



The Analysis of the Fiqh (Islamic Jurisprudence) Works of Abu Barakat

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ABSTRACT

The great Hanafi scholar Abu al-Barakat al-Nasafi, who lived and worked in the twelfth and thirteenth centuries, made a great contribution to the development of Hanafi jurisprudence with his works in jurisprudence. In particular, the work "Al-Kanz", which is a commentary work to "Al-Wafi" by scholar, is one of the latest works on the sect and to this day it serves as a major guide for the students

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Abu Barakat al-Nasafi deserves special attention with his books on all Shariah sciences as well as jurisprudence. Even before the time of the scholar, a number of authoritative books on Hanafi jurisprudence had been written in these lands. Among these, the works that were deserving special attention under the name of "mutuns" served as the basis of Hanafi jurisprudence. "Al-Kanz" by Allama is one such work. As well as the work "Al-Kafi", which formed the basis of the book "Al-Kanz" by Imam al-Nasafi. This work served as a basic guide of the period in which scholar live and to current one.

Nasafi wrote the following books on jurisprudence:

"Al-Wafiy";

"Kanz ad-daqiq";

"Al-Kafi sharh al-wafi";

"Al-Mustasfo sharhu an-nofi";

"Al-Mustavfa";

"Al-Musaffo sharhu limanzumati al-khilaf";

Let's take a brief look at these works.

One of the differences between "Al-Wafiy" and other works is that the first scholar has his own method in order to cover the subject, he gave his idea to the introduction part of the topic and then he began to cover it.

The work of "Al-Wafiy", which is the basis of the works "Al-Kanz" and "Al-Kafiyya" by Imam Nasafi that were composed of the works of "Al-Kuduri" and "Al-Khilofiat", as well as the works of Imam Muhammad, "Al-Jami as-Sagir", "Al-Jami al-Kabir" and "Al-Ziyadat", and written in the style of "Al-Hidayah".

The work "Kanz ad-daqiq" covers forty thousand issues. In almost all of these issues, the scholar relied on the words of Imam Azam and relied on the words of the disciples of Abu Hanifa in only in a few dozen pages.

Nowadays a copy of this work is kept in the Guto Library in Germany.

"Al-Kafi sharh al-Wafiy".

This book consists of two volumes. Allama Kafavi says about the book: “Nasafi wrote “Qanz ad-daqaq” after “Al-Wafiy” and before “Al-Kafiy”. Nasafi says in the introduction of “Al-Kanz”: I wanted to write a commentary on “Al-Wafiy” and went into it, starting with the difficult places in the book. When I finished it, I called it “Kanzu ad-daqaq”.

Al Kaffovi has read “Al-Kafiy” and gave the following feedback to the information given on last pages: “The book was completed on Monday night, the twelfth day of Ramadan, in the six hundred and eighty-ninth year. The six hundred and eighty-ninth year of Kutbiyyatu Sultaniyya Madrasah in Kerman ended on Thursday, the twelfth of the month of Rajab”. All those who translated the life and works of Allama Nasafi said that the work “Al-Kafi” belonged to him.

“Al-Mustasfo sharhu an-Nafi”.

This work also covers Hanafi jurisprudence as the work “Al-Kafiy”. In this book, Imam Nasafi summarized the questions of jurisprudence that had been taken from his teacher when he commented on al-Bukhari and the corresponding questions in “*al-Kutub al-Mabsut*”. At the end of the book I gave a brief overview of some of the questions, rejoicing in the places in al-Mustafa and avoiding rebuke. I called him al-Mustasfo to enlighten his heart when a seeker of knowledge approached him. As Alloma mentioned that the original title of the work was “*Al-Mustasfo sharhu an-Nafi*”, and it has been proved wrong to call it “*Al-Manafi sharhu an-Nafi*”.

Al-Mustavfa's work, like the previous ones, contains the questions of jurisprudence and is now used in manuscript form. That the book belonged to Nasafi was mentioned by scholars Haji Khalifa and Ismail Basha of Baghdadi. In the preface to studying of the work “Al-mustavfa”, Khalid Mustafa mentioned that Nasafi had a book of the same name. Al-Nasafi mentioned about the work “Al-Mustafa” in two places:

At the end of “Al-Mustavfa”, al-Nasafi states: “At the end of the book, I took a brief approach to some of the issues, rejoicing in the passages in al-Mustavfa and avoiding reproach. I named it “Al-Mustasfo” to brighten the heart when the student turned to the book”.

At the end of “Al-Musaffah” he says: “Abdullah Ahmad ibn Mahmud al-Nasafi, a weak slave in need of his Lord, may Allah forgive my parents and me. When I finished composing and writing, my close friends demanded me to write a good commentary on the work “Manzumat al-Hilaf”. I could not refuse their request and as a result I reviewed it. When I finished the work, I called it “Al-Musaffah”. Praise be to Allah, the book was completed on the twenty-third of the month of Sha'ban in the year six hundred and seventy.”.

“Al-Musaffo sharhu limanzumati al-hilaf”. Abu Barakat al-Nasafi completed this book on the seventh day of the month of safar in the year six hundred and seventy of the Hijra.

Thus, the scholar wrote seven books on jurisprudence.

He is also the author of the works “Manar al-Anwar”, “Kashfu al-Asrar Sharhu al-Musannaf ala al-Manor”, and “Miftahu al-usul Sharhu Muntahab Hisam al-Din al-Akhsikati”.

As for the science of aqid, he wrote the “Al-Umda fi usul ad-din”, “Al-Etimad fi al-itiqad sharhu al-musannaf ala al-umda”.

As for the science of tafsir, he is also the author of the books “Madorik at-Tanzil” and “Hakoik at-Tawil”, known as “Tafsir an-Nasafi”.