



## THE WORK OF ABU JA'FAR AT-TAHOVIY'S "SHARHI MA'ANIL-ASAR"

**Utkir Talibov**

*Master of Tashkent State University of Oriental Studies, Uzbekistan*

### ABSTRACT

*This article talks about the life and scientific heritage of the most prominent jurist of his country, the talented one who answered delicate issues without difficulty, the strongest defender of Hanafism in debates, the Egyptian scholar Abu Ja'far al-Tahawi (died 321/933). He handed down a collection of books that were absolutely essential for the Islamic world. One of the best works written by the author in the science of hadith is "Sharhi Ma'ani al-Asar". The article presents information about the structure and content of this work.*

**KEY WORDS:** *Abu Ja'far at-Tahawi, Sharhi Ma'ani al-Asar, Kutubu sitta, hadith, fiqh, jarh, ta'dil, musnad.*

### INTRODUCTION

The author of the work, Imam Abu Ja'far Ahmed ibn Muhammad ibn Saloma ibn Salama ibn Abdulmalik Al-Azdi Al-Hajari Al-Misri Al-Tahawi Al-Hanafi, was a scholar of his time, a great hafiz (a scholar who memorized the Qur'an and hadiths), a muhaddith and jurist of the land of Egypt. He was born in the year 239 Hijri/853 AD in the village of Taho in Upper Egypt, in a family of scholars. His father Muhammad was one of the Muhaddith scholars, and Imam Tahawi narrated hadith from him. His mother is the sister of Imam Muzani, one of Imam Shofei's students.

His uncle had a great influence on Imam Muzani Tahawi: in his hands he learned the fiqh of the Shafi'i sect. But later, because of a disagreement between him and his uncle, Imam Tahawi switched to the Hanafi sect. The reason for this is explained as follows: one day, when Tahawi was reading the assignment given to Imam Muzani (his uncle), he got angry with his nephew, saying, "By Allah, nothing will come out of you." Angry at this, Tahawi left his uncle and took Abu Ja'far ibn Abu Imran Hanafi as his teacher, from whom he began to learn knowledge. After Imam Tahawi finished writing his "Mukhtasar", he said, "May Allah have mercy on Abu Ibrahim (Muzani). "If he were alive now, he would atone for the oath he took."

Later, in 268 AH/881 AD, Imam Tahawi traveled to Syria, where he met Qazi Abu Hazim, a judge of Damascus, and learned jurisprudence from him. Having established a relationship with Ahmed ibn Tulun, he later became one of his close people. A year later, in 269 AH, he returned to Egypt.

Imam Abu Ja'far At-Tahawi was the leader of the Egyptian Hanafis in his time and one of the prominent scholars in the science of dates, hadith and jurisprudence. He wrote many valuable works. In particular, "Sharhi maonil-asor", "Bayonus-sunna", "Al-muhzar was-sijillat", "Sharhi mushkilil-asor", "Ahkamul-Qur'an", "Mukhtasar" (in fiqh), "Ikhtiloful-fuqaha", "Al-Aqeedah" ("Aqeedatut-Tahawiyya") is included.

Many people of knowledge, jurists and muhaddiths, jarh and tadil scholars praised Imam Tahawi.

Ibn Yunus said: "Tahawi was a trustworthy, reliable, juristic, scholarly person, and there was no other like him." Ibn Asakir and Ibn Jawzi also said such things about him.[1:52]

Badriddin Ainiy says: "Tahawi was a scholar of his time and country, a document and a miracle of God among his servants, a musnid (relying on his narrations) and an imam who traveled for knowledge, a scholar with strong memorization, whose speech was acceptable among the great imams, he followed the predecessors, and was an example to the caliphs." [2:9]

Ibn Nadim says: "Tahawi was the only one of his time in knowledge and asceticism".[3:257]

Ibn Abdul Barr in the book "Ilm" said: "He was one of the best knowers of people's behavior and messages. Because even though he belonged to the school of Kufa (Hanafi), he also adopted the schools of other jurists. May Allah have mercy on all of them." [4:2-Volume 897]

Imam Abu Ja'far At-Tahawi died in Egypt at the beginning of Zulqadah 321 AH/end of October 933 AD. He was buried in a place called Kurofa.



