

USTRUSHANA'S FAQIHS

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Annotation: The development and perfection of the science of jurisprudence in Movarounnahr. After the Mongol period, the status of the state religion was returned to Islam during the reign of Amir Temur

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Islamic scholar Amirbek Muminov in his scientific article "Muslims of Movarounnahra: Hanafi" noted that at that time (9th-10th centuries) "... the process in Movarounnahr is still of local importance and the region is part of Khorasan in Islamic Centers due to the fact that the Faqih groups were formed as a result of Samanid violence as the only protectors of various sections of the population, their social prestige and sphere of influence expanded and example given the small number of works created.

After the transfer of state power to the Qarakhanids, influential factors for the development and improvement of jurisprudence began to emerge in Movarounnahr. One of these factors, as A. Muminov pointed out, was that due to the establishment of the Karahanid state, "Movarounnahra's relations with Khorasan weakened and laid the foundations for the independent development of local schools. Strengthening autonomous governance in central cities has led to the expansion of the sphere of influence of clerical groups. This created the conditions for the implementation of the norms of case law. Bukhara and Samarkand have become real centers of science. The faqifs Nasaf, Mavr, Fergana and Ustrushana also operate in these cities.

Another factor in the development of jurisprudence in Central Asia was the interest of Karakhanid rulers in jurisprudence - Islamic law and the application of legal norms in practice.

Sources say that the ruler of the Qarakhanid state, especially Ibrahim Mahmud Tamgachkhan, was a devout man who did not punish any criminals or confiscate property until he received a fatwa from the faqihs. He had good and friendly relations with the Caliph of Baghdad and was given titles such as Imamud-dawla, Tajul-milla, Kahful-Muslim, Malikul-mashriq wa-Sin Tamgach Bugrakhan (national name, crown of the nation, refuge of Muslims, king of eastern China).

Under the protection of the state and the population, local religious schools gradually grew and developed to the level of large scientific madrasas. Large expenditures of madrasas, the number of which is increasing day by day, are covered by the income from the waqf property. Government officials and philanthropists built palaces, shops, and baths and donated them, and sometimes their land, to madrasas. The salaries of the scholars Mudarris, Mutawallis and Tadibi were paid out of the income from these properties. The Bukhara Mosque, the Kalon Minaret and many other architectural monuments from this period are material witnesses to this development.

According to Mir Ghulam Muhammad Ghurob, a well-known Afghan historian, in his book History of Afghanistan, the faqihs not only participated in government affairs at the time, but sometimes also served as ambassadors and consulted with them on important matters. If we confirm the correctness of the opinion of Miro Ghulam Muhammad Ghubar, we can say that judicial functions from the time of the Qarakhanids to the time of the Timurids were entrusted to famous faqihs, and the descendants of Burhaniddin Marghinani even performed the function of Sheikh-Islam. in inherited form. They also sometimes sought to resolve political disputes and faithfully served as patrons of Mirza Ulugbek and Mirza Babur.

After the Mongol period, the return of Islam to the status of the state religion during the reign of Amir Temur led to the formation of new classes of scholars. Abulfazl Qazvini recalls that in the 12th century, the majority of the population was Hanafi in all regions of Uzbekistan, from Hurasan to Uzgen, Samarkand, Movarounnahra and Turkestan.

It was found that 33 faqihs came from the Ustrushana region.

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