

The Entry And Development Of The Science “Usul Al-Fiqh” In Mawarounnahr

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Abstract:

The Article Studies The Contribution Of The Scientists Of Mawarannahr To The Formation And Development Of The Theory Of Islamic Jurisprudence – Usul Al-Fiqh. The Origin Of The Science Of Usul Al-Fiqh In Iraq And Its Subsequent Spread To The East And The Factors That Led To It Have Been Studied. The Works Of Movarounnahr Scholars Moturudi, Qaffol Shoshi, Dabusi, Abul Ushr Pazdavi, Umar Nasafi, Alouddin Samarkandi And Sadrush-Shahid Bukhari On Methodology, Science, And New Topics And Concepts Introduced To Science Were Analyzed. Moreover, Some Valuable Information Was Provided About The Works, Such As Mahosin Ash-Shari'a, Ma'okhiz Ash-Shari'a, Taqvim Al-Adilla, Usul Al-Pazdavi, Usul As-Sarakhsi, Mezon Al-Usul, At-Talvih, Manor And The Commentaries To Them. At The End, The Method Of Al-Fiqh Was Given Conclusions On The Role Of Theoretical Foundations And Purpose Of Islam And The Importance Of Their Understanding Of Islamic Concepts.

Keywords: Pazdawi, Text, Fiqh (Islamic Law), Hadith, Maturidi, Hanafi, Qadi (Judge), Owners-Taxrij, Comment.

Introduction

The Most Widely Applied Discipline Among The Islamic Sciences Is Fiqh (Jurisprudence), Which Covers Many Areas, From Islamic Law To Ethical Norms. Because The Topics Of Fiqh Cover All Aspects Of Human Life, There Has Always Been A High Demand For Its Study. Islamic Jurisprudence Is Divided Into The Following Two Major Branches Or Two Main Parts: Usul Al-Fiqh, Furu 'Al-Fiqh.

Usul Al-Fiqh Is A Science That Studies The Rules Of Developing Shari'ah Judgments Based On The Main Sources Of Shari'ah: The Qur'an, The Sunnah, Ijma (Consensus), And Qiyas (Comparison). Sayyid Sharif Jurjani (1340-1414), One Of The Scholars Of The Timurid Period, In His Book 'Ta'rifat' (Definitions) Simply Describes: "Usul Al-Fiqh Is A Set Of Rules That Lead To Shari'ah-Practical Judgments." Commenting On This Definition, Experts Say That The Subject Of Usul Al-Fiqh Is Shari'ah Evidence, And Its Task Is To Form The Skills Of Islamic Jurists To Develop Practical Judgments From Evidence. It Is Also Noted That This Science Is Inextricably Linked With The Sciences Of Kalam, Tafsir, Hadith, Islamic History, As Well As Linguistics, Logic, Philosophy And Sociology (Sayyid Sharif Jurjani. 'Ta'rifat'. - Beirut: Dor Al-Kutub Al-Ilmiya, 1983 . - P. 26). Specialists Who Have Mastered This Science Are Called Methodological Scholars, Faqihs, And They Evaluate The Islamic Law By Showing The Shari'ah's Attitude To New Issues That Arise In Social Life.

Usul Al-Fiqh Was First Formed As The Field Of Jurisprudence In Iraq In The Ii-Iii (Viii-Ix Centuries), But In The Next Century, It Was Developed By The Efforts Of Mawarannahr Scholars And Formed As A Completely Independent Science.

Materials And Methods

The Oldest Surviving Work On Usul Al-Fiqh Is Al-Risala (Letters) By Muhammad Ibn Idris Al-Shafi'i (767-820). The Shafi'i School Is Based On This Work Of Usul Al-Fiqh And Is Called The "Direction Of The Mythologists." In Contrast, From Abu Hanifa (699-767), The Founder Of The Hanafi School, And His Disciples Abu Yusuf (731-798), Muhammad Ibn Hasan (749-805), No Work On The "Usul" Of Fiqh Has Reached The Next Generation. Perhaps The Works Of Them Belong To Furu 'Al-Fiqh, The Most Important Of Which Are The Six Works Included In The Collection Of "Zahiru-R-Rivaya". These Six Works Were Written By Muhammad Ibn Hasan Shaybani And Contained Fatwas Issued By Abu Hanifa And His Disciples, As Well As Shari'ah Issues And Rulings. The Hanafi Usul Al-Fiqh Has Been Formed On The Basis Of The Ijtihads, Fatwas And Rulings Of The Leaders Of The *Maddhabs* That Have Appeared In These Six Works Over The Last Two Centuries. Therefore, In The Hanafi Method, It Is More Common To Refer To Fari-Fiqh Issues.

