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IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2023 Issue: 12 Volume: 128

Published: 29.12.2023 <http://T-Science.org>

Issue

Article



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THE IMPACT OF THE WORK “USUL” ON THE DEVELOPMENT OF HANAFI USUL AL-FIQH

Abstract: The source “Usul al-Bazdawi” was the famous book in the usul of al-fiqh in the given article and about the full information is given based on written comments. The influence of these comments on the literature of the later period in the field is described. As well as manuscripts and printed copies have been mentioned. In particular, there is valuable information about comments such as Hamiduddin Romishiy Bukhari’s “Favaidul Bazdawi”, “al-Kafi” of Husomiddin Sighnaki, “Kashfu-l-Asror” of Abdulaziz Bukhari, “at-Taqrir” of Akmaluddin Muhammad Babarti, “ash-Shafi” of Jalaluddin Khorezmi. In conclusion, the importance of works on the science of usul al-fiqh for understanding the theoretical foundations, goals, and essence of Islam is explained.

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

Language: English

Citation: Gaybullaev, S. (2023). The impact of the work “Usul” on the development of hanafi Usul al-fiqh. *ISJ Theoretical & Applied Science*, 12 (128), 353-355.

Soi: <http://s-o-i.org/1.1/TAS-12-128-44> **Doi:**  <https://dx.doi.org/10.15863/TAS.2023.12.128.44>

Scopus ASCC: 1200.

Introduction

Today, as in all areas of science, there is a need to conduct extensive research on the method al-fiqh. Holy Islam dinning is actually the core of the Kangrak war and compulsory education Amalga Oshirilgan the science of inheritance “al-Fiqh method” (Jurisprudence) is an important factor The study of this science from researchers requires a lot of knowledge, labor.

Fakhrul Islam Pazdawi's اصول البزدوي – “Usul” (Rules of the method fiqh) is the third source in the Hanafi method. It was written earlier by Abu Bakr Jassos (d. 370/981)’s “al-Fusul fil usul” (Parts on the usul) was devoted to collecting views on the mazhab method, and Abu Zayd Dabusiy’s (978-1038) “Taqvim al-adilla” (Evidence reinforcement) was devoted to analyzing the Hanafi method. Pazdawi’s work, on the other hand, as the author says in his preface: “this book is a short and succinct account of the rules of method, with practical matters, with the meanings of Sharia documents” [1, p.94].

The Pazdavi’s work «Kanzul wusuul ila marifa al-usul» known as «Usul» can be seen when the author starts the topics with a plan, sequentially and coherently explains the issues of the topic according to their order, and at the end makes meaningful conclusions. The argumentation method of the work is based firstly on the sayings of major Hanafi jurists, followed by their intellectual and logical arguments. In each topic, the methods of the Shafi’i and Maliki madhhabs are compared with the example of the words of Muhammad ibn Idris and Malik ibn Anas [2, p.883]. Sometimes the words of jurists within the madhhab are also quoted if they serve to clarify the topic in detail. From this point of view, the work «Usul» is the first work that summarizes and substantiates the main views of the Hanafi method [3, p.4].

In the work «Usul» the issues were organized in a logical sequence, short phrases were chosen as possible, and additional information was used only to clarify some important aspects of the topic. Thus, the

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tradition of writing wonderful works on the science of method arose and served as a model for the literature of the next period in terms of style and order. When Pazdavi used verses and hadiths, he cited only the part related to the topic, in most cases he pointed to the content. The jurists followed a chronological order in presenting their opinions, sometimes they were classified as primary and secondary opinions[4, p.7]. The views of Imam Shafi'i and Imam Malik as the opposing side are listed with the author's name, and others with the phrase «some». He mentioned the jurists of Movarounnahr with the phrase «our sheikhs». The source refers to Ibn Abu Dunya's «al-Qanaat», Abu Jafar Tahawi's «al-Ahkam», Abul Hasan Karhi's «Mukhtasar fil fiqh», Hakim al-Shahid's «al-Muntaqa» and «Gharar», which have not yet arrived. the approach of these scientists can be determined based on the work[5, p.7].

