“al-Jāmi’ al-Wajīz”: THE ROLE OF SOUL IN ACTING OF HUMAN BEING IN ISLAM

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<http://dx.doi.org/10.26739/2433-202x>

Issue DOI <http://dx.doi.org/10.26739/2433-202x-2017-9-9>

Article DOI <http://dx.doi.org/10.26739/2433-202x-2017-9-9-6>

Summary: The article includes scientific-analytic conclusions about an intention, which is depended on soul and affects to the performance of human being. It describes some of the solutions of social and dogmatic problems, which are given in the book. Privileges and the value of a man in Islam are also written in the work.

Key words: al-Jāmi’ al-Wajīz, al-Fatāwa al-Bazzāzia, Muhammad Kardarī, Bazzāzi al-Khorazmī, Khorazm, Kardar, hanafī, fiqh, fatwa, dogmatic contradictions, intention, soul, Umum al-Balwa, Transoxiana.

Khorazm includes many ancient cities since now. One of them is Kardar, which is now in Uzbekistan. The eminent scientists of Kardar like Taj ad-Din Abu al-Mafakhir al-Kardarī al-Khorazmī (Hanafī jurisprudent, died in 562 / 1166), Shams al-Aīmma Muhammad ibn Abdusattār al-Kardarī al-Khorazmī (Hanafī jurisprudent, died in 642/1244), Muhammad al-Kardarī al-Bazzāzi al-

Khorazmī worked for the rise of science and wrote many books related to the direction of hanafīa.

The book “al-Jāmi’ al-Wajīz” is written by Muhammad al-Kardarī al-Khorazmī. His full name is Muhammad ibn Muhammad ibn Shihāb ibn Yusuf ibn Umar ibn Ahmad al-Kardarī al-Bazzāzi al-Khorazmī. He lived in 729-816 years [1, 1st sheet], but in Shestrbity it is said that Bazzāzi died in 827/1423 [2, 4388]. According to his nickname “Bazzāzi” (Bazzāzi-(arab.) textile dealer), he had a deal with textile. Muhammad al-Kardarī al-Bazzāzi al-Khorazmī done many for fiqh, especially for hanafī jurisprudence.

Muhammad Kardarī al-Khorazmī wrote books like, “Manaqib al-Imam al-A’zam Abi Hanifa”, “al-Jāmi’ al-Wajīz”, “Mukhtasar fi bayan ta’rifat al-ahkam”, “Adab al-qāḍi”. The book “Manaqib al-Imam al-A’zam Abi Hanifa” is also known as “Manaqib al-Kardarī” and its stone-print was published by the publication “Dairat al-Mārif” in Khaydarabad in 1321 / 1903. [3]

“Al-Jāmi’ al-Wajīz” is one of the famous works in fiqh – Islamic jurisprudence. Also, it is known as “al-Fatāwa al-Bazzāziyyah”. The work is written in XIV century at the time of timurids.

There are some manuscripts and stone-print of “al-Jāmi’ al-Wajīz” in several libraries of the world [4, – P. 226] [5, – P. 316] [6, – P. 177] [7, – P. 242] like in the library of manuscripts and Stone-print of the Institute of Oriental Studies named after Abu Rayhan Beruni (Tashkent), in the library of manuscripts of Yemen (Yemen) [8], in the library of Alexandria (Egypt), in the library of manuscripts of Sulaymaniyyah (Turkey), in “Sources Treasure”-library of manuscripts and stone-prints of Tashkent Islamic University (Tashkent)

“Al-Jāmi’ al-Wajīz” is the collection of fatāwah (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 Kitāb at-Tahāra (chapter of ritual ablution), consists of 9 seasons and ends with Kitāb al-Faraidh (orders), consists of 3 seasons. [9]

The work includes solutions of problems of believe, security of human life, social justice, dogmatic contradictions and other actual problems. In this case author basically took into consideration the soul of human being. He says: **“If a man learns the wrong way of praying and prays in this (wrong) way. He should not pray again. And who prays in the way which is not aware for them, he must learn the proper way and pray again”**. [10, – P. 63] In the first condition, the man despite of praying in the wrong way, he intended the proper way of praying and tried for this. In the second condition, the intention of properly praying is not observed.

