

A NEW EXAMPLE OF THE SCIENTIFIC HERITAGE OF SCHOLARS OF THE FERGHANA SCHOOL OF JURISPRUDENCE

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ABSTRACT: The fact that a unique scientific school was formed in the Ferghana region in the early Middle Ages was confirmed by the results of further research. At the same time, the Ferghana school of fiqh was formed in the Ferghana valley, and served to produce scholars who had a special place in the development of Islamic sciences not only in Transoxiana, but also in the entire Islamic world.

KEYWORDS: Transoxiana, Ferghana school, Historical sources, Margilan, Kuva, Osh, Uzgand, Khaylam, Kokan, Khojand.

INTRODUCTION

During this period, there are more than a hundred people who came from different cities of the Fergana Valley. From Ahsikat/Akhsikent of the Valley (Abu-l-Wafa Muhammad ibn Muhammad al-Akhsikati (d. 519/1126), Zu-l-Fazail Ahmad ibn Muhammad al-Akhsikati (465/1073-528/1134), Asiruddin al-Akhsikati (501/1108-594/1198), Abdullah ibn Qaid ibn Aqil ibn al-Husayn ibn Ahmad ibn Ali ibn Ahmad al-Ahsikati (461/1069-514/1121), Asiruddin al-Ahsikati (501/1108-594/1198), Abu Rashad Ahmad ibn Muhammad ibn al-Qasim al-Akhsikati (406/1067-535/1140)), from Kasan (Abu Bakr ibn Mas'ud ibn Ahmad Alauddin al-Kasani (d. 585/1191), Abu-l-Jawd Ato ibn Ahmad ibn al-Sadiq al-Khalidi al-Kosani (XII century), Bakr ibn Sulayman ibn Imran ibn Ilyas al-Kosani (d. after 513/1120)), from Margilan (Abdulaziz ibn Abdur Razzaq al-Marginani (d. 477/1085), Ali ibn Abdulaziz ibn Abdurrazzaq Zahiruddin al-Kabir al-Marginani (d. 506/1113), Al-Hasan ibn Ali Zahiruddin al-Kabir ibn Abdulaziz al-Marginani (d. 12th century), Ash-Shaikhulimam Abu-l-Aimma Abdulaziz ibn Abdur-Razzaq ibn Abu Nasr ibn Ja'far ibn Sulayman ibn Matkan al-Marginani (1016-1084)), from Uzgand (Ali ibn Sulaiman ibn Dawud al-Hatibi Abu-l-Hasan al-Ozgandi (XI century), Abu Muhammad Abdurrahman ibn Abdullah ibn Ishaq ibn Ahmad al-Ozgandi (d. 1120) from Osh (Masud ibn Mansur ibn Mursal al-Oshii (d. 1125), Muhammad ibn Sulaiman Abu Abdullah al-Oshii - Sheikhul Islam, Nasiruddin XII century) Muhammad ibn Ahmad ibn Khalid Abu Abdullah al-Oshii (d. 612/1216)), Abu Hafs Omar ibn Muhammad ibn Tahir al-Andukani al-Sufi (480/1087-545/1150) from Andukon (Andijan). Abu Tayyib Tahir ibn Muhammad ibn Ja'far ibn al-Khayr al-Makhzumi al-Khuqandi (d. 501/1107) from Khoqand (Qoqan), as well as Abu Imran Musa ibn Abdullah al-

Muaddib al-Khojandi (d. 360/1067) from Khojand, the names of representatives of various fields of science can be cited as an example.

THE MAIN FINDINGS AND RESULTS

The work of searching for the names, biographies and scientific heritage of the representatives of the Ferghana school of jurisprudence and putting them into scientific circulation should be continued. Because the research of the works stored in the manuscript treasures and their realization is a process that requires hard work and a long period of time. There is absolutely no doubt that new names and works will be discovered if we take into account the fact that the eastern manuscript sources in our country amount to several tens of thousands of volumes, and only a few of them have been studied to date. In addition, if we take into account the manuscripts related to the scientific heritage of scholars of our region, which are kept in the world's major scientific centers of Russia, Turkey, England, France, Germany and other countries, we can be sure that the scope of work is large and, at the same time, the possibility of discovering new names and works is so promising possible.

Issues such as cities that have existed in the Fergana Valley since ancient times, their level of development in the Middle Ages, urban architecture, and the state of development of science and culture are covered in various sources [1].

Historical sources provide information about many cities and villages of the valley. For example, Muqaddasiy (10th century) reported that there were more than forty large and small cities in the Ferghana Valley [2]. Abdulkarim Sam'ani mentioned nine cities, seven villages and one neighborhood. Akhsikat, Koson, Margilan, Kuva, Osh, Uzgand, Khaylam, Kokan, Khojand, and a number of villages such as Andukon, Gazak, Zarkan, Yadukhkat, Navqad, and Lomish are among them [3].

