

Abū Ḥafṣ Nasafī’s “Kitāb Al-Qand” is an Important Historical Source

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Abstract

This article discusses Abū Ḥafṣ Nasafī’s “Kitāb Al-Qand” as an important historical source. Serious shortcomings and deficiencies in this publication have made it urgent to prepare a scientific-critical text of the “Kitāb al-Qand” in the future. This was because it was possible to compare the biographies contained in the Paris manuscript (“‘ayn” chapter) and to correct a number of errors in the Istanbul manuscript and to include them in the critical text.

Keywords

Abū Ḥafṣ Nasafī, Kitāb Al-Qand, important source, historical source, library, catalog, biographical encyclopedia, hadiths of Māwarā’annahr, Nasaf, Samarqand, Bukhara, Isfijāb, researchers, scholars, unproven axiom.

Introduction

Abū Ḥafṣ al-Nasafī’s “Kitāb al-Qand” is one of the most informative sources on the development of hadith in Māwarā’annahr in the VIII and XII. This source was among the lost works until the early XX. His discovery was a major breakthrough in the history of the development of hadith in Central Asia.

At the end of the XIX century, the Russian orientalist academician V.V. Barthold praised the importance of this work, which is known from other sources, for the political history of Māwarā’annahr, and said that “... it seems that only a Persian translation of this work by Muḥammad ibn Abd al-Jalīl, a student of Abū Ḥafṣ, has survived”. The assumption made by this researcher has long confused many researchers. So, to be more precise, the

independent work in Persian “Kandiya-yi Khurd” is a selection of Abū-l-Faḍl Muḥammad ibn ‘Abd al-Jalīl al-Samarqandī – a translation of “Muntakhab”. This hypothesis was later developed by other Russian-language researchers and accepted as an unproven axiom.

The Main Findings and Results

Uzbek researchers have also commented on “Kitāb al-Qand”. They also point out that up to this time only the Persian translation of the work, abbreviated by Muḥammad ibn ‘Abd al-Jalīl, a student of Abū Ḥafṣ al-Nasafī, was known as “Qand”, “Qandiīya”, or “Qandiya-i Khurd” (Little Qandiya).

The discovery of Kitāb al-Qand has a long history. Researchers first focused on Muḥammad ibn ‘Abd al-Jalīl al-Samarqandī’s “Muntakhab Kitāb al-Qand”. In 1907, the French National Library in Paris purchased a manuscript and gave it the number “Arabe 6284”. In the library catalog published by E. Bloshe in 1925, this manuscript is described as follows: “It is an inaccurate part of the biographical encyclopedia of the hadiths of Māwarā’annahr, which has no beginning and no end; Nasaf, Samarqand, Bukhara, Isfijāb are always mentioned. The date 1127-28 given on page 1^a indicates how ancient the text of the work is. Letter – naskh, XIV century, 75 pages; size – 28.5x17 cm”.

Researchers who conducted research on this manuscript in the 1950s found that H. Ritter and A.Z.V. Togan had some thoughts about it. According to H. Ritter, this manuscript is part of the history of the Hanafī scholars Nasaf and Isfijab, written by ‘Abd al-Malik ibn al-Husayn ibn ‘Alī an-Nasafī between 438 and 444 AH (1046 and 1053 AD). Professor Togan considered this work to be “Dhayl” (supplement) by Abū Ḥafṣ al-Nasafī’s “Kitāb al-Qand fi Tārīkh Samarqand”, written by Abū al-Faḍl Muḥammad ibn ‘Abd al-Jalīl al-Samarqandī. The first opinion expressed was a mistake and the second was somewhat close to the truth.

This manuscript was written by R. Fray dedicated his special article in 1953. One of his correct conclusions was that this manuscript is not a purely historical but a copy of a biographical work. R. Fray therefore strongly condemned this manuscript as a useless work for those dealing with the political history of Māwarā’annahr. According to the researcher, the Paris Manuscript is an unelected selection copied from various city chronicles that have not reached us.

R. Fray’s article, he was severely criticized by K. Kaen, pointed out a number of his misconceptions and stressed the need for a deeper study of the text. The researcher divides

the manuscript into three parts: using the opinion of A.Z.V. Togan on the first part, he confirms that its author is Muḥammad ibn ‘Abd al-Jalīl al-Samarqandī, and that the other two parts probably belong to other unknown authors expressed an opinion. This rare manuscript then went unnoticed by researchers until the 1980s.

