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Historical Sciences

FAKIKH ABU JA'FAR USTRUSHANIY AND HIS SCIENTIFIC HERITAGE

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Abstract

In this article disclosed opinions about the representative of the Islamic mazhab (way of belief) Hanafiyya, the movement “ahlu-s-sunna wa-l-jamoa” (family of followers of preaching of the Prophet Muhammad) - Abu Ja'far Ustrushaniy, who lived in the Middle Ages on the territory of Movarounnahr, about the period in which he lived, his scientific heritage, about his teachers and students, as well as his contribution to the development of the science of fiqh (jurisprudence).

Keywords: Abu Ja'far, Ustrushana, Abbasids, Fakikh, Hanafi, sect, Qur'an, Sunnah, Movarounnahr, Kadi.

I. INTRODUCTION

The scientific-spiritual, enlightening, and religious heritage that was left to us by our great ancestors play an enormous role in the education, upbringing, and spiritual development of new generation that is growing up in our days.

It is known that in our country a great deal of attention is paid to the study and analysis of the teachings of the religious direction of the Hanafi and the contribution of Maverannahr scholars to the development of this direction. And also it should be noted that the scientific study of the priceless manuscript associated with the teaching of this area, sets an important task - to prove the religious tolerance of the religion of Islam and the fallacy of the path of extremist movements.

Our Respectable President Shavkat Mirziyoyev, on this occasion expressed the following opinion: “Currently, over 100 thousand invaluable manuscripts are stored in the book collections of Uzbekistan. Unfortunately, these priceless manuscripts have not yet been fully studied and are awaiting scientists and their readers ... We talk a lot about the need to fight against the evil through education. This, of course, is correct. But where enlightened, spiritual knowledge come from – they come from these sacred books in the first place, don't they ... ”[1]. In recent years, the community of the whole world has noted that Uzbekistan is the birthplace of great scientists.

Among the centers of ancient civilization known to the whole world, along with the cities of Bukhara, Samarkand, Termiz, Khorezm, Ferghana, Shash, Jizzakh also entered, i.e. the territory of Ustrushana. According to the ancient sources, Ustrushana was a developed region located along the Great Silk Road, connecting the West and the East. Information about the ancestors who lived on the territory of Jizzakh and this region are given in historical books of three thousand years ago. Especially, the scientific heritage of the Fakikhs of Movarounnahr in the Islamic world is highly appreciated and the works of jurisprudence left by them are the main textbook on jurisprudence in prestigious Islamic scientific institutions. At present, it is considered a fruitful step to study the life path and scientific heritage of illustrious jurists who came from our lands and made a worthy contribution to the development of the science of law.

II. METHODOLOGY

The article uses chronological data, systematic periodic data, comparative and quantitative methods, and previous researches. More than ten scientific works on sources and textbook issues are used to explain “Fakikh Abu Ja’far Ustrushaniy and his scientific heritage”. Besides that, the researcher had used journals and articles to collect data related to the research.

III. DISCUSSION

The sources contain information about one of the famous jurists of his time - Abu Ja’far Muhammad ibn Amr al-Sha’biy al-Ustrushaniy, who lived in the territory of Jizzakh in the 10th-11th centuries. (died in 404/1013) It is known that he was born in Ustrushana (*the alleged name of the Jizzakh region*), lived in Samarkand and at his time held the position of Kadi (Islamic judge).

The years of life of Abu Ja’far al-Sha’biy al-Ustrushaniy dates back to the reign of the Abbasids (132-656 / 750-1258), when the state of the Samanids, who ruled in Khorasan and Movarounnahr (261-389 / 875-999), lost the throne to Karakhanids (approx. 320-560 / 932-1165).

In his book “Scientists of Jizzakh,” the Islamic scholar M. Ataev wrote that in those days, the science of fiqh, in all respects, for example, in the small numbers of works, was experiencing a period of formation and rebirth. [9:77].

And also, during the life of Abu Ja’far al-Sha’biy al-Ustrushaniy, scientific disputes between the directions of the Hanafi va Shofe’i were intensified. The Hanafi jurists, who were criticized for their small appeals to the verses and hadiths, sought to prove the involvement and validity of their direction in the Qur’an and Sunnah [13:2].

