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Article



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UBAYDULLAH IBN MAS'UD BUKHARY'S CONTRIBUTION TO THE SCIENCE OF FIQH

Abstract: This article is about the contribution of Ubaidullah ibn Mas'ud Bukhari to the science of jurisprudence and his special abilities and talents in jurisprudence, which differ from other scholars of jurisprudence, as well as the importance of his scientific works, especially in jurisprudence, in relation to other works of jurisprudence. jazziness, that is, ease of understanding and memorization, was made the main topic. It contains information about the fact that Allama was born in the family of a prominent and famous jurist, and that Allama was influenced by his teachers and the city of Bukhara to become so perfect in fiqh.

Key words: Ubaidullah ibn Mas'ud Bukhari, jurisprudence, Tajush-Sharia, Sodrush-Sharia, Kirman, Sherabod, Sharhul Wiqaya, Hidaya, Mukhtasar ul Wiqaya, Nuqaya.

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Introduction

By the 9th-12th centuries, Mawaraunnahr cities reached the highest levels of their development in all spheres. In the sources, it was also recognized as "Renaissance". Most of the rare sources that show that Islam is a high doctrine were also created in these centuries.

However, at the beginning of the 13th century, the Mongols occupied all of Mawaraunnahr. Due to the burning of the city, the opening of river basins, the flooding of residential areas, the execution of scientists, the deportation of artisans to distant Mongolia as a labor force, and the forced recruitment of people fit for war into the ranks of their armies, the region led to a sharp decrease in the population. This situation is caused by the shortage of sciences that are the basis of social development in the region and of jurisprudence works that set the daily life of the population to certain standards. Among the Islamic sciences, jurisprudence was the factor that regulated these matters, prevented social conflicts among the population and prevented economic stratification. Therefore, the attention of the population to this field has increased.

However, the intellectuals of the people, that is, scholars and scholars, and their works were damaged by the Mongol invasion, and the common people could not read them. The daily life of that time began to feel the need for scholars of jurisprudence who applied miracles in this field. After all, the consequences of the Mughal invasion and the tax-paying common people began to demand rare works of jurisprudence that could be read with less time.

Mawaraunnahr, which has been a center of knowledge and enlightenment since ancient times, has begun to restore its potential. Ubaidullah ibn Mas'ud Bukhari was one of the encyclopedic scholars with such a high scientific potential.

It is no exaggeration to say that this person made an indescribable contribution to the field of jurisprudence for his time. Imam received from his grandfather Mahmud bin Sadrush-shari'a, Imam Tajush-shari'a. Sadrush received Sharia from his father, his father was also nicknamed Sadrush Sharia, and he also received knowledge from his father, Jamaluddin al-Mahbubi. This one was received from Sheikhu-Imam Mufti Imamzada, who received it from a teacher named Imaduddin, who received it

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from his father Shamsul-Aimma az-Zarnujari, who received it from al-Sarakhsi, from Imam al-Sarakhsi al-Hilwani, and he from the father of Ali of Nasaf. This breed received it from Muhammad ibn Fazl, and he received it from al-Subazmuni, and he received it from Abu Abdullah ibn Abu Hafz al-Kabir [3, p.176].

Ubaidullah ibn Mas'ud gathered the scientific works left by his ancestors and collected elegant monuments, and later shortened the work written by his grandfather and made it concise. The chain of study of jurisprudence of this generation goes back to the famous Bukhara jurist Abu Abdullah ibn Abu Hafz Kabir [2, p.200].

His full name is Ubaydullah Sodrush shari'a al-Asghar ibn Mas'ud ibn Tajush shari'a Makh-mud ibn Sodrush shari'a Ahmad ibn Jamaluddin Ubai-dullah al-Mahbubi al-Bukhari. Direct rational assessment of this scholar is definitely related to the science of jurisprudence. In particular, regarding the definition of the science of Fiqh.

The word "fiqh" in the dictionary means detailed understanding, that is, understanding something to its subtle parts. In the term of Shariat, "Fiqh is said to be used to derive legal rulings from Shariah evidence."

When we say "shari evidence" in this definition, we mainly mean the Holy Qur'an and the Sunnah of our Prophet Muhammad, may God bless him and grant him peace.

"Far'i rulings" means the opposite of the original, that is, shahabcha, of minor importance. In the Sharia, it is the rulings that include prayers and treatment. Also, our Prophet, may God's prayers and peace be upon him, highly valued being a jurist in religion in his hadith.

عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ. رَوَاهُ الْإِسْبَغِي

It is narrated from Muawiya, may Allah be pleased with him:

"The Prophet, peace be upon him:

They said: "Whoever Allah wills good, He makes him a jurist in religion."

Four of them narrated.

Derived from the word "Fiqh", the science that ensures the understanding of the rulings of Sharia to the smallest detail is also called "Fiqh". A person with such scientific qualifications is called a "faqih". From the above definitions and hadiths, it is clear that a person who is a jurist in religion is a very deep and broad person against the world. It is known that his contribution to the social relations and economic affairs of the people of his time and today is incomparable. At the same time, he is serving the Islamic sciences [12, p.50] with his works that provide solutions to scientific debates and problematic questions of his time and even today.

There is not much information about Alloma's life compared to his scientific work. The reason for this is the political and social disunity of the Chigatai tribe at that time, as well as some historical reasons.

One word can be said about this, as a means of the scholar's scientific creativity and written works: His grandfather, Imam Tajush Sharia Mahmud bin Sodrush, became a famous scholar as a result of Sharia education. The dangerous situation prevailing in Bukhara at that time forced the family of Sodrush Sharia to move to the direction of Khurasan, that is, to the city of Kirman. Ubaidullah ibn Mas'ud continued his education there under the hands of his grandfathers.

According to sources, his grandfather died in the city of Kirman. Later, he left Kirman and came to Herat, one of the major centers of Khorasan at that time, and continued his scientific activities there. His heart always wanted to return to his motherland, Bukhara.

Imam Sodrush Shariah Ubaydullah ibn Mas'ud al-Bukhari was born in the city of Bukhara, in a family that was a source of knowledge and education, and raised mature jurisprudents in its bosom. The reason is: Ubaidullah ibn Mas'ud's lineage goes back to the great companion Ubadah ibn Somit, may God bless him and grant him peace.

It is for this reason that he is given the ratio of "Ubadi". According to the famous Indian scholar Abdulhay Laknavi about the lineage of Ubaydullah ibn Mas'ud, Sayyid Ahmad-at-Tahawi's student al-Mawla Abdulmo'min ad-Dimyoti "Taoliqu-l-anwar ala durri-l-mukhtar" ("Durru-l-mukhtar" in his work entitled "bright borders to his book"), he attributes his lineage to the companion Ubada ibn al-Samit. Among other things, he writes as follows: "In the series of our teacher Syed Murtaza Husayn" I saw that Sadrush Sharia's surname is mentioned as follows: Ubaidullah ibn Masud ibn Tajush Sharia Mahmud ibn Sadrush Sharia Ahmad ibn Jamaluddin Abdulmakarim Ubaidullah ibn Ibrahim ibn Ahmad ibn Abdulmalik. Umar ibn Abdullahziz ibn Muhammad ibn Mahbub ibn al-Walid ibn Ubada ibn as-Samit al-Ansari al-Mahbubi is. Also, our teacher said that he saw his surname in "History of Bukhara". [1, p.197] The ratio of "beloved" also goes back to one of his grandfathers.

Ubaidullah ibn Mas'ud, known by the nickname of Sadru-sh-Sharia, is considered the shining star of Hanafi jurisprudence. His grandfather was Mahmud ibn Sadru-sh-shari'a, who became famous by the nickname of Taju-sh-shari'a. We know that in some sources "Sodrush-shari'a al Asghar" comes with the nickname "Little Sodrush-shari'a".

The nickname of that person's great-grandfathers is Sodrush-Shariya because of their lineage. For this reason, the great grandfather was called "Sodrush-shari'a al Akbar" - "Big Sodrush-shari'a", and the grandson was called "Sodrush-shari'a al Asghar" - "Little Sodrush-shari'a".

In some sources, the two are also distinguished as "Sodrush-shari'a the first" and "Sodrush-shari'a the second". But the nickname Sodrush-shari'a was

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mainly used in relation to Ubaydullah ibn Mas'ud al-Bukhari, may God bless him and grant him peace.

He matured under the upbringing of his grandfather, mastered Eastern philosophy, theology and natural sciences, became known as a great scholar in jurisprudence, and became one of the famous and prolific scholars of the Hanafi School [11, p.5].

