

UDK 903

**Ganiev Abduvosi Abdumalikovich,
Deputy Director over Spiritual and Enlightenment Issues of Kokaldosh
Secondary Special Islamic Educational Institution**

**THE LIFE AND ACTIVITY OF AN OUTSTANDING SCHOLAR
UBAYDULLAH IBN MASUD IN FIQH**

Abstract: This article presents one of the scholars in Fiqh (the theory or philosophy of Islamic law, based on the teachings of the Koran and the traditions of the Prophet) is Ubaydullah ibn Masud Sadrush shari'a al-Asghar ibn Mas'ud ibn Tajush shari'a Mahmud ibn Jamaliddin Ubaydullah al-Mahbubi al-Bukhari. When we study his scientific heritage, we can admit that he was the master of not only the science of jurisprudence, but also many fields of science such as hadith, maturity, tafsir, and literature in Movaraunnahr. Mukhtasar ul-viqaya written during the Mahbubi dynasty in the field of jurisprudence and his commentary Sharh ul-viqaya is still widely used by scholars.

Introduction

The rich culture of our country with an ancient history has been perfected over the centuries by the creativity of our ancestors who have been masters of Science and enriched and risen to the highest levels of development and becoming an invaluable heritage not only for us but for all mankind. In this regard, the following words of the head of our country states: "The great Greek scientist Aristotle said "The future of the country is decided by the upbringing of young people". I did not recall Aristotle's thoughts above in vain. As you all know, the torch of science that burned in Greece in ancient times re-ignited in Central Asia in the ninth to twelfth centuries. During this period, the first Renaissance appeared in the territory of our country, and it produced famous geniuses who are recognized all over the world. In particular, the world-famous scientific and creative discoveries of dozens of great scholars, such as Muhammad Khorezmi, Ahmad Fergani, Abu Rayhan Beruni, Abu Ali ibn Sino, Mahmud Zamakhshari, have had an incomparable impact on the development of mankind. [1] In particular, we

would like to briefly study on the famous jurist who grew up in our country. The full names of this scholar are Ubaydullah ibn Masud Sadrush Shari'a al-Asghar ibn Mas'ud ibn Tajush Shari'a Mahmud ibn Jamaliddin Ubaydullah al-Mahbubi al-Bukhari [2, p.369]. It is clear from his genealogy that his great-grandfathers also had the nickname Sodrush Shari'a. Therefore, the great grandfather was called "Sodrush shari'a al-Akbar" - "Great Sodrush shari'a", and the grandson was called "Sodrush shari'a al-Asghar" - "Little Sodrush shari'a". Some sources also distinguish the two as "Sodrush Shari'a First" and "Sodrush Shari'a Second."

Materials and Methods

The author lived during the reign of the Mongols in the land of Movarounnahr, when these cities came under the rule of Genghis Khan in Hijri 616, they destroyed the whole land, especially Bukhara. Ibn Batuta says: "Bukhara was one of the pillars of Movarounnahr, and Jaihun became one of the cities destroyed by Genghis the Tatars, its mosques, madrahs and markets are now in ruins, only a small part is well preserved, and its people are despised. [3, p.11]. Later Oktay khan took over this administration. He was the third son of Genghis Khan. He succeeded to the throne in Hijri 624. In 636, the people revolted against the Mongols and the kingdom, but the revolt was calmed down. Later, in 671, the Persian Mongols captured Bukhara and destroyed it for seven days, the ruins of which fell to the ground by other rulers, and for three years they were overthrown by the Amir of Juba. He was one of the two Chigatoyturks. After 7 years, they did not show up. In 682, Koydmasu'dbek returned to those lands. In 816, the Persian Mongols invaded again and displaced the majority of the population to the regions of Ceyhan. [4, p.112]. This is the experience of Bukhara. According to Ibn Battuta, he was forced to leave the city and move to Kirmong. His grandfather and great-grandfather died in the same city. There is evidence that Sodrushshari lived in Herat, but he decided to go to Bukhara as he had information about the ancestral homeland and Sodrushshari's death there. According to Herat Ibn Battuta, in the eighth century, there were four major cities in Khorasan: Balkh and Marvedi, two of which were in Herat and Naysabur. In Herat, there are many magnificent

buildings, and its people are pious and chaste. They said that Abu Hanifah was a sect and that their cities were free from corruption.

