

**SOURCE ANALYSIS OF THE BOOK «AL-JAMI AL-WAJIZ»
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Summary. The article includes scientific-analytic conclusions about «Al-Jami al-Wajiz» the book of Muhammad Kardari. Analysis of opinions of Muhammad Kardari about believe and tolerance is mentioned. It describes the solutions of social and dogmatic problems which are given in the book. Source analysis of manuscripts and stone-prints of «Al-Jami al-Wajiz» in several libraries of the world is also written in the work. The value of the book in the world is defined in it. It shares details about the history of Khorazm which are declared in the book.

Keywords: Al-Jami al-Wajiz; al-Fatawa al-Bazzazia; Muhammad Kardari; Bazzazi; Khorazm; social sphere; business sphere; juristic sphere; hanafi; fiqh; fatwa; dogmatic contradictions; Umum al-Balwa; Transoxiana.

It is well known about several cities of Uzbekistan thanks to description of scientists. But, the city of Kardar is less known. Kardar was one of the ancient cities of Khorazm which is now city in Uzbekistan. The eminent scientists of Kardar like Taj ad-Din Abu al-Mafakhir al-Kardari al-Khorazmi (Hanafi jurisprudent, died in 562/1166), Shams al-Aimma Muhammad ibn Abdusattar al-Kardari al-Khorazmi (Hanafi jurisprudent, died in 642/1244), Muhammad al-Kardari al-Bazzazi al-Khorazmi worked for the rise of science and wrote many books related to the direction of hanafia.

Among them Muhammad al-Kardari al-Bazzazi al-Khorazmi done many for fiqh, especially for hanafi jurisprudence. His full name is Muhammad ibn Muhammad ibn Shihab ibn Yusuf ibn Umar ibn Ahmad al-Kardari al-Bazzazi al-Khorazmi. He lived in 729–816 years [4, 1st sheet], but in Shestrbity it is said that Bazzazi died in 827/1423 [7, 4388]. According to his nickname «Bazzazi» (Bazzazi-(arab.) textile dealer), he had a deal with textile.

Muhammad Kardari wrote many books like, «Manaqib al-Imam al-A'zam Abi Hanifa», «Al-Jami al-Wajiz», «Mukhtasar fi bayan ta'rifat al-ahkam», «Adab al-qadi». The book «Manaqib al-Imam al-A'zam Abi Hanifa» is also known as «Manaqib al-Kardari» and its stone-print was published by the publication «Dairat al-Marif» in Khaydarabad in 1321/1903 [3].

«Al-Jami al-Wajiz» is one of the famous works in fiqh – Islamic jurisprudence. Also, it is known as «al-Fatawa al-Bazzaziyyah». The work is written in XIV century at the time of timurids by Muhammad al-Kardari al-Khorazmi.

«Al-Jami al-Wajiz» is the collection of fatawah (sngl. fatwah) – conclusion, order of Islamic jurisprudents in cases) of many Islamic jurisprudents. The work includes 51 chapters and 284 seasons. The books begin with Kitab at-Tahara (chapter of ritual ablution), consists of 9 seasons and ends with Kitab al-Faraidh (orders), consists of 3 seasons [5]. Example of contents of the book is in below:

- 1) Kitab at-Tahara (chapter of ritual ablution) – (consists of 9 seasons);
- 2) Kitab az-Zakat (alms) – (3 seasons);
- 3) Kitab as-Sawm (fasting) – (7 seasons);
- 4) Kitab al-Qismat (sharing) – (4 seasons);
- 5) Kitab ash-Shirkat (company) – (3 seasons);
- 6) Kitab al-Waqf (giving something in purpose of charity) – (8 seasons);
- 7) Kitab al-Faraidh (orders) – (3 seasons) [5].

There are some manuscripts and stone-print of «Al-Jami al-Wajiz» in several libraries of the world [1, P. 226; 9, P. 316; 6, P. 177; 3, P. 242] like in the library of manuscripts and Stone-print of the Institute of Oriental Studies named after Abu Rayhan Beruni (Tashkent). This manuscript



preserved by the number of 6644. The work consists of 281 sheets, and sheets of context are 273, in every page 25 lines. Written clear in «diwani» letter, copier is unknown. Binding is made by cardboard, covered by brown leather, three screws are drawn on it.

In the library of manuscripts of Yemen (Yemen), the manuscript preserved by the number of 1368. The work is full version, copy of Muhammad ibn Ahmad. The work consists of 442 sheets, in every page 29 lines, cover and pages have same size 16×26 cm, binding is made by cardboard, first two pages decorated by golden color, written clear in «naskh» letter, copy of Muhammad Ibn Ahmad. The manuscript officially sold to Muhammad Ibn Rustam in X/XVI century [2].

In the library of Alexandria (Egypt), the manuscript preserved by the number of B428/1608. The work is full version, copier is unknown. The source consists of 469 sheets, 1st and 469th sheets are just white sheets. Definitions of some words are written in margin. Text consists of 28 lines, written in «suls» letter. Cover and pages have same size, 18×27,5 cm, binding is made by cardboard, covered by red leather.

In the library of manuscripts of Sulaymaniyyah (Turkey), the manuscript preserved by the number of 1125, copy of Remli Najmuddin Ibn Khayruddin. The work consists of 251 sheets, size, 15×20 cm Text consists of 25 lines.

