



## THE DEVELOPMENT OF THE STYLE OF WRITING BRIEF TEXTS IN HANAFI JURISPRUDENCE

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<b>Received:</b> 1 <sup>st</sup> September 2022 <b>Accepted:</b> 1 <sup>st</sup> October 2022 <b>Published:</b> 4 <sup>th</sup> November 2022	There are many jurisprudential texts in the Hanafi school. Not all of them were popular among Muslims. It became popular only when it was based on reliable sources and conveniently organized. These are called "brief" style texts. Based on their development and attention to perfection, it can be conditionally divided into two periods - the formation and development of the "brief" style. In the article, a study of the classification of famous texts according to various conditions was carried out.
<b>Keywords:</b> Text, jurisprudence, summary, madhhab, zahirur-rivaya, zuhd, farulul-fikh, namaz, zakat, fasting, hajj, ablution, marriage, al-mutun as-salama	

Many books have been written on Hanafi madhhab jurisprudence, which in turn vary in style and scope and purpose. Among them is the genre called "mukhtasar", which is the most widely used among scholars. Because they are presented in a short and easy-to-read form, and at the same time contain a lot of information. It is a reminder for those who know the texts and very convenient for the new learner to read and memorize. At the same time, these texts reflect the most reliable information. This requirement is the main criterion for their recognition. Many books have been written in this genre. But not all of them were recognized among scholars. Over the years, it has been sorted out. Even if it was originally based on reliable sources, due to some reasons they were not used in practice. There are several reasons for this. First, other convenient books were written based on them and took their place. Secondly, the need for them has decreased due to some inconveniences due to the structure. This can be seen from the fact that those prestigious books were not published even in the developed period. Because books are usually published based on demand. Such works include Hokim Shahid's "Al-Kofi" and Abul Husayn al-Karhi's "Mukhtasar".

The main source of the sect is "Zahirur Rivaya", and Hakim Shahid (died 334 A.H.) summarized the recurring issues in it in his book "Al-Kafi". After Hokim Shahid's "Al-Kafi", a number of shorthands appeared in the same century (fourth Hijri). One of them is "Mukhtasar" by Abu Ja'far Tahawi (died 321 AH). Another is Abul Hasan Ubaydullah al-Karhi (d. 340 Hijri) "Mukhtasar". Allama Abdulhai Laknavi in his work "Umdatur Ri'ya" praises the above scholars and says: "They are talented imams such as Abu Ja'far al-Tahawi, Karhi, Hakim Shahid, Quduri, and famous for its limes. science, asceticism, jurisprudence and their narrations were very reliable. They were published by great jurists." [1.B.47] Abdullah Nazir Ahmad Muzi in his treatise "The Role of Muhtasarul Quduri in Hanafi Fiqh" supports the above opinion and says: "Zahirur" is a narrative work consisting of six books. Then Hokim Shahid followed him and compiled "Zahirur Rivaya" in the book "Al-Kafi". Then Tahawi followed with his muhtasars, followed by Karhi. After them al-Quduri came and competed with all of them with his "Mukhtasar" [2.B.161].

Scholars of the Hanafi sect who lived after the 8th century distinguished four books called "Al-mutun al-arba'a". They are "Mukhtar", "Kanz", "Viqoya" and "Majmaul Bahrain". But later scholars emphasized three books called "Al-mutun al-salasa": "Wiqaya", "Kanz" and "Mukhtasar al-Quduri". We see that they rely on ("Quduri", "Mukhtar", "Kanz", "Viqoya", "Majmaul Bahrain").

Based on the given information, it can be said that in the Hanafi madhhab, the series of compilations of short books developed according to this order. These books can be said to be the mainstay of the sect due to their reliability. In order to determine the level of reliability and convenience of these works, we developed several conditions according to the theoretical requirements of the "brief" genre. Accordingly, theoretically, their level can be determined. They are:

1. Due to the brevity of the text. According to this condition, we see that all the books we have selected are summarized. Even though Hokim Shahid's work "al-Kafi" [4] is described more widely than others, we can see that it was shortened from the works of "Zahirur Rivaya" and was excluded from repetitions. It was a big step for its time. It became the basis for the texts of the next period. The rest of the books fully meet this requirement.

2. Be based on reliable sources of the sect. These books are based on the authentic narrations of the Hanafi sect - "Zohrirur Riwaya". That is why these books gained fame and became the support of the sect.

3. Full coverage of the Madhhab's jurisprudence issues. Of course, despite the small size of these works, they intend to cover all aspects of the sect. Only because the book "Wiqoya"[5] is limited to the issues of "Hidaya", it does not mention the subject of inheritance, i.e. inheritance. Everything else is covered in this chapter.

4. Limitation of judgments only. Summary texts are limited to the statement of judgments. Even "al-Kafi" did not state the evidence. But at the beginning of the ablution chapter of Quduri's book, he begins with the verse of tabarrukan. And then he gives evidence from the hadith in several places. Also, in "Wiqoya" a verse is mentioned at the beginning of the book of ablution. No further evidence was given thereafter.

5. Expressing a lot of information in short phrases. This condition prevents the book from expanding. The shorthand books strictly adhered to this. Only the earlier texts deviated from this rule a little. Because this genre was not yet fully formed. An example of this is the works of Tahovi, Hokim Shahid and Karkhi.

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8. Presentation of information in chapters in a convenient and consistent manner. This condition facilitates learning and memorization of the work. This demand began to emerge later. Therefore, the early texts are somewhat chaotic. An example of this is the three texts originally written. Starting from Guduri's work, we observe that the order within the chapters is set correctly.

9. According to the use of the words of verses and hadiths that are evidence for the work. In this case, we will consider which word the element used for performing tayammum is used in the tayammum chapter of the ablution chapter of the mentioned books. Hakim Shahid, Tahawi, Karkhi, Quduri, Ibn Saati used the word "sa'yd" (soil) in the Holy Qur'an in their works. Abul Barokot al-Nasafi, Mahbubi, and Musiliyd it as "husband gender". This does not harm the meaning, but the use of the word in the verse as a blessing causes the work to be respected. At the same time, it helps the proof to come easily to the mind of the person reading it.

Therefore, it is known from the above classification that the texts of the sciences in action were the main sources of the madhhab in every respect. The works we have considered are the most authoritative sources of the Hanafi school in every respect. But it is possible to know that some works have gone out of style with the passage of time. Among these books, Abul Husayn al-Kuduri's "Mukhtasar" and the first written texts and the later urto supposedly set many tasks. It has its own place among authoritative texts, and the existence of a source for later ones makes it even more valuable.

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