## NAME OF THE BOOK, QUALITY AND STYLE OF WRITING

Imam Tahawi, may God bless him and grant him peace, did not mention the name of the book "Sharhi Ma'onil-asor" in the introduction to this work. But he mentioned this name in the book "Hujjat" of the work, in the chapter "The Messenger of Allah, may God's prayers and peace be upon him, took Makkah by force": "We have compiled the works narrated by each group in this chapter, and the fatwas said by Abu Hanifa and Abu Yusuf, may God bless him and grant him peace, in the "Sharhi ma'oni al-asor" in the "Book of Trade" of the Messenger of God, may God bless him and grant him peace. Therefore, there was no need to make them sit back here."

Imam Tahawi also mentioned this name in the book "Sharhi mushkilil-osor": "We said this in the relevant chapter of our book "Sharhi maonil-osor".

Many scholars who said that this book belongs to Imam Tahawi called it by the same name - "Sharhi Ma'onil-osor". In particular, Ibn Nadim in "Fihrist", Abu Abdullah Soymari in "Akhbari Abu Hanifa", Shaikhulislam Ibn Taymiyya in "Minhojus-sunna", Ibn Asokir in "Tarihi Dimashq", Kattani in "Ar-risolatul-mustatraqa", Ibn Battol " In Sharhi Sahihil-Bukhari, Ibn Abdul Barr in "At-tamhid fil-muwatta minal-maani wal-asanid", Abdur Rahman Mubarakfuri told about it in "Tuhfatul-ahvazi".

Many other scholars called this work "Maonil-osor" without the word "commentary". For example, Hafiz Ibn Hajar Asqalani in "Fathul-Bariy", Zahabi in "Tarihi Islam", "Tazkirotul-huffaz" and "Siyaru a'lamin-nubalo", Katib Chalabi in "Kashfuz-zunun", American orientalist Cornelius Van Dyke in "Published in contentment with things", Siddiq Hasan Khan in "Al-hutto fiy zikris-sihohis-sitta", Ismail Pasha Al-Babani in "Hadiyyatul-arifiyn", Musa Shahin Loshin in "Fathul-mun'im sharhi sahihi Muslim" with this name remembered

Imam Abdulhai Laknavi explained the reason for this disagreement as follows: "When I read this work of Imam Tahawi, I saw that sometimes it was called "Maonil-osor" and sometimes "Sharhi maonil-osor". That is why some scholars shortened the name of the book and called it Maonil-osor instead of using the word "commentary".[5:32]

"Sharhi Ma'onil-osor" is a collection of hadiths that are used to judge and provide evidence for controversial jurisprudential issues. It consists of books and chapters on jurisprudential topics. The author, Imam Abu Ja'far At-Tahawi, in this work, collected the hadiths that were narrated from the Messenger of Allah, may God bless him and grant him peace, and whose meaning seems to contradict each other, and their nasikh (reversing the ruling of the previous hadith) and mansukh (hadith whose ruling has been revoked), muqayyad (hadith recorded on something) and absolute (hadith with a general ruling), which are obligatory and non-obligatory.

The book "Sharhi Ma'onil-asor" is compiled from reliable sources of hadith sharifs. Hafiz Ibn Hajar Asqalani in his book "Ithaful-maharo" named Imam Tahawi's work as "Kutubu Sitta" in hadith science - "six sahih books" (hadith collections of Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasa'i and Ibn Majah) due to the large number of authentic hadiths in it. [Volume 6:1, 159] In this "Sharhi Ma'onil-asor" there are many benefits related to the date and text of the hadiths, the ways of obtaining judgment from the hadiths are shown, the places of mutual contradictions are explained, the nasikh and the abrogated hadiths are separated, the messages are received. It is an assessment given because the rules of jarh and taddil, which are the basis for making or rejecting, are given, as well as the hadiths in it are neatly arranged and divided into chapters.

