

COMMENTS ON FAKHRUL ISLAM AL-PAZDAVI'S "USUL"

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ABSTRACT

The source Fakhru'l Islam Pazdavi's "Usul" was the famous method in the science of al-fiqh in the given article and about the full information is given on the basis of written works. The influence of these works on the literature of the later period in the field is described. As well as manuscripts and printed copies have been mentioned.

KEYWORDS: *Pazdawi, Text, Fikh (Islamic Law), Hadith, Maturidi, Hanafi, Qadi (Judge), Owners-Taxrij, Comment.*

INTRODUCTON

Today, as in all areas of science, there is a need for extensive research on the Usul al-fiqh. In order to better understand the essence of the holy religion of Islam and to understand the great work done by our scholars in the past, it is important to study the science of fiqh (Islamic jurisprudence) and its branch studying its laws, evidences the Usul al-fiqh (basics of fiqh) where it requires knowledge and perseverance. [1]

According to sources, "Fakhru'l Islam" - Ali ibn Muhammad Abul Hasan Pazdavi (1009-1089), a scholar who left an indelible mark on Islamic jurisprudence with his authoritative works, was a teacher of Movarounnahr scholars and a long-time judge of the country. The work of the *faqih* (Islamic jurist) "Kanzul vusul ila ma'rifati-l-usul", known as "Usul al-Bazdavi", has a special significance as one of the main sources in the field of usul al-fiqh. Kotib Chalabi (d. 1068/1658) says in his famous *Kashf uz-zunun: Usul al-Bazdavi* is an important source of valuable information, and the *faqihs* seem to have competed in writing commentaries on it. The historian Qazi Ibn Khaldun (1332-1406) also wrote in his famous *Muqaddima* that there were many works of Usul al-fiqh in the Hanafi direction, the book of Abu Zayd Dabbusi is the most useful and comprehensive of the first works, and the work of Sayful Islam Pazdavi is in such status of the next books." [2]

Main part:

Fahrul-Islam Pazdavi's work was well received by Hanafi scholars because it introduced the Hanafi method into the system of al-fiqh and was more concise than al-Usul by his contemporary colleague Sarakhsi (1009-1090). Dr. Said Bekdosh, who made the modern edition of Usul al-Bazdavi in 2016, says that Shamsul-aimma Sarakhsi used the style of Pazdavi's book al-Usul and made extensive use of his data in writing al-Usul, and tried to give a few examples to prove his point. In fact, Usul al-Bazdavi has been widely used in works on the theory of Muslim law.

This is due to the fact that the book was used to write works in the style of commentary, hoshia, takhrij and summary, or quoting from its data. [3,4]

As mentioned by Kotib Chalabi, famous commentaries on Usul al-Bazdavi have been written by major Hanafi jurists. Including:

