Chapter III

Uzbek Scholars: Life, Works and Contribution
750-1258 A.D

After being annexed to the Islamic caliphate in 712 A.D, the Muslims of Mawara al-Nahr enriched the caliphate with all their available capacities and existing resources. In the course of time the learned population of this region began to demonstrate a great enthusiasm and concern for the acquisition and cultivation of different aspects of academic excellence related to the study of Islamic religious and social sciences. In this magnificent venture, both the scholars and the rulers worked hand in hand with full zeal and enthusiasm.¹

In the field of Islamic jurisprudence, the influence of Iraqi School of thought proved to be much effective and formed the basis for the reputed legal consultancy carrying the selective principles, techniques, skills and methods of deducing rulings, injections, verdicts and clues from the sources of Islamic jurisprudence with a special consideration of socio-political circumstances. As a result, Mawara al-Nahr (Tranxoxiania) and especially the part what now is Uzbekistan became a great centre of Islamic learning. The Abbaside rulers (750-1258 A.D) and other sundry dynasties who ruled this region, began to patronize the literal tradition to facilitate the highest standard of Academic excellence.²

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With the passage of time the scholars and students interested in various branches of Islamic religious and social sciences began to come over here for pursuit of excellent academic performances. In this respect it is reported that the students even from the distant and far off lands of North Africa, Arab and Syria gathered here to associate themselves with reputed scholars of various branches of learning. The centres of excellence in Samargand, Bukhara, Tashqand, Tirmiz, Merv, Kashan, Balkh, Khokand, Ferghana, Osh and Marghinan played a significant role in the promotion of knowledge and scholarly pursuits.¹

The doctrinal techniques and specific principles of Islamic jurisprudence especially adopted by the Hanafi perspective regarding the solution of socio-religious problems, were carried out in this region by the prominent and towering jurists like Abu-Mufti Balkhi (d.216 A.H), Muhammad bin Shuj'a Balkhi (d.266 A.H), Ja'far Balkhi (d.482 A.H) 'Alu'udin Muhammad bin Ahmad al-Samarqandi (d.361 A.H) and Abu-Laith Samargandi (d.383 A.H).²

The reputed jurists mentioned above are among the great figures that are credited with magnificent works in the field of Islamic jurisprudence in medieval Uzbekistan. Their importance lies with the fact that they have transmitted to this region the valuable and extraordinary material regarding the science of Islamic jurisprudence. In the jurists mentioned above, the name of the grand jurist Abu Laith Samargandi (d.388 A.H) Will be remembered for

all times to come, as his works have been utilized by the scholars and learners in the field of Islamic jurisprudence.

In addition to these reputed jurists, Ahmad bin Muhammad Shahi al-Samargandi (d.325 A.H), Abu al-Barkat 'Abdullah bin Ahmad al-Nasafi (b.618 A.H), Hisam al-din Muhammad Akhsikasi (d.644 A.H), Najm al-din Abu Hafas 'Umar bin Muhammad (d.537 A.H), Fakhr al-Islam 'Ali bin Muhammad al-Bazudi (d.482 A.H), Sa'ad din Mas'ud bin 'Umar Taftazani (b.722 A.H), Razi al-din Muhammad al-Saghani (b.577 A.H) and 'Ali bin Abi Bakr Marghinani (d.593 A.H) are also credited with consolidating the overall structure of Islamic jurisprudence in Mawara al-Nahr.

The jurists who have been acknowledged in this chapter are considered to be the prime-architects regarding the formulation of legal expertise to understand the socio-religious scenario of this particular region during the medieval times. Now we shall proceed to make an overall estimate of their life sketch and their contribution in the different branches of Islamic learning.

Abu Laith Samarqandi (d.383 A.H)

The grand jurist and towering scholar Abu-Laith Nasr bin Muhammad bin Ahmad generally known as 'Imam al-Huda' (The Leader of Righteousness) was a native of Samarqand who was born in the fourth century A.H. He mastered different branches of Islamic learning such as Tafsir, Hadith, Fiqh, Mantiq, Falsafah, Sirah, Tari^k and Usul al-Fiqh with profound scholarship. Abu Laith is not to be confused with his contemporary scholar Nasr bin Muhammad al- Hafiz al-Samarqandi, as the famous biography compiler of jurists, 'Abd al-Qadir al-Qarshi (d.775 A.H), has surmisely committed an error by attributing to him some of the magnificent works of Abu-Laith Samarqandi. 'Abd Qadir al-Qarshi (d.775 A.H), as it seems has done it without enquiring about the middle name and committed an error by considering their same appellation.

Abu Laith Samarqandi acquired his knowledge by traveling to distant areas of Mawara al-Nahr, Iraq, Arabia and Syria. He has lived in the reputed centers of Islamic learning and opted for Islamic jurisprudence and influential trends, techniques and skills of legal philosophy. He was confidence of his teachers and became a distinguished figure among his contemporaries which include Abu Bakr Shahuya (d.361 A.H), Qazi al-Haramain (d.351 A.H), Ahmad bin 'Ali al-Razi (d.370 A.H), Abu Bakr Khawarizmi (d.403 A.H), Abu-Mansur Maturidi,

Muhammad al-Mawarzi (d.344 A.H), Hakim Samarqandi (d.342 A.H), al-Hindwani (d.362 A.H), Ibn al-Tabari, Abu-Bakr Jurjani (d.352 A.H), and Abu al-Haitham Qazi al-Neshapuri.  

Abu Laith Samarqandi surpassed his teachers in legal discourses and made his separate identification in the scholarly circles. He remained in Samarqand up to his last breath and his sad demise took place in 383 A.H which made the scholars and learners restless as they had lost unparalleled and grand jurist of their times.  

**Contribution:**

A critical and comprehensive study of his academic career, makes it clear that Abu-Laith Samarqandi (d. 383 A.H), approached various branches of Islamic learning and find him self fit for the study of effective and specific relationship between socio-religious reality and produced in his works the legal theoretical discourses in an explored from. While approaching Quran he wrote a valuable commentary ‘al-Tashrih’ which was published from Cairo, Egypt in 1310 A.H. The great scholar Ibn al-Arab (d. 854 A.H) translated his commentary into Turkish Language, Abu al-Fazl Musa al-Azniqi, a contemporary of Ibn al-Arab added some introductory notes and discourses entitled “Anfas al-Jawahir” to enrich it with legal, technical and intellectual informative tendencies. 

Khazanah al-Fiqh:

The treatise Khanazah al-Fiqh by Abu Laith Samarqandi is the famous work in Fiqh literature. The esteemed jurist in this work has dealt with common usages, customs and day to day related issues and practices while performing social obligations. The manuscript of this scholarly was preserved by the Ottoman rulers of Turkey (1299-1451 A.D) and published from Istanbul in Turkish language.

Mukhtarat al-Riwayat:

Abu Laith Samarqandi sought out some of the important narrations and discourses in Islamic jurisprudence observed the nature of selective principles related to the law of Islam. He approached the principles of analogy (Qiyas) and juristic preference (Tarjeeh) to balance those legal deductions rooted in the social aspects of people. This treatise is a specific study of narrations (Riwayat) to investigate the nature of discourses.

Al-Mugadimah fi al-Salat:

This particular treatise by Abu Laith Samarqandi covers the significance of obligatory prayers (Salat al-Farz). The reputed scholar has shown a great concern to minimize the juristic differences in order to attain the valuable benefit regarding this pillar of faith. Later on, its commentaries were introduced in Turkish and Persian language.

