



## "BAD' AL-AMALI" BY USMAN AL-AL-USHI AND ITS SPECIFIC ASPECTS

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<b>Received:</b> 1 <sup>st</sup> October 2022 <b>Accepted:</b> 1 <sup>st</sup> November 2022 <b>Published:</b> 4 <sup>th</sup> December 2022	This article provides information about the Hanafi scholar Sirojiddin Usman Al-Ushi, who lived in Movarounnakh in the 12th century, and his work "Bad' al-Amali". Also, the article analyzes the work "Bad'ul Amali" and highlights its position in the Hanafism-Maturid school of kalam and its characteristics.

**Keywords:** Al-Ushi, Movarounnakh, Maturidiyyah, aqeedah, kalam, "Bad' al-Amali"

The work "Bad' al-Amali" by Usman Al-Ushi, one of the scholars of the teaching of Maturidiyyah school and Hanafi (madhab), was written in Arabic in the poetic style in 569/1174. This work is dedicated to the science of the Kalam, and it describes the belief of the Ahl as-Sunnat Wal Jama'at and the theology of Maturidiyyah. It was written in poetic style, and we have not received any clear information about why the scholar chose poetic style.

In general, a number of historical figures have lived in history who created poems about the science of belief. For example, the famous Turkish poet Alisher Navoi also wrote a small poetic work called "Nazm Al-Aqa'id al-Nasafiyyah" as a commentary on Abū Ḥafṣ al-Nasafi's "Al-Aqeedah An-Nasafiyyah". A manuscript copy of "Nazm Al-Aqa'id al-Nasafiyyah" copied in 1863 is stored in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan al-Biruni in Uzbekistan under the number 11946/II. In the same way, another Turkish poet, Zakhritdin Muhammad Babur, praised Hanafism and Maturidiyyah in his work called "Mubayyin".<sup>1</sup>

The work "Bad'ul Amali" was the main reason for the recognition of the scientist as a scientist of the theology of Maturidiyyah in the sources. Although this work was written in a very small volume and in verse form, through this work, Al-Ushi expressed his sympathy for the theology of Hanafism-Maturidiyyah.

The work "Bad'ul Amali" was also known as "Yaql-ul-abdu" and "Qasidat-ul lomiya". The name "Yaql-ul-Abdu" was spread because of the first verse of the work, and because the verses end with the letter lom, it was called "Qasidat-ul-lomiya", i.e. "The ode of Lom". The work, which is popularly called "Qasidai Amoli", "Lomiya", "Amoli", "Kalomiya" is short, but the issues of faith are described in it in a concise manner.

Turkish research scientist A. Demir says about Al-Ushi's contribution to Maturidiyyah kalam science and this work: "Bad'ul Amali is the first work on Maturidiyyah kalam science written in the form of poetry, which is the most popular Sufism literature of that time. This work occupies a very important place in the study and teaching of the views and ideas of the of Maturidiyyah. Academic researches on interpretations and translations of the work further emphasize Al-Ushi's contribution to the Hanafi-Maturidiyyah teachings".<sup>2</sup>

The ode "Bad' al-Amali" was praised by the scholars of the Ahl as-Sunnat Wal Jama'at. It was spread in short sentences with a great deal of meaning, and scholars interpreted it. One of them is "Daraj al-Ma'ali". The author of the work, 'Izz al-Din al-Shafi'i, says: "You should know that the work of "Qasida al-Lamiya" covers a wide range of aqeedah rules in religious issues, which are like a bottomless sea. Although its size is small, its benefits are many. Then I wanted to raise the value of the detailed books

<sup>1</sup> Okilov S. Abul Mu'in An-Nasafiyying "Bahrul Kalom" Asarining Sirojiddin O'shiyning "Bad'ul Amoliy" Asariga Ta'siri. (The impact of "Bahrul Kalom" by Abul Mu'in Al-Nasafi to the work "Bad'ul Amoliy" by Sirojiddin al-Ushi) – Bishkek. 2018 Uluslararası Ali b. Osman el-Üşî Sempozyumu Bildirileri. – B. 389.