- *Commentary by Hamiduddin Ali ibn Muhammad Romishi Bukhari (d. 667/1268) entitled “Fawaidu Bazdavi”*. This work is important as the first commentary written in Usul al-Bazdavi. The manuscript copy of the work copied by the calligrapher Muhammad ibn Abu Nuaym in 693/1294 is the closest to the author's time. It is kept in the Dor al-Kutub library in Cairo under the number №179. The modern, critical text of the work, prepared by Dr. Omir Ahmad Nadavi on the basis of existing manuscripts, was published in 2010 by the Lebanese printing house Dorul Kutub Ilmiyya. [7]
- *Commentary on al-Kafi by Husamiddin Husayn ibn Ali ibn Hajjaj Signaqi (d. 714/1314)*. The author states at the end of the work that he completed it in 704/1304. Al-Kafi was published by Dr. Muhammad Sayyid Muhammadqanit in 2001 at Maktaba ar-Rushd Publishing House in Riyadh. At the beginning of this edition there are many manuscripts of the work available in the world book funds and a lot of important information about the scientific activity of the author Husomiddin Signoki. [8]
- The commentary of Abdulaziz ibn Ahmad ibn Muhammad Alouddin Bukhari (d. 730/1330) entitled “Kashfu-l-asror an Usuli Fakhri-l-Islam Bazdavi” is the main and most famous commentary of “Usul al-Bazdavi”. That is why the work is popular among scientists, there are still several editions. The first edition was printed in 1307/1889 at the Sahafiyya Osmaniyya printing house in Istanbul, and later in 1974 by Abdullah Mahmud Muhammad in Beirut at the Doru-l-Kutub Ilmiyya printing house. [9]
- Commentary by Akmaluddin Muhammad ibn Muhammad Babarti Misri (d. 786/1398) entitled “At-Taqrir li usuli Bazdavi”. Although the work has not been published so far, it has been the subject to a number of research. At Umm al-Qura University in Mecca, about a dozen studies have been conducted on al-Taqrir li Usul Bazdavi. They also provide detailed information about the manuscripts of the work kept in world funds. [11]
- The commentary of Jalaliddin ibn Shamsuddin Khorezmi Karloni (d. 740/1340) entitled “al-Shafi” is also noteworthy. The reason is that Jalaliddin Karloni was a student of other commentators, Abdulaziz Bukhari and Husamiddin Sighnaqi, and made extensive use of their commentaries in writing al-Shafi. Although this work has not been published yet, it was studied at the level of a doctoral dissertation by Abdulmajid Hassan Saig at Riyadh Islamic University.
- The commentary of Amir Kotib Umar Itqani Atrozi (685 / 1286-751 / 1351) entitled “al-Shamil” is another commentary written in Usul al-Bazdavi. Ash-Shamil (comprehensive) is a large-scale work worthy of its name. The manuscript copy itself consists of eleven volumes. It has not yet been published, but much of the work has been researched and published in book form at Riyadh Muhammad ibn Saud University.
- The commentary of Qivamiddin Muhammad Koki Misri (d. 749/1349) entitled Bunyanul Vusul has not been published so far. Three of his manuscripts are kept in Cairo's Dar al-

Kutub Misriya library with material numbers № 2025, 2030, 1780. It should be noted that the scholar Qivomiddin Koki taught students from “Usul al-Bazdavi” in the Mordin community and wrote this work, summarizing the comments and details he gave during the lesson. The scholar also served as a Mufti in Cairo.

- The commentary of Abul Baqa Muhammad ibn Ahmad ibn Ziya Makki (d. 854/1450) is still used in manuscript form.
- The manuscript of the commentary of Wajihuddin Umar ibn Abdulmuhsin Arzanjani (lived around 871/1467) entitled *Sharhu Usul al-Bazdavi* consists of two volumes and has not yet been published.
- It is noteworthy that the commentary of Sheikh Abul Makarim Ahmad ibn Hasan Jarbardi Shafi'i (d. 746/1346) entitled “*Sharhu Usul al-Bazdavi*” was written by a representative of another madhab. Jarbardi was a famous jurist of the Shafi'i madhab and was the chairman of the scholars of Tabriz in his time.

There are also some incomplete commentaries of the source. Including:

- The commentary of Alouddin Ali ibn Muhammad Hiravi Musannafik (d. 775/1376) entitled “*al-Tahrir*” is one of those incomplete commentaries. The scholar was famous with the title “*Musannafik*” in the fiqh of Hanafi madhab and he was born in Herat and died in 1376, Qustantinia (modern Istanbul).
- As his master commentator Akmaliddin Bobarti, Shamsiddin Muhammad ibn Hamza Fanori Rumi (751/1352-834/1431) began writing a commentary on “*Usul al-Bazdavi*” at the end of his life, but unfortunately, he was not able to complete his work since he got blind.
- The commentary of Mulla Hisrav Muhammad ibn Faromuz Hanafi (d. 885/1479) was not finished, as well. However, there is a complete work of this author with the name “*Mirqotul vusul fi ilmil usul*”. The scholar passed away in 1479, Qustantinia (modern Istanbul).
- Mahmud ibn Muhammad Junfuri Foruqi Hindi (d. 1062/1652) also wrote a commentary to the work. But the author was not able to finish his work.
- The commentaries mentioned above are of great importance in studying “*Usul al-Bazdavi*”. Because of Pazdavi's high level of savvy, the meaning can be understood only after interpreting some of the phrases in the work. These comments are also of particular importance in the field as a source basis. In addition, while reviewing the manuscripts of *Usul al-Bazdavi*, some unfamiliar comments and commentaries were encountered around the text. By studying them independently, one can find new interpretations of the work that are still unknown to us.