A rare manuscript of Abū Ḥafṣ al-Nasafī’s “Kitāb al-Qand” was discovered in 1967 at the “Suleymaniye Library” in Istanbul. This manuscript, which is kept in the “Turhan Valde” Foundation under № 70, was originally written by Fuad Sezgin Abū-l-‘Abbās Ja’far ibn Muḥammad al-Mustaghfirī (d. 1041) in his biographical encyclopedia “History of Samarqand” by al-Nasafī “Dhayl” (continuation, supplement) “al-Qand fī tariḫ ‘ulamā’ Samarqand” (“Sweet book about the history of Samarkand scholars”). His first statement about the author was correct, and his second statement that this work was a reflection of al-Mustaghfirī’s work was unfounded. The reason for this was that this copy of the “Kitāb al-Qand” contains information from al-Mustaghfirī in 169 places. It is clear from this that, on the contrary, Abū Ḥafṣ did not write his work to al-Mustaghfirī as dhayl, but used his work as a source.

In the case of these manuscripts, J. Weinberger’s article made a sharp turn. J. Weinberger compared the Paris and Istanbul copies and published his article, “Authorship of Two Biographical Dictionaries on Transoxian in the Twelfth Century”. Examining the Istanbul manuscript, the researcher found that the author used not only al-Mustaghfirī (169 times) but also Abū Sa’d al-Idrīsī (421 times) and other biographical encyclopedias as sources. This in turn J. Weinberger was led to conclude that the manuscript was not a continuation of a work, but an inaccurate copy of another work containing the biographies of hadith scholars who lived in Samarkand from the early Islamic period to the XXI. This is Abū Ḥafṣ al-Nasafī’s “Kitāb al-Qand fī ma’rifat ulamā Samarkand”.

Now, because of the lack of a single manuscript copy of the work (chapter 6 at the beginning, chapter 6 at the end), it became difficult to determine its true name. This is because the name of al-Nasafī’s work is given differently by other sources: 1) “Kitāb al-Qand fī ma’rifat ‘ulamā’ Samarqand” (Abū Sa’d al-Sam’ani); 2) “Kitāb al-Qand Min ‘ulamā’ Samarqand” (Ibn Hajar al-‘Asqalānī); 3) “Kitāb al-Qand fī Dhikr ‘ulamā’ Samarqand” (az-Zahabī); 4) “al-Qand fī tāriḫ Samarqand” (Kātib Chalabī or Hajji Khalīfa); 5) “al-Qand fī tāriḫ ‘ulamā’ Samarkand” (researcher F. Sezgin). Because J. Weinberger was a contemporary of Abū Ḥafṣ al-Nasafī, Abū Sa’d al-Sam’anī considered his work to be the most accurate and complete title of the book, “Kitāb al-Qand fī ma’rifat ‘ulamā’ Samarqand”.

J. Weinberger compared the Istanbul and Paris manuscripts and found that in the second one some biographical cases were omitted, in some only the name of the muhaddith was preserved, some were abbreviated, and some were quoted in full. Also, based on the report of al-Nasafī's "Kitāb al-Qand" in *Kashf az-Zunun* by Katib Chalabi that his student Abū al-Faḍl al-Samarqandī made *Muntakhab* (Selected), J. Weinberger concluded that the Paris manuscript was "Muntakhab Kitāb al-Qand fi Ma'rifat 'ulamā' Samarqand". It has been impossible for many years to identify the authors of the Istanbul and Paris manuscripts. Weinberger believes that Secretary Chalabi added the word history to the title of the work. J. Weinberger proves with concrete examples that the name given to the book by the Ottoman-Turkish scholar confused the academic V.V. Bartold and V.L. Vyatkin, who had not seen the Arabic text of the "Kitāb al-Qand".

