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SOURCES OF «MAJMA AL-MASAIL» AND POETIC INTERPRETATION OF THE QUESTIONS OF FIQH

Abstract: In the article, sources of the work by the author under the pseudonym Afzaly «Majma' al-masayil» devoted to fiqh questions and poetic interpretation of the matters are considered. Questions of fiqh quoted in the margins of «Majma al-masayil» are the sources of the work as well. The majority of quotes are given in Arabic from the Koran, hadiths, rules of Sharia as well as from the works devoted to Islamic doctrines such as «Hayrat al-fukaha», «Mukhtasar-i vikaya», «Hidaya», «Kanz al-ibad», «Fatavat al-amniya», «Salat-i Masudiy» and «Favayid».

Key words: Afzaliy, "Majma al-masail", hadith, line, quote.

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Introduction

It is well-known that the rich spiritual heritage of our people goes back to the distant past. The great works of our great thinkers, who have made a significant mark on the history of world culture, have left a vivid impression on all stages of human development, and this rich treasure has been studied with great interest by the people of the world as the spiritual values of the Uzbek people. It is already natural that the worldview of our ancestors, the spiritual world, is reflected in the manuscript sources and is one of the most effective and effective tools in raising such a responsible and responsible person.

Ibn al-Asir [4.] Minhajiddin Usman bin SirajiddinJuzjani [11.], Father Malik Juvaini [10.], RashiduddinFazlullah [6.], Ibn Battuta [5.], Hasanhoja Nisori [8.], Mawlano Muhammad Dusti [7.], Written to study the scientific and educational environment in Movarounnahr historical sources [1.].

The study of the expression of the philosophical and aesthetic worldview of our people in artistic works is one of the important factors in the development of literary studies and religious studies, along with the effective impact on the development of a number of disciplines. In this sense, a thorough and

impartial investigation of such works remains one of the urgent tasks of literary criticism and source study during the period of independence (Hasanov 1993).

Majma'u-l-masail, written by Afzaliy in 1700 A.D. [2.] is one of these works. The book contains commentary on the quotations in Arabic by poems in the Turkish language. Most of the comments cited are devoted to the little-known jurisprudence, and their sources are cited. Most of these quotations in Arabic come from the Quran and hadith or from scholars' works on Shari'a rules, Islamic beliefs and principles. Preferably cites them in the margins and cites sources, each with a poetic interpretation in Uzbek.

At the beginning of the work, the quote in the first paragraph is a hadith about JalaluddinRumiy's book "Masnawi-iMawawi", which illustrates its meaning in the following verses:

*I would make a hole with a stone, O dear one,
Be honest and make good stuff.*

Whoever doesn't dare O so-and-so,

It is no doubt to be without religious, with you [2. 49b).

After the introduction, Afzaliy goes to the description of all the imams. First, it was a jurist, a scholar, a great imam, and the founder of the Hanafi

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school, Abu HanifaNouman bin ThabitKoufi (Imam A'zam (699-7763), followed by Abu Yusuf Jacob (795), who developed the Hanafi rules and then Muhammad, a Sunni religious law. The Maliki sects founded by Ibn Idris al-Shafi'i (767-820) [3.] and finally Malik ibn Anas Abu Abdullah (713-795) are listed separately [2.] and their status in the Islamic world is respected.

Preferably describe them as follows:

*Those imams who made inspiration,
Thank you for your mercy, O prayer.
First of all, Imam-iNo'man with pure again,
Let it be tolerant and religious of Shar'i Mustafa,
And this is Yusuf-i judge as well as,
So Allah is pleased with him.
The victory of Shafi'ildris-iMolik,
They gave adorn the Shar'a-i human.
The ghost of paradise in Paradise,
Do not grieve for the sake of His mercy.
They built the house of religion,
They thought that Doomsday would not destroy.
Thank you, all things are true,
Sardar-i-hama has become a shariah.
Whatever is pleasing to God,
Narrative truth has drawn near.
With the condition of Afzaliy, O God,
Forgive me, don't lose faith.
Blessed are the souls of the righteous,
Full of faith in all people.
Afzaliy roamed in the desert, O son,
The Imams were step by step [2. 49b-50a].*