The work "method", as a comprehensive work of content that does not look like a painting, received attention in scientific circles as early as the time of the author. Dr. Said Bektosh, who prepared the work for publication, made a comparative analysis of the works "Usul al-Pazdawi and "Usul al-Sarahsi" written in the same period, showing that there are many similar places in style and content among them. It is known from this that Shamsul-aimma Saraxsi used Pazdavius's book when writing his "Usul" [6, p.3].

A disciple of pazdawi, Alouddin Samarqandi (d.1963) was a prominent poet. 1144) relied on his master Pazdavi's "Usul" in writing his "Mesonul usul". Manuscript copies of the work were widely circulated throughout the Muslim world less than a century after Pazdawi's death. In particular, the "Avqoful ommah" library in Baghdad city holds a manuscript copied by Muhammad ibn is'haq Roziy in 546/1151 with number 3551 and in the colophon there is a certificate from the master of the secretary [2, p.884]. Also, the colophon of manuscript registered at number 270 in the "National Library of Coonya" written that "On Friday (14 April), 692/1293, the 12th jumodul first graduated from the Ottoman madrasa in Damascus, Mahmud ibn Mahmud ibn Hajjoj Samarqandi".

Sources relating to usulul Fiqh written in the 13th century mention that Pazdavi's "Usul" was taught as a textbook in madrasas. In particular, the famous shorihi of "Usulul Pazdawi" Abdulaziz Bukhari (d.1963), who was a member of the "Usulul Pazdawi". (d. 1330) in the preface to his commentary on "Kashful asror an usuli fakhril Islam Pazdavi" says: "I learned the work of "Usulul Pazdavi" in the presence of my teacher and uncle Fakhriddin Muhammad Moymurgi in the Madrasa of Malik Abbas in Sarakhs" [7, p.4].

As a result of the study of the book "Usulul Pazdavi" with great interest in scientific circles, a commentary on the work can also be seen by Shofei Ulama. In particular, the 14th century Fakhriddin Abul Makorim Ahmad ibn Hasan ibn Yusuf Jorbardi Tabrizi (d. 746/1346) wrote a commentary entitled "Sharhu Usulul Pazdawi" (Commentary Usulul Pazdawi). Jorbardi was a famous shofei faqih and was chairman of the scholars of the city of Tabriz during his time. His grandfather Yusuf and his son Ibrohim were also holders of this position [8, p.130].

In the writing of the work «Usul» Abu Bakr Jassos' work «al-Fusul» and several works of Imam Muhammad were used in many places. Al-Fusul is quoted in 24 topics related to only one part of the book. In particular, in the chapter «Aqsam an-nazm» – 6, in the chapter 'Amr» – 7, in the chapter «Marifat ahkam al-om» - 4, in the chapter «Bab ahkam al-majoz» - 3 and «Azima var rukhsa» There are 4 similar points in the chapter [9, p.129]. In addition, Pazdawi relies on their authoritative sources to explain the views of other branches of usul al-fiqh. In particular, Imam Shofei cited his views on the basis of the scholar's «ar-Risola» and Imam Malik's «al-Muwatta». In the book «Ijma» alone, these works were used to explain 7 issues[10, p.12].

There are 3 manuscript copies in the O'ZRFA ShI manuscript fund and 1 in the library of the Muslim Board of Uzbekistan. The publication of the work "Usul" was published in 2016 at published home named "Dorus siroj" by Dr. Said Bektosh lecture of the University of Medina.

CONCLUSION

In conclusion, Fakhrul Islam Pazdavi's "Usul" is an ancient third source in the Hanafi method. It regulated the methods of making sharia-legal laws of the Hanafi sect. It has also been briefly annotated through evidence and practical examples. The work was regarded as a complex of Hanafi usul al-fiqhi's conclusion and his most basic views. this facilitated the study of the theoretical foundations of Hanafi fiqhi. As a result, through the work "Usulul Pazdavi", the academic study of the Hanafi method developed and the scope of literature expanded. In the 14th and 15th centuries were written commentaries on "Usulul Pazdavi" by Movarounnahr's scholars, Egypt's scholars four, Hejaz, Iran and Turkish scholars five, and Indian countries's scholars five. The work served as a theoretical basis for the Deep Establishment of the teachings of the Hanafi sect in these regions. The use of the work named "Usul al-Pazdaiy" so far as a textbook in Islamic universities means that the issues raised in the source are relevant to this day.

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