Results and Discussions

Imam Sadr Sharia Ubaydullah ibn Masud was born and raised in Bukhara in a family where all his children, from his forefathers onwards, became scholars and clerics. When they were born was not mentioned in the sources. During the scientist's lifetime, he became involved in the history of the Mongols. As a result, he and his family were forced to flee to Kerman. But he did not stop. The main ancestor was Mahmud ibn Sadrushshar [5, p.278]. There was narrated on the authority of Abu Haneefah (may Allaah have mercy on him) that he said: Grandfather Tajushshari'a Mahmud ibn Sodrushshari'a, Grandfathers Ahmad ibn Jamaluddin, Jamaluddin Ubaydullah al-Mahbubiy, Sheikh Mufti Imamzoda, Shaykh Imamuddin. He was one of the prominent scholars of Ubaydullah ibn Masud's time, especially in Usul al-Fiqh, Furu al-Fiqh, Khilafah, Jadal, Hadith, Nahv, Dictionary, Literature, Science, and Logic. Students are introduced to the name of Sodrushshari in their books of jurisprudence. Although Sodrushshari was not widely known in these cities, the name which translators knew well and remained the same. Ibn Battuta narrates the following about his journey to Khorezm and Bukhara: He went to Al-Katshah and came to the city of Kat which was called Sodrushshari. I met him in the courtyard of the Khorezm judge with the students. ” Ibn Battuta, on the other hand, quotes two pages to prove that he is not a human being. The owners of his autobiographical books used the same names as the ones mentioned in the Qur'an. Similarly, ShamsulAimma, Fakhrul Islam, Sodrul Islam, SodrulJahon, TujushShari'a, BurhonushShari'a, SodrushShari'ava But this is contrary to the Iraqi scholars. In them, simplicity depends on the ratio, what they make, the neighborhood, the tribe, the village. Jassos, Quduri, Karkhi, Soy mari have been in the area recently, but no incidents have been reported in the past. The scholars differed greatly on the identity of the owner of al-Wiqaya, even though they agreed that the owner of the book was the grandfather of the younger Sadr al-Shari'ah (Ubaydullah ibn Mas'ud) and the son of the older Sadr al-Shari'ah.

The nickname of the owner of this book was Burhani Shari'a. However, the real Sodrush Shari'a (Ubaydullah ibn Mas'ud) 's grandfather is Tajus Shari'ah, who interpreted the book al-Hidaya. This is what Sodrush Shari'a said in the introduction to his book, al-Wiqaya. Mahmud ibn Sadrush, the successor of the Prophets and the Mursalins, on behalf of me and all Muslims, wrote the Vikayatur-rivaya fi masaili Hidaya so that he would give him good rewards (for his services). In the introduction to the book Al-Tawzih, it is stated: "May the portion of Ubaydullah ibn Mas'ud ibn Tajush, who prays to Allah with the most powerful means, be great and may his efforts be saved." In short, the term Sodrush Shari'a refers to the Shari'ah of Tajush, the true ancestor of Ubaydullah ibn Masud. At the same time, he had another grandfather, Burhanush Shari'a, who wrote the book al-Viqaya for Ubaydullah. So his statement raises two possibilities.

The first: Tajush Shari'a Burhanush Shari'a itself and its name is Mahmud. He interpreted al-hidaya because the Hanafi scholars agreed that Tajush interpreted al-hidaya in the Shari'ah. Al-Kafawi made this point in his book Katoibu Alamil Akhbar. The same idea was put forward in the biographies of the Shari'ah of Tajush, Shari'ah of Sodrush, Ibn Qutlubugha, Ibn al-Hanai, and Tashkabari. At the same time, Murtaza az-Zabidi said in his book "History of Bukhara" that he had the same opinion.

There are several works by Ubaydullah ibn Mas'ud, the most famous of which is Mukhtasar ul-viqaya, which is taught as a textbook in many madrasas. This book is one of the four main texts addressed in the science of jurisprudence, an abbreviation of the book "Viqoyatur rivaya fi masailil hidoya" written by his ancestors. He also wrote a commentary on this book of his ancestors, which is called "Sharhul viqoya". This book is still widely used by scientists today. Sodrush Shari'ah's At-Tanqih, At-Tawzih fiy hilli gamoizi tanqih, Al-Vishoh, Ta'dil ul-ulum, Muqaddimat ul-arba'a, Ash-Shurut val-Mahazir, al- He also wrote a number of famous books, such as Arba'un al Hadith and Sharh al-Fusul al-Hamsain. Imam died in Hijri 747 in Bukhara. All his relatives, except for his two grandfathers, were buried in Bukhara. His two grandfathers died in Kerman and were buried

there. One of the many commentaries and abbreviations for *Hidaya* is Mahmud ibn Ahmad al-Mahbubi's (1300s) book, *Viqayat ur-rivaya fi masoilil-hidaya*. Al-Mahbubi, nicknamed *Tajush Shari'a* (The Crown of Shari'a), abbreviated this work from *Hidaya* for his student and grandson Ubaydullah ibn Mas'ud al-Mahbubi. Several manuscripts of this work are also kept at the Institute of Oriental Studies. When Ubaydullah ibn Masud mastered the science of jurisprudence, he shortened the book "*Viqayat ur-Rivaya*" written for him by his grandfather and compiled a separate book. He himself wrote: I, Ubaydullah, removed this *Mukhtasar* from the *Viqayat ur-Rivaya* after seeing that the generosity and desire of some scholars was short and helpless to memorize the *Viqayat ur-narration*. Whoever has the time to study science, let him study the story. Whoever has less time, let him remember "*Mukhtasar*".

When Ubaydullah finished the