The Science Of Usul Al-Fiqh Entered Mawarounnahr In Two Ways. The First Came Directly Through The Disciples Of The Iraqi Faqih (Jurist) Abu Bakr Jassos (D. 370/981), Who Is Considered To Be The Author Of The Hanafi Method Al-Fiqh, Including Abu Ja'far Ibn Abdullah Usturshani (Z. Najmiddinov. The Role Of The Scientific Heritage Of Abu Zayd Al-Dabusi In The Development Of The Science Of Fiqh In Mawarounnahr. - T.: Publishing And Printing Association Of The International Islamic Academy Of Uzbekistan, 2019. - P. 32). It Should Be Noted That After Abu Bakr Jassos, The Banner Of The Hanafi Usul Al-Fiqh Passed Into The Hands Of Abu Zayd Ubaydullah Ibn Umar Dabusi Bukhari (D. 1038), A Close Disciple Of Usturshani.

The Second Way Entered Through Abu Hafs Kabir Ahmad Ibn Hafs Ibn Zibrikan Bukhari (768-832) And Abu Sulayman Musa Ibn Sulayman Juzjani (D. 200/816), Students Of The Great Representative Of The Iraqi School Of Fiqh, Muhammad Ibn Hasan Shaybani (D.750-809) And Developed Within The Framework Of Islamic Law - Fiqh. Scientific Activities With These Faqihs Were Organized In Bukhara And Samarkand. Scientific Schools Have Been Forming. In These Schools, Usul Of Fiqh, Al-Fiqh, Ilmul Khilaf, Siyar, Maqasid Ash-Shari'a And Other Branches Of Jurisprudence Also Developed.

Results

Muhammad Shaybani's Collection "Zahiru-R-Rivaya" Was Not Only A Great Impetus To The Development Of Muslim Law, But Also Served As An Important Source In The Formation Of Jurisprudence Around The World. Although Western Jurists Called Imam Muhammad The "Islamic Grotius," He Shed Light On The Norms Of International Law In His Works Eight And A Half Centuries Before Hugo Grotius (1583-1645).

The Famous Twentieth-Century Scholar Muhammad Zahid Kawsari (1878-1952) Noted That "Abu Hafs Kabir Bukhari And Abu Sulayman Juzjani Were The Narrators Of The Works Of Muhammad Shaybani, And These Works Were Passed On To The Next Generation Mainly Through Them" (Muhammad Zahid Kawsari. Abu Yusuf. Egypt, Maktabtul-Azhariyya Publishing House, 1989. - P. 72). However, When Shaybani's Last Work, Al-Siyar Al-Kabir, Was Written, Abu Hafs Kabir Had Left Iraq And Returned To Bukhara, Which Is Why He Studied The Work Indirectly, Not Directly From The Author. However, His Classmate Abu Sulayman Juzjani Narrated And Studied All The Works Of His Teacher Directly From Him. These Two Scholars Acted As A Bridge For The Iraqi School Of Fiqh To Enter The Scientific Heritage Of Mawarounnahr.

Abu Hafs Kabir Founded A Madrasah In Bukhara, Which Made A Great Contribution To The Development Of Science. This School Was Later Developed By Abu Hafs Saghir Muhammad Ibn Ahmad (D. 264/878), The Son Of A Faqih. It Should Be Noted That The Great Muhaddith Muhammad Ibn Ismail Bukhari (810-870) Was Also Educated By Abu Hafs Kabir In His Youth (Muhammad Zahid Al-Kawsari. Bulugul Amani Fi Sirati Imam Muhammad Ibn Al-Hasan. - Homs: (Syria) "Al- Andalus" 388/1969. - P. 9). Abu Hafs Kabir Madrasah Was Famous In Its Time, It Is Located In The Ancient District Of Bukhara "Poyi Kalon" And Was Active In The XIII Century (L.Asrorova. Abu Hafs Kabir Bukhari And Hanafi Jurisprudence. - T: Tashkent Islamic University, 2014. - P. 137). In 2009, The Madrasah And Its Adjoining 16th-Century Hazrati Imam Mosque, The Mausoleum Of Abu Hafs Kabir (The Tombs Of Abu Hafs Kabir, His Son Abu Hafs Saghir And His Grandson, The Mystic Abu Bakr Kalobozi (D. 990) Were Reconstructed (Gaybullaev. Founder Of Mawarounnahr School Of Fiqh // Intellectual Youth - The Basis Of The Future. Materials Of The Republican Scientific-Practical Conference. - T.: Uzmu, 2015. - P. 101).