## ATTRIBUTION OF THE WORK TO THE AUTHOR

The fact that this book belongs to Imam Tahawi has been proven in a number of authentic ways: in many historical sources, in books describing the lives of narrators, it is mentioned that "Sharhi Ma'onil-osor" belongs to the same author. In particular, it was emphasized in Imam Zahabi's books "Tazkirotul-Huffaz" and "Siyari A'lamin-Nubalo", Imam Suyuti's "Tabaqatul-Huffaz", Dawoodi's "Tabaqatul-mufassiriyn" books.

It is also noted in fihrists (catalogues where books are listed) that Imam Tahawi wrote "Sharhi maonil-osor". Among such fihrists, we can count "Al-fihrist" by Ibn Nadim, "Kashfuz-zunun" by Haji Khalifa, "Ar-risolatul-mustatraqa" by Kattani, "Al-mu'jamul mufahras" by Ibn Hajar Asqalani, "Fihrisa" by Ibn Khair Al-Ishbili.

Hafiz Ibn Abdul Barr, who quoted from "Sharhi Ma'onil-asor" in "At-Tamhid", Hafiz Ibn Hajar Asqalani in "Fathul-Bari", "Tahzibut-Tahzib", "Al-Isaba" and "Taghliqut-Taliq" He attributed it to Imam Tahawi.

## THE REASON FOR WRITING THE BOOK

Imam Tahawi, may God bless him and grant him peace, made a clear explanation about the reason for writing it in the preface of "Sharhi Ma'onil-Asor": "I asked one of our friends of scholars to write a book for him, in which it was narrated from the Messenger of Allah, may God bless him and grant him peace, and misled the mulhid (turn away from religion) and people with weak faith. , asked me to explain the hadiths that caused the misconception that "some hadiths contradict others." After all, this misconception arose due to the fact that those people do not know Nasikh and Mansukh, and cannot distinguish between valid and non-valid hadiths. I wrote this work and divided it into books and chapters. In each book, I have mentioned the nasih and mansukh, the interpretations of the scholars regarding these hadiths, the statements that are authentic in my opinion and have evidence from the Book, Sunnah and consensus, or mutawatir from the words of the companions and followers. I have done this after careful and



intense debate. I divided the chapters into books according to the questions asked of me. In each book, I presented the relevant arguments." [Volume 7:1, 11]

### **TAHAWI'S STYLE OF WRITING THE BOOK**

Imam Tahawi used different methods in narrating hadiths and explaining their ways in "Sharhi maonil-asor".

1. Bringing sanads through other narrators, changing the ways of transmission - narration. He used the letter ḥ ("yes"), according to the custom of Muhaddis.
2. Summarizing the narrators with a connecting device: If Imam Tahawi heard one hadith from two or more teachers, he connected their names with the letter w ("wow") and quoted them in sequence ("so-and-so narrates to us").
3. Referring to the previous hadith: In some chapters, Tahawi does not write the hadith related to this chapter, but refers to the same hadith in another chapter.
4. Referring to the text: if one has counted and narrated a hadith with its text, then he narrates the same hadith with another sanad, he does not repeat the text and says "a similar hadith" or "a similar hadith". [8: 58-61]

### **THE WAY HE USED TO EXPLAIN TO THE NARRATORS IN THE NARRATION AND INTERPRETATION**

Imam Tahawi did not give much evaluation to the hadith narrators through jarh and taddil. His words on this matter are divided into three parts: [9:68-70]

1. His own evaluations: he used jarh (accusing narrators of weakness) in this very few and only in few cases, there are only five narrators he considered weak.
2. Estimates quoted from other scientists. For example, he said about Yazid ibn Adham: "Amr ibn Dinar considered him weak in his address to Zuhri, Zuhri did not deny this and excluded him from the ranks of the people of knowledge and considered him to be one of the Arabs." [Volume 10:2, 270]
3. When a narrator's hadiths are cited as documents, the language of his opponents accuses him. In Tahawi's book, most of the jarhs came in the same way. For example, about the weakness of Sadaqa ibn Abdullah, he says: "They were told, "This is Sadaqa ibn Abdullah. He is weak in your eyes. How do you document his hadith?" - it was said. Tahawi apologized for it after quoting some of the narrators in this way: "I did not want to blame Abdullah ibn Abu Bakr, Ibn Lahiyah, or any of them. But I wanted to describe the oppression of their opponents against them." [Volume 11:1, 74]

Imam Tahawi defined and identified the narrators in the sanad of some hadiths: he wrote the names of abstract-unknown narrators, attributed the narrators who were not attributed to any place to specific places, corrected the names of the narrators whose names were wrong, etc.

