

MAHMOOD LAMISHI LIFE AND SCIENTIFIC HERITAGE

Abdullo Gulomov*

* Independent Researcher,

International Islamic Academy of UZBEKISTAN

Email id: abulfotih1991@gmail.com

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ABSTRACT

Mahmud b. Zayd al-Lâmishi, lived in Semerkand at the end of the 5th century and at the beginning of the 6th century (AH), a member of Hanafi-Mâturidi tradition was a theologian and jurist. His works related to theology, law and method of law were read in madrasahs in the periods of Ottoman and Seljukids.

KEYWORDS: : *Lâmishi, Hanafi-Mâturidî, theologian and Jurist, method of law, at-Tamhid.*

INTRODUCTION

The land of Uzbekistan is one of the cradles of human culture. The cultural samples created in the territory of our country play a significant role in the development of world civilization. The penetration of Islam into Central Asia and the conversion of the local population to Islam ushered in a new era in the cultural development of the people of our country. During this period, our great thinkers and ancestors, who made an unprecedented contribution to the development of both the Islamic sciences and the secular sciences, lived and worked. [1]

During the years of independence, the restoration of spiritual and religious values and the understanding of national identity have risen to the level of public policy. In particular, special attention was paid to the study of the enlightenment foundations of Islam, the incomparable scientific heritage of our ancestors. Abus-Sano Mahmud ibn Zayd Lamishi, who was born in Fergana and worked in Samarkand, was one of such scholars who was known as a jurist and scholar of his time. [2]

Although Mahmud ibn Zayd Lamishi is recognized as one of the most famous representatives of the teachings of Moturidiyya and Hanafi jurisprudence, information about the life and scientific activity of the scholar is very rare in the books of the category of layers.

The ratio of "Lamish" given to Alloma is connected with the name of the village "Lamish" located in the Fergana valley [3]. Two other persons with Lamishi proportions are also mentioned in the history books. One of them was Husayn ibn Ali ibn Abul-Qasim Lamishi, who in his work al-Fawaid al-Bahiya states that he was born in Lamish in 441/1049, traveled to Baghdad in 515/1121, and was recognized as a leading scholar in the field of debate. 522/1128 He died in Samarkand in [4].

The second scholar to be given the Lamishi ratio is Muhammad ibn Musa ibn Abdullah, known as Abu Abdullah Bolasoguni Lamishi. This scholar was a judge in Damascus. The Hanafi sect is known for its firm adherence to the Moturidiyya creed and its opposition to misguided sects. Died in Damascus in 506/1142. Since the period in which the scholar lived and worked was different

from that of Mahmud Lamishi, the information about them is not mentioned in the history books and is not mixed up. However, because Ali ibn Abul-Qasim Lamishi and Mahmud Lamishi lived and worked in the same period and in the same area, the information about them is mixed. Such cases can be traced back to the date of Abul-Qasim Lamishi's death in manuscripts of works attributed to Mahmud Lamishi, as well as to the occurrence of phrases related to Mahmud Lamishi in Abul-Qasim Lamishi's works, such as *Waq'a'at al-Fatawa* and *Usul al-Fiqh*. [5]

Biographical books on the biographies of Hanafi scholars provide a brief account of Lomishi and his scientific legacy. In particular, Quraysh (d. 775/1334) in his work *Jawahir al-Mudiya fi Tabaqat al-Hanafiya* mentions Lamishi as Mahmud ibn Zayd Lamishi and states that he has a 40-page work on the science of *usul al-fiqh* called *Muqaddima*. leads to [6].

Another source about Lamishi is Haji Khalifa's *Kashf az-Zunun*, in which the scholar's name is mentioned in the form of Imam Badruddin Mahmud ibn Zayd Lamishi. However, information about Lomishi's life, the year of his death, and his works are not mentioned.

Ibn Qutlubugha also limited himself to mentioning in the *Taj at-Tarajim* that Mahmud ibn Zayd Lamishi had a forty-page work on the method of *al-fiqh* [7].

Even in modern research, information about Lomishiy is limited to the above. Conclusions about the life and scientific activity of the scientist can be made on the basis of information in the manuscripts of his existing works. For example, the manuscript of the book "*Kitab fi usul al-fiqh*" copied by the scholar Abu Hasan Ali ibn Ahmad Abdullah, states that this work was written in 534/1140. Given that the scientist was alive at this time, his period can be limited to the end of the 5th century AH and the first half of the 6th century AH. [8]

We have received 3 works by Lamishi:

At-Tamhid li qawaid at-tawhid or *Usul ad-din*. This work belongs to the science of theology, and several manuscripts of it are kept in the funds of the world.

