

Reliable Works and Sources in Hanafi Fiqh

Muxammadmustafo Ro'Zmetov

PhD candidate at the International Academy of Islamic Studies of Uzbekistan

Received: 27 July 2025; **Accepted:** 19 August 2025; **Published:** 14 September 2025

Abstract: Many books have been written by the jurists of the Hanafi school. Among these written books, books written in the text genre occupy a special place. The reason why these books are called text is because the authors have made it a condition for themselves to choose the most authentic and reliable sayings within the school. In text books, in addition to matters of worship, matters of communication are also covered in detail. Text books are written in small volumes so that Muslims can easily memorize them. In addition to the fact that text books are small in size and are easy to memorize, books of this genre are also subject to criticism and misunderstanding. In this article, we will cover this topic and commentary books in detail!

Keywords: Text, fiqh, jurist, madhhab, Hanafi, concise, fatwa, zahir-ur-riwaya, book, jurist, commentary, mabsut, kafi.

Introduction: Each school of thought has its own jurisprudential text books. In order for a jurisprudential text to be authoritative in the Hanafi school of thought, it must be written by imams who are experts in their field, scholars who are known in knowledge, jurisprudence, and asceticism, and must be reliable in narration. It must not contain weak narrations or weak (marjuh) statements, not mention all the differences, be easy to read, not mention evidence and documents, and most importantly, be short phrases and concise treatise-like works. In most cases, jurisprudential texts must reflect the most important narrations of the school, the issues of "Zahirur Riwaya".

Some texts mention Abu Hanifa's views more. There are also, although few, narrations of the early scholars who contradicted Abu Hanifa's views by his disciples [1]. Since not all of Abu Hanifa's views were included within the school, some jurisprudential texts may not issue fatwas. The most important of the jurisprudential text books are: "Mukhtasarut Tahawi". The work of Abu Ja'far Ahmad ibn Muhammad ibn Salama ibn Salama Azdi Tahawi (853-933). The author of this work is considered to have a great status as one of the leading scholars in science and practice [2].

Main part. "Mukhtasar al-Hakim ash-Shahid." A work by Abul Fazl Muhammad ibn Muhammad ibn Ahmad ibn Abdullah Marwazi Balkhi al-Hakim Shahid (855-945). He was a judge in Bukhara and later a minister in Khorasan. His work "Al-Kafi" (The Sufficient) became

one of the most famous and authoritative books of usul. He was executed while performing sajdah in 334/945. Unfortunately, not even a manuscript copy of this jurisprudential text has been found.

"Mukhtasar al-Karhi." A work by Abul Hasan Ubaydullah ibn Husayn ibn Dallal Karhi (873-952). This jurisprudential text book, which was commented on by scholars such as Abu Nasr Isbijibi (d. 480/1087) and Rukniddin Kirmani (1064-1148), has not been published yet.[3].

"Khizanatul fiqh". The work of Abu Lays Nasr ibn Muhammad ibn Ahmad Samarqandi (d. 393/1003). It consists of 42 independent books, 54 chapters, 45 matlabs and 5 masalas. Each topic is preceded by general concepts. The work also includes a book on faraiz and mosque etiquette. There is also a separate chapter called "Alfazul kufr". The work was published by Salahuddin Nohi in Baghdad in 1966 together with the author's book "Uyunul masail".

"Bidoyatul-mubtadi". A work by Burhanuddin Abul Hasan Ali ibn Abu Bakr ibn Abduljalil Farghani Rishtani Marginani (1123-1197). This work, titled "Bidoyatul mubtadi" (A Beginner's Guide for Beginners in the Study of Fiqh), was written by the author in his youth, intending it to be a small book with great formal significance. During his trip to Baghdad, he was influenced by the work "Mukhtasarul Quduri" by Abul Husayn Quduri (972-1037) and began to write based on it. Burhanuddin Marginani mentions the reason for

writing "Bidoyatul Muhtadiy" in its introduction as follows: "I had a dream to write a book in the field of fiqh, small in size, but high in formality, containing various types of explanations. During my travels, I miraculously found a short book, which was extremely beautiful and wonderful, namely, "Al-Mukhtasar" belonging to Quduri! I also saw that the great men of the time, both great and small, were encouraging memorization of "Al-Jami' as-Saghir"! I intended to combine these two, not to deviate from them, except sometimes when necessary. I called it "Bidayatul Muhtadi". I considered it blessed that Imam Muhammad ibn Hasan chose the order of its chapters – I wanted it to be in the order of "al-Jami' as-Saghir"... "Bidayatul Muhtadi" begins with a short preface and the topics are explained in 58 books.