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Tanbih al-Gafilin:

This reputed work of Abu Laith Samarqandi carries the moral and ethical message of Islamic practices. In this treatise special emphasis is laid to attain the moral and ethical perfection in order to establish a secure and preserved society. He narrates different incidents of the companions and their followers to focus on the benefit of Islamic practices.¹

Bustan al-'Aarifin:

This work has been authored in order to highlight the spiritual aspect of Islam. It also provides its readers moral and ethical message to achieve perfection in the religious deeds.²

Al-'Aqidah:

Abu Laith Samarqandi has approached various branches of learning which includes philosophy and logic as well. To defend Islamic beliefs against Greek philosophy and rationalism he compiled "Al-'Aqidah" in form of a dialogue. This reputed work was published by A.W.T Juynboll in 1881 A.D from Germany. Muhammad bin 'Umar al-Navavi (d.1305 A.H) wrote its commentary entitled, "Qatr al-Ghays". The famous orientalist, Joseph Schacht holds that the works of Abu-Laith Samarqandi represents him both as a jurist as well as a philosopher who defended legal and philosophical aspect of Islam.³

2. Ibid, Vol 1, p.359.
Ahmad bin Muhammad Shashi al-Samarqandi
(d.325 A.H)

Ahmad bin Muhammad Shahi al-Samarqandi was born in Shash, a famous village in medieval Uzbekistan. He was held with regard and honour both by rulers and the public. He learned different subjects of Islamic sciences and became a renowned jurist in Hanafi methodology by preferring it over all other schools of Islamic jurisprudence. With the emergence of systematic trends in Islamic jurisprudence he mastered the knowledge of preferring narrations regarding a particular issue. He was held with great esteem by his contemporaries which include Ibrahim al-Mawarzi (d.330 A.H), Abu-Bakr Farsi (d.350 A.H), Abu Bakr Saryafi (d.330 A.H), Al-Qafal al-Shashi (d.336 A.H) and ibn Haykawyah (d.318 A.H).¹

Ahmad bin Muhammad Shahi al-Samarqandi's doctrinal techniques and experiences in Islamic jurisprudence were carried out by the reputed jurists like 'Ala udin Samarqandi (d.361 A.H) and 'Abd al-'Aziz bin 'Abd al-Rahman Marginhani (d.477 A.H) who made valuable contribution in Hadith and Fiqh literature in medieval Uzbekistan. The scholars who benefited from al-Shashi's selective principles includes 'Abd al-Rehman Marginhani's son, Abu al-Hassan Zahirudin (d.506) and his son Hassan bin 'Ali (d.567) who has compiled the books 'al-Ahdiya', 'al-Fatawa', al-Fawa'id' and 'al-Shurut'.²

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Contribution:

The reputed scholar Ahmad bin Muhammad Shashi al-Samarqandi has to this credit various compilations regarding the field of Islamic jurisprudence especially in Usul al-Fiqh.¹

Usul al-Shashi:

This valuable work on Usul al-Fiqh (Fundamentals of Islamic jurisprudence) has remained in syllabi of Nizamiyah institutions founded by Nizam al-Mulk Tusi. Its Egyptian edition was published in 1189 A.H. Haji Khalifah has mentioned this book also by the title "Kitab al-Khamees".²

Tarikh Jami al-Kabir:

The works of Imam Muhammad al-Shaybani (d.189 A.H) forms the base of Hanafi School of Law. Among his reputed works is Jami al-Kabir, which was annotated by al-Shashi. Its commentary was written by Hassan al-Farabi by the Title "Fusul al-Hawashi". This commentary was published as an epilogue along Usul al-Shashi and also in a separated form.³

Among the Indian commentators on Usul al-Shashi, we may mention Barkatullah Muhammad Lakhnavi’s commentary "Ahsan al-Hawashi" and Faiz al-Hassan Gangohi’s "Umdat al-Hawashi".⁴

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Ahmad bin Muhammad Shashi in fact was not fond of publicity of any kind, consequently no record of his treatises has been kept by the famous biographists. While discussing a particular issue and its nature, al-Shashi provides details from various Schools of Law and finally proves the Hanafi viewpoint by providing strong, balanced and systematic reasons applicable to it.¹ He died in Egypt in 325 A.H and left behind him some manuscripts which were preserved in Khudevia Museum Egypt.²

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¹ Ahmad bin Muhammad, *Usul al-Shashi*, Beruit, 1982, pp.6, 7.
Abu al-Barakat 'Abdullah bin Ahmad al-Nasafi (618 A.H)

The reputed jurist Abu al-Barakat 'Abdullah bin Ahmad was a distinguished and evershining scholar born in Nasf in 618 A.H. His native town Nasf had produced lowering figures in different branches of Islamic sciences. He has attained his knowledge by traveling to reputed scholars who flourished in Mawara al-Nahr who handed over to him the valuable and precious hearings (Masmu'at) and narrations (Marwiyat) regarding legal discourses. Besides this valuable material he mastered various branches of Islamic religious and social sciences and approached almost all the possible fields of knowledge in his times. He ranks within the al-Tabqat al-Sittah (Sixth Group) of Hanafi jurists of law, who had gained special experience in distinguishing between ordinary, sound, balanced and adversable narrations in order to formulate and analyze special rulings and verdicts: ¹

"And sixth group of Hanafi jurists is Ashab al-Tamiz wa al-Sahih which comprises of the jurists like Abdullah bin Ahmad, the author of Kanz al-Daqiq, Dur al-Mukhtar and al-Wiqayah".

During the course of his special study, he spent four years in Bukhara and Samarqand to get maximum benefit from the scholars of these two reputed academic centers. It is here that ¹

he was influenced by Shamas al-Aima 'Abd al-Satar Kardari, Hamid bin Zarir and Imam Badr al-din Khawarzadah who were regarded among the top scholars and experts in analogical deductions.\(^1\) Qarshi holds that he mastered *Fiqh* from Kardari, narrated Shayybani's *Ziyadat* from Ahmad bin 'Atabi, and *Usul al-Fiqh* from 'Allama Saqnaqi of Neshapur who was held with great esteem by the natives of Neshapur and Bukhara.\(^2\)

Abu al-Barakat 'Abdullah bin Ahmad al-Nasafi died in 710 A.H in Ajez, a vicinity of Neshapur leaving behind him magnificent works in Islamic jurisprudence and legal discourses which were transmitted to us by his eminent disciples.\(^3\)

**Contribution:**

Abu al-Barakat 'Abdullah bin Ahmad al-Nasafi compiled his master pieces in the field of Islamic jurisprudence which include *Matan al-Wafi, Kafi, al-Manar fi-Ilm al-Usul, Kashf al-Asrar, Mussafi, al-'Atimad, Madarik al-Tanzil* and *Kanz al-Daqaiq.*\(^4\)

Among the works mentioned above, *Kanz al-Daqaiq* is regarded as the most celebrated work in the field of Islamic jurisprudence.

**Kanz al-Daqaiq and its commentaries (Shurah):**

*Kanz al-Daqaiq* is considered to be a monumental work on systematic legal reasoning, selective principles and decrees formulated by the scholars of Iraq and *Mawara al-Nahr.* The narrations mentioned in the book, have been in accordance to the Shyybanis's *Zahir al-Riwayah* which have been elaborated by

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various Hanafi jurists in order to make a sound and balanced contribution from them. Besides this, the book carries the discourses of Abu-Hanifa (d.150 A.H), Abu Yusuf (d.182 A.H) and Zufr bin Hazil.¹

1. **Al-Bahr al-Raiq fi Sharah-i-Kanz al-Daqaiq:**

   This commentary was compiled by Zain al-'Aabidin bin Ibrahim commonly known as Ibn Najim (d.970). He annotated up to 'Kitab al-Ijarah' and unfortunately with his death, the task of annotating was carried by Muhammad bin Hassan al-Shaheer (d.1991 A.H) after its compilation it was further annotated by the scholars of Mawara al-Nahr, Egypt and Syria.²

2. **Tab'in al-Haqaiq:**

   This commentary was compiled by Fakhrudin Abu-Muhammad 'Uthman (d.743 A.H).³

3. **Sharah Kanz al-Daqaiq:**

   This commentary was written by Moin udin Haravi who had mastered the skills of Tarjeeh (preference) in the Hanafi methodology.⁴

4. **Ramz al-HaqaIQ:**

   This commentary was compiled by Qazi-Badrudin Muhammad bin Ahmad (d.855 A.H). The reputed commentator has minutely looked into those social and legal issues which arise from the process of interaction in community as a whole.⁵

5. **Al-Mulaqab al-Faqih:**

This commentary was written by Muhammad bin 'Abd al-Rehman al-`A'ini (d.882 A.H).¹

6. **Al-Nahr al-Faig:**

This commentary was written by Ibrahim bin Muhammad (d.1105 A.H).²

7. **Al-Fara'id fi-Bal al-Musail wa al-Qawa'id:**

This commentary is regarded as an exemplary work on Nasafi's *Kanz al-Daqaiq*. It was written by Mustafa bin Boli (d.915 A.H). The special feature of this commentary is its alluding approach to unveil the hidden and complex principles regarding jurisprudence from the Hanafi point of view.³

8. **Mustakhlas al-Hagalg:**

This commentary was written by Sheikh Ibrahim bin Muhammad Qari (d.970 A.H).⁴

9. **Fath al-Masalik:**

This commentary was written by 'Abd al-Rahamn 'Isa al-'Umari (d.1157 A.H).⁵

10. **Sharah:**

It is a noteworthy commentary on *Kanz al-Daqaiq* by Qutub udin Muhammad bin Muhammad (d.950 A.H).⁶

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² Ibid, p.262.
³ Ibid, p.2700.
⁴ Ibid, p.271.
⁵ Ibid, p.271.
⁶ Ibid, p.269.
11. **Sharah Kanz al-Daghaq:**
This commentary was written by Qawam al-Din Mas'ud bin Ibrahim Kirmani (d. 748 A.H).

