

THE PRESENTATION OF FIQH ISSUES IN KIFOYA: A COMPARATIVE ANALYSIS

Tukhtanazarov Abduvahob

Researcher at the Uzbekistan International Islamic Academy

Email: abduvahhobjon@bk.ru

Tel: +998 91 114 20 94

Supervisor: Yusupova Nigora

Doctor of Law, Professor

ABSTRACT

This article analyzes the method of presenting fiqh issues in the work Kifoya by Shaykh Muhammad Sodik Muhammad Yusuf. The main focus is placed on the form in which rulings related to acts of worship and transactions are presented, and they are studied on a comparative basis with classical Hanafi sources — Mukhtasar al-Wiqaya and Majma' al-Maqsud. During the research, the simplified, systematic, and didactic character of Kifoya, the concise and formulaic structure of Mukhtasar al-Wiqaya, and the detailed and commentary-based approach of Majma' al-Maqsud are identified. As a result, conclusions are drawn regarding the place of these works in the science of fiqh and their methodological differences.

Keywords: *Kifoya, Mukhtasar al-Wiqaya, Majma' al-Maqsud, Hanafi fiqh, fiqh issues, worship, transactions, comparative analysis, fiqh methodology, Islamic law.*

INTRODUCTION

The science of fiqh occupies a special place in the system of Islamic thought. It not only determines the organizational form of acts of worship but also regulates transactions in everyday life. Therefore, how fiqh texts are written, how issues are arranged, and in what style they are presented can itself become a subject of independent research. Because the same ruling is expressed differently in different sources—sometimes briefly and strictly, and sometimes in an explanatory and detailed manner. This difference is not accidental but depends on the author's purpose, era, and audience.

In modern Hanafi fiqh literature, the work *Kifoya* by Shaykh Muhammad Sodik Muhammad Yusuf occupies a distinctive place. This work attempts to present classical fiqh heritage in a simplified and systematized form. However, to fully understand it, it is more appropriate to consider it not separately but together with classical sources. In particular, comparative study with works such as *Mukhtasar al-*

Wiqaya and *Majma' al-Maqsud* reveals the methodological features of *Kifoya* more clearly. At first glance, they seem to present the same fiqh issues, but upon closer examination, stylistic differences become quite noticeable.

This article focuses precisely on this aspect: how fiqh issues are presented in *Kifoya* and to what extent this presentation corresponds to or differs from the style found in classical Hanafi texts. During the study, issues related to worship and transactions are selected and analyzed comparatively within the framework of three main sources. In some cases, these differences are very evident, while in others they remain subtle and almost imperceptible. Nevertheless, the general picture shows that fiqh is not merely a collection of rulings—it is a scientific system with its own mode of expression.

Main Body

When fiqh texts are read sequentially, one aspect gradually becomes noticeable: the rulings do not change, but the way they are expressed differs significantly. This is especially evident in issues related to acts of worship. Because worship is considered the most stable part of fiqh, with strong evidences and relatively fewer disagreements. Therefore, the main difference here lies not in content but in the form of presentation.

Islamic law is one of the major legal systems in the world, and for nearly 14 centuries its norms have served as the main means of regulating social relations in a number of countries [9, 8]. From this perspective, a comparative analysis of *Kifoya*, *Mukhtasar al-Wiqaya*, and *Majma' al-Maqsud* reveals not only fiqh rulings but also the method of conveying them. At first glance, all three works appear to repeat the same rulings. However, when attention is paid to the internal structure of the text, the differences between them deepen significantly. It is natural to begin the comparison with the issue of ablution, as it represents the entry point of the fiqh system.

In *Mukhtasar al-Wiqaya*, the obligations of ablution are presented in an extremely brief and strict form. For example, actions such as washing the face, washing the hands up to the elbows, wiping a part of the head, and washing the feet up to the ankles are listed clearly and without explanation [1, 5]. Here, the expression resembles a formula. Each action is limited and presented without unnecessary details. The peculiarity of this method is that it directs the learner more toward memorization than reflection. The text resembles a closed system: there is little room for questioning, as everything is maximally compressed.

