



LIFE AND SCIENTIFIC ACTIVITIES OF HUSOMUDDIN SADR SHAHID IN BUKHARA

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ABSTRACT

This article discusses the life and scientific activity of Husamuddin Sadr Shahid, who was born in 473/1090. The article analyzes the role of Islamic jurists, including Husomiddin Sadri Shahid, in the political and social management of Movarounnahr society in the 10th-13th centuries. Also, the works written by Husomiddin Sadri Shahid, their themes and influence on other scientists are revealed.

KEYWORDS: *10th -13th centuries, Bukhara, Husamuddin Sadr Shahid, Scientific Activities, the works of jurisprudence, Hanafi school.*

Central Asia was famous as one of the independent regional civilizations in the Islamic world. In the process of many centuries of development, this civilization, regardless of anthropological, social, political, linguistic, religious and other changes, has always had its own laws, aspects, and characteristics. Islamic civilization served as the basis for the development of science in the region. In this regard, it is important to study the lives of scientists who lived and worked in this country and draw deep scientific conclusions from their scientific heritage.

In X-XIII centuries, Bukhara and Samarkand, which are considered to be large cities of Central Asia, were active in the intervention of scholars of the Hanafi sect in the social and political life. Many researchers in the west have carried out effective scientific activities on the entry and development of the Hanafi sect in this country [1: 370].

It is known that in the 10th-13th centuries, Islamic jurists (jurists) played the main executive role in the political and social management of Movarounnahr society. The Persian and Turkish sultans of Somani, Qarakhani, Ghaznavid and Seljuk who were the ruling dynasties in Movarounnahr used Islamic jurisprudence effectively to subjugate the people to their policies.

By the reign of one of the famous Seljuk sultans, Sultan Sanjar Ahmad ibn Malikshah (490-552/1097-1157), the political management of the lands of Central Asia under the control of the Karakhanids passed completely into the hands of the Seljuks [2: 14].

One of the unique features of the Seljuks' style of government was that they appointed both a rais (representative in charge of religious affairs) and an amir (representative in charge of government affairs) in one city. The chairpersons are local or religious figures loyal to the sultan by order of the ruler (similar to the representatives of the Oli Moza family), in turn, the emirs are also appointed by the sultan himself.

One of the dynasties that presided over Bukhara for many years was the Oli Moza family, and Sultan Sanjar's military and political activity in Mowarounnahr and the respect he showed to the Oli Moza family played an important role in the recognition of the family as a leading ruling circle in the social and political life of Mowarounnahr. They worked in Bukhara mainly as tax collectors and trusted representatives of Sultan Sanjar [3: 99]. Because during this period, the military administration in Movarounnahr was in the hands of the Seljuks. According to the researcher A.Q. Mominov, they served as chairman, khatib or main tribute collector in Bukhara.

Studying the scientific and spiritual heritage left by the jurists of the Oli Moza family is one of the important tasks facing researchers today. In this article, we aimed to clarify the works and scientific heritage of Husamuddin Sadr Shahid, the great representative of the Ali Moza family and one of the famous Hanafi jurists.



Husamuddin Sadr Shahid was born in the city of Marw in 473/1090 [4: 640]. His full name is Husamuddin Umar bin Abdulaziz bin Umar bin Moza Bukhari. According to Kafawi, he taught mature jurists and judges of his time. According to Quraysh, until his death, Husamuddin was known in Bukhara under the name of Moza or Banu Moza (Children of Moza) [5: 74]. He was given the nisab of Sadr Shaheed posthumously. Sadr Shahid was the chairman of Bukhara for twenty years, from 512/1118-19 to his death in 536/1141. The rank of Sadr was given to him by Sultan Sanjar. His fame as a martyr is due to his death in 536/1141 in the battle between the troops of Sultan Sanjar and the Karakhitas.