12. **Sharah al-Maqdisi:**
This commentary was written by 'Ali bin Muhammad al-Maqdisi (d. 1004 A.H). ¹

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Hisam-u-din Abu 'Addullah Muhammad bin Muhammad Akhsikasi (d.644 A.H)

Hisamudin Abu 'Abdullah Muhammad bin Muhammad Akhsikasi, was born in Akhsikas, a famous town in Farghana valley in 572 A.H. The famous biographer Haji Khalifah holds that Akhsikas has remained a prestigious academic centre of Islamic jurisprudence in Mawara al-Nahr during fourth and fifth century A.D.¹

Akhsikasi acquired his knowledge in various branches of Islamic sciences and flourished as an eminent scholar in Islamic jurisprudence. Among his famous teachers we can mention Fakhr udin Qazi Khan (d.592 A.H) and Burhan al-Din 'Ali bin Abi Bakr Marghinani (d.596 A.H). Both the personalities belong to the field of Islamic jurisprudence and are considered towering scholars of analogical deductions from the primary sources of Islamic law: "Oh my son acquire Islamic jurisprudence and knowledge and become a reliable jurist and analyst, I have brought you up when you were as week as untied thread." ²

Among his disciples include Muhammad bin 'Umar Nohabuzi, Muhammad al-Bukhari, Fakhrdin Muhammad bin Ahmad and Muhammad Ilyas Marghinani. These renowned

figures have contributed in various capacities by associating themselves to the prestigious centers of learning in medieval Uzbekistan.¹

**Contribution:**

Akhsikasi approached various branches of Islamic knowledge and mastered various sciences which include *Tafsir* (Quranic ethegesis), *Ilm al-Kalam* (Philosophy), *Mantiq* (Logic), *Tarikh* (History), *Hadith* (Traditions) and *Fiqh* (jurisprudence). He compiled 'Al-Fusul' in refutation to Al-Ghazali's 'Mankhul' written against the doctrine of analogy in Hanafi school of Law. 'Al-Fusul' has six chapters arranged accordingly as per topic relevance.²

Besides 'Al-Fusul' Akhsikasi has compiled 'Muntakhab Hissami', a treatise carrying *Usul al-Figh* (Principles of Islamic Jurisprudence) and has remained a part of the syllabi of medieval Islamic institutions and presently taught in reputed universities and religious seminaries. The special feature of this book is that it is considered as a reference book while teaching Hanafi methodology in *Usul al-Figh*.³

**Commentaries of Muntakhib Hissami:**

The treatises and the commentaries mentioned below, have been compiled on *Muntakhib Hissami* in order to provide the maximum benefit of the scholarship of Akhsikasi in the methodology of *Usul al-Figh*.

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3. Ibid, p.278.
1. Sharah al-Muntakhab al-Hissami:
   This commentary was written by 'Abdullah bin Ahmad Nasafi (d.710 A.H).¹

2. Al-Wafi Sharah Muntakhab Hissami:
   This commentary was written by Husayn bin 'Ali Sun'anati (d.711 A.H).²

3. Al- Tahgeeq:
   This commentary was written by 'Abd al-'Aziz bin Ahmad Bukhari (d.730 A.H).³

4. Taby'i'en:
   This commentary was written by Qawam bin 'Amir Katib al-Itiqani (d.758 A.H). He completed its annotations in 716 A.H at the time he performed the holy pilgrimage (Hajj). The celebrated scholar of Usul al-Fiqh, Abd al-'Aziz Bukhari (d.730 A.H) holds that Itiqani's Sharah (commentary) is an extraordinary compilation for the learners of Usul al-fiqh.⁴

5. Tahgeeq bar Muntakhab:
   This commentary was written by Ahmad bin 'Uthman Turkmani (d.744 A.H).⁵

6. Sharah Muntakhab al-Muttawal:
   This work was compiled by 'Abdullah bin Ahmad Nasafi (d.710 A.H).⁶

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² Ibid, p.221.
³ Ibid, p.220.
⁵ Gangohi, Zvfr al-Muhasilin, Delhi, 1996, p.287.
⁶ Ibid, p.287.
7. Hashiya:
   This work was compiled by Mo'inudin Imrani (d.877 A.H).¹

8. Taleem al-'Aami fi Tashreeh al-Hissami:
   This commentary was written by Barkatullah bin Muhammad Lukhnavi.²

9. Taleeq al-Haami 'ala al-Hissami:
   This commentary was written by Faiz al-Hassan Gangohi.³

10. Al-Nami Sharah al-Hissami:
    This commentary was written by Muhammad 'Abd al-Haq Dehalivi.⁴

¹ Gangohi, Zufr al-Muhasilin, Delhi, 1996, p.287.
Najmudin Abu Hafs 'Umar bin Muhammad al-Nasafi; born in 'Nasf', in 461 A.H. Nasf has remained a renowned and prestigious center of academic excellence Mawara al-Nahr during Abbasid (750-1258) and Mamluk periods. He was an eminent scholar who contributed a lot to different branches of Islamic sciences, which include Tafsir, Hadith, Fiqh and Usul. He acquired his knowledge by traveling to reputed centers of Islamic learning in Mawara Nahr, Arabia and Baghdad and equipped himself with most all the literary trends especially in field of Islamic jurisprudence. During 5th century A.H., Uzbekistan was known for reputed scholars and legal specialists who were considered experts in deducing laws and clues in primary sources of Islamic jurisprudence to make a firm ting between the revelation and the reason. ¹

Among his principal teachers we can mention 'Immad al-Buzudi (d.493 A.H) and Imam Sarakhsi (190 A.H). Both the personalities were towering ivers in Usul al-Fiqh and have been acknowledged Nasafi's own treatise T'idat al-Shayukh al-Umar² in is record of his teachers. It was the uence of scholarly environment that Nasafi came with extraordinary and exemplary notions in the d of Islamic jurisprudence. With the passage of he gained the confidence of his teachers, who rished in different parts of the caliphate to rt the knowledge of Fiqh in different regions.

¹ Qati'ubigha, Taj al-Tarajim fi Tabaqat al-Hanafiyah, Baghdad, 2, p.162.
² gohi, Zafr al-Muhasilin, Delhi, 1994, p.295.
Nasafi is considered to be a master mind in solving the issues of socio-religious importance with profound skill in analogy. More over his skill regarding the regal expertise was known from scholarly circles to the administrative organs which de an effective and practical interaction between gal discourses and judiciously. He gathered around m a good number of students who made valuable ditions to the literary venture in Mawara al-Nahr. Among his noteworthy disciples include his eldest n, Abu-Laith Ahmad, ‘Ali bin Abi Bakr Marghinani, bdul ‘Aziz Balkhi, Muhammad bin Jaleel al-margandi, Ahmad bin Muhammad Khawarizmi, Ahmad bin sa al-Kashti and Muhammad bin Hassan al-Kasani.

Nasafi has consolidated and improved upon the vances achieved by the early jurists of Islamic w in the Hanafi School of thought. He died in marqand in 537 A.H, leaving behind him a marvelous ntribution in terms of scholarly works on risprudence and extremely profound disciples who pounded in legal expertise to overcome the socio- ligious issues in different regions of the liphate.

Najmudin Abu Hafas ‘Umar bin Muhammad al-Nasafi proached different branches of Islamic learning d contributed 105 compilations which proves his rth and authority regarding Islamic sciences.