In particular, V.V. Barthold advanced the misconception about the two names of the Kitāb al-"Qand", "Qand" and "Qandīya". However, the second name is a relative adjective derived from the word "Samarqand" and has absolutely nothing to do with the work "Kitāb al-Qand" (prof. J. Paul also uses the same idea); secondly, it has been pointed out above that the "Kitāb al-Qand" is not a continuation (al-dhayl) of al-Idrīsī's "Kitāb al-kamal"; Thirdly, "Qandīya-yi Khurd" is not a Persian translation of *Muntakhab* "Kitāb al-Qand", but one of the many independent works on the history of Samarkand. Such works are closer to the genre of "folk books" and consist of a collection of saints, holy places, legends. The Istanbul manuscript is based on Abū Ḥafṣ 'Umar ibn Muḥammad al-Nasafī's "Kitāb al-Qand fi Ma'rifat 'ulamā' Samarqand", and the Paris manuscript is based on Abū al-Faḍl Muḥammad ibn' Abd al-Jalīl, a student of al-Nasafī – concludes that it is a copy of the work "Muntakhab Kitāb al-Qand fī ma'rifat 'ulamā' Samarqand" abbreviated by Samarkand.

J. Weinberger's article is hard to say is a perfect, complete study in this area. Because, for example, when he criticizes H. Ritter, he points out that the most recent date in the Paris Manuscript is 1141-42. In the text, on the contrary, the year 1142-43 also occurs. According to the researcher, the Istanbul Manuscript contains 1010 biographies of hadith scholar. We estimate that their number is 1,027 (In some places (for example, in biographies 377, 523, 612) biographies of more than one scholar are given.) But his scientific conclusion is important for modern research. Until another complete copy of the work, or a name recognized by al-Nasafī himself, is found, J. Weinberger's hypothesis has the power of the closest hypothesis to reality.

Lola Dodkhudoeva, a researcher from Tajikista in 1991 published a new article. According to her, the Paris manuscript consists of several parts: 1) a passage from the

work of al-Idrīsī (d. 1015) “Kitāb al-kamāl fī ma’rifat ar-rijāl bi-Samarqand”; 2) Addition of Abū Ḥafṣ an-Nasafī. According to the author of the article, the manuscript of the two works mentioned above was reworked in the 12th century by Abū-l-Faḍl Muḥammad ibn ‘Abd al-Jalīl al-Samarqandī and named it “Qandīya”. In the following centuries, this abbreviated form of “Little Qandīya” was reworked again and again by various authors, and as a result it became impossible to restore the previous Arabic text. This article also mixes the Persian works “Qandīya-yi Khurd” (“Little Qandīya”) and the Arabic “Muntakhab Kitāb al-Qand” (“Select from Kitāb al-qand”).

Manuscripts of Paris and Turkey by Professor J. Paul, unaware of J. Weinberger’s article, published his article “History of Samarqand” in 1993. He also suggested in his article that the Istanbul manuscript may be part of al-Nasafī’s original “Kitāb al-Qand”, and that the Paris manuscript may be an abbreviated (and in some places even extended) statement by Muḥammad ibn ‘Abd al-Jalīl al-Samarqandī, he asks. The author of the article puts forward some valuable ideas on the subject of the Persian “Qandīya”, and it is probable that his preface was the basis for the Persian translation, until a complete copy of the “Kitāb al-Qand” (for some reason, in this article he called it the Arabic Qandīya) is found. In his article, J. Paul seeks to develop ways to use “Kitāb al-Qand” as a source to cover the political history of Central Asia, the process of Islamization, and the role of ghazals in it, as well as the relationship of scholars with politicians.

Nazar Muḥammad al-Fāryābī, the publisher of the Turkish manuscript, published it immediately in 1991, notwithstanding all scientific research in the field. In this way, he created an opportunity for a wide range of readers to get acquainted with this work. But this edition has serious flaws. The main thing is that the Istanbul copy is not at all comparable to the Paris manuscript. As a result, vague, inaccurate words, sentences that could be read on the basis of the Paris manuscript in the manuscript were incorrectly printed in this edition. For example, “wa ilā” instead of “wālī”, “hālik” instead of “mālik”, “la-yahizzanna” instead of “la-yakhirranna” and so on. In addition, the information on pages 70_b and 71_a of the manuscript, including six printers:

1. ‘Abdullāh ibn ‘Alī al-Jawbaqī an-Nasafī.
2. ‘Abdullāh ibn ‘Alī ibn ‘Isa an-Nasafī.
3. Abū-l-Qāsim ‘Abdullāh ibn Muḥammad al-Samarqandī al-Bakhtarī.
4. Abū-l-Qāsim ‘Abdullāh ibn Abī Sālih an-Nīsābūrī.
5. Abū Muḥammad ‘Abdullāh ibn Aḥmad al-Samarqandī.
6. The biographies of Abū Bakr ‘Abdullāh ibn Abī Naṣr at-Tarāzī have been completely omitted from the publication, and are reflected in the book index (al-

fihris) for some reason, The biographies given to them are completely omitted from the publication, and in the book index (al-fihrist) – for some reason.