<sup>2</sup> A. Demir. Ali b. Osman el-Üşinin Maturidi Kelamına Katkıları. Bishkek: Uluslararası Ali b. Osman el-Üşî Sempozyumu Bildirileri, 2018. – B. 37.



by linking their benefits, and I explained it broadly and openly for the false problems of heretic people".<sup>3</sup>

There are some differences, although few, among the copies of Bad' al-Amali. The same 68 verses are mentioned in Mulla Ali Qari's "Daw' al-Ma'ali" commentary, "Tuhfat al-Ali" and Al-Humaydi's "Amali translation". Abū Bakr Ahmad al-Rāzī's commentary contains 60 verses. The main information of the work is described in 60 verses, and the rest contains prayers and admonitions to the readers. Scholars who researched and re-studied it, said that its verses are seventy three. A rare manuscript copy kept in the library of the Tashkent Islamic Institute named after Imam Bukhari also confirms that the verses of this work were actually seventy three. This manuscript contains six texts of the work "Bad' al-Amali" that are not present in the above-mentioned works. In the above copy, after the praise and salutations, it begins with the text that appears first in other copies. It is not yet known why these six texts were not included in many popular copies<sup>4</sup>.

Also, the names of the commentaries for the work are given as follows in "Daraj al-Ma'ali": "Matla' al-masail fil-aqaid al-Islamiya wa manba' al-kamali fil masail al-kalomiya fi sharh al-qasida al-Lomiya" by 'Izz al-Dīn ibn Jama'a ibn Abu Bakr, 'Izz al-Dīn ibn Abu Bakr ibn Jama Shafi'i's "Daraj al-Ma'ali", Muhammad ibn Abu Bakr Razi's "al-Hidaya", Shamsuddin Muhammad al-Niksari's "Sharhu bad' al-Amali", Khalil ibn Ali Yamani's "Nafis ar -riyaz li i'dam al-amroz", Muhammad al-Naysaburi's "Uqud-ul-Ali", Tunisian Hanafi's "Nashr-ul-Ali", Mulla Ali Qari's "Daw' al-Ma'ali". Mulla Ali Qari's commentary was published during the Ottoman Caliphate, and a large margin was added to it, called "Tuhfat al-Ali", which was reviewed several scholars. "Nur al-Ma'ali" is by Ibn Katib Ankarjiya Yaziji, which is a very useful commentary, and he has another great commentary called "Daw' al-Ali". "Sharhu Bad' al-Amali" was written by Mahmud ibn Yakub Aydani and "Nukhbat al-Ali" was written by Muhammad ibn Sulaiman.<sup>5</sup>

"Bad' al-Amali" was translated into Turkish by Khoja Sa'diddin in 1954. It was also translated into Persian under the name "Zabrajon". The work was translated word by word in Uzbek language in "Texts

od aqeedah" by Sheikh Abdulaziz Mansur. This book was published in 2006.

The structural analysis of the work "Bad' al-Amali" includes the following topics: introduction, explanation of believing in Allah, the Creator of existence, belief in predestination, subjective and verbal attributes of Allah, to believe in the Holy Qur'an, about aspiration to the throne (Arsh) of Allah, God is impersonal, the rewarder of the good, the punisher of the evil, the absolute needless One, the Lord of majesty and supremacy, belief in the resurrection, the last destinations, the eternity of heaven and hell, to see God in heaven, Allah is just and merciful, believing in prophets and angels, Khatam al-Anbiyyah, the last perfect Sharia, Isra' and Mi'raj, intercession, the attributes of prophets, about Dhu al-Qarnayn and Luqmān, the great signs of the Judgment Day, the guardians and their blessings, Yazid ibn Muawiya, the importance of muqallid's faith, the need for a person with a mind to know God, faith, deeds and faith at the time of death, not to be condemned to disbelief because of sin, someone who intends to leave the religion, about the speech of a drunkard, the quality of takwin, sustenance, the test and torment of the grave, about the soul, about entering heaven with the Mercy of God, prayers, the creation of the world from nothing, the believing servant not staying in hell forever, a beautiful poetic statement, wasila, conclusion.

In short, Usman Al-Ushi's work "Bad'ul Amali" shows that the ideas of various religious-ideological currents that exist today are baseless. This work can be used as an ideological weapon in the fight against various destructive ideologies. Because Usman Al-Ushi gave them reasonable refutations based on the belief of the people of Ahl as-Sunnat Wal Jama'at. In this regard, this scholar also cited verses of the Holy Qur'an, hadith, and intellectual evidence. The work contains many religious themes, it is easy for the reader to understand and remember, and the poetic lines attract the reader.

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<sup>3</sup> 'Izz al-Dīn ibn Abu Bakr ibn Jamaa Shafii. *Daraj al-Ma'ali*. – Beirut: Muassasat-ul kutub-us saqafiya, 2011. – p.14/

<sup>4</sup> A. Abdurahim. Эътиқод дурдоналари (Jewels of Creed). – Toshkent: Sharq, 2012. – p. 35-36

<sup>5</sup> 'Izz al-Dīn ibn Abu Bakr ibn Jamaa Shafii. *Daraj al-Ma'ali*. – Beirut: Muassasat-ul kutub-us saqafiya, 2011. – p.14/



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