He then draws the reader's attention to the verdict of an issue from the Fawaid-iMukhtar in the margin. It states that anyone who disregards religious rules should be executed by the Sultan. The quotation from the work of Mevlana Rumi in the preface is included in his book as a separate issue and describes it as follows:

*This is an example that everyone refuses,
Although it is a short example,
The beginner was not among beyond all
questions,
Kill, be aware, sultana is necessary, canon.
That is, it is Turkish or Persian,
"I am wrong in my actions", O beardless.
The king is one, his dress is different,
All you have is a hoodie.
Afzaliy may have seen the pre-eminent "Tamhid-
i-favayid",
Writing with poetry "Amniyya" is a true religion
[2.50a].*

Thus, Afzaliy says that a person who thinks that the religious rules, some of which are minor, cannot be done, or who has not acted negligently in terms of their expression in Turkish or Persian, is subject to punishment. Afzaliy, when interpreting each issue in the poem, he also cited its source. The poem also

states that the source in the manuscript is the work of Tamhid-iFayid.

In the following passages, Afzaliy emphasizes the need to abide by the religious rules cited in this source, noting that it is a mistake and that a person who denies a duty is declared a pagan. In particular, the Statement of the Original Issue states:

*If he says with every expression, O needy,
See the whole advice, beggar.
If the whole advice is correct,
You can obey it well.
Everyone says, "I don't do it",
The profound Shariah is an unbeliever.
Afzaliy saw LomashoNo'man,
With his poetry he mentioned it to you [2. 50a].*

The next issue is about ablution. On the page 51 of the Majma'u-l-masail manuscript, it is said:

*Everybody wakes up in the vicinity,
Know that he is a dummy in Salat-iMas'udi.
Asked, you know, that Hanifadin is good,
Let's say the answer is "lo hayirfiqhi",
Everywhere, even if it happened,
Let them not show it, O lad.
Afzaliy commented it in detail,
"The Summary" of the religion reported [2.*

51b].

An excerpt from the "Summary" in the editorial says the following:

موضع الذي يقال له بالفارسية كرداب. لا يجوز التوضؤ فيه (خلاصة).

That is to say, the Persian word "dirt" (in comprehensive dictionary of the Uzbek language). It is not permissible to do ritual washing before prayer in Islam ("Summary"). One of the issues raised in the book is the washing of organs:

*Even the gentleman has some members
Washing, lying down or sneezing
If his body has it less or more, he is fluent,
Look, he is washing his body, O some certain.
This is the saying of famous name of Imam,
In other words, No'man is a power to shariat.
Afzaliy saw "the Sirajiy" step by step,
I gave a message to the talibans.
This narration is from "the Mukhtasar-iViqoya",
Whoever reads Islam is a capital for everyone [2.
52b].*

This interpretation is mentioned in the work of Kazihan, written in the hanafiy sect, and its Arabic text is as follows:

إذا غسل بعض الأعضاء ثم نام أو الحدث ثم غسل ما بقي (قاضيان).

That is, anyone who has had to wash his body and then fall asleep or defile it will wash the rest.

On the page 53a of Majma'u-l-masoyil, the information in the "Basin and brook descriptions" draws attention. The quotation is from the work of "Hizona" (Book of hizana). The text in Arabic language:

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توضؤ الحوض أفضل من توضؤ في النهر و العكس في القياس
(خزانة).

Contents: Purification in the pool is better than ditching; in contrast it is the opposite.

*Make it a pool, O religionist,
Afzaliy took the high pit of a ditch.
Aware, it is an analogy to say enigma,
This is honey, remembering every bit.
"The Summary" is also close to Hizona,
Afzaliy said, be amen [2. 53a.]*

The next issue is about kidding, laughing, and explaining to the reader that Afzaliy expressed such as the precious man's ablution and his ghost laughter or punching will not be broken by:

*Be aware that when performing a gusl with an
ablution, so and on,
Laughter is either good or bad.
Afzaliy used the poem from "Muhtoriy",
And it is also from the famous Sharh-iKhoniy [2.
53a].*

The Arabic text in the "Mukhtar al-fatawa" (Muhtorulfatawa), which is the basis of this poetic interpretation, is as follows:

لا تبطل القهقهة الطهارة و الغسل (مختار الفتاوى)

That is, laughter does not remove an ablution or a gusl.

