



‘Ubayd Allāh ibn Mas‘ūd al-Maḥbūbī
died 746 [1346/1347]

**Kitāb al-Tawḍīḥ fi Ḥall Ghawāmiḍ
al-Tanqīḥ [wa huwa Sharḥ al-Tanqīḥ]**

Book of Elucidation on Solving the Ambiguities of the Revision
and this is the commentary on Tanqīḥ al-uṣūl by the same author

Manuscript in Arabic

Copied by Muhammed el Hac Ilyas
in Mahrusa [Istanbul], 867 [1462]

212 pp., 27 x 18 cm,
unbound with remnants of original leather cover.

Sadr al-Shari'a, a Bukharan Hanafi theologian and jurist who lived in Bukhara and Herat in the post-Mongol period, attempted to synthesize the prevalent Ash'ari theological tradition with the Central Asian Hanafi juristic tradition.

He focused in particular on the Hanafi Usul work of al-Pazdawi (d. 1089), on the one hand, and the two most influential theological works of the period, the al-Mukhtasar (The Abbreviated) of Ibn al-Hajib (d. 1249) and al-Mahsul (The Harvest) of al-Razi, on the other. Many commentaries were written on Sadr al-Shari'a's work, al-Tawḍih, itself a commentary on al-Tanqih (The Revision) by the same author.

One such commentary, al-Talwih (The Alluding) by Sa'd aldin al-Taftazani (d. 1390), was so successful that it gained unrivaled prestige in usul al-fiqh within the Ottoman intellectual circles up until modern times. The Central Asian Sa'd al-din al-Taftazani may be regarded as one of the most influential scholars within the Ottoman milieu.

His works set the standard in Ottoman higher education in three fields: rhetoric (balagha), philosophical theology (kalam), and legal theory (usul al-fiqh).

*Brockelmann, GAL, II, 277 (no. 3, commentary a); SII, 300; Mach, R. Yahuda, 917.
The author's commentary on h- is Tanqīḥ al-uṣūl (cf. Mach, R. Yahuda, 916).*

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