word divorce is related to marriage, i.e. if he says "If I marry you, you will divorce"	- J 2. - B. 583					
121.	Divorce terms	- J 2. - B. 585	- J 6. - B. 96				
122.	The spleen is connected to two things	- J 2. - B. 587	- J 6. - B. 39				
123.	When I enter the yard, he says that he is divorced	- J 2. - B. 590					
124.	If he divorces at the same meeting	- J 2. - B. 594					
125.	If a man divorces his wife in the state of death	- J 2. - B. 595	- J 6. - B. 154-155		- J 5. - B. 235-236		
<b>A book about Raja'at</b>							
126.	Bringing two witnesses to the recall	- J 2. - B. 601-602	- J 6. - B. 19			- J 2. - B. 103	

127.	Return before the end of Iddah	- J 2. - B. 602		- J 3. - B. 185			
128.	Return after the end of Idda	- J 2. - B. 602	- J 6. - B. 24				
129.	Less than ten days left	- J 2. - B. 603					- J 2. - B. 227-228
130.	If he completes his Iddah, he prays tayammum	- J 2. - B. 604	- J 6. - B. 28				
131.	Does Rojii prevent intimacy with a divorced woman?	- J 2. - B. 605	- J 6. - B. 19			- J 2. - B. 102	
132.	Make marriage a condition of halal	- J 2. - B. 610		- J 3. - B. 187			
133.	If a man divorces his wife and marries another woman, then takes back his first wife	- J 2. - B. 611	- J 6. - B. 95				
<b>Swearing not to have sex with your wife is a book</b>							
134.	The issue of expiation of my oath	- J 2. - B. 615	- J 7. - B. 20				
135.	The issue of divorce at the time of swearing	- J 2. - B. 616		- J 3. - B. 178			
136.	The issue of divorce at the time of oath	- J 2. - B. 619					
<b>A book about Khulu' (Divorce of a woman for a certain fee).</b>							
137.	Divorce for a fee	- J 2. - B. 623	- J 6. - B. 171				
138.	A woman asks her husband to divorce her	- J 2. - B. 627	- J 2. - B. 174				
139.	The difference between the words separation and hulu'	- J 2. - B. 629	- J 2. - B. 190				
<b>The Book of Revelation</b>							
140.	Emancipation of a slave in honor of expiation	- J 2. - B. 638	- J 7. - B. 5-7		- J 5. - B. 267	- J 2. - B. 4	

141.	If he frees half of the slave in partnership in the expiation of Zihar	- J 2. - B. 639-640	- J 7. - B. 8				
142.	Fasting in expiation of Zihar	- J 2. - B. 641	- J 7. - B. 14				
<b>Book on Lu'ab (Swearing Curses).</b>							
143.	The question of the judge's judgment in cursing	- J 2. - B. 651	- J 7. - B. 43		- J 5. - B. 280		
144.	The issue of the divorce of the cursing couple	- J 2. - B. 652	- J 7. - B. 43-44				
145.	The matter of the fetus in Lu'ab	- J 2. - B. 654	- J 7. - B. 45				
146.	If the husband denies his wife's child in cursing	- J 2. - B. 654	- J 7. - B. 51-52				
<b>A book about Idda</b>							
147.	About the duration of Idda	- J 2. - B. 659	- J 6. - B. 13		- J 5. - B. 191		
148.	What is the duration of Eid if the mawlis of Umm Walad dies?	- J 2. - B. 662-663	- J 6. - B. 54		- J 5. - B. 200		
149.	Idda in a corrupt marriage	- J 2. - B. 664	- J 6. - B. 55-56				
150.	According to the interpretation of verse 1 of Talaq Surah	- J 2. - B. 667					- J 28. - B. 85-87
151.	Departure of Rozhi's divorced husband	- J 2. - B. 668	- J 6. - B. 34				
152.	Family name of a child born during Eid	- J 2. - B. 671	- J 6. - B. 49				
153.	The question of the maximum period of pregnancy	- J 2. - B. 672	- J 6. - B. 44-45		- J 5. - B. 215-216		
<b>Book of pensions</b>							