As a result, there is a mismatch between the numbers assigned to the biography by the publisher in the text and the ordinal numbers in the publication index, starting from 365 biographies. The same mistake was repeated by omitting the name of Abū-l-Ḥasan ‘Alī ibn Ḥasan, to whom a separate biography was given, and adding his disgrace to the name of the previous biography, Abū-l-Ḥasan ‘Alī ibn Mitt. In addition, al-Fāryābī misreads the terms, names, and terminology specific to Central Asia by placing incorrect diacritical marks (*actions*) on them. For example, “*dahuqān*” instead of “*dihqān*”, “*Khawashnām*” instead of “*Khushnām*”, “*al-Marghaynanī*” instead of “*al-Marghīnanī*” and others.

Serious shortcomings and deficiencies in this publication have made it urgent to prepare a scientific-critical text of the “Kitāb al-Qand” in the future. This was because it was possible to compare the biographies contained in the Paris manuscript (“‘ayn” chapter) and to correct a number of errors in the Istanbul manuscript and to include them in the critical text. In fact, a number of serious errors were made by the copyist (*nāsikh*) in the Turkish manuscript of “Kitāb al-Qand” (For example, in the biography of Tahir ibn Mutamad an-Nasafī, his kunya is given in two places in two ways – Abū-r-Rubay’ and Abū-l-Badī’ (Qand. Manuscript).

In 1999, Lebanese researcher Yūsuf al-Hādī attempted to create a critical text for “Kitāb al-Qand”. The publisher used two manuscripts – Istanbul and Paris. But in J. Weinberger and J. Paul’s Paris manuscript was rejected by Muḥammad ibn ‘Abd al-Jalīl al-Samarqandī, unaware of his scientifically based conclusions that it was the only copy of the “Muntakhab Kitāb al-Qand”. At the end of the new edition of the book, he published the work in a convenient form, giving names, place names, historical events and other lists as a reference (*catalog*). However, this edition also has serious shortcomings. First of all, it should be noted that it includes two independent works – “al-Qand” and “Muntakhab” and called them “Kitāb al-Qand fi zikr ‘ulamā’ Samarqand”, excluding scientific research in the West. However, these two books are separate independent works, the Turkish manuscript is the original of “Kitāb al-Qand”, and the Paris manuscript is the only copy of “Muntakhab”.

In addition, some of the biographies available in the Paris Manuscript were not published in the Tehran edition:

1. Abū Aḥmad Aḥmad ibn Muḥammad ibn ‘Abdullāh an-Nasafī (d. 1009);
2. The complete biography of Abū Naṣr Aḥmad ibn ‘Alī ibn Muḥammad al-Kufī an-Nasafī (d. 1013);
3. Abū Naṣr Aḥmad ibn Muḥammad ibn Bakr ar-Rāhibī an-Nasafī (d. 1035) in part;
4. A part of the biography of Abū Naṣr Aḥmad ibn ‘Alī ibn Ṭāhir al-Jawbaqī al-Nasafī (d. 951-52) has been dropped.

Yūsuf al-Hādī considers pages 73^b and 74^a of the manuscript to be missing. However, the backs of these two sheets cannot be lost. Apparently, the publisher used a copy of the manuscript, not the manuscript itself, and some pages of the copy may have been lost.

As a result of incomplete comparison of the two copies, two additions made by Muḥammad ibn ‘Abd al-Jalīl, which are not in the Turkish manuscript in the chapter ‘Ayn, are: 1) Abū Aḥmad ‘Abd al-Mu’min ibn ‘Abd al-Karīm al-Samarqandī al-Ḥakīm and 2) The names of Abū Aḥmad ‘Abd ar-Raḥmān al-Samarqandī al-Ḥakīm are also completely absent from the publication. There are also some minor flaws. For example, in the biography of al-Sayyid al-Imām Abū-l-Muẓaffar Qāsim ibn Abī Shujā‘, the name of this scholar was published as al-Imām Muẓaffar ibn Qāsim. However, the name is given correctly in the manuscript.

