



Works written by Abu Lais Samarkandi in fiqh (Islamic jurisprudence) and other fields

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ABSTRACT

The life and scientific activity of one of the famous Hanafi scholars of Movarounnahr, the scholar Abu Lais Samarkandi, has been widely studied by many researchers of our motherland and foreign countries. In these studies, the scholar is presented as a famous Islamic jurist and mufassir (translator and commentator of the Holy Qur'an and its meanings). This article pays special attention to the study of the aspects of Abu Lais Samarkandi's scientific heritage in kalam (Qur'an) knowledge. His contribution to the development of Moturidism as one of the hanafi-moturidi scholars was revealed.

Keywords:

Samarkandi, fiqh, kalam, hanafi-moturidi, source, brochure, faith, conditions of faith, tauhid (monotheism).

Introduction

Abu Lais Samarkandi lived in Movarounnahr in the period when Islamic sciences such as kalam, fiqh, hadith, tafsir, vocabulary and history were developed. He was born in Samarkand and grew up in this city. He learned science from the representatives of the Samarkand Fiqh and Kalam School and was recognized as a great scholar. He first received his education from his father Muhammad ibn Ibrahim Tuzi. After that, he studied the sciences of hadith, kalam and tafsir from the jurists of his time Abu Ja'far Hinduvani, Khalil ibn Ahmad Qazi Sajni, Muhammad ibn Fazl and other teachers [1, 76]. He also travelled to cities such as Balkh, Bukhara, and Baghdad to learn from the scholars these cities.

Samarkandi's teacher Abu Ja'far Hinduvani had a strong place in the family of Hanafi Islamic jurists, and through Abu Mansur Moturidi in the family of hanafi-moturidi representatives. These two genealogies directly reach the founder of the sect, Imam Abu Hanifa.

As a result of many years of difficulties and hard work in the field of science, Samarkandi was recognized as a famous scholar in fiqh, kalam, wa'z (Islamic lecture), zuhd and tafsir. After that, the

scholar continued the tradition of teacher-student and tutored many students until the end of his life. Among them Luqman ibn Hakim Farghani, Abu Malik Na'im Khatib, Muhammad ibn Abdurrahman Zubayri, Abu Sahl Ahmad ibn Muhammad, Abu Abdullah Tahir ibn Muhammad ibn Ahmad ibn Nasr Haddadi became great scholars [2,79].

Abu Lais was fluent in Persian as well as Arabic. He wrote many works in two languages. Also, in his tafsir (commentary to the meanings of Qur'an) "Bahr al-Ulum", the scientist mentioned the literal meanings of the words in the verses, the philosophical aspects of the sentences, and the medical benefits of some verses.

Samarkandi's books on the sciences of tafsir, fiqh, usul ad-din (Kalam), Sufism (zuhd and raqaiq) are known and famous. For instance: "Bahr al-ulum" ("Sea of Knowledge") work on the science of Tafsir. This work is known by the names "Tafsiri Samarkandi", "Tafsir Abi Lais Samarkandi" and "Tafsir al-Qur'an" [9]. Modern editions of this work called "Bahr al-u'lum" were made in 1985-1986 in Baghdad and in 1993, 1997 in Beirut [3, 1/7]. It is also known that Alauddin Ali Yahya Samarkandi (d. 860/1456) wrote a tafsir called "Bahr al-Ulum".

Works on the science of Islamic jurisprudence:

The work "Khizona al-Fiqh" ("Treasures of Fiqh"). In this work, a wide description of issues related to Hanafi jurisprudence was given. Two of his manuscripts, copied in 1467 and 1814, are kept at the Institute of Oriental Studies under the Academy of Sciences of the Republic of Uzbekistan. The work was researched by Salahiddin Nohi, and its modern edition was made in Baghdad in 1965-1967.

The work "Uyun al-masail" ("Wells of problems"). This work Samarkandi collected theoretical issues related to Hanafi jurisprudence. The work mentioned the issues raised by Abu Hanifa and his students, and Hanafi scholars who lived from the time when the scholar lived. This work was published by Abdurazzaq Qadiri in 1960 in Hyderabad, and by Salahiddin Nohi in 1965-1967 in Baghdad [4,5]. Clerk Chalabi noted that a commentary was written on this work by Alauddin Usmandi.

