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HANAFI JURISPRUDENCE IN MAVARANNAHR AND THE ROLE OF SHAMSUL-AIMMA IMAM AL-SARAKHSI IN IT

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Introduction

As it is well known that in the first century when Islam was formed and became the only ideological power in large regions, the scholars who were able to understand the Qur'an and other sources and make correct conclusions were the main part of society. In particular, during the period of the Prophet Muhammad (peace be upon him), the Rashidin and the Tabi'een, there were many scholars who resolved scientific problems. During the following centuries, including the eighth century, the number of scholars in proportion to the Muslim population declined significantly. Abū Ḥanīfa al-Nu'mān b. Thābit b. Zū'ā b. Marzubān, the founder of Hanafi madhhab, was one of the scholars of his time who realized that fiqh problems in his time were in decline and there was a great need in society. For this reason, he may have considered it more important to establish a school of jurisprudence than the extensive scholarship on the fields of hadith science of his day.

According to experts, several important factors played an important role in the spread of Hanafi religion more than any other sect:

First, the method, scope and doctrine that this sect implements helps in finding a clear answer to issues that may arise in any society. The main reason for this is that Hanafism has primarily used the Qur'an and hadith as a basis for problem-solving, and chose a method of comparisons (qiyas) with regard to matters that are unclear. Adherence to the principle of Istihsan (selection of the beautiful aspect) by applying the hidden (secret) form of comparison (qiyas) caused the sect to become deeply entrenched in various societies. Finally local Urf (local custom of people) played an important role. That is, they considered the scope of activities that were not explicitly forbidden or practiced by religion but were practiced by many in societies. This made it easy for the people to assimilate the madhhab and to integrate Hanafism into society.

This article, entitled "Hanafi jurisprudence in Mavarannahr and the role of Shamsul-Aimma Imam Al-Sarakhsi in it", provides an overview of Hanafi jurisprudence, which is widely practiced in the Islamic world today, and which has both practical and theoretical basis for Muslim societies. The factors that played a part in Hanafism spread of Mavarannahr and the reasons for its widespread use in the region were explored. It is known that Hanafism is not only spread in Mavarannahr, but also scholars from this land have a great contribution to its development. The article emphasizes this issue. Scientific works written by the prominent figures of Hanafi jurisprudence of Mavarannahr and their importance are briefly described and various sources of scientific and comparative analysis on the stages of Hanafism's development are presented. At the same time, the role of Shamsul-Aimma Imam Al-Sarakhsi (1009-1069) among the scholars of Mavarannahr was analyzed and his rich artistic patterns were discussed by raising the content of the article. Imam Sarakhsi was known as a leading scholar of his time and a great contributor to the development of Hanafism. The article gives a great deal of information about the scientist's work "Mabsut". The works of Imam Sarakhsi is illustrated the importance not only of their own time, but also of later times and even of the present. The author of the article made clear and concise statements in his conclusions about the work of Imam Sarakhsi and the importance of "Mabsut".

Secondly, Islamic majority supported the Hanafi madhhab and soon it was politically recognized as the theoretical and practical sect of the Abbasid Empire. It was also the main state madhhab of the Ghaznavites empire, Samanids empire, Seljuks empire, Karakhanians empire, Khorezm empire, Ottomans empire, and Timurids empire. This made it possible to spread and practice. All these judges, especially the Abbasid and Ottoman rulers, whose judicial system had been improved, were all members of the Hanafi sect [1, p.32].

Thirdly: There were many disciples of Abū Ḥanīfa al-Nu'mān b. Thābit, the founder of the sect. According to sources, except his four great disciples, Abu Yusuf, Muhammad ibn Hasan, Zufar and Abulhassan, there were nearly a thousand disciples [2]. Most of them were from Iran, Khorasan and Mavarannahr. Some of them were very influential, such as Usman al-Busti, which led to the wide spread of the sect. Hanafi scholars were influenced by the great acceptance of Imam A'zam's students by not only commenting and refuting their master's works, but also by expressing contradictory views on the basis of sophisticated evidence.

Fourth: the generation of the disciples of Imam Azam, who had a profound impact on the Hanafi school, has continued to grow, and the tradition continues to this day. Next generations of disciples also took a high position in extracting the Shari'ah judgments, and developed a response to the issues in a serious manner.

