

Source analysis of the manuscript of “الجامع الوجيز” (al-Jaami’ al-Wajeez) in the library of Casanatense, Rome

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Abstract: In the article is written the source analysis of the manuscript of "al-Jaami’ al-Wajeez" in the library of Casanatense. Subjects of the book are classified in three spheres. Information about the author, scientist Muhammad al-Kardari al-Bazzazi al-Khorazmi is also defined.

Keywords: Source analysis, Al-Jaami al-Wajeez, Muhammad al-Kardari al-Bazzazi, Khorazm, Manuscript, Casanatense library Rome, stamp, naskh, nastalik.

“Al-Jaami’ al-Wajeez” (“Miraculous collection”) is one of the famous works in fiqh – Islamic jurisprudence. Among people, it was also known as “لِفتاوى البزازية” (al-Fatawa al-Bazzaziyyah). (“Decisions (collected) by Bazzazi”) The work is written in XIV century at the time of timurids by the scientist, Muhammad al-Kardari al-Bazzazi al-Khorazmi.

Muhammad al-Kardari al-Bazzazi al-Khorazmi done many for “فقّه” (fiqh), especially for hanafi jurisprudence. His full name is Muhammad Ibn Muhammad Ibn Shihab Ibn Yusuf Ibn Umar Ibn Ahmad al-Kardari al-Bazzazi al-Khorazmi. He lived in 729-816/1329-1413¹ years, but the scientist A.Juzjani wrote in his book that Bazzazi died in 829/1425². According to his nickname “بزازي” (Bazzazi) (Bazzazi-(arab.) textile dealer), he had a deal with textile. Kardar, the place where

¹ Muhammad al-Kardari al-Bazzazi al-Khorazmi. “Al-Fatawa al-Bazzaziyyah”.Kuwait Library of Manuscripts. – № 2885. – Hijriy X century. –P.1.

² Juzjani A.Sh. Islamic Law, Hanafi Jurisprudence and Fakihs of Central Asia. – T.:Publishing-press Union of Tashkent Islamic University, – 2002. – P. 233.

the scientist lived, was one of the ancient cities of Khorazm which is now in Uzbekistan.

Manuscripts of “al-Jaami’ al-Wajeez” preserves in several libraries of the world and one of them in Rome, Italy. in the library of Casanatense (Rome/Italy), the manuscript of al-Jaami al-Wajeez preserved by the number of MSS 2313. The work is not full version, copier is unknown. The source consists of 428 sheets, 1st and 426th sheets are just white sheets and two chapters, “كتاب الصرف” (Kitaab as-Sarf) (“The book of morphology”), “كتاب الفرائض” (Kitaab al-Faraidh) (“The book of the rules of inheritance”) are missing the list of content. But the chapter “Kitaab as-sarf” exists in the work, and the chapter “Kitaab al-faraidh” does not exist in the work. Definitions of some words are written in margin. Text consists of 29 lines.

The manuscript written in “نسخ” (naskh) and “نستعلق” (nastalik) letters. Most words are written in “naskh” letter and some words written in “nastalik” letter, such as the word of “الأستقرار” (al-istiqrar) (“regularity, stability”) in the seventh line of the text of first page.

On the fifth sheet is written content the work. The content consists of fifty one chapters. Begins with the chapter of “الطهارة” (at-Taharat)–(“Lustration”) and ends with the chapter of “الوصايا” (al-Wasaya)–(“Doctrines”). Nine comments are written. One of them is about the scholar, Abu Hanifa. Another one is the subject of “مساومة” (Musawama)–(“Bargaining”), is written out of the line of content as a chapter 15th and 16th chapters. Another one is written that fatawa is the book of Muhammad al-Kardari al-Bazzazi. Another two are written about the owner of the manuscript Abdula ziz Ibn Mustafa in the year of 898/1581.

