

## THE NECESSITY AND STRUCTURAL COMPOSITION OF THE MUKHTASAR AL-WIQAYA

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### Abstract

This article is dedicated to analyzing the necessity and structural composition of the *Mukhtasar al-Wiqaya*, authored by Ubaydullah ibn Mas'ud Sadrush-Sharia Bukhari (d. 747/1346). As a condensed version of the *Wiqayat ar-Riwaya fi Masa'il al-Hidaya*, the work has played a significant role in the Hanafi legal tradition, serving as a key educational tool by presenting worship and socio-legal issues in a clear and concise manner. The article examines the purpose of the work, the classification of legal terminology, its structural framework, and its significance in education, drawing on studies by scholars from the East, Turkey, the West, and Uzbekistan. The manuscript and printed versions, commentaries, and glosses of the work, as well as its influence in Central Asia and other Islamic countries, are analyzed. The study relies on the works of scholars such as Haji Khalifa, Umar Riza Qahhala, Fuad Sezgin, V.V. Bartold, and Muhammad Sadiq Muhammad Yusuf.

**Keywords:** *Mukhtasar al-Wiqaya*, Ubaydullah ibn Mas'ud, Hanafi fiqh, *Wiqaya*, *Hidaya*, worship, socio-legal issues, *Mawaraunnahr*, legal terminology, educational system.

### Introduction

The Hanafi school of jurisprudence, one of the most widespread legal traditions in the Islamic world, was founded by Imam Abu Hanifa (699–767), whose *ijtihad* laid the foundation for significant scholarly traditions in *Mawaraunnahr* and *Khurasan*. These traditions were further developed by *Mawaraunnahr* jurists, who integrated local customs and universal human values into their legal frameworks (Muhammad Yusuf, 2008). Ubaydullah ibn Mas'ud Sadrush-Sharia Bukhari (d. 747/1346) is among these prominent jurists, and his *Mukhtasar al-Wiqaya* has become one of the foundational texts of Hanafi fiqh. This work, a condensed version of the *Wiqayat ar-Riwaya fi Masa'il al-Hidaya*, was designed to present essential legal rulings in a simplified format for students (Qahhala, 1957–1961).

The *Mukhtasar al-Wiqaya* gained prominence during the Mongol era in *Mawaraunnahr*, addressing the need to regulate socio-legal and religious matters. Its clarity, concise style, and systematic classification of legal issues made it a cornerstone of madrasa curricula (Muminov, 2005). This article explores the necessity of the *Mukhtasar al-Wiqaya*, its structural composition, the interpretation of legal terminology, and its enduring role in Islamic education.

### Literature Review

#### Necessity of the Work

The *Mukhtasar al-Wiqaya* was developed as a concise rendition of the *Wiqayat ar-Riwaya fi Masa'il al-Hidaya*, authored by Ubaydullah's grandfather, Mahmud ibn Sadrush-Sharia. The *Wiqaya* was deemed complex for students, prompting Ubaydullah to create a simplified version



titled *Mukhtasar al-Wiqaya* (Haji Khalifa, 1835–1858). In the work’s preface, the author notes that he selected key issues from the *Wiqaya*, presenting them in a clear and accessible style, and recommends referring to the *Sharh al-Wiqaya* for more detailed explanations (Qurashi, 2008). The necessity of the work stems from the need to regulate socio-legal relations in Mawaraunnahr and to make fiqh knowledge accessible to students. During the Mongol era, preserving cultural and religious traditions was a critical task, and the *Mukhtasar al-Wiqaya* served this purpose (Bartold, 1928). The work is grounded in the Quran, hadith, consensus (ijma), analogy (qiyas), juristic preference (istihsan), and local customs, classifying legal terms such as obligatory (fard), necessary (wajib), recommended (sunnah), desirable (mustahabb), forbidden (haram), and disliked (makruh) (Hallaq, 2009).

### Structural Composition

The *Mukhtasar al-Wiqaya* is organized into books, chapters, sections, and introductory remarks. Its primary topics cover acts of worship (purification, prayer, zakat, fasting, hajj) and socio-legal issues (marriage, divorce, inheritance, trade, judiciary). The author presents issues concisely, ensuring clarity and brevity in the text (Husayni, 2010). The preface elaborates on the reasons for writing the work and its objectives, with references to source materials.