The followers of Imam A'zam followed the way that the greatest service of their disciples was to cover the basis of the judgments grounded in jurisprudence separately, and later on general and comprehensive issues. This led to the emergence of the "method" in the science of jurisprudence (the basic principles which unite all branches and focus on common principles - theoretical jurisprudence) and as well as the development of "furu'" (social issues).

The methods

While writing the article entitled "Hanafi jurisprudence in Mavarannahr and the role of Shamsul-Aimma Imam Al-Sarakhsi in it", the author used a systematic study of the content of the article with using scientific and analytical methods. The issues outlined in the article can also be said to be based on systematic methodology. This is because issues are presented in a systematic manner, and at the same time each issue is complementary and reveals its essence. In particular, the historical and analytical method provides information on the emergence of Hanafi jurisprudence and its main principles, which are widely used in the Islamic world. The causes of the spread of Hanafism in Mavarannahr is explored in the next pages. Then the origin of the Hanafi school in Mavarannahr is studied based on the scientific and comparative method. Famous representatives of the Hanafi jurisprudence of Mavarannahr, their jurisprudential works, the importance of these works have been studied and scientifically evaluated. This can be called a sequential statement based on systematic methodology. Then the paper focuses on Shamsul-Aimma Imam Al-Sarakhsi (1009-1069), who is famous among the scholars of Mavarannahr. His life and rich creative writings are analyzed in the article on the basis of scientific and practical methodology.

Throughout the article, the principles of systematic methodology have been consistently followed. "Mabsut" by Imam Al-Sarakhsi, which contributed to the development of the Hanafi school, was scientifically and methodically discussed

The article uses the experience of exploring the legacy of great thinkers that has evolved so far. As well as the historical and modern scientific interests of classifying the general views of Mavarannahr school of jurisprudence and the Hanafi scholars of Mavarannahr is revealed.

Apart from the above, there is a moral and didactic aspect of the article. Undoubtedly, the issues raised in it will also contribute to the understanding of the national identity of the Uzbek people and the development of the spiritual sphere. Because of the spiritual maturity of our people, especially the younger generation, it

is important to study the exemplary lives and unique creations of great thinkers of the past.

When the President of the Republic of Uzbekistan Sh.Mirziyoyev came to the new center of Islamic civilization and said: "Everybody glorifies their history. But our country has a rich history, and there are no great thinkers like our ancestors. We must study this legacy deeply and be able to share it to our people and the world"[3].

Indeed, it is important to study the legacy of the world-famous scholars that have emerged from our country in a long history. There are many examples in this regard of the work carried out by public authorities, particularly the scientific institutions, under the leadership of the respectful President. This is reflected in a number of important documents adopted by our government. In particular, the Decree of the President of the Republic of Uzbekistan dated May 12, 2018 "On the organization of reading competitions among young people for the purpose of broad study and popularization of creative heritage of great scientists, writers and thinkers" was announced and this document included the following issues:

The world community is rightly acknowledged that the rich spiritual heritage of great scholars, writers and thinkers from our ancient and unique land, made a great contribution to the development of world civilization and religious science [4].

For this reason, the article devoted to exploring the life and work of our great ancestor Shamsul Aimma Sarakhsi is of great spiritual importance.

The topic of the article has been studied by a number of Uzbek scientists and experts, such as A.Zhuzhoni, A.Muminov, Z.Shosalimov. A number of foreign experts (Turkey, Kazakhstan, Kyrgyzstan) have also been researched in this theme. Notably, Yusuf Ziya Kawakci, Ahmet Özel, Enbiya Yildirim (Professor of Theology at the Turkish University), Sabri Urman have researched in this problem.

The article analyzes the data in this study from a comparative methodological perspective, with particular emphasis on the contemporary importance of Hanafi's work, including Imam Sarakhsi's works and "Mabsut" and the following can be mentioned as the main news outlined in it:

- The role and peculiarities of Mavarannahr school of jurisprudence in Islamic jurisprudence and the role of the scholars of Mavarannahr, in particular, Shamsul Aimma Sarakhsi in the developmental stages of the Hanafi, were identified;

- Comparative study of the classification of sources of Hanafi madhhab in Mavarannahr and their conclusions on the role of school of jurisprudence were made;

- The role of “Mabsut” by Shamsul Aimmah Sarakhshi in the Hanafi jurisprudence was revealed;

- The method used by Shamsul Aimmah Sarakhshi in explaining the issues of jurisprudence and its importance to the present day is explained.

