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## THE CONTRIBUTION TO THE RISE OF HANAFIISM BY MOVAROUNNAKHR SCIENTISTS

**Abstract:** In this article analyzed the scientific works of the Ulema of Maverannahr which made their huge contribution to the development of the Hanafi interpretation of Islam. In particular, the opinion and views of experts on the development of Hanafi are compared. The article presents the mixing of maverennehr Ulema in the middle ages and their works. And also proves the relevance of the problems that those times raised in our era.

**Key words:** Maverannahr, Hanafi, ahlur-r-ry, usulul fiqh, Maturidi, Shamsul Aamma.

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### Introduction

It is known that in VII-VIII centuries Islam began to be formed in Movarounnakh as the main religious belief. In addition to economic benefits, such as the release of taxpayers from the non-indigenous taxation, one of the key factors of the fast-paced development of the new faith is to study and propagate Islam's culture in Movarounnakh.

In the first century, scholars who understood the Quran and other sources well and made the right conclusions, became the major part of society, Islam became a unique ideological force in the great region. In particular, the Prophet Muhammad and his followers had a great many scientific scholars to deal with problems. In the following centuries, including the VIII century, the number of scholars in the number of Muslim populations decreased considerably. The founder of the Hanafi madhhab, Nu'man ibn Thabit, was one of the scholars who had acknowledged in his time that solving the problems of fiqh was lagging behind. For this reason, he may have considered it important to establish a fiqh school rather than a mysticism that he wrote a lot in his time.

As an important factor in the spread of Hanafiism throughout the Islamic world, including Movarounnakh, well-known scientist A.Muminov

writes: As it is well known, Arabs tended to avoid others from joining the Islamic community to maintain their high standing in the society, and to complicate their access to Islam were. For example, the first mosques in Bukhara belonged to certain Arab tribes and invaders tried to turn them into "closed" religious communities. The first Hanafi people, on the other hand, opened their doors to the local population [1].

The scientist's views are one-sided truth. Because similar events in history do not occur only in one or two sources. It was observed that among the Arabs, especially the leaders who conquered the lands wanted more wealth and promotion. In this regard, it is mentioned in the book of the historian Vamberi "The history of Bukhara and Movarounnakh". According to him, when the local people asked for their release from jizyah, they made unsubstantiated arguments that their faith was not perfect until they read and understand the Qur'an [2].

Therefore, Hanafi became a leading school of fiqh in solving the concept of iman and disbelief. It should be noted that at that time, the word "ilmi kalam" (Islamic philosophy) and "fiqh" were regarded as an indisputable concept. This view remained in Movarounnakh until the second half of the 10th

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century. The collapse of the 943 throne in Bukhara overthrows the criteria of intellectual diversity. During this period, Hanafiyya was criticized as "ahl-r-ra'y" (personal opinion). At the same time, the concept of "Ahl al-Sunnah al-Jamah" came to be the most accurate aqeedah in the Islamic world. His first representatives are Bukhara, Abu Hafis al-Bukhari, Samarkand's al-Juzjaniya and al-Iyadiyya, and Nusayr ibn Yahya's followers in Balh[1].

As for the classification of Hanafi works in Movarounnakh, it is desirable to name the following works first: "الدين معالم" ("Signs of Religion") by Muhammad ibn al-Yaman as-Samarkandi, al-Marwazi's "Kofiy" "الكافي", By Ali ibn Yahya az-Zandavisati, "Scientist's world" "روضة العلماء".

The importance of the above-mentioned books is that they are primarily based on the Islamic rules of solution of the problems in social life of that time. It is possible to observe the scale of the problems that at that time people experienced extremely complex social processes. It is noteworthy that the Hanafi scholars were the only people who were uneducated, the only savants of dehkans and craftsmen. They have served a great deal of protection of the people's rights.

Movarounnakh's studies on the fiqh school of Movarounnakh, including Sadridin Aini, [3] suggest that Movarounnakh divided the history of fiqh into three periods:

- 1) classical era (VIII-XIV);
- 2) postclassic period (XIV-XVI);
- 3) The period of crisis (XVII-XIX).

It is noteworthy that the Hanafi scholars in the classical period were not given any political benefits and they resolved their problems based on Islamic sources. In contrast to Ahl al-Hadeeth and other jurisprudence, the method of comparison is widely used in the solution of problems that arose in the Hanafi Madhhab. This led to the objection of the clergy to some of the dogmatic views. However, the scholars of Hanafi scholars have been well accepted by other groups of the society, in particular the ordinary people. That is why Hanafiism remains a priority fiqh school in Mavarunnahr.

