



## ZAHID KAWTHARI'S SCIENTIFIC ACTIVITY AND ITS PECULIARITIES

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### ABSTRACT

*This article discusses the work of Zahid Kavsari, one of the representatives of Islamic science who believed in the last century, and his originality. Most of Alloma Zahid Kavsari's creativity consisted of writing refutation works against the ideas of sectarianism that were gradually spreading in some regions at that time. In addition, Alloma can effectively work in other branches of Islamic sciences.*

**KEYWORDS:** *Zahid Kawsari, Duzja region, Hajihasan village, Nasb al-Ra'i, Fiqh Ahlul-Iraq, Fiqh, Hashwiya.*

Even today, Uzbekistan is paying a lot of attention to this field. As a proof of this, on August 11, 2020, the decision of the President of the Republic of Uzbekistan "On measures to establish the Imam Moturudi International Research Center" PQ-4802 was signed<sup>1</sup>.

Muhammad Zahid Kavsari was born on September 16, 1879 in the village of Hajihasan, Duzja region, Turkey. His origin belonged to a Circassian family. His father, Hasan Hilmi Effendi, was born in 1831 in Shabzari, Caucasus, and worked as a mudarris. As a result of the occupation of the Caucasus by the Tsarist Empire in 1863, he moved with his family and students to the Duzha region, where he settled in the village of Hojihasan, named after himself. There, one of the caliphs of the Naqshbandi order, Sheikh Davlat, reached the rank of caliph in 1865. In 1867, he started working at the madrasa in the village of Hajihasan. In 1870, he went to Istanbul, where he attended the classes of Ahmad Ziyovuddin Kumushkhanavi, and received permission from him for the work "Dalail al-Khayrat". The next year, he went to Hejaz, where he met one of the Naqshite sheikhs, Musa Makki, and received the permission of the caliphate from him. After returning to Duzha, Hasan Hilmi Effendi was engaged in teaching students at the madrasa and died in 1926 at the age of almost one hundred. Zahid Kavsari received his first knowledge from his father. Then he continued at the Rushdia school in Duzha under Mufti Husayn Wajih Effendi. In 1893, he went to Istanbul, where Qaziaskar Hasan Effendi studied at Darul Hadis Madrasah. He participated in many scientific meetings organized in madrasa and Fatih mosque. Kavsari said that Ali Zaynulobidin Effendi and Ibrahim Haqqi Effendi had a great influence on the formation of his scientific views. He studied in Istanbul for ten years, graduated from the madrasa in 1904, and in 1906 received the title of darsiam.

Allama worked in various fields of Islam, and mainly devoted his scientific activity to the science of jurisprudence. Zahid Kawsari is considered one of the leading scholars of the Hanafi madhhab, and in his works he refutes against sectarianism, as well as refutes some scholars who criticized the Hanafi madhhab, especially Abu Hanifa.

Al-Kawsari writes in the introduction to "Nasb Ar-Ra'i" and "Fiqhi Ahlul-Iraq": *Among Ibn Adi's shortcomings is his relentless criticism of Abu Hanifa, and his direct opposition to al-Najirami using reports from one of Adi's sheikhs, Abba ibn Ja'far al-Najirami. Abu Hanifa. And it is as unfair and hostile as the rest of his criticism. The way to expose these (attacks) is to (examine) the transmission chains (of these messages). Alloma's words are considered proof of the above opinion.*

While living in Cairo, Kawsari turned his house into a madrasa and trained students, and on the other hand, he was busy with the scientific publication of many works related to Islamic sciences. It allowed mainly students from Egypt, Yemen, India, Pakistan, Indonesia, Malaysia, Syria, Iraq and Turkey. Abdulhamid Kutubi Misri, Ahmad Awang Husain, Jamal Ogut from Alasonia, Abdulfattah Abu Gudda, Ahmed Hayri Pasha, Muhammad Rashad Abdulmuttalib, Abul Fazl ibn Siddiq, Ali Ulviy Kuruju, Mehmed Ehsan Efandi, Mustafa Runyun and Muhammad Husain are considered his students.

Zahid Kawsari, a critic and researcher who has made a great contribution to the development of Islamic sciences in recent times, was determined to follow the madhhab and criticize the representatives of the opposing madhhab. In the books and articles he wrote in Egypt, he condemned new concepts and sects that were against Islam and dealt with socio-religious issues. He opposed those who criticized the Ahl al-Sunnah Mutakallim and firmly defended his views. The main views of Kawsari, who is a supporter of Muturidism in Aqeedah, on the

<sup>1</sup> PQ-4802 11.08.2020 "On measures for the establishment of Imam Moturudi International Research Center"

word are as follows: the Muturidiya and Ash'ari schools of the Ahl-e-Sunnah put forward common views on many issues, the differences between them are very small, so it is pointless to try to bring the two schools closer to each other. and non-sectarianism is a path leading to irreligion.

It is mandatory to follow a sect in order to implement the religious rulings. Salafiya (Kashwiya) is a sect of the Ahl al-Hadith group who claim to belong to the Salaf sect and are ignorant of the knowledge of the word. This madhhab does not belong to Ahl al-Sunnah because it contains beliefs that lead to tashbih and tajsim. In the matter of obligatory proof, the evidence given in the Qur'an should be translated. Because in these arguments, attention is paid to the observation, the impossibility of the spontaneous creation of all conscious and unconscious beings. Zahid Kavsari, who excelled in the field of hadith, read about twenty books of hadith under his teachers and received permission to narrate. Abu Hanifa's works titled "Ta'nib al-khatib" and "an-Nukat at-tarifa" written by Abu Hanifa as a response to criticisms of the concept of hadith caused a great stir, and refutations were written to him. Kavsari also wrote an answer to some of them. Other works on hadith show his potential in the science of rijal. According to him, if the narration of the Ahod level does not correspond to the general meaning of the Qur'an and reason, it will be abandoned<sup>2</sup>.

