

Analysis of Jurisprudential Works of Abul Barakat Nasafi

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Abstract. In this article, Abul Barakat Nasafi, based on the principle of tolerance of the Hanafi madhhab, finds answers to social, religious and ideological questions, relying on the sources of the Shariah, brings to people the divine meanings in their purest form, striving always to call mankind to unity, harmony and peace, and allama was created as a result of the Mongol invasion. He has made a great contribution to the development of science in the region with his mature knowledge and invaluable works in the fields of tafsir, fiqh and aqeedah. It is emphasised that the issues described and analysed in the works of the scholar are still of great importance today.

Keywords: Mazhab, source study, Hanafism, sheikh, tafsir, fiqh, kalam ilmi, sunnat, farz, jurisprudence, research, analysis, commentary, had, complex, maturity, copy, proof, conflict, effect, effect

Introduction

The scholar worked in the field of fiqh in the direction of furu'u-l-fiqh and usulu-l-fiqh. His talent and potential in the field of jurisprudence can be seen in his works. His presentation of jurisprudential issues in the direction of text and commentary created the basis for the scholar to be recognized as a skilled jurist. In his works in the field of usulu-l-fiqh, jurisprudential laws are systematically arranged. We will take a closer look at the jurisprudential works of the scientist below.

The work "*Kanzud-daqiq*" ("**Treasure of delicate matters**") is placed after "*al-Hidaya*" according to Islamic law. In the book "*Kanzud-daqiq*" jurisprudence issues are widely covered, and the opinions of mujtahid scholars such as Abu Hanifa, Abu Yusuf, Imam Muhammad, Imam Zufar, Imam Malik and Imam Shofei are presented. The work did not dwell on the arguments and disagreements, but only marked the names of the famous mujtahids and gave their initials. For example, letter «ح» – «ho» Abu-Hanifa, «س» – «sin» Abu Yusuf, «م» – «mim» Muhammad, «ز» – «zo» Zufar, «ف» – «fo» Shofein, «ك» – «kof» Molik, «و» – «vov» were used as a symbol for the narrations of scholars of the Hanafi school [1]. It describes various issues such as worship (prayer, fasting, zakat, hajj), muamalat (relationships between people such as trade, rent, debt), and hadar (punishment). It is considered one of the most wonderful books on jurisprudence [2]. For this reason, it is trusted by eminent scholars and is widely read among Hanafi scholars. Scholars rank it after "*Mukhtasarul-Quduri*" in popularity and include it in the list of authoritative books. The work was translated into Persian by Nasrullah ibn Muhammad ibn Jammad Kirmani and into Urdu by Ahlullah ibn Abdurahim. It was also reprinted several times and published in Cairo in 1890, Lucknow in 1877, 1895 and other cities [3].

A total of 7 manuscript copies of "*Kanzud-daqiq*" are stored in the manuscript fund of UzRFAShI. They are 9243 (Volumes I-II, copied by Mulla Muhammadyar, typescript, Arabic language, 326 pages, 7 lines, size 24x29, with a border), 7573 (typescript, Arabic language, 201

pages, 9 lines, size 15x23), 8969 (in manuscript, Arabic, 214 leaves, 9 lines, size 14x23, incomplete), its Persian translations are preserved as numbers 5581, 9031/II, 6917 (Lahore copy) and 8430. It was found that a manuscript copy of this work is kept in the library of "*Khair al-Madoris*" society in Multan, Pakistan, number 2336. It is also known that thirty manuscript copies of it are kept in the "British Library" [4].

More than ten commentaries were written on "*Kanzud-daqiq*", among them "*Tabyinu-l-haqiq lima fih ma intazaa minad-daqiq*" by Imam Fakhridin Abu Muhammad Usman ibn Ali Zailai (d. 743/1342-3 y.) – "**Illumination of the truth of issues from Daqaiq**", published in 1313-15/1896-98 in 6 volumes in Bulaq district of Cairo), "*Ramz al-haqaiq*" ("Signs of Truth") by Badridin Mahmud ibn Ahmad Ainiy (d. 855/1451) ", published in Bulaq in 1285/1869 and 1299/1882), Mulla Miskin Haravi's "*Tibyanyu-l-haqaiq*" ("Statement of Truths", written in 811/1408-9, 1294/1877, 1303/1886 and 1312/ published in Cairo in 1895), "*al-Bahru-r-raiq fi sharh Kanzu-d-daqiq*" by Zayn Abeddin ibn Najm Misri (d. 970/1562-63) commentary', this work is one of the most notable commentaries, and dozens of commentaries can be listed such as 1334/1916 published in Cairo in 8 vols [5].