In 2001, “Kitāb al-Qand” was translated into Uzbek by Usmonkhan Temurkhan ogli and Bakhtiyor Nabikhon ogli and published. As a result, a wide range of readers who can read only in Uzbek had the opportunity to get acquainted with the book, at least in part. However, this translation was made from a edition of the Turkish manuscript “Kitāb al-Qand” by Nazar Muḥammad al-Fāryābī, in which the mistakes made in this edition are repeated. Such an abbreviation reduces the scientific significance of the Uzbek edition. There are also some minor flaws in the publication. For example, the name “al-‘Atakī” is given in the form “al-Atkī”. While al-Sam‘anī elaborated on the reading of the “al-‘Atakī” name. It is also narrated that Abū Mu’adh narrated from Khalid ibn Sulaymān al-Balkhī that the phrase “rawā ‘anhu Aḥmad...” was translated as “Aḥmad (as narrated by Abū Mu’adh...)”. He made two major mistakes at the end of the introduction: “This manuscript is of the 11th century and consists of 98 pages”. Abū Ḥafṣ al-Nasafī lived most of his life in the twelfth century, and many of the scholars whose names he mentions also lived in that century, and accordingly the manuscript cannot be dated to the eleventh century; secondly, the Turkish copy of the work consists of 198 pages instead of 98. The conclusion to be drawn from this translation is that it is popular and has no scientific purpose.

Based on the analysis of all manuscripts and publications of “Kitāb al-Qand”, the following can be concluded:

- 1) An inaccurate copy of Abū Ḥafṣ al-Nasafī’s “Kitāb al-Qand fī ma’rifat ‘ulamā’ Samarqand”, which is kept under number 70 in the “Turhan Valde” Foundation at the “Suleymaniye Library” in Istanbul;
- 2) An excerpt from “Kitāb al-Qand” by Muḥammad ibn ‘Abd al-Jalīl, a student of al-Nasafī, in the “National Library” of Paris, in the collection of Arabic manuscripts under number 6284, “Muntakhab” (“Selection”), sometimes with additions and changes in the biographies in a new order;
- 3) Although the publication made by Naẓar Muḥammad al-Fāryābī in 1991 has some errors and omissions, its general direction can be considered correct. Because in it one work is published separately without mixing with others;
- 4) Although some of the errors in the previous edition were corrected in the edition by Yūsuf al-Hādī, the two different works were merged, and the two works were given a common name and a mistake was made.

Based on this conclusion, it is advisable to make a critical edition of the two manuscripts separately. In this dissertation, taking into account the above-mentioned shortcomings, sometimes the edition of al-Fāryābī (Saudi), sometimes the edition of al-Hādī (Tehran) was used. In cases where errors were made in the publications, it was necessary to refer directly to the manuscripts.

During the period of our research, critical texts of “Kitāb al-Qand” and “Muntakhab kitāb al-Qand” were compiled. The above-mentioned mistakes and shortcomings were eliminated in them.

“Kitāb al-Qand” is a work in the historical-biographical genre (a branch of hadith science that reports on the biographies of narrators) of the field of hadith science. Historical and biographical works are very common in Arabic literature. They are of great importance in studying the history of the medieval religious culture of the Muslim community. The first works of this genre began to be written in the late VIII-early IX centuries. In his work, Ibn Sa’d described in detail the biographies of the Companions and the Tabi’een. In arranging the biographies, he prioritizes the names of those who were the first to convert to Islam and those who were close to the Prophet. The names of the Companions who accompanied the Prophet in the *Hijrah* and the Battle of Badr are placed before the names of those who joined him after Badr. The following information is given about the people in each biography: name, origin, date and place of birth and death; from whom he heard

the hadith and to whom he narrated the hadith, his moral qualities, level of knowledge, reliability of his messages.

From the second half of the ninth century, after the creation of six collections of hadiths in the form of collections, biographers focused more on collecting the names of narrators encountered in these collections, ensuring their correct reading, and compiling special biographical collections on hadiths. The compilers of these six collections became the first authors of such works. Examples of this are Muḥammad ibn Isma'īl al-Bukhārī's "Kitāb ad-du'afa", Aḥmad ibn' Alī an-Nasā'ī's (d. 915) "Kitāb al-kuna", and Abū Bishr ad-Dulabi. (d. 932) The works of "Kitāb al-asma 'wa-l-kunā" can be cited. A new approach to the work required a change in the order in which the biographies were placed. For example, Imām al-Bukhārī, in his "Kitāb at-Tārīkh al-Kabīr", arranged the biographies of the hadith narrators in alphabetical order.

