



# THE SCIENTIFIC HERITAGE OF IBN ABIDIN ON HANAFI FIQH

**Tursunov Muhiddin Davudovich**

*Master student of International Islamic Academy of Uzbekistan*

## ABSTRACT

*This article provides information about the scientific heritage, writings and works of Ibn Abidin, one of the most accomplished scholars of the Hanafi sect. In addition, information is also given about his most famous works, "ar-Rodd al-Mukhtar".*

**KEY WORDS:** *Ibn Abidin, Hanafi sect, Fiqh, Allama, "ar-Rodd al-mukhtar".*

The original name of the scientist known as Ibn Abidin is Muhammad Amin ibn Amr ibn Abdulaziz ibn Ahmad ibn Abdurrahman ibn Najmuddin ibn Muhammad Salihiddin. He was born in 1776 AD (1197 AH) in the city of Damascus in the family of a businessman. He received a good education from his youth and memorized the Holy Qur'an completely. Since his father was engaged in commerce, his son helped his father in the store. Despite being engaged in business, he did not stop reciting the Qur'an. One day, one of the customers who came to the store objected to his recitation.

First of all, he says that he does not fully follow the rules of tajwid of the Qur'an, and secondly, he says that despite the fact that it is obligatory to listen to the recitation, the people in the shop are engaged in commerce and sales, and he accuses them of sin. Because in the fourth verse of Surah Muzzammil, Allah the Exalted says: "Recite the Qur'an carefully"! It is known from this verse that it is obligatory to read the Qur'an based on the rules of tajweed. A person who does not read the Qur'an according to the rule of tajweed is a sinner. Besides, you are reading it in an inappropriate place. "People don't listen to him because they are busy with business". Because Allah Almighty says in verse 204 of Surah A'raf: "When the Qur'an is recited, listen to it and remain silent, perhaps you will receive mercy".

One of the great scientists of that time was Sheikh Said Hamawi. Ibn Abidin, may God's mercy be pleased with him, was greatly affected by this objection, and he requested that he go to Shaykh Hamawi and give him lessons in the knowledge of the Qur'an and tajwid. The scholar orders Ibn Abidin to memorize the rules of Tajweed from the books of Imam Shatibi and Jazari. After the student has memorized all the books, he starts to learn sarf, nahw and fiqh of Imam Shafi'i from his teacher.

Shaykh Muhammad Salimi taught Muhammad Amin the sciences of exegesis, hadith, and logic, saying that the true knowledge is before the Hanafis, and jurisprudence is literally in the hands of the Hanafis, and interested him in the jurisprudence of the Hanafi school: "If you study the issues of the school of Imam Abu Hanifa, you will see many wonderful and strange discoveries. It is a perfect sect", he says.

Obedying the orders of his teacher, Ibn Abidin read all the books of usul and fiqh related to the school of Imam Abu Hanifa. Soon he will reach the level of famous scientists of his time.

Then, in order to further improve his knowledge, he went to Egypt, one of the centers of knowledge at that time, and began to obtain permits and certificates one by one from the famous scientists there. He also starts teaching and writing books. He is even known as one of the greatest jurists of the 19th century, and mentored the famous scientists of his time. There he meets Amr Sheikh and asks him to teach him a lesson. Amr Sheikh teaches him all the knowledge he knows. Ibn Abidin also learned from Shaykh Muhammad Kazbari, a well-known Muhaddith of Sham. Muhammad Kazbari allows his student to teach others the knowledge he taught. Such a degree is awarded only to potential students who have passed the master's test.

Ibn Abidin, may Allah have mercy on him, showed that he had perfected his research and research with his works, and demonstrated to everyone that he had a deep understanding of jurisprudence. For this reason, this scholar remained in history as one of the last jurists in the classic era of fiqh. Alloma was considered one of the most accomplished scholars of his time, and today it is impossible to imagine Hanafi jurisprudence without his works. There are many works and treatises of Ibn Abidin, and the repeated reference to these works by scholars indicates that these works are an important source. The most famous books of the scientist are:



1) “ar-Radd al-mukhtar ’ala ad-Durr al-mukhtar” (“Amazing comments on the work called “Ikhtiyar al-mukhtar”). It is considered to be the royal work that made Ibn Abidin, may God have mercy on him, famous, and it is the border of the commentary “ad-Durr al-mukhtar” written by Muhammad al-Haskafi (1616-1677), may God have mercy on him. And this “ad-Durr al-mukhtar” was written in the text book “Tanvir al-absar” on the Hanafi jurisprudence of Muhammad ibn Abdullah al-Khatib al-Khatib al-Temirtashi (1532-1595), a Hanafi jurisprudence originally from Khorezm is a comment.

