

SCIENTIFIC ACTIVITY OF KAMOLIDDIN BAYOZI

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ANNOTATION

Kamaliddin Bayaziy is a person who has the greatest expertise in deriving the rulings of the Shari'ah from the sources. He was familiar with Arabic language to an extent that he understood the Qur'an and the sunnah both linguistically and legally and which fits the spirit of revelation and the Message.

He was absolutely well-acquainted with the Holy Qur'an and its sciences to an extent which enables him to understand and discover legal laws and judgements.

Key words: Shari'ah, Prophetic tradition, Message, hadiths, Sunnah, "Inshoratul Marom", faithfulness, honesty.

INTRODUCTION

His full name is Kamaliddin Ahmad ibn Hasan (d.1063/1653).^[1] Ibn Sinanuddin Bayazi Rumi^[2] As a Hanafi, his ancestors were of Busnavi descent, from where he moved to Istanbul, where Kamoliddin Bayazi was born in 1044/1634. He was called Bayazi after his grandfather^[3]. One of the greatest Roman scholars, a judge of the Ottoman Caliphate's army (the head of a court that settled disputes between the military), he was well-versed in various sciences, especially jurisprudence.

Kamoliddin Bayozi's scientific activity coincides with a period when the political situation has worsened, as well as various conspiracies and the social situation has weakened. But no matter how difficult the situation, Bayazi never stopped moving in the path of science. The scholar's childhood and madrasah life took place in Istanbul. He received his early knowledge from his father in his hometown (his father Bayazi Hassan was a well-known scholar in Mecca and Istanbul).^[4] Then one of the nobles of Rome, Alloma (Islamic scientist) Yahya Minkari^[5] and others. Ahmad (ie, Kamoliddin) went to Makkah with his father Hasan to perform Hajj, where he met the scholar Shamsuddin Babili.^[6] participated in the lesson. His father, Hasan, was also a respected judge in Makkah.

Sheikh Muhammad ibn Ali Omid (d. 1066/1656), a well-known scholar from Diyarbakir, whose grandfather was known as Mulla Chalabi, was one of Bayazi's mentors. Among them were Shaykh Uzun Hasan (d. 1081/1670) and Shaykh al-Islam Abu Sa'id (d. 1072/1662). Bayazi spent most of his time with Shaykh al-Islam Abu Sa'id. Then he went to Makkah and attended the lessons of Shamsiddin Babylon, as mentioned above.

In 1056/1646, he was appointed a teacher at the Qazi Suleiman Madrasah (Adirne) for a salary of 40 ah. In 1065/1655, Mahmudzoda Ahmad Afandi (d. 1068/1658) was replaced by Yusuf Pasha Madrasa, and in 1067/1657, Sofiali Ibrahim Afandi (d. 1081/1670) was replaced by Kapinchi Sinan Madrasa, and in 1070/1660 by Mujahid Afandi (d. 1078/1667) to Ibrahim Pashayi Jadid Madrasa, and in 1072/1662 to Samti Muhammad Afandi (d. 1080/1669) to

Nishanchi Pashayi Madrasa, 1073/1663 to Qudduszoda Muhammad Afandi (d. 106). In place of Saman Madrasah in 1074/1663, Bustonzoda Abu Bakr Afandi (d. 1083/1672) was replaced by Zalposho Sultan Madrasah, in 1075/1665 Ishaqzoda Muhammad Salih Afandi (d. 1083/1672) was replaced by Ayasafiya Madasibas. board.

After spending half of his life as a teacher, Bayazi was offered a position as a judge. He began his work in this field in 1077/1666 in Aleppo (also known as Aleppo).^[7] . The scientist is well received in the city and is respected. Because they knew that the scientist was a man of justice. But the scholar and the mufti of the city, the scholar Muhammad ibn Hasan al-Kawkabi^[8] there was a lot of controversy. Later, the scholar Bayazi left the Aleppo court in 1079/1668 after working for about 2 years.