Mukhtasar (short) works written as an abbreviated form of *Usul al-Bazdavi*:

- A short risolah by Husamuddin Muhammad ibn Muhammad ibn 'Umar Ahsikati (d. 644/1246) entitled *al-Muntahab al-Husami*. In the work, the information in *Usul al-Bazdavi* is given in a short and concise form. Husamuddin Akhsikati's *al-Muntahab* is also a very authoritative source, with many commentaries. The manuscript of the work, which is kept in the library of the Malik Saud University in Riyadh under the number №3797, dates back to the 13th century and is the closest to the author's time. In the end title of it, it is said that the copy was completed on the

10th of the month of Rabi'ul Awwal, 690/1291. The work has been published several times and it consists of 74 pages.

– A short risolah by Abul Barakat Abdullah ibn Ahmad ibn Nasafi (d. 710/1310) entitled Manor al-Anwar. Abul Barakat Nasafi summarized the information in Usul al-Bazdavi and compiled it into a risolah entitled Manorul-anwar. It has about fifty commentaries because it is short and meaningful. 3 manuscripts of the work are kept in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Of these, the one with the inventory number 245243/1 was copied in 762/1361 and has a volume of 25 pages. This risolah has been published several times so far.

Abulfido Zaynuddin Qasim ibn Qutlubuga's (d. 1474) work, Takhrij ahadisi Usul al-Bazdavi, is dedicated to the interpretation of the hadiths and narrations in Usul al-Bazdavi. It contains the hadiths from Usul al-Bazdavi, the narrations of the Companions and the Tabi'een, and the reports of the imams of the madhabs. The full text of these narrations, their places and sources mentioned in the works on hadith science are given. The lithograph of "Takhrij", along with Usul al-Bazdavi, was first published in Pakistan in 1909. Later, in 1995, it was studied by Dr. Muhammad Hussain Taji as part of his doctoral dissertation and a modern edition was made at the Sheikh Zayed Center for Islamic Studies in Karachi, Pakistan. [5]

RESULTS AND DISCUSSIONS:

As a result of the article, the following can be shown. The works based on Usul al-Bazdavi are not limited to the abovementioned ones. It should be noted that the activities on the reproduction of manuscripts of the work, the creation of new works on its basis has continued at all times, and its prestige and influence in the field of science is great. [6]

Until now, the work has been a program guide to the science of "Usul al-fiqh". It is taught as a textbook on this subject in educational institutions. In particular, the famous historian Abdulaziz Bukhari (d. 730/1330) said that he read the entire Usul al-Bazdavi in the presence of his teacher Fakhrudin Muhammad Moymargi (d. 751/1351) while studying at the Madrasatul Abbasiyya in Sarakhs. [10]

CONCLUSION:

In short, the book "Usul al-Bazdavi", which deals with the basic principles of jurisprudence, from Islamic law to the principles of morality, and the sources based on it, were created in the territory of Movarounnahr, and it certainly is appropriate for our people's worldview and way of life. By studying them on the basis of modern requirements, we have the opportunity to fill certain gaps in our social life and solve problems in a positive way. Also, the rich scientific heritage of our scholars, such as Pazdavi, Abdulaziz Bukhari, Romish Bukhari, Akhsikati, is poorly studied, and one of the urgent tasks facing scientists is to present them to the public in a dignified manner.

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