Results and discussion

Scholars in Hanafism confess that four fiqh sources are important works [5, p.10]: “Mukhtasarul Quduriy” (by Abul Husain Ahmad bin Muhammad Quduri Baghdadi 972-1037); “Al-Wiqoya” (by Mahmud ibn Sadru-sh-Sharia Ahmad Mahbubi’ d. 1232); Kanzu-daqiq (by Hafizuddin Abul Barkot Abdullah bin Ahmad bin Mahmud Nasafi 1232-1310); Al-Mukhtar (by Abul Fazl Majiduddin Abdullah bin Mahmud Mousili 1202-1284). Another noteworthy source is “Majmaul Bahrayn” by Muzaffariddin Ahmad ibn Ali Ibn Sa’alab ibn Saoti Bakhdodi Ba’labakki al-Hanafi (d.1294). It became famous in its period because it was written in a simple and easy-to-remember style.

Well-known scientist A. Muminov writes that Hanafism is a major factor in the spread of Islam throughout the Islamic world, including Mavarannahr. It is well known that the Arabs, in order to maintain their high position in society, sometimes sought to exclude others in the Islamic community and to be denied their rights, thus they made complicating demands on Islam. For example, the first mosques in Bukhara belonged to certain Arab tribes, and the invaders tried to turn them into “closed” religious communities. In contrast, the early Hanafis opened their doors to local people as well [6, p.88-91].

The scholar’s view may be true. Because similar events in history can be found in many sources. Among the Arab conquerors, there was also selfishness in officials, especially those who governed the conquered lands. For example, there are some cases in “The History of Bukhara and Mavarannahr” by historian Wamberi. According to him, when the locals believed in Islam, they asked for exemption from Jizyah tax, they give groundless excuses that their faith will not be complete until they can read and understand the Qur’an [7, p.96].

For this reason, Hanafism became a leading school of jurisprudence in deciding notions of faith and disbelief. It is worth noting that at the time of the emergence of Hanafiism, “science kalam” (Islamic philosophy) and “fiqh” were considered as integral concepts. This view was preserved in Mavarannahr until the second half of the X century. In 943 the Karamites’ activities against Bukhara undermined the criteria for intellectual pluralism. At this time, Hanafism was criticized as “ahl-r-ray”. At this time in the Islamic world the concept of “Ahl as-sunna wa’l-jama’at” was considered the most correct doctrine.

Its first representatives were Abu Hafs al-Bukhari in Bukhara, “al-Juzjaniya” and “al-iyodia” in Samarkand, and Nusayr ibn Yahya in Balkh [8, p.88-91].

Speaking of classification of Hanafism works in Mavarannahr, it is worth noting the following:

- “معالم الدين” (“signs of religion”) was written by Muhammad ibn al-Yemen al-Samarkandi,
- “الكافي” (“Kofi”) by al-Marwazi,
- “روضة العلماء” (“Scientists’ garden”) by Ali ibn Yahya al-Zandavisati.

The importance of the books mentioned above is that they are mainly based on Islamic principles, with solutions to the problems that arise in the social life of the time. From the scale of the problems one can observe that during this period the population underwent very complex social processes. It is noteworthy that the Hanafi scholars were the sole protector of the educated people, peasants and craftsmen who had less knowledge. They did much to protect the people’s rights.

According to the scientist S. Oqilov, the Hanafism came to Mavarannahr through Khurasan. In the 7th and 9th centuries, the cities of Balkh and Ray of Khurasan became famous as the largest scientific centers [9, p.162]. Especially, Abu Ishaq Ibrahim bin Sulaiman bin Zayyad (second half of Hijri) [10, p.212], Abu Umar ibn Muhammad ibn Maymun bin Bahr ibn Sa’d ibn ar-Rammah (d. 171/787) [11, p.126-127], Abu Muhammad Salm ibn Salim al-Balkhi (d. 194/809), Abu Muti ‘Hakam bin’ Abdullah al-Balkhi (d. 199/814), Abu Mu’adh al-Hamid ibn Suleiman al-Balkhi (d. 199/814) can be mentioned as leading scholars of the time [13].

