



The Work of Ubaydullah ibn Ma'sud "Al-Vishah" And His Contribution to The Science of Balag'a

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Abstract: This paper explores the life and contributions of the eminent scholar Allama Ubaydullah ibn Masud al-Bukhari, also known as Sadrush Sharia al-Asghar, focusing on his work Al-Wishah. A prominent figure in the Hanafi school of Islamic jurisprudence, Ubaydullah ibn Masud's legacy extends beyond law into the realms of linguistics and eloquence. The study highlights his educational lineage, influential works, and profound impact on Islamic scholarship during a tumultuous period marked by Mongol invasions. Special attention is given to Al-Wishah, a significant treatise on eloquence and semantics, which demonstrates the scholar's interdisciplinary expertise. By synthesizing key elements of Miftahul-Ulum by Sakkaki and Nihayatul-Ijaz by Fakhruddin Razi, the work embodies a concise yet rich style that continues to influence the teaching of rhetoric and grammar in Islamic education. This analysis underscores the encyclopedic nature of Ubaydullah ibn Masud's scholarship, offering a fresh perspective on his intellectual versatility.

Keywords: Ubaydullah ibn Masud, Sadrush Sharia al-Asghar, Hanafi jurisprudence, Al-Wishah, Islamic scholarship, semantics, eloquence, Bukhara scholars, Mukhtasar al-Wiqaya, Miftahul-Ulum, Nihayatul-Ijaz, linguistics, interdisciplinary scholarship.

Introduction: The scholar Sadrush-sharia Ubaydullah ibn Masud from Bukhara is a great representative of the Mahbubiyid dynasty. The full name of the scholar is Ubaydullah ibn Masud Sadrush sharia asghar ibn Masud ibn Tajush-sharia Mahmud ibn Jamaluddin Ubaydullah Mahbubiy Bukhari. The holder of such titles as the Great

Sadrush sharia, Tajush sharia and Lesser Sadrush sharia, Ubaydullah ibn Masud (d. 747/1346) and his grandfathers were among the scholars who became famous in the Islamic world. The scientific legacy they left behind in the madrasah is still taught to students as a textbook on jurisprudence.

"Sodrush Sharia al-Asghar" means "the younger Sodrush Sharia". From the genealogy it is clear that the nickname of his great-grandfather was also Sodrush Sharia. Therefore, the great-grandfather was called "Sodrush Sharia al-Akbar" - "The Great Sodrush Sharia", and his grandson - "Sodrush Sharia al-Asghar" - "The younger Sodrush Sharia". Some sources also distinguish them as "Sodrush Sharia the First" and "Sodrush Sharia the Second".

However, the nickname Sadrush Sharia was mainly used for Ubaydullah ibn Masud al-Bukhari (may Allah be pleased with him). Imam Sadrush Sharia Ubaydullah ibn Masud al-Bukhari (may Allah be pleased with him) was born in the city of Bukhara, in a family that was a source of knowledge and enlightenment, and raised outstanding legal scholars.

His grandfather, Imam Tajush Sharia Mahmud ibn Sadrush Sharia, became a famous scholar as a result of his upbringing. The dangerous situation prevailing in Bukhara at that time forced the Sadrush Sharia family to move to Khorasan, namely to the city of Kirman. Ubaydullah ibn Masud continued his education and training there under the guidance of his grandfather. According to sources, his grandfather died in the city of Kirman. Later, he left Kirman and came to the city of Herat, which was one of the major centers of Khorasan at that time, and continued his scholarly activities there. His heart always yearned to return to his native Bukhara. The lineage of Ubaydullah ibn Masud (may Allah have mercy on him) goes back to the great companion Ubada ibn Samit (may Allah be pleased with him). That is why he was also given the title of "Ubadi". The lineage of "Mahbubiy" also goes back to one of his grandfathers.