In his work "Majma'u-l-masail", Afzaliy specifically mentioned Friday prayers, which raises several issues regarding the sermon on the prayers. One of these is the issue mentioned by Tahawiy:

ذكر في الطحاوى و فى شرع الإشارة و لا ينبغي أن يكون
الإمام فى الصلوة الجمعة غير الخطيب
لأن الصلوة الجمعة مع الخطبة كشىء واحد من حيث المعنى
(محيط)

It is written in "Miqroziy" that when a private person is the imam for the Friday prayer, he is the leader of the prayer. And "Amniyya" says that it is not permissible. For the Friday sermon is the same prayer. Afzaliy described this in the section, "When someone gives the khutba and performs the prayer":

*If someone gives a khutba and someone does a
prayer,
It might be possible, I said to you, people of
community.
This is the narration of asah, O people of the
heart,*

*Afzaliy said from the real "Miqroziy".
But it is said the prayer in "Amniyya",
If you know it, O people of community!
Friday's khutba base for him,
Both are in one sense, O beardless,
So let it be, O shelter,
Afzaliy wrote like "Sharh-i Khan" [2. 66a].*

He also mentioned in detail the rules of prayer in the preferred work. It is noteworthy that he has collected and presented information about prayers that

are performed on bare heads, snow, mud, sick and animal skin that are not available in most sources. For example, it is permissible for anyone who is praying over animal skin, but it is permissible to do so by turning the upper part of the animal's skin to its feet.

Afzaliy relates this issue in the section on "the description of the animal's leather armor" based on the hadith of Bukhariy:

*Whoever makes a prayer-mat from animal skin?
When he does, and he prays with necessity.
So how soon is it, O my God?
Let your head down, O amen.
Who does it otherwise, O certain,
The prayer will be worship of the idol.
Afzaliy saw "the SakhikhBukhariy",
He said to you with poetry, be aware of it [2.
82a].*

Or, in the "Narrative of snow praying" section, mentioning the possibility of praying in the snow, then it is permissible to pray in the prostration if the forehead and the nose touch the snow, otherwise it is not permissible. Afzaliy noted that this information was taken from the books of "Kazihan" and "Hizona" (the book xizana) and describes it with the following lines:

*If anyone does pray on snow,
It is for Almighty God which doesn't need .
Deciding if time is the front line,
It is time for pray immediately.*

*If the front doesn't make a decision,
It is not possible algae prayer, O success.
"Qozixon together with "Hizona" Afzaliy
He saw a vase, octal number, O guardian [2.
80a].*

In another section of Afzaliy with entitled "Praying if the bandits do not tie the knot", it is unacceptable to pray without the bandage. The poet of this narration is based on the information given by the poem of "Muhit-imukhtar":

*If praying without tie robe
His prayer is not good; people are not pleased
with him,
If the girdle is loose and the waist is loose,
And accept it will be properly.
This narration is known from "Muhit-imukhtar",
Afzaliy used the precious pearl of profit [2. 82b].*

In Afzaliy's poetic work of "Majmaul -l-masail" on the prays chapter which addresses important issues concerning funeral and funeral prayers, as well as prayers for the salvation of graves and the afterlife. For example, on the page of 89a, it is stated that the pieces in the coffin belong to the imam; the details of who touched the pieces in the coffin are as follows:

*Even if the governor is an excerpt of dead bodies,
It is the duty of imam, all of you.
And if a tear struck him in the grave, son,
It is impossible for shariat completely.*

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*Imam can be the whole properly,
So it is not lawful for you to waste.
Do not do without permission of Imam,
Who will be the victim of it all?
Said to dear people of Samarkand,
And no more to people of Khorezm again.
This is the case with "Majma'u-l-jarrin",
Afzaliy saw and wrote, O God.
Afzaliy, if you know, the descendants of Ali,
The remembrance of Allah is always in
remembrance of Him [2. 89a].*

In the poem's conclusion, Afzaliy referred to himself as a descendant of Hazrat Ali.