One of the capital cities of ancient Ferghana was Ahsikent (Akhsikat). Abdulkarim Sam'ani said that this city is one of the most beautiful and neat cities of Ferghana [4], Yaqut al-Hamawi reported that it is located in a plain between the mountains, one farsakh from Sirdarya. He stated that the city citadel and ramparts were surrounded by walls and had four gates [5]. There were gardens around the city, and there were many ponds and canals in the rabot [6]. A large mosque, bazaar, fortress and other buildings are located in the inner city of Ahsikent [7]. Gold and silver were mined from the mountains here.

According to experts, Ahsikent was founded in the 3rd century BC, and from the eve of the arrival of the Arabs to the middle of the 9th century, it was called "Fergana" after the name of the valley [8]. Akhsikent flourished as the political, social and economic center of the Ferghana Valley even during the centralized Somani state [9].

In the Middle Ages, Khojand was considered one of the major cities of the Ferghana Valley. This city, located on the banks of the Syr Darya, was conquered in 721-22 during the reign of Caliph Yazid ibn Abdul Malik [10]. Yaqut al-Hamawi reported that the city was located on the mountainside and a river crossed its middle. Istakhri says that trading ships have been established on this river [11]. In the work “Hudud al-Olam” information is given that around the city of Khojand there were many fertile lands, more pomegranates were grown than fruit trees, and the inhabitants of the city were warlike and courageous people [12].

As a result of the research conducted in the manuscript treasures, we managed to find another representative of the Fergana jurisprudence school related to these two regions and a work written by him. This work is “al-Fatawa al-Qaidiya” written by Abu Abdullah Muhammad ibn Ali ibn Abu-I-Qasim ibn Abu Raja al-Qaidi al-Khojandi.

The interpretation of the work was based on the fatwas included in the collections of ‘an-Nawazil’ and “al-Waqe’at” genres of the scholars. Abu Abdullah Muhammad ibn Ali ibn Abu-I-Qasim ibn Abu Raja al-Qaidi al-Khojandi mentions that he referred to the fatwas of Sheikh, Imam, judge Tajuddin Abu Bakr ibn Ahmad al-Akhsikati al-Khojandi in preparing this work [13]. The author of the work calls the scholar “from al-Akhsikati mavin, al-Khojandi mavtinan”, i.e. “Akhsikati from the place of birth, Khojandi from the place of residence”, Brockelman determined the date of death of the author of the work as 644/1247 [14]. So, there is reason to believe that Allama Tajuddin Abu Bakr ibn Ahmad al-Akhsikati al-Khojandi was a contemporary of the mature representatives of the Fergana school of jurisprudence, such as Fakhruddin Qazi Khan (d. 1196) and Burhanuddin al-Marginani (1118-1197).

The work “Fatavo Qaidiya” consists of 54 books and several parts called ‘masail’ (problems). In rare cases, it is divided into chapters and seasons. The verses of the Holy Qur’an and the hadiths of the Prophet, peace be upon him, are mentioned in the justification of fatwas.

As a special feature of the work, it can be noted that some topics are included in other meaningful books. For example, the issues of ablution are included in the “Kitab al-Salat” (Book of Prayers), the issue of inheritance is included in the “Kitab al-Wasaya’ (Book of Wills), etc.

Allama Tajuddin Abu Bakr ibn Ahmad al-Akhsikati al-Khojandi, along with al-Hasan ibn Sulaiman al-Khojandi, al-Hasan ibn Ali al-Marginani, Fakhruddin Ghazikhan, Zahiruddin al-Marginani, Ali al-Sogdi, Umar an- Fatwas of dozens of scholars of our region, such as Nasafi, are included.

Manuscripts of the work “Fatavo Qaidiya” have reached our time. Copies of it are kept in manuscript funds of different countries. Two copies of the work are stored in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. The first is a copy of the manuscript stored under item number 2392, which is much older. It can be said that it was copied in the 13th century, perhaps even during the author’s lifetime, based on

the paper and writing style. The total volume of the manuscript consists of 400 pages. The size is 19.5x29.5cm. There are 29 lines of text per page. Defective, some pages are missing.

The second manuscript of the work was copied in 1226/1811, even by Qilich Niyoz in a nastasiq letter.

Another noteworthy aspect of the work “Fatavoi Qaidiya” is that the fatwas in it are presented in Arabic and Persian languages. Perhaps the majority of the population of Khojand are Persian speakers, which is the reason why fatwas are issued in two languages. Therefore, the reason for this situation may be the result of the beginning of the process of the gradual transition from the tradition of writing most of the fiqh works in Arabic to the Persian language within the framework of the Fergana fiqh school.

CONCLUSION

In short, the scholarly heritage of Ferghana school of jurisprudence Abu Abdullah Muhammad ibn Ali ibn Abu-I-Qasim ibn Abu Rajo al-Qaidi al-Khojandi, as well as Sheikh, Imam, Qazi Tajuddin Abu Bakr ibn Ahmad al-Akhsikati al-Khojandi brought Mongols to the Transoxiana region. shows that in the early periods of the invasion, certain reasons influenced the increasing use of the Persian language in compiling the text of fiqh works. As a result, from this period onwards, the study of fiqh works in the Persian language had a priority position in the region. This work of representatives of the Ferghana school of jurisprudence has not yet been researched and published. Therefore, we hope that the research conducted on the work will serve to discover new aspects specific to the Ferghana school of jurisprudence.

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