It Is Not Mentioned In The Sources That Abu Hafs Kabir Wrote A Work On Usul. However, It Is Mentioned In The Sources That He Wrote The Works Kitab At-Tahrij (Book Of Tahrij), Favoid (Benefits), Fatawa (Fatwas) And Masoil (Matters) Related To The Field Of Jurisprudence, And His Son Abu Hafs Saghir Is Also The

Author Of “Ahwa Wa-L-Ikhtilaf” (Useless Sayings And Disputes), “Ar-Raddu Ala-L-Lafziyya” (Rejection Of The Superficial Viewers) (Muhammad Abdulhay Laknavi. “Fawaidul Bahiyya”, Beirut: Dorul Arqam, 1998. -P. 19). Although These Works Have Not Reached Us, Quotations From Them Can Be Found In Fiqh Sources. The Researcher L.Asrorova Collected One Hundred And Forty (140) Fatwas From Faqih In A Separate Treatise (L.Asrorova. Abu Hafs Kabir Bukhari And Hanafi Jurisprudence. - T: Tashkent Islamic University, 2014. - P. 184).

Abu Sulayman Juzjani (D. 200/816) And Abu Bakr Juzjani (D. 250/864) Also Returned To Their Homeland And Founded The Darul Juzjaniya Scientific School In Samarkand. This Scientific School Was Later Developed By Abu Mansur Moturudi (D. 945), A Close Disciple Of Abu Bakr Juzjani, And Then By Abul Mu'in Nasafi (1027-1114), A Close Disciple Of Moturudi (H.Aminov, S.Primov. History, Sources And Terms. - T.: Movarounnahr, 2017. - P. 68-69).

Abu Mansur Moturudi's Scientific Activity Was Not Limited To The Science Of Aqeedah, But He Wrote Important Works On Usul And Furu' Of Fiqh. Moturudi's Ma'akhiz Ash-Shari'a (Sources Of Shari'a), Is The First Source On Usul Al-Fiqh Written In The Mawarounnahr Region, (Haji Khalifa. Kashfuz Zunun An Asamil Qutub Val Funun. - Beirut. II. - P. 1408). Although This Source Has Not Reached Us, The Turkish Scholar Sh. Ozen Summed Up Moturudi's Views On Usul Al-Fiqh On The Basis Of Quotations From The Literature On Hanafi Jurisprudence (Sh. Ozen. Imam Al-Moturudi - Faqih // Translation From Arabic By Nemat Jabborov / Lessons Of Imam Al-Bukhari. - Tashkent, 2004. - № 01. - B. 92-95). Moturudi's Kitab Al-Jadal Is Devoted To The Arguments Of The Sunni School Of Thought, The Defense Of The Rules Of Fiqh, And The Critique Of The Views Of Misguided Sects. This Work Served As The Basis To Al-Kafiya Fil-Jadal (Sufficient Book On The Etiquette Of Debate) By Imam Al-Haramain Juwayni (1028-1185) And Al-Ma'una Fil-Jadal (Handbook Of Debates) By Abu Ishaq Al-Shirazi (1003-1083), Which Are Well-Known Sources In This Field.