The changes that took place in the life of the Muslim society influenced the content and structure of the works of the tabakat genre. The development of hadith sciences in the cities of the Khilafah led to the emergence of separate urban and district traditions. Such lists begin with the biographies of the Companions and the Tabi'een of that city, followed by the biographies of the hadith narrators who came from that place. The works of Muḥammad ibn Hibbān al-Bustī (d. 965), "Kitāb at-Tabaqat al-Isbahaniya", and Sālih ibn Aḥmad al-Hamadānī (d. 994), "Tabaqat al-Hamadānī", were compiled in this order. Much of the later works in the genre of "History of Cities" are biographies of hadith scholars and theologians. However, in this genre, al-Khaṭīb al-Baghdādī's (1071) "History of Baghdad", Ibn 'Asakir's (1176) "History of Damascus" and other works are biographies of famous people who adorned the honor of these cities. The cases are arranged in alphabetical order for ease of use.

One of the first famous historical and biographical works created in Māwarā'annahr is "Kitāb al-kamal fī ma'rifat ar-rijal min 'ulamā' Samarqand" by Abū Sa'd 'Abd ar-Rahman ibn Muḥammad al-Idrīsī (d. 1015). This work is considered to have not reached us. The work of Ja'far ibn Muḥammad al-Mustaghfirī (d. 1041) on the history of Nasaf, like the work mentioned above, has not survived.

Abū Ḥafṣ al-Nasafī's "Kitāb al-Qand" also lists the names of the scholars in alphabetical order. In it, the names are grouped according to the capital letter, and the groups are sorted alphabetically. For example, Khalid, Khalaf, etc. after such names come the names of David, Dhakwan. However, names beginning with the same letter within groups are not arranged in alphabetical order, but according to the level of status of individuals in

Islamic history, the period in which they lived, or the names given to them. For example, according to the Arabic alphabet, the name Qutayba ibn Muslim (704-715) should have preceded the name of Qusam ibn al-‘Abbās (after 675 AD), but in the play, on the contrary, Qutayba’s biography historically follows Qusam. Moreover, the names of the scholars named ‘Alī, according to the history of the first caliphs, are placed after the persons named ‘Umar and ‘Uthman, and so on. Although the order in the play is by name, the name is preceded by the nickname of the scientist. For example, the biography of al-Sheikh al-Imām Abū-l-Ḥasan ‘Alī ibn al-Husayn. This poses a certain difficulty for anyone looking to find a name in alphabetical order.

The “Kitāb al-Qand” includes not only scholars related to the city of Samarkand, but also scholars from villages and small towns in the Sughd region, including Nasaf. From this it can be said that Abū Ḥafṣ al-Nasafī meant “Sogdian Samarqand” at that time under the name “Samarqand”. To some extent, its sources also influenced the writing of the work in this direction. According to its sources, the book “Kitāb al-Qand fī ma’rifat ‘ulamā’ Samarqand” consists of two parts: 1) Biographies copied from written sources (“Kitāb al-Kamal” by Abū Sa’d al-Idrīsī, “Tārīkh Nasaf” by Abū al-‘Abbās al-Mustaghfirī, “Tārīkh al-Sallāmī” by al-Sallāmī, (From more than 60 works, such as “Kitāb al-Bāhilī” by Abdullāh ibn ‘Alī al-Bāhilī); 2) The author gives information about hundreds of hadith scholars related to the spiritual environment of Samarkand, who lived in the XI-XII centuries. Of these, Abū Ḥafṣ al-Nasafī, according to the information in the Kitāb al-Qand that has come down to us, had direct contact with about 100 hadith scholars.

After each name, the name “al-Samarqandī” is given to indicate that the scholar came from this region. If the scholar in question is not from Samarkand, Kesh or Nasaf, additional information will be provided on how he is associated with these cities. This is followed by a brief basic account of the scholar: his date of birth and death, from whom he narrated the hadith, and from whom he narrated the hadith. It is then given with the isnad of one or more hadith texts narrated by him. It goes into great detail about some of the most famous people in history and gives as much information about it as possible. Then, not one, but several hadith texts and hadith isnads are listed. Examples of such people are the biographies of Qusam ibn al-‘Abbās, Qutayba ibn Muslim, and Abū Muslim.