Arab researcher Muhyi Hilal Sarkhan, relying on the opinion of Qurashi, concludes that the jurist had two sons, one is Tajiddin Ahmed Sadr Sa'id and he is the father of Burhanuddin Mahmud Bukhari [6: 29]. This point requires clarification. In Tabaqat centuries, which provide information about Hanafi jurists other than Qurashi, it became known that Tajiddin Ahmad Sadr Sa'id was not the son of Sadr Shahid, but his brother. Burhanuddin Mahmud Bukhari also explains that Sadr Shahid is not his grandfather but his uncle as follows:

و لم يزل العلم موروثا من الأول للآخر و منقولاً من الأكابر حتى انتهى الى صدوري و اسلاف السعداء الشهداء تغمدهم الله بالرحمة و الرضوان فكلهم رضوان الله عليهم اجمعين شرحوا ما بقي من الفقه مجهولا و فتحوا ما ترك مقفلا فمصنفاهم متداولة بين الوري يستعان بما عند اتقان الفتوى وقد وقع في رأبي ان اشتبته بهم بتأليف أصل جليل يجمع فيه اجل الحوادث الحكمية و النوازل الشرعية ليكون عوناً لي حال حياتي و أثراً حسناً لي بعد وفاتي.

"Knowledge was always inherited from the previous generations and continued to be transmitted from the elders, and finally it reached my Shahid and Sa'id Sadr and ancestors (may Allah surround them with His mercy and pleasure). Each of them (may Allah be pleased with them) commented on the unclear areas in fiqh and revealed the closed areas. The books written by them are widely distributed among the people and are referred to in issuing the perfect fatwa. An idea arose in my mind to write a great resource, which contains the main issues of Shariah, judicial events, and make myself like them. So that this thing may help me in my present life and be a beautiful inheritance after my death" [7: 11b].

Here, when Burhanuddin Mahmud said "my Shahid and Sa'id Sadr", he must have meant his father Tajiddin Ahmad Sadr Sa'id and his uncle Sadr Shahid. Therefore, it is appropriate to give Sadr Shahid as Burhanuddin Mahmud's uncle in further studies.

Sadr Shahid received his first knowledge from his father Abdulaziz bin Moza. Tabaqat works reporting on Hanafi jurists mention the battle of Qatawan, which led to the death of Sadr Shaheed [8: 98b - 155a].

Azerbaijani historian S.G. Agadjanov and a number of Turkish historians have studied the Qatawan incident between Sultan Sanjar and the Karakhitay ruler El Yuy Dashi (ie Gorkhan). The Battle of Qatawan began on September 3, 536/1141 and ended with the defeat of the Eastern Seljuk Sultanate.

The number of Muslim fighters who died in the Qatavon steppe is indicated in sources as 30,000, 70,000 and even 100,000 in some places. All of them were declared martyrs and buried in the eastern steppe of Samarkand [9: 371].

After the victory in Katavon, Karakhin Gorkhan takes over Bukhara. The chairman of the city, Sadr Shahid, will also be martyred in Qatawan.

According to the conclusions of a consistent study of the information in the works of "Tabaqat al-Hanafiyya", it was found that Sadr Shahid has the following works: "Al-Usul al-Husamiyya" or "Usul al-Sadr al-Shahid" is a work related to usul al-fiqh. Karl Brockelman gives information about this work [10: 374].

"Sharh al-Jami' as-saghir" is considered a commentary on the work "al-Jami' as-saghir" by Muhammad al-Shaybani, one of Abu Hanifa's students, and the author of "Miftah as-sa'ada" is "al-Jami' said the opinion that it is one of the seven major commentaries written on the work of al-saghir. Carl Brockelman reports on two copies of this commentary held in the American Barston University Arabic Manuscripts Collection. There are also copies of it in the Mosul Public Library and the National Library of Alexandria in Iraq. A copy of the Commentary, now preserved in the Devband madrasa in Saharanpur, India, was researched in 1310/1892-93 by Muhammad ibn 'Abdullah al-Laknavi al-Hindi. As a result of the search, it became known that the work is also known by the names "al-Jami' as-saghir fi-l-furu'" or "Jami' Sadr Shahid". At present, its Tashkent copy is stored in the main fund of the National Academy of Sciences of the Republic of Uzbekistan under number 5815.