### **THE STRUCTURE OF THE CHAPTERS IN THE BOOK**

The names of the chapters in "Sharhi Ma'onil-asor" are based on the general content of the hadiths that appear in it. Imam Tahawi used the following methods in naming chapters:[12:58]

1. In the general message view. In this case, one name was chosen according to the content of the hadiths. Most of the chapters in the book are named in this way.
2. In question form. For example, "What will be the mood of Tayammum?" - like
3. In the Quote view. Imam Tahawi sometimes quoted a hadith he quoted in a certain chapter and made it the title of the chapter. For example, "Chapter on the meaning of the words of Rasulullah, may God bless him and grant him peace, that "Two Eids - Ramadan and Dhul-Hijjah will not be defective".

### **THE IMPORTANCE OF THE BOOK AND THE ATTENTION OF SCIENTISTS TO IT**

The book "Sharhi Ma'onil-asor" is one of the most important and valuable works in Islam. Its value is more clearly seen by comparing it with other books of hadith given by scholars.

- Badriddin Aini, may Allah bless him and grant him peace, says: "Whoever reads this book honestly will see that it is superior to many famous and acceptable hadith books. This preference is evident in the book's sentences and layout. Only an ignorant or bigoted person can doubt this." [13:1-Volume 5]
- Atqani in "Sawmul-Hidayah" quoted from Tahawi the disagreement about the fasting of a sick person and refuted other scholars and said: "If you are in doubt about the work of Abu Ja'far, look at the book "Sharhi Ma'onil-asor". Leave our sect alone, can you find one similar to it in other sects?" [14:2 Vol. 728]
- Ibn Hazm Zahiri, may God bless him and grant him peace, says: "The most worthy book to appreciate is Sahihain (the Sahih of Bukhari and Muslim), the Sahih of Said ibn Sakan, the Muntaqah of Ibn Jarud, and the Muntaqah of Qasim ibn Asbagh." These books are followed by the Sunan of Abu Dawud and Nasa'i, the Musannaf of Qasim ibn Asbagh, and the Musannaf of Tahawi ("Sharhi Ma'onil-asor")." [15:3-Vol.231]



● Kattani says about "Sharhi maonil-osor": "It is a great work, its books and chapters are arranged in it. In it, the author quoted hadiths from Rasulullah sallallahu alayhi wa sallam on the topic of rulings - one of which is thought to be contradictory to the other, and explained their nasih and mansukh, muqayadi and absolute, and what they should and shouldn't do." [16:43-44]

● Ibn Khaldun says in his "Tarikh": "Tahawi narrated many hadiths and wrote his "Musnad" ("Sharhi Ma'onil-osor"). This is a very valuable book. But it is not equal to "Sahihayn". Because the terms Bukhari and Muslim relied on in their books were agreed upon by all the imams of hadith. There is no consensus among the scholars regarding the conditions on which Imam Tahawi relied (in order to classify hadiths into sahih and weak). For example, he narrated hadith from narrators whose status is unknown. Therefore, both "Sahihayn" and "Sunan" books are placed ahead of Tahawi's work due to their strong conditions.

