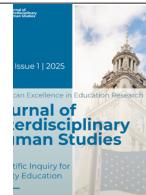




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## SCIENTIFIC HERITAGE OF ALI IBN MUHAMMAD ROMISHI BUKHARI

**Abstract.** This article examines the scholarly legacy of Ali ibn Muhammad al-Ramishi al-Bukhari, one of the prominent representatives of the Transoxanian fiqh tradition, with particular focus on his commentary *Fawa'id al-Bazdawi* on *Usul al-Bazdawi*. The study analyzes the scholar's life, his teachers and students, and his contribution to fiqh and usul al-fiqh. It also highlights the significance of *Usul al-Bazdawi* within the Hanafi school, discusses major commentaries written on the work, and provides information on existing manuscript copies and modern editions. The article serves as an important source for the study of Hanafi legal theory.

**Keywords:** *Usul al-Bazdawi*, *Fawa'id al-Bazdawi*, Hanafi Jurisprudence, commentators, scholars of Transoxiana, Islamic law, science of fiqh, Bukhara scholarly school.

## INTRODUCTION

The role of scholars who grew up in the land of Transoxiana in the history of Islamic civilization and the development of world science is incomparable. In particular, the jurists who worked in this region left an important scientific legacy in the development of the Hanafi school of thought and the formation of the science of jurisprudence. Their works have served as the main sources of the educational system in the Islamic world for centuries. In this regard, studying the lives, scientific activities and works of jurists from Transoxiana is of particular importance in understanding the history of Islamic law in depth. One of such prominent scholars is Ali ibn Muhammad ibn Ali Hamiduddin Ramishi Bukhari, who left a significant scientific legacy in the fields

of Hanafi usul al-fiqh, furu' fiqh, hadith and other Islamic sciences. His works such as «Fawaid al-Bazdawi» are recognized as important sources in the development of Hanafi jurisprudence theory. This article analyzes the importance of Romishy Bukhari's life, scientific environment and jurisprudential heritage.

## MAIN PARTY

For world science, it is important to study the legacy of scholars who worked in Transoxiana, including jurists (Muminov A., 2001:88). Because jurists from Transoxiana were recognized in other regions of the Islamic world, and the jurisprudential works written by them are still used as textbooks in scientific institutions. This shows the need for a serious approach to studying the emergence, stages of development, directions, specific features, and traditions of jurisprudence in Transoxiana.

Ali ibn Muhammad ibn Ali Hamiduddin Ramishi Bukhari, the author of great works on Islamic jurisprudence, known as “Najmu-l-ulama” (“Star of Scholars”), was a prominent jurist, hadith scholar, and commentator known throughout the Muslim world. There is no exact information about the scholar's date of birth. However, his nisba (family name) is “Ramishi” which suggests that he was born in the village of Ramish (in some sources, “Ramush”) near Bukhara. Sources state that the scholar died in Bukhara on Sunday, the 8th of the month of Dhul-Qa'dah (in some books, Dhul-Hijjah). A very large crowd gathered at his funeral, and the funeral prayers were led by one of his great disciples, Abu'l Barakat Nasafi (d. 1310) and attended by about fifty thousand people (Abulfida Zaynuddin Qasim ibn Qutlubugha, 1992:34).

Among the teachers of Hamiduddin Bukhari are the famous scholars of his time, Shamsul Aimma Muhammad ibn Abdussattor Kardari (d. 642/1244), his nephew and student Khoharzoda Muhammad ibn Mahmud Badriddin Kardari (d. 651/1253), and Shamsiddin Ahmad ibn Jamoliddin Ubaidullah Mahbubi (d. 630/1233). Bukhari directly studied books on the principles and branches of Hanafi jurisprudence from them. At the same time, he taught many students until the end of his life. The students he trained became prominent scholars of their time. Examples of these include Hanafi jurists such as Jalaluddin Muhammad ibn Ahmad ibn Umar Bukhari (d. 668/1270), Hafizuddin Abul Barakat Nasafi (d. 710/1310), and Hisamuddin Ali ibn Hajjoj Sighnoqi (d. 711/1311) (Laknavi, 1906:125).

