

## THE ROLE OF ABUL HUSSEIN AL-QUDURI IN PRACTICAL DISCUSSION

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### ABSTRACT

*From the time of the formation of the schools of jurisprudence until now, there have been debates among them about their validity. It was in two different appearances. It is in the form of written, that is, theoretical, rebuttals to each other's fatwas in the practical discussions and books that scholars of different sects face. The article says that the scholar mentioned has achieved high results by debating both practical and theoretical methods.*

**KEYWORDS:** *Fiqh, Debate, Debate, Sect, Denial, Discrepancy, Disagreement, Usul Al-Fiqh, Translation.*

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### INTRODUCTION

It is known that it has always been significant for the sect to articulate Fiqh issues, especially to give them preference based on facts and rules, that is, to prove that they are stronger than the fatwas of other sects and sects. Abulhusayn al-Quduri lived and worked in the X-XI centuries. Baghdad, the capital of the Abbasids, was a center where madrasas, libraries, scientific rings and debates developed during this period. Islamic science has reached its peak, divided into different areas. A lot has been done, especially in jurisprudence. Baghdad, which was especially the center of the caliphate, had concentrated many different Fiqh schools in itself. There was a debate between them. This laid the foundation for them to become more perfect. Against this background, works were created, the basis of which the sects were fully formed. During this period, science centers spread not only in one or two cities, but throughout the territories belonging to the caliphate. Later, however, it remained the limit that imitation should be to the four mo' tabar imams. Since people believed in them a lot, they let go of others and chose to imitate exactly the four of them. The famous and known four fiqhiy sects remained original to the nation of Islam. The caliphate will also be among those who follow these four sects. Those who held these sects had discussions with others to apply what their imam was saying. Each of them provides a document-evidence to confirm that the judgment issued by his sect is correct [1.B.170]

During this time, Imam al-Quduri was brought up and formed in Baghdad. During that period, there was frequent debate among Hanafi and Chauffeean scholars. Because the Hanafis and chauffees lived in common areas, and in many cases there would be discussions on mutually disagreeable issues. The thing was a natural and properly perceived situation for that time. Because these disagreements were not related to the theme of faith. The reason why the

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hanafians had much debate with the chauffees was because these two sects generally developed side by side and in common areas. One of the events associated with the scientific activity of Imam Guduri is that he achieved great success and was highly recognized in such disputes, standing on the side of the Hanafi sect. The monazar between sects is called the science of “fail” in science. The fail scientist studies issues in a comparative style after hearing all the arguments and documents of the opposition party on a controversial topic. After checking his arguments based on the basic method-rules, indicating their groundlessness, he proves the correctness of the judgment made in his sect. In this case, it interprets a shak-doubt directed at its sect. Since this branch of science has more theoretical significance, it is also called the science of matter.

The driving force of this scientific process is due to the large number of religious and political sects, among which are the Shiites, Ismailis, moderate and Qarmatians. The scribes of that time sought to support their sects through writing books and discussions, which would eventually also earn gifts from political forces belonging to that sectarian. Also, religious sects as well as the actions of the Faqih to show their sects preference over others have led to the development of fiqh Science [2].B.16].

In the X-XI centuries, many faqihs grew in Iraq. This period was a period of improvement of sects, and each Fiqh sect began to create its most authentic works in the direction of Furu’ulfiqh and usululfiqh. There was also sectarian debate. In doing so, each scientist was trying to prove that his views were justified. Scholars have grown up who have also led practical debates with excellent Fiqh works as well as with scholars of other sects. They were also distinguished by the fact that they produced many disciples. Such individuals were considered leaders of their time in a particular sect. All biographers unanimously recognize Imam al-Quduri as the leader of the Hanafis of his time. His disciple al-Hatib al-Baghdad writes about him: “He narrated little Hadith and I recorded them from him. He was a Sikh (trustworthy, truthful) man and achieved his level in jurisprudence because of his intelligence. In Iraq, Abu Hanifa became the leader of his followers. In their sight, uluginson and his career were high”. [3.B.377] it seems that in addition to Fiqh, Imam was also adept at the science of Hadith.