Many commentaries were written on this work of Husamuddin Sadr Shahid by the leading jurists of his time. For example, "Sharh Badruddin al-Varsaki", "Sharh Abi Nasr Ahmed al-Isbijabi", "Sharh 'Alauddin al-Samarqandi" are among them. In addition, there are seven in the public library of "Sharh al-Jami' as-saghir" in Baghdad, four in the Istanbul State Museum, one in the treasury of "Hasan Poshho al-Jalili books" in Iraq, two in the library of the "al-Fatih" mosque in Istanbul, three in the Iraqi State Museum in Baghdad. , al-Azhar, Alexandria and Dar al-kutub al-misriyya libraries in Cairo keep eleven manuscript copies [11: 52-57].



"Sharh al-Jami' al-Kabir". This work is a commentary on "al-Jami' al-kabir" by Muhammad Shaybani. No manuscript copy of this commentary is known to exist. But the fact that many quotes from it in "al-Fatavo al-hindiyya" is proof that it was such a work.

"Umdat al-Mufti wa-l-Mustafi" (Guide to Fatwa Giver and Requester). Karl Brockelmann provides information about copies of this work in the libraries of the National Library of Berlin, Dar al-Qutub al-Misriyya in Cairo, and al-Azhar University [12: 591].

"Al-Fatawa al-Sughra" or "Fatawa al-Sadr al-Shahid". This guide contains Hanafi and Shafi'i fatwas in Movarounnahr and Khorasan until the 12th century. Currently, it has been found that there are two copies of it in the Mawsul National Library in Iraq and in the Dor al-kutub al-misriyya library in Cairo. The Tashkent copy of the work is kept under the number 5934 in the FA SH of the UzR.

"Al-Fatawa al-Kubra" is included in the collection of rare manuscripts, the only foreign copy of the work is in The Chester Beatty Library in Dublin (Ireland). The second copy of the work is in Tashkent and is kept in the Federal Republic of Uzbekistan under the number 7857.

"Al-Waqe'ot al-Husamiyya fi mazhab al-Hanafiyya". Haji Khalifa calls the second name of this work "al-Ajnas". There are four copies of his manuscripts in the Al-Fatih Library in Istanbul, one in the Berlin National Library, and two in the Istanbul State Museum. Haji Khalifa says that the works "al-Hidaya" and "al-Fatawa al-Zahiriyya" were created based on "al-Waqe'ot al-Husamiyya". The Tashkent copy of the work is kept under the number 7756 in the Oriental institute after name Abu Rayhan Beruni.

Turkish Islamic scholar Murtaza Bedir describes Sadr Shahid in his book "Bukhara Law School" as a jurist who founded and developed the genre of "Events" in jurisprudence [13: 196]. This work by Sadr Shahid is a collection of four famous works written before him in the fatawa genre in Mowarounnahr. These are given in the order of the Arabic alphabet, the first is the fatwas in Abu Lais Samarkandi's "Nawazil" under the letter "nun", the fatwas in Natifi's "al-Waqe'at" under the letter "waw", and the fatwas under the letter "be" in Abu Bakr Muhammad ibn Fazl's "al "Fatavo" and finally fatwas of Alauddin Samarkandi under the letter "sin".

Murtaza Bedir and Uzbek orientalist Adil Qariev in their research "Qinyat al-munya li-tatmim al-gunya" written by Khorezm jurist Najmiddin Abu-r-Rajo Mukhtar ibn Mahmud az-Zahidi al-Gazmini (d. 658/1260) during the Mongol invasion. " will give information about the instructions in the work. According to them, one of the important aspects of this work is that Najmiddin al-Ghazmini was the first to use the index of names and literature in manuscript sources and cite them in his work.

But sources confirm that Sadr Shahid first introduced this method in Movarounnahr about a hundred years ago. Since the time of Sadr Shahid, this method has made it possible for students and scholars to easily determine the owner of a fatwa. This view seems simple, but it gives a new scientific conclusion, that is, ten centuries ago, our ancestors laid the foundation for the rule of reference in modern language. So, it proves that the rules of footnote (snoska) spoken in the western language were not originally founded in the west or in other Muslim countries of the east, but in our country.