In terms of the chain of teachers of Imam Sadrush Sharia, Ubaydullah ibn Mas'ud Bukhari reaches Abu Hanifa, may God bless him and grant him peace. In the following order:

1. Grandfather Tajush shariya Mahmud ibn Sodrush-shariya.
2. Great-grandfather Ahmad ibn Jamaluddin.
3. Jamaluddin Ubaidullah al Mahbubi.
4. Sheikh Imam Mufti Imamzadeh.
5. Sheikh Imoduddin.
6. Shamsul Aimmah Zaranjari.
7. Imam Sarakhsi.
8. Imam Halvani.
9. Abu Ali Nasafi.
10. Imam Mahmud ibn Fazl.
11. Imam Subazmuni.
12. Abdullah bin Abu Hafs Kabir.
13. Imam Muhammad ibn Hasan Shaibani.
14. Imam Abu Hanifa.

It can be seen from the series of teachers that Imam Sodrush-Shariya was one of the prominent scholars of Ubaydullah ibn Mas'ud al-Bukhari's era, especially usul fiqh, furu'ul fiqh, khilaf, jadal, hadith, nahw, lug. Those who were leaders in such sciences as horse, literature, science of speech, logic.

Imam Sodrush-Sharia Ubaydullah ibn Mas'ud al-Bukhari authored several books. They are as follows:

1. "Al-Vishah".
2. "Ta'dilul Ulum".
3. "Sharhul Viqaya".
4. "Al Muqaddimotul Arba'a".
5. "Ash-Shurut wal Mahozir".
6. "At-Tanqih".
7. "At-Tawziyh".

Imam Ubaydullah ibn Mas'ud is one of the famous usul al-fiqh scholars of the Hanafi school. The books of this imam called "At-Tanqih" are among the most respected books in the field of usul al-fiqh. As soon as Imam ibn Mas'ud started writing these books, his friends and brothers copied from his manuscript one after another.

As a result, the work was distributed before it was completed. Some mistakes were made in the transfer. When Imam ibn Mas'ud became aware of this, he wrote a commentary on "At-Tanqih" entitled "At-Tawziyh fiy halli ghawamiz at-Tanqih". This book is an important work written by combining the Shafi'i and Hanafi directions in the science of Usul, and it has been commented by major scholars.

8. "Summary of the incident".

The work "Mukhtasar al-Wiqaya" which is famous in the science of fiqh [10, p.4537] and is currently taught as a textbook in madrasahs is one of the second most famous titles of your work "Nuqaya Mukhtasari Wiqaya". Now we will dwell on this a little information. He commented on "Wiqayatu-r-Rivaya" written by his grandfather in Arabic and called it "Sharhu-l-Wikaya".

This book is the best and most comprehensive review. After that, realizing that some students are not able to master the book "Wiqayatu-r-Rivaya", he selected the most necessary issues from it and made it "An-Nuqaya" ("Brief description") or "Mukhtasaru-l-Wikaya". he called.

In the introduction to the work, the author himself writes about this:

"My grandfather Mahmud ibn Sadru-sh-shari'a compiled the book "Wiqayatu-r-rivaya fi masoili-l-Hidaya" so that I could learn the science of jurisprudence well. The people of the time have not seen another book with such wonderful words, clear and complete content as this book. I realized that some of the students are not able to study and master this book, so I selected the necessary issues and published this "Abridged Book". Anyone who wants to study and memorize the issues mentioned in Al-Hidaya, should try to study the book "Wiqaya" (the book authored by my grandfather). A person who is in a hurry and has little time should try to study this "Mukhtasar" ("Mukhtasaru-l-wiqaya") that I have written.

Also, the works entitled "Al-Muqaddimotul-arba'a" ("The Four Introductions"), "Ta'diyul-ulum wa-sh-shurut..." have gained great attention and fame. came

According to the information given by Zarkali, the book entitled "Al-Vishah" ("Neck Ornament") in the field of "Ma'ani" (Relating to Literature) belongs to his pen [1, p.197].

The famous Indian scientist Abdulhai Laknavi, the author of "Mukhtasaru-l-Wiqaya" called Ubaydullah Ibn Mas'ud "the Imam accepted by all, the guardian of Sharia laws, the teacher and reducer of the original and Far'i (physical) problems, the intellectual and the transferable) scientist, jurist, scholar of fiqh methods, logician, muhaddis (hadith scholar), commentator, linguist, writer, mutakallim, possessor of great dignity and high status, overflowing with knowledge and manners, majd "He was the one who inherited the dignity from his ancestors" [3, p. 11].

Sadrush-shari'a second Ubaydullah ibn Mas'ud died in 1346. It is a place near Sherabad, Bukhara city, where almost all his relatives are buried.

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