The work "Muqaddima Abu Lais" ("Preface to Abu Lais"). This work is called "Muqaddimah fi as-salat" and "Muqaddimah fi al-fiqh". This work includes prayer and issues related to prayer. Some issues of faith were also stated in this work. Several commentaries and notes were written on the work by Hanafi scholars of the next century. Among them, there were commentaries entitled "Sharh muqaddima Abi Lais fi al-fiqh" by Hasan Tuluni, "al-Tawzih a'ala muqaddimah as-salat li Abi Lais al-Samarkandi" by Muslihuddin ibn Mustafa ibn Aydog'mush, and a poetic statement made by Tajiddin ibn Arabshah. The work was published by Ananias Zajazkovski in Warsaw in 1962, by Rejeb Toparli in Izmir in 1987.

The work "An-Nawazil" ("The Revealed"). It is known that it was called by such names as "al-Fatovo", "an-Nawazil min al-fatovo", "Fatovo an-nawazil" and "Muhtarat an-nawazil". This work is a book on fatwas (Islamic decisions) and is considered one of the first sources written in the fatwa genre in Mowarounnahr. Scholars of the next century wrote their collections of fatwas based on this work. In 1936, a modern edition of the work in Arabic was made in Hyderabad.

The work "Ta'sis an-nazoir al-fiqhiyya" ("Establishment of examples of Islamic jurisprudence"). This work is also considered one of the scholar's works on the science of Hanafi furu' al-fiqh.

The work "Al-Mabsut" ("Explained in detail"). A book on the science of furu' al-fiqh. In the history of Hanafi jurisprudence, 9 works named "Mabsut" were written. For example, the books of such jurists as Imam Sarakhsi, Shamsul-aimma Halvani, Hokharzada Bukhari, Fakhruislam Pazdavi, Nasiruddin Samarkandi are known.

"An-Nawadir al-Muqayyada" ("Recorded wonderful things"). In this work, Samarkandi collected rare issues related to Hanafi jurisprudence.

Works "Sharh al-jame' al-kabir" ("Commentary of the Large Collection") and "Sharh al-jame' al-saghir" ("Commentary of the Small Collection"). A commentary written on the works of Imam Muhammad ibn Hassan Shaybani, one of the founders of the Hanafi sect, "al-jame' al-kabir" and "al-jame' as-saghir".

The work "Muqaddima fi bayan al-kaboir vas-sag'oir" ("Introduction to the description of big and small deeds"). The existence of Samarkandi's book with the same name was mentioned in the Taqabat books.

"Fatavo Abi Lais" ("Islamic decisions of Abu Lais"). In this work, the scientist compiled fatwas related to Hanafi jurisprudence.

The work "Mukhtalif ar-rivaya" ("Contradictions in narratives"). This work contains different jurisprudential rules and conflicting issues among mujtahids (Islamic scholar). This work is an authoritative source on the science of khilaf (conflict), and Najmuddin Nasafi's work "al-Manzuma" is a commentary on this work. The work "Mukhtalif al-Rivaya" was published by Abdurrahman ibn Mubarak Faraj in Ar-Riyaz in 2005 [5,7].

Works on Sufism:

The work "Tanbeh al-ghafilin" ("Warning to the heedless"). This work consists of 94 chapters, which contains the words of our Prophet Muhammad (pbuh) and the sermons of his righteous predecessors. In the book enlightens such chapters as aqeedah, prayer, manners, the virtues of the Qur'an and the month of Ramadan, the rights and obligations of parents towards their children, the obligations of children towards their parents, refraining from drinking wine, telling lies, being jealous, being kind to orphans, and being merciful, qualities of the profession, and honest work. Manuscripts of "Tanbeh al-Ghafilin" copied in 1873 by the order of Bukhara emir Haydar (1800-1826)

are stored in the Institute of Oriental Studies under the Academy of Sciences of the Republic of Uzbekistan. The work was repeatedly published in Cairo in 1886, 1189, 1892, 1894, 1897, 1901, Calcutta in 1869, Bombay in 1887, Beirut in 1983, and Damascus in 1985. Also, the work was published in Uzbek several times in Uzbekistan.

The work "Bo'ston al-orifin" ("The city of scholars"). This book is an important source of morals and education, it contains many narrations, historical events, stories and hadiths related to education. The book consists of 159 chapters, which include chapters such as the study of knowledge, salutations, eating etiquette, drinks, medicine, and the virtues of knowledge and manners. This book was published several times in Arabic. For example, in 1868 in Calcutta, in 1869, 1872, 1879 in Istanbul, in 1872 in Bulak, a modern edition of the work was made in Arabic in 1985 in Damascus. Also, in our country, the work was published in Uzbek and reached the general public.