Today, a person who has not seen “ar-Radd al-mukhtar” cannot understand fiqh deeply, and a student who has not read it cannot fully understand Hanafi fiqh, and will not understand the precise issues and subtleties of fiqh. Representatives of other sects do not fail to turn to “ar-Radd al-mukhtar” when learning Hanafi jurisprudence. This masterpiece was published in lithographs in 6 volumes, its modern editions are published in 11 and 14 volumes.

2) “al-Uqud ad-durriya fiy tanqih ‘al-Fatawi al-hamidiya” (“Coral branches in the purification of “complimentary fatwas”). This is a corrected and reworked version of Hamid ibn Ali ibn Ibrahim al-Imadi al-Dimashqi (1692-1757), may Allah have mercy on him. The author created this collection of fatwas in response to questions that arose during his 18 years as a judge in Sham in 1725-1742. “al-Uqud ad-Durriya” was published in Cairo in 2 volumes.

3) “Nasamot al-ashor ’ala sharh ‘al-Manor” (“The morning breeze in the review of the work called “Chirog’dan”). This is a commentary on the book of usul al-fiqh by Hafizuddin Abul-Barakat al-Nasafi (1232-1310), the famous Hanafi scholar, author of “Tafsiri Nasafiya” and “Kanz al-Da’iq”.

4) “Minhat al-Khaliq ’ala al-Bahr ar-raiq” (“Gift of the Creator to the work called “Sweet Sea”). This is a marginal commentary on the work of the famous Hanafi scholar Zain al-Din (Zain al-Abidin) ibn Ibrahim ibn Muhammad ibn Nujaim al-Misri (1519-1563). It was published together with al-Bahr ar-Raiq.

5) “Majmuat ar-rasail” (“Collection of Treatises”). This is a collection of 32 (thirty-two) treatises of Ibn Abidin, may God bless him and grant him peace, which contains the most important treatises of the scholar. Exactly more than 600 pages, this collection was made into 2 volumes, and they were a great contribution to the development of Hanafi jurisprudence.

“Al-Ilm al-Zahir” dedicated to the descendants of the Prophet, “Uqudi Rasm al-Mufti” dedicated to the rules of issuing fatwas, “Manhal al-Waridin” on the issues of menstruation, “Shifa” on the issues of paying a fee for reciting and funeral rituals. al-ali”, “Tanbeh al-ghafil” on the issue of observing the month of Ramadan, “Tanbeh al-vulot wa-l-hukkom” on the judgment of those who insult the Prophet, peace and blessings be upon him, “Tanbeh al-ruqud ‘ala masail” on the issue of cash and paper money an-nuqud”, treatises such as “Nashr al-urf” dedicated to issues of tradition are very important.

Ibn Abidin was considered one of the most accomplished scholars of his time, and in addition to his many written works, he also had students who were considered his followers. Below we will mention a few students of Alloma. These are: Abdulghani Miydani, Hasan Baytari, Ahmad Efandi Islambuli and other scholars who received education from Ibn Abidin and are considered mature scholars of their time.

The most famous of Ibn Abidin’s books that have come down to us is “Raddul Mukhtar ala Durrul Mukhtar” (Leading the lost to the chosen paths). In addition, his “Raf’ul anzor amma avrodahu al-Halabi ala Durrul Mukhtar” (Focusing on the things added by Halabi to Durrul Mukhtar), “Nassamatul al-Ashkar ala Sharhi Minor” (Morning Breezes to the Commentary of Minor), “Hoshiya al Mutul” dedicated to various sciences. (Mutulga Hashiya), “Ar-Rahiqul Makhtum” (Sealed molasses), “Khavosh ala tafsil Bayzavi” (Hashiya written on Bayzavi’s commentary), “Majma’atur rasail” consisting of thirty-two treatises.

Alauddin Muhammad ad-Dimishqi (1828-1889), the son of Ibn Abidin, may Allah have mercy on him, also carried out scientific activities as a well-known jurist of his time. He is one of the authors of the famous “al-Majallat al-adliya”, which is considered as the first modern constitution of Islam. He completed his father’s unfinished work “ar-Radd al-mukhtar” and named it “Qurratu uyn al-akhyor”. There is a commentary on “Nur al-Iyzah” called “Me’raj an-najah” and also a jurisprudential work called “al-Hadiyyat al-Aloiya” written in simple language.

Ibn Abidin, one of the most productive scholars of the Hanafi school and who surprised all Maghreb and Eastern scholars with his scientific potential, presented rare books and treatises to his fans for 54 years. His works were highly recognized by scientists. After acquiring many sciences, Ibn Abidin, may God bless him and grant him peace, in order to further increase his knowledge, met Sheikh Amr, may God bless him and grant him peace, and asked him to teach him knowledge. Shaykh Amr taught him all the knowledge he knew.