"Tuhfatul Fuqaha". The author of this work is Alouddin Samarqandi (d. 539/1144). This book consists of a large text, and the author explained jurisprudential issues with a light style and clear expressions. This ensured that the reader could easily understand the words and achieve the goal. The author wrote his work based on the book "Mukhtasarul Quduriy". He brought up some issues that were left out in "Mukhtasarul Quduriy" and explained the difficult points with strong arguments. The author mentioned this in the introduction to the work.

"Al-Fiqhun nafe'. The author of this work is Nasiruddin Abul Qasim Samarkandi (died 556 y). This book is a detailed text on Hanafi jurisprudence. It begins with the book on ablution and ends with the book on sexual intercourse. The author focuses on providing evidence for jurisprudential issues with verses of the Holy Quran and hadiths. At the same time, he relies on the works of the companions and analogy. In many issues, he compares the opinions of Abu Hanifa and his students Abu Yusuf, Muhammad ibn Hasan, and Zufar ibn Huzayl. In some places, he compares the opinions of the Hanafi and Shafi'is, and in some places, he compares the opinions of the Hanafi and Malikis and provides evidence[4]. The author often supports Abu Hanifa's opinion and provides detailed evidence. Several scholars have said good things about this book. For example, Romishi says: "This book is a useful work, as its name suggests".

"An-Nikaya" ("An-Nikaya", "Nikayatur Riwaya", "Nikayatul Wiqaya" or "Mukhtasarul Wiqaya"). This work, written by the scholar of Sharia al-Asghar Ubaydullah ibn Mas'ud Mahbubiy Bukhari (d. 747/1347), is known as "Mukhtasarul Wiqaya" because it stands out among jurisprudential text books for its brevity and conciseness. The author created it based on "Al- Wiqaya", which was abridged and arranged by his grandfather Mahmud ibn Ahmad Mahbubiy (d.

630/1232). Thus, "Al- Wiqaya" is the essence of "Al-Hidaya" in its brevity, and "An-Nikaya" is the essence of "Al- Wiqaya". The author writes in the introduction to his summary: "Whoever likes to have the issues of "Al-Hidaya" present to him, it is necessary for him to memorize "Al-Wiqaya". Whoever is pressed for time, let him focus his attention on memorizing this summary" [5]. "Mukhtasarul Wiqaya" has been taught as a textbook in madrasas for centuries, and it has been highly regarded by scholars and jurists. For this reason, more than ten commentaries have been written on it. The author himself can be cited as the first such commentary. While commenting on "Al-Wiqaya", he also managed to comment on his own Mukhtasar, and he specifically emphasized this in the introduction to "Sharhul Wiqaya" [6].

Jalaluddin Davwani (1427-1502) in his commentary on "Mukhtasarul Wiqaya" specifically noted that all the issues in the work are reliable and recognized, and there are no issues in it that have not been fatwa [7]. "Mawahibur Rahman". The author of this work is Ibrahim ibn Musa ibn Abu Bakr Tarablusi (d. 922/1516) and its full title is "Mawahibur Rahman fi y mazhabi Abi Hanifata an-Nu'man" (The Gifts of Rahman in the School of Abu Hanifa Nu'man). The author mentioned most of the chapters of fiqh in the work. In writing the work, the author used the style of Ibn Saati, the owner of "Majmaul Bahrain". This work is also a valuable and useful book in the school like "Majmaul Bahrain".