"Qurrot al-u'yun wa mifroh al-qalb al-mahzun" ("The joy of the eyes and the joy of the sad heart"). This work was written as an addition to Sha'rani's work "Kitab mukhtasar at-tazkira" ("Book about short remarks") [6. 3/545-546].

His works on the science of *usul ad-din* (kalam):

The work "Bayan Aqida al-Usul" ("Statement of the Basic faith"). This work of Samarkandi is related to the science of kalam, and it is also known as "Usul ad-din" ("The basis of religion"). This was due to the fact that the science of the kalam was called "usul ad-din" in this period. This work is widely spread in Indonesia, Malaysia and the African region as a source that summarizes the beliefs of the Sunnah community. Information about the work was mentioned by A.V. Juinboll in his pamphlet published in Leiden in 1881.

The work "Asrar al-vahiy" ("Secrets of Revelation").

The work "Risala fi al-ma'rifa wa iman" ("Treatise on Faith and Enlightenment (Knowing Allah)").

The work "Risola fi al-hikam" ("Treatise on wise sayings").

The work "Quwwat an-nafs fi ma'rifa al-arkon al-khomes" ("The power of the soul in knowing the five foundations").

"Sharh al-fiqh al-akbar" ("Commentary of the Great Islamic Jurisprudence"). This work is a commentary on Abu Hanifa's "al-Fiqh al-akbar". In some sources, it was also mentioned under the name "Sharh al-fiqh

al-absat". The reason for this was that Abu Hanifa's student Abu Muti' Balkhi mentioned the book of his teacher under the same name. In "Sharh al-Fiqh al-Akbar" there are sentences related to the representatives of the Moturidi school, researcher Hans Daiber noted that it belongs to Abu Lais Samarkandi.

The work "Uqubat ahl al-kabair" ("Consequences of the People of Great Sin"). This work attributed to Abu Lais Samarkandi was published by Mustafa Abdulkarim Ato in 1983 in Beirut and in 1989 in Baghdad.

Based on the number and topics of the works mentioned above, it can be said that Abu Lais Samarkandi was one of the greatest scholars in Islamic sciences of his time. No matter what field the scientist works in, his views and books related to the field have made a great contribution to the development of this field. In particular, in the field of Islamic jurisprudence, the scholar belonged to the "Mujtahid al-Masail" class of Hanafi jurists ("Mujtahids in Issues") and was able to find solutions to existing issues in the social and religious life of his time. He founded the educational system of a concise book on Hanafi jurisprudence, and was one of the first to publish a work on the science of *khilaf* and its issues. Also, he was the first among the Hanafi jurists to introduce the method of writing a text that combined the *ijtihad*s of sect leaders and the views of the jurists of the next century through his work "an-Nawazil".

Abu Lais Samarkandi's views on the science of kalam continued the teachings of Abu Hanifa and his students regarding the Hanafi belief and were in harmony with the views of the representatives of the moturid doctrine. A clear example of this is the scholar's legacy of the science of the kalam and the essence of the issues described in them.

In particular, Samarkandi's work "Bayan aqida al-usul" ("Description of main faith") has reached us, and the hanafi-moturidi aqida (faith) is revealed in this work. This work is in the form of a small pamphlet, and there are different opinions about its author. For example, researchers such as Brockelman, Schacht and Fuat Sezgin say that the brochure belongs to Abu Lais Samarkandi, while V. Juinboll and F. Kern say that the author of the treatise in the copy of the manuscript kept in the British Museum in London (number 871) is Muhammad Samarkandi. However, copies in many

other libraries state that the treatise was recited and written by Abu Lais Samarkandi.

The manuscripts of this treatise, were mentioned under the names of "Risola usul ad-din", "Aqida al-usul" and "Aqida". This work includes sixteen issues, and it is a small treatise in which the seven conditions of faith and related issues are described in the form of questions and answers. The brochure began with the words "Sheikh, imam, ajal, ascetic Abu Lais Muhammad ibn Abu Nasr Ibrahim Samarkandi says: If somebody asks you: "What is faith?" [8, B. 1b.]. After that, there was the issue of believing in God, in which the author described the attributes of God such as "Wahid", "Fard", "Sami", "Basir", "Khollaq". The next issue dealt with believing in angels. It mentioned the ranks of the angels, the savers, the guardians, the scribes, the bringers of revelation, and it was said that they are the special creations of God, free from eating and drinking and lust, and are busy with the remembrance and orders of God. Loving them is one of the conditions of faith, and believing in some and denying others is considered disbelief.

