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SOURCE ANALYSIS OF THE MANUSCRIPT COPIES OF THE WORK "USUL AL-PAZDAWI"

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ABSTRACT
The article provides the information about Fakhrul-islam Pazdawi's book "Usul" which is famous in the science of usul al-fiqh and its manuscripts. The differences and advantages of the manuscript copies in the world book funds and in Tashkent libraries have been noted.

KEYWORDS: *Fakhrul-Islam, faqih, usul al-fiqh, Hanafi, hadith, commentary, manuscript, takhrij.*

The ancient town of "Pazda" or "Bazda" located in the Kashkadarya, despite being a small area, oasis was one of the centers of science in the early Middle Ages. There are also many scholars who worked in different fields of science with Pazdawi nisab. They made a significant contribution to the development of science through their works. Abul Hasan Ali Pazdawi ibn Muhammad ibn Husain ibn Abdulkarim ibn Musa ibn Isa ibn Mujahid ibn Abdullah was one of the great scholars of Pazda and was born in Pazda around 400/1009. Fakhrul-Islam Pazdawi died in Kesh in 482/1089 after 80 years. The scientist lived in Central Asia in the 11th century, when science was developed, and he was honored with the title of "Fakhrul-Islam" (Pride of Islam) by scholars because he had a deep knowledge of all the sciences of his time, educated many students, and published important scientific works on Islamic law and philosophy.

Even though Fakhrul-Islam Ali Pazdawi's scientific and political activities coincided with a period of growing conflict between the Karakhani and Seljuk sultans, many historians indicate that his career was pretty productive. For example, Shamsiddin Zahabi (1275-1348) wrote: "Fakhrul-Islam Pazdawi is a scholar who wrote great works", while Abdulhay Laknawi (1848-1887) says that "Fakhrul-Islam Pazdawi's works are many and all of them are important sources"[1].

19 works of Pazdawi have been identified, and about ten of them have reached us. The issues raised in the works of the scientist have their scientific significance even now. The scholar's masterpiece "Usul al-Pazdawi" (Rules of Method) is considered to be the third of the first sources in the Hanafi legal system dedicated to the theory of Muslim law . The Iraqi scholar Abu Bakr Jassos wrote before him (d. H.370/981) the work "al-Fusul fi-l-usul" (Chapters on the Method) has the task of summarizing the views and arguments of the Hanafi legal system and our compatriot Abu Zayd Dabusi (978-1038) the work "Taqwim al-adilla" (Strengthening the evidence) was aimed at analyzing and justifying the specific differences of this system with other directions[2]. The third source in the field is in the writing of Fakhrul-Islam Pazdawi's work "Usul":

وهذا الكتاب لبيان النصوص بمعانيها وتعريف الأصول بفروعها على شرط الإيجاز والاختصار إن شاء الله تعالى وما توفيقي إلا بالله عليه توكلت وإليه أنيب حسبنا الله ونعم الوكيل

The author stated in his introduction that "This book is a concise and brief description of Shari'ah documents, their meanings, procedural rules and practical issues"[3]. Dr. Abul Wafa Afghani, one of the scholars of the Muslim legal system, wrote in this source that the subjects of the science were edited and corrected, and the conclusions made by selecting the most superior views became the basis of the jurists and were evaluated as the "muttafaqun alayh" (accepted by all scholars) view of the madhhab[4].

The reason why Pazdawi did not give a special name to the work is that in most manuscripts it is recorded under the name "**اصول البزدوي** – Pazdawi's method book". In the preface, the author simply used the phrase *"this book"* (هذا الكتاب – *hazal kitab*) to the work: "This book – with the help of God - was written in order to briefly and succinctly describe the sharia documents with their meanings and to explain the procedural rules with practical examples"[5].