In order to satisfy his thirst for knowledge and fill his cup of knowledge, Ibn Abidin met with the famous Muhaddith Sheikh Muhammad Kazbari and learned many sciences from him. Muhammad Kazbari, may Allah bless him and grant him peace, allows his student to teach others the knowledge he taught. He achieved great success in spreading knowledge, teaching and writing books. Even he became one of the greatest scientists of the number of fingers. After the time of Ibn Abidin, may Allah bless him and grant



him peace, his students Sheikh Abdulghani Miydani, Sheikh Hasan Baytari and Ahmad Efandi Islambuli and many other scholars received education.

Ibn Abidin, may Allah bless him and grant him peace, used to see Rasulullah with the corners of his eyes when he prayed. If they do not see the Messenger of Allah during their prayers, they know that they have left some Sunnah. Ibn Abidin, may God's mercy be upon him, was so great and dignified that even all the scholars were afraid of him. Ibn Abidin is known to the whole world for his piety, chastity, potential and beauty of contentment. Scholars of the sheikh from all over the Maghreb and East have seen his scientific potential and recognized him as an unparalleled scientist. The libraries of the Islamic countries were filled with books written and classified by Ibn Abidin, may God bless him and grant him peace. His works are written on the basis of deep knowledge, precise arguments, mature and eloquent language, high enlightenment. He even died to take his place from the status of mujtahid levels.

This is what the famous scholar Ibn Abidin says about Abu Yusuf's "Amoli" books. "Operational" is a plural form of spelling. In this case, when the Mujtahid is sitting, his students are sitting around him with their pens and paper. Then, the scholar recites from memory what God revealed to him in science. Students write it down. Then, they compile what they wrote and make a book. They call it "spelling" or "practice". Past jurists, muhaddis and scholars of the Arabic language had similar habits".

His Holiness Jalaluddin Rumi says: all creatures are satisfied by drinking water. But the fish is not satisfied even if it walks in the water;

O seekers of knowledge, as if you were like a fish in water, do not be satisfied with knowledge;

His Holiness Rumi also says: "It takes many years and centuries for a man to become a true guardian".

People of knowledge will not be without benefit if they compare themselves to this person in their pursuit of knowledge. Because the Prophet, may God bless him and grant him peace, said: "Whoever likens himself to a people, then he is one of them". One of the beloved servants of Allah, Rabia Adabiya, may Allah bless him and grant him peace, says: "Whoever imitates the Prophets, his deeds will surely come to him". Therefore, it is appropriate for us to hope for God's grace and always try to acquire knowledge. Ibn Abidin, the author of famous works on fiqh of our Hanafi sect, died in Damascus in 1252 AH at the age of fifty-four. The grave of this alloma is located in the "Bobus Saghir" cemetery.

## REFERENCES

1. "Ravzul Bashari" 1, page 220.
2. "Azhariya", volume 2, page 254.
3. "Al-Fathul mubin", volume 3, pages 147-148.
4. 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.
5. Arslonov Z., Ergashev H. ALIKHANTORA SOGUNIY'S VIEWS ON POLITICAL GOVERNANCE IN EAST TURKESTAN //Студенческий вестник. – 2020. – №. 32-2. – С. 84-85.
6. Mahsudov D. IX-XV asrlarda Movarounnaxrda ёzilgan tafsiqlarнинг хусусиятлари //Молодой ученый. – 2020. – №. 14. – С. 311-314.
7. 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. – С. 30-36.
8. Zokirjonugli Z. A. Approaches to studying the scientific heritage of Alikhantora Soguni //Asian Journal of Multidimensional Research. – 2022. – T. 1
9. Zokirjonugli Z. A. APPROACHES TO STUDYING THE SCIENTIFIC HERITAGE OF ALIKHANTORA SOGUNI.
10. 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.
11. Maxsudov D. The development of transmitted and rational tafsirs //The Light of Islam. – 2019. – T. 2019. – №. 1. – С. 9.
12. Makhsudov D. Muslim world scientists of the temurids period //The Light of Islam. – 2019. – T. 2019. – №. 3. – С. 4.
13. Makhsudov D. R. МУФАССИРЫ МАВЕРАННАХРА В СРЕДНИХ ВЕКАХ //Theoretical & Applied Science. – 2019. – №. 12. – С. 539-543.
14. Islomov Z. International Islamic Academy of Uzbekistan—a result of the reforms worth to the centuries //The Light of Islam. – 2018. – T. 1. – №. 1.
15. 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.
16. 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.
17. Makhsudov D. A GENIUS OF THE WORLD //Theoretical & Applied Science. – 2019. – №. 5. – С. 544-548.
18. Islamov 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.