A renowned Muslim biographer Haji Khalifah has attributed to him the following works: ¹

**Al-Taysir fi 'Ilm al-Tafasir:**

This work has been compiled in the field of iranic exegesis in order to explain different modes of revelation and its related aspects. ²

**Al-Manzumah:**

This work is a scholarly treatise on Fiqh written in poetic style (Nazm). ³

**Nazm al-Jami al-Sagir:**

This work is a valuable commentary on al-ayyabni's reputed work Jami al-Sagir. ⁴

**Al-Qand fi Zikr-i-Ulama-i-Samarqand:**

This treatise is an encyclopedic work covering the history of religious sciences and biography of the reputed scholars of Samarqand. The book has been published by Maktaba al-Kausar, Saudi Arabia in 87. ⁵

**Kitab al-Mawaqit:**

This work is a hand book carrying the necessary formation and injections regarding prayers (Salah) and Fasting (Thaum). ⁶

**Al-Ahsar bi al-Mukhtar:**

This work is concerning legal complicacies and courses of complicated/miscellaneous nature (al-tawa al-Mutafarigah).

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³ Haji Khalifah, op.cit, Vol IV, p.374.
7. **Mashar-i-Sharayah:**
   
   This treatise is based on the commentary of some particular rulings and nature of analysis in Islamic Jurisprudence.¹

8. **Kitab al-Shurat:**
   
   This book is related to the laws of debts and mutual sharings in commercial contracts (al-Mamalat al-Iqtisadiyah).²

9. **Talba al-Talba:**
   
   This treatise has been authored to understand the explanation of technical terms and modes of the analogy upon the sources of Islamic law associated with the works of early jurists of Hanafi School of law.³

10. **Tarih-i-Bukahara:**
    
    This work is a noteworthy treatise compiled by Nasafi taking into account the history, contribution and literary developments during various periods in Bukhara.⁴

11. **Al-‘Aqaid al-Nasafiyah:**
    
    This work is considered Nasafi's famous work in the field of philosophy. Nasafi highlights by rational capacities the defense of Islamic dogma against Greek philosophy and scholastic discussions.⁵

12. **Ijalat al-Hasabi bi Sana'at al-Mughrabi:**
    
    This compilation is a valuable record of the discourses resolved by different scholars of Islamic jurisprudence in urgent times.

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². Ibid, p.296.
⁵. Ibid, p.296.
13. *Al-Fatawah al-Nasafiyah*:

This reputed work of Nasafi carries special treatment and decrees regarding complicated issues and problems of socio-religious importance in Islamic jurisprudence. Nasafi has introduced the concept of Qawanin which is to an extent an explored and applicable form of Ahkam.¹


This work by Nasafi takes into account the famous commentaries written on six authentic books of Hadith. Moreover the work deals with the nature of those particular narrations which have been commonly acknowledged by the famous traditionists while compiling their works.²

Among the works compiled by Nasafi, *Al-'Aqaid al-Nasafiyah*, has been considered an authoritative and reliable contribution in the field of philosophy. This book has been annotated by eminent scholars to benefit the students and scholarly community. The famous commentaries written to this monumental work are:

(i) *Sharah al-'Aqaid* compiled by Muhammad bin Ahamd Asphahani (d.759 A.H).³

(ii) *Al-'Aqaid Ala al-'Aqaid* compiled by Sheikh Mehmud bin Ahmad Qunavi (d.770 A.H).⁴

(iii) *Sharah al-'Aqaid* compiled by Sa'ad din Taftazani (d.792 A.H).⁵

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2. Ibid, p.286.
(iv) Al-Ruddah compiled by Ibn Hazm al-Andulusi (d.1064 A.H). 1

(v) Al-Qul al-Wafi li-Sharh-i-'Aqaid al-Nasafi compiled by Muhammad bin Zain udin (d.783 A.H). 2

(vi) Al-Fawaid al-Qadriyah fi Sharah-i-'Aqaid al-Nasafiyyah compiled by 'Abdul Qadir Silhati (d.1004 A.H). 3

(vii) Hil al-Qa'id fi Sharah al-'Aqaid commentary by Mulla Zadah Haravi (d.891 A.H). 4

Abu al-Hassan 'Ali bin Muhammad al Bazudi

Sheikh al-Islam Abu al-Hassan 'Ali bin Muhammad al-Bazudi was born in Bazud in 400 A.H. Bazud is located six miles eastwards from Nasf. It was a prominent centre of Islamic learning and great figures flourished from its magnificent soil. During the Samanid period (874-1105 A.D), Bazud reached its zenith of progress in all most all walks of life. This town was especially known for its scholarly environment through out the cities of Mawara al-Nahr.¹

'Ali bin Muhammad al-Bazudi's grand father Abd al-Karim, as holds al-Qarshi, was a learned and most intelligent disciple of Abu Mansur Samraqandi (d.318 A.H) who was a distinguished scholar of Islamic jurisprudence. Fakhr al-Islam Bazudi has been remembered as the principal authority in legal philosophy who compiled works on doctrinal principles in Islamic jurisprudence and Fatawa methodology. After acquiring knowledge in different branches of learning, he spent twelve years in Bukhara and Samraqand to equip himself with sound and reliable materials to benefit the students and scholars who flourished in his time. In this respect he provided legal judgments and resolved the socio-religious issues which had not been resolved directly by the primary sources of law.² He is reported to have utilized his juristic experience and exertion to extract clues, rulings and verdicts from the subject matter of revelation and prophetic

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traditions. While following the principles and procedures established in the legal consultancy, he has shown an extensive care, skill and profound scholarship regarding the basic fundamentals of analogy and reasoning.¹

Bazudi made valuable additions to 'Ilm al-Fatawa by writing its basic principles, urgencies and modes of operating upon the judgments of his predecessors. Marghinani (d.593 A.H) in his celebrated work, al-Hidayah has exclusively made references from his principal work al-Usul while providing treatment and resolution to the laws concerning deposits (Masa'il al-Wadiah) and laws of agencies (Masa'il al-Wakalah).²

Fakhr al-Islam Bazudi revolutionized the field of Islamic jurisprudence especially by the systematic concepts of al-Tajziyah (analysis) and al-Tashbiyah (analogy) which have been considered as the pillars of analogy and consensus to resolve the socio-religious issues in comparable and complex circumstances. Bazudi holds that these two methods in Islamic jurisprudence can brought legal subject matter, relevance and flexibility in law and could made it logically organized to the changing circumstances.³ Al-Bazudi died in Samarqand in 482 A.H leaving behind him his reputed disciples and delicate works which affirm his profound scholarship in the field of Islamic jurisprudence.⁴

³ Karkhi, Risalah fi Ilm al-Usul, Cairo, 1922, p.19.
⁴ Gangohi, Zafir al-Muhasilin, Delhi, 1994, p.567.
Contribution:

Fakhr al-Islam Bazudi laid the foundation of systematic analogy in an integrated, thorough and discern manner. To establish his worth and scholarship in his endeavour to put forth a set of selective principles in Islamic jurisprudence, Al-Bazudi annotated al-Shayybanis (d.189 A.H) two celebrated works 'Jami al-Sagir' and 'Jami al-Kabir'. A reputed scholar and critical analyst of I lm al-Usul, Abd al-'Ali writes:

"And those statements are as strong as rocks, decorated by Rubies, or (they could be compared with) leaves with flowers. Even intelligent people astonish to seek their meanings. The scholars sunk in deep oceans of these statements and confine themselves only to oysters. And I never hesitate in saying truth and honestly say that only those could get reward of his venture who have received a part from Almighty's blessings and had attained from Him (Almighty) a calibrated heart."^1

The famous biographer, annotator and jurist 'Allama Tashkubrazadah (d.962 A.H), consider Buzudi's scholarship as the most authoritative, reliable and complicated but extremely authentic and

^1 Abd al-Ali, Sharah Musalam al-Sabut, Hyderabad, 1360 A.H, p.72.
valuable regarding the law of Islam: "Fakhr al-Islam Bazudi is sir named as Abil al-'Usr (father of complication) because of his complicated treatises." The following works have been attributed to him:

1. **Tafsir al-Quaran**

Bazudi approached Quranic sciences and compiled a commentary namely *Tafsir al-Quaran*, which is considered his principal work in the field of *Tafsir*. Bazudi followed Zamakhsheri's (d.467 A.H) style and annotated Quranic verses by minimizing the differences between revelation and the reason. This commentary was written in 12 vols. The extortion of establishing and recognizing Quranic laws and his scholarly skills adds beauty to it.

2. **Al-Mabsut**

Al-Mabsut is one of the reputed works by Bazudi. He compiled this work during his stay in Samarqand. This work has been authored to contribute from the narrations, legal decrees, discussions and selective principles put forth by al-Shayyebani (d.189 A.H) and Abu Yusf (d.182 A.H).