According To Abul Mu'in Al-Nasafi (1027-1114), Moturudi Wrote Two Rebuttals Against The Qarmatians, One Related To Usul And The Other To Furu. The First Work Is Devoted To The Critique Of The Erroneous Beliefs Of The Qarmatians, That Is Why The Term Usul Is Often Used For Ideological Views As Well. Although The Second Work Is Related To Fiqh, It Is Possible That It Also Covered Topics Of Usul Al-Fiqh. Abul Mu'in Nasafi Also Noted That The List He Listed Did Not Include All Of Moturudi's Works (Abul Mu'in Nasafi. Tabsira Al-Adilla. - Ankara: Publishing House Of The Department Of Religious Affairs, 1993. - J. I. - P. 359). Moturudi Is Also Referred To In The Jurisprudential Work Sharh Jame 'As-Saghir. According To Fakhrul-Islam Pazdavi (1009-1090), This Work Was Narrated By Abdulkarim Pazdavi (912-999), A Student Of Moturudi (Alouddin Abu Bakr Qasani. Badoi'u-S-Sanoi' Fi Tarti-Sh-Sharoi'. Dor Al-Kutub Al-Ilmiyya, Beirut, 1997. - J. VII. - P. 47). Abu Mansur Moturudi Also Made An In-Depth Analysis Of Jurisprudential Issues And Methodological Rules While Interpreting About Five Hundred Ruling Verses In His Major Work On The Interpretation Of The Qur'an, Tawilatu Ahl Al-Sunnah. Moturudi Was One Of The First To Address The Subject Of Usul Al-Fiqh And Made A Great Contribution To The Development Of The Field By Introducing Innovations In The Practice And Method Of Proof Of This Science.

The Faqihs Of Movarounnahr Worked In The Shafi'i Direction Of Usul Al-Fiqh, Too And Made A Great Contribution To Its Development. One Of Them Is Abu Bakr Ibn Ismail Qaffal Shashi (904-975), A Great Representative Of Shafi'i Jurisprudence. Qaffal Shashi's Kitab Fi Usul Al-Fiqh (Book Of Fundamentals Of Fiqh), Sharh Ar-Risala Al-Shafi'i (Commentary On Shafi'i's Risala), Al-Jadal (Discussions) And Mahosin Ash-Shari'a (Shariah Beauties) Are Among The Earliest Works On The Shafi'i Method. Of These, Only The Last Source Has Come Down To Us (Tajiddin Subki. Tabaqat Al-Shafi'iya Al-Kubra. - Beirut: Dor Ihyo Al-Kutub Al-Arabi, 1964. - J. 3. - P. 152).

According To The Researcher N.Khakimova, There Are Two Manuscripts Of Qaffol Shoshi's Book "Mahosin Ash-Shari'a" In The London And Cairo Book Funds. The Work Was Also Published In Beirut In 2007 (N.Hakimova. Abu Bakr Qaffol Shoshi's Philosophy Of Law: The Term "Noble Politics" / Proceedings Of The Republican Scientific-Practical Conference "The Role Of The Written Heritage Of Oriental Scholars In Scientific, Philosophical And Spiritual Thinking." - T.: Tashkent State University Publishing, 2020. - P. 170-72).

In The Preface To Mahosin Ash-Shari'a, Shashi Says Of His Main Idea: “The Beauty Of The Shari'ah Is To Give It Its Full Merit, Its Noble Policy, And Its Sanity.” According To The Researcher, The Concept Of “Noble Policy” In The Work Means “Not The Superficial, Literal Primacy Of Laws, But Their Application To Practice Based On Their Original Purpose And Essence” (N.Hakimova. Abu Bakr Qaffol Shoshi's Philosophy Of Law: The Term “Noble Politics” / The Role Of The Written Heritage Of Oriental Scholars In Scientific, Philosophical And Spiritual Thinking, Proceedings Of The Republican Scientific-Practical Conference. - T.: Tashkent State University

Publishing House, 2020. - P. 171). In General, Shoshi's Works Have Always Had Their Significance Due To Their Great Emphasis On The Philosophy Of Law. Indeed, Along With The Literal Primacy Of Laws, Their Application In Practice Based On Their Purpose And Essence Is Essential To Ensuring Full Justice In Individual Societies.