Ibrahim Tarablusi wrote a commentary on his work "Mawahibur Rahman" entitled "Al-Burhan sharhu mawahibur Rahman fi madhhabi Abi Hanifat an-Nu'man." Allama Bannuri said about this book: "The commentary on "Mawahibur Rahman" "Al-Burhan" is a good book and provides authentic hadiths as evidence for the Hanafi school".

"Multaqil-abhur." A work by Ibrahim ibn Muhammad ibn Ibrahim Halabi (d. 956/1594). The author explains the reasons for writing this jurisprudential text as follows: "Some of the students who used me asked me to compile a book in simple terms that would cover the issues of "Mukhtasarul Quduriy", "Al-Mukhtar", "Al-Kanz" and "Al-Wiqaya", and I accepted. I added to it some of the issues that were needed in "Al-Majma" and a little from "Al-Hidaya". I explained the differences between our Imams clearly and mentioned their most obvious (arjah) statements first and the others later." Since it was based on the six works mentioned, the author called the book "Multaqil abhur" (Meeting of the Seas). Because "Multaqil Abhur" is small in size and its phrases are clear and concise, several commentaries have been written on it, and the text and some of its commentaries have been published.

These mentioned books are considered authoritative fiqh texts in the Hanafi school of thought. These books are considered authoritative and valuable text books because they contain the cream of the great commentaries written in the Hanafi school of thought. In addition, there are four other text books that are popular among the scholars of the Hanafi school of thought. There are four authoritative fiqh text books among the later scholars, which are "Mukhtasarul Quduriy", "Wiqoyatur Riwaya", "Kanzud daqiq" and "al-Mukhtar lil fatwa", which are also known as "mutunu arbaa" (four texts). Some people also add "Majmaul bahrayn" instead of "al-Mukhtar". When it is said "mutunu salosa" (three texts), the first three are meant [7].

1) "Mukhtasar al-Quduriy". Abul Husayn Ahmad ibn Muhammad Quduriy Baghdadi (972-1037) is the most important and respected of the Hanafi jurisprudential texts. According to Haji Khalifa (1609-1657), when the Hanafi jurisprudential source is called "Kitab", this work is meant. It is considered the most famous and respected text book among the famous jurists. It contains 12,000 jurisprudential issues.

The importance and fame of "Mukhtasarul Quduriy" reached such a level that scholars considered it blessed, saying that if it was read during the days of plague, the plague would disappear.

Abu Ali Shoshi said: "Whoever memorizes this "Mukhtasarul Quduriy" will be the most guarded of our companions. Whoever understands "Mukhtasarul Quduriy" will be the most understanding of our companions."

Due to the popularity and importance of "Mukhtasarul Quduriy", many commentaries, footnotes, and even poetry have been written on it.

2) "Al-Wiqoya". The full name of this work is "Wiqoyatur-riwaya fi masayilil hidaya" ("The Preserver of Narrations in the Matters of Guidance"), and it is attributed to the grandfather of the author of "Mukhtasarul Wiqoya", Burhanush Sharia (some also call him "Tajush Sharia") Mahmud ibn Sadrush Sharia Ahmad Mahbubi (d. 630/1232). He was one of the prominent Hanafi jurists from Bukhara. According to Kafawi (d. 990/1582), this work was written by selecting from the issues of "Al-Hidaya", "Al-Fatawa", and "Al-Waqeot". The author Mahmud ibn Ahmad Mahbubi would write little by little for his grandson Ubaydullah ibn Mas'ud Mahbubi, and his grandson would memorize each written part. When the book was finished, his grandson had memorized it completely. Ubaydullah ibn Mas'ud Mahbubi said about this in his work "Sharhul Wiqaya": "This is a commentary written to open the closed parts of the work "Wiqayatur

Riwaya fi Masa'ilil Hidayah" written by my grandfather and teacher Mahmud ibn Sadrush Sharia for me to memorize. The author wrote it lesson by lesson, and I would run around the memorization area, running one after another. In fact, the completion of the writing of the book coincided with the completion of my memorization" [8].

For centuries, scholars and students of knowledge have been highly devoted to "Al-Wiqoya." Therefore, there are many commentaries on it, commentaries dedicated to it, and poems written based on it.

