

MANUSCRIPTS OF ABUL BARAKAT AL-NASAFI'S WORKS ON FURU' AL-FIQH

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DOI: 10.5958/2278-4853.2023.00004.6

ABSTRACT

Abul Barakat al-Nasafi (d. 710/1310) is considered to be a mufassir, faqih, and mutakallim scholar from Mawarannahr. His work "al-Kafi" on furu' al-fiqh is famous in the scientific world. It was created as a commentary on his earlier written book "al-Wafi". This work had a great reputation along with other popular books of fiqh. This book may have been created when Abul Barakat was teaching "al-Wafi" in the madrasa in Kirman. Because students need to understand "al-Wafi" easier and faster. Abul Barakat wrote a commentary to meet this need of students and named it "al-Kafi". Various issues of jurisprudence such as prayer, fasting, zakat, hajj, marriage, trade are explained in detail in the work. The article provides information about Abul Barakat al-Nasafi's life, his scientific activity, his works, the importance of the book "al-Kafi" and its manuscripts kept in funds of Tashkent.

KEYWORDS: *Abul Barakat Al-Nasafi, Hanafi Jurisprudence, Manuscript, Fund, Commentary, Super Commentary, Madrasah, Tashkent.*

INTRODUCTION

It is known to all of us that many people of knowledge and grace lived in the land of Mawarannahr from ancient times. Hundreds of scholars such as Imam Bukhari, Imam Tirmidhi, Imam Maturidi, Abul Muin al-Nasafi, Burhanuddin Marghinani, Shamsul Aamma Kardari were born and grew up on this land.

Abul Barakat al-Nasafi, who came from the ancient city of Nasaf in Mawarannahr, became famous for his deep knowledge in the fields of tafsir, aqeedah and fiqh. The scientific, cultural and economic environment of the time when he was born and lived was in a rather sad state. This is because at that time, the Mongols were fully ruling Mawarannahr as part of the Chighatai khanate, and science, culture, and economy had died out. For this reason, information about the period when Abul Barakat al-Nasafi lived, social and cultural life is almost not found in the sources. At that time, the East was in decline, the Mongols killed prominent intellectuals, leaders of science and religion, and those who survived moved to other countries.

DISCUSSION

Abul Barakat al-Nasafi's full name is Hafizuddin Abul Barakat Abdullah ibn Ahmad ibn Mahmud al-Nasafi, and according to Muhammad Shafiq Ghirbal's work "al-Mawsuat al-arabiyat al-muyassara" ("A light dictionary of Arabic"), the scholar's birth was in 629/1232 AD¹. There is brief and repetitive information about Abul Barakat al-Nasafi in many Arab bio-bibliographical sources. He is described in the literature as follows:

"Sheikh, the great imam, the leading scholar, the teacher of the people of the earth, the reviver of the sunnah, the discoverer of the meanings of the Qur'an, who knows the subtleties of interpretation, the translator of the divine word, the owner of the science of meaning and explanation, the scholar of jurisprudence and usul al-fiqh, supporter of intellectual and narrative issues, protector of religion and nation, leader of Islam and Muslims, inheritor of the knowledge of the prophets and mujtahid scholar."²

Although he was born in Nasaf, he was educated in Bukhara, spent his youth in a religious-scientific environment, went to many countries in search of knowledge and gained great reputation. Devoted to science, he stayed away from political processes and gained great fame in scientific circles. His fame has spread to many places. Around 1280, he worked as a teacher in the "al-Qutbiya al-Sultaniya" madrasa in the city of Kirman. Then he came to Baghdad and taught students there. An-Nasafi was very pious and devout. He was fluent in Arabic and Persian. Abdulhay al-Lucknawi called him "a perfect imam without equal in his time, a leader of fiqh and usul al-fiqh scholars"³, while Ibn Hajar al-Asqalani (773/1372-852/1449) described him as "a scholar of the world".

Abul Barakat al-Nasafi came to Baghdad at the end of his life and died on Friday night of Rabi' al-Awwal 710/August 1310. He was buried in the city of Izaj near Isfahan⁴.

Abul Barakat al-Nasafi's works include the following sciences: tafsir (interpretation), aeedah (creed), fiqh (jurisprudence) and usul al-fiqh (methodology of jurisprudence).

It was found that there are 13 scientific works of Abul Barakat al-Nasafi and all of them have reached us. Five books are related to jurisprudence (1 of them to comparative jurisprudence), four to the science of kalam, three to usul al-fiqh and one to tafsir. His six books have been published.