3. **Kanz al-Usul 'ala Ma'rifat al-Usul**

*Kanz al-Usul 'ala Ma'rifat al-Usul* is considered among the basic works compiled on principles of Islamic jurisprudence. The main feature of this work is the flexible and distinctive characteristics of Hanafi School of law which helped it to flourish in medieval Uzbekistan.

4. **Sharah Jam'i al-Sagir**

*Shah Jam'i al-Sagir* is the annotation and commentary

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of Shayybani's (d.189 A.H) Jami al-Sagir in order to get the maximum benefit out of his profound scholarship.\(^1\)

5. **Sharah Jam'i al-Kabir:**

Fakhr al-Islam Bazudi has also made a valuable commentary on Shayybani's (d.189 A.H) Jam'i al-Kabir. Bazudi has examined and explained the methodological principles of Hanafi School of law in order to make a distinctive and analytical study of Shayybani's scholarship.\(^2\)

6. **Ghina al-Fuquha:**

Ghina al-Fuquha compiled by al-Bazudi is a valuable and reputed work carrying the guiding principles of legalization, etiquettes of Qaza and causes of the emergence of the systematic reasoning in Islamic jurisprudence.\(^3\)

7. **Sharah al-Bukhari:**

Fakhr al-Islam Bazudi approached Muhammad bin Isma'il Bukhari's (d.256 A.H) celebrated work Jami al-Sahih and compiled its commentary 'Sharah' to get the maximum benefit from the Prophetic Sunnah. This reputed work marks Bazudi's profound scholarship in the field of Hadith as well.\(^4\)

8. **Kitab al-Imali:**

Kitab al-Imali, compiled by Fakhr al-Islam Bazudi, is a valuable record of the narrations (Riwayat) and the hearings (Masmu'at) which were dictated to him by his teachers and predecessors. These narrations are attributed to Imam Abu Hanifa (d.150 A.H), Abu Yusuf (d.182 A.H), and al-Shayybani

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(d.189 A.H) and their disciples who carried these principles and techniques to different regions of Mawara al-Nahr.¹

¹ Gangohi, Zafr al-Munasi'lin, Delhi, 1996, p.567.
Sa‘ad din Mas‘ud bin ‘Umar Taftazani

Sa‘ad din Mas‘ud bin ‘Umar Taftazani is a towering personality in the field of Islamic jurisprudence. He was born in Taftazan in medieval Uzbekistan in 722 A.H and played an important role in disseminating the knowledge of various Islamic sciences. Taftazani mastered different branches of Islamic sciences and made authoritative writings in almost all the fields. Taftazani’s importance lies with the fact that he compiled the decrees of prominent jurists of medieval Uzbekistan, discussed their nature, examined their time factor and made comments upon them. His commentary on Nasafi’s (d.710 A.H) ‘al-‘Agaid’ is considered till date one of the most authentic and valuable anecdote in Fiqh al-Akbar. Haji Khalifa affirms his scholarship as:

“Taftazani surpassed all his contemporaries and the jurists benefited from his writings, lectures and oral discussions for next three centuries”.¹

Sa‘ad udin Masu‘d bin‘Umar Taftazani acquired his knowledge from the reputed scholars like ‘Azudin and Qutb udin Razi, both the scholars are still known for their contribution in Usul al-Fiqh and are venerated as being the pride of their age. As a matter of fact, Taftazani was much influenced by ‘Azudin, who had been playing the role of a critical spectator, evaluator and analyst to consolidate and improve the advances achieved by his renowned disciples in the field of Islamic Jurisprudence. The extraordinary and intensive care of the teachers,

his zeal and intimate concern in legal discourses established a firm base for exercising reason in deduction of rulings.¹

After accruing knowledge of various branches of learning, Taftazani made a successful attempt to concentrate upon the legal discourses, decrees and provided solution to the socio-political issues by making legal injections relevant to the changing circumstances. In this learned venture his disciples especially ‘Abd al-Wasi bin Khazr, Shams udin Muhammad bin Ahmad, Burhan udin Haider, Ibrahim Haravi, Jalal udin Yusuf have been mentioned.²

Syed Ahamd Tahtavi says:

"At him ends the Hanafite leadership in his times"

Moreover a reputed jurist and biographer Kufavi makes his account as:

"He was a blessing on time. Eyes never saw his example among scholars and learned"³

Taftazani passed away on 22 Muharram 792 A.H in Samarqand and his date of death has been depicted in this Persian couplet: ⁴

"أعتقد عليه رأيَةً مذهبةً
فَذَا هُمَّـا كَفَّـا"

Taftazani's son Muhammad (d.838 A.H) was also a great figure who compiled Tehzib al-Mantiq wa-al-Kalam which is considered a reputed work in scholastic philosophy.⁵

³ Ibid, p.179.
⁴ Ibid, p.178.
⁵ Ibid, p.180
Sa'ad udin Mas'ud bin 'Umar Taftazani is credited with the following works:

1. **Sharah Tasrif Zinjani**:
   
   Sharah Tasrif Zinjani is Taftazani's first work which was compiled in 738 A.H during his stay in Firmiz.¹

2. **Muttawal**:

   Muttawal was compiled by Taftazani in 748 A.H in Hirat.²

3. **Mukhtasar al-Ma'ani**:

   This work by Taftazani is considered to be a reputed treatise regarding scholastic discourses compiled in 756 A.H.³

4. **Sadiya Sharah Shamsiyah**:

   This work was compiled in Mazar-i-Jam in 757 A.H.⁴

5. **Talvih**:

   This work is valuable addition in the field of 'sul al-Fiqh written by Taftazani during his stay in urkistan in 758 A.H.⁵

6. **Sharah Aqaid al-Nasafia**:

   This work was compiled in 768 A.H.⁶

7. **Mukhtasir al-Usul**:

   This work by Taftazani is a reputed addition in the field of Islamic jurisprudence compiled in amarqand in 770 A.H.⁷

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¹ Abu al-hai Lakhnavi, Al-fawaid al-Bahiya, Delhi, 1311 A.H, p.170, 171.
⁵ Ibid, p.418.
⁶ Ibid, p.419.
⁷ Gangohi, op cit, p.417.
8. **Al-Irsbad:**

This booklet is based on the decrees issued by Taftazani during his stay in Khawarizm in 774 A.H.¹

9. **Magasid:**

This book was compiled in Samargand in 784 A.H. Taftazani himself wrote its commentary entitled Sharah al-Magasid.²

10. **Tehzib al-Mantiq wa-al-Kalam:**

This work was compiled in 789 A.H in Bukhara. It is a scholarly account related to philosophical ideas and logic in the field of scholastistic discussions.³

1. **Sharah Miftah al-Ulum:**

Taftazani compiled this work during his stay in Samargand in 789 A.H. The special feature of this work is that the celebrated author necessitated the need for acquiring the knowledge of different disciplines.⁴

2. **Sharah Hadith al-Arba'in:**

This treatise is a valuable commentary on forty hadith of Prophet Muhammad (S.A.W.).⁵

3. **Risalah al-Ikrah:**

This work is a famous pamphlet by Taftazani based on the decrees issued by him and his processors and is especially related to the laws of compulsion.⁶

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¹ Gangohi, Zafr al-Muhasilin, Delhi, 1996, p.417.
⁴ Ibid, p.428.
⁵ Ibid, p.431.