The work employs a distinctive style, with the author occasionally providing commentary to clarify legal terms and highlight differences between the Hanafi and Shafi‘i schools. For instance, in discussing the recommended acts of purification, the text notes that Hanafis advocate washing the mouth and nose three times separately, while Shafi‘is prefer three washes with a single handful of water (Zohidov, 2010).

### Role in Education

Due to its simplicity and conciseness, the *Mukhtasar al-Wiqaya* became a fundamental textbook in madrasas. It was integrated into the curricula of educational institutions in Central Asia, India, Turkey, Egypt, and other Islamic countries (Sezgin, 1967–2018). The work inspired numerous commentaries and glosses in Arabic, Persian, and Turkish, enhancing its scholarly value. For example, Shamsuddin Muhammad Kuhistani’s commentary and Ibn Abidin’s use of the work in *Radd al-Muhtar* underscore its significance (Mansur, 2015).

In Uzbekistan, the *Mukhtasar al-Wiqaya* was referenced in Sufi Allayar’s *Maslakul Muttaqin* and Qazi Mirza Inayatullah Takhtiminoi’s *Jung* collection, serving as a reliable source (Zohidov, 2010). Over 500 manuscript and printed copies preserved at the Institute of Oriental Studies named after Abu Rayhan Biruni testify to the work’s widespread dissemination (Muhiddin, 2017).

### Discussion

The *Mukhtasar al-Wiqaya* holds a prominent place as a key source in Hanafi fiqh, distinguished by its ability to distill complex legal concepts into an accessible format. Its necessity during the Mongol era was driven by the urgent need to preserve socio-cultural and religious traditions amidst political upheaval, as well as to democratize fiqh knowledge for a broader audience, particularly students in madrasas. The work’s structural composition reflects Ubaydullah ibn Mas‘ud’s scholarly rigor, as it systematically organizes legal rulings into clear categories, balancing brevity with depth. This approach not only facilitated learning but also ensured the work’s adaptability



across diverse cultural and educational contexts, from Central Asia to the Indian subcontinent and the Ottoman Empire (Keskin, 2018).

However, several aspects of the *Mukhtasar al-Wiqaya* warrant further exploration. For instance, the author's personal interpretations, which occasionally draw on his own experiences, have not been thoroughly analyzed. These interpretations offer potential insights into the socio-legal dynamics of 14th-century Mawaraunnahr, particularly how local customs were integrated into Hanafi jurisprudence. Additionally, the work's engagement with inter-madhab differences, such as those between Hanafi and Shafi'i rulings, suggests a nuanced approach to comparative fiqh that could be further investigated to understand its role in fostering scholarly dialogue (Husayni, 2010). The *Mukhtasar al-Wiqaya*'s enduring relevance is evident in its extensive manuscript tradition and its influence on later works, such as Sufi Allayar's *Maslakul Muttaqin* and Ibn Abidin's *Radd al-Muhtar*. Yet, its pedagogical impact, particularly how it shaped teaching methodologies in madrasas, remains underexplored. The work's concise style likely influenced instructional strategies, encouraging memorization and practical application of legal principles, but detailed studies on its classroom use are scarce (Muhiddin, 2017). Moreover, while the *Mukhtasar al-Wiqaya* has been widely studied in the context of Hanafi fiqh, its contributions to the broader Islamic intellectual tradition, including its intersections with theology (kalam) and ethics, deserve greater attention. Future research could also examine the work's role in standardizing legal terminology across regions, given its widespread adoption in diverse linguistic and cultural settings (Sezgin, 1967–2018).

## Conclusion

The *Mukhtasar al-Wiqaya* represents a significant contribution by Ubaydullah ibn Mas'ud Sadrush-Sharia Bukhari to Hanafi fiqh. Its conciseness, clear exposition, and systematic classification of legal issues have made it a vital educational resource in madrasas. The work's influence in Central Asia and other Islamic countries, evidenced by its numerous commentaries, glosses, and manuscript copies, highlights its scholarly importance. Future studies on its legal terminology, socio-legal impact, and pedagogical applications will further enrich the understanding of Mawaraunnahr's intellectual heritage.

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