



ILLUMINATION OF RELATIONS WITH REPRESENTATIVES OF OTHER RELIGIONS IN THE WORK "AHKAM AL-QURAN".

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Abstract: It is a fact that before the end of the first century of Islam, Muslims were divided into several sects and groups. Although this division was sometimes based on political aspects, the main reason for it was religious issues. Among the issues related to faith, the one that causes the most disputes and disagreements is about the nature and attributes of Allah. That is why the science of beliefs, which is called *aqaid* and *kalam*, is also called "*ilmu al-tawhid was-sifat*" ("The Science of Tawhid and Attributes").

Keywords: *mutashabih*, *sect*, *tawhid*, *ash'ari*, *maturidi*, *hanafi*, *salafi*.

The work "*Ahkam al-Quran*" is attributed to Abu Bakr Jassas, a prominent scholar of the Islamic world, and the scholarly legacy he left behind is of particular importance to the Hanafi madhhab. Allamah was able to make a significant contribution to the development of the Hanafi madhhab with his personal qualities, his oaths from the mentors, upbringing of disciples and valuable works on the *Fiqh* he wrote.

According to Khatib al-Baghdadi's narration from Saymari, and he from Abu Bakr Muhammad ibn Musa Khorezmi, Abu Bakr Ahmad ibn Ali Jassas Razi was born in 917/305 in the city of Ray to whom he was ascribed, until 937/325, i.e. he lived here until he was 20 years old, then he moved to Baghdad¹. Since Abu Bakr Jassas spent most of his life in Baghdad, he was given the *nisab* of Razi Baghdadi. At the time when he moved, Baghdad welcomed many scholars, *muhaddis*, *faqih* and so on. Abu Bakr Jassas is also determined to use the knowledge of these scientists. In particular, he thoroughly mastered the science of *fiqh* from the greatest Hanafi scholars. In 335/947, when famine and high prices began in Baghdad, the scholar traveled to Ahvaz. Later, after the situation is traced, he returned to Baghdad again².

¹ See: Khayriddin Zirikli. *Al-A'lam - Qamus tarajim li ashhur ar-rijal wa an-nisa min al-arab wa al-musta'ribin wa al-mustashriqin*. V.1. - Beirut: Dor al-ilm li al-Malayin, 1998. - P. 171; Abu Bakr Ahmad ibn Ali Khatib al-Baghdadi. *History Baghdad*. V.5. - Beirut: Dor al-kutub al-ilmiyah, 2001. - P. 73.

² Dr. Safwat Mustafa. *Al-Imam Abu Bakr Jassas Jassas wa manhajuh fi at-tafsir*. - Cairo: Dar al-Salam, 2008. - P. 55.





Regarding the date of Abu Bakr Jassas's death, Saymari writes: "Shaykh Abu Bakr Ahmad ibn Ali Jassas died in Dhul-Hijjah 370 Hijri (June 981). To him, Sheikh Abu Bakr Muhammad ibn Musa Khwarazmi recited the funeral prayer and placed it on the grave with his own hands".³ There is no doubt that he died on this Sunday in the seventh month of Dhul-Hijjah, that is, when the scholar was sixty-five years old. The place of burial is not known. Fuad Sezgin said that he died in Baghdad.

The work "Ahkam al-Quran" is considered to be one of the popular tafsir books in Hanafi Fiqh, which received judgments from Quranic verses. The "Ahkam al-Quran", a tafsir on 760 fiqh issues, has been studied in a thematic context, and should be viewed as a work that embodies the conclusions of Abu Bakr Jassas's scientific heritage as well as his rich scientific views and experiences. While at first glance this work memorizes comparative fiqh works due to the madhhabs opinions in it and the great variety of fiqh views, when it is given an impartial assessment, it will be close to reality to look at it as one of the primary important encyclopedic works associated with the Hanafi madhhab.

In many cases, Abu Bakr Jassas in his tafsir, while analyzing and interpreting various rulings and issues, presents the fiqh views related to them, at first, he states the words of the faqih of his madhhab, followed by the opinions of the salafs consisting of companions and tabi'un. After that, he touches on the definitions of other madhhabs and enters into a deep debate with them. Often, in such discussions, the Hanafi school of thought is supported and defended by various methods and techniques. Sometimes, in proving his opinion, he limits himself to one of the faqih of his madhhab and confirms it with his own opinion. He does not pay attention to the opinions of other scientists⁴.

