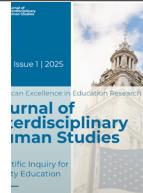




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ANALYSIS OF SOURCES IN ABU BAKR HADDAD'S “AL-JAWHARATU’N-NAYYIRA”

Abstract. This article examines the practice of source usage in Abu Bakr Haddad's work *al-Jawharatu'n-nayyira* based on documented evidence. The research aims to identify the sources employed by the author, classify them according to genre and madhab affiliation, map the distribution of citations across chapters, and assess the degree to which the choice of sources influenced juristic decisions. The methodology includes content analysis grounded in textual studies, citation indexing, and chapter-based distribution (purification, prayer, commerce, marriage, criminal law, etc.). Findings indicate that the work cites over 70 sources and references more than 60 scholars; among the most frequently quoted works, al-Marghinani's *al-Hidaya* stands out prominently. While maintaining the Hanafi orientation, Haddad also incorporates the views of Shafi'i, Maliki, and other jurists, thereby reinforcing a comparative fiqh (ikhtilaf) approach in the text. The study highlights *al-Jawharatu'n-nayyira*'s role as an encyclopedic commentary, its intertextuality, and citation dynamics, shedding new scholarly light on the reception history of Hanafi legal theory and the tradition of commentary writing.

Keywords: *al-Jawharatu'n-nayyira*, Abu Bakr Haddad, Hanafi fiqh, source analysis, citation mapping, comparative fiqh, commentary tradition, *al-Hidaya*.

INTRODUCTION

This article explores the analysis of sources used in Abu Bakr Haddad's *al-Jawharatu'n-nayyira* and his methodological approach in fiqh. The main objective of the study is to identify the sources cited by the author, analyze their distribution, and assess the extent of their use. The core issue addressed is the diversity of sources in the work and their influence on juristic decision-making, with a focus on scholarly classification and evaluation.

MAIN PART

The book al-Jawharatu'n-nayyira is both a commentary on Mukhtasar al-Quduri and an abridgment of al-Siraj al-Wahhaj. In many places, Haddad directly quotes from al-Siraj al-Wahhaj.

In the preface, the author states: "Then: This book is a commentary on Mukhtasar al-Quduri, which I have compiled with concise wording and clear expressions encompassing many meanings and discussions. I wrote this commentary for those with limited comprehension and modest ambition, and I named it al-Jawharatu'n-nayyira."

It can be said that al-Jawharatu'n-nayyira is not a marginal gloss or a brief note, but rather a complete commentary on Mukhtasar al-Quduri. The author draws extensively from numerous valuable sources when presenting legal issues. Compared to other commentaries, it is shorter in length, making it a medium-sized commentary.

In his al-Jawharatu'n-nayyira, Abu Bakr Haddad makes use of nearly 70 sources. Among these, the most frequently cited is Imam 'Ali ibn Abi Bakr al-Marghinani's al-Hidayah sharh bidayat al-mubtadi (511–593 AH). Haddad quotes from this work 203 times, including 11 times in the Kitab al-Taharah (Book of Purification), 20 times in the Kitab al-Salat (Book of Prayer), 2 times in the Kitab al-Zakat, 2 times in the Kitab al-Sawm (Fasting), 13 times in the Kitab al-Hajj, 13 times in the Kitab al-Buyu' (Commerce), and so forth, covering a wide range of fiqh chapters.

For example, in the Book of Purification, he writes:

(قُوْلُهُ: وَالسِّوَاكُ) هُوَ سُنَّةٌ مُؤَكَّدَةٌ وَوَقِيْتُهُ عِنْدَ الْمَضْمَضَةِ. وَفِي الْهِدَايَةِ الْأَصْحُّ أَنَّهُ مُسْتَحَبٌ

Translation: "The use of the siwak is a confirmed Sunnah, and its time is at the moment of rinsing the mouth. In al-Hidayah it is stated: 'The sounder opinion is that the siwak is recommended (mustahabb)" (Abu Bakr ibn 'Ali Haddad, 2006).