When Ibrahim Afandi (d. 1084/1673) was removed from the Bursa court in 1082/1671, he was appointed a judge instead. In 1083/1672, Abdurahimzoda replaced Muhammad Afandi (d. 1096/1685) as a judge of Makkah Mukarramah. During this time, he taught at the Majlis al-Hukm and wrote a commentary on his work, Al-Usul al-Munifa, which he described as Isharat al-Ma'ram min-iborati al-Imam (the work we are studying). Bayazi resigned from the judiciary in 1085/1674 after 2 years in the judiciary of Makkah Mukarramah. In the meantime, he stayed in Damascus for a while. The people of Damascus welcomed him for the first time and showed him great respect ^[9] .

Scholar Bayazi has been a judge for a long time. He alternated in the high positions of the Khilafah. He crossed these roads in a commendable way. He did justice with justice, without fear of reproach. In his work as a judge, he set a high example for others.

Muhibbi (d. 1111/1699) reports that he met Bayazi on this occasion: "I met Bayazi in Rome and benefited from his knowledge. I witnessed that he was a mountain of knowledge and a man of solid knowledge. The scholar goes on to say that in 1086/1675 Bayazi was appointed a judge in Istanbul (Constantinople) in place of Dabbagzoda Muhammad Afandi (d. 1114/1702) and was relieved of his post a year later.^[10] (Bayazi later served as a judge in Rumilia, which took place in 1091/1680.^[11]). I was here at the time. Here, in the case of a judge, something happened to him in a trial. A woman who had committed adultery was brought to him with four witnesses, and the judge sentenced her to a stone's throw because she had all the conditions. When other judges heard this verdict, they tried to stop the scholar from ruling it, even though it was a Shari'ah verdict. The scholar rejected these objections and ordered the Shari'ah ruling to be carried out, and the ruling was carried out. Although this scholar was opposed by some scholars of his time, he carried out the ruling in order to please Allah. This revived the Shari'ah practice of destroying one's work. After that, he did not stay long in the court of Constantinople. "^[12] .

The writer Sariq Mahmud Pasha (d. 1129/1717) recalls the incident of stoning, which is a Shari'ah extremity: fell. Judge Bayazi, after receiving all the evidence of adultery, sentenced the woman to be stoned to death and the Jew to be executed. Sultan Mahmud dug a pit near the "bronze dragons" in the Otchopar square in front of the mosque, buried the woman from the waist up to the pit, and the crowd began to throw stones. This event was watched by Nazir Fozil Pasha from his palace. The Jew, on the other hand, converted to Islam the day before in the hope of escaping death, but he could not escape the Shari'ah.

As a result of this incident, Bayazi received the following criticism: In such a situation, it would be impossible for four witnesses to testify at once, and the perpetrators would have to confess. However, these people demanded to deny that the incident took place. However, the Roman judge Bayazi accepted the testimony of the witnesses and sentenced them to death and death. As a result of these criticisms, Bayazi was relieved of his duties and devoted the rest of his life to writing books.

The scholar Bayazi Kamoliddin died on the Friday of 14 Jumadu-l-Uwla, 1098/1687. He was buried in Davatchizoda cemetery in Uskudar. Shamsiddin Sami (d. 1322/1904) believed that Bayazi's death was in 1086/1675.^[13]

Bayazi also had a work on 6 subjects called "Savanihu-l-Ulum" (which has not reached us). The scholar was also a demanding faqih in his judgment that shone on the horizon. He did not fear the reproach of any reproacher in the way of Allah. He left good memories and a wide range of knowledge. May Allâhu ta'âlâ cover him with His mercy and reward him according to His bounty.

It is useful to take a brief look at the scientific and political situation in the period in which Bayazi lived in order to better understand his scientific personality and thoughts, as well as his judgments.

It is known that during the years of the establishment and rise of the Ottoman state, there was a great tolerance and mutual support between scholars and Christians. These two classes fought side by side in the struggle against each other and against the enemy, and were treated better than non-Muslims in the conquered lands. Thus, the Islamization of Anatolia was thus preserved.

Although there have been debates and debates among the scholars since the beginning of the rule of law at that time, they are entirely scientific, as they were between Birgwi (d. 981/1574) and Abu Saud Afandi (d. 982/1574). However, along with the decline of the Ottoman state's political and military power, there was a decline in the scientific class as well. The Qazizads, who appeared at the beginning of the 17th century^[14] and this (scientific and political) debate culminated in the movements between the Sivas.