"*Al-Mustasfa*" is a commentary written by the scholar on the work "*al-Fiqh an-nofe*" written by Imam Abul Qasim Muhammad ibn Yusuf Hassani Samarqandi (d. 1161). "*Al-Fiqh an-nofe*" is recognized as Nasiruddin Samarkandi's main book on the science of Furu' al-fiqh and one of the most reliable sources of Hanafi jurisprudence. Many Hanafi scholars wrote commentaries on it, and Abul Barakat Nasafi's work "*al-Mustasfa*" is the most famous and perfect among them [6].

Abul Barakat Nasafi enriched the work not only with his knowledge and conclusions, but also with the useful recommendations and teachings he learned from his teacher Hamididdin Romishiy. In the preface of the work "*Al-Mustasfa*" it is noted that the book was written on the recommendation of Hamididdin Romishi. Imam Nasafi says the following about the reason that prompted him to comment on the mukhtasar: "*Our great sheikh, Ustaz Hamididdin Romishi, advised me to organize and systematize the benefits I received from him. I obeyed this instruction. Asking for help from Allah, the Helper, in order to increase its benefit, I enriched the commentary with thoughts and made additions from the books "Mabsut"* [7].

This commentary went through two stages in its creation: the first was recommendations and lessons given by Imam Hamididdin Romishi from *al-Fiqh an-Nofe*', Imam Nasafi participated in these lessons and gathered the knowledge and experience he gained from it, and wrote "*al-Manafi' fi Fawoid an-Nofe*' wrote a work called In the second stage, Nasafi sorts these commentaries and taliqats, puts them into a single system, makes additions to it, and enriches it with reasoning and evidence. These two steps serve to ensure that the work is thorough, reliable and perfect [7].

This work is considered the foundation for Nasafi's writings on jurisprudence and method. Allama wrote the work "*al-Mustafa*" after his work "*al-Mustawfa*". This, in turn, is considered the first work of the scientist. Hafiziddin Nasafi wrote the work "*al-Mustasfa*" in 1266. Therefore, the scholar quoted from this work in his later works such as "*al-Wafi*", "*Kashf al-asrar*", "*Sharh al-Muntakhab*", "*al-Musaffo*" [8].

The book contains many jurisprudential issues such as prayer and treatment. The scholar does not provide the proofs of each issue, but passes them among the opinions of the mujtahids. Scholars consider this work of Nasafi as one of the most important and authoritative books. It begins with the "**Book of Ablution**" and ends with the "**Book of Inheritance**" [7].

The author used popular books as a source for writing the work. He gave importance not

only to fiqh works, but also to well-known and reliable sources in the sciences of Aqeedah, Tafsir, Hadith, Usul, grammar and vocabulary. This shows that Imam Nasafi's knowledge is incomparable and that he is aware of the books of his predecessors and contemporaries in various fields. In it, the imam attaches great importance to directing evidence, justifying judgments, explaining them, sometimes correcting them, conveying judgments based on fatwa in his time, and clarifying confusions and unclear sentences [6].

"Al-Musaffa fi sharhi al-manzumati Nasafiya fil-hilaf" ("The Commentary of Nasafi's verse on comparative jurisprudence with the defined name") is another work of the scholar on the science of jurisprudence. This book was written and completed on the 20th of Sha'ban/March 22, 1272 in the year 670 Hijri, and it is a commentary on the work of Umar Nasafi. This work of Umar Nasafi has a total of 2669 verses and 10 chapters. This work reflects the conflicting views of the mujtahid scholars on jurisprudential issues through verses and odes. Two manuscript copies of it numbered 2834 (copied in 1110/1699, in nastalyq letter) and 4669/II (no leaves at the beginning and end) are kept in the manuscript fund of the UzR FA ShI [2]. This work is out of print.

The author's work entitled **"al-Manor"** ("Lighthouse") is about usulu-l-fiqh and its laws, in which methods such as obtaining judgments based on the Qur'an, hadith, consensus and comparisons are described [10]. It is recognized by scholars as one of the most famous works of the Hanafi school, short but very useful in the field of Usulu-l-Fiqh. The author wrote it on the basis of the books of Usul by two great imams of the Hanafi sect - Bazdavi and Sarakhsi. Except for some places, he did not add any additions to it, the method of arrangement is also well arranged like Bazdavi's method of arrangement, except for exceptional cases, and precise words and pleasant expressions are used. Ibn Aini said: *"I have not seen a work on method that is equal to this one."* Haji Khalifa said: *"It is a work of works, it is short, comprehensive, useful, widely read among similar wide and compact books, small in size and short text, but it is like a treasure of a sea full of truths and accurate sayings. But there are some entanglements, excesses and weaknesses in it"* [5], he says.