154.	Pension of an employee serving his wife	- J 2. - B. 690	- J 5. - B. 181				
155.	A woman's allowance	- J 2. - B. 691	- J 5. - B. 187		- J 5. - B. 81		
156.	Allocation of allowance to the child of the missing person	- J 2. - B. 703	- J 5. - B. 225-226				
<b>The Book of Slave Emancipation</b>							
157.	The matter of the child of the slave	- J 2. - B. 708	- J 7. - B. 67				
158.	Emancipation of the mahram who gave birth	- J 2. - B. 709	- J 7. - B. 70			- J 2. - B. 4	
159.	Two people witnessing each other	- J 2. - B. 713	- J 7. - B. 108				
160.	If a drunkard frees his slave	- J 2. - B. 714		- J 4. - B. 55			
161.	The question of selling or donating a slave	- J 2. - B. 717	- J 7. - B. 179			- J 2. - B. 8	
<b>A book about mukotab (an indentured slave).</b>							
162.	About the honored slave	- J 2. - B. 725		- J 4. - B. 140		- J 2. - B. 10	
163.	Selling a slave who is his mahram by birth	- J 2. - B. 727	- J 25. - B. 103-104				
164.	If the mukotab slave dies	- J 2. - B. 734		- J 4. - B. 123			
<b>A book about Walo (Legacy of the Freed Slave).</b>							
165.	Children of a freed slave	- J 2. - B. 740		- J 4. - B. 162			
<b>A book about oaths</b>							
166.	Using swear words	- J 2. - B. 752	- J 8. - B. 133-134				
167.	Atonement for a broken oath	- J 2. - B. 756	- J 8. - B. 146		- J 7. - B. 57-58		



168.	About the conditions of the offering	- J 2. - B. 760	- J 8. - B. 126				
169.	Swearing off dates	- J 2. - B. 764	- J 8. - B. 175-176, 184				
170.	Swear not to drink water from the well	- J 2. - B. 765	- J 8. - B. 187				
171.	If he swears not to be of wheat and eats its bread	- J 2. - B. 766	- J 8. - B. 187				
172.	If he swears not to ride on such and such a horse	- J 2. - B. 767	- J 9. - B. 13				
173.	If he swears not to speak to so-and-so	- J 2. - B. 772	- J 9. - B. 16-17				
174.	Some days he swears not to speak	- J 2. - B. 773-774	- J 9. - B. 17				
175.	If he swears to ask for permission	- J 2. - B. 775	- J 9. - B. 27				
<b>A book about punishments</b>							
176.	About the purity of the husband	- J 2. - B. 788	- J 9. - B. 39			- J 2. - B. 267	
177.	Punishing Bkr for adultery	- J 2. - B. 789-790	- J 9. - B. 43-44		- J 6. - B. 132		
178.	Marrying a woman who commits adultery	- J 2. - B. 794	- J 9. - B. 85-87				
<b>A book about theft and piracy</b>							
179.	Judgment of grave robber	- J 2. - B. 820	- J 9. - B. 159			- J 2. - B. 278	
180.	The sentence of a man who commits theft for the third time	- J 2. - B. 826	- J 9. - B. 166		- J 6. - B. 138		
181.	If there is no member to punish the thief	- J 2. - B. 828	- J 9. - B. 177			- J 2. - B. 284	
182.	Surah al-Maida verse 33	- J 2. - B. 830					- J 6. - B. 136

