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HISTORICAL ROOTS OF NAMANGAN LAW SCHOOL

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Abstract: This article describes the legal scholars who grew up in the Middle Ages in Namangan region, their scientific heritage and contribution to the development of jurisprudence and current works in the field of law today.

Keywords: Fiqh (law), Akhsikent, Kasan, science, book, scholar, history, source, fatwa (allowence), work, law.

摘要：本文描述了纳曼干地区中世纪成长起来的法律学者，他们的科学遗产以及对法理学发展的贡献以及当今法律领域的当前著作。

关键词：Fiqh（法律）、Akhsikent、Kasan、科学、书籍、学者、历史、来源、fatwa（许可）、工作、法律。

Introduction

The territory of Namangan region is one of the oldest centers of culture and civilization in Turkestan. It is no coincidence that such cities as Akhsikent, Kasan, Khaylam, Nasrabad, Pop, Vonkas have been formed here since ancient times.

The President of our country Shavkat Mirziyoyev met with representatives of voters of Namangan region and noted in the following "...Architectural monuments such as the famous Akhsikent, Munchoktepa, Ayritom, Mugtepa in this land testify to the fact that in the past there was a specific civilization and a rich culture developed in this area...." on November 2, 2016. [1: 71-75 p.].

Namangan region was inhabited by hundreds of scholars who received the proportions of Akhsikati, Kasani, Chusti, Popi, Khaylami, Nomongani, Chohartaki, Fergani, Akhsavi,

Namadoni in the Middle Ages. According to sources, the cities of Akhsikent and Kasan were the first cities and capitals in the Fergana Valley where many scientists had been grown up who are famous in various fields of science.

Materials and Methods

Foreign researchers have highlighted on these scientists' scientific heritage. In particular, Nasrullah Mubashir al-Tarazi wrote "Many scholars both in the past and today, who belonged to the people of manners and knowledge came from this land". [6: 19-20]

Many of them have dedicated their lives to the development of jurisprudence. Islam entered the land of Movarounnahr in the 8th century, and by the 9th century a school of jurisprudence based on the Hanafi school had been formed [5:11 p.]. Among the great representatives of this school were such as Abu Muhammad Umar ibn Ahmad ibn Abulhasan al-Ghandabi al-Marghinani, Tajuddin Abu Bakr bin Ahmad Al-Akhsikati al-

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Khojandi, Muhammad ibn Muhammad ibn Umar al-Akhsikati al-Hanafi, Ali ibn Usman al-Oshi, Abu Abdullah Muhammad ibn Ahmad ibn Ali ibn Khalid al-Farghani al-Oshi al-Hanafi, Masud ibn Mansur ibn Mursal al-Oshi, Abu Ali al-Husayn ibn Ali ibn Abul Qasim al-Lamishi al-Farghani, Abu Ishaq Ibrahim ibn Yaqub ibn Abu Nasr ibn Abid ibn Abu Nasr ibn Madusa al-Kushani al-Gunjiri, Umar ibn Ali ibn Abu Bakr ibn Abduljalil al-Fargani al-Marghinani, Muhammad ibn Ahmad ibn Ali al-Fargani al-Oshi al-Hanafi, Saduddin Muhammad ibn Ahmad al-Farghani, Ali bin Abi Abduljalil Al-Farghani, Abulhasan Ali ibn Abu Bakr ibn Abduljalil Al-Marghinani (Burhanuddin), Zahiruddin Ali ibn Abdulaziz ibn Abdurazzaq al-Marghinani, Burhaniddin Mahmud ibn Ahmad ibn Abdulaziz ibn Umar ibn Mozah al-Bukhari al-Marginani al-Hanafi, Alouddin Abu Bakr ibn Mas'ud ibn Ahmad Qasani and Muhammad ibn Muhammad al-Qubawi al-Hanbali. Among these scholars who grew up directly in the land of Namangan, there are many faqihs (religious law of Islam) who are famous for their kasani ratio. For example, Abu Nasr Ahmad ibn Sulayman ibn Nasr ibn Hayyam ibn Ali ibn al-Hasan al-Qasani (died 488 AH, 1095 AD) - "qaziyu-l-quzot" - had the title of "judge of judges". He was appointed a minister in the Karakhanid palace in 482 AH and 1089 AD in Samarkand. [4: pp. 51-58].

Bakr ibn Sulayman ibn Imran Ilyas al-Qasani (died 513 AH, 1119 AD) lived in Samarkand for a while, studied jurisprudence and became a jurist.

Abu Bakr ibn Mas'ud ibn Muhammad ibn al-Qasani (d. 699 AH, 1300 AD) was a jurist and methodologist. He is the author of *As-Sultan al-Mubiyn fi usuli-d-din* (A Guidebook on the Fundamentals of Religion).

Alouddin Abu Bakr ibn Mas'ud ibn Ahmad Qasani is a great representative of the Hanafi school of jurisprudence, known as "Malik al-Ulama" - "King of Scholars". The books do not provide any information about Kasani's year of birth and youth. Kasani came to Bukhara, where he studied under his teacher Imam Alouddin Muhammad ibn Abi Ahmad as-Samarkandi. They became mature scholars in the science of the Qasani method and furu. He also listened to hadiths from his teacher and other great scholars of his time and wrote a commentary on the work of his teacher Alouddin Samarkandi "Tuhfatul fuqaha" and the royal work "Badoi'us Sanoi' fii order Sharoi" and presented it to his teacher [3: pp. 9-10].

Alouddin Qasani was sent as an envoy to the ruler of Aleppo, Nuriddin az-Zangi, around 1146-1148, and he lived there until the end of his life. During Kasani's stay in Aleppo, the government was ruled by Zangi and Ayyubids, and the scientific environment in the country was stable. Kasani soon gained great fame here and was appointed chief mudarris of the Halaviya madrasa at the request of the local faqihs (faqih-religious law of Islam).

