

**STATEMENT OF SCIENCE IN "TAQVIMUL ADILLA" BY ABU ZAYD
DABUSI**

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Abstract

Imam Dabusi's book "Taqvimul-Adilla" is based on usul al-fiqh and is well-known among the works written by the Hanafi scholars. The scholars studied these works with great interest, used them in their daily activities, and wrote commentaries on them.

At the beginning of this work, the scientist gave a beautiful description of science and enlightenment and knowing this information is important for every age.

***Basic terms:** contradictory science, jurisprudence, Islamic law, rules of method, comparative jurisprudence, Hanafi scholars.*

Abu Zayd Dabusi is a scholar who gained fame among Central Asian jurists with his unique new scientific foundations and deep philosophical thinking. Through his works, he created great innovations in the fields of usulul fiqh, ilm ul khilaf (comparative jurisprudence), furu'ul fiqh and other fields of science.

Imam Dabusi's book "Taqvimul Adilla" deals with usul fiqh and is famous among the works written in the direction of Hanafi scholars. Scholars studied these works with great interest, used them in their daily activities and wrote commentaries on them.

At the beginning of this work, the scientist gave a beautiful definition of knowledge, and knowledge of this information is important for every age.

"With the tawfiq of Allah, we say this: Allah, the Exalted, created the soul and mind, air and soul together in order to understand the calamity in man. Lust, along with air, invites you to the field of ignorance. The soul invites the mind to the result of knowledge. Accordingly, people are divided into four classes:

1. One who is deceived by his air without knowing the origin of his desire.
2. The one who is deceived by his lust with the suspicion that this is the way it should be.

3. The one who is guided according to intellectual proofs of things supported by Shariah proofs.

4. A person who is guided by "ruhul-quds" in Shar'i and mental lights.

These are their leaders in the fourth class. The light of the soul is original. The light of the mind is divine. We explained this in the books "Umdul-Aqsa" and "Khizanatul-Hidaya". Indeed, it is very necessary for a person to clarify what he knows.

The author's deep penetration into usul al-fiqh helps to understand the information that will be presented later. This is in accordance with the wisdom that says, "Whoever knows his soul knows his Lord."

Every person has nafs and air, spirit and mind, and accordingly, a person follows the air of his nafs or the suspicion of his nafs or relies on Shariah and intellectual arguments.

"These four castes are then further divided into four groups:

1. Know your Lord without knowing the interpretation of the Qur'an, Sunnah, fiqh and wisdom. Maybe he is safe from heresy and corruption.

2. Knowing the interpretation of the Qur'an and the Sunnah, but without studying jurisprudence and preparing the heart, know your Lord. Perhaps he is free from confusion and doubt. Due to the long history of the events and the large number of documents, he cannot avoid doubting or getting lost in things that science has not reached.

3. He knows his Lord, not the ways of jurisprudence in the documents of Shari'ah, but the secret opinion of his heart. Perhaps he will be saved from perishing due to the air of lust and self-surprise. Reason alone does not lead to the limits of guidance. What follows the mind will not be shari'a, it will be air.

4. The person who knows Shariat documents from tafsir to ta'wili, the ways of fiqh in Shariat methods to their vices, knows his Lord. This man is their leader. But he must be healthy from adultery."

Here the author describes the situation of the above four castes. Every class has shown situations where they cannot survive. The first class is a person who does not know intellectual and Shariah proofs, he is led astray by his ego. Of course, he will be exposed to heresy and corruption. The word "perhaps" comes in the sense of emphasis. He defined the word "air" as something that is neither reasonable nor compatible with Sharia.

We can say that this second class is the category of those who claim to be scholars, without studying the Qur'an and hadiths or their translation, without studying its jurisprudence and without preparing their hearts for it. These were

called "followers of the suspicion of the soul." They cannot be followed. Because they cannot save themselves from delusions and doubts.

Those in the third category are those who put fiqh aside and prefer reason or their own inspiration, and prefer their weak intellect and spiritual inspiration to Shariah evidence. These are the people who adapt the strict rulings of the Shari'ah to their own minds and attribute certain sects to themselves. People of this category are not worthy to be followed.

The people of the fourth class are intellectually mature people, who have fully mastered the sciences of Sharia, and are stable scholars in the ways of the sect. Only those in this category can be followed. The author also mentioned this.

"Knowledge is the reformer of worldly and hereafter occupations, the requirements of God and people. But it does not save the cases returned by the order. It is only by looking at the hidden things in the parts of actions and situations. These are also four parts:

1. Part of light calculation of action with knowledge.
2. The part of taking knowledge and applying it.

A light counter is also two parts:

1. Takes knowledge to reach the world.
2. Be satisfied with the amount of knowledge until necessary.

These two parts are misleading. Knowledge is by practicing it. Deeds left the world for the hereafter as opposed to the air and lust that points to the present reward.

The operator is also two parts:

1. Non-standing and solitary practitioner.
2. One who stands in one place and acts by inviting others.

Although this information was written ten centuries ago, the author mentioned situations that can be encountered even today. Both of these conditions occur in humans. The first group is just knowledge, not action. The virtue of science is very great. He says that this quality alone is enough. They bring certain intellectual and Shariah arguments in their favor. He uses his knowledge only for the world itself or is satisfied with the amount of knowledge until he needs it. This is a sign of the first group. Those in the second group study science for action. But this is also divided into two parts. Some people practice alone and without settling in one place, while the other people spread their knowledge to many people and practice in one place. The author described them as "certainly this is their leader", that is, they should be followed.

If we conclude from the above, according to Abu Zayd Dabusi, "a person who knows Sharia documents from tafsir to ta'wili, the ways of jurisprudence in the ways of Sharia to their defects, and thus keeps himself from sin, stays in one place, invites others, and practices his knowledge" is a leader of people.

"The highest rank of a servant in calling to Allah is the rank of the Prophet, peace be upon him. They bequeathed this career to scientists. Because Allah is the one who calls to the truth with His verses. A slave is one who obeys his command."

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