Imam Zabidi, throughout the work, frequently cites the expression "according to Khujandi" in nearly all chapters. This figure is most likely Muhammadi ibn Muhammadi (d. 749 AH), the author of Mi'raj al-diraya—a commentary on al-Hidayah—as well as the book al-Ghaya. In total, 138 references to this source are recorded in the work. Among them: 10 in the Book of Purification, 16 in the Book of Prayer, 3 in the Book of Zakat, 2 in the Book of Fasting, 11 in the Book of Hajj, 10 in the Book of Commerce, 2 in the Book of Mortgage, 4 in the Book of Legal Disability, 2 in the Book of Acknowledgement, 3 in the Book of Leasing, 4 in the Book of Pre-emption, 1 each in the Books of

Partnership and Muḍaraba, 3 in the Book of Agency, 2 in the Book of Guarantee, 1 in the Book of Transfer of Debt, 2 in the Book of Conciliation, 2 in the Book of Gifts, 1 in the Book of Waqf, 1 in the Book of Usurpation, and 1 each in the Books of Foundling (laqīṭ), Lost Property (luqāṭa), Missing Persons (mafquḍ), Appropriation of Land, and Slaves Permitted to Trade. In addition, 4 references are in the Book of Marriage, 2 in the Book of Suckling (raḍa'), 3 in the Book of Divorce, 1 in the Book of Raj'a (revocation of divorce), 2 each in the Books of Ila' and Li'an, 1 in the Book of Waiting Period ('idda), 3 in the Book of Maintenance (nafaqa), 3 in the Book of Manumission Contracts (mu-kataba), and 1 each in the Books of Wala', Criminal Law, Blood Money (diyat), Hudud, Theft and Highway Robbery, and Drinks. Moreover, 2 citations are found in the Book of Sacrifice, 6 in the Book of Oaths, 2 in the Book of Litigation, 1 in the Book of Testimony, 1 in the Book of Judicial Etiquette, 1 in the Book of Coercion (ikrah), 5 in the Book of International Law (siyar), 3 each in the Books of Prohibitions and Permissions and Bequests, and 2 in the Book of Inheritance (fara'id).

Likewise, Haddad also transmits citations from Imam Zabidi's *al-Nihaya sharh al-Hidaya* within the work¹. From this book as well, a total of 104 citations are recorded. Sighnaqi was a disciple of Imam Marghinani, and his work is regarded as the earliest commentary on *al-Hidaya* (Mustafo ibn Abdulloh Hoji Xalifa, 1974:2032). In the work, citations are distributed as follows: 8 in the Book of Purification, 28 in the Book of Prayer, 8 in the Book of Zakat, 2 in the Book of Fasting, 14 in the Book of Hajj, 11 in the Book of Commerce, 2 in the Book of Mortgage, 1 in the Book of Legal Disability, 6 in the Book of Agency, 1 in the Book of Transfer of Debt, 4 in the Book of Gifts, 1 each in the Books of Marriage and Suckling, 2 in the Book of Divorce, 1 each in the Books of Raj'a and Ila', 2 in the Book of Waiting Period ('Idda), 1 each in the Books of Blood Money (Diyat), Hudud, and Oaths, 2 in the Book of Litigation, 5 in the Book of Testimony, and 1 in the Book of Judicial Etiquette.

CONCLUSION

In *al-Jawharatu'n-nayyira*, Abu Bakr Haddad cites more than sixty different scholars. Alongside the jurists of the Hanafi school, he also includes the views of scholars from other madhhabs. Moreover, the work incorporates references to authorities in the fields

¹ The author of the work Husomiddin Husayn ibn Aliy ibn Hajjoj ibn Aliy Signoqiy (death711). This work is considered one of the most authoritative commentaries on *al-Hidoya*.

of grammar and lexicography. Among the figures most frequently mentioned by name, after the founding imams of the school—Abu Ḥanifa, Abu Yusuf, and Muḥammad—the most cited is Imam al-Shafi‘i² In total, 172 citations are attributed to him in the work. These include: 14 in the Book of Purification, 25 in the Book of Prayer, 7 in the Book of Zakat, 6 each in the Books of Fasting, ‘Idda (waiting period), Theft, and Siyar (international law), 14 in the Book of Ḥajj, 10 in the Book of Marriage, 3 each in the Books of Commerce and Mortgage, 5 each in the Books of Divorce, Usurpation, and Ḥudud, 2 each in the Books of Legal Disability, Acknowledgment, Pre-emption, Trusts, Suckling (raḍa‘), Manumission (‘itq), Manumission Contracts (mukataba), and Blood Money (diyat), and 1 each in the Books of Agency, Transfer of Debt, Waqf, Khunasa (homicide by assault), Ila‘, Khul‘, Zihar, Drinks, Sacrifice, Litigation, Testimony, and Bequests.