Abul Barakat Nasafi begins his work "al-Manor" with praise and, along with other scholars, divides the foundations of Sharia (aswl al-shria - usulu-sh-sharia) into four - Qur'an, Sunnah, Ijma and Qiyas [10]. It mentions a lot of controversial issues between Abu Hanifa and his students, and in most cases, the way is opened to the opinions of Shofei and sometimes Imam Malik [2].

It is known that Imam Shofei was the first person to write Usulu-l-Fiqh in book form. Then a number of works were written in this field in other sects. Abul Barakat's work "al-Manor" is considered one of the great works in this field. For this reason, he was well received by the people of knowledge, taught in educational institutions, many commentaries, khoshiya, abridgment and poems were written. Ibn Habib made it into a short book [3].

Nasafi himself commented on this work and named it **"Kashful asror"** ("Revealing secrets") [2]. In this work, he used Shamsul Aamma Sarakhsi's rules of method a lot.

Among the commentaries written on Kashful asrar, Ahmad ibn Abu Sa'id Hanafi's **"Nurul-anwar fi sharhi-l-manor"** ("commentary of al-Manor called Light of Light"), Abul Fado Dehlavi (d. 891/1486-87) **"Ifadotu-l-anwar fi izoi usuli-l-Manor"** ("The benefits of light in spreading the methods of al-Manor"), **"Tabassurotu-l-asrar fi"** by Sheikh Shijauddin Hibatullah ibn Ahmad Turkistani (d. 733/1332-33) **"sharhi-l-Manor"** ("commentary of al-Manor called seeing the secrets"), **"al-Jamiu-l-asrar"** ("The Collector of Secrets") by Qivamuddin Muhammad ibn Muhammad Turkistani (d. 749/1348-49)) can add dozens of works [5].

"Doiratu-l-wusul ila ilmi-l-usul" ("The way to attain the science of method") of Allama on usul-l-fiqh was prepared for publication by Dr. Ahmad Khan and published by *"al-Maorifu-l-jadida"* publishing house of Rabat in 1997. published in The work was copied in 1858. The name of the mover and the name of the place where it was moved have been erased, so they could not be identified. The manuscript consists of 166 pages, 12 lines, size 30x17 cm, in near-Persian naskh script, with signs of Afghan script. It is stored in the library *"Darul-ulum al-Haqqaniyya"* in the city of Akurakhtak, Pakistan, number 4625/247 [11].

There are also the works of the scholar *"al-Wafi"* and his commentary *"al-Kafi"*. 2.3 of the dissertation about these works. explained in detail in paragraph

Taking into account that the Hanafi, Shafi'i, Maliki and Hanbali madhhabs within the Ahle sunna wal community are fiqh madhhabs, it should be noted that their similarities and differences are mainly seen in fiqh issues. Abul Barakat dwells more on the disputes between the Hanafis and the Shafi'is, and in some cases on Malikism. When quoting proofs, it is enough to say "this verse proves it". He presents scientific evidence based on the verses to the representatives of other sects without giving in to bigotry and arrogance.

Conclusion

In conclusion, in the last years of the 13th century, the influence of the Mu'tazila and Karromiya streams in Nasaf became much stronger. At this point, it is no coincidence that Hafiziddin Nasafi wrote works on Hanafi jurisprudence. Abul Barakat, a Hanafi jurist and muhaddith scholar, is mentioned in the sources as a great imam, jurist, leader of usul al-fiqh scholars, a scholar of intellectual and religious issues. Abul Barakat Nasafi's famous work *"Musaffo"* is a commentary on Abu Hafs Nasafi's (d. 1142) *"Manzuma al-fiqh fi-l-khilafiyot"*. It is also called *"Sharh manzuma al-fiqh"* (commentary on jurisprudence). The work is written in prose style, it highlights the sects of Islam, their specific aspects, and the issues of the Hanafi school are discussed in detail. That the work became more popular in later centuries can be seen from the commentary written on it in the 17th century. This commentary is entitled *"Irshad al-talib ala sharh al-manzuma"* ("Guide to the right way for those who study the work of Sharhi manzuma"). The work was interpreted by the Mufti of the city of Aleppo, the famous scholar Muhammad ibn Hasan ibn Ahmad ibn Abu Yahya Kawokibi.

Hafizuddin Nasafi is a famous imam of his time, a scholar of jurisprudence as well as a famous muhaddith and historian. The scholar left behind about ten works such as *"Manor al-anwar fi usul al-fiqh"* (The tower of lights on the foundations of Fiqh) and *"Kanz ad-daqiq fil-furu"* (Treasure of precise things in the branches of Fiqh). These two works of the scholar in the field of jurisprudence are especially famous, more than ten commentaries have been written on each of them. The author made a great contribution to the further development of Islamic jurisprudence with these works.

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