During his academic career, Romushiy Bukhari wrote a number of important works, which were devoted to such sciences as Islamic law, aqeedah, Arabic language grammar. We list them below:

1. The work “Fawaaid al-Bazdawi” (Khairuddin Zirikli, 2010:333). This work is a commentary on the book “Usul al-Bazdawi” on the science of usul al-fiqh by the Hanafi jurist Fakhr al-Islam Bazdawi. We will discuss this work in detail below.
2. The work “al-Hoshiya a’la-l-Hidoya fi-l-fiqh”, also known as “al-Fawaid” (Khoja Khalifa Mustafa bin Abdullah, 2008:2033). This source is significant as the first commentary on Burkhaniddin Marginani’s work “al-Hidoya”.
3. “Sharh al-Manzuma an-Nasafiyya” work. This review is devoted to the work “al-Manzuma” by Burhaniddin Nasafi. “Шарх ал-Жомеъ ал-кабир” асари. Бу китоб ҳанафий мазҳаби мұжтаҳид уламоларидан бири бўлган имом Мухаммад Шайбонийнинг “ал-Жомеъ ал-кабир” асарига ёзилган шарх саналади.
4. The work “al-Manafi fi al-fawid an-Nafi’ (Baghdadi, 2008:616)”, also known as “Sharhun nafi’”, is a commentary on the work “al-Fiqh an-Nafi’” by the Hanafi jurist Nasir al-Din Samarkandi. There are two manuscript copies of the work, the first of which is kept in the Shastrabti Library in Dublin, Ireland, under the number 3442, and the second copy is kept in the “Otif Afandi” fund of the “Sulaymaniya” Library in Istanbul, Turkey, under the inventory number 1014 (Sheikh Wafa, 1893:59). “Хошия китаб ан-нофеъ” асари.
5. “Kitab al-kifaya” work.
6. The work “Mukhtasar an-nahv”.
7. “Kitab al-aruz” work.
8. “Sharh al-ghayat” work.

One of the important works of Romishi Bukhari is “Fawaaid Bazdavi”, which is a commentary on “Usul al-Bazdavi”, which is considered an authoritative source in Hanafi usul-l-fiqh. Romishy taught his students from this book. One of his students, Hisamiddin Sighnaqi, compiled the lessons of his teacher and wrote another commentary called “al-Kofi sharhul Bazdavi”. In his preface, he mentioned that while writing his book, he used the commentaries of his two teachers: Badriddin Kardari and Hamiddin Romishi, in particular, several copies of Romishi’s work “Fawaid al-Bazdavi” (Hisamiddin Sighnoqi, 2001:142).

The work “Fawaiid” is widely distributed as an important source of Hanafi jurisprudence, and many of its manuscript copies have survived to this day. The manuscript copy of the work, numbered No. 179, kept in the library of the “Maktaba al-Misriyya” in Egypt, was copied by the calligrapher Muhammad ibn Abu Nuaym in 693/1294, and is the closest to the author’s time (Muhammad Saleh, 2010:106). The work was researched by Dr. Amir Ahmad Nadawi based on this manuscript and several other copies, and a modern edition was published in 2010 by the Lebanese Dar al-Kutub Scientific Publishing House (Ali Sad Ghamidi, 2011:1122).

In addition, since “Usul al-Bazdawi” is considered the most important source of Hanafi usul al-fiqh – as Haji Khalifa said, “The great jurists competed in writing a commentary on “Usul al-Bazdawi” (Khoja Khalifa Mustafa bin Abdullah, 2008:559).

In general, the work “Usul al-Bazdawi” was used as a textbook in madrasas on the theory of Islamic law, it was noted by the commentators who wrote a commentary on it. For example, Abdulaziz Bukhari (d. 1330) says that he read the entire work of «Usul al-Bazdawi» under the guidance of his teacher Fakhruddin Muhammad Moymargiy (d. 751/1351) in “Madrasatul Abbasiyya” in Sarakhs (Abdulaziz Bukhari, 1997:10). It was taught as a textbook, including at Madrasat al-Abbasiyya in Sarakhs.

Regarding the importance of the work, the famous historian and judge Ibn Khaldun (1332-1406) describes it in his work “Introduction” as follows: “Many books have been written in the Hanafi direction of Usul al-Fiqh, and among the early ones, the work of Abu Zayd al-Dabbusi is the most useful, while among the later works, the work of Saiful Islam Bazdawi is the most useful and comprehensive” (Ibn Khaldun, 1980:428).

## CONCLUSION

In the modern era, the study of sources written on the broad science of “fiqh”, which includes everything from Islamic law to moral and ethical norms, in particular the work «Usul al-Bazdawi» and its commentaries, is of great importance in finding answers to issues in social life. The life of Ali ibn Muhammad ibn Ali Hamiduddin Ramishi Bukhari is an example for the current young generation in terms of knowledge and enlightenment, and through the works of the scholar, one can more fully study and understand his exemplary life. In this sense, studying the works of the scholar and bringing them to the public is an important task for scholars. In addition, conducting

Islamic studies and source studies on the works of Ramishi Bukhari and carrying out their modern publications is a requirement of the present day.

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