The Disciples Of Abu Bakr Jassos (D. 370/981), The Author Of The Hanafi Method, Also Played An Important Role In The Introduction Of The Science Of Usul Al-Fiqh To Mawarounnahr. Indeed, Al-Fusul Fi-L-Usul (Chapters On The Science Of Usul) By Abu Bakr Jassos (D. 370/981) Is The First Complete Work On The Hanafi Method That Has Come Down To Us. His Teacher, Abul Hasan Ubaydullah Karkhi (D. 342/952), Wrote Al-Risala Fil Usul (A Treatise On The Science Of Usul), Which Is Also Related To Usul Al-Fiqh, But It Mentions Only Thirty-Nine Rules Of Method. . The Commentary By Najmiddin Abu Hafis Umar Nasafi (1067-1142) Entitled Sharhu Maduru-L-Usul (Commentary On The Rules On Which The Method Is Based) Is Also Small In Size. It Was Published As An Appendix To Fakhrul-Islam Ali Pazdavi's (1010-1089) Scientific Work "Kanzul Vusul Ila Ma'rifatil Usul" (Treasure Of The Study Of The Method) (Fakhrul-Islam Pazdavi. Usul Al-Pazdavi. - Karachi: Mir Muhammad. Library, 1909. - P. 372). Usul Scholars Regard Jassos's Book, Al-Fusul, As The First Work On The Hanafi Method. The Play Covers The Main Topics Of Science In Detail And Is Published In Four Volumes (Abu Bakr Jassos. Al-Fusul Fi Ilmil Usul. - Beirut: Darul Kutub Al-Ilmiya, 1996. - J I. - P. 14).

After Abu Bakr Jassos, The Hanafi Method Al-Fiqh Was Developed By His Grandson Abu Zayd Ubaydullah Ibn Umar Dabusi (D. 1038), Enriched And Improved With New Themes. Abu Zayd Was Born In The Town Of Dabusiya, Between Bukhara And Samarkand. That Is Why He Took The Nickname Dabusi. His Teacher, Abu Ja'far Ibn Abdullah Usturshani, Was A Close Disciple Of Abu Bakr Jassos And Returned To His Homeland To Teach Students After A Long Period Of Education In Iraq. Usturshani Played An Important Role In The Development Of Abu Zayd Dabusi As A Mature Scholar Of Islamic Law In The Field Of Usul Al-Fiqh (Legal Theories) And Ilmul Khilaf (Comparative Jurisprudence) (Z. Najmiddinov. The Role Of Abu Zayd Al-Dabusi's Scientific Heritage In The Development Of Mawarounnahr Jurisprudence - .: Publishing And Printing Association Of The International Islamic Academy Of Uzbekistan, 2019. - P. 33).

Discussion

After Abu Bakr Jassos, The Teaching Of Usul Al-Fiqh Passed Into The Hands Of Abu Zayd Dabusi, One Of The "Seven Famous Judges" (Quzzati Saba) In The History Of Bukhara. Abu Zayd's "Taqvim Al-Adilla Fi Usul Al-Fiqh" (Strengthening The Evidence For Usul Al-Fiqh), "Tassis An-Nazair" (Substantiation Of Similar Issues), "Al-Amad Al-Aqsa" (Detailed Thoughts) Al-Asrar Fi-L-Usul Wa-L-Furu'" (Secrets Of The Science Of Usul And Furu').

Through Taqvim Al-Adilla, Dabusi Developed Abu Bakr Jassos's Scientific Views On Usul Al-Fiqh, Adding New Additions To Them. For The First Time, He Explained The Word Shari'ah Evidence Into Four Types, And Justified It By Pointing Out The Differences Between Sentimental (Emotional) And Shari'ah Action. He Also Introduced The Subject Of Akhliyat (Ability) Into Usul Al-Fiqh And Fully Shaped The Themes Of Science By Showing The Differences Between The Akhliyat Of Wujub And The Akhliyat Of Adha (Abu Zayd Dabusi. Taqvim Al-Adilla // Publisher Khalil Muhyiddin Al-Mis). -Darul Kutub Al-Ilmiya, 2001. - P. 260, 228, 392).

Due To The Interest Of Scholars In The "Taqvim Al-Adilla", Its Manuscripts Are Widely Distributed Around The World. Studies On The Work Provide Information On More Than Twenty Of His Currently Available Manuscripts [5, 30]. In Particular, In The Main Fund Of The Institute Of Oriental Studies Named After Abu Rayhon Beruni In Tashkent There Is A Rare Manuscript Copied 58 Years After Dabusi's Death In 489/1096 (Collection Of Oriental Manuscripts Of The Academy Of Sciences Of The Uzssr // Edited By Aa Semyonov /. - T .: Uzssr Fa Publishing, 1957. J. 4. - P. 187-199). Although The Sources State That There Are Several Commentaries On The Work, Only The Work Muntahabu Taqvim Al-Adilla (Abbreviation Of Taqvim Al-Adilla) By Fakhrul-Islam Pazdavi Has Survived (Fuad Sezgin. Tarikh At-Turos Al-Arabi. Riyadh: Muhammad Ibn Saud University, 1991. - P. 3. - P. 126).