In *Kifoya*, however, the same issue is presented in a different spirit. The obligations of ablution do not change, but their expression is simplified and made

more understandable. In some places, brief explanations are provided, and certain terms are clarified more broadly [5, 66].

For example, when discussing the procedure of performing ablution, not only are the actions listed, but their practical implementation is also briefly explained. Although this is a small detail, it enlivens the text. The reader not only learns the rule but also imagines how it is performed. Here, the author's approach becomes evident: he does not present fiqh in a ready-made form but adapts it for learning.

In *Majma' al-Maqsud*, the issue of ablution is discussed in even greater detail. The obligations are presented, but the discussion does not stop there. In some cases, additional details, possible situations, and certain explanations are provided [3, 18]. For example, aspects such as the degree of an action, its scope of application, and differences in rulings under various circumstances are also examined. This presents fiqh not merely as a result, but as a process.

In the issue of factors that nullify ablution, three different approaches are also clearly visible.

In *Mukhtasar al-Wiqaya*, these factors are listed briefly and systematically: things that exit from the two passages, blood, vomiting, sleep, and other conditions [1, 7]. Here again, conciseness prevails.

In *Kifoya*, while preserving these rulings, some explanations are added. For example, a brief clarification is given regarding in which cases blood invalidates ablution or what type of vomiting is considered [5, 82].

In *Majma' al-Maqsud*, this issue is further deepened. For example, details such as whether blood flows or drips, the amount of vomiting, and the degree of sleep are examined separately [3, 28]. Here, fiqh reasoning expands.

A similar difference is observed in the issue of ghusl.

In *Mukhtasar al-Wiqaya*, the obligations of ghusl are expressed in three actions: rinsing the mouth, cleaning the nose, and washing the entire body [1, 8]. Very brief and strict. In *Kifoya*, however, this issue is explained somewhat more broadly. In particular, the situations that make ghusl obligatory are described more clearly [5, 91]. In *Majma' al-Maqsud*, the causes, possible situations, and exceptions are explained in even greater detail [3, 31]. Here, the practical aspect of fiqh is more strongly felt.

In the issue of water, the difference becomes even more evident.

In *Mukhtasar al-Wiqaya*, types of water are divided into strict categories: pure, impure, used, and so on [1, 11]. This system is strict and concise. In *Kifoya*, this issue is simplified. Complex fiqh concepts are expressed in simpler terms [5, 109]. In *Majma' al-Maqsud*, however, rulings are analyzed in detail based on the color, smell,

and taste of water [3, 34]. This demonstrates the close connection of fiqh with real life.

At this point, a natural conclusion emerges. If a student reads only *Mukhtasar al-Wiqaya*, he memorizes the rulings. If he reads *Kifoya*, he understands the rulings. If he reads *Majma' al-Maqsud*, he understands the relationships between rulings. These three stages resemble the natural stages of learning fiqh. In general, in matters of worship, *Kifoya* does not change classical Hanafi fiqh. It re-expresses it. *Mukhtasar al-Wiqaya* condenses fiqh. *Majma' al-Maqsud* expands it. And perhaps the simplest and most accurate expression is this: one gives the rule, one explains it, and one deepens it.

When moving from acts of worship to transactions, the internal “tone” of fiqh texts changes. While rulings in worship appear more stable and fixed, in transactions they become more dynamic, context-dependent, and sometimes complex. Therefore, the chapters on transactions are considered one of the main fields that demonstrate the true level of fiqh reasoning.

From this perspective, comparing *Kifoya*, *Mukhtasar al-Wiqaya*, and *Majma' al-Maqsud* within the scope of transactions reveals their methodological differences even more clearly. Here, the difference is noticeable not only in style but also in the mode of thinking.

First, we turn to the issue of trade (bay'), as it forms the main part of transactions.

In *Mukhtasar al-Wiqaya*, bay' is defined briefly and strictly. The transaction is carried out through offer and acceptance, and the agreement of the parties and the main conditions are presented in a formulaic manner [2, 84]. Here, the expression is very concise: only necessary elements are present, without additional detail. This style again resembles the familiar pattern—the text provides a “skeleton” but does not reveal its internal mechanism.