The scholar wrote the following five works on furu' al-fiqh:

"Kanz ad-Daqaiq" ("Treasure of delicate matters"). It is placed after "al-Hidaya" in Islamic law. A total of 7 manuscript copies of "Kanz ad-Daqaiq" are available in the manuscript fund of the Academy of Sciences of the Republic of Uzbekistan.

"Al-Mustasfa fi Sharh an-Nafi' fil-Furu'" ("The Perfect Commentary of al-Nafi' on Fiqh") is a work on the science of fiqh. It is a commentary on the work "al-Fiqh an-Nafi'" by allama Nasir ad-Din Abul Qasim Muhammad ibn Yusuf al-Samarkandi (d. 656/1258). One copy of this book, consisting of 209 pages, is kept in the manuscript fund of the manuscript fund of the Academy of Sciences of the Republic of Uzbekistan under the number 3215. It was copied on the 15th of Sha'ban 726/14 August 1326. This work is out of print.

"Al-Musaffa fi Sharh al-Manzumat an-Nasafiya fil-Khilaf" ("The Definitive Commentary of al-Nasafi's poem on comparative jurisprudence") is related to the science of jurisprudence. This book was completed on March 22, 1272, and is a commentary on the work of Najm ad-Din Umar al-Nasafi. Two copies of his manuscripts numbered 2834 (copied in 1110/1699, in nastaliq letter) and the copy numbered 4669/II (no pages at the beginning and end) are kept in the manuscript fund of the manuscript fund of the Academy of Sciences of the Republic of Uzbekistan. This work is out of print.

"Al-Wafi". The next work "Al-Wafi" ("The Perfect") is mentioned in the work "Kashf az-Zunun" by Haji Khalifa, which belongs to the series of books like "al-Hidaya". It has not been published.

It is considered a valuable work because it summarizes the issues that exist in authoritative jurisprudential books. Tashkuprizada considers it among the most respected books.

"Al-Kafi". The scholar completed his work "Al-Kafi" ("The Sufficient") on the 24th day of Ramadan 684/November 1285. In our opinion, this book may have been written in 684/1285 when Abul Barakat was teaching "al-Wafi" in the madrasa of Kirman. This is written at the end of some manuscripts. At that time, students need to understand "al-Wafi" in an easier and faster way. Abul Barakat wrote a commentary to meet this need of students.

Various jurisprudential issues such as prayer, fasting, zakat, hajj, marriage, trade are explained in detail in the work. Several manuscripts of the book are kept at the manuscript fund of the Institute of Oriental Studies in Tashkent.

A manuscript of "Al-Kafi" consisting of 331 pages, copied in the 14th century, is stored in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan under number 3110/I.

ManuscriptNo.2600 was copied by Rahmatullah ibn Miyan in 1094/1683.

Manuscript No.3260/II was written in Kirman in 684/1285.

Manuscript No.3220 was copied by Muhammad ibn Ahmad ibn Ali in the 14th century.

Manuscript No.4913 is the second volume of the work, which comes with text and commentary, and consists of 387 pages.

Manuscript No.2653/I is the first volume of the work, copied by Muhammad Sabir ibn Muhammad Mu'min al-Hisari.

Manuscript No.9245 is written from ablution part to the issue of sharika. It consists of 451 pages

ManuscriptNo.2411 was copied by Muhammad Jamil ibn Muhammad Murad in 1102/1691 and consists of 585 sheets.

Manuscript No.4453 was copied by Muhammad ibn Saifuddin in 764/1363.

There are 9 manuscripts in total. The work has not been published.

CONCLUSION

Today, the main part of the manuscriptsof the works written by Abul Barakat al-Nasafi is kept at the Institute of Oriental Studies named after Abu Rayhan Biruni of the Academy of Sciences of

the Republic of Uzbekistan. For example, it is noteworthy that in 2000, as one of the unique scientific and cultural objects, the fund consisting of 26,000 manuscripts, 39,000 lithographic books and about 10,000 historical documents written in Arabic, Persian, old Uzbek and other Eastern languages was included in the list of UNESCO's World Cultural Heritage.

The decision of the President of the Republic of Uzbekistan Shavkat Mirziyoyev dated May 24, 2017 "On measures to further improve the system of preservation, research and promotion of ancient written sources" was important in raising efforts in this regard to a new level.

Now, the main task of us researchers is to research and investigate these manuscripts, publish them, and prepare scientific and explanatory translations for them.

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