The classics of the postclassic era relied on fiqh studies written in the classical era, and used their methods to solve the problems. The works written in it have also been interpreted in the previous ages. At the same time, some scholars began to give fatwas protecting the interests of the ruling class, and in return they began to live without hardships. This, of course, can trigger public dissatisfaction. Therefore, in parallel, it should be noted that there are many scientists who understand the problems of the people and defend their interests.

The main feature of the crisis is the process of radical reform in the fiqh direction. No fundamental works were created during this period to fully address the problems of social life. Fatwas are mainly based on inheritance left by earlier scholars. Also, the

scholars were in complete agreement with the ruling class. This has led to the suffering of the people and to the increase of social problems. It is well-known that history has been subjected to cruel, inhuman or degrading treatment in tax and financial matters.

In some historical sources it is stated that the issue of zakat has changed in its essence at some times, and is derived from the whole of the Shari'ah, not from the person who has reached the nisab. [1] During the period above, especially in the classical and postclassic era, the Movarounnakh school of fiqh has made a great contribution to the development of Hanafi teaching. At the same time, the moviemaker scholars have seen the face of the world until today, which did not lose their scientific and social significance.

As part of the research, it is possible to observe the distribution of Movarounnakh Hanafi jurisprudence as follows:

- 1) The end of the 8th century - X century: the period of formation and development.
- 2) XI-XII centuries: classical period.
- 3) Beginning of XIII - 1270s: postclassic period.
- 4) XIII century - XIV century: destruction period [1].

The information about the Movarounnakh Hanafi school of fiqh can be derived from the works of faqihs, as well as historical works and books of the tabernacle, especially in the period under study. It is noteworthy that changing the social and political life in Movarounnakh has also set the task for the faqih. We cannot fully comprehend the social significance of the fatwas given by scientists without carefully studying historical facts. Another important issue is that the total number of works kept by scholars of the Movarounnakh Hanafi school of fiqh in the funds around the world is about two hundred. Today 60-70 of these works have been re-published. It is difficult to say that Hanafi fiqh, which has not yet been studied by the original sources, is a complete idea of the role of the science-makers in its development. Therefore, it is possible to explore new aspects of the approach to solving the problems that arise in the personality society, with a full, objective assessment of historical processes, not only by studying these works and by comparing them. The works of the Hanafi Hanafi scholars cover two main points. The first one is the method, that is, the works of the aqeedah. The second one is the furu', the work of practical matters. Research in the upcoming period can be seen in most cases being focused on studying science-related works.

Studies show that in the late X century, when the Karakhanids became independent in Movarounnakh, the movement of the Movarounnakh scholars was interrupted by the Arab caliphate. This led to the independent development of the Hanafi scholars in the province. Among philosophers who lived and studied

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during the period under review, the following scientists could be mentioned separately:

Abu Mansur al-Moturidiy (v. 944) The scholar who contributed to the Hanafiyya after Imam 'Azam. He is the founder of the maturidic school of the 'Ahl al-Sunna al-Jamah'. His book "Kitab-tawhid" and "Sharh fiqhul-akbar" are famous;

Shamsul-Aimma Abdul-Aziz bin Ahmad Al-Hilwani al-Bukhari (p. 1056) is the first scholar on the Shamsul-Aimma. Although his works did not reach the present age, the disciples often pointed to his transmissions in his books;

Fakhr al-Islam Ali bin Muhammad al-Bazdawī (1089) was famous for scientific knowledge. He is the author of the 11-volume "Mabsut". There are also his works "Sharhu jome'il-kabir", "Sharhu jome'is-sagir" and he wrote the Qur'an for 120 hundred tales;

Shamsul-Aimma Muhammad ibn Ahmad As-Saraqī (1093) is one of Hilwai's most advanced and influential students. After the teacher, name

"Shamsul-Aimma" was given to him as well. This is also the case with Saraqī [5]. This indicates that Saraqī was one of the most Faqih scholars of his day. His commentary "Siyaril-Kabir" and "Sharhul-Mabsut" are famous; Umar bin Abdul-Aziz Al-Bukhari is known for his book *Usulul fiqh* (Fiqh's Fundamentals), by Sadruh Shahid (c. 1141). Unfortunately, the manuscripts are still not found. Najmiddin Abu Hafs Umar ibn Muhammad al-Nasafi (1068-1142) is considered to be one of our foremost ancestors known for his works as "Al-Aqeedah al-Nasafi", "Al-Qand fake history Samarkand" Iftikhorid-din Tahir bin Ahmad al-Bukhari (1147) is one of the famous scholars who wrote the works of "Hulāsatul-fatawa", "An-nisāb" and "Khizānatul-eyāt".