In *Kifoya*, the issue of trade is presented in a somewhat broader and more understandable manner. The essence of the transaction, the agreement between the parties, and its main conditions are expressed in simple language [7, 54]. In some places, an explanatory tone is felt. For example, the necessity of mutual consent for the validity of a transaction is expressed in a manner close to everyday life. This removes the text from being a collection of “dry rules.”

In *Majma' al-Maqsud*, the issue of trade is examined in much greater depth. Here, valid, defective, and invalid contracts, as well as various possible situations, are analyzed in detail [4, 22]. For example, cases where the price is unknown, conditions

are incorrect, or ownership is unclear are examined separately. This presents fiqh not merely as a set of rules, but as a system adaptable to real situations.

The issue of conditions (*shurut*) further clarifies this difference.

In *Mukhtasar al-Wiqaya*, conditions are presented as brief and general rules [2, 86]. There is almost no detail here. In *Kifoya*, the practical aspect of conditions is briefly explained. For example, a simple explanation is given about how an invalid condition affects a contract [7, 70]. In *Majma' al-Maqsud*, conditions are analyzed in detail. For example, the validity of a condition, its effect on the contract, and which conditions invalidate the contract are discussed more extensively [4, 29]. Here, fiqh reasoning operates at a deeper level.

Now we move to the issue of marriage. This chapter has special significance within transactions, as it is connected not only with legal but also social and moral systems.

In *Mukhtasar al-Wiqaya*, marriage is defined briefly and strictly as a contract concluded through offer and acceptance. Witnesses, guardians, and main conditions are presented concisely [2, 2]. Here again, the same style is preserved—brief, precise, without explanation. In *Kifoya*, however, the issue of marriage is presented in a more simplified and understandable form. For example, the essence of marriage, its conditions, and the roles of the parties are explained in simpler language [6, 304]. Here, it seems that the author takes into account the reader's everyday experience. The text appears more “human.” In *Majma' al-Maqsud*, the issue of marriage is discussed more extensively. For example, the conditions of witnesses, the issue of guardianship, and equality (*kufu*) in marriage are analyzed in detail [4, 400]. Particularly, the issue of *kufu* deserves attention. Here, factors such as lineage, religion, financial status, and profession are taken into account. This shows that marriage is not only a personal matter but also a social institution.

An interesting point is that although these issues are presented briefly in *Mukhtasar al-Wiqaya*, a large fiqh system lies behind them. *Kifoya* reveals this system but does not go into deep analysis. *Majma' al-Maqsud* brings this hidden system to the surface.

Another important point is the issue of disagreement (*ikhtilaf*). In *Mukhtasar al-Wiqaya*, disagreement is almost invisible. In *Kifoya*, it is also very rare. In *Majma' al-Maqsud*, however, there are references to disagreement in some places. This once again shows the purpose of the three works: one provides the system, one explains it, and one deepens it.

In the chapters on transactions, another aspect becomes clear: fiqh here is “alive.” That is, it adapts to real situations. This is especially evident in *Majma' al-*

Maqsud. *Kifoya*, however, simplifies this complex system. This creates convenience for the learner but reduces some subtle aspects. From this, a general conclusion can be drawn. In matters of transactions, *Mukhtasar al-Wiqaya* provides the basic rules, *Kifoya* makes them understandable, and *Majma' al-Maqsud* analyzes them.

During the comparative study of fiqh texts, an important aspect gradually becomes clear: fiqh is not merely a collection of rulings. It also includes the stages of developing, organizing, and conveying rulings to the learner. In this sense, it is appropriate to view *Kifoya*, *Mukhtasar al-Wiqaya*, and *Majma' al-Maqsud* not as texts of the same level, but as complementary methodological stages.

When these three works are read side by side, one thing becomes clear: although they belong to the same Hanafi tradition, they reflect different “states” of expressing fiqh. In other words, the issue here is not only “what is said,” but also “how it is said.”