The chain of his teachers is as follows:

1. Sheikhul Imam Mufti Imamzade
2. Imamuddin Zaranjari
3. Bakr ibn Muhammad Zaranjari
4. Imam Sarahsi
5. Imam Khalwani
6. Abu Ali Nasafi
7. Abu Bakr Muhammad ibn Fazl
8. Abdullah ibn Abu Hafs Saghir
9. Abu Hafs Kabir

10. Imam Muhammad

11. Imam Abu Hanifa (may Allah be pleased with him).

The unique teaching style of the scholar was such that he explained the subject with great precision, to such an extent that no one had noticed it before, so that the students could understand the essence of the matter. His sensitivity to science is also clearly visible in the treatises and commentaries that he classified. The scholar's "Sharhul Viqayya" and his abridged book "Nuqayya", "Tankihul Usul" and his commentary called "Tawzih" attracted much attention and acquired scholarly significance.

Ubaydullah ibn Masud lived and worked at the time when the Mongols were conquering, plundering and destroying Transoxania. In 1219, Genghis Khan captured Bukhara and reduced it to ruins. Ibn Battuta writes of this event: "Bukhara is the birthplace of the Imam of Hadith, Abu Abdullah Muhammad ibn Ismail Bukhari. This city was the capital of the lands beyond the Jeyhun (Amu Darya), which Genghis Khan destroyed. Most of the mosques, madrassas and markets there were destroyed. The population was left in a helpless state..."

Among the scholars of Bukhara, one can note the Sadrush Sharia series, which wrote works of high status in the science of jurisprudence. A famous lawyer of his time was Sadrush Sharia - Ahmad ibn Jamaluddin Ubaidullah Mahbubiy Bukhari, who lived and worked in the 13th century and is known as the author of important legal works, including one of the commentaries on "Hida". His son, Mahmud ibn Sardush Sharia, famous for the title of Tajush Sharia, like his father, left unforgettable scientific works in the Hanafi school of Islamic law. Tajush Sharia raised his grandson (Sadrush Sharia the second, i.e. the second or younger Sadrush Sharia) to be knowledgeable in the science of Islamic jurisprudence. In order to instill the knowledge of jurisprudence in his heart, he summarizes the most important points of Burhanuddin Marghinani's masterpiece Hidayah in short sentences (another source says "creatively summarized") and calls it "Vikoyatur rivaya fi masoilil Hidayah" ("Preservation of the Narratives on the Issues of Hidayah").

The work has attracted attention as the best and most convenient abridgement of Hidayah, it has been read and commented on for centuries, and many footnotes have been written to explain it. Ubaydullah ibn Masud, known as the younger or the second Sadrush Sharia, is the pride of this family and the unfading star of Hanafi jurisprudence. He matured under the education of his grandfather Tajush Sharia, mastered the oriental wisdom (philosophy), theology and natural sciences, became known as a great scholar in the science of

jurisprudence and became one of the outstanding and prolific scholars of the Hanafi school. He collected the scientific works left by his ancestors, collected exquisite monuments and wrote the book *Sharhul Wiqaya*, commenting on and reinterpreting the *Wiqayatur Riwaya* written by his grandfather in Arabic. This work is considered the most complete and reliable commentary on the author's other book, *Mukhtasarul Vikoya*, which is still taught as a textbook in medresah.

Ubaydullah ibn Masud's thought was profound and his words were sharp, so no scholar dared to engage in a scholarly debate or discussion with him. He was able to accurately present Sharia proofs and refutations on each issue in the appropriate places. It is reported from Tashkuprilzade: "Allama Qutbiddin Razi, wanting to conduct a scholarly debate with Sadrush Sharia, sent one of his students, Mawlana Mubarakshah, to him. Sadrush Sharia was in Herat at that time. Mubarakshah met the scholar when he was teaching students Ibn Sina's book "Isharot". Mubarakshah saw that Sadrush Sharia was refuting with strong and brilliant arguments during the lesson, instead of following Ibn Sina and his commentator Muhammad Tusi, and he was furious and sent the following letter to his teacher Qutbiddin Razi: "This man is 'light and fire', i.e. 'blazing fire'. Your argument with him may bring you reproach. The scholar acts according to his own opinion and *ijtihad*..." . Thus, the learned Razi accepted the confession of his student and returned from his goal. Abdulhay Lucknowi acknowledged in his work "Favoid": "All the books classified by Sadrush Sharia are acceptable in the eyes of the scholars and worthy of attention in the eyes of the jurists." .