This treatise is Taftazani's famous commentary on Holy Quran authored in Persian language.¹

15. *Sharh Muntaha al-Sawal wa al-‘Aml fi ‘Ilm al-Usul*:

This book is a reputed and scholarly treatise heightening the basic principles of jurisprudence. This book has served a lot in understanding the basic notions regarding the resolution of legal discourses.²


This work is based on the rare discourses and extraordinary issues related to legal philosophy of Islam.³

17. *Rislah fi Tahqiq al-Yaman*:

This work is a scholarly contribution to resolve the issues related to the laws of trusts and vows.⁴

18. *Fatwa Hanafiyyah*:

This work is a valuable account of special decrees issued by reputed Hanafi jurists. This book was compiled in Herat in 769 A.H.⁵

19. *Miftah al-Fiqh*:

This book is a dictionary of the terms and vocabulary often used in Islamic jurisprudence. Taftazani has explained and examined the nature, value and usage of Fiqh terminology (*Mustalahat*).⁶

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20. **Hashiyah al-Kashaf:**

Taftazani has made a superb attempt to compile a commentary on famous commentary of Quran *Tafsir al-Kashaf* by Zamakahshari. Which remained incomplete due to his ill health.¹

21. **Sharah al-Hidayah:**

During last months of his life, Taftazani had an idea of annotating Marghinani's (d.593 A.H) *al-Hidayah*. Even it is reported that he had written commentary of the beginning chapters but this work also remained incomplete due his sudden death in 792 A.H in Samarqand.²

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Razi al-din Hassan bin Muhammad al-Saghani

Razi al-din Hassan bin Muhammad al-Saghani was a native of Saghan (Chagan) a famous village near Merv, who was born there in 577 A.H. After acquiring knowledge in different branches of Islamic learning in Mawara al-Nahr, he traveled to distant parts of the Muslim world to equip himself with the latest trends in Islamic sciences ('Ulm). In this respect he remained in Ghaznah for two years, visited Baghdad in 615 A.H and learned under reputed scholars of different fields. Later on he was deputed to India as an ambassador of Islamic caliphate in 617 A.H, as a result he has played an important role to develop inter-state relations and contributed in this capacity as well.¹

Razi al-din Hassan bin Muhammad al-Saghnai visited Makkah in 632 A.H and during this stay he became familiar with typical and technical trends in Hadith and Fiqh literature. He involved himself in scholarly discussions of different schools of thought and ultimately found Hanafi school of thought most flexible regarding the adjustment of socio-political and legal problems. He performed Hajj in 633 A.H and went to Yemen in order to learn updates of Arab lexicography and eloquence. After mastering the Arabic lexicon he returned to Baghdad and came to India in 637 A.H. During his travel to different Muslim lands he was influenced and interested in Islamic jurisprudence and made valuable additions to this respective field.²

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2. Ibid, p.63.
Abu al-Hai Lakhnavi, has mentioned his account in these words:

“He was a jurist, traditionist and lexicographer having profound scholarship in various sciences”.¹

Sayyuti, has mentioned him in these words:

“He was authority in Arabic lexicon during his times”.²

Razi al-din Hassan bin Muhammad al-Saghani was contemporary of reputed Indian Mystic Nizam al-din Aulia. Alau din Amir Sanjari, a disciple of Nizam al-din Aulia (d.1238 A.D), has compiled his letters entitled “Fawaid al-fawaid” which mentions al-Saghani’s personality and authorship as:

“During those days, Delhi contained great scholars, Saghani was equivalent to them, but al-Saghani was authority in Hadith and nobody could combat him”.³

Nizam al-din Aulia (d 1238 A.D) admits the fact as:

“If he would face any sort of difficulty in Hadith, Prophet Muhammad (S.A.W) would appear (in dream) and removed that difficulty”.⁴

⁴ Ibid, p.557.
Razi al-din Saghani died in Baghdad during the reign of Abbasid Caliph Mutasim in 650 A.H and was buried in Makkah as per his will.¹

"Verily Allaha's servants devote themselves to Him only, they depart from world and fear its indulgences. They looked into it (World) and ultimately found that it is not a permanent station (for them). They made it (world) a temporary place and declared righteousness a boat to cross this dark ocean".²

**Contribution:**

Razi al-din Hassan bin Muhammad Saghani has compiled various books on different aspects of Islamic sciences. These book confirm his profound scholarship in various branches of learning.

1. **Mashariq al-Anwar:**

*Mashariq al-Anwar al-Nabawiyah min Sinah al-Akhbar al-Mustafwiyah* is a magnificent and vigorous compilation in the field of Hadith. This valuable compilation was compiled in Baghdad. Al-Saghani obeyed the order furnished by Abbasid Caliph Mustansar Billah and compiled this book making account of 2246 Ahadith of Sahihain (Bukhari and Muslim). Afterwords Caliph himself learned this book from the reputed author.³

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2. **Kitab al-'Ubab:**
   This book was compiled to serve the purpose of dictionary for Arabic language.¹

3. **Misbah al-Duja min Ahadith al-Mustafa:**
   This book is a valuable treatise based on the selected Ahadith of day to day life.²

4. **Al-Shamas al-Munirah min Sihah al-Mathurah:**
   This compilation exclusively covers and confirms the basic themes of those Ahadith which are considered to be agreed upon regarding the deduction of legal verdicts.³

5. **Durat al-Sahabah fi wafiyat al-Sahabah:**
   This book is a valuable treatise based on the biography of famous companions of the Holy Prophet (S.A.W).⁴

6. **Sharah Bukhari:**
   This book is an annotation on Jami al-Sahih al-Bukhari of Muhammad bin Isma'il al-Bukhari (d.256 A.H).⁵

7. **Majma al-Bahrain:**
   This is a comprehensive book comprising of 14 Vols. This book is a master piece in Arab lexicography.⁶

8. **Kitab al-Shawarid:**
   This book is also a valuable addition to Arab lexicon.⁷

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9. **Kitab al-Ifti'al:**
   
   This book is a treatise on Arabic grammar. The manuscript is now a days available in National Museum of Yemen.¹

10. **Kitab al-'Aruz:**
   
   This magnificent work is based on Arabic grammar and modes of Arabic poetry.²

11. **Kitab al-Nawadix fi Lughat wa al-Tarkib:**
    
    This reputed work of Saghani helps us to understand the basic modes of Arabic lexicon and eloquence.³

12. **Zubdat al-Manasik:**
    
    This treatise was compiled to serve the purpose of Hajj obligations and its etiquettes.⁴

13. **Kitab al-Faraiz:**
    
    This book carries the injections regarding the property shares mentioned in Quran and Sunnah.⁵

14. **Darajat al-'Ilm wa al-'Ulama:**
    
    This book has been compiled from relevant Quranic verses and Ahadith to prove the honour, dignity and position of knowledge and scholars.⁶

15. **Kitab al-Asma al-Farah**

16. **Kitab al-Asma al-Asad**

17. **Kitab al-Asma al-Ziab**

   These booklets carry the meanings of the words commonly used for mouse, lion and wolf. The author has differentiated these words by taking age factor of these animals into consideration.⁷

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³ Ibid, p.558.
⁴ Ibid, p.559.
⁵ Lakhnavi, *Al-Fawiad al-Bahiyah*, Delhi, 1311, p.177.
18. **Bagyat al-Sadvan:**

This book is based on the juristic decrees regarding those Quranic injections which have been revealed to resolve the issues particularly related to hunting and slaughtering of animals.¹

19. **Sharah Abyat al-Mufasal:**

This pamphlet is based on rare and particular poetic versions in Arabic language.²

20. **Takmilat al-Sihab:**

This book is a valuable commentary on the theme of significant *Ahadith* mentioned in six authentic books of *Hadith.*³

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'Ali bin Abi Bakr Marghinani is a towering and reputed personality of medieval Uzbekistan who is credited with the magnificent contribution done in the field of Islamic jurisprudence. He was born in Marghinan in 511/1114 A.D. He traveled to all most all the centers of Islamic learning in Mawara al-Nahr, Arab and Iraq and achieved knowledge of various disciplines. The famous biographer al-Qarshi holds that he surpassed all his contemporaries and was considered as the pride of his age:

"His contemporaries and natives have acknowledged his expertise and scholarship".

'Ali bin Abi Bakr Marghinani has compiled his own travelogue entitled *Mujam al-Shuyukh* which confirms his travels regarding the acquisition of knowledge in different and distant regions. The compiler of the celebrated work Encyclopedia of Islam makes account of his acquisition of knowledge in these words:

"The author of celebrated *Hidayah* Marghinani acquired his knowledge on his travels, then still the usual way of studying Islam".

Marghinani mastered various branches of learning and finally devoted himself towards the study of Islamic jurisprudence in order to make a clear understanding of the legal philosophy and its application.