First, attention should be paid to the position of *Mukhtasar al-Wiqaya*. This work represents a concise, systematic, and strict form of Hanafi fiqh. In it, fiqh issues are presented briefly, terminologically, and without explanation. The main purpose of this style is to compress fiqh into a form that is easy to memorize. Therefore, no evidences are given, disagreements are not discussed, and there is almost no debate. As a result, *Mukhtasar al-Wiqaya* presents fiqh as a coded system.

Majma' al-Maqsud, on the other hand, opens this coded system. In it, fiqh issues are explained, expanded, and sometimes discussed. For example, after a ruling is given, its scope of application, exceptions, and possible variations are examined. This presents fiqh not as a static but as a dynamic system. Sometimes, an internal logic is felt within the text: “if it is like this—the ruling is such, if it is otherwise—the ruling changes.” This is closer to the true nature of fiqh.

Kifoya occupies a distinctive place between these two approaches. It is neither overly concise like *Mukhtasar* nor overly detailed like *Majma' al-Maqsud*. It simplifies fiqh, systematizes it, and adapts it to the learning process. Here, the author’s main goal is evident—to make fiqh understandable for a wider audience. Therefore, complex terms are softened, unnecessary details are reduced, and the presentation becomes more fluent. As a result, the text becomes “readable.”

At this point, a natural question arises: which of these three approaches is perfect?

It is difficult to give a definite answer. Because they are not competitors. On the contrary, they represent different stages of learning fiqh. If we classify this process conditionally: *Mukhtasar al-Wiqaya* – level of basic rules. *Kifoya* – level of

understanding. *Majma' al-Maqsud* – level of analysis. This sequence is not artificial but logical.

Another important aspect is the method of evidence. According to fiqh theory, every ruling is based on the Qur'an, Sunnah, consensus, or analogy [8, 94]. However, these evidences are not reflected equally in every text. In *Mukhtasar al-Wiqaya*, evidence is almost absent. In *Kifoya*, it appears briefly. In *Majma' al-Maqsud*, explanations closer to evidences are present.

CONCLUSION

Throughout this article, the method of presenting fiqh issues in *Kifoya* was studied comparatively with classical Hanafi sources — *Mukhtasar al-Wiqaya* and *Majma' al-Maqsud*. The analysis showed that although these works belong to the same school of fiqh, their methodological approaches and styles of presentation differ significantly. This difference mainly relates to how fiqh is presented.

First, *Mukhtasar al-Wiqaya* appears as a text that presents fiqh knowledge in a concise, strict, and formulaic form. Rulings are expressed with minimal wording and without unnecessary explanation. While this style is convenient for systematization and memorization, it requires a certain level of prior knowledge from the reader. Thus, this work serves as an important source that forms the structural foundation of fiqh.

Majma' al-Maqsud, on the contrary, presents fiqh issues in a broader, explanatory, and sometimes analytical manner. Along with rulings, their scope of application, possible situations, and subtle aspects are also discussed. This allows for a deeper understanding of fiqh, seeing connections between rulings, and developing fiqh reasoning. In this sense, this work represents the explanatory and expanding layer of fiqh.

Kifoya, however, occupies a unique position between these two approaches. In it, fiqh issues are presented in a simplified, systematic, and didactic form. The rulings are preserved, but their expression is made more convenient and fluent for the reader. This adapts the work to modern educational processes. At the same time, due to the reduction of some complex details, it is more suitable for the initial and intermediate stages of learning rather than deep scholarly analysis.

Based on the results of the comparison, it can be said that a certain gradual development is observed in fiqh texts: first, rulings are codified in a concise form, then they are explained and expanded, and finally, they are adapted into a simplified didactic form based on modern needs. *Mukhtasar al-Wiqaya*, *Majma' al-Maqsud*, and *Kifoya* represent these three stages of the process.

From this perspective, *Kifoya* should not be evaluated separately from classical fiqh sources, but in close connection with them. It does not recreate fiqh but reorganizes existing scholarly heritage and brings it closer to the modern reader. This determines its scientific and didactic significance.

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