Faqih Also Laid The Foundation For The Science Of "Comparative Jurisprudence" (Ilmi Khilaf) By Organizing The Legal Views Of Different Sects Through The Work "Tassis An-Nazair" And Developing Rules For Their Study In A Scientific Way (Abu Zayd Dabusi. Ta`Sis An-Nazar // Prepared By Mustafa Ibn Muhammad Qabbani /. - Cairo: Maktaba As-Subayh 1993. - B. 84-88).

After Dabusi, The Banner Of The Science Of Usul Al-Fiqh Passed Into The Hands Of His Grandsons Fakhrul-Islam Ali Pazdavi (1010-1089) And Shamsul-Aimma Muhammad Sarakhsi (1009-1090). Shamsul-Aimma Wrote His Famous Book, Usul, Making Some Additions To Sarakhsi Dabusi's Taqvim Al-Adilla (Muhammad Abu

Bakr Sarakhsiy. Method // Edited By Abul Wafo Afghani /. - Hyderabad: Dor Al-Ma'arif An-Nu'maniya, 1957. - J. I. - P. 9).

Shamsul-Aimma Sarakhsi (D. 1090) Is The Last Representative Of The First Generation Of Hanafi Jurists "Mutaqaddimin" (Bartold V., 1990: 101). He Left A Great Scientific Legacy Of Islamic Law, And His Work "Al-Mabsut" (Extended), Which Is Devoted To Fiqh, Consists Of Sixteen Volumes And Covers The Topics Of Islamic Law In Detail. "Al-Mabsut" Is A Unique Commentary On Muhammad Hassan Al-Shaybani's Collection "Zahir Ar-Rivaya", In Which The Teachings Of The Sect And Legal Views And Solutions Are Described In A Systematic And Detailed Manner. This Great Work Of Sarakhsi Serves As A Source For Later Legal Doctrines. (Muhammad Amin Ibn Obidiyn. Raddul Mukhtar. Dar Al-Kutub Al-Ilmiya. Beirut. 2003.- J. I. - P. 89).

Sarakhsi's Work On Usul Al-Fiqh, Usul (Rules Of Methodology Compiled By Sarakhsi), Is One Of The Main Textbooks In Science. The Author Notes In The Introduction That He Began Writing The Work At The End Of Shawwal 479 (February 6, 1087) In A Room In The Ozkent Fortress. Until Then, He Added, Al-Mabsut, A Masterpiece, Had Been Written For A Long Time (Muhammad Abu Bakr Sarakhsiy. Usul // Edited By Abul Wafo Afghani /. - Hyderabad: Dor Al-Ma'arif An-Nu'maniya, 1957. - J. I. - P. 12). However, The Author Did Not Say When He Finished Writing "Usul". The Short Period Of Time From The Beginning To The End Of The Work Until His Death, As Well As The Distribution Of The Themes Of The Work, The Presence Of Some Unexplained Ambiguities In The Order, Means That It Was Not Possible To Review And Edit After Its Completion. Nevertheless, The Work Has Always Been In The Spotlight Of Scientists Because It Was Written At A High Scientific Level.

Usul As-Sarakhsi Was Published In Two Volumes In 1954 By Abul Wafo Afghani. It Was Also Published By Dor Al-Ma'arif An-Nomaniya In Hyderabad, India. It Was Later Reprinted In Beirut In 1973, 1993 And 1997.

The Hanafi Usul Al-Fiqh Rose To Its Highest Level Through The Scientific Activity Of Fakhru-Islam Ali Ibn Muhammad Pazdavi. In His Work, "Kanzul Usul Ilama'rifatil Usul", Known As "Usul Al-Pazdavi", The Scholar Summarized All The Views, Approaches, Narrations And Arguments For A Particular Method, And Edited, Concretized And Clarified Them In A New Way. As A Result, This Book Emerged As A Conclusion Of The Method Al-Fiqh, And The Sources Of The Later Period Were Written Mainly Relying On It. The Famous Arab Historian Ibn Khaldun (1332-1406) Says In His Famous "Muqaddima": "There Are Many Works Of Usul Al-Fiqh In The Hanafi Direction. The Book Of Abu Zayd Dabbusi And The Work Of Sayful-Islam Pazdavi Are The Most Useful And Perfect. (Ibn Khaldun Yahya. Al-Muqaddima. - Cairo: Maktabatu Ibn Taymiya, 1980. - P. 428).