In particular, one of the manuscripts of the work is stored in the "Lolali" section of the Suleymaniye Library in Istanbul on pages 138-171 of the source under the number 53658/4. This source was written in 1164/1750. It is unknown who wrote it. The title of the work is "*Kitab at-tamhid li qawaid at-tawhid*". [9]

There is another copy of the work on pages 205-220 of the source kept under the number № 159/5 in the "Arzinjon" section of the Sulaymaniyah library. This source was copied by Muhammad ibn Haji Ali in 1135/1722. The title of the work is "*Aqida fi usul ad-din li Imam Alloma Shaykh al-Islam Lamishiy*".

Another copy of the work, *Aqidatul-Lomishiy*, is kept in the Boyazid Library in Istanbul under the number BDK-7930. This 46-page copy is on the front page of the collection. The last page of the source states that it was copied in 761/1360. [10]

There are 4 manuscripts of the work under archival number 4316 and manuscript number № 236 of the National Library Foundation in Istanbul. This manuscript is a collection of works, written on pages 6b-25a under the title "*Aqida fi usul ad-din li Imam Alloma Shaykhulislam Lomishiy*". This source was moved to Malatya in 1124/1711. [11]

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Another manuscript of *At-Tamhid* is listed under the number 587 in the Haji Salim Aga section of the Sulaymaniyah Library. This copy of the manuscript was copied by Ibrahim ibn Mahmud Isfarani in 761/1360. The title of the work is given in the form of "*Kitab at-tamhid ma'a sharhi fi mawadi 'at-tajrid*." Each page of the manuscript contains spaces with brief comments. But it is not stated when or by whom these comments were written.

At-Tamhid was studied by Abdulmajid Turki and a modern Arabic edition was published in 1995 on the basis of Lolali and Arzinjon copies. Ahmad Farid Mizyadi also published a modern Arabic edition of *al-Tamhid* in Beirut in 2007.

Usul al-fiqh. Manuscripts of Mahmoud Lamishi's work are now available in Turkey, the United Kingdom and Morocco. In particular, it is stored in the library of Qaraviyin in Fes, Morocco, under the number № 633. This source consists of 156 pages and was donated to the library in 762/1361 by Malik Wahhab Khalifa Mansur. There is also an inscription on the first page of the source that Amir al-Mu'minin was endowed in the library by Abu Abbas Mansur Billah in 1001/1592. In the catalog of the library and in the source the author of the work is mentioned as Abulqasim Husayn ibn Ali Lamishi. [13]

The second copy of the work is kept in the Jarullah Efendi section of the Suleymaniye Library in Istanbul under the number № 438. This source was copied in 730/1329 by Ja'far ibn Mumin Samarkandi in a madrasa near the tomb of Imam Azam in Baghdad. The manuscript consists of 78 pages.

The London copy of the work is the oldest of the manuscripts and is in the Department of Oriental and Arabic Manuscripts of the British Museum, Or.13, - Or. Stored under number 18. This source is a collection of works, pages 54a-97b of which contain "*Usul al-fiqh*". The manuscript was copied by Abu Hasan Ali ibn Ahmad Abdullah. It states that the author of the work was Mahmud ibn Zayd Lamishi and that the work was completed on the 9th day of Muharram 534/1140.

Usul al-Fiqh was also studied by the researcher Abdulmajid Turki on the basis of the Fes and London copies of the work, and was published in Arabic in Beirut in 1995 [14].

Kashf al-alfoz. This work is a small pamphlet devoted to the explanation of some concepts of jurisprudence and theology, and is kept in the Al-Maktaba al-Baladiya library in Alexandria, Egypt under the number № V1345 [15]. The author of the manuscript is cited in the form of "*Abul-Mahomid Badruddin Mahmud ibn Zayd Lamishi Hanafi*." This pamphlet was researched by Mustafa Chalabi. According to Chalabi, this manuscript dates back to the 7th-8th centuries AH, and there are records that the manuscript was founded in 813/1410.

From the above, it can be concluded that Mahmud ibn Zayd Lamishi was active at a time when theology had reached the highest stage of its development. He was diligent in spreading the doctrine of Moturidi, founded by the great scholar Abu Mansur Moturidi. He made a significant contribution to the development of Hanafi jurisprudence and the teachings of the Moturidiyyah with his works such as *Kitab fi usul al-fiqh* and *at-Tamhid li qawaid at-tawhid*. In particular, in his work on theology, the scholar discusses the doctrinal issues that play an important role in religion on the basis of the Qur'an and the Sunnah, and refutes the misguided sects and sects that can be encountered at any time. The scientific heritage of our ancestor, who lived nine centuries ago, is very important not only for his time, but also for the present, when the struggle for ideas is in full swing.

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