[1] *Abdulhai Laknavi. al-Fawoid al-Bahiya. –Beirut: Dor al-ma''rifa, 1998. –P. 12.*
[2] *Gaybullaev S. Introduction and development of Usul al-Fiqh science in Mowarounnahr. "Islamic Intelligence" magazine 2021, issue 2. –P. 70.*
[3] *Fakhrul-Islam Pazdawi . Usul al-Pazdawi // prepared for publication: Said Bekdosh. - Medina: Dor al-Siraj, 2016. –P. 94.*
[4] *Shamsulaimma Sarakhsi. Usul: prepared for publication by Abul Wafa Afghani. – Hyderabad: Dar al-ma'arif an-Nu'maniya. –V. I. – P. 94.*
[5] *Fakhrul-Islam Pazdawi . Usul al-Pazdawi // prepared for publication: Said Bekdosh. - Medina: Dor al-Siraj, 2016. –P. 93.*

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The work **كنز الوصول الي معرفة الاصول** - "Kanz al-wusul ila marifati-l-usul" was first used by Ismail Pasha (d. 1920) in his "Izah al-maknun" (Explanation of Hidden Meanings) and "Hadyat al-arifin" (Beacon of Oriflar) cited in the works of the catalog[6]. It is noteworthy that Ismail Pasha wrote the work "Izah al-maknun" as a commentary on Haji Khalifa's famous work "Kashf az-zunun" as a result of 30 years of research in the world's book funds, and he found the name "Kanz al-vusul ila marifat al-usul" in a reliable source. It is recorded with this name in the registers of the next period and modern editions[7].

The modern edition of the work "Usul" was prepared by Dr. Said ibn Muhammad Yahya Bektash of the University of Madina and was published by the "Dar al-Siraj" printing house in Madina in 2016. The total volume of the publication consists of 836 pages, and instead of the commentary, Hafiz Abulfida Qasim ibn Qutlubuga (d. 879/1474) dedicated to the study of hadiths and messages in Usul al-Pazdawi "Tahrij ahadis Usul al-Pazdawi" (The hadiths in Usul al-Pazdawi) identification) is published. The text of this work is based on the autograph manuscript copy written personally by the author Kasim ibn Qutlubuga in 859/1455 and the manuscript copies copied by his student Muhammad ibn Imran in 864/1460[8].

It can be seen that the work "Method" gained the attention of scientific circles even during the author's time, as it is comprehensive despite its brevity. Dr. Said Bektash, who prepared the modern edition of the source, made a comparative analysis of the "Usul" works of Fakhrul-Islam Pazdawi and his contemporary Shamsul-Aimma Sarakhsi (d. 1090), and identified many similar information and distributions between them, and Sarakhsi published his work shortly before his death - Relying on the historical evidence that he tried to write in Shawwal 479 (February 1087), Shamsul-aimma Sarakhsi concludes that he used Pazdawi 's book of the same name for the work "Usul"[9].

The catalog of manuscripts prepared by the research institution "Oli Bait Islamic Knowledge and Culture" in the Kingdom of Jordan contains information about 108 manuscripts of Fakhrul-Islam Pazdawi's work "Usul" stored in the world's book funds. Among them, the copy copied in the period closest to the author is a copy made by Muhammad ibn Ishaq al-Razi in 546/1151, 62 years after Pazdawi 's death, and the colophon contains an ijaza (certificate) given by his teacher to read this book. The work is stored in the "Awqaf al-omma" book fund in Baghdad under the number 3551 and consists of 212 pages. The manuscripts of the work copied in 612/1218 and now kept in the "Valiuddin Jorullah" library in Istanbul with number 506 and copied in 651/1253 and now kept in the National Library of Paris with number 836 are the oldest copies of the next level. Also, in the colophon of the manuscript number 270 kept in the "Konya National Library" it is written "on Friday 12 Jumodul 692 (April 14, 1293) Mahmud ibn Mahmud ibn Hajjaj Samarkandi completed copying at the Madrasa Osmaniya in Damascus"[10]. Two manuscripts of the work with numbers 3808 and 3750 are kept at Princeton University, New Jersey, USA, and the first of them was copied by Muhammad ibn Ahmad ibn Muhammad Ghuri Tabrizi in 713/1313, and the next one by Khizr ibn Ramazan Rumi in 724/1323[11]. "Usul al-Pazdawi" reached 62 years after the author's death in the city of Ray, Iran, later in Damascus, Tabriz, as far as Rum (Turkey), according to the scribes of this manuscript.