Among them, the work of “al-Fiqh al-absat” (the work was directly narrated by Abu Hanifa), written by Abu Muthi Hakam ibn ‘Abdullah al-Balkhi played an important role in spread of Hanafism. The work helped to strengthen the position of new Muslims who embraced Islam in Khurasan and Mavarannahr but were not able to study the obligatory actions. This was stated by the Turkish scientist S. Kutlu in his research [14, p.216].

Although Abu Hanifa himself refused to be a judge, many of his followers agreed to positions such as the judge, the mufti and the teacher. An example of this twenty-eight judges, six of them as Mufti and two of their teachers were the Hanafi scholars in this region [15, p.396].

It is clear from the foregoing that many Hanafi scholars of Mavarannahr and Khorasan held high positions and laid the groundwork for the spread of the teachings of Abu Hanifa. It is worth noting Muhammad ibn Muqotil al-Razi as the leader of the Hanafi scholars. He was the judge of this city for a long time and was

the chief representative of the Hanafi scholars there [14, p.225-226].

Thanks to the efforts of the aforementioned disciples of Abu Hanifa, the cities here, especially Samarkand and Bukhara, became the focus of extensive development of Hanafi teaching.

The scholars, who learned from Abu Hanifa and spread his ideas in Mavarannahr, were Abu Muqotil Hafs bin Salm (Suhayl) Al-Fazzari al-Samarkandi, Nasr ibn Abu Abdimalik al-Ataki, Shariq ibn Abu Muqotil, Maruf bin Hasan, Yunus ibn Sabih, Ishaq ibn Ibrahim al-Hanzaliy [15, p.514].

According to scholar W.Madelung, the educational processes and judging duties initiated by Abu Hanifa's students lasted for many years in Samarkand. During the one and a half century between 150/767 and 300/912, important processes took place, resulting in the establishment of such schools as the "Samarkand School". In particular, scholars of the Hanafi doctrine, supported by the Abbasid state policy, were given positions in Samarkand as in various cities. These processes contributed to the spread of Hanafi movement in Samarkand widely [15, p.32-39].

According to S. Oqilov, the appointment of Hanafi judges to Mavarannahr and the dominance of Hanafi doctrine in the region contributed to the formation of Moturidi doctrine in the region [17, p.162].

Recent studies on Mavarannahr school of jurisprudence, including Sadridin Aini [18, p.], suggest that the history of fiqh in Mavarannahr divided into three periods: 1) the classical period (VIII-XIV); 2) postclassical period (XIV-XVI); 3) crisis period (XVII-XIX).

If we talk briefly about these periods, it is noteworthy that in the classical times the Hanafi scholars did not do any political activities, and they solved the problems of society, based on Islamic sources. In contrast to Ahl al-Hadith and other jurisprudential directions, the method of comparisons (qiyas) was widely used in solving the problems of later times in Hanafism. This led to objection of some religious leaders who had dogmatic views. Nevertheless, the ideas given by the Hanafi scholars were well-received by other sections of society, especially the common people. That is why Hanafism was preserved as a priority school of jurisprudence in Mavarannahr.

Post-classical scholars mainly relied on fictional works written in classical times, and used their methods to solve problems. The works written here also became commentaries of earlier works. Also, during this period some scholars began to issue fatwas to protect the interests of the ruling class, and in return they started living in a rich life. This, in turn, can provoke popular

discontent. Therefore, it should be noted that there were many scholars who understood the people's pain and protect their interests.

The main feature of the crisis period was that there was no process of fundamental reform in jurisprudence. At this time, there were no fundamental works that could adequately address social problems. The fatwas were mainly based on the legacy of the scholars of the past. The scholars were also in complete agreement with the ruling class. This led to a growing public suffering and an increase in social problems. It is well known from history that the people were subjected to a great deal of oppression, especially in tax and financial matters. According to some historical sources, the issue of zakat had at some point changed its essence and was taken from all people, not those who attained the wealth required by Sharia.