<b>Action book</b>							
183.	Taking the family for a fee	- J 2. - B. 845		- J 7. - B. 120			
184.	Distribution of spoils	- J 2. - B. 848	- J 10. - B. 32		- J 4. - B. 65		
185.	Not killing the slave	- J 2. - B. 851	- J 10. - B. 70				
186.	If the Muslims catch the runaway slave	- J 2. - B. 854	- J 10. - B. 55-56				
187.	Distribution of spoils by the chief	- J 2. - B. 857	- J 10. - B. 41				
188.	Distribution of booty to horsemen	- J 2. - B. 859-860	- J 10. - B. 45			- J 2. - B. 245	
189.	Giving the loot to close relatives	- J 2. - B. 863	- J 10. - B. 9-11			- J 2. - B. 247	
190.	He who raised the dead earth	- J 2. - B. 869		- J 6. - B. 195			
191.	About receiving jizya from converts to Islam	- J 2. - B. 875		- J 7. - B. 112			
192.	Property of the apostate	- J 2. - B. 877-878	- J 10. - B. 101			- J 2. - B. 223	
193.	Paying off the apostate's debt from his wealth	- J 2. - B. 879	- J 10. - B. 104-105				
<b>Book of Istehsan (Approved Works).</b>							
194.	About the silk dress	- J 2. - B. 887		- J 5. - B. 131			
<b>A book about a young boy</b>							
<b>A book about discoveries</b>							
<b>A book about a runaway slave</b>							
195.	About returning a runaway slave to his owner	- J 2. - B. 913	- J 11. - B. 16				
<b>A book about a missing person</b>							

<b>A book about getting T</b>							
196.	Destruction of seized property	- J 3. - B. 928	- J 11. - B. 73				
197.	Seizure of gold and silver	- J 3. - B. 931	- J 11. - B. 101			- J 1. - B. 372	
198.	If the stolen property increases	- J 3. - B. 933	- J 11. - B. 53-54			- J 1. - B. 370	
199.	The child of the kidnapped girl	- J 3. - B. 934	- J 11. - B. 58				
200.	Non-guarantee for the benefit of usurped property	- J 3. - B. 934	- J 11. - B. 77-78				
201.	If a Muslim damages the property of a dhimmi	- J 3. - B. 934	- J 11. - B. 53			- J 5. - B. 17	
<b>A book about savings</b>							
202.	the depositor travel with the deposit given to him?	- J 3. - B. 941	- J 11. - B. 121-122			- J 1. - B. 360-361	
203.	If two people are entrusted with something and one of them is present	- J 3. - B. 942	- J 11. - B. 123				
<b>A book about savings</b>							
204.	Not to return the deposit in case of accidental destruction	- J 3. - B. 947	- J 11. - B. 134			- J 1. - B. 363	
<b>A book about hunting and strangulation</b>							
205.	Deliberately leaving the leash at slaughter	- J 3. - B. 960				- J 1. - B. 252	
206.	Eating the meat of a sacrificed camel, cow or sheep	- J 3. - B. 967	- J 12. - B. 5-6				
207.	The abomination of eating dobb (lizard) and hyena meat	- J 3. - B. 969	- J 11. - B. 231-232, 235			- J 1. - B. 247-248	
208.	About eating horse meat	- J 3. - B. 972	- J 11. - B. 233-234				

<b>A book about sacrifice</b>							
209.	About the obligation to sacrifice	- J 3. - B. 980				- J 1. - B. 237	
<b>A book about partnership</b>							
210.	Giving zakat from partnership property	- J 3. - B. 996	- J 3. - B. 39-40				
<b>Foundation book</b>							
211.	Deprivation of Waqf property	- J 3. - B. 1001	- J 12. - B. 27-28				
212.	Conditions in Waqf	- J 3. - B. 1002		- J 6. - B. 220			
213.	Sale of foundation property	- J 3. - B. 1003		- J 6. - B. 220			
214.	If a mosque is built on someone's property	- J 3. - B. 1005	- J 12. - B. 34				
215.	If a mausoleum is built on someone's property	- J 3. - B. 1005		- J 6. - B. 218-219			
<b>A book about giving</b>							
216.	Conditions for accepting a gift	- J 3. - B. 1010	- J 12. - B. 48-49				
217.	Accepting a gift from a stranger	- J 3. - B. 1014	- J 12. - B. 49				
218.	Accepting a gift to a close relative	- J 3. - B. 1014-1015		- J 6. - B. 132		- J 1. - B. 447	
219.	Donation of real estate	- J 3. - B. 1017	- J 12. - B. 89				
<b>Trade book</b>							
220.	Terms of trade	- J 3. - B. 1026		- J 5. - B. 228		- J 1. - B. 257-258	
221.	Selling a bunch of food by the handful	- J 3. - B. 1029	- J 13. - B. 5-6				

