



## THE WRITING STYLE OF HIS WORK “AL-MUXTASARUL – VIQOYA”

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### ABSTRACT

*The writing style of the work directly depends on the scientist's scientific potential. For this reason, it was found appropriate to research the writing style of the work. And the reason why the work "al-Mukhtasarul - viqaya" is read on a very wide scale is that the work uses a short writing style. However, this brevity did not detract from the meaning of the work. Perhaps it made the work easier to understand and memorize.*

### INTRODUCTION

The author of the work was a great scholar of fiqh, usul, hadith, tafsir, language, literature, speech and logic. His full name is Ubaidullah ibn Mas'ud ibn Mahmud ibn Ahmad<sup>1</sup> (His full name is Ahmad ibn Ubaidullah ibn ibn Ahmad ibn Abdulmalik al-Ubadi al-Mahbubi al-Bukhari. Also known as Sadrushsharia al-Akbar. The writing style of the work is directly from the scientific scholar For this reason, it was found appropriate to research the writing style of the work.

Our scholars who wrote books in the past took two different paths. Some scholars give information about his method at the beginning of the book or in the first pages of the book. Some scholars do not give any information about this and do not mention the method he followed. They start writing the book directly. Sadrushsharia al-Asghar is one of the scholars of the second group. because he did not write a single long or short question about the method he followed in his book. He only uses the phrase at the beginning of his book, "Based on the incident, I have compiled this short pamphlet containing the necessary information.."

### LITERATURE ANALYSIS AND METHODS

“An-Nuqaya” is a summarized work (summary of the story) and followed the method used by jurists in writing compact books. Based on the author's explanations and general review of the book, we can summarize the author's style in the book as follows:

1. Dividing the author's work into books, chapters and sections according to fiqh topics is the same as the division used in the Hanafi madhhab. The author divides his work into main sections, and these sections into chapters.
2. Since the author included only the original (tamal) and main issues in his book, Tajushsharia did not mention all the issues that he discussed in his book.

3. He mentioned some issues that cannot be understood without comment in a very concise way.
4. Proofs of ideas are not included in the work.
5. The topic of Faroese is not included in the book. The reason for this is probably the absence of the subject of Faraiz in Hidaya.
6. Definitions related to language are not included, i.e. words are not analyzed according to dictionary meanings.
7. The author is generally limited to stating the opinion of Abu Hanifa. But sometimes he would convey the opinion of two Imams or one of them and express his preferred opinion.
8. The author never mentioned the views of other sects. In this regard, the method followed by the author is similar to the method used by those who wrote basic (tamal) jurisprudential texts. because they were content to give the opinion of that sect depending on the author of the sect.
9. Sadrush-Sharia's own views are not mentioned in the text. Perhaps the author intended to keep sectarian issues in harmony with the jurisprudential views of the founders of the sect.
10. Since the book is about jurisprudence, poetic styles are not used.
11. The author made corrections in the areas where Hidaya Sahib Marginani made mistakes.
12. The author stated that Abu Hanifa's point of view is weak and Abu Yusuf and Muhammad's point of view is strong on some issues.
13. The author touched on the opinion that was the basis of the fatwa at that time.
14. The author mentions the opposing (contradictory) views of Abu Yusuf and Muhammad, but does not always undertake to show it. Thus, he did not talk about any conflict in some very important issues.

<sup>1</sup> Abdulhasanot Muhammad Abdulhay al-Laknaviy. Favoidul bahiyya fiy tarojim al-Hanafiyya. – B. 25. Qutlubog'o. Tojut-

tarojim. – B. 115. Qurayshiy, Abul Vafo Abdulqodir. Javahiril-mudiyya fiy tabaqotil-hanafiyya. – B. 54.



15. Although Musannif mentioned Imami's opinions, he did not include Imam Zufar's opinions.
16. Some symbols are used in the book. These are popular and common symbols in the Hanafi school. Each sect has certain symbols and terms that it uses to represent certain books, authors, or meanings. Let us describe some of them now.

## DISCUSSION

- a. قيل This is the part of Tamriz. However, it is not possible to judge that the eyesight is weak based on this strength alone. This also requires a black presumption.<sup>2</sup>
- b) In usages such as عمه المشايخ and عليه المشايخ it acquires the meaning of "many of the Sheikh".<sup>3</sup>
- c) J) يجوز means Sahih or Halal.<sup>4</sup>
- d) لا بأس More often used in the preferred meanings of mubah and leave. Sometimes it can also be used in the sense of mandub (doing is better).<sup>5</sup>
- e) ينبغي means mandub and other meanings when using Muqaddi, and only mandub when using Mutahhiri.<sup>6</sup>
- f) عندما, لهما, فلا The pronouns in these phrases correspond to Abu Yusuf and Imam Muhammad.
- g) عند, عنه There is an understandable difference between these two expressions. The first phrase means what the person thinks, and the second phrase means the narration made from it (the information that reached the author through something). For example, هذا ابي حنيفة This phrase means Abu Hanifa's point of view on this matter, هذا عن ابي حنيفة Ifada means a narration on the subject from him.
- h) روايتن It is used when there are two narrations on a subject from the same person and it is not known which of them is later.
- i) الصحيح, الاصح a Isah is stronger than sahih. Al Asih is stronger than Sahih because there is doubt in the alternative of Sahih.
- j) There are terms that form the basis of a fatwa and are used to express preferred views. They are ranked from strongest to weakest as follows:  
- عليه عما الامة -  
bh yfty, 'lyh alftwy -  
God, God -

17. The author did not follow the author of al-Wiqaya in arranging the topics of the book, he introduced and edited in the places he considered necessary.

## CONCLUSION

The writing style of the work was determined using the following methods.

- By comparing four copies that provide information about the work;

- By not completely ignoring other manuscripts of the work;
- By the fact that the author did not mention all the differences that exist in fiqh issues;
- By including a sample of the first and last pages of the manuscripts we used for review;
- As a result, the following conclusion was reached.
- As the author has included only the original (tamal) and main issues in his book, Tajushsharia Akbar has not mentioned all the issues discussed in his book.
- He mentioned some issues that cannot be understood without comment in a very concise manner.
- Proofs of opinions are not included in the work.
- Language-related definitions are not included, i.e. words are not analyzed according to their dictionary meanings.
- The author never mentioned the views of other sects.
- Sadrushsharia's own views are not mentioned in the text. Perhaps the author intended to keep sectarian issues in harmony with the jurisprudential views of the founders of the sect.

The main reason why the author's work is widely read is that the work uses a short writing style. However, this brevity did not detract from the meaning of the work. Perhaps it made the work easier to understand and memorize. The author wrote "Annuqoya" to "Viqoya" of his grandfather. However, the goal was one of the main goals of Viqoya to simplify.

There has been a lot of confusion about the title of the work. That is, the name of the work is mentioned in different sources with the names "Annuqya", "Sharhul-viqya" and "Mukhtasar ul-viqya". And from what we learned, it turned out that these names are the names of the same work.

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<sup>2</sup> Ibnul-Humam. Fathul-Qodir. – B. II, 330.

<sup>3</sup> Ibnul-Humam. Fathul-Qodir. – B. I, 277.

<sup>4</sup> Nevavi. al-Mu'jam. – B. I, 123.

<sup>5</sup> Ibn Nujaym. al-Bahrur-raqoiq. – B. V, 99; Ibn Obidin. Roddul-muhtor. – B. I, 119.

<sup>6</sup> Ibn Obidin. Roddul-muhtor. – B. IV, 130.



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