After the death of Abu Hanifa (150/767), from the 5th century of Hijriy calendar to the beginning of the 11th century since the birth of Christ, in Movarounnahr, the work of the Hanafi’s jurisprudence can also be attributed the work of Abu Zha’far al-Sha’biy al-Ustrushaniy “Kifoyatush Sha’biy (Book Satisfying Sha’biy)” [5]. A copy of this work, stored in Turkey, is called “al-Majolis fi furu’ al-fiqh (Meetings on the Basics of Jurisprudence)” [4].

Abu Ja’far al-Sha’biy al-Ustrushaniy studied law with two teachers. The first teacher was Abu Bakr Muhammad ibn al-Fazl al-Kamariy al-Bukhari, (died in 381/991), who was a teacher of Bukhara lawyers of the Hanafiyah of his time. The second teacher was the famous Iraqi scholar Hanafi Abu Bakr al-Jassos ar-Razi (died in 370/981).

The genealogy of these two scholars through Muhammad al-Shaiboniyya (died in 189/804) comes from Abu Hanifa Rahmatulloh Alaihim (may Allah be pleased with him) [3:100]. From this pedigree we can see that Abu

Ja'far al-Sha'biy al-Ustrushaniy was a representative of continuation of the teaching of the direction of the Hanafi.

Three manuscripts of the book of Abu Ja'far al-Ustrushaniy "Kifoyat al-Sha'biy", which have survived to our days, are stored at the Abu Raikhan Beruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan [9:83]. Abu Ja'far al-Ustrushaniy made a significant contribution to the development of the science of hadith in Movarounnahr. One of the scholars of the Middle Ages, Abu Zayed al-Dabusiyy, in the work "Al-Asror", gives four hadiths from al-Khalil ibn Ahmad al-Sijziyy (290 / 902-378 / 988) through Abu Ja'far al-Ustrushaniy. This famous Fakikh of Hanafiy Abu Zayed al-Dabusiyy (died in 431/1039) was a student of Abu Ja'far al-Ustrushaniy. The works of Abu Zayd al-Dabusiyy on the jurisprudence "Takvim al-adilla", "Ta'sis an-nazar", "Al-Asror", "Al-Amad al-akso" and others are known today [9:84]. His full name is Abu Zayd Ubaidulloh ibn Umar ibn Iso ad-Dabusiyy. In the works of biographers of the Middle Ages Abu Hafis al-Nasafiy (died in 537/1142) [7:467], Abd al-Karim al-Sam'oniyy (died in 562/1167) [2:2/454], Ibn Khallikon (died in 681/1282) [11:3/84], az-Zahabiyy (died in 748/1348) [8:17/521], Ibn Kasir (died in 774/1373) [6:12/46-47] and Abd al-Khayyi al-Laknaviy (died in 1304/1886) there are information about ad-Dabusiyy.

IV. RESULTS

Writing by Ad-Dabusiyy in addition to works on jurisprudence, independent works on ethics, religion and moralizing shows that the scientist's interest in other branches of science and the severity of the pedigree of his teachers. The teacher of fakikh Abu Ja'far al-Ustrushaniy (died in 404/1013) studied fiqh science from the Bukhara scholar of Hanafiy Muhammad ibn al-Fazl al-Kamariyy (died in 381/991) [13:99]. Al-Kamariyy, in turn, became a teacher of the famous Bukhara scholar Sufi Abu Muhammad ibn Iskhok al-Bukhari al-Kaloboziyy (died in 380/990), the author of the work "Kitob at-ta'arruf li-mazhab ahl at-tasawwuf" - ("The book on finding people the ways of morality") [13:265]. From this information, it can be concluded that al-Kamariyy, along with the science of fiqh, had deep knowledge of ethics, religion, morality and the ethics of Islam. Al-Kamariyy, during the teaching of his students al-Ustrushaniy and al-Kaloboziyy to the science of fiqh, gave them concepts in these sciences. Al-Ustrushaniy also in the process of teaching his student al-Dabusiyy to the science of fiqh explained him the teachings of al-Kamariyy.