222.	The will of the buyer does not prevent the purchased property from leaving the property of the seller	- J 3. - B. 1037		- J 5. - B. 229-230			
223.	If the contract expires, the contract is void	- J 3. - B. 1038	- J 13. - B. 42				
224.	Permissibility of buying things without seeing them	- J 3. - B. 1040	- J 13. - B. 68-69			- J 1. - B. 263	
225.	Buying property from another owner	- J 3. - B. 1042				- J 1. - B. 262	
226.	Cucumber in wholesale trade	- J 3. - B. 1056	- J 13. - B. 86-87				
227.	Purchase of real estate before acceptance	- J 3. - B. 1057		- J 5. - B. 181			
228.	The buyer or seller increases the price of the trade	- J 3. - B. 1058		- J 5. - B. 258			
229.	Belonging to the same gender in the evil of riba	- J 3. - B. 1060		- J 5. - B. 183		- J 1. - B. 270-271	
230.	Permissibility of selling animal meat	- J 3. - B. 1062		- J 5. - B. 189-190			
231.	Sale of salam in animals is not allowed	- J 3. - B. 1065	- J 12. - B. 131				
232.	Salam is the presence of a Muslim in the place where a trade deal is being concluded	- J 3. - B. 1066	- J 12. - B. 134-135				
233.	Late payment in Salam trade	- J 3. - B. 1067	- J 12. - B. 125			- J 1. - B. 297	
234.	Terms of Sale Salam	- J 3. - B. 1070	- J 12. - B. 124-129				
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235.	Exchange dinar and dirham	- J 3. - B. 1080		- J 5. - B. 191-192			

236.	If the purchased item goes out of circulation before receiving it	- J 3. - B. 1081		- J 5. - B. 242			
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237.	Near-neighbor preference when buying	- J 3. - B. 1086				- J 1. - B. 377	
238.	If a person with a purchase privilege participates in a meeting and has information about the sale of the property	- J 3. - B. 1090		- J 5. - B. 19			
239.	Prerogative of the person who lives in it when buying a yard	- J 3. - B. 1091		- J 5. - B. 19			
240.	If there is a price difference between Shafi' and the buyer	- J 3. - B. 1100	- J 14. - B. 99				
241.	If there are many concessionaires in the purchase	- J 3. - B. 1101				- J 1. - B. 381	
242.	Tricking Shufa into being a fool	- J 3. - B. 1104	- J 14. - B. 131				
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243.	Salary of distributors	- J 3. - B. 1110	- J 15. - B. 5-6				
244.	If all the partners are present in the presence of the judge and claim the inheritance left by so-and-so	- J 3. - B. 1110	- J 15. - B. 9				
245.	Distribution of one-sex goods, distribution of two-sex goods	- J 3. - B. 1112	- J 15. - B. 36-37				
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247.	Quantification in distribution	- J 3. - B. 1114	- J 15. - B. 16-17				