Stone-print of the work is preserved in «Sources Treasure»-library of manuscripts and stone-prints of Tashkent Islamic University (Tashkent), the work is copied divided by three to the margin of 4th, 5th, and 6th volumes of the stone-print of «al-Fatawah al-‘Alamghiriyyah».

The 1st part of «al-Fatawa al-Bazzaziyyah» is written in the margin of 4th volume of the stone-print, which is preserved by the number of 119. The source consists of 525 pages. Cover and pages have same size, 19×25 cm. Line of text of the work consists of 40, and the text of the «al-Fatawa al-‘Alamghiriyyah» is written inside the table and it consists of 34 lines. Bind-

ing is made by cardboard, covered by green leather, red table is drawn on it. This part includes 9 subjects.

The 2nd part of «al-Fatawa al-Bazzaziyyah» is written in the margin of 5th volume of the stone-print which preserved by the number 112. The source consists of 510 pages. Binding is made by cardboard, covered by green leather. Cover and pages have same size, 19×25 cm. Text of the «al-Fatawa al-‘Alamghiriyyah» is written inside table, and consists of 34 lines. Text of «al-Fatawa al-Bazzaziyyah» consists of 41 lines. There is a seal on the 1st page of the print-stone, and there is written as «Mulla Amir Shah Ibn Ali, Hijri 1332». At the end of the stone-print is written that, it was printed thanks to Mustafa al-Baba al-Halabi, and his two brothers Bukra and Isa in Egypt in Maymaniyya print. This part includes 7 subjects.

The 3rd part of «al-Fatawa al-Bazzaziyyah» is written in the margin of 5th volume of the stone-print which is preserved by the number of 157. The source consists of 488 pages. Cover and pages have same size, 19×25 cm, and the text of the «al-Fatawa al-‘Alamghiriyyah» is written inside the table and it consists of 34 lines. Text of «al-Fatawa al-Bazzaziyyah» consists of 41 lines. This part includes 23 subjects.

Copying the work for centuries after the death of author means information which assigns the book was necessary for muslim people in their lifetime. On the other hand, it shows the common character of information, and various «fatawa» in minority does not influence the unity gain.

The book «Al-Jami al-Wajiz» informs about the history of timurids. Minor details of the book make up the historical research. Call of Islamic scientists to charity shows the high level of social protection. The chapter of share-cropping describes part of business system, development of agriculture and irrigation. Different «fatawa» indentify the regional difference.

Also, it includes several informations about actual problems of society. In the work conclusions of hanafi scientists like

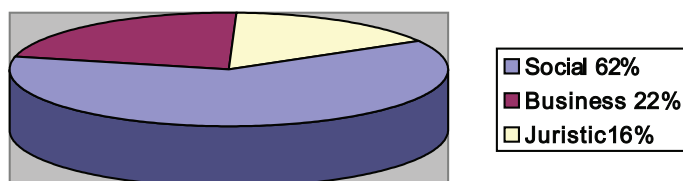


Abul-Lais Samarkandi, Sarakhsi, Muhammad Ibn Shaybani, Khurasani, Imam Nasafi are posted comparing with conclusions of Imam Shafii', founder of the direction shafii'a, and this characterizes it with comparative jurisprudence. Hanafi methods of solving problems like, «qiyas» – comparative method, «rai» – logistical method and «istihsan» preferable method are used for solutions in the work.

Classification of chapters in spheres in below:

- 1) social sphere – 32 chapters;
- 2) business sphere – 11 chapters;
- 3) juristic sphere – 8 chapters.

According to the classification of chapters in spheres at the time of the author these three spheres mainly valued in the system of governing the empire and these spheres were developed fulfilling each other.



Furthermore, the work includes solutions of problems of believe, security of human life, social justice, dogmatic contradictions and other actual problems. In the book the author said, muslim tribes living among nonmuslim society have to celebrate general holidays together. Thus he called muslim people to tolerance. According to his words, a muslim must pray and he must work, too. It is a socialization of muslims, and this helps to social development.

Muhammad Kardari calls people to study more, in his book. He does not declare people for less of their knowledge. He emphasizes the «Umum al-Balwa», which means common mistakes of reciting the Qur'an. Author says it does not break the praying and reciting. It is said, the main thing in the human is his soul. Like, if a man wanted to say «You are God and I am your slave» but unwillingly said the opposite one, it does not influence his believe. Also, he mentioned some trends as non Islamic, and said: «Who ever joined trends unwillingly let him to pray, regret for and come back to faith».

Proceeding from all at the top, the book «Al-Jami al-Wajiz» consists of many solutions and historical informations. Spreading of «Al-Jami al-Wajiz» through the world shows the value of the work. The source has information related to the di-

rection of hanafia and has need for more scientific research.

All Kardari scientists which underlined at the top are hanafi jurisprudents. This means that the direction of hanafia was the leading direction in Khorazm as in the other cities of Transoxiana.

«Al-Jami al-Wajiz» is a beneficial source in describing the history of temurids. It informs about the social life, business, jurisprudence and the role of religion and Imams. Islamic scientists work against dogmatism since history. Information in the work helps to solve some religious contradicts of today. Moreover, it teaches tolerance, self controlling while obeying Islam.

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