The views of Imam Zufar³ are cited a total of 162 times. Among these are 13 each in the Books of Purification and Marriage, 12 in the Book of Prayer, 11 in the Book of Divorce, 9 each in the Books of Ḥajj and Commerce, 6 each in the Books of Mortgage, Gifts, and Ḥudud, 5 in the Book of Oaths, 4 each in the Books of Fasting and ‘Idda, 3 each in the Books of Leasing, Agency, Ila‘, Li‘an, Criminal Law, and Coercion, 2 each in the Books of Pre-emption, Partnership, Usurpation, Litigation, Testimony, and Siyar, and 1 each in the Books of Acknowledgment, Muḍaraba, Transfer of Debt, Trusts, Commodatum (‘ariyya), Lost Property, Suckling (raḍa‘), Zihar, Manumission Contracts (mukataba), Hunting and Slaughter, and Sacrifice.

In addition, the words of Imam Malik are used 60 times in the exposition of rulings. These include: 15 in the Book of Prayer, 6 in the Book of Purification, 5 in the Book of Ḥajj, 3 each in the Books of Zakat, Fasting, and Commerce, 2 each in the Books of Zihar, Bloodwit Groups (‘aqila), Hunting and Slaughter, and Inheritance, and 1 each in the Books of Pre-emption, Transfer of Debt, Lost Property, Khunasa (assault), Missing Persons, Raj‘a, Li‘an, Criminal Law, Blood Money, Theft, Sacrifice, Testimony, and Siyar.

Likewise, the work contains 33 citations from Imam Karhi. These include: 7 in the Book of Prayer, 5 in the Book of Divorce, 3 each in the Books of Purification and Ḥajj, 2 each in the Books of Ḥajj and Pre-emption, and 1 each in the Books of Zakat, Fasting, Commerce, Mortgage, Agency, Usurpation, Commodatum, Marriage, Khul‘, Hudud, Oaths, Prohibitions and Permissions, and Bequests.

² full name Abu Abdulloh Muḥammad ibn Idris Shofeyi (150-203) being the founder of the Shafi‘i school.

³ full name Zufar ibn Huzayl Anbāriy. Hasan ibn Ziyod concerning him: “If I were to debate with Imam Zufar, I would feel compassion for him”, he said. (*Siyar A‘lam al-Nubala‘*, Vol. 8, p. 40).

From the words of Abu Ja'far al-Tahawi⁴, a total of 27 citations are found in the work. These include: 5 in the Book of Prayer; 3 each in the Books of Purification, Hajj, and Theft; 2 each in the Books of Acknowledgment and Bequests; and 1 each in the Books of Zakat, Fasting, Commerce, Appropriation of Land, Suckling (raḍa'), Divorce, Blood Money (Diyat), and Litigation.

From the opinions of Abu Layth al-Samarqandi⁵, a total of 22 citations are found. These include: 5 in the Book of Prayer, 3 in the Book of Purification, 2 each in the Books of Agency, Testimony, and Siyar, and 1 each in the Books of Commerce, Acknowledgment, Leasing, Sharecropping (muzara'a), Divorce, Waiting Period ('idda), Maintenance (nafaqa), and Manumission.

CONCLUSION

In conclusion, it can be emphasized that Abu Bakr Ḥaddad's *al-Javharatu'n-nayyira* is an important encyclopedic commentary in the field of Islamic jurisprudence, composed as a complete and comprehensive commentary on *Mukhtaṣar al-Quduri*.

In this work, Abu Bakr Ḥaddad refers to more than seventy different sources and cites over sixty scholars. The sources belong to the fields of fiqh, ḥadīth, ikhtilaf (juristic disagreement), lexicography, and grammar. While the Hanafi school constitutes the central focus, significant space is also given to the opinions of scholars from other madhhabs. The author does not confine himself solely to Hanafi views but also incorporates the perspectives of Shafi'i, Maliki, and Ḥanbali scholars. This renders the work a valuable source from the perspective of comparative fiqh (juristic divergences).

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⁴ Abu Ja'far Ahmad ibn Muhammad Tahoviy (death. 321 hijri year). He is regarded as the scholar who first authored a work in the *mukhtaṣar* style within Hanafi jurisprudence. He is also the author of the famous book *Sharh Ma'anī al-Āthar*. (*Taj al-Tarajim*, p. 100).

⁵ Abu Layth Nasr ibn Muhammad Samarqandiy (death. 373 hijri year). He "Imomul hudo (Hidoyat imomi)" known by this name and the author of numerous books.