It is possible to trace the development of Mavarannahr's Hanafi jurisprudence as follows:

1) The end of the 8th century - the 10th century: the period of formation and development.

2) XI-XII centuries: classical period.

3) Early XIII - 1270: postclassical period.

4) late XIII - XIV centuries: the period of disintegration [19, p. 88-91].

The information about Mavarannahr Hanafi school of jurisprudence is based mainly on the studies of fiqhs, as well as historical works, as well as the books of the class.

According to the above periodization, the classical period has its features. Although the national independent states in Mavarounnah were dominant at that time, Hanafism was relatively independent, but did not lose its original traditions. We can see a striking example of this in the life and work of Shamsu-l-Aimma Imam Sarakhsi.

The full name of the scholar is Abu Bakr Muhammad ibn Sahl Ahmad al-Sarakhsi [20]. Sarakhs (according to some sources, Sarkhas [21, p.446] is an ancient city on the present-day border between Turkmenistan and Iran, between Naysabur and Merv. According to the name of the city, Qazvinus wrote that the king of Iran, Kaykovus, in his time gave it to Sarakhs bin Huzarz to build the place. The man was originally from the Zior tribe. The name of city came from that person [22, p. 159]. This city was one of the distinctive centers of science and culture in the IX-XII centuries. This is evident from the fact that there were many scholars who obtained sarakhs nicknames. Among them are Abul Faraj Abdurrahman ibn Ahmad bin Muhammad ibn Abdurrahman Al-Sarakhsi al-Faqih al-Shafi'i, Abu Ali Zahir ibn Ahmad ibn Muhammad ibn Isa al-Sarakhsi al-faqih, and Ahmad ibn Tiyb Al-Sarakhsi al-Hakim can be mentioned [23, p.446].

Imam Sarakhsi was born in 400 AH (1009 CE). The scientist's research shows [24, p.56] that when he was ten, he came to Baghdad to trade with his father. At that time, Baghdad was not only a political, but also a scientific and cultural center of the Islamic world. Certainly, the visit left a deep impression on the young Sarakhsi. Perhaps this is why young Muhammad decided to return to his homeland and study.

The first teacher of scholar was Shamsu-l-aimma Hilwani (d. 448/1057). Sarsakhi soon became one of the best students of his mentor because of his unique ability he was called the second Shamsu-l-aimma in that period [25, p.11]. According to the tradition of that time, the scholars were granted the status of their mentor, and they were able to attain their status as teachers.

Hilwani's other students were also popular. In general, the transfer of some characters from teacher to disciple is a tradition not only for the students to gain knowledge from their mentors but also for the moral conduct of the teacher, to imitate him completely, and in other words, with meeting student, people could conclude who his teacher is. He became so popular in the science that he gradually became known with the title of "Shamsu-l-aimma". In that time, when people heard the "Shamsu-l-aimma", they only understood him. The rest was mentioned with their full names. Shamsu-l-Aimma Sarakhsi was a great Imam, a Faqih, a Methodist, a Nuzzor, and a Mutakallim. He was the master of original and infamous details. The scholars recognized him as a mujtahid in matters [26, p.354]. According to Al-Tursusi, the work "Mabsut" by Imam Muhammad ibn Hasan was interpreted and transmitted by many scholars. Among them, Shams-ul-Aimma Sarakhsi said Mabsut was a book that important and reliable. Sources say that Shamsu-l-Aimma Sarakhsi was sitting in a classroom when one of his men said that Imam al-Shafi'i had learned three hundred kurros. Imam al-Shafi'i said, "He memorized zakat of what I had learned".

According to sources, Sarsakhi was also student for Abu Al-Hassan Ali b. Muhammad as-Sughdi (d. 461-1069) and Abu Khafs Umar bin Mansur bin al-Bazzaz [27, p.121]. The scientist spent the next years in Bukhara teaching science to students. The most famous of those who received his education were Burhani-l-Aimma Ibn Maza, al-Hasiri (d. 500/1107) and al-Kushani (d.520/1120) [28, p.42]. The fact that the scientist was imprisoned by the rulers of that period between 466-480 / 1073-1087 in the dungeon of the present city of Uzgen did not prevent him from doing scientific work. "Al-Mabsut", the greatest masterpiece of Sarakhsi's work, was written during 14 years.