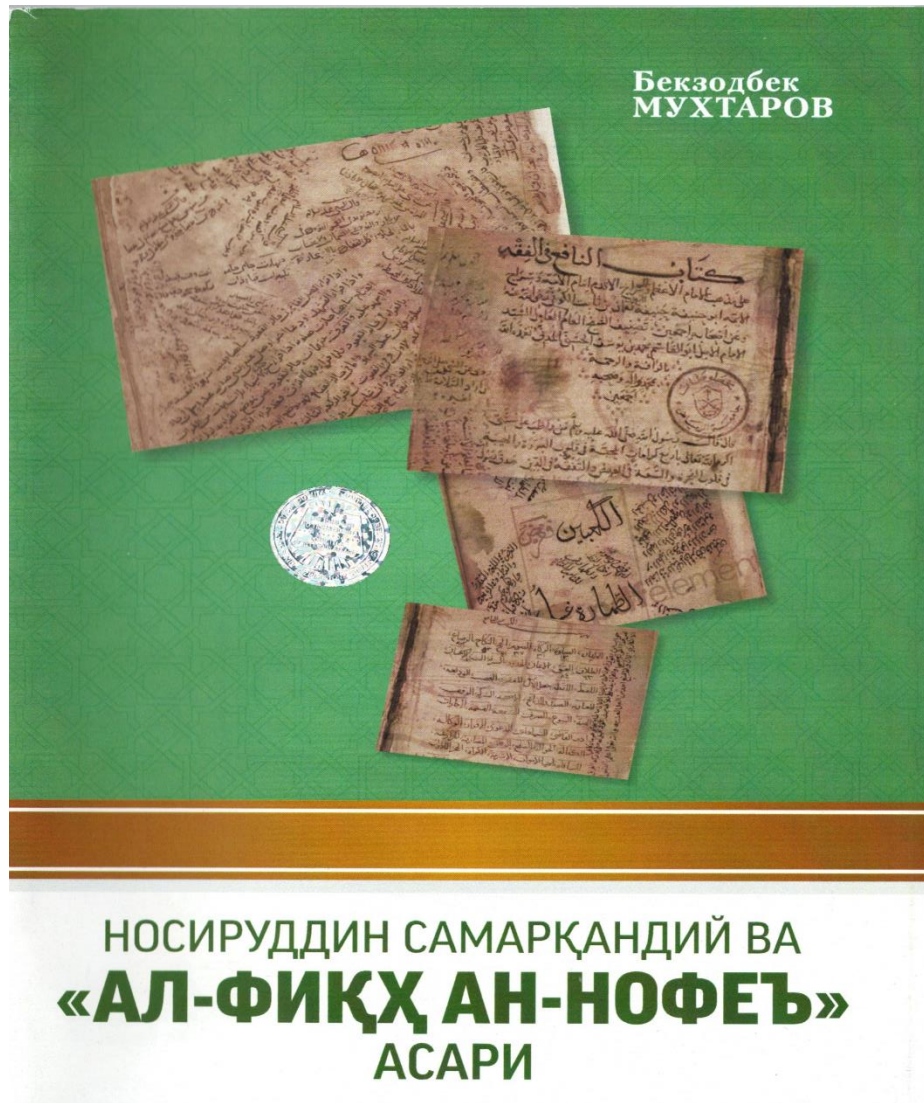
248.	Cancellation of allotment	- J 3. - B. 1115-1116	- J 15. - B. 43-44				
<b>Rent book</b>							
249.	Rent in exchange for wheat	- J 3. - B. 1122	- J 15. - B. 174				
250.	Types of rent	- J 3. - B. 1123	- J 15. - B. 80-81. - J 16. - B. 9.	- J 4. - B. 211-212			
251.	Drawing up a lease agreement	- J 3. - B. 1126		- J 4. - B. 179			
252.	Bakeries for rent	- J 3. - B. 1127	- J 16. - B. 57				
253.	Changes in the timing of rent payments	- J 3. - B. 1128	- J 15. - B. 99-100				
254.	Azan and Hajj rental	- J 3. - B. 1131	- J 1. - B. 140. - J 4. - B. 158			- J 1. - B. 358	
255.	Rent of properties belonging to all	- J 3. - B. 1133		- J 4. - B. 180			
256.	Nanny for rent	- J 3. - B. 1134	- J 15. - B. 119				
<b>A book about the manners of the judge</b>							
257.	Cancellation of the judge's verdict	- J 3. - B. 1152		- J 7. - B. 8		- J 2. - B. 302	
<b>Book of Testimonies</b>							
258.	Marriage, divorce, testament, testimony in authority	- J 3. - B. 1160	- J 16. - B. 114-115		- J 7. - B. 43	- J 2. - B. 333	
259.	The testimony of a blind man and a slave	- J 3. - B. 1165	- J 16. - B. 124-126				
260.	A father's testimony to his son	- J 3. - B. 1165	- J 16. - B. 121-122				
261.	Perjury	- J 3. - B. 1174	- J 16. - B. 145				
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262.	Proportion of men and women in testimony	- J 3. - B. 1183	- J 16. - B. 187				
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263.	The question of documents and oaths in the lawsuit	- J 3. - B. 1191				- J 2. - B. 301	
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264.	Confession of debt of a sick person in the state of death	- J 3. - B. 1228		- J 2. - B. 344		- J 2. - B. 344	
<b>Power book</b>							
265.	Absence of the person giving the power of attorney	- J 3. - B. 1235	- J 19. - B. 106				
<b>Warranty book</b>							
266.	To be surety with John	- J 3. - B. 1249	- J 20. - B. 4				
267.	To be surety with one's life in punishment and vengeance	- J 3. - B. 1251		- J 6. - B. 9			
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268.	Terms of reference	- J 3. - B. 1260		- J 6. - B. 18			
<b>Peace book</b>							
269.	Appearances of peace	- J 3. - B. 1265	- J 20. - B. 139			- J 1. - B. 333	
<b>Pledge book</b>							
<b>A book about being a partner</b>							
<b>A book on renting fruit</b>							
<b>Book of lease of a certain portion of the fruit</b>							
<b>A book about irrigation and clearing new land</b>							