Birghavi (one of the Imams of the Qazizads) came to Istanbul after studying at the Madrasa, and the Imam of the Hagia Sophia Mosque, Qazizada Mahmud Afandi (d. 1045/1635), in his sermons and speeches, based on the views of the Birghawi, he was very stern and eloquent.^[15] In the sermons of Qazizada, Hizr (peace and blessings of Allah be upon him) said that it is not permissible to recite the adhan and mawlid with maqam (hushawaz), it is not permissible for the leaders and figures of the sect, and it is not permissible to smoke.^[16] and pleasurable substances such as coffee were forbidden, and the Prophet Muhammad (peace and blessings of Allah be upon him) exaggerated the laws such as the death of his parents in disbelief and the abandonment of all that was new. Qazizadeh's words were partially supported inside the palace.^[17] On the opposite side were members of the Mawlawi and Malamiyya sects, whose leader was the imam of the Sultan Mahmud Mosque, Abdul Majid Sivasi Afandi (d. 1049/1639). The Sivas advanced the views of the Qazizads. For example, when Hizr (peace and blessings of Allah be upon him) was alive, the parents of the Prophet Muhammad (peace and

blessings of Allah be upon him) died in faith, and cigarettes and coffee were not forbidden. They used to say that it is makruh.

Both sides tried to influence the palace on the basis of their views, and they fought for power. The views expressed by Birgavi in religious and scientific terms became a political slogan in Qazizoda's expressions. After the death of Mahmud Afandi in 1635, Mahmud Afandi Ustuvani (d. 1066/1655) came to Istanbul from Damascus and preached in the Hagia Sophia. Ustuvoni, like Kozizoda, was a ruthless, uncompromising, but very powerful preacher. During this period, the Qazizads, with the support of some people inside the palace, began to exert pressure on them from the opposite side, and suppressed the thrones of the Mawlawi and the Malomiyya (khanaqah) and killed the murids there. Kafavi^[18] The opposing side, led by Hussain Afandi (d. 1087/1676), defended themselves by claiming that most of the hadiths in it were false or fabricated.^[19]

Seeing that the situation was not improving, Koprulu Mahmud Pasha arrested Ustuvani and his close friends in 1656 and exiled them to Cyprus. It also bans Birgavi's criticism of rivals.^[20] Born in 1634, Bayozzi Kozizoda was a student in the madrassas under his influence. In addition, his father studied science with such scholars as Bayazi Hasan Afandi, Omidi, Uzun Hasan Afandi, Shaykh al-Islam Abu Sa'id Afandi and Shamsiddin al-Babili. When his father was a judge in Mecca, he received a license in all sciences.

In 1056/1646, Bayazi returned to Istanbul and began teaching at a madrasah in Kadi Suleiman (Adirni), Yusuf Pasha, Nishonchi Pasha, Kepakchi Sinan, Ibrahim Pasha, Sahni Seman, Zulposha Sultans, Ayasofiya and Sulaymaniyah madrassas. Among Bayazi's disciples were those who had risen to the rank of Shaykh al-Islam, such as Yahya al-Minkari (d. 1088/1677). Bayazi began his career as a judge in 1077/1666 and served as a judge in Aleppo, Bursa, Makkah Mukarramah and Istanbul.

During his time as a judge, Bayazi did not rest on his laurels. For example, when he was a judge in Makkah, he taught the Majlis al-Huhm.^[21] While he was a judge in Aleppo, he had scientific discussions with the city mufti Kavakibzoda (d. 1096/1685).^[22] We can also cite many books and commentaries written by the scholar.