The next issue is devoted to believing in divine books. It mentions the ideas that Allah has chosen people among His servants, that is, He has revealed books to His prophets, that there is no doubt or inaccuracy in them, and that the word of Allah is not ancient or created. Anyone who casts doubt on the Book or any of its verses or words was warned that the result would be disbelief.

Samarkandi dwells on the number of books sent by God, and said that 104 books were revealed to the prophets, 100 of which consisted of pages. During the topic, he mentioned that 50 pages were revealed to Shis, 30 pages to Idris, 10 pages to Ibrahim, 10 pages to Moses, 10 pages to Moses, the Bible to Jesus, the Psalms to David, and the Qur'an to Muhammad [8, B. 1b.-2a].

The next issue is the question of believing in the prophets, in which enlightened such issues as the first of the prophets is Adam, and the last is Muhammad, may Allah bless him and grant him peace, the fact that the prophets were chosen by Allah, ordered to do some missions, to believe in only Allah, and they all are free from big and small sins, loving them is one of the conditions of faith, and denying some or any of them is blasphemy.

In the next issue, Samarqadi stated that Adam, Noah, Moses, Abraham, Jesus, and Muhammad came with

a new sharia and that the sharia rules brought by Muhammad, may God's praises and peace be upon him, nullify all other sharia.

The number of prophets was stated in the next issue, and it was said about it: "In our mind their number is 124 thousand." In the next issue, it was mentioned that 300 prophets and 13 messengers were sent. "Is it obligatory for us to know their names or not?" to the question, according to the words of Allah, "We have told you the story of some of them, and we have not told you the story of some of them" (Surah Ghafir, verse 78), it was stated that it is necessary to know the prophets whose names are mentioned in the Holy Qur'an and the hadith and not to be preoccupied with those whose names are not mentioned [8, B. 2a.].

The next issue began with the question of believing in the Day of Judgment and the Last Day. The answer of this question by Samarkandi was as following: "On the Day of Resurrection, Allah Almighty will destroy all creatures except those in heaven or hell." Then, in order to measure and judge the deeds of the servants, he will resurrect and gather them together. They will be judged fairly and divided into two categories. Believers will enter paradise and stay there forever. And the unbelievers will enter hell and stay there forever. "Whoever casts doubt on the coming of the Day of Judgment and what will happen on that day, commits blasphemy".

What is it like to believe in Qadar (fate)? the question was answered in the next issue. In it, the scientist said: "Allah created the creatures and show them to the right path. He ordered to abandon the prohibitions. He created a Lavh (tablet) and a pen and ordered them to write down the deeds of the servants. Obedience of the servant is with the eternal consent of Allah. The servant's rebellion (disobedience) is caused by Allah's fate and power. But there will not be the satisfaction of Allah," [8, B. 2b].

The division of faith into juz or not was discussed in the next issue. It stated that faith is indivisible in the minds of Allah and people the faith is indivisible such as a person consists of a heart, soul and body.

The next issue is about faith, and it talks about what is the essence of faith. Samarkandi said following about faith: "Faith consists of monotheism (singleness of Allah)."

In issue 15, to the question "Is love for prayer, fasting, zakat, angels, books, messengers, good and

bad fate, other commands and prohibitions also considered as faith? the scientist answered: "Faith is monotheism, and other things considered as conditions of faith [8, B. 3a].

The last issue in the work was about faith, and it described views on whether faith is a creature or not. Abu Lais Samarkandi noted that: "Faith consists of guidance to the right way by Allah, confirmation and confession. Guidance to the right way by Allah is not a creature. But confession and confirmation (because they happen with the behaviour of people) are created. Allah Ta'ala said, "But Allah created you and all that you have done?" (Surah Saffot, verse 96)".

Based on the number and topics of the works mentioned above, it can be said that Abu Lais Samarkandi was one of the greatest scholars in Islamic sciences of his time. No matter what field the scientist worked in, his views and books related to the field had made a great contribution to the development of this field.

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The scholar's works on Islamic jurisprudence made a great contribution to the development of Movarounnahr Hanafi jurisprudence, while his spiritual heritage on the science of kalam played an important role in the development of the doctrine of Moturidism, strengthening the beliefs of the people of the Sunnah and ensuring that people have the right faith.

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