And there are five stamps on the lower part of the sheet. On one the stamps is written as “اهداهم وقف الوزير ابو عباس احمد ابن الوزير عبد الله محمد...” (Ahdaahum Waqful-wazeer abu Abbas Ahmad Ibn al-Wazeer Abdullah Muhammad ...). Second stamp is the upside dawn form of the first stamp. The third seal includes part of Hadith, s “إنما لكل امرئ ما نوى” (Innama Likulli Imrin ma Nawa) (“Each man

will have what he intended”). On the fourth stamp is written as “تملك بلطف عبدالرحيم” (Tamliku Bilutfil-Abdurrahim Ibn Mustafa..., as-sanatu 989 السنة 989) (“Nicely the owner is Abdurrahim Ibn Mustafa, 989th year). The 989th Hijri year corresponds to 1579th Western year. The fifth stamp is lost luster and unavailable to read. The first stamp sealed 22 times and the third stamp sealed 17 times through the work.

According to one of the rules of Islam, the work “al-Jaami al-Wajeez begins with the word of blessing, “بسم الله الرحمن الرحيم” (Bismillahirrahmaanirrahim) (“In the name of God, the Merciful and Compassionate). Then praise due to God and peace and blessings of God upon Prophet Muhammad (s.a.w.) and his favorable properties are written. After written as: “This miraculous book which is about the description of Islamic decisions belongs to Muhammad Kardari. He collected decisions of “مشايخ” (mashayikh) (“Scientists in Islam”) who are in Hanafi (Abu Hanifa Nu’man Ibn Thabit) jurisprudence”.

Some Verses of Koran and examples from Sunnah are mentioned in the text of the manuscript. All fatawa of all scientists which mentioned in the work are also correspond to Koran and Sunnah, which are the primary and basic sources of Islam. When it is written “الامام الأول” (al-Imaam al-Awwal) (“The First Imam”) Muhammad al-Kardari meant Abu Yusuf Ya’qub Ibn Ibrahim, one of the students of jurist Abu Hanifa. And by “الامام الثاني” (al-Imaam ath-Thaani) (“The Second Imam”) meant Muhammad Ibn al-Hasan Ibn Farqad ash-Shaybaani, also one of the students of jurist Ahy Hanifa. Muhammad Kardari noted also his own decisions in the work after certain words like “قلنا” (Qulnaa)³ (“We said”), “أصح” (Asohhu)⁴

³ Muhammad al-Kardari al-Bazzazi al-Khorazmi. “al-Jaami’ al-Wajeez”. Casanatense Library Rome. MSS2313. P. 5.

⁴ Muhammad al-Kardari al-Bazzazi al-Khorazmi. “al-Jaami’ al-Wajeez”. Casanatense Library Rome. MSS2313. P. 5.

(“Authentic”), “والأحسن” (Wal-Ahsanu)⁵ (“Non Plus Ultra”), “أستباحة” (Istibahatun)⁶ (“Mubah-Permitted”).

In the chapter of “الوصايا” (al-Wasaya) the last paragraph and the is also missing. On the 425th page three comments and at the end of the manuscript, on the 426th page eleven comments are written. Last two pages, 380th and 381st pages of the work have eleven comments and three stamps the same as in the page of contents.

In spite of the missing pages the manuscript can be fundamental source of scientific research of “Al-Jaami’ al-Wajeez” the work of Muhammad al-Kardari al-Bazzazi al-Khorazmi. More analytical conclusions of the manuscript reflect in the PhD Dissertation⁷.

⁵ Muhammad al-Kardari al-Bazzazi al-Khorazmi. “al-Jaami’ al-Wajeez”. Casanatense Library Rome. MSS2313. P. 6.

⁶ Muhammad al-Kardari al-Bazzazi al-Khorazmi. “al-Jaami’ al-Wajeez”. Casanatense Library Rome. MSS2313. P. 6.

⁷ Juraev Kh.A. The Role of “al-Jaami’ al-Wajeez” the Work of Muhammad Kardari in the Religious and Social Life of Transoxiana in XIV-XV Centuries. Tashkent: 2019.