Authentic works attributed to the pen of Ubaydullah ibn Mas'ud:

1. "Tanqih al-Usul". It is related to the jurisprudence of the Hanafi Usul, and is known among scholars as "Tanqih".
2. "Tawzih alat Tanqih". It is a commentary on the text of "Tanqih", in which the author has covered specific issues that are not found in other books of Usul.
3. "Muqaddamat al-Arba'". This also includes the issue of "Tawzih" and explains issues that are considered difficult in Usul.
4. "Sharh al-Wiqa'". One of the detailed sources of the jurisprudence of the Hanafi school of thought.
5. "Mukhtasar al-Wiqa'". Another name is "Nika'a".
6. "Shurut wal-Mahzir".
7. "Ta'dil al-Ulum".
8. "Sharh al-Fusul al-Khamsiyn".
9. "Wihash fil ma'ani wal-Bayan".

10. "Arba'un hadis".

The works written by him are fundamentally different from other major sources written in the Hanafi school. That is, the Musannif has a unique direction in writing. The critical ideas expressed in his works are presented reasonably and convincingly, so that they quickly reach the understanding of the reader. That is why the works of Sadrush Sharia were diligently taught as the main textbook in the madrassas of Bukhara. Even now, the educational program of the madrassas of our country is based on the work of the scholar "Mukhtasarul Vikoya" in the field of jurisprudence. It is worth noting that the source fund of the Imam Bukhari International Research Center contains manuscripts and lithographed copies of many works written by scholars of Transoxiana. In particular, there are several works by Ubaydullah ibn Masud, and handwritten copies of *Sharhul Wiqayya* in Arabic and Persian are stored in the collection under the numbers MR 2 (Arabic-Persian), MR 53 (Arabic), MR 225 (Arabic), MR 110 (Arabic), MR 9 (Arabic).

The work "Al-Wishah" and its style

The work "Al-Wishah" is devoted to the semantic and descriptive parts of the science of eloquence and is an important source in this regard. The author did not consider the science of *bade'* to be one of the sciences related to the science of eloquence. In his opinion, eloquence consists of two sciences: the science of semantics and the science of eloquence. The author says the following about this:

وموضوعه الكلام من حيث يؤدى إلى تمام المراد ويطابق مقتضى الحال
دلالة وصوغ الكلام على وجه يراعى هذين المعنيين هو البلاغة

"The subject of the science of eloquence is speech, and not just any speech, but speech that fully expresses the intended purpose and corresponds to the situation in which it is uttered. Also, its transmission in a certain way while preserving these two aspects is also considered the subject of the science of eloquence. These two sciences (meaning and presentation) are the sciences of eloquence." The author considered the science of eloquence to be a continuation of the science of presentation:

علم البديع : هو معرفة طرق تبين الكلام وتزيينه وهذا العلم تنمى علم البيان

"Ilmi bade" is the science of decorating words in various ways. And this science is the end of the science of narration." Currently, science knows of two manuscripts of this work in the collections:

1. The copy stored under inventory number 3186 in the Biruni Institute of Oriental Manuscripts. It was rewritten in naskh by the calligrapher Mahmud Nizami in 737 AH. It consists of 48 sheets, rewritten in 13 lines. This copy is the oldest and was rewritten during the author's time.
2. The copy stored under inventory number 4479 in Nur

Usmaniyya Maktaba. This copy also consists of 48 sheets, 10 lines. It was rewritten in naskh. It is unknown when and by whom it was rewritten.

The style of the work is very short and laconic, like "Mukhtasari Vikoya". The style of words and the style of narration are used to explain the rules. That is, first the rule is given, and then an example is given for each rule in order. The work "Al-Vishah" is considered a summary of the works "Miftahul-Ulum" by Imam Sakkaki and "Nihayatul-Ijaz" by Fakhriddin ar-Razi. The author himself says about this:

وإنّ كتاب "مفتاح العلوم" كتاب وُشِّحَ جيّد المعاني بأوشحة حسن عبارته وُشِّحَ زهرات رياض البيان برشحات لطف استعاراته فلمّا وُفِّقَتْ بكشف حقائقه ووقفت على أسرارهِ ودقائقه جمعت زبدة أبحاثه مع مباحث "نهاية الإعجاز"