Making account of his multi-dimensional personality Qarshi holds:

"Marghinani was a luminary, Jurist, Hafiz, Traditionist and Exegist, having command in different spheres of learning. He was an outstanding scholar and champion of literature. Eyes never observed any body like him".¹

The record of his travels and acquisition of knowledge in the different centers of Islamic learning makes it clear that most part of his life was utilized in acquiring the knowledge of jurisprudence. During his stay in Samarqand, Marghinani remained disciple of Qays bin Ishaq (d.527 A.H) who had authority in teaching jurisprudence and its related aspects. Ahmad bin 'Umar Nasafi (d.552 A.H) and Asbhijabi (d.535 A.H) were two great scholars of Samarqand who held him with great esteem. Both the scholars have contributed in the field of Islamic jurisprudence.¹

Similarly in Neshapur, Marghinani benefited from 'Abdullah bin Muhammad Sa‘di (d.547 A.H) who was a great figure in teaching jurisprudence and its principles.²

'Ali bin Abi Bakr Marghinani visited Merv and benefited from Muhammad bin Abi Bakr, a great traditionist and jurist. Sheikh Muhammad bin Husayn who had narrated Sahih al-Muslim also added to the experiences of Marghinani. Sheikh Muhammad bin Hassan and Muhammad bin 'Abd al-Rahman Maruzi where his main sources for the study of Hadith in Merv.³ Marghinani remained in Balkh for two years and during this stay he benefited from Sa‘id bin Yusuf al-Hanafi, 'Umar bin Muhammad Bistami and Muhammad

bin Muhammad al-Hanafi who acquainted him with the science of Hadith.¹

Marginani's stay in Bukhara has been a crucial and turning point in his academic career. It is this city where he attained knowledge from the scholars like 'Umar bin 'Abd al-'Aziz bin Mazah (d.536 A.H) who compiled books on jurisprudence and 'Ilm-al Usul. Ahmad bin 'Abd al-'Aziz, Muhammad bin 'Abd al-Rehman Bukhari (d.546 A.H), 'Uthman bin 'Ali Bekandi, al-Tarazi (d.570 A.H) were the scholars who influenced him directly.²

In Marghinan, 'Ali bin Abi Bakr Marghinani approached different scholars to receive knowledge of Hadith and Fiqh. In this regard he traveled to different scholars like 'Abdullah bin Abi al-Fath and Sa'id bin Asad and mastered different trends in the field of Hadith.³

After the compilition of different courses in Mawara al-Nahr, he visited Baghdad and learned Hadith from 'Ali bin Hassan Ghaznvi. In 544 A.H, Marghinani visited Makkah, Madinah and other cities of Hejaz in order to master Sihah al-Sittah.⁴

Zahir al-Din bin Ilyas (d.547 A.H) was a vigorous and reputed personality in Islamic jurisprudence. He was famous disciple of Imam Bazudi (d.482 A.H).⁵ Marghinani benefited from him for a long period of time which is mentioned in these

poetic verses:
"Run as you have met bestowed among people Ziyad bin Ilyas. Remain with him you will attain dignity and honour seek his shelter as he will make you safe. If you fail to understand his highness even then he is the best example to be followed. He is as kind as the Bermikides, eloquent as Bani Sa'ad, just as Ahnaf and vigorous as Ibn Abas".

Ibn Kamal Pasha (d.940 A.H) a great jurist, author and biographer holds that Marghinani was pride of his age. To him, Marghinani belongs to the Fifth Category of Hanafi jurists called Ashab al-Tarjih, the group of those particular jurists who are in a position to chose a better and preferable deduction from a particular school of thought and provide solution to a legal problem:

"And fifth category comprises of the Jurists like Al-Qudoori and al-Marghinani whose work is to look into the nature of narrations as which is to be preferable and which not i.e., which is nearer to any particular conclusion".

Among his contemporaries we can mention Abu Bakr bin Mas'ud Kasani (d. 587 A.H) the author of *al-Badayah wa Sanayah*, Fakhr al-din Qazi Khan, the author of *al-Fatawah*, Ibrahim bin Mansur, the commentator of *al-Mazhab*, and Ibn Rushd (d. 595 A.H), the author of *Bidayat al-Mujtahid.*

The jurists namely 'Abd al-Satar Kardari, Mahmud Asturwashni, 'Umar bin Mahmud, Muhammad bin 'Ali Samraqandi, Fakhr al-din, Kuhistani and Zarnuji, the author of *Talim al-Muta'alim* were his famous disciples.

During last years of his life he restricted himself from traveling to far off distances and remained in Samarqand till his death in 593/1196 A.D. He left behind him a band of reputed disciples and marvelous contribution in different branches of Islamic sciences.

**Contribution:**

'Ali bin Abi Bakr Marghinani is reported to have mastered almost all the branches of Islamic learning, however he confined himself within the sphere of Islamic jurisprudence. It is this particular field where he contributed the following treatises:

1. **Nashr al-Mazahib:**

*Nashr al-Mazahib* by Marghinani is regarded as a critical study of the different schools of jurisprudence in order to analyze the approach of jurists regarding the deduction of juristic verdicts.

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2. **Manasik al-Hajj:**

   The work *Manasik al-Hajj* was written by Marghinani in order to make a clear understanding of the etiquettes of Hajj and its related issues.¹

3. **Al-Faraiz al-'Uthmani:**

   *Al-Faraiz al-'Uthmani* is a treatise on the obligatory services of Islam.²

4. **Al-Mazid fi Furu al-Hanafiyyah:**

   The work *Al-Mazid fi Furu al-Hanafiyyah* is a treatise examining the nature and scope of the narrations opted by the Hanafi jurists regarding the deduction of rulings from the primary sources of law.³

5. **Mukhtarat al-Fatawa:**

   Marghinani has compiled this selection of particular resolutions and comprehensive decrees in order to analyze the nature of different decrees issued by reputed Hanafi jurists who were his processors.⁴

6. **Mukhtarat al-Nawazil:**

   This treatise is the selective study of the comprehensive legal issues which had been of an outstanding role in the Hanafi methodology.⁵

7. **Al-Muntaga al-Farfu:**

   This book carries particularly those legal issues which emerged and developed from social contacts and business

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2. Ibid, p. 1830.
transactions during different and particular times.¹

8. *Kitab al-Tajnis wa al-Mazid*:

The work *Kitab al-Tajnis wa al-Mazid* has been authored during Marghinani's stay in Samarqand. The work is related to the field of Islamic jurisprudence and carries the decrees of the scholars of Bukhara, Rushdan, Merv and Marghinan.²


This monumental work compiled by Marghinani is considered as the most remarkable contribution in the field of Islamic jurisprudence. The reputed biographer Haji Khalifah praises this venture in these lines:

"Verily *al-Hidayah* can be compared to the *Quran*, which has abrogated early Gospels. So try to understand its rules and context follow its path it will keep you away from undue and false judgements".³

More over, Marghinani's son Imad al-Din a renowned scholar and jurist makes its account as:

"*Al-Hidayah* guides its learners, and takes away darkness (ignorance) O! the intelligent, just hold it and learn it. Who so ever attained it he got the best option in this world".⁴

Marghinani started this work in 573 A.H and completed it in thirteen years in 586 A.H. This work consists of 57 books compiled on different

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⁴ Ibid, p.3.
religious, social, commercial, constitutional, criminal and judicial aspects of jurisprudence. It is because of its authenticity and socio-political relevance that the famous orientalist Charles Hamilton, the counselor of first Governor General of India Warn Hastengez (1771-1775 A.D) writes: “I might be allowed to express a hope upon the subject, it is that, its future beneficial effects, in facilitating, the administration of justice throughout our Asiatic territories and uniting us still more with our Mussalman subjects”.¹

Hidayah was declared an authentic and reliable book on Muslim Personal Law and Charles Hamilton translated it in English and added some explanatory notes. In addition to this let us make a general overview of the annotations and commentaries which were written to it during different times.²

Commentaries on al-Hidayah:

i. Al-Fawaid:

Al-Fawaid is considered to be the first commentary of al-Hidayah. This commentary was written by Qazi Hamid al-Din Bukhari (d.627 A.H).²

ii. Nihayat al-Kifayah:

This commentary is the scholarly venture of Taj al-Shari'ah 'Umar bin Sadr (d.272 A.H).³

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iii. Al-Inayah:
This commentary was written by Ahmad bin Ibrahim (d.710 A.H) and its explanation and necessary notes were added by Sa‘ad din Ahmad (d.862 A.H).¹

iv. Al-Nibayah:
This commentary on al-Hidayah was compiled by Hisam al-din Husayn bin ‘Ali (d.610 A.H) later on it was annotated by Mahmud al-Qunavi (d.770 A.H) by the title Al-Khulasah fi fawaid al-Hidayah.²

v. Miraj al-Dirayah:
This commentary was written by Muhammad bin Muhammad al-Bukhari (d.745 A.H).³

vi. Gayat al-Bayan wa Nadirat al-Aqrab:
This commentary was written by Amir Katib bin Amir ‘Umar (d.758 A.H). The book is in 3 Vols and was completed in 26 years.⁴

vii. Al-Kifayah:
This work is the scholarly venture of Jalal al-din Karlanı (d.767 A.H).⁵

viii. Sharah al-Hidayah:
This commentary was written by ‘Abdullah bin Ahmad Nasafi (d.715 A.H). He completed this work in Baghdad in 700 A.H.⁶