The quote from the work "Amniyya":
لا بَأْسَ بَأْسٌ يَلْقَى تَحْتَ الْمَيِّتِ قِي الْقَبْرِ مِثْلَ الثُّوبِ وَالْفَرْ وَ هُوَ
كَرِيَاةِ الْكَفْنِ (فَتَاوَى أَبُو لَيْثٍ، أَمْنِيَّة)

The interpretation of Afzaliy:
*Be very dead inside the grave,
Lay the beds comfortable, O you truthful.
That is, the bed, the pillow, O son,
It will give the shariat completely.
"Amniyya" is a great event in the grandfather's
funeral,
You can see me, take a look, O thou.
Also it is saying in FatawaAbullays,
Afzaliy cited in his poem obviously [2. 91b].*

The hadith of "Sharh-i-euridiyya" (Interpretation of avrod) states: "A person who prays two rakats on Friday night and recites suraFatiha, suraOyatul once, and suraZalzal three times in every rakat". Afzaliy was able to convey the meaning of this hadith skillfully to the reader in the following verses:

*Almighty Jibriilwas asked, O Khasan,
Teach me a prayer man.
I hope the education of the whole human,
That it may be the torment of the grave.
Gabriel said, O Messenger of Allah,
This is an elite gift to your human.
The Almighty has sent,
Say this to your human as a gift.
What kind of lord did he ask?
I respect my community.
Two rakats, O high-priest,
Read on Friday night time.
Fatiha, one Ayatu-l-Kursiy, again
Read three times the Zalzalat.
It is a prayer if everyone performs it.
He's a goddamn chap with necessity.
Know then that there is no torment for it;
Go and read this prayer, O authentic one.
I am in the gardens of Ahodis, O son,
A beautiful clean tar with a flower seed.
From "Sharh-i-avrod" saw and became a poet.*

Afzaliy was a supporter of the Talibans [2. 98b].

When a person sits in his or her own place after sunrise after Morning Prayer, which is quoted from "Fawaidi-zaxira on the page 100 of the book "Majma'u-l-masail", Allah accepts his repentance before his death sustains his body, fills his heart with love and lives. Grant him good things, make a perfect believer out of this world, give his book to his right, pass the Sirat Bridge at lightning speed, widen his grave, and bring this man into Paradise without reckoning. Hadith about the menu. This topic is covered by the following passages in Afzaliy's interpretation:

*So everyone should read it,
Woe to the hereafter, O beggar.
Narrative of the Messenger of Allah,
Accept the human, O Allah!
If everyone passes by, be aware at dawn
When the plague strikes on the floor, O lad.
That is, know where the sun is,
So God is good.
God for ten wonders,
Listen for a second, O you needy.
Know first and accept repentance,
Make your living more prosperous.
And third, it is healthy, O lad,
Fourth, the people are unlikely to be friends.
Fifth, the moment of cruelty,
Sixth, faith is gone.
Seventh, a book in the right book,
And God does not suffer that slave.
Eighth, thunder goes via like Sirot Bridge
Ninth will be the tomb without right.
The tenth is to enter Paradise,
Count on countless numbers, count on [2. 99b].*

Consequently, Afzaliy presented a number of works on jurisprudence as proof of the accuracy and consistency of the issues in his "Majma'u-l-masail", including AlouddinBukhariy's "Hayratu-l-Faqhah", "Sharh-i-euridiyya", "Al-Muhit" by Burhonuddin Mahmud al-Bukhariy, "Hidoya" by BurhanuddinMarghinaniy, "Kanzu-l-worship" by Muhammad Amin ibn Ubaydullah, "Masud ibn Mahmud ibn" Yousafzani Samarkand's "Salat-iMas'udi", "Fawaid", "Mukhtar-l-Fatawa" IddiRumiy's "Masnaviy spiritual and "Arbain", as well as "Qozixon", "Dajiziy", "Summary" and a lot of work quotes were indicated. The poet aims to contribute to the spread of Islamic enlightenment among Turkic-speaking peoples through the use of Turkic poetry in the Arabic and Persian issues and matters of fiqh.