In conclusion, Abu Bakr Jassas made a great contribution to the development of the Hanafi madhhab with his scientific works. In particular, the scientific conclusions, fiqh views, ideas of Abu Bakr Jassas, especially the work "Ahkam al-Quran" have an incomparable place in fiqh. Therefore, this book has become a comprehensive fiqh source in the madhhab of Imam Abu Hanifa (rahmatullah alaih), in which the fiqh of the Hanafi madhhab is presented and the research of its reliable fatwas, as well as an impartial approach to the rules developed by the imams of the madhhab and the general basis of comparison that they developed, the skill of coherently summarizing fiqh rules is reflected.

³ Fuad Sezgin. V.2. Tarikh al-turos al-arabi. – P. 95.

⁴ See: Abu Bakr Jassos. Ahkam al-Quran. – P. 318, 319.





Abu Bakr Jassas tried to find solutions to the problems of society in his fiqh works. In particular, a number of fiqh issues are described in the work "Ahkam al-Quran". Abu Bakr Jassas presented ablution, prayer, fasting, pilgrimage, zakat, crime and punishment, marriage, divorce (talaq), kinship, inter-religious relations, inheritance and a number of other fiqh issues in this work. Among them, you can find many topics that are relevant today. Abu Bakr Jassas, while explaining fiqh rulings, first paid attention to their lexical meanings and tried to connect them with similar rulings in other verses. The author paid special attention to supporting his thoughts and conclusions with verses and hadiths, the siyrah of the Companions and the words of his tabi'uns. At the same time, he cited various opinions within the Hanafi madhhab. The unique fiqh style of Abu Bakr Jassas in writing "Ahkam al-Quran" is expressed in the following examples.

Arguing, especially negotiating and debating with representatives of other religions, is one of the most pressing issues of today. Mutual tolerance and impartiality are important in interfaith discussions. Abu Bakr Jassas did not ignore this topic either. According to Abu Bakr Jassas, knowledge is necessary to protect religion. After all, there is such a verse in the Holy Qur'an: **"Look, this is what you are - you have already argued about matters concerning which you have knowledge(Musa and Isa); why then do you argue about matters(Ibrahim's religion) of which you have no knowledge? Allah knows and you do not know."** (Sura Ali 'Imran, 66). This verse shows two types of mujadala: debating with knowledge and arguing without knowledge. According to the content of the verse, it is impossible to enter into an argument without knowledge. To argue with people of other religions for the protection of religion should be based on knowledge⁵.

The issue of testimony is considered one of the most important topics in fiqh science. Testimony fulfills an important social task and has great influence in a number of issues such as marriage, hostility, court, commerce, crime and punishment. In this matter, Islam views even the representatives of other religions with great confidence. Speaking on this sensitive topic, Abu Bakr Jassas expressed his fiqh views on the testimony of representatives of other religions. He argues that the Quran states that some of the people are the depositors of the Book: **"Among the people of the Book there is one who, if you entrust him with a heap (of gold or silver), will give it back to you ..."** (Sura Ali 'Imran, 66). Some say that Christians are meant in this verse. Some scholars have stated

⁵ Abu Bakr Jassas. Ahkam al-Quran. V.2. – Beirut: Dar al-Fikr, 2008. – P. 26.





that this verse comes in the meaning of testimony. According to them, depositing is also a form of testimony. Muslims are faithful and trustworthy, so their testimony is accepted. Also, the testimony of the scribes, that is, Jews and Christians, is accepted. After all, it is said in the above verse that some of them are depositors. According to some scholars, Jews and Christians are accepted even if they testify to the harm of Muslims. After all, this is what the apparent(zahiri) meaning of the verse means. But we (representatives of the Hanafi madhhab) do not accept the testimony of the scribe against the Muslim. Because there is no clear evidence for this in this verse. But the testimonies given by the people of the Book in favor of Muslims are also accepted in our madhhab⁶.

In conclusion, it should be said that the Allamah is mentioned in historical sources as a possessor of obid, zahid, wara' and taqwa. These qualities of his influenced the writing and scientific level of the work "Ahkam al-Quran". This work contains views on ethics and mysticism such as asceticism, humility, tolerance, and obedience. The moral themes in "Ahkam al-Quran" have not lost their importance even today. Allamah made good use of instructive stories to call people to good manners and behavior.

References:

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4. Fuad Sezgin. V.2. Tarikh al-turos al-arabi.
5. See: Abu Bakr Jassos. Ahkam al-Quran.
6. Abu Bakr Jassas. Ahkam al-Quran. V.2. – Beirut: Dar al-Fikr, 2008.

⁶ Abu Bakr Jassas. Ahkam al-Quran. – P. 26-27.