In The Introduction To Usul Al-Pazdavi, The Author Discusses The Purpose Of Writing It: "To Summarize The Science In A Concise, Clear And Systematic Way, To Explain It In Connection With Practical Examples, So That It Becomes A Source To Be Addressed In Its Field." The Extent To Which The Author's Goal Has Been Achieved Can Be Seen In The Following Sentences From Kashfuz Zunun (Discovery Of Doubts), A Well-Known Source That Provides Information About The Works: "Usul Al-Pazdavi Is An Important Source Of Valuable Information, And The Faqih's Seem To Have Competed In Writing Commentaries On It." The Author Of These Lines, Haji Khalifa, Gave More Than A Dozen Comments On The Work During His Speech (Haji Khalifa Qustantini. Kashfuz Zunun An Asamil Kutub Val Funun. - Bayrut. Dor Kutub Al-Ilmiya, 1992. -J .. Ii. - P. 182).

It Can Be Seen That All The Later Literature On Usul Al-Fiqh Is Directly Or Indirectly Related To Usul Al-Pazdavi. The Number Of Books Written In The Categories Of Direct Commentary, *Hoshia*, *Takhrij*, *Mukhtasar* And *Muntakhab* Is Very Large, And About Fifty Such Works Have Been Identified In Researches So Far [13, 182]. In Particular, Commentaries Such As "Al-Fawaid Ala Usul Al-Bazdavi" By Hamiduddin Ali Romishi Bukhari (D. 667/1268), "Al-Kafi Sharhul Bazdavi" By Husamiddin Husayn Signaqi Bukhari (D. 714/1314), "Kashfu-L-Asror An Usuli Fakhriil Islam Bazdavi" By Alouddin Abdulaziz Ibn Ahmad Bukhari (D. 730/1330) And "At-Taqrir Li Usulil Bazdavi" By Akmaluddin Babarti Misri (D. 786/1398) Are Very Popular And Based On "Usul Al-Pazdavi". Abulfido Zaynuddin Qasim Ibn Qutlubuga's (D. 1474) "Tahrij Ahadi Usul Bazdavi" And Husamuddin Ahsikati Fergani's (D. 644/1246) "Al-Muntahabul Husamiya" And Abul Barakat Nasafi'S (D. 710/1310) *Mukhtasar* "Manorul Anvor" Are Also Based On Usul Al-Pazdavi And They Have Been Published Several Times (S.Gaybullaev. Works Based On Usul Al-Pazdavi. - Samarkand: "Imam Bukhari Saboqlari" Magazine. 2021 (Special Edition). - P. 197-199).

Dr. Said Bekdosh, Who Conducted The 2016 Edition Of Usul Al-Pazdavi, Made A Comparative Analysis Of The Works Of Fahrul-Islam Pazdavi And His Classmate Shamsul-Aimma Sarakhsi In The Field, And Concluded: "Usul Al-Pazdavi" And The Data Of Usul As-Sarakhsi Are Letter-By-Letter In Several Places. Considering That Pazdavi Wrote His Book Before Sarakhsi, Pazdavi's "Usul" Came To The Attention Of Scholars

During The Author's Time And Was Accepted As The Main Source "(Fakhrul-Islam Pazdavi. Usul Al-Pazdavi // Edited By Dr. Said Bekdosh /. Madina: Dorus Siroj. 2016. - P. 30). In Fact, Usul As-Sarakhsi Was The Author's Last Work, Written Before His Death In 1090.