In the chapter of "Intention" Muhammad al-Kardarī al-Khorazmī describes the word of "Intention", and says: **"Intention is understanding by soul"**. [10, – P.87] Here he the intention to the soul of human being. Understanding by soul affords an opportunity to understand own nationality and religion moreover other nationalities and believes. Thus it makes to feel the tolerance.

Muhammad al-Kardarī al-Khorazmī in His work explains the intention as the dictates of soul, and the action with pure intention as the appreciable deed. He says: **"If a man fasts for a month in the year of 800, but thinks that it is 801st year, his fast is acceptable"**. [10, – P.87]

The scientist particularly mentioned the conception of "Umum al-Balwa", and says, according to the "Umum al-Balwa" minor offences which are generally may cause, but not on purpose in reciting the Holy Qur'an do not break the praying. Sometimes there is a tendency to ignore Muslims and their praying for their minor offences. He defined the problem of blaming Muslims for "kafir" ("unfaithful") because of their minor offences identifying the limitation of violation. [10, – P.40]

In the book written as, **"If a man intended to give "Zakaat" ("Charity") before his death, he will not be asked for this after his death. Because he had no time"**. [10, – P.76] This "Fatwah" ("Conclusion") shows the role of "Zakaat" ("Charity"), which is considered as a social welfare, in society in the lifetime of the author. On the other hand, it means and calls Muslims to live with pure intention and gracious purposes.

"In our "Madhab"-(("Direction")) (Hanafia) fasting will not be broken if a man intended to break his fasting but did not break it". [10, – P.87] In the other paragraphs the reasons which allow breaking the fasting are also pointed. For example, if a man fall ill, traveler, for the pleasure of a guest, nursing woman if fasting harms to the health of her baby. [10, – P.93-94] This shows the value of human, health and amity in Islam. Besides that, it means an intention can be kind in essence.

In the work written as, **"To know about atheism is not atheism. Knowing about evil is not to do harm, but to keep out of evil"**. [10, – P.35] Here also activity of human being is considering according to his will. Which comes out from soul, as the author of "Al-Jāmi' al-Wajīz" mentioned. And he says: **"A man, who can not differ good from bad, can cause harmful consequences"** [10, – P.39]. Thus he calls Muslims to learn more, to have more knowledge in purpose to act harmless. On the other hand, he calls Muslims to act wisely basing on their knowledge and education.

As the other scientists and jurisprudents Muhammad Kardarī al-Khorazmī taught Muslim society of Transoxiana about correct and incorrect things, activities according to “Shariā” (“Islamic Law”). One of them is the sentence, which the value of a man is visible: **“To curse a man is a crime in “Shariā”** (“Islamic Law”). [10, – P.208]

Muhammad al-Kardarī al-Khorazmī realized the problems of the society in his lifetime and followed the traditional “Fiqh” (“Islamic jurisprudence”) school faithfully. He does not acquit any kind of bribe, which causes for increasing the illegal conducts in society. Even he emphasizes the gifts made in purpose of bribe. In the chapter “Adab al-qāḍi” (“Courteousness of the Judge”) he sets the Judges the task not to get gifts from any acquaintants.

Furthermore, the point of tolerance is also mentioned in the work. According to it is main point tolerance is significant for every century. In the chapter “Kitāb al-Bay’i” written as selling to nonmuslims, like Christians and Heathen is permissible. [10, – P.408] This aspect shows that the viewpoint of the scientist based on tolerance and it is order of the day.

Proceeding from all at the top, in the book “al-Jāmi’ al-Wajīz” explains the intention as the dictates of soul, and calls Muslims to live with pure intention. For this Muslims must learn the correct information about Islam. After, they have to learn incorrect information in Islam, in purpose to select the right one in Islam.

The source has more information related to the direction of hanafīa. This means that the direction of hanafīa was the leading direction in Khorazm as in the other cities of Transoxiana.

“al-Jāmi’ al-Wajīz” is a beneficial source in describing the history of timurids. It informs about the social life, business, jurisprudence and the role of religion and Imāms. 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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