Bayazi, who was fluent in Arabic, demonstrated this power in his prose and poetry. Isharatu-l-marom can be considered as a work of prose and Risalatu-l-bahs wa-l-mujib as a poetic work. Bayazi was an author with a strong defense, a strong ability to spread, a strong word, and a knowledge of jurisprudence. He adhered to the views of Abu Hanifa and Moturidi in his religious views, and in his works he attached great importance to their views. According to Bayazi, theology is based on the Qur'an and the Sunnah, as opposed to those who claim that there is no concept or method of theology in the Qur'an. He said, "I am amazed at those who think that the Companions did not pay attention to these verses." It should be noted that the words spoken by the Salafis against the science of kalam are for the heretics, that is, those who spread the science of kalam for the sake of perversion and for the sake of misleading the other party.^[23]

Despite this scientific authority, Bayazi was very strict on some issues, he was strict on some fatwas and rulings, and he fought only for the truth, and not everyone agreed with his rulings. We think so. This attitude is probably due to the attitude and toughness of the

Qazizads, who influenced him while studying at the madrassa. This is because the scholar is a heretic in his works^[24] In the Hereafter, the parents of the Prophet Muhammad (peace and blessings of Allah be upon him)^[25] The state is not a state of piety, but in matters such as^[26] The princes are closely followed. Opponents of his ruling on Rajm, claiming that the ruling could not be ascertained by the testimony of witnesses, claiming that his ruling on Rajm was wrong, are examples of the scholar's view. His verdict in Patburunzoda Mahmud Afandi was also connected with this incident. Mahmoud Afandi criticized Bayazi for his "rajm decision." They claim that Bayazi hated him and that he judged those who uttered certain words that demanded disbelief. A man who opposes and hates Bayazi is setting an example of such behavior.

Muhammad Tahir of Bursa (d. 1344/1925) claimed that Bayazi belonged to the Naqshbandi sect, but there is no evidence to support this claim. The scholar also received calligraphy from Darwish Abdu (d. 1057/1647), one of the leading carpenters and famous calligraphers of his time.

Works written by the scientist. Bayazi wrote in both prose and poetry, and is a scholar of theology and jurisprudence. In all his works, he sought to promote and protect the Hanafi-Moturidian way and traditions. Imam A'zam is known for summarizing and compiling Abu Hanifa's views. Although some sources mention his life and say that his work *Isharatu-l-maram* is a commentary on *al-Fiqh al-Akbar*, the author's *al-Fiqh al-Absat*, *al-Alim* and *Al-Mutaallim* "and" *Al-Wasiya* "are five works of Abu Hanifa, as well as" *Usulu-l-munifa ila-Imam Abu Hanifa* "with musnads and manaqibs. written in the form of a comment. In fact, in the books of *tabaqat* that we have mentioned, *Usulu-l-munifa* is attributed to Bayazi. In addition, no other scholarly works have been found in the form of commentaries on *al-Fiqh al-Absat*, *al-Alim wa al-Mutaallim*, and *al-Wasiya*.^[27] .

Here are the rest of the works of the scientist:

Al-Usulu-l-Munifa. This work is based on the works of Abu Hanifah, such as *al-Fiqh al-Akbar*, *al-Alim wa al-Mutaallim*, *al-Risala*, and *al-Wasiya*, as well as the *mannab* books about him. is a work that combines themes according to their content. Six manuscripts of this work are preserved in the library of Solomon. These are: 1). In the section numbered 1705/1 named after *Shahid Ali Pasha*, there are 19 Pages. 2). It was registered under the name *Lalali* under the number 2264/7 and was copied in 1135/1722. 3). The sword was a 17-Page document numbered 567/1 in the name of *Ali Pasha* and a copy was taken from it (no information was found about the copy). 4). The 29 Pages of *Assad Afandi's* number 1140/1, which is both a copy and a copy, are kept under the number 1140/2 and consist of 29 Pages (five of which are given, one of which is not specified). In addition, in the classification writings of the *Sulaymaniyah* library, although the work "*Usulud-din*" belongs to the author (Bayazi), according to our comparison, on the cover of this work there is a book of the same name and a class of works of the same name. We found out that ^[28] ;

"*Isharatu-l-marom min-ibaroti-l-Imam*";

"*Savanihu-l-mutarohat wa lawaihu-l-muzakarot*" (this work contains scientific discussions with the Mufti of Aleppo *Kavkabzoda* during his tenure as a judge in Aleppo)^[29] ;

"*Risalatul-bahs wa-l-mujib*"

"*Shak*" (Arabic for "Chek", meaning check).