The Fact That Manuscripts Of Usul Al-Pazdavi Are Also Widely Distributed Around The World Means That It Is Accepted As A Recognized Source In Scientific Circles. Western Scholar Carl Brokelman Cited Information On Twenty-Five Manuscripts Of The Work Preserved In Book Collections In Europe, Asia, And North Africa (C. Brokelman. Tarikhul Adab Al-Arabi // Arabic Translator Dr. Abdulhalim Najjar /. - Cairo: Dor Al-Ma'arif, 1989. - J. Iii. - P. 289). The Main Fund Of The Institute Of Oriental Studies Named After Abu Rayhon Beruni In Tashkent Also Has Three Rare Manuscripts Of The Work With Inventory Numbers № 1397, № 3112, № 4739. (Collection Of Oriental Manuscripts Of The Academy Of Sciences Of The Uzssr // Edited By A.A. Semyonov /. - T. : Publishing House Of The Academy Of Sciences Of The Uzssr, 1957. J. 4. - P. 187-188).

Through The Works Of Dabusi, Sarakhsi, And Pazdavi, The Science Of Usul Al-Fiqh Acquired Its Final Form And Content, And They Rightly Earned The Title Of The “Arconus Salasa” (Three Pillars) Of Science. The Entire Muslim Ummah Accepted Their Words And Opinions In Their Works As The Most Accurate And Final Conclusion (Fahriddin Attar. Usul Al-Fiqh. - Istanbul: Ifav Publishing House, 2013. - P. 16).

The “Three Pillars” Of Usul Al-Fiqh, The Scientific Work Initiated By The Great Faqihs, Was Further Developed By His Students And Successors, And More Important Scientific Researches On The Subject Were Carried Out. Among Them, Works Such As “Kitab Fihi Ma’rifat Al-Khujaj Ash-Shariyya” (A Book On The Knowledge Of Shari’ah Documents) By Abul Yusr Muhammad Pazdavi (D. 493/1100), “Mizzonu-L-Usul Fi Natoiji-L-Uqul Fi Usuli-L-Fiqh” (Criteria Of Methodology On The Findings Of The Minds) By Alouddin Muhammad Ibn Ahmad Samarkandi (539/1145), “Sharhu Madoru-L-Usul” And “Tahsil Usul Al-Fiqh And Tafsil Al-Maqalot Fiha Ala Al-Wajh” (Details Of The Study Of Usul Al-Fiqh And General Views On It) By Najmiddin Abu Hafs Umar Nasafi (1067-1142), “Usulu-Sh-Shoshi” By Nizamiddin Ibn Muhammad Aziz Shashi (D. 600/1203), “Al-Muntahab Fi Usuli-L-Mazhab” (A Brief Work On The Method Of Madhhab) By Husamiddin Abu Abdullah Muhammad Ahsikati (D. 644/1247), “Manor Al-Anwar” (Tower Of Light) By Abul Barakat Nasafi (D. 1388), “Tanqihul Usul” (Corrections In The Science Of Usul) And “At-Tawzih Fi Halli Qawamiz At-Tanqih” (“Open” Work In Revealing The Hidden Meanings Of At-Tanqih) By Sodrush-Shari’a Ubaydullah Ibn Mas’ud Mahbubi Bukhari (D. 747/1346) Spread Widely To The East And West.

Conclusion

In Short, Although The Science Of Usul Al-Fiqh Originally Originated In Iraq, It Developed In Mawarounnahr In The Following Centuries And Was Formed As An Independent Science. The Faqihs Of Mawarounnahr Have Written Many Important Scientific Works On The Science Of Usul, And Through Their Works They Have Enriched The Science Of Usul Al-Fiqh With Several New Topics. In Addition, They Formulated And Systematized Their Topics And Re-Edited Them Summarizing All Views And Opinions.

The Works Of Mawarounnahr Scholars On Usul Al-Fiqh Are Considered To Be Authoritative Sources Throughout The Muslim World, And It Has Become A Tradition For New Scientific Research To Be Written In Connection With Them. As A Result, Hundreds Of Commentaries Were Written Around The World On Fakhrul-Islam Pazdavi's “Usul”, Akhsikati's “Muntahab”, Nizamiddin Shoshi's “Usul”, And Abul Barakat Nasafy's “Manor”.

Mawarounnahr Scholars Have Been Gaining Importance Throughout The Period With Their Profound Revelation Of The Purpose And Essence Of Islam In The Works Of Usul Al-Fiqh. Even Today, The Use Of These Resources Is Important In Solving Some Problems Related To The Correct Understanding Of Islamic Concepts In Society.

Conflict Of Interests And Contribution Of Authors

The Authors Declare The Absence Of Obvious And Potential Conflicts Of Interest Related To The Publication Of This Article And Report On The Contribution Of Each Author.

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