3) "Kanzud daqiq". The full name of this book, written by Hafizuddin Abul Barakat Abdullah ibn Ahmad ibn Mahmud Nasafi (1232-1310), is "Kanzud daqiq fi ilmil furu" (A treasury of subtle issues in the science of Furu), and it has a unique place among fiqh text books. "Kanzud daqiq" is a text that has been shortened from the author's work "Al-Wafi' fil furu" (The One who is faithful in the matter of Furu'ul fiqh). The author stated that he was writing this book because the students of science were bored with reading extensive and large books, and human nature is inclined to short books. He noted that the work was free from difficult and complicated passages, and that it was embellished with "Fatawa" and "Waqeot" issues[9]. "Kanzud Daqiq" contains topics not found in other fiqh textbooks, including faraiz.

The work "Kanzud Daqiq" has been taught as a textbook in madrasas for centuries. That is why dozens of commentaries and footnotes have been written on it. The abundance of such commentaries and footnotes indicates the popularity of this work and its credibility as a source in the Hanafi school of thought [10]. Among his commentaries, the most famous are "Tabyinul haqiq" (Explanation of the Truths), "Ramzul haqiq" (Symbol of the Truths), "Bahrur raiq" (Sweet Sea), and "Nahrul faiq" (Full River). "Kanzud daqiq" is abbreviated in some jurisprudential works and is also referred to as "Al-Kanz".

4) "Al-Mukhtar". A work by Abul Fazl Majididdin Abdullah ibn Mahmud Mawsili (1202-1284) entitled "al-Mukhtar fi furu'il hanafiyya" (Selected narrations in the Hanafi furu'il) or "Al-Mukhtar lil fatwa" (Selected narrations for fatwa). The author himself commented on his work under the title "Al-Ikhtiyar li ta'lilil Mukhtar", stating that he chose this title because he preferred only Abu Hanifa's jurisprudential views in compiling the text.

5) "Majma'ul Bahrain." The full title of the book is "Majma'ul Bahrain wa multaqaan nahrayn fi furu'il hanafiyya" (The Meeting of Two Rivers and the Joining of Two Seas in the Hanafi Furu'il). It was written by Muzaffar al-Din Ahmad ibn Ali ibn Tha'lab ibn Sa'ati al-

Baghdadi al-Ba'labaki al-Hanafi (d. 694/1294).

"Majmaul Bahrain" is a authoritative jurisprudential text book of the Hanafi school of thought, based on the works of Abul Husayn Quduri (972-1037) "Mukhtasar" and Abu Hafs Nasafi (1068-1142) "Manzuma". In "Kashfuz zu'nun," Haji Khalifa (1609-1657) writes that it is easy to memorize due to its extreme brevity, that it is easy to solve difficult passages, and that it expresses many meanings with few words. He explains a unique style used in it as follows: "If the author wants to indicate that two of his companions contradicted the statement of Imam al-A'zam, he cites the narration with the ismiya clause; if Abu Yusuf contradicted two people, he cites the narration with the future tense verb; if Muhammad contradicted two people, he cites the narration with the past tense verb".

Because it is simple, concise, and easy to memorize, scholars have paid great attention to it and have written dozens of commentaries on it. The author's daughter, Fatima, learned from her father and wrote a beautiful commentary (additional comments) on her father's work "Majmaul Bahrain".

These books are considered fiqh text books that are recognized by all scholars of the Hanafi school of thought. There are also several text books that are highly valued in the school. The books listed are considered fiqh text books that are recognized by all scholars of the Hanafi school of thought.

Results and Discussions. Many books have been written by jurists of the Hanafi school. Among these written books, books written in the commentary genre occupy a special place. The reason why these books are called commentary is that the authors commented on text books that contain the most authentic and reliable sayings within the school. The main motivation for writing commentary books is that misunderstandings arose among people in the school when text books covered issues of worship as well as issues of communication. As a solution to these problems, jurists wrote commentaries on text books. Commentary jurists also included some authentic sayings that were not included in text books and fatwas that were necessary for that time in detail in their commentary books.