According to historical records, when the members of this family decided to return to Movarounnahr, they sent a letter to Fatima bint Muhammad as-Samarkandi, the ruler of Aleppo, who was well aware that Qasani would not return his weak opinion in any case. Since the letter was brought by a man, his wife, Fatima did not accept it. Surprised by the piety of the scholar, the ruler sends a female ambassador this time. Hazrat (used to honour a person) Fatima accepts the invitation of the ruler and these two great scholars will stay in this city until the end of their lives.

The great jurist died on the tenth day of the month of Rajab 587 AH (August 3, 1191). His grave is next to his wife. Alouddin Qasani and Fatima bint Muhammad left a son named Mahmud. Sultan az-Zair, the ruler of the Ayyubids, took him into his care and brought him up. It is also said that al-Qasani had works on jurisprudence, such as al-Sultan al-Mubin fi usul ad-din and Al Kitab al-Jalil. Although the names of many of his works are mentioned in various sources, they have not reached us.

Badoi'us Sano'i'i fii arrangement Sharoi 'is a book of great fame that has been praised and praised by all scholars. In particular, Haji Khalifa said in his Kashfi Zunun, "The name of this book is similar to the body." Badoi'us Sano'i'i fii arrangement Sharoi 'is a book that has been published many times and is widely circulated. Dorul Kutubil Ilmiya published one of his last editions in Beirut in ten volumes in 1997.

As president Shavkat Mirziyoyev paid special attention to the further expansion of spiritual and educational reforms, in particular, the deep study of the scientific and literary heritage of our great ancestors during his visit to Namangan region in May 2-3, in 2018. In particular, he noted with deep respect of Alouddin Qasani, who grew up in Namangan and achieved a high status in religious and secular knowledge. [10]

Results and Discussions

Tajuddin Abu Bakr bin Ahmad Al-Akhsikati is a jurist who lived and worked in the late twelfth and first half of the thirteenth centuries. On the basis of his fatwas, Abu Abdullah Muhammad ibn Ali ibn Abil Qasim bin Abir Rij'a al-Qa'idi al-Khojandi wrote a book consisting of a set of fatwas called "Fatoviy Khojandi" [2: p. 237]. This work contains 54 books on Sharia issues. He died in 644 AH and 1247 CE Several copies of the work "Fatoviy Khojandi" copied at the

beginning of the XIV century are now stored in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan under number 2392 [8]. Muhammad ibn Muhammad ibn Umar al-Akhsikati al-Hanafi is a Hanafi scholar who specializes in the field of jurisprudence of Islamic jurisprudence. His nickname is Husamiddin and his nickname is Abu Abdullah. He was a Hanafi jurist and one of the imams of the sciences of Fari and Usul. Of the works he classified, the following have come down to us: Al-Mukhtasar fi usuli-l-fiqh (Al-Muntahab, a short book on Usul al-fiqh known as the Selection), Al-Hisami. (The Book of Husamuddin), Miftohu-l-usul (The Key to the Method), Gayatu-t-tahqiq (The Limit of Verification), Daqoiqu-l-usul wa-t-tabyin (The Method) and the subtleties of narration") [9:20 p.].

The author of the book "Kashfuz - Zun "said about" Al - Muntakhab Al - Husami": "this book is without exaggeration, the seasons have been fully explained, the contradictions and views have been thoroughly studied." Exactly about sixteen reviews were written on this book. Abdulaziz ibn Ahmad al-Bukhari (death of Hijri 730, 1330 ad) said: "the book of Mukhtasar named "Al - Muntakhab Al - Husami" is superior to all other Mukhtasar books with the consistency of the order and the beauty of the style." On the rights of this breed, many scribes said their laudatory words. In particular, Husayn ibn Aliyy Ibn Hajjoj Al-Siqnaqiyy said: "The Great imam of his time, Zahid, the sea in science, persistent, knowledgeable of the subtle aspects of matters, The Master Of Man, the one who manifests the Sharia and protects the Sunnah." Imam Lakhnawi said about him: " he was an imam in Sheikh, Fazil, Furu'wa usul." Ibn

Qutlubghu in his work "Taj at - tarajum" said about the Imam Ahsikat: "he was an imam in the way of Sheikh Fazil Furu'wa". This breed was rightly considered one of the mujtahideen of the third category in the Islamic world.

The jurisprudential works of Husamiddin Akhsikati are still taught as one of the main textbooks in the universities of the Muslim world.

Imam Abu Abdullah Ahsikati died on Monday, April 22, 1247 A.D., in the month of Zulqa, 644 AH. Kazikhan Muhammad ibn Muhammad ibn Muhammad al-Abdi was buried near the "Seven Judges" cemetery in Bukhara.

Many specialists and lawyers emerged in Namangan region as a continuation of the work of the above-mentioned jurists such as Ahmadjon Sharipov, Odiljon Azimov, Nodirbek Mukhtorov, Doctor of Law and Rahimjon Hakimov in the second half of the XX century and the beginning of the XXI century.

Conclusion

According to the 42nd order of the Ministry of Higher and Secondary Special Education "On improving the training of lawyers in higher education institutions under the Ministry" in February 12, 2002, Namangan State University became the only centralized training institution for lawyers in the Fergana Valley. In accordance with the Decree of the President of the Republic of Uzbekistan "On additional measures to radically improve legal education and science in the Republic of Uzbekistan" in April 29, 2020, the Faculty of Law was established at Namangan State University. Currently, the scientific works, scientific heritage and contribution to the development of jurisprudence of those above

mentioned scientists of the Namangan School of Fiqh are being studied by researchers of the International Islamic Academy and Namangan State University as well.

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