



## CENTRAL ASIAN LINGUISTS AND POETS WHO WERE ACTIVE IN THE SOCIAL FIELD IN ABU HAFS AN-NASAFI'S WORK "AL-QAND"

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### ABSTRACT

The book "Kitab al-Kand" by Abu Hafs al-Nasafi, written about the scientists of Samarkand, is one of the invaluable sources that have come down to us. Although the work is dedicated to reflecting the spiritual environment of Samarkand, including the development of the science of hadith, a number of writers are mentioned in it. This article deals with the writers of Movarounnahr mentioned in the play.

### KEYWORDS

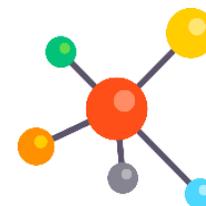
Hadith, jurisprudence, interpreter, muhaddis, mutakallim, writer, poet.

### INTRODUCTION

The Arabic language was a special peak for the new peoples who accepted the religion of Islam. If the seekers of knowledge did not reach this peak, they would not be able to directly use the main sources such as the Qur'an and hadith. The emergence of majors in Arabic linguistics from non-Arabic Turkic and other peoples also shows the desire and enthusiasm of these peoples to conquer this peak. It is worth mentioning the great service of Mahmud al-Zamakhshari, who

was a contemporary of Abu Hafs Umar al-Nasafi. Even in the conversation between these two scholars, the significant influence of Arabic grammar can be clearly seen.

One day, Abu Hafs Umar al-Nasafi went to visit Zamakhshari's house in Khorezm and knocked on the door. "Who is knocking?" asks Zamakhshari from inside. Nasafi says "Umar" from outside. Then the scholar Zamakhshari, who is a master of



the Arabic language, says "انصرف". Nasafi answers "عمر لا ينصرف". Then Zamakhshari says: It is important to note that the verb "انصرف" means to leave and to be threefold. It is known that the name "عمر" in Arabic has two consonants. Accordingly, according to the first meaning, there is a command to leave, and according to the second meaning, it is a command to be in three accords. Nasafi's answer to this, saying "عمر لا ينصرف" with both meanings, shows his intelligence.

Because in this phrase, in response to the first meaning, it is understood that Umar will not leave, and according to the second meaning, he emphasized that the noun "Umar" can only appear in two conjugations, and not in three conjugations. Zamakhshari responds to this with the meaning of "اذا نكر ينصرف", that is, if it is passive, it goes or comes in three conjugations.

It is known that 11th-12th centuries were a period of development of science in Movarounnahr. The maturity of people like Zamakhshari shows the growing interest in Arabic grammar and linguistics in general during this period. This is also proved by the autobiography of linguists in the work "al-Qand".

But there is a problem here that most of the linguists mentioned by Abu Hafs al-Nasafi were from regions other than Mawarounnahr. These scholars came to Movarounnahr to study and teach science. But Nasafi did not mention all of them. The main reason for this was that the purpose of the book was not included. The reason is that the original purpose of the book is to provide information about the muhaddis who

were in the land of Samarkand or the people who narrated or heard the hadith. Therefore, Nasafi recorded it only if the linguists mentioned in the work were also engaged in hadith.

Linguistic scientists are mainly those who have worked on the morphology of the Arabic language -ilm as-sarf or at-description and grammar - ilm anahv or who have written works related to these disciplines. Among them, the following are mentioned in the work:

1. Abu Salih Salma ibn al-Najm ibn Muhammad ibn Abdullah al-Bukhari. Known by the nickname Salmuya.

He was engaged in grammar of the Arabic language (nahw).

He lived in Samarkand and narrated hadith here in 290 years.

He narrated on the authority of Abu Hotam Muhammad ibn Idris ar-Razi.

Ahmad ibn Salih ibn Ujaif al-Samarkandi narrated from him .

2. Abdul Jabbar ibn Abi Tahir ibn al-Mufti ibn Ali ibn Abilash'as ibn Musa al-Samarkandi.

Imam, hafiz, khatib, fazil and Arabic language grammar.