The Hanafi school of thought has a great deal of value in commentaries and books of this genre, which have been written with special care by jurists. Below we will list the most important of them.

1) "Al-Kafi" (The Sufficient). A work by Hakimush-Shahid, it is a collection of narrations from six famous works by Muhammad ibn Hasan Shaybani, called "Books of Manifest Narrations." The author saw that Shaybani's "Al-Mabsut" was rarely read because of its

many repeated issues, so he intended to write a concise work without repeating them. Therefore, this work is also called the foundation of the Hanafi school.

2) "Al-Muntaqo" (The Purified). It is a work by Hokimush-Shahid, which includes the issues of "Navodir" in addition to "Zahirur Riwaya". Therefore, it ranks second in importance after the works of Shaybani.

3) "Al-Mabsut" (Expanded). This work, written by Shamsul-aimma Muhammad ibn Ahmad Sarakhsi (1009-1090), is a commentary on the book "Al-Kafi" by Hakimush-Shahid. This remarkable book, consisting of 15 volumes, was written by Shamsul-aimma Sarakhsi in Uzgand, when he was imprisoned, while dictating to his disciples gathered above the prison. When he reached the "Ash-Shurut" part of the book, he was released from prison and completed the rest of the work in Fergana in 477/1084 [11].

Shamsul Aimmah Sarakhsi wrote that he saw that the students were turning away from fiqh due to the lack of interest in the sciences and their involvement in controversial issues, that some scholars were accustomed to making philosophical statements when interpreting the meanings of fiqh, and that some mudarris were discussing points that had no real fiqh behind them, which led him to write his book.

The author did not deviate from the main topic in his commentary, and considered it the most correct way to comment on "Al-Kafi" by citing reliable information in each chapter.

In the Hanafi school, there are many works called "Al-Mabsut", and the work of Sheikhul Islam Khoharzoda (d. 483/1090) is called "Mabsutu kabir". There are also works called "Al-Mabsut" by Shamsul-aimma Halovani (d. 456/1063), Shamsul aimma Sarakhsi (1009-1090), Abul Ushr Pazdavi (d. 484/1091), Abul Yusr Pazdavi (d. 493/1099), Nasiruddin Samarqandi (d. 556/1160), Abu Lays Samarqandi (d. 393/1003). In fiqh sources, when the work "Al-Mabsut" is mentioned, it is understood as "Mabsutu Sarakhsi". Imaduddin Tarsusi (d. 727/1326): "No one should follow anything contrary to this book, only rely on it, and no fatwa is given on matters other than those contained in it" [12].

4) "Badoyeus sanoye' fi tarbush sharoye'" (Artistic Arts in the Order of Sharia). The author of this famous work on jurisprudence is Abu Bakr ibn Mas'ud ibn Ahmad Malikul ulama Alauddin Kasani. "Badoyeus sanoye'" is a commentary on "Tuhfatul fuqaha" (Gift to the Jurists) written by Alauddin Samarqandi (d. 539/1145). Abu Bakr Alauddin Kasani died in Aleppo in the month of Rajab in 587/1191. He was buried outside Aleppo next to his wife, Alauddin Samarqandi's daughter, a scholar and jurist Fatima. "Badoyeus Sanoye'" is distinguished

by its organization and style. It should be noted that no other jurisprudential work had been written in this order before the author. Although it is said to be a commentary on "Tuhfatul Fuqaha" by his teacher Alauddin Samarkandi, it actually took an independent form. The author did not even hint that it was a commentary. He did not follow the style of commenting by quoting the text of "Tuhfatul Fuqaha" word for word [13]. Abu Bakr Kasani rearranged the chapters and seasons in his book, not following the order of "Tuhfatul Fuqaha". In "Badoyeus Sanoye'," after mentioning the views of the mujtahids and jurists of the Hanafi school on each topic, the jurisprudential views of the Shafi'i and Maliki schools are also mentioned. After the strong view is preferred, intellectual and narrative arguments are presented. This is probably why "Badoyeus Sanoye'" is recognized as the most authoritative source of Hanafi jurisprudence in other schools of thought. Because this work has always distinguished itself from other works with its special characteristics and has always been the first to be addressed [14].