When it comes to important sources published by the savants of the Hanafi madhhab of Movarounnakh, it is mentioned in the works of Abu Mansur Moturidiy "Ma'hazush-Sharoye" and "Kitabul-jadal". Unfortunately, this work has not been reached so far. Ali al-Bazdawi's *Kitabul-kabir fiy usul-fiqh* is also mentioned as an important source in Hanafi. It has been commented upon by many commentators, including the book *Kashful-Asror*, written by only one Aziz al-Bukhari (1330), printed in Istanbul.

The work of Shamsul-Aimma Sarwar, "Usul Sarnak", is also an important source of the method used by the Movarounnakh Hanafi. The significance of this work still remains to be seen that it has been reprinted four times in the last century (1954, 1973, 1993, 1997). Since he was a well-educated scholar of Hanafi, he was able to use his own methods to solve various problems in society. For this reason, his fatwas are also considered as trustworthy in later times.

Abu Hafs Nasafi's "Taqi-i fiqh and fiqh madh fiha alal wahh" is one of the important sources in the

study. Although the work is not so large, it is important for studying Islamic fiqh and studying sources. Especially in this game, it is also significant that Imam Moturidi has quoted from the book *Ma'hazush-Sharoye*, which did not reach us.

Alouddin Abu Bakr Muhammad ibn Abdulhamid (Ahmad) Usmani Samrakandiy (1096-1158) is a member of the great work of the Hanafi madhhab. In 1984 he published in a modern edition in Qatar. As to the significance of the work, the contradictions in the verdicts, tarjihs, and the rules of nosikh-mansuk were pointed out. Also, the conditions of ijtiḥad and mujtahid were cited as well.

Nizomiddin ibn Muhammadaziz Shashi (The Unknown Period) The well-known book, *Shashi*, is also a major source of research. The author called this book "Kitab al-Khamsi" for writing it at the age of fifty. This booklet was taught as a traditional textbook in the madrassahs of Movarounnakh. Its popularity is that its language is fluent and easy to understand. It also compares Hanafiism and Sufi methods.

Jalaluddin Omar bin Mohammad Khudjandi Habbasi (1232-1292) "Al-mughni fi fi-fiqh" novel was published on the basis of Shamsul-Aimma Karrak's novel, which was famous not only in Movarounnakh, but also outside of it. This book was published in Makkah in 1983. Hanafi is one of the most important sources in studying the foundations of fiqh.

The novel "Manorul Anvor" by Hafizuddin Abul-Barakot Nasafi (1232-1310) is also a summary of Shamsul-Aimma Sarkin's book. The author developed this brochure to simplify the difficulty of studying large-scale works by methodologists during his time. Such methods are repeated many times in fiqh. For the majority of short stories, Shamsul-Aimma Karrak's works have been suggested to those who want to access the original source. That is why, in recent years, many comments have been made to Al Manar.

The aforementioned authors and their works are a drop in the sea, and the contents can be further extended.

It is noteworthy that after the independence of our country, as in all areas, a new era in the study of Islamic sources began, and several sources were published and researched. Among them, it is worth mentioning the following: Abu Hafs al-Nasafi. *Usul-fiqh / translators and publishers: H.Aminov, S.Muhammadaminov. - Tashkent. Publisher. 2015. [5]; Burhoniddin Margonani. Al-Hidoya. Volume 1 / Translators: Salahuddin Muhiddin and others. - T.: "Justice". 2001. [6]; Vasili Samarkandiy. Al-Kalam alham al-Imam al-Azam / The author of the article, the text and the authors of the dictionary: M.Umar, M.Hasaniy. - T.: Majnunul, 1991. [7]; Imam Azam. Works / Translators / Lecturers: A. Bahromov. - T.: "Movarounnakh", 2003. [8].*

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It is also possible to mention a number of contemporary research works by Rakhimov and D.Rasulov, "The great scientists of Islamic science", M.Ataev's "Scientists of Ustrushana", U.Alimov's "Development of Kalam ilm in Samarkand". In the light of the above, the contribution of the scientists in the development of the Hanafi Madhhab was incredible. There is so much content and scope of the works, but only one small research cannot explain them. In addition, it was suggested that Movarounnaxhr be different in the study of Hanafi studies. It is not a mistake to say that the study of the periodicals is the basis of finding additional information about the historical, cultural and social

life of that period. Hence, until now all the works of the Hanafi scholars have not been fully studied. The publication of very important works is one of the most important tasks facing today's specialists in developing their critical texts.

With special decrees of the President of our country Sh.Mirziyoev, the establishment of the International Islamic Academy in our country, as well as the establishment of a number of Islamic religious research centers, the creation of opportunities for scientists and young professionals will contribute to a thorough scientific research that will fill the gap and become successful in the future hopefully.

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