## REVIEWS OF THE BOOK

Since "Sharhi Ma'onil-osor" is an important book, jurists have written comments and analyzes on it. Here are some of them:

- "Tashihu Ma'onil-osor" - it is assumed that it was written by Muhammad ibn Muhammad Al-Bahili Al-Maliki (died in 321 Hijri). [Vol.18:1, 93]
- Allama Badriddin Aini (died in 855 Hijri) commented on this work and wrote two large books: "Nukhabul-afkor fiy tanqih maonil-osor" and "Mabonil-akhbar fii sharhi maonil-osor".
- "Amonil-ahbar fiy sharhi maonil-asor" - Muhammad Yusuf Al-Kandehlawi (died in 1384 Hijri).
- "Correction of clerical errors made in copies of Tahawi's work" - Muhammad Ayyub Al-Mazohiri As-Sahoranfuri (died in 1407 AH).
- "Majonil-asmar min sharhi maonil-asor" - Muhammad Ashikhi Ilahi Al-Barni Al-Madani (died in 1422 Hijri).
- "Sharhi maonil-asor" - Abul Fazl ibn Nasr ibn Muhammad Ad-Dehistani.

## PUBLICATIONS OF THE BOOK

1. The copy published in India - 1300 AH/1883 in Lucknow, in 2 volumes. Sheikh Wasi Ahmed Salama Samad edited. Later, Shaykh Muhammad Ayyub Al-Mazohiri Al-Sahoranfuri collected the errors that were missed in this edition and wrote a 2-volume work entitled "Correcting the clerical errors made in the copies of Tahawi's work".
2. Edition printed in 1388 Hijri/1968 AD in "Anwarul Muhammadiyya" printing house in Cairo. Published in 4 volumes. Muhammad Zuhri An-Najjar and Muhammad Sayyid Jodul-Haqq, scholars of Al-Azhar, were editors.
3. Published in Beirut, "Darul-kutubil ilmiya" publishing house, 1399/1979. Edited by Yusuf Al-Muraishli.

## CONCLUSION

The book "Sharhi maonil-osor" has attracted the attention of scholars both in the past and now, comments were written on it, summaries were made, hadiths were divided into sahih-zaif, manhaj was explained, the biographies of its narrators were recorded, the hadiths in it were compared to "Kutubu sitta". It is used as a textbook in many madrasahs of the world, especially in our Islamic High School.

## REFERENCES

1. *Ibn Qaisarani Al-mutalaf wal-mukhtalaf. Darul-kutubil science 52*
2. *Badriddin Ainiy. Magonil-ahyor fiy rijoli maonil-osor. Darul-kutubil science, volume 1, 9*
3. *Ibn Nadim. Al-fihrist. Beirut. Darul-marifa 257*
4. *Ibn Abdul Barr. Jame' bayanil-ilm va fazlih Dar Ibnil Javzi Volume 2, 897*
5. *Abdulhai Laknavi. Al-fawaidul bahiyya Darul-kutubil science 32*
6. *Hafiz Ibn Hajar Asqalani. Ithoful-maharo. Medina. Center for Sunnah and Siira Nabawiyyah Volume 1, 159*
7. *Abu Jafar Al-Tahawi. Commentary on works, volume 1, 11*
8. *Ibdoh Wadi' Abdulmuti Saud. Mukhtalaful-hadith 'indal-Imam At-Tahawi 58-61*
9. *Ibdoh Wadi' Abdulmuti Saud. Mukhtalaful-hadith 'indal-Imam At-Tahawi 68-70*
10. *Abu Jafar Al-Tahawi. Sharhi maonil-osor volume 2, 270*
11. *Abu Jafar Al-Tahawi. Sharhi maonil-osor volume 1, 74*
12. *Ibdoh Wadi' Abdulmuti Saud. Mukhtalaful-hadith 'indal-Imam At-Tahawi 58*
13. *Badriddin Ainiy. Al-Afkar fiy tanqih mabanil-akhbar fiy review maonil-asor Volume 1, 5*
14. *Haji Khalifa. Kashfuzun. Baghdad. Maktabatul-musanna. Volume 2, 728*
15. *Hafiz Zahabi. Tazkirotul-Huffaz Volume 3, 231*
16. *Cotton. Ar-risolatul mustatraqa Darul Basheerul-Islamiyya. 43-44*
17. *Ibn Khaldun. History. Beirut. Darul-fikr. Volume 1, 562*
18. *Fuad Sezgin. Tarikhut-turosil Arabic Volume 1, 93*
19. *Islamov Z. Codicological Analysis of Manuscripts of "Mukaddamatu-l-Adab" of Mahmud Zamakhshari in the Funds of the World //The Light of Islam. – 2020. – T. 2020. – №. 2. – C. 30-36.*
20. *Islamov Z. International Islamic Academy of Uzbekistan—a result of the reforms worth to the centuries //The Light of Islam. – 2018. – T. 1. – №. 1.*