Imam Al-Quduri reached a brilliant career among the fuqahahs of his sect in his time, even from the height of his dignity and authority in Hanafi Khatib Al-Baghdadiyahof Khafiz says: “The leadership of the Abu Hanifa sect passed to him in Iraq”. Abu Ishaq ash-Sherozi says: “Abulhusayn al-Bagdadi he became known as al-Quduri and became the imam of the Abu Hanifa sect of our century”. Ibn Kasir said: “The skillful Imam and was well-founded in debating... and was memorized is the owner of the removable “Mukhtasar” [4].

In the work “Al-Jawahir al-muziyya Fi tabathotilHanafiyya” says about Imam Al-Quduri: the owner of “Mubarak Mukhtasar”, he was repeatedly mentioned in “ Al-Hidoya” and “Al-inference”. Abu Abdullah Muhammad ibn Yahya was a faqih under Al-Jurjani. Faqih Abu Nasr Ahmad ibn Muhammad ibn Muhammad studied jurisprudence in his presence and commented on his “Mukhtasar”. Muhammad ibn Ali ibn Suwayd narrated hadith from Al-Muaddib and Ubaydullah ibn Muhammad Al-Havshabi. And from him, Kaziguzzot Abu Abdullah Ad-Domagani and Al-Khatib hadith narrated. Says: I wrote from him, he was a sincere person and narrated very little. He was one of those who were born with intelligence in jurisprudence, in Iraq it was passed to him to preside over the chants of Abu Hanifa, before him the dignity of fiqh was great, and his reputation was high. In the debate, the phrases were beautiful; the language

was always in burro and the recitation of the Koran. As-Assam'ani said: he was a faqih and a rosy person. Allah classified with him the famous "Mukhtasar", who countless times blessed the servants, and wrote a comment to "MukhtasarulKarhiy". He wrote "At-isolation", which consists of seven books. This book covers the most important issues between our chants and Chauffees. He was credited with writing it on the four hundred and fifth date. There is also a mujallad that says "At-taqrib" and a mujallad book that says "MasoilulkilifBaynaashobina"[5].B.247-250]. When we say "The phrases are beautiful" above, we can know that Abulhusayn al-Quduri argued with condescension so as not to hurt his interlocutor in his heart at the time of the discussion. Although, in the field of metolulfiqh, the book did not teach, we can widely use the rules of the method when it gives its arguments in the debate. Because it is impossible to prove the power of proof without using a rule. Therefore, we can say that Guduriy is proficient in the science of the method from a practical point of view.

In this one more thing we can know that Imam al-Quduri was one of the zabardast Hanafi scholars of his time, he studied in depth the issues that differed with other sects. By analogy with the facts, he proved the achievements and advantages of the evidence of the Hanafi sect. According to sources, especially from the Great scribes of the Chauffees, such chauffeur scientists as Abu Toyiyb at-Tobari and Abu Homid al-Isfaroini had a discussion with Imam al-Quduri. In the end, Imam al-Quduri was highly recognized.[6] even a book called "At-isolation" on this topic has been taught. The merit of this work lies in the fact that the Hanafi and the Shaffeians gathered together the tables in which they differed and gave evidence of the Hanafi. Although Abul Hussein al-Quduri became famous through his work "Mukhtasar", he wrote many more books in the field of jurisprudence. Also, one of his greatest contributions to the development of Hanafi jurisprudence is that, in practical discussions, this sect has made great strides, proving that its path is correct. And everyone was exemplified by the fact that he treated them with respect in the debates he had with other sectarian scholars. Even during this period, such discussions often arise. By arguing according to alloma's style, it is also possible to end the disrespect in the middle and the reproaches that are being inflicted on the sects. His theoretical scientific path, both practical and practical, is a great lesson for us.

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