5) "Al-Hidaya sharhul bidoyatil muhtadiy" (Bidoyatul muhtadiy sharh hidoya). A work by Burhanuddin Marginani (1123-1197). "Al-Hidaya" consists of 57 books, 168 chapters, and 153 chapters in total. The fact that the work has been studied as the main textbook of Hanafi jurisprudence in madrasas since its writing indicates its significant importance in the development of the history of jurisprudence. Therefore, there are many manuscripts and lithographic editions of it. In the Middle Ages, many works on the Hanafi school of jurisprudence were written under its influence. There are more than a hundred commentaries and footnotes to "Al-Hidaya".

6) "Tabyinul Haqiq" (Explanation of the Facts). The work of Abu Muhammad (Abu Umar) Fakhriddin Usman ibn Ali ibn Muhsin Zaylai (d. 743/1343) is one of the best commentaries on "Kanzud Daqiq". The commentator considered "Kanzud Daqiq" to be one of the most beautiful concise texts in fiqh and aimed to provide a moderate commentary on it. The commentator tried to interpret the text itself, not to go beyond it, and did not dwell in detail on all the opinions of the jurists of the school, the evidence of the issues. He was content with one or two of the evidences. When it is said "Sharhi" in "Bahrur Ra'iq", this is what is meant by az-Zaylai [15].

7). The work "al-Kifaya fi sharh al-hidaya" by Jalaluddin ibn Shamsiddin al-Khwarizmi Gurlani (may Allah have mercy on him) is considered the masterpiece of all the works of Gurlani (may Allah have mercy on him) [16]. The main methodology of his book is as follows: starting with a beautiful, relevant introduction,

interpreting the work "Hidaya" with itself, interpreting the work with the sayings of previous jurists, mentioning the sayings of jurists of other schools as commentary, giving importance to methodological commentary, not neglecting the explanation of dictionaries, beautifully introducing the books, chapters and seasons in the work, paying attention to the interpretation of the verses in the work, and other factors. In his commentary on the work "Hidaya," Gurlani (may Allah have mercy on him) attached great importance to avoiding unnecessary words and complicated words, and to making it understandable in a light but mature manner.

The book "Al-Kifayah fi sharh al-hidaya" is considered one of the most excellent commentaries on the work "Hidaya". As Gurlani (may Allah have mercy on him) mentioned in the introduction to the book, the work is between brevity and length in terms of expression. One of the factors that reveals the importance of the work within the school of thought is that this work is one of the previous commentaries written on the book "Hidaya", and judges and muftis have always used it. Also, many jurists who have written in the field of fiqh, such as Badruddin Aini, Ibn Humam, Ibn Abidin, and Lucknavi, used the work of Gurlani (may Allah have mercy on him). The authors of about forty different works have quoted the rulings they needed from the work "al-Kifayah fi sharh al-hidaya". These aspects mentioned indicate how high the value of the work is in the Hanafi school of thought.

8) "Al-Bahrur Raiq Sharhi Kanzid Daqiq" ("The Clear and Transparent Sea in the Commentary on Kanzid Daqiq"). A work by Zayn al-Din (Zayn al-Abidin) ibn Ibrahim ibn Muhammad ibn Nujaym al-Misri (1519-1563). The author did not live to finish the book. He made good use of the "Tabyin al-Haqaiq" written before him [17]. Starting from the section "Ijarai fasida" it was continued by Muhammad ibn Husayn al-Turi (d. 1004/1595).

9) The work "Sharhu Jami'us-Saghir" by Abulmakhofir Abdulghafur ibn Luqman Kardari Al-Khwarizmi (may Allah have mercy on him) is a unique work. Imam Kardari (may Allah have mercy on him) commented on Jami'us-Saghir in a unique way. While previous jurists' commentaries placed more emphasis on evidence, Kardari (may Allah have mercy on him) wrote a commentary based on methodological rules in this commentary. He explained this purpose in the introduction to the commentary as follows: "Most of our Hanafi companions commented on Jami'us-Saghir by mentioning its evidence. However, no jurist followed my purpose. Because none of them mentioned the rules of methodology according to the chapters of the work. I intended to mention the

methods and rules on which the issues of each chapter are based" [18].