21. Islomov Z. *The role of the international Islamic academy of Uzbekistan in the development of Islamic studies //The Light of Islam.* – 2019. – T. 2019. – №. 1. – С. 1.
22. Islomov Z. *Source studies analysis of manuscripts of “muqaddimatu-ladab” in foreign archival funds //The Light of Islam.* – 2019. – T. 2019. – №. 4. – С. 41.
23. Islomov Z. et al. *WRITING DOWN OF HADITHS IN THE VII-VIII CENTURIES: APPROACHES AND METHODS //PSYCHOLOGY AND EDUCATION.* – 2021. – T. 58. – №. 1. – С. 5536-5545.
24. Maxsudov D. *Развитие исламоведения (корановедения) в Узбекистане: история и современность //Вестник КазНУ, Серия Религиоведение.* – 2020. – Т. 21. – №. 1. – С. 60-67.
25. Maxsudov D. *Razvitie islamovedeniya (koranovedeniya) v Uzbekistane: istoriya i sovremennost' //Chabarşy. Dintanu serijasy.* – 2020. – T. 21. – №. 1. – С. 60-67.
26. Maxsudov D. *The development of transmitted and rational tafsirs //The Light of Islam.* – 2019. – T. 2019. – №. 1. – С. 9.
27. Makhsudov D. *Muslim world scientists of the temurids period //The Light of Islam.* – 2019. – T. 2019. – №. 3. – С. 4.
28. Makhsudov D. *Manuscripts of abul barakat al-nasafi's works on furu'Al-Fiqh //Asian Journal of Multidimensional Research.* – 2023. – T. 12. – №. 1. – С. 31-34.
29. Mahsudov D. *IX-XV asrларда Мовароуннаҳрда ёзилган тафсириларнинг хусусиятлари //Молодой ученый.* – 2020. – №. 14. – С. 311-314.
30. Makhsudov D. R. *Mufasssirs of Mawarannahr //ISJ Theoretical & Applied Science, 12 (80).* – 2019. – С. 539-543.
31. Makhsudov D. R. *МУФАСССИРЫ МАВЕРАННАХРА В СРЕДНИХ ВЕКАХ //Theoretical & Applied Science.* – 2019. – №. 12. – С. 539-543.
32. Makhsudov D. *A GENIUS OF THE WORLD //Theoretical & Applied Science.* – 2019. – №. 5. – С. 544-548.
33. Ugli A. Z. Z. *THE PLACE OF ALIKHANTORA SOGUNIY IN THE HISTORY OF EAST TURKESTAN //Colloquium-journal.* – Голопристанський міськрайонний центр зайнятості, 2020. – №. 24 (76). – С. 32-33.
34. Arslonov Z., Ergashev H. *ALIKHANTORA SOGUNIY'S VIEWS ON POLITICAL GOVERNANCE IN EAST TURKESTAN //Студенческий вестник.* – 2020. – №. 32-2. – С. 84-85.
35. Zokirjonugli Z. A. *Approaches to studying the scientific heritage of Alikhantora Soguni //Asian Journal of Multidimensional Research.* – 2022. – T. 1
36. Zokirjonugli Z. A. *APPROACHES TO STUDYING THE SCIENTIFIC HERITAGE OF ALIKHANTORA SOGUNI.*
37. Arslonov Z. Z. *THE PLACE OF ALIKHANTORA SOGUNIY IN THE HISTORY OF EAST TURKESTAN //Colloquium-journal.* – Голопристанський міськрайонний центр зайнятості= Голопристанский районный центр занятости, 2020. – №. 24-2. – С. 9-11.