The book "Miftahul-Ulum" is a book that has adorned the neck of the science of meaning with its beautiful expressions and plucked the flowers of the garden of explanations with its subtle metaphors. When its precise secrets and truths were revealed to me, I collected the cream of the debates in it. At the same time, I also included scientific debates in the book "Nihayatul-Ijaz". The author also used logical rules to clarify the rules in the work:

ضابط : المفهوم الشخصي يسند إليه ولا يسند به والكلي يسند إليه وبه

"Rule: In a personal sentence, a concept can be either musnad ilayhi or musnad. In a general sentence, a concept can be either musnad ilayhi or musnad".

The concept of personal is a concept that prohibits partnership, such as Zayd. This type of concept is a proper name. Because a noun can have only one person. That is why its concept is called personal. A universal concept is a concept whose meaning does not prohibit evil. For example, the word man. Mankind includes many units: Zayd, Bakr, Amr, and so on. Therefore, proper names whose meaning is limited to one unit can be possessive in a sentence, but cannot be participial. Universal words can be both possessive and participial. Examples:

زيد عالم Zaid is a scientist.

الإنسان ذو علم Man is a scientist.

هذا إنسان This is human.

Because according to the rule, the musnad must be more general and comprehensive than the musnad ilayhi or equal to it. For example:

الإنسان حيوان If we say that the word musnad, which is used as a synonym for animal, is broader than the word musnad ilayhi (human). If we reverse the same sentence, the musnad will be narrower in scope than the word musnad ilayhi:

الحيوان إنسان The word "human" that is used as a musnad

in this sentence is neither more comprehensive nor equal to the word "animal" in musnad ilayhi, meaning it is not as comprehensive or equal to the word "animal". Referring to this, the author says the following:

فإذا قيل : المنطلق زيد فلا بدّ ان يكون المسند وهو زيد إمّا أعمّ أو مساوياً فينحصر الانطلاق فيه

"If it is said, "It is Zayd who is leaving," then in this sentence, the word Zayd is a musnad, even though its meaning is personal. This is on the condition that both are equal or Zayd is general. Therefore, the verb "to leave" is limited to Zayd only."

That is, in this case, the musnad has become narrower than the musnad ilayhi. Zayd is exactly one person, and the gatukhiya is true for any person. In fact, such a sentence is considered a mistake. To correct this, we equate the musnad and the musnad ilayhi, that is, the gatukhiya is considered unique to Zayd. In the work, the scholar explains not only the issues related to the science of syllogism, but also the exact grammatical rules and syllogisms that follow from it. For example:

ضابط : أبو زيد منطلق الإضافة هنا لتعريف الأب والأب هو المقصود بالحكم وزيد أبوه منطلق الإضافة للتخصيص وزيد هو المحكوم عليه بانطلاق أبيه فإذا قيل : أبو زيد يشرب الخمر المذمّة للأب وزيد أبوه يشرب الخمر المذمّة لزيد وكذا الفرق بين : طاب زيد أباً و طاب أبو زيد

"Rule: If we say that Zayd's father is leaving, then the word "father" is being defined here, and the main ruling is Zayd's father. If we say, "Zayd's father is drinking intoxicating liquor," only the father is criticized. If we say, "Zayd is his father drinking intoxicating liquor," Zayd is included in the main sentence and he is also criticized. Also, if we say, "Zayd's father has improved," we are only praising the father, and Zayd is not included in the scope of praise. If we say, "Zayd is his father has improved," we are praising Zayd".

CONCLUSION

This work of the scholar is one of the few works that have been studied very little. This book reintroduces Ubaydullah ibn Mas'ud, who is known more for his jurisprudence than for his knowledge, as a linguist and writer. In fact, this work proves that the scholar, who was considered one of the strongest scholars in jurisprudence among the Bukhara scholars, was not only a jurist but also a writer. If carefully analyzed, we can see a very strong literary level in the scholar's most famous work, "Mukhtasari Wiqaya". From this, we can learn that the ancient Bukhara scholars who came from our country were comprehensive, encyclopedic scholars.

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