At the same time, there are 3 manuscript copies of the work in the manuscript fund of the Institute of Oriental Studies in Tashkent and 1 in the library of the Muslim Board of Uzbekistan. In particular, the manuscript number 4739 kept in the main fund of the Institute of Oriental Studies was copied by the scribe Shams ibn Ustad Khurdak al-Haffi in the month of Ramadan 776 Hijri (February 1375). Available on several pages It is known that the seal with the inscription "Waqf az kutubi Khoja Muhammad Porso" **وقف از كتب خواجه محمد پارسا** (from the library endowment of Khoja Muhammad Porso) and the manuscript dated 1255/1839 were handed over to the library of Khoja Muhammad Porso as a foundation in this year. The manuscript is copied in suls letter, divided into chapters with larger letters, but no titles are placed, in the margin there are quotations from the review of the work "Kashf al-asrar"[12].

A rare manuscript of the work "Usul" with inventory number 677 is kept in the Muslim Board of Uzbekistan. Its advantage over other copies is that the writing is clear and beautiful. It was copied in naskh khati, decorated with elements of talik khati. Because the letters are large, there are only 7 lines on the page , and from 268-a sheet there are 9 lines. Page 1 contains information about the work and the author Fakhrul-Islam Ali Pazdawi, the main text begins on page 1 and ends on page 346 with the topic **"باب المعارضة** - Bab al-Mu'araza". This means that the second half of the work does not exist, which means that the copy is incorrect. On pages 1-a and 1-b **" قطب الدين"** There is a seal with the inscription "Qutbiddin". The size of the manuscript is 19x28 cm, the case has been repaired in a modern style. Although there is no information about the source's author and date of copying, it can be assumed that its paper and writing style belong to the 17th century[13].

In conclusion, from Islamic law to covering topics ranging from decency to moral standards study of the work "Usul al-Pazdawi" on the science of jurisprudence, it is now before the

[6] *Fakhrul-Islam Ali Pazdawi. Usul. Tashkent: The main fund of the UzR FAShI, manuscript №. 4739. –P. 388.*
[7] *Ismail Pasha. Explanation al-maknun. – Istanbul : National Printing House, 1945. – V. 2. –P. 126.*
[8] *Fakhrul-Islam Pazdawi . Usul al-Pazdawi // prepared for publication: Said Bekdosh. - Medina: Dor al-Siraj, 2016. –P. 83.*
[9] *Fakhrul-Islam Pazdawi . Usul al-Pazdawi // prepared for publication: Said Bekdosh. - Medina: Dor al-Siraj, 2016. –P. 30.*
[10] *Fihris ash-shamil lit-turos al-arabi al-islami al-makhtut (Manuscripts catalog). - Amman: Institution Oli Bayt lil fikr al-Islami, 2002. – V. 8. –P. 542.*
[11] *Fakhrul-Islam Pazdawi. Usul. – New Jersey: "Princeton" University Library, manuscript №472/363. – P. 49. https://dpul.princeton.edu/islamicmss/catalog/r494vn78f .*
[12] *Fakhrul-Islam Ali Pazdawi. Usul. Tashkent: The main fund of the UzR FAShI, manuscript №. 4739. –P. 237.*
[13] *Fakhrul-Islam Ali Pazdawi. Usul al-Pazdawi. Tashkent: Muslim board of Uzb. library, manuscript №. 677. – P. 345.*

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people of science to bring it to the public attention is one of the urgent tasks. After all, the issues and discussions raised in the work are still relevant today. This article is a prelude to the work to be done in this regard. We hope that, its modern edition and translation into our mother tongue will be made in the future.

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