One of the valuable aspects of “Kitāb al-Qand” is that it provides information that is available in a number of sources that have not reached us. For example, one of the first famous historical and biographical works created in Māwarā’annahr was written by Abū Sa’d ‘Abd ar-Rahman ibn Muḥammad al-Idrīsī (d. 1015), (“A perfect book on the

knowledge of hadith people from Samarkand scholars”). Although this invaluable source about the scholars of Samarkand has not reached us, the information contained in it has been preserved in the works of later authors, in particular, in the work of Abū Ḥafṣ al-Nasafī “Kitāb al-Qand”. Abū Ḥafṣ used this source in 421 places in his work. From this it can be said that the main part of al-Idrīsī’s work has been preserved in Kitāb al-Qand. It can also be said that after al-Nasafī included al-Idrīsī’s work in his book in full and supplemented it, his copies may have disappeared without the need for a primary source.

The same can be said of the work of Ja’far ibn Muḥammad al-Mustaghfirī (d. 1041) on the history of Nasaf.

While “Kitāb al-Qand” retains other sources, other sources also contain lost parts of the work. For example, when Abū Bakr Aḥmad ibn Alī al-Khaṭīb al-Baghdādī (d. 1071) wrote the book “History of Baghdad” through Abū Sa’d al-Idrīsī through al-Husayn ibn Muḥammad al-Mu’addib in 38 places. Abū Ḥafṣ al-Nasafī also used the work of al-Idrīsī. Therefore, information about the Samarkand scholars available in the “History of Baghdad” was also available in the “Kitāb al-Qand”. Hence, al-Baghdādī’s book can also be used to restore the lost parts of al-Nasafī’s work.

In addition, the author of “Kitāb al-Ansāb”, Abū Sa’d ‘Abd al-Karim ibn Muḥammad al-Sam’ani (d. 1167), listed Abū Ḥafṣ al-Nasafī as one of his teachers and wrote his “Kitāb al-Qand”. used his work in many places. Al-Samani mentions Abū Ḥafṣ al-Nasafī in 27 places in his work. That is why “Kitāb al-Ansāb” is undoubtedly one of the main sources in supplementing the information in “Kitāb al-Qand”. Ibn an-Najjar’s work is one of the additional sources in the study of the history of hadith in Samarkand.

Muḥammad ibn ‘Abd al-Jalīl al-Samarqandī’s “Muntakhab” selected from the work of Abū Ḥafṣ an-Nasafī is a useful source for our subject. This is because the manuscript of this work, which has come down to us as “Kitāb al-Qand” by mistake, partially repeats the original source (the same chapter) and partially (from the alif to the silent chapter). A comparison of the passages present in both works reveals that Muḥammad ibn ‘Abd al-Jalīl, during the selection of the “Kitāb al-Qand”:

- 1) He dropped the biographies he did not find necessary (for example, the biographies of ‘Alī ibn Yūsuf an-Nasafī, Abū-l-Wara’ and ‘Alī ibn Aḥmad an-Nasafī’ have been omitted);
- 2) In many places he placed the biographies of Abū Ḥafṣ in a completely different order than the original source;

- 3) A number of biographies are limited to listing only the names of the given scribes;
- 4) Sometimes he added biographical cases that were not in Abū Ḥafṣ' work (for example, the names Abū Aḥmad 'Abd al-Mu'min ibn 'Abd al-Karīm al-Samarqandī and Abū Aḥmad 'Abd al-Rahmān al-Samarqandī were added).

The works of Abū Ḥafṣ an-Nasafī “Kitāb al-Qand” and “Muntakhab” give biographies of 1232 Mavarounnahr scholars (This is the total number of biographies in the present part of the Kitāb al-Qand and Muntakhab). They worked in various fields of spirituality in the VIII-XII centuries. The book includes the names of scholars who were mainly associated with the city of Samarkand – those who were born, lived, worked, died or in some way influenced the spiritual life of the city. However, in addition to the city of Samarkand, there are many biographies of scholars related to cities and villages such as Dabūsīya, Kushānīya, Kesh and Nasaf. Because, as mentioned above, the author set himself the task of compiling a biographical dictionary of not only the city of Samarkand, but also the Sogdian Samarkand region.

More than 950 hadiths in this work reflect the environment in various aspects of the spiritual life of Samarkand – theology, ethics, politics, law, values.

“Kitāb al-Qand” is an important and valuable source that reflects the spiritual environment of Māwarā'annahr, in particular, Samarkand in the VIII-XII centuries, including the development of the science of hadith.

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