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Article



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HISTORIOGRAPHY OF THE STUDY OF FAKHRUL-ISLAM PAZDAVI'S SCIENTIFIC LEGACY

Abstract: The article examines information on the ancient Pazda of Kashkadarya Oasis, its history and tangible as well as intangible heritage. Article sheds light on the life, scientific activity and contribution of more than ten Pazdavian scholars from Pazda to the development of Islamic theology and education in Mavarannahr. It also provides information on the importance of their scientific work and the impact on the literature of the subsequent period.

Key words: Pazdavian scholars, muslim Renaissance, Islamic theology, usul al-fiqh, faqih, Doctrine of Maturidiyyah, hadith, Nasaf.

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Introduction

In the areas where Hanafi fiqh is widespread in the world, many scientific works have been written on the theoretical rules (usul al-fiqh) as well as practical (فروع الفقه) of this madhhab. In the Middle Ages, thousands of jurists in Mowarounnahr became the authors of many books in this direction. Fakhru-Islam Ali Pazdavi (400/1009-482/1089) wrote the work «Usul» (أصول البزدوي) – «Usul al-Bazdawi» for the first time, the rules of Hanafi usul al-fiqh (أصول الفقه) were systematized and regulated. As a result, the work served as a theoretical basis for the system of development of laws of this sect in the later period. More than twenty commentaries have been written on the work so far, and the fact that it is accepted as a high-level source of textbooks in the science of usul al-fiqh indicates its high scientific and practical importance. Therefore, it is of urgent importance to clarify the rules specific to the Hanafi method presented in Fakhru-Islam Ali Pazdavi.

«Representatives of the Pazdavi's family» who made a significant contribution to the development of Hanafi law and the Maturidiya doctrine, in particular, Fakhru-l-Islam Pazdavi scientific heritage, the topics

raised in them were involved in scientific research by Eastern and Western scientists.

Eastern Muslim scholars Umar Nasafi (1067-1142), Abdulkarim Sam'ani (1113-1167), Yakut Hamavi (1179-1229), Shamsuddin Zahabi (1275-1348), Abdul Qadir Qurashi (1297-1373), Abdul Qadir Tamimi (died 1597) was among the eastern Muslim scholars), Haji Khalifa (1609-1657), Abdulhai Laknavi (1848-1887), in their bibliographic works provided important information about Pazdavi's family tree, teachers-students, trips abroad, scientific and political activities, colleagues, and written works [1, p.378]. Pazdavi's contribution to the development of Hanafi usul al-fiqh in the monographs of Khozaribek (محمد الخضري بيك) entitled «Tarikh al-tashri' al-Islamiy» and «Usul al-fiqh al-Hanafi» by Wahba Mustafa Zuhaily (الزهيلي وهبة مصطفى). The theoretical and logical rules and concepts added to the madhhab method are explained in a general way. Nevertheless, these sources are dedicated to the study of the history of the jurists and the sectarian method, and the information provided in them serves as a source for independent research on Pazdavi's scientific heritage [2, p.885].

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European scholars such as C.Brockelman, F.Sezgin, A.Masse, A.Shagaviev, F.Magill, K.Glass, J.Johnson and Turkish scholars M.Gormez, H.Arslan, A.Boynukalin, Yu.Kavakchi researched about Muslim jurists [3, p.5]. For example, Carl Brockelman gave information about the manuscripts of Pazdavi's works stored in the world's book funds, while the German professor Haqqi Arslan in his article entitled «Language games in the works of classical Hanafi usul al-fiqh» revealed the methods of applying linguistics and vocabulary rules in Pazdavi's book usul al-fiqh[4, p.489]. However, these sources do not focus on the subject of Hanafi methodical rules found in Pazdavi's works.

In Uzbekistan scholars such as Sh.Juzhoniy, U.Uvatov, I.Bekmirzaev, M.Komilov, Sh.Kamoliddin, S.Oqilov, Q.Zahidov, N.Muhammedov, H.Aminov, S.Primov, K.Mirzaahmedov, and other scholars of Movarounnahr and their Hanafism a number of scientific studies have been carried out, which shed light on his contribution to the development of legal doctrine, the role of his writings in the development of the sect. In particular, a series of articles related to the research of Fakhru-Islam Pazdavi scientific heritage of professor Ubaydulla Uvatov was published. M.Komilov, in his research titled «Development of Movarounnahr jurisprudence and Alauddin al-Samarkandi» discussed issues such as Fakhru-Islam Pazdavi's scientific activity as the teacher of Alauddin Samarkandi and his influence on the development of science in the region by scholars who came from the Pazdavi family [5, p.44]. Also, in the studies of Sheikh Mohammad Sadiq, N.Nabijan and A.Ahmadaliev on the topics of usul al-fiqh, the work «Usul al-Pazdavi» was referred to in the clarification of some issues.

Fakhru-Islam Abul Hasan Ali ibn Muhammad ibn Husain ibn Abdulkarim Pazdavi was born around 400/1009, and this does not conflict with the information about the life of the scholar's mentors and students. The exact date of the scientist's death is Thursday, the fifth day of Rajab 482 (September 14, 1089 AD). Pazdavi lived in the 11th century, when science developed in Central Asia, and was a great scientist who was the chief judge, "Sadr" (chairman of scholars) and mentor in Samarkand for a long time. 542/1147) and his son Abu Sabit Hasan (476/1083-557/1161) were great scholars and judges of their time. Abu Sabit Hasan Abdulkarim Sam'ani (1163-1167) and Sirajiddin O'shi (d. 575/1175) were tutors [6, p.69].