<b>A book about forbidden drinks</b>							
270.	Date and raisin molasses (juice)	- J 3. - B. 1315		- J 5. - B. 116			
271.	About vinegar	- J 3. - B. 1319		- J 6. - B. 113-114			
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272.	To compel another to execute	- J 3. - B. 1326		- J 7. - B. 179		- J 2. - B. 177	
273.	Forcing his wife to divorce	- J 3. - B. 1327		- J 4. - B. 55		- J 2. - B. 78	
274.	Forcing adultery	- J 3. - B. 1327		- J 7. - B. 180			
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275.	Preventing a stupid person from owning property	- J 3. - B. 1333		- J 7. - B. 171			
276.		- J 3. - B. 1335		- J 7. - B. 170			
277.		- J 3. - B. 1336		- J 7. - B. 170-171			
278.	The question of the age of puberty for a boy	- J 3. - B. 1338		- J 7. - B. 172			
279.	Current coming of age issue	- J 3. - B. 1339		- J 7. - B. 172			
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280.	The debt of the slave is related to the mawla	- J 3. - B. 1346				- J 1. - B. 390	
281.	If the child's guardian allows to do business	- J 3. - B. 1349		- J 7. - B. 193		- J 1. - B. 332	
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282.	Atonement for murder	- J 3. - B. 1353		- J 7. - B. 193		- J 1. - B. 332	
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284.	A matter of revenge	- J 3. - B. 1357	- J 2. - B. 129-131			- J 2. - B. 174	

285.	cut off one person's hand	- J 3. - B. 1364				- J 2. - B. 178	
<b>A book about paying for food</b>							
286.	Manslaughter due to negligence	- J 3. - B. 1387				- J 2. - B. 210	
287.		- J 3. - B. 1393		- J 7. - B. 291			
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<b>Testament book</b>							
288.	If one person bequeaths all his property, and another - a third	- J 3. - B. 1412	- J 27. - B. 148				
289.	If more than one third of the inheritance is used up	- J 3. - B. 1413	- J 27. - B. 148				
290.	If a bequest is made from property with a share	- J 3. - B. 1416	- J 27. - B. 145				
291.	If the testator has two aunts and two aunts	- J 3. - B. 1420	- J 27. - B. 156				
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292.	The issue of partnership	- J 3. - B. 1439	- J 29. - B. 154-155				
293.	Property of the apostate	- J 3. - B. 1440	- J 10. - B. 101			- J 2. - B. 223	
294.	Grandfather's privilege in inheritance	- J 3. - B. 1444	- J 29. - B. 179-182				
295.	Inheritance of Maulana	- J 3. - B. 1447	- J 30. - B. 39, 43	- J 4. - B. 165			
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