According to Hamidulla Aminov, instead of understanding these symbols as "indicators", it is appropriate to understand them as "conditional abbreviations". According to the conclusions of the study of fiqh sources written in Movarounnahr, each of them has its own special symbols and istilahs. Some of them have more special abbreviations and conditional abbreviations. Commentators and researchers studied them and understood the purpose of the author.

Burhanuddin al-Marginani's work "al-Tajnis wa-l-mazid" (Similation and Addition), "Kitab al-Mukhtar" by Abu Fazl Abdullah ibn Mahmud ibn Mawdud ibn Majdiddin al-Mawsili (d. 683/1284) (selected book), Abu-l-Barakat al-Nasafi's (d. 710/1310) "Kitab al-Wafi fi-l-furu" (The faithful in Furu' al-fiqh), Tahir ibn Salam ibn Qasim Ibn Ahmad al-Ansari al-Khwarazmi (d. 771/1370) "Jawahir al-Fiqh" (Jewels of Jurisprudence), Badriddin Mahmud ibn Isra'il ibn Abdulaziz al-Hanafi (d. 823/1420) " In Jami' al-Fusulayn (Two "Fusul" Collections), the jurists used and quoted the names of the works and some expressions, and compiled an abbreviated index-index. They gave these abbreviations at the beginning or at the end of their works.

So, if Sadr Shahid first introduced abbreviations in the order of the Arabic alphabet, it can be said that Najmiddin al-Gazmini, the chief jurists whose names and works were mentioned above, put indicators and abbreviations into a separate system.

Mahi Hilal Sarkhan, an Iraqi researcher who studied the scientific heritage of Sadr Shahid, wrote "Kitab al-nafaqat", "Kitab al-taklima", "Kitab al-muntaq", "Kitab maso'il da'wa al-hiytan wa-t-turuq" va maso'il al-mo', "Kitab al-mabsut fi-l-khilafiyot", "Kitab hirat al-fuqaho", "Kitab al-waqf" also provides information.



We assume that these works reported by Mahi Hilal Sarkhan were not written as independent works. Because there is no specific information about the copies of these works in other sources.

Some researchers have confused the works written by Sadr Shahid and Burhanuddin Mahmud Bukhari. It can be found in the works of more Arab researchers. For example, the Lebanese Abdullah Mustafa al-Marogha claims that Sadr Shahid wrote "az-Zahiratu-l-burhaniyya".

It is known that many Hanafi scholars commented on the work "Adab al-Qazi" by Allama Hassof (d. 261/874-75). The Egyptian researcher Taho Ahmad Maghazi expressed the opinion that Burhanuddin Mahmud Bukhari has a work called "Sharh adab al-qazi li-l-Hassaf" and considered "az-Zahiratu-l-Burhaniyya" to be an abbreviated form of the work "al-Muhit". This idea is highly controversial and causes confusion in the research on this topic. Because the commentary on Khassaf's work was not written by Burhanuddin Mahmud Bukhari, but by Sadr Shahid. The work was fully scientifically researched in 1977 by Mahi Hilal Sarkhan from Baghdad.

Sadr Shahid played an important role in the popularity of the Oli Moza family in Bukhara. This can be seen from the attitude of many jurists towards his fatwas. For example, Najmuddin Yusuf Khasi collected allama's fatwas and wrote his work "Al-Fatawa al-Kubra". This work is also known as "Tajnis al-waqe'ot". al-Khosi 16 Rabi' al-Sani 607/ October 6, 1210 made Sadr Shahid's work "Fatawa al-Sughra" into a book form. Burhanuddin Marginani (d. 593/1197) collected fatwas of Sadr Shahid in his book "Kitab at-tajnis wa-l-mazid". See Zahir al-Din 'Abd al-Makarim Abu-l-Fath Ishaq ibn Abi Bakr al-Walwaliji (d. 540/1145-46) in his Fatawa al-Walwaliji for more use of the book Fatawa ahli Samarkand and Sadr Shahid's fatwas can.

In conclusion, Husamuddin Sadr Shahid graduated from the two major fiqh schools of Bukhara and Samarkand fiqh schools of Mowarounnahr and consolidated his many years of tradition. In the future, conducting new researches within the scientific works of this scientist will reveal new aspects of the traditions of jurisprudence specific to Mowarounnahr.

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