

ANALYTICAL ESSAY FOR THE COMMENTARIES WRITTEN ON “FIQHUL-AKBAR”

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DOI: 10.5958/2278-4853.2022.00180.X

ABSTRACT

This essay is about Islamic Islamic scientist Bayazii's work "Isharatul-marom" and themes which are discussed in it. Who first used the word "fiqhul-akbar" for "IlmulKalom" (the science of Islamic theology)? It is proved that there are works of Abu Hanifa (r.a) on "IlmulKalom" (the science of Islamic theology). Analysis of the commentaries written for "Fiqhul-akbar" are given.

KEYWORDS: *Abu Hanifa, Kardari, "Fiqhul-Akbar", "Al-Aalimwal-Mutaallim", Mu'tazila.*

INTRODUCTION

As a result of reading Kamaluddin Bayayiz's work "Isharat al-Maram min iborati al-Imam Abi Hanifa" which Abu Hanifa's "Fiqhul Akbar" was analyzed in it, I was interested in learning commentaries. I will mention them below.

The Islamic scientist who first used the word "Fiqhul-akbar" for "IlmulKalom" (the science of Islamic theology) is Abu Hanifa (r.a.).

Imam Kardari says: *"If you say that there is no classified book of Abu Hanifa, then I say that such a view is the view of the Mu'tazilites. They claim that Abu Hanifa has no classification in "IlmulKalom" (the science of Islamic theology). The purpose is that by doing this they claim that "Fiqhul-akbar" and "Al-aalimwal-mutaallim" do not belong to Abu Hanifa. Because, Abu Hanifa explained many rules of Ahle Sunnah wal-Jamaa in these books. In addition, the Mu'tazilites claim that Abu Hanifa is one of them, and they claim that the work "Fiqhul-Akbar" belongs to a person called Abu Hanifa Bukhari! But all this is a huge mistake. I saw that Kardari Bazatqini Imadi, the sun of religion and nation (this is one of praising that used to praise Islamic scientists), copied down these two books and wrote that these two belong to Abu Hanifa (r.a.) and said that many ulamas (group of Islamic scientists) agreed with this"¹.*

Abdul Qahir al-Baghdadi (born 349/961. died 428/1037) says: *Abu Hanifa and Shafi'i are the earliest mutakallims (islamic scientists on "IlmulKalom") among faqihs (Islamic jurists) and madhab (school of Islamic practising) leaders. Abu Hanifa classified a book in the form of a refutation against the Qadaris and called it "Fiqhul-akbar"².*

Imam Abulmuzaffar Isfirayini (d. 471/1078) says: *"Al-AalimWal-Mutaallim" is the book of Abu Hanifa, which contains strong refutations against the people of Mulhid and Bid'ah. "Fiqhul-*

Akbar" also belongs to Abu Hanifa, and a siqa (reliable) person informed us that this work was narrated by Nasr ibn Yahya with a strong and sahih (authentic real and true way, and he narrated it from Abu Hanifa³.

I would like to start from the authoritative commentaries written on the work "Fiqhul-akbar", and, the most authoritative commentary is Kamoliddin Bayazi's "isharatul-marom". So, I decided to start from that book.

1. The work "Isharatul-Maram" is a commentary that does not fully cover "Fiqhul-Akbar". It includes issues like:

- Tawhid (to believe that Allah is one)
- Allah's attributes
- Man is not forced to do anything
- Prophets are unable to sin
- Allah can be seen in Jannah
- Allah is utterly just
- Allah's attributes can be pronounced in other languages besides Arabic
- Qurba (being close to Allah) and being far from Allah do not mean physical distance
- The night of Mi'raj was real
- Etc.

In general, most of them have been mentioned. Another aspect is that the texts of "Fiqhul-Akbar" mentioned in the commentary are fundamentally different in order and sequence from other commentary books.

In "Isharatul-Maram" not only "Fiqhul-akbar" but also "Fiqhul-absat" in most cases, sometimes "Wasiya", in a couple of places "Risala" and "Al-aalimwal-mutaallim" belong to Abu Hanifa are also commented on, albeit incompletely. Because, we would not be mistaken if we say that Kamoliddin Bayazi's goal was not to give a complete interpretation of a work, but rather to reveal some issues that were relevant and caused a lot of controversy in his time.

2. "Minahar-ravzul-azhar fi shhari Fiqhul-akbar". This work is one of the most respected and widely used commentaries. The author of the work is muhaddith, faqih Ali ibn Sultan Muhammad Al-Qari (d. 1014/1606) (known as Mulla Ali Qari). This review is a large-scale work, which has been published many times and under different researches.

3. "Sharhi Fiqhul-akbar". It is a work belonging to Allama AbulMuntaha Ahmad ibn Muhammad Al-Magnisavi (d. 1000/1592), and it is considered one of the commentaries written in small form. Nevertheless, it is a very beautiful and useful review.

4. Commentary of Abu Mansur Muhammad ibn Muhammad Moturidi Hanafi (died 333/945). This review was published in the State of Qatar under the supervision of Abdullah ibn Ibrahim Ansari.

5. Commentary of Abu Lays Nasr ibn Muhammad ibn Ahmad Samarkandi (died 373/984). This work is kept in the Khudaiviya School of Egypt under the number 43/2. (Only a handwritten copy of this was found in electronic form).

6. Commentary written by Muhammad ibn Muhammad ibn AbdusattarKardari (one of the most accomplished Hanafi scholars who lived in Bukhara and was a student of BurhoniddinMarginani in fiqh (Islamic jurisprudence). Born 559/1203, died 642/1244). A copy of this commentary is kept at King Faisal's center under number B8684. (We did not find a published copy of this work either).

7. Akmaliddin Muhammad ibn Mahmud ibn Kamaluddin Ahmed Bobarti (Rumi) Egyptian Hanafi⁴ (born, 714/1314. died, 786/1384) the work entitled "al-irshad fi sharhi al-fiqhul-akbar". (A copy of the manuscript is kept in the Nabavi and Azhar School of the Mosque, it has not been published).

8. Commentary of Sheikh Muhammad ibn Yusuf ibn HusaynDehlavi (d. 825/1422)⁵.

9. Commentary of Alauddin Ali ibn Muhammad Bukhari (born 779/1377. died 841/1438). A copy of the commentary is kept at the Khudobakhsh School in India under the number 10/486. (The scientist was born in Iran, lived in Bukhara, and lived in Damascus and died here, he was one of the Hanafi scholars).

10. Commentary on Ahmad ibn SayfuddinNasafi (died 845/1442). A copy of the work is preserved in the Jomia School in Beirut under the number 459.

11. Commentary written by Ilyas ibn Ibrahim Siynubi (d. 891/1486) (also called Bursawi because he lived here). The scientist was a Turkish commentator and scholar of theology, and he was one of the Hanafi Moturidis. Manuscript copies of the work are not from the existing edition.

12. The work "Iqdul-jawharnazmi al-fiqhul-akbar" by Abulbaqah Ahmadi (born 841/1438). The scholar recited the work on the 23rd day of Ramadan, 918 Hijri.

Among the above mentioned comments, some of them are poems and short comments, although not all are comments. It should also be noted that for some reason most of the comments remained in the form of handwritten copies and were not submitted to the publication. The reason for this is probably the great attention paid to their replacement, which is similar to the commentary of Mulla Ali Qari.

There are many reviews of "Fiqhul-akbar", and we will get to know about the rest in our next articles.

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