Sufism also has a special place in the scientific personality of Zahid Kavsari. Just as his father was among the Naqshi sheikhs, he was also a murid of the Naqshi shaykh Hasan Hilmi Effendi from Kastamonu. According to Kavsari, people who are in the grip of lust need the guidance and help of perfect murshids who are connected with the holy world. Tawassul is permissible, because those who have been tawassul have purified their souls and are considered to have spiritual authority. These qualities of theirs continue even after their death. The views of Zahid Kawsari, who is known as the 20th century Maturidy mujaddid, caused religious debates in Egypt and other Islamic countries, and there were those who criticized him and those who supported him. Mufti of Egypt Muhammad Bahit was one of the most defenders of his views.

If we dwell on Alloma's famous works and their themes, we can cite them as examples:

**"Fiqh Ahlul-Iraq" ("Fiqh of Iraqi Scholars")**, a work of at least 100 pages. One of the important works in which the most famous scholars of the Hanafi school are listed contains useful definitions and biographical information on the basic concepts of fiqh such as qiyas (qiyas), scientific research (ijtihad), understanding (istihsan). The most prominent representatives of the Hanafi sect. An extensive commentary by Shaykh Abdul-Fattah Abu Gudda. An excerpt from it:

Az-Zaylayi was praised:

2 Muhammad ash-Shahrāsani. *A book about religions and sects*. 4.1. M., 1984. P. 27.

3 Abdullah al-Suduni. *Taju-t-tarajim fi tabaqati-l-hanafiya*. - Leipzig: Flugel, 1862. - P. 78; Qurashi Abu Muhammad

"If scholars of jurisprudence find among the scholars of hadith those who possess deep knowledge and true understanding without being deceived by empty lust, let them retain them with all their might, because such people are as rare as red sulfur. **"Tbda wujuh al-Taaddi fi kamil Ibn Adi"** ("Determining the Different Aspects of the Contradiction Found in Ibn Adi's "Al-Kamil fi Dufa ar-Rijal" Ibn Adi), where al-Kawsari gives many of the lectures showed its shortcomings. by Ibn Adi, where he states that (in particular) Abu Hanifa was criticized by scholars such as Sufyan al-Thawri, Malik and Ibn Ma'in. In his commentary on Shaykh Abdulfattah Abu Gudda al-Laknavi's work "Ar-Raf wa-t-takmil", al-Kawsari writes that he rejected Ibn Adi's attacks on Abu Hanifa in his three works: "Tanib al-khatib", "al-Imta" . bi sirat al-imamain" and unpublished. Ibn Adi shows that he does not like Abu Hanifa because he relies on completely weak and unreliable reports and says nothing but criticism<sup>3</sup>.

**"Ihkok al-haqq bi ibtal al-batil fi mug'is al-khalk"** A refutation of Mughis al-Khalq by Imam al-Haramayn (the Two Holy Mosques), declaring the superiority of the Shafi'i sect over the Hanafis. and Maliki schools. After that, al-Kawsari wrote the treatise "Akwom al-masalik fi bahs riwaati Malik an Abu Hanifa wa riwayat Abi Hanifa an Malik", where he says that Imam Malik conveyed (what reports) from Abu Hanifa.

"Maqalat al-Kawsari", a collection of important articles of al-Kawsari written in Egypt in the 30s and 40s of our era. 2 to 20 pages on a range of contemporary issues.

Among them are the following articles:

"Bida al-sautiya haul al-Qur'an" ("Innovation confirming the pre-existence of reading the Qur'an"), where (Kawsari) writes: *"The point is that if the Qur'an was on a tablet, it was in the language of Gabriel, with the Prophet, and in their languages. It is created and has a beginning in the hearts and writings of those who read it. Whoever denies this is a worthless sophist. The preexistence of the Qur'an, as Ahmad Ibn Hanbal and Ibn Hazm say, is that it existed in the form of the Word of Allah in His Knowledge (Al-Kalam an-Nafs).*

"Hadith man tashabbaha kaumin fa huwa minhum" (Explanation of the hadith "Whoever imitates some people, imitates one of them"), where Kawsari writes:

*"This hadith is one of the meaningful hadiths of our Prophet, may God bless him and grant him peace. An-Najm al-Ghazi, one of the great scholars of the 11th century Shafi'i sect, the author of the great work "Husn at-tanabbuh li hukm at-tasyabbuh" ("Beautiful rulings on external imitation"). where he elaborates on rulings arising from this hadith. This book is in the library of Az-Zahariyya Damascus and deserves to be published.*

Abdul Qadir ibn Abi-l-Wafa Muhammad ibn Muhammad al-Misri. *Al-Jawahiru-l-mudia fi tabaqati-l-hanafiya*. 2 volumes.

In brief, Alloma Zahid Kavsari was one of the few representatives of Islamic scholars who created in the 19th-20th centuries, who was able to create in different directions of religion. Allama was very productive especially on the issues of hadith sciences and following madhhabs, and wrote works in which there were strong rebuttals against those who promote non-sectarianism and critics of sectarians.

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