

MANUSCRIPTS AND PRINTED COPIES OF THE WORK "UŞŪL AL-SHĀSHĪ", THEIR IMPORTANCE TODAY

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Abstract: This article describes the history of Nizām ad-Dīn al-Shāshī's "Uşūl al-Shāshī", its oldest manuscript and lithographic copies, as well as a detailed description of the work and its components, as well as a commentary, margin, and taliq written on it. This book, which is considered a comprehensive work written in the field of uşūl al-fiqh, is distinguished by the fact that it has not lost its importance until our time. In the work, not only the areas related to uşūl al-fiqh, but also the grammar and phonetics of the Arabic language are covered in detail.

Key words: Uşūl al-fiqh science, Nizām ad-Dīn al-Shāshī, Uşūl al-Shāshī, manuscript, lithograph, Institute of Oriental Studies of the Academy of Sciences of Uzbekistan.

It is known that manuscripts and printed copies of these sources and works are important in the study of each historical source and work. From this point of view, several manuscripts and printed copies of the work "Uşūl al-Shāshī" on Hanafi Uşūl al-fiqh are stored in several libraries of our country and abroad. But among researchers, you can find a number of inaccuracies in this regard. In particular, the researcher Ashirbek Mominov writes in his research that there are two manuscript copies of the work "Uşūl al-Shāshī" in the Republic of Uzbekistan, one of which is kept in the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan manuscript fund, and the other in the library of the Office of Muslims of Uzbekistan.¹ One of the foreign researchers, Muḥammad Akram al-Nadwī, writes in the preface to the critical text of the work "Uşūl al-Shāshī":

"There are three manuscript copies of the work in the fund of the Institute of Oriental Studies named after Abū Rayhan Beruni of the Republic of Uzbekistan, which are kept under the numbers №6638, №4944 and №8866"².

The results of the research indicate that the number of manuscripts is actually not limited to these numbers.

Because in the process of research, it was found that there are five manuscript copies of the work in the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan manuscript fund.³

¹ Муминов А.К. Роль и место ханафитских 'улама' в жизни городов Центрального Мавараннахра (II-VII/VIII-XIII вв.)// док. диссер. – Т.: ТИУ, 2003. – Б. 66.

² Nizām ad-Dīn al-Shāshī. Uşūl al-Shāshī. // Edited by Muhammad Akram.– Beirut: Dār al-Gharb al-Islāmī, 2000. – P.11.

³ Manuscript copies of " Uşūl al-Shāshī." in the UZFASHI manuscript fund: №3287, №8866, №6638, №4944, №10258.



If we add the single manuscript kept in the library of the Office of Muslims of Uzbekistan to their ranks, it turns out that there are six manuscript copies of "Uṣūl al-Shāshī" discovered in our country so far.

When it comes to foreign countries, researches mainly provide information about its existing copies in India and Egypt⁴.

However, in the process of research, it was found that one of the manuscript copies of the work outside of these two countries exists even in Tokyo, the capital of Japan⁵.

Also, manuscript copies of the work can be found in the personal libraries of several people. For example: in 2001, the researcher Walī ad-Dīn ibn Muḥammad Ṣāliḥ al-Farfur from Damascus wrote a commentary on the work called "Ash- shāfī 'alā Uṣūl al-Shāshī" "الشافى على اسول الشاشى". He states that a copy of the manuscript written by the secretary Sayyid Khoja 'Aḥmad in Bukhara in 1475 is kept in his personal library and that he relied on this manuscript in the process of writing this commentary⁶.

The above studies are silent about his lithographs. In the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan Manuscript Collection contains six lithographic copies of the work, which were printed in India in the late 19th and early 20th centuries.⁷ But the work was later published several times in Pakistan and Lebanon besides India⁸.