In his work, Kardari (may Allah have mercy on him), he compared the opinions of the imams of the madhhab on issues of disagreement, paying attention to the aspects of evidence and explanation of the difference. In many places, Imam Shafi'i (may Allah have mercy on him) and sometimes Imam Malik (may Allah have mercy on him) also openly explained the opinions of them, and without going into depth, he also cited their narrational and intellectual evidence. The main method in Kardari's book is that the opinion of the preferred madhhab is mentioned first. Then the opinions of the opponents are cited. However, the evidence of the acceptable madhhab is mentioned after the evidence of those with the opposite opinion. This method that we have mentioned is the winning method in that person. He did not consider it necessary in all issues. In addition, in many places, he responds to the arguments of the opponent and enters into a process of debate. In some cases, he refers to the real difference without mentioning the evidence.

Considering that this work is a commentary on one of the books "Zahir-ur-Riwaya" and that it takes a unique approach in its commentary, we can understand how important it is in the school. In addition, Kardari (may Allah have mercy on him) highlights methodological aspects and concentrates issues and solutions into methods. Through these factors, it is easy to summarize the scattered issues in "Jami'us-Saghir" and absorb, memorize and assimilate it. The evidence in the work and the statement of the opinions of the jurists also increase the value of the book.

10) Abdulghani Ghunaymi Maydani (1807-1881) is the author of the work "al-Lubab fi sharhil kitab". This book is one of the latest commentaries on the text of Quduri, which has gained fame in the Hanafi school of thought. In his commentary, Maydani, maydani, has done such things as explaining the ambiguous places in the text, noting the absolute places, briefly explaining the meanings, collecting the sayings of famous Hanafi jurists, adding additions where necessary, referring to authentic narrations and sayings, and explaining the rulings of the mufti within the school of thought[19].

The main method of Maydani's commentary is to clarify the differences between the imams of the Hanafi school, to point out the contradictory narrations in them, and to rely less on the narrated evidence. In addition, Maydani briefly explained the reasons for many issues, opinions, and opinions during his commentary on the text. The importance of this commentary lies in the fact that Maydani edits the opinions of the school and refers to the mufti's and

mukhtar's opinions within the school [20]. Moreover, this work is a commentary on one of the texts that later Hanafi scholars relied on the most. The author of the commentary is also a later fuqaha. Therefore, we can say that Maydani (may Allah have mercy on him) used previous commentaries and brought acceptable conclusions within the school in his work.

Conclusion

In place of a summary of the qualifications, we can say the following: There are many categories of books written in the Hanafi school. These books include texts, commentary, fatwas, and other genres. Among the text books, the most famous are four, and according to some scholars, five. The famous text books include the following:

Muxtasarul Quduriy

Kanzud daqoiq

Al-Viqoya

Al-Muxtor

Majmaul bayroyn

There are also many commentaries written in the Hanafi school of thought. Commentaries written on these text books are considered popular commentaries in the school. Commentary books are very helpful in understanding works written in the text genre. Therefore, we see that the scholars of the Hanafi school of thought have attached considerable importance to this genre.

The study and interpretation of the fundamental texts of the Hanafi school of jurisprudence based on modern scientific criteria should be continued systematically. In this regard, it is possible to reveal their practical and theoretical value by analyzing the classical jurisprudential heritage in a modern scientific manner. It is advisable to introduce separate courses on important texts of the Hanafi school of jurisprudence ("Mutunu arbaa") in Islamic higher education institutions. In this regard, it is necessary to ensure a deep and comparative analysis of each text and its commentaries. One of the urgent tasks is to translate the main texts and commentaries of Hanafi jurisprudence into our native language (Uzbek) and create explanatory publications. This will serve as a great resource for the general public, students, and independent researchers.