“Majmua fi masaili-l-muntahaba”^[30] (This is also a work on the creed) and manuscripts are now housed in the Library of Solomon.^[31]

[1] Imam Azam Abu Hanifa's Beliefs. - PAGE 16.

[2] This is not the case with the original lineage given for being born in that country.

[3] Imam Azam Abu Hanifa's Beliefs. - PAGE 16.

[4] Imam Azam Abu Hanifa's Beliefs. - PAGE 17.

[5] Allama's full name is Yahya ibn 'Umar ibn Ali Minkari Rumi.

[6] Abu Abdullah Shamsuddin Muhammad ibn Alauddin al-Babili. He was born in the village of Babylon in Cairo, lived there, and died in Cairo.

[7] Imam Azam Abu Hanifa's Beliefs. - PAGE 17.

[8] Muhammad ibn Hasan ibn Ahmad al-Kawkabi al-Halabi was the Mufti of Aleppo and one of its scholars. tav 1018/1609 y. waff 1096/1685 y. Calculated from the Hanafi scholars. He wrote many works on this subject.

[9] Imam Azam Abu Hanifa's Beliefs. - PAGE 17.

[10] Muhammad Hanchi. Al-Jawharat al-Asna. - Cairo: "Allania" Publishing House, 1992. - B. 39.

[11] Imam Azam Abu Hanifa's Beliefs. - PAGE 18.

[12] Mahibbi. Conclusion. - “Wuhaiba” publishing house, 2005, 5 years. Ж 1. - PAGE 181.

[13] Imam Azam Abu Hanifa's Beliefs. - PAGE 17.

[14] As the founders of the political-religious movement, the Ottoman Caliphate caused revolts in the 17th century by creating political and ideological conflicts. They viewed members of Sufism and the sect as enemies. According to them, the innovations that appeared after the time of the prophet should not be allowed.

[15] Qazizadeh commented on Mahmud Birgawi's "testament," which was published at various times. For example, the work was published in 1979 in Istanbul by Badr Publishing House.

[16] It is forbidden, but coffee is not.

[17] Naima Ahmad Rafiq. History.– Istanbul: Kordash Publishing House, 2002. 8 years. Book 1. - PAGE 229-230.

[18] Kirman is so named because he was born in Kafe.

[19] Imam Birgawi. Al-Tariq al-Muhammadiyah wrote al-Wasilat al-Ahmadi in Arabic, which contains beliefs, practices, and moral laws. In this work, the author criticizes some practices that he says are contrary to the Qur'an and the Sunnah, and describes them as heresies, and has interpreted many narrations from among the books of hadith to prove this view.

[20] Naima Ahmad Rafiq. History.– Istanbul: Kordash Publishing House, 2002. 8 years. Ж 1. - PAGE 229-230.

[21] Mahibbi. Conclusion. - “Wuhaiba” publishing house, 2005. 5 years. Ж 1.– PAGE 181. (hereinafter Muhibbi).

[22] Mahibbi. - PAGE 181.

[23] Bayazi Kamoliddin. Sign.tu-l-marom. –Lebanon: “Doru-l kutubu-l-ilmiya”, - 2007. - B. 47-48. (Hint hereafter.)

[24] Sign. - PAGE 43.

[25] Sign. - PAGE 43.

[26] Sign .. - B. 51.

[27] Imam Azam Abu Hanifa's Beliefs. - PAGE 24.

[28] Imam Azam Abu Hanifa's Beliefs. - PAGE 20.

[29] Imam Azam Abu Hanifa's Beliefs. - PAGE 22.

[30] Imam Azam Abu Hanifa's Beliefs. - PAGE 22-26

[31] Imam Azam Abu Hanifa's Beliefs. - PAGE 25.

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- 1) Imam Azam Abu Hanifa's Beliefs.
- 2) Muhammad Hanchi. Al-Jawharat al-Asna. - Cairo: "Allania" Publishing House, 1992.
- 3) Mahibbi. Conclusion. - "Wuhaiba" publishing house, 2005.
- 4) Naima Ahmad Rafiq. History.– Istanbul: Kordash Publishing House, 2002.
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