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². Ibid, p.2036.
³. Ibid, p.2037.
⁴. Ibid, p.2037.
⁵. Ibid, p.2038.
ix. **Fatah al-Qadeer:**

Fatah al-Qadeer is considered as the most reliable among all the commentaries of al-Hidayah. This work was compiled by Muhammad bin 'Abd al-Wahid Ibn Humam (d.841 A.H). Sheikh 'Abd al-Haq Muhadith Dehlavi, holds:

"Ibn Humam, may Allah bestow upon him the best mercy has done a great job by means of intense care and investigation (while making commentary on al-Hidayah)"

This commentary on al-Hidayah was published from Beirut, Lebanon in 1997 in two Vols.¹

x. **Nataj al-Afkar fi Kasbf al-Rumuz wa al-Asrar:**

This commentary on al-Hidayah was compiled by Qazi Zadah (d.988 A.H) and is considered a magnificent work by this reputed scholar.²

xi. **Al-Tawsheeh:**

Al-Tawsheeh is also a valuable commentary written by 'Umar bin Ishaq al-Ghaznavi (d.773 A.H).³

xii. **Sharah al-Hidayah:**

Sharayah al-Hidayah has been compiled by 'Alaudin 'Ali bin Muhammad Khalati (d.707 A.H). This commentary on Hidayah is in 2 vols.⁴

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xiii. Al-'Inayah:

Al-'Inayah is a reputed commentary on al-Hidayah written by Akmal din Muhammad Babarti (d.786 A.H). It was annotated by Muhammad bin Ibrahim al-Misri (d.1066 A.H) in 2 Vols.¹

xiv. Sharah al-Hidayah:

Sharah al-Hidayah was compiled by 'Ali bin 'Uthman Turkamni (d.750 A.H). After his sudden death necessary notes were added by his son Jamal al-din 'Abdullah (d.769 A.H).²

xv. Al-Binayah:

Al-Binayah is a renowned commentary on al-Hidayah written by Qazi Badr al-din 'Aini (d.755 A.H).³

vi. Nihayah al-Nihayah:

Nihayah al-Nihayah was written by Muhammad bin lahmud (d.790 A.H).⁴

vii. Sharah:

This commentary was compiled by Ahmad bin assan Tabrazi (d.746 A.H).⁵

viii. Sharah:

This commentary was written by Ahmad bin Uthman Marini (d.745 A.H).⁶

ix. Sharah al-Hidayah:

Sharah al-Hidayah was written by Sanan al-din isuf al-Rumi (d.1018 A.H). After his death, necessary additions and notes were added by

Ibid, p.2037.
Ibid, p.2038.
Ibid, p.2038.
Ibid, p.2039.
Ibid, p.2039.
Muhammad bin Mustafa (d.1039 A.H).  

xx. *Irshad al-Dirayah*:

*Irshad al-Dirayah* was compiled by Mustafa bin Zakariya Kirmani (d. 809 A.H). This commentary on *al-Hidayah* is also a reputed addition in the field of Islamic Jurisprudence.  

xxi. *Sharah al-Hidayah*:

This commentary on *al-Hidayah* was compiled by Shiekh 'Ali (d.775 A.H).  

xxii. *Sharah*:

This commentary was written by al-Khadad Dehlavi (d.1026 A.H).  

xxiii. *Sharah al-Hidayah*:

This commentary on *al-Hidayah* was written by Shams al-din Muhammad bin 'Uthman al-Hariri (d.767 A.H).  

xxiv. *Zubdat al-Dirayah*:

*Zubdat al-Dirayah* was compiled by Qazi 'Abd al-Rahim Amadi (d.923 A.H).  

xxv. *Sharah al-Hidayah*:

This commentary on *al-Hidayah* was written by Ibrahim bin 'Ali al-Damshaqi (d.744 A.H).  

xxvi. *Sharah al-Hidayah*:

This commentary is a valuable addition to the

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5. Ibid, p.466.
commentaries of Al-Hidayah and was written by Ahmad bin Hassan al-Zarkashi (d.738 A.H).\(^1\)

xxvii. **Sharah al-Hidayah**:

This commentary was written by Taj al-din Ahmad bin 'Abd al-Qadir(d.749 A.H).\(^2\)

xxviii. **Sharah al-Hidayah**:

This commentary on al-Hidayah was compiled by Sa'ad al-Din Taftazani (d.906 A.H).\(^3\)

xxix. **Sharah al-Hidayah**:

This commentary on al-Hidayah was written by Najm al-Din Ishaq bin 'Ali (d.711 A.H).\(^4\)

xxx. **Sharah al-Hidayah**:

This commentary on Hidayah was written by Syed Sharief al-Jurjani (d.816 A.H).\(^5\)

xxxi. **Al-Dirayah**:

This commentary on al-Hidayah was written by Abu 'Abdullah Muhammad bin Mubarak (d.918 A.H).\(^6\)

xxxii. **Tawajih al-'Inayah li Majma Shuruh al-Wiqayah**:

This commentary on al-Hidayah is a valuable addition in Islamic jurisprudence. It was compiled by Muhammad bin al-

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\(^2\) Ibid, p.462.

\(^3\) Ibid, p.465.

\(^4\) Ibid, p.466.

\(^5\) Ibid, p.466.

xxxiii. Sharah al-Hidayah:
This commentary on al-Hidayah was written by Taqi al-din Abu Bakr (d.829 A.H.).

xxxiv. Sharah al-Hidayah:
This commentary was written by Najm al-din Ibrahim al-Tartusi (d.757 A.H.). This commentary comprises of 5 Vols.

xxxv. Rauzat al-Akhyar:
Rauzat al-Akhyar has been compiled by an unknown scholar whose biographical account has not been mentioned.

xxxvi. Sharah al-Hidayah:
This work has been compiled by Hamid al-din Mukhlis bin Abdullah al-Hindi. Unfortunately this commentary remained incomplete due to his long time illness.

xxxvii. Gayat al-Si'ayah fi Hil ma fi al-Hidayah:
This commentary on al-Hidayah was compiled by Muhammad Hanif Gangohi. 2nd part of this commentary has been compiled entitled Talu al-Niyarain. This commentary is in Urdu language.

xxxviii. Ashraf al-Hidayah:
This commentary on al-Hidayah was written by Maulana Jameel Ahmad Sukhrudvi. It is in 8 Vols and has been published from Deoband (India) in 1984. The language of this commentary

xxix. Ashraf al-Hidayah:

This commentary on al-Hidayah is written by Ufti Muhammad Yusuf and has been published from Deoband (U.P India) in 1992. The language of this commentary is Urdu.

In addition to these works and commentaries on al-Hidayah, some traditionists and reputed scholars have worked with their utmost capacities to investigate into the nature, references and sources of the Ahadith mentioned in al-Hidayah as al-Marghinani, the celebrated author has not made references while narrating the Ahadith. In this respect the following works have been compiled:

. **Al-Inayah bi Ma'rifat al-Ahadith al-Hidayah:**

This celebrated work was compiled by Shiekh Abd al-Qadir al-Qarshi (d.775 A.H), a renowned disciple of al-Marghinani.

. **Al-Kifayah fi Ma'rifat al-Ahadith al-Hidayah:**

This reputed work is the result of the authorship of Shiekh 'Alaudin 'Ali bin 'Uthman al-Jirkamani (d.750 A.H).

. **Nasb al-Rayah li Ahadith al-Hidayah:**

This treatise has been compiled by Shiekh Jamal din 'Abdullah bin Yusuf al-Zayl'i (d.762 A.H).

. **Muniyat al-'Ama fi ma Fata min Takhrij al-Hidayah:**

This reputed work has been compiled by Shiekh Asim bin Qatlubigah and was published by

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Ma'arif, Delhi, Vol 20, 1984, p.345.
'Allama Zahid Kausuri al-Misri in 1950 A.D.¹

5. *Al-Dirayah fi Muntakhib Ahadith al-Hidayah:

This treatise was compiled by Shiekh Ahmad bin 'Ali bin Hajr al-Asqalani (d.852 A.H.).²

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