References

1. Abdulhay Laknaviy. Muqaddimatu Umdatir rioya. – Laknau: Yusufiy, 1327. – B. 10.
2. Abul-Barakot Nasafiy. Kanzud daqoiq, - Bumbay: Fathul karim, 1887. – 728 b.
3. Abdulhay Laknaviy. Muqaddimatu Umdatir

- rioia – Laknau: Yusufiy, 1909. – 282 b.
4. Ubaydulloh ibn Mas’ud ibn Tojush shari’a. Muxtasarul Viqoya fi masoilil Hidoya. – Qozon, 1911. – B. 3.
5. Ubaydulloh ibn Mas’ud ibn Tojush shari’a. Sharhul viqoya ma’a umdatir rioia. – Laknau: Yusufiy, 1911. – B.
6. Shuni aytish kerakki, A.Sh.Juzjoniy “Sharhul viqoya”dan keyin “Muxtasarul viqoya” yaratilgan, deb yanglishgan. Aslida, “Sharhul viqoya”da “Muxtasar” ham sharhlab ketilgan. Qarang: Abdulhakim Shar’iy Juzjoniy. Islom huquqshunosligi. Hanafiy mazhabi va O’rta Osiyo faqihlari. – T.: Toshkent islom universiteti nashriyoti, 2002. – B. 198–199.
7. Mir Rabi’ ibn Mir Niyoz xo’ja Husayniy. Risolat ar-Rahmoniyya. O’zR FA SHI qo’lyozmalar fondi. № 9060/XII. – B. 406.
8. Abdulhay Laknaviy. Muqaddimatu Umdatir rioia – Laknau: Yusufiy, 1909. – B. 10.
9. Ubaydulloh ibn Mas’ud Buxoriy. Sharhul Viqoya // Hoshiyasida Umdatir-rioia. – Laknau: . Yusufiy, 1909. – B. 50.
10. Abul-Barakot Nasafiy. Kanzud daqiq, - Bumbay: Fathul karim, 1887. – B. 3.
11. Yusupov. J. Abul Barakot Nasafiyning “Kanzu-daqiq” asariga yozilgan sharhlar // Toshkent Islom universitetining Ilmiy-tahliliy Axboroti. – Toshkent, 2008. – № 4. – B. 40-42.
12. Ahmad ibn Nasriddin Naqib. Al-Mazhab Hanafiy. 2 jild. – Riyoz: Maktabatur Rushd, 2001. – 935 b
13. Abdulhay Laknaviy. Al-Favoid al-bahiyya fiy tarojim al-hanafiyya. – Kozon, 1902. – B. 193-194. Shayx Muhammad Sodiq Muhammad Yusuf. Fiqhiy yo’nalishlar va kitoblar. – T.: Sharq, 2011. – B. 153.
14. Ubaydulloh ibn Mas’ud ibn Tojush shari’a. Muxtasarul Viqoya fi masoilil Hidoya. – Qozon, 1911. – 273 b.
15. Muhammad Amin ibn Umar Ibn Obidin. Raddul muhtor ala Durril muxtor. 1-jild. – Bayrut: Dorul kutubil ilmiya, 2003. – B. 169-170.
16. Ubaydulloh ibn Mas’ud Buxoriy. Sharhul Viqoya // Hoshiyasida Umdatir-rioia. – Laknau: . Yusufiy, 1909. – 273 b.
17. Muhammad Amin ibn Umar Ibn Obidin. Raddul muhtor ala Durril muxtor. 1-jild. – Bayrut: Dorul kutubil ilmiya, 2003. – 750 b.
18. Shayx Muhammad Sodiq Muhammad Yusuf. Fiqhiy yo’nalishlar va kitoblar. – T.: Sharq, 2011. – 312 b
19. Ahmad ibn Nasiriddin Naqib. Al-Mazhab al-hanafiy. I jild. – Riyoz: Maktabatur Rushd, 2001. – B. 598.
20. Ahmad ibn Nasiriddin Naqib. Al-Mazhab al-hanafiy. I jild. – Riyoz: Maktabatur Rushd, 2001. – B. 599.