In the sources, Pazdavi's teachers are: Shamsul-Aimma Abdulaziz Halavani (d. 452/1060), Abu Haf's Umar Bukhari Bazzaz (d. 460/1068), Abul Walid Hasan Balkhi Darbandi (d. 456/1064) given [7, p.154]. Also, the Pazdavi brothers noted in their works that their father, Qazi Muhammad, passed on the education they received from their great-grandfather, Abdulkarim Pazdavi Abdulkarim Pazdavi, along with

being a close student of Moturidi, traveled to Basra and learned from Abu Ali Muhammad Lu'lui (d. 945), the main student of Abu Dawud Sijistani, and Abu Talha Mansur Pazdavi (d. 329/941), a student of Imam Bukhari in Pazda learned hadiths [8, p.879].

Fakhru-Islam Ali Pazdavi first became the chief judge in Bukhara and then in Samarkand. In Samarkand, the work of a judge and mudarris began in 1052, when Boritegin Ibrahim (d. 1070) moved the capital from Uzgand to Samarkand, and ended in 482/1082, when the Seljuk sultan Malikshah Movarounnahr took over the administration [9, p.315]. He died on Rajab 5 (September 14, 1089 AD). Then he was brought to Samarkand by a large number of disciples and buried in «Babul Mashhad» in Chokardiza cemetery [10, p.129].

During the research, it was determined that the scientific heritage of Pazdavi is diverse in terms of content and subject, and they were classified according to their topics. It was found that the scientist wrote a total of 19 works on the sciences of the Qur'an, kalam, jurisprudence, mysticism, ethics, history and vocabulary. Among the scholar's works are the 120-volume Kashful Astar (Opening the Veils in the Meanings of the Qur'an) on the interpretation of the Qur'an, the 12-volume al-Mabsut (Extended Collection) on jurisprudence, the al-Muyassar fil kalam (al-Muyassar fil kalam) on the science of speech.) there were also large collections such as «Siirat al-mazhab fi sifat al-adab» (Sirat al-Mazhab fi sifat al-adab) on ethics and Sufism [11, p.77].

In the work, the rules of Hanafi usul al-fiqh were systematized and organized for the first time. In particular, the scientist's classmate Abu Bakr Sarakhsi and his student Alauddin Samarkandi used «Usul al-Pazdavi» in their works on usul. Also, it is known from his manuscripts and comments written on the work that the work was taught as a textbook before a century of the author's time. Manuscript copies of the work are widely distributed around the world, and only in the catalog of manuscripts prepared at the institution "Oli Bait Islamic Knowledge and Culture" in the Kingdom of Jordan, information is given about 108 manuscripts of the work. Among them, the closest to the author's time is the copy copied by Muhammad ibn Ishaq al-Razi in 546/1151, 62 years after Pazdavi's death, and the colophon contains an ijaza (certificate) given by his teacher in honor of reading this book. The manuscript stored in the National Library of Paris with number №836 was copied in 651/1253. Among the Tashkent manuscript copies of the work, the manuscript stored in the library of the Office of Muslims of Uzbekistan with the number №677 is of special importance due to its neatness and good condition [12, p.9].

Also, Husamuddin Ahsikati Farghani (d. 644/1246) «al-Muntakhab al-Husamiya» and Abul Barakat Nasafi's (d. 710/1310) «Manor al-anwar» summary based on «Usul al-Pazdavi» is designed for

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elementary students to learn the basic concepts of science. Abulfida Zainuddin Qasim ibn Qutlubuga (d. 1474) studied the hadiths in «Usul al-Pazdawi» in his book «Tahrij ahadis Usul al-Bazdawi» and analyzed a total of 130 hadiths and 186 words of the companions based on reliable hadith collections [13, p.125].

As a result of the research, it was found that 17 commentaries, 2 summaries and 1 review series were written on «Usul al-Pazdavi» in the 12th-16th centuries. Among the commentaries, Abdulaziz ibn Ahmad Bukhari's (d. 730/1330) work entitled «Kashfu-l-asrar an Usuli Fakhru'l-Islam Pazdavi» gained great fame in the science of usul al-fiqh, and Abul Makarim Ahmad Jorbardi Tabrizi (d. 746/1346) and the commentary entitled «Sharhu Usul al-Pazdavi» is famous for being written by a Shafi'i jurist. 3 as the closest to the Pazdawi period: "Fawaid al-Bazdavi" by Hamiduddin Ali Romishi (d. 667/1268), "at-Takmil sharhu Usul al-Bazdavi" by Vajihiddin Umar Arzinjani (d. 700/1301) [14, p.6739] and 50-volume commentary by Maulana Qutbiddin Shirozi (d. 674/1276) can be shown.

CONCLUSION

During the activity of Fakhru'l-Islam Pazdavi, he was first the chief judge of Bukhara and later in the

capital Samarkand and the chairman of scientists («Sadr») and organized a large scientific meeting in the capital. Even in 465/1072, he had a scientific discussion with Imam Juwaini, a scholar who was in Mowarounnahr, and at the end he admitted that «the meanings of (the science of Sharia) were revealed to the Hanafis». It was also determined that Pazdavi's work as a «chairman» was not a political task, but a career related to the scientific process.

«Usul» was used by Sarakhsi and Alauddin Samarqandi in writing their scientific works during the author's time. Because the Hanafi method was fully collected in one source through the work, it was started to be studied as a science in scientific institutions. As a result, the tradition of first copying the work «Usul» and then writing a comment on the source arose. In addition to five commentaries written in the Central Asian region, twelve large and medium-sized commentaries were written by scholars from Hijaz, Egypt, Syria, Rum, Iran, and the Indus region. Also, Nasafi and Ahsikati prepared a «mukhtasar» (abbreviated) treatise from the work in order to memorize the basic information of the rules of the Hanafi method to the primary students in the madrasa.

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