His son Ato Malik also died.

He died on Friday in the month of Muharram 477.

It is known that he spelled out a hadith in Dar al-Jozhoniya in Samarkand on Thursday of the month of Shawwal 465.

He narrated on the authority of Abulhasan Ali ibn Muhammad an-Naisaburi.

His son Ato Malik narrated from him .



3. Abu Muhammad Ato Malik ibn Abdul Jabbar ibn Abi Tahir ibn al-Mufti ibn Ali ibn Abi al-Ashas ibn Musa.

On byl khatibom i rabotal nad arabskoy grammatikoy.

On rodilsya v messyats safar v 439 godu. On umer v pyatnitsu, 21 chisla messyatsa rajab 512 goda. Pokhoronen v Chokardize.

Abu Hafsa Umara ibn Akhmy ibn Muhammada ibn Shahina al-Farisi said that his name is the same.

Peredal Abu Hafs Umar al-Nasafi. .

4. Abu Ahmad Isa ibn al-Junaid al-Kissi.

He was engaged in Nahv science and became a writer. He wrote the book "Al-Tasrif" on morphology.

He narrated on the authority of Yazid ibn Harun, Abu Ubaydah Ma'mar ibn al-Musanna, Hisham ibn al-Kalbi and others.

Narrated by Adb adn Hamid, Muhammad bin Ismail al-Bukhari, Sahli bin Shozuya.

Sahl ibn Shozuya said: "I have not seen a person who is more intelligent and knows Arabic better than him among the people of Khurasan." .

As literature develops, poetry also develops. It is known that poetry has been one of the fields that Arabs have paid attention to since ancient times. Even during the time of the Prophet, Arabic poetry reached its peak. The poetic style of the Holy Qur'an surprised the Arab poets. Later, despite the negative attitude of some scientists towards poetry, intellectuals were close to poetry.

As we wrap up the work of "al-Qand", we can study the poets in two groups. First, there are people who have skills and abilities in the field of poetry, these are real poets.

The second is people who recite poems in some cases by rhyming some phrases. There were many such people. In particular, many of the poems cited in "al-Qand" are not actually about poets. Perhaps a person who was engaged in literature at a certain level mentioned the situation using the style of poetry.

Only a few people are mentioned as poets in al-Qand. Most of them did not live in Movarounnahr, and only two of them are from Movarounnahr. They are as follows:

1. Abu Nasr Ahmad ibn Ali ibn Tahir al-Jawbaqi an-Nasafi.

He was a jurist, writer and poet according to the Shafi'i sect.

He traveled to Iraq after 320 years. He learned from the sheikhs of Khorasan and Iraq. He studied jurisprudence from Abu Ishaq al-Marwazi. He recorded the work "Sharh kitab al-Muzani" from it. Then he returned to Nasaf and lived here for several years. In 339 years, he went on a pilgrimage. He died in the desert while returning from a pilgrimage in 340 .

2. Abu Muhammad Abdulmalik ibn Marwan ibn Muhammad ibn Muhammad ibn Ibrahim ibn al-Musabbih ibn Yusuf ibn Ayyub an-Nasafi.

He was a jurist, writer and poet.

He died in Bukhara in the month of Shaban 395. He was brought to Nasaf and buried.

He narrated on the authority of Abu Sa'id al-Haytham.

It was narrated by Abulabbas .

## CONCLUSION



There are many works written on the history of Movarounnahr. They are dedicated to a specific topic and illuminate some aspect of history. For this reason, they can be used for a specific and limited purpose. But Abu Hafs Umar al-Nasafi's "al-Qand" is not like that. Actually, even though this book aims to provide information about the narrators in the science of hadith, we can get information about the religious, that is, hadith and religious figures, and their social status. Together with Shk, it can be widely used in the study of the social sphere from the 8th century to the 12th century. In addition, it can be widely used in literature and poetry.

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