In addition, according to the opinion of the author of the work "Tarihi Mullazoda" about Bukhara scholars Mu'in al-Fukaro Ahmad ibn Mahmud (first half of the 8th / 14th century), in the cemetery of "Talli sudur" of Bukhara, there are the graves of "Yetti Kozi" ("Seven Kadis"), where there is a burial place of Abu Zayed al-Dabusiyy. "Seven Kadi of Bukhara" - Abu Ja'far al-Ustrushaniy (died in 404/1013), ad-Dabusiyy (died in 430/1039), Ismoil ibn Muhammad ibn Abdulloh al-Mustamli al-Bukhari (died in 434/1043), Zuzan (the period of life has not been established), Badi' ad-din al-Bukhari (VI / XII centuries), his son Zahir ad-din al-Bukhari (died in 619/1222) [10:56-57].

There are different opinions about who were the "Family of Kadis of Bukhara": in the list above, six fakikhs are indicated. The Arab scholar Subhi Muhammad al-Hayyot, based on the work of Shah Valiyyulloh al-Dikhlayiy (died in 1176/1762) "al-Insof fi bayon asbob al-ikhtilof" - ("Maintaining the middle path in setting out the reasons for the uprisings"), wrote that "Seven Kadis of Bukhara" are al-Ustrushaniy, ad-Dabusiyy, Ismoil al-Mustamli, Abu Umar Ahmad ibn Muhammad ibn Ibrohim al-Marvaziyy, Abu-l-Yusr Muhammad al-Pazdaviyy, his son Abu-l-Ma'oliyy Ahmad, Badi' ad-din al-Bukhari, his son Zahir ad-din al-Bukhari and Kozikhon al-Uzgendiy "[12:27]. This list contains the names of nine fakikhs. Based on a comparison of the information provided by Ahmad ibn Mahmud and the conclusions of al-Hayyot, it became known that the "Seven Kadis of Bukhara" are Abu Ja'far al-Ustrushaniy, ad-Dabusiyy, Ismoil al-Mustamli, Badi' ad-din al-Bukhari and his son Zahir ad-Din al-Bukhari. Reliable information about the involvement of Zuzan, Abu Umar Ahmad al-Marvaziyy, Abu-l-Yusr Muhammad al-Pazdaviyy, his son Abu-l-Ma'oliyy Ahmad al-Pazdaviyy in this group was not found. It should be noted that the study of the life, work, and scientific heritage of the largest fakikh of Movarounnahr Abu Ja'far al-Sha'biy al-Ustrushaniy has actual value. Since, information about the teachers and students of the scientist testifies to his great

contribution to the development of fiqh science. Various sources have preserved information about the Jizzakh region, i.e. Ustrushana, where Abu Ja'far al-Sha'biy al-Ustrushaniy was born, as a large cultural center that had a huge influence and popularity in the Middle Ages. Science was developed in the region and it became the cradle for many scientists who made a great contribution to the development of civilization.

V. CONCLUSION

As a result of researches, it can be noted that the ancient Ustrushana and Dabusiya, along with all the cultural centers of the Muslim East, were famous as large cultural centers of Movarounnahr. Here, along with literature and morality, religion, hadiths, the science of fiqh were developed. In addition, this land has become the cradle of scholars such as Abu Ja'far Muhammad ibn Amr ash-Sha'biy al-Ustrushaniy and Ubaidulloh ibn Umar ibn Iso ad-Dabusiyy. This circumstance indicates that these regions did not remain aloof from changes taking place in other parts of the world, and received a certain share of civilization arising in the surrounding world, and, in turn, developed in different branches, established economic ties, developed in Islamic science.

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ФАКИХ АБУ ДЖАФАР УСТРУШАНИЙ И ЕГО НАУЧНОЕ НАСЛЕДИЕ

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Аннотация

В статье раскрываются мнения о представителе исламского мазхаба (образ веры) Ханафийе, движения «ахлу-с-сунна ва-л-джамоа» (семья последователей проповеди пророка Мухаммеда) - Абу Джафара Уструшаний, который жил в средние века на территории Мовароуннахра, анализируется его научное наследие, высказывания его учителей и учеников, а также рассматривается его вклад в развитие науки фикха (юриспруденции).

Ключевые слова: религия, общество, церковь, миссионерство, священник.

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