In the course of this research, in several state and non-state libraries in Cairo, the capital of the Arab Republic of Egypt, it was possible to get to know the copies of the work published in different countries in the XIX-XX centuries and get detailed information about them. For example, in one of the oldest libraries in Cairo, "Maktabat al-Azhar al-Sharif" "mktaba al-Azhar al-Sharif" i.e. Azhari Sharif Library, there are three lithographic copies of the work and "Fuṣūl al- Ḥawāshī 'alā Uṣūl al-Shāshī" written on it. There are also three copies of the commentary called "الشاشى", which are kept under the numbers: № 17796, № 8317, № 33077, № 7521, № 17797, № 46104.

Also, from the non-state libraries, there is a copy of the work published in Beirut in 1982 in the library named "Maktabat 'Abd Allāh Ṣāliḥ Kāmil" "مكتبة عبد الله صلح كامل" and this book was edited by Sheikh Khalil al-Mayis, who was the director of Azhar Dār al-Fununi in Lebanon at that time. It was published in the Dār al-Kitāb al- 'Arabī printing house, and this copy shows Abū 'Alī al-Shāshī (d. 344/955) as the author of the work.

In the catalogs of the above-mentioned "Maktabat al-Azhar al-Sharif" library, the author of the work is sometimes incorrectly mentioned as Ishāq ibn Ibrāhīm, and sometimes as Abū 'Alī al-Shāshī. This once again emphasizes that this work has not yet been thoroughly researched. In order to provide a scientific solution to the mutual conflicts between the editions of the work published in different periods, by the 21st century, some of the researchers started to compile a critical text of this work by comparing several manuscript copies.

⁴ Khudobakhsh copy of " Uṣūl al-Shāshī." -<http://kblibrary.nic.in/Vol19.htm>

⁵ http://ricasdb.ioc.utokyo.ac.jp/daiber/daiber_contents_ms10.html-5.2

⁶ Al-Farfur. B.8-10.

⁷ Lithographic copies of Uṣūl al-Shāshī.: №11292, №11336, №11422, №11423, №12705, №11103.

⁸ Nizām ad-Dīn al-Shāshī. Uṣūl al-Shāshī. – Karachi: Mir Muhammad library, Publication date not specified. the end of the 20th century; Uṣūl al-Shāshī. – Beirut: Dār al-Kitāb al- 'Arabī, 1982.



One such researcher is Muḥammad Akram al- Nadwī, a native of India who currently works at the Oxford Center for Islamic Studies.

He created a critical text based on the manuscript copies of the work stored in the treasure of the Shiblī al- Nu‘mānī library in India with the numbers №2875 and №8913 and №8866 in the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan manuscript fund, and published it in 2000 at the " Dār al-Gharb al-Islāmī printing house in Beirut.⁹

The Syrian Arab researcher Walī ad-Dīn al-Farfur was also able to reconstruct the text of the above-mentioned work based on a copy written by a scribe named Sayyid Khoja ‘Aḥmad in Bukhara in 879/1474, which is one of the oldest manuscripts of the above-mentioned work, located in his personal library, close to the author's time. and finished the commentary on this text and called it "al-Shāfi ‘alá Uṣūl al-Shāshī" ¹⁰.

Of course, these data show that the interest in the book "Uṣūl al-Shāshī" has continued rapidly since the time when this work was written until now. The existence of most of the manuscripts of the work and those close to the author's time in Shāsh (now Tashkent), the hometown of Nizām ad-Dīn al-Shāshī, indicates how important this work has been in the history of studying the science of Uṣūl al-fiqh. The finished commentaries and ḥawāshī were mostly written abroad, and the fact that this work continues to this day is an expression of the fact that despite the fact that hundreds of works on Uṣūl al-fiqh have been written today, the need for this work is increasing.

⁹ Nizām ad-Dīn al-Shāshī. Uṣūl al-Shāshī. // Edited by Muhammad Akram.– Beirut: Dār al-Gharb al-Islāmī, 2000.

¹⁰ al-Farfur. – 2001.