According to Professor Juzjani's research, Sarakhsi wrote this work, regardless of any source, by writing it to his students, who were holding pencils in the prison [29].

In the process there were no sources under the scientist's control. He said the whole thing by heart and mentioned this in several places. For example, at the end of the prayer topic, he says: this is the shortest of phrases and the last of interpretation of prayers, with the highest meaning. The prisoner, a prisoner who had been cut off from the society, signaled that he would be gathered. With blessings on Muhammad, the master of the pilgrims, who was sent with his message, and on his family and on all believers. And somewhere else: It was spelled by a jailed person. He wrote that the divorce wreaked havoc on the horror of loneliness. However, the slave, who was pure from hypocrisy, ended the blessing of the owner and his family and the leading Companions of the good, until the Day of Judgment.

There are different opinions about the imprisonment of a scientist. One of them tells us that one of the emirs of that time called for prominent scholars in his country and gave his maidservants to his free servants. Imam Sarakhsi then said that it was against the Shari'ah: Underneath each employee had a freed woman. This would be the marriage of a maid to a free woman, and that would not be possible. Imam Sarakhsi also points out that the mistake was made: He insisted that the baby was freed from his maidservants. Orders for renewal of the marriage contract can keep the idda after their release, and only then will they be able to marry another man. The marriage within the idda implies that Sharia was not acceptable. The emir angrily threw the scientist into prison [30, p.18].

He died in Margilan in 483/1090, three years after the release. In later times, the Hanafi jurists, especially in the 9th-12th centuries, left a considerable scientific legacy in this regard. Mavarannahr scholars who lived and worked during this period made a great contribution to the development of fiqh. This period was not mentioned by any scholar who was thinking about the development of science, not to mention Imam Sarakhsi, known as the "Shamsu-l-aimma". This scholar is one of the representatives of the Hanafi school of thought, who perfectly describes the jurisprudence of social problems of his day. His work, "Mabsut", has not lost its relevance in the days of the scholar, even in modern jurisprudence.

Ibn Abidi's pays attention on three issues of different and preferable features of "Mabsut" from other Hanafi books:

In the Hanafi Madhhab, the coverage of issues is divided into three categories by Sarakhsi:

1. "Masailul usul" ("Original issues"). In some places it is also called "Zahir ar-riwaya". Narrations were given by Imam Azam and his two disciples, Imam Abu Yusuf and Imam Muhammad. These three imams are also called three scholars. Sometimes Imam Zufar and Imam Hassan also join them [32, P.3-6].

The original issues were called "Zahir ar-riwaya" because it was narrated in a mutawatir by the most trustworthy of the Imam, which is apparently considered the most superior and the strongest of the narration. It was also mentioned in the six famous works of Muhammad ibn al-Hasan al-Shaibani: "al-Mabsut", "az-Ziyadat", "al-Jome'us-saghir", "al-Jami 'al-Kabir", "as-Siyarus-saghir", "as-Siyarul-kabir" [32, P.3-6].

2. "Masoilun-Nawadir" ("Rare Issues") is a quote from the three imams, although they come from sources other than the six sources mentioned above. They are found in the works of Kaysaniyat, Kharuniyat, Jurjaniyat, Ruqayyat. What remains unresolved about the controversial issues is, of course, the narratives of the original. They are preferred. They are considered to be powerful and important from the date of the document [34, p.32].

3. These are fatwas and incidents that were addressed by students of the aforementioned scholars as well as by their students in response to new issues. One of the most notable of these works is the work "Navazil" by Abu Lays Samarkandi, as well as the works of "Al-Kofi" by Hakim ash-Shahid [35, p.3-6].

In his "Mabsut", Imam Sarakhsi refers to the disciples of Abu Yusuf and Muhammad and his two disciples, such as Isam ibn Yusuf, Ibn Rustam, Muhammad ibn Samoa, Abu Hafs al-Bukhari, and later Muhammad ibn Salamah, Muhammad ibn Mukotil al-Razi, Nasir ibn Yahya, and Abu Nasr al-Qasim bin Salam.

In the preface to "Mabsut", the scientist divided science into two parts: "Ilm-at-Tawheed wa s-Sifat" (Tawheed - The Science of Creed); "Knowledge of Fiqh and Shar'a" (Fiqh and Sharia). In the preface, the words of Imam Shafi'i expressing his deep respect for Abu Hanifa: "All other people are young children before Abu Hanifa" - and also the collection of Muhammad ibn Hasan's "Mabsut" and the "Mukhtasar" by al-Hakim ash-Shahid already mentioned

Shamsul-Aimma Muhammad ibn Ahmad al-Sarakhsi (d. 1093) is one of the closest and leading disciples of Hilwani. He was given Shamsul-Aimma ratio after his teacher. Thereafter, both the Shamsul-Aimma and his teacher Hilwani are mentioned in the sources. Sarakhsi is also mentioned by his real name [36]. This shows that Sarakhsi was one of the most

scholarly scholars of his day. His works "Sharkhus-Siyaril-kabir" and "Sharkhul-Mabsut" were popular;

Umar ibn Abul-Aziz al-Bukhari Sadru-sh-Shahid (d. 1141) is known by his book "Usul al-Fiqh" (Fundamentals of Fiqh). Unfortunately, the manuscripts have not been found yet.

Najmiddin Abu Hafs Umar ibn Muhammad al-Nasafi (1068-1142) is one of our ancestors, known for his works "Al-Aqida al-Nasafi", "History of al-Qandah ulama Samarkand" and many others;

Iftikhorid-din Tahir bin Ahmad al-Bukhari (d. 1147) is a well-known scholar who wrote the works of "Khulasat al-fatawa", "An-Nisab and Khizonatul-woqeot".

When discussing important sources were written by the scholars of the Mavarannahr Hanafi madhhab, the works of Abu Mansur Moturidi's "Mahazush-sharoye'a" and "Kitabul-jadal" should be mentioned. Unfortunately, this work has not reached our days.

The work of Ali ibn Muhammad al-Bazdawi's book "Kababul-kabir fiy usulil-fiqh" is also mentioned as an important source in Hanafism. Several commentaries have been written on it, and only one of them is the book "Kashful-asror" by Abdul-Aziz al-Bukhari (d. 1330) was published in Istanbul.

Shamsul-Aimma Sarakhsi's "Usul Sarakhsi" is also an important source of the method written by Hanafi scholars of Mavarannahr. The fact that this work has not lost its significance yet is evidence that it was republished four times in the last century (1954, 1973, 1993, 1997). He was a well-known scholar, well-versed in the subtle mysteries of Hanafi, and he had his own way of solving various problems in society. For this reason, his fatwas and invasions have been considered credible even in recent times.

Conclusion

Summarizing the points made in the article, it is important to highlight the following:

1) The pre-Islamic culture in Mavarannahr was instrumental in learning and promoting Islamic education. For this reason, Islam was formed in Mavarannahr in the VII-VIII centuries as the main religious belief.

2) By the eighth century, as the proportion of Muslim scholars declined proportionately to the Muslim population, there was a growing need for scholars to solve fiqh problems. That is why the founder of the Hanafi madhhab, Nu'man bin Thabit, gave rise to a modern school of jurisprudence based on the demands of his time.

3) Hanafism was widely spread in Mavarannahr as a jurisprudential sect that seeks to promote the unity of the Islamic Ummah and to eradicate all kinds of interests.

4) The changing social and political life in Mavarannahr caused various problems to the faqihs. Therefore, a careful study of historical facts can only fully understand the social significance of fatwas. Also, fiqh works are an important source for an objective assessment of the historical processes of that time.

6) Among the Hanafi scholars of Mavarannahr, Shamsul-Aimma Sarakhsi is one of the most influential scholars, and his work, "Usul Sarakhsi", is an important source of the method written by the Hanafi scholars. The scientist's work, "Mabsut", is still a major source of knowledge in the field of jurisprudence.

8) Scientists have suggested that the evolution of the Mavarannahr Hanafi period be studied by scholars at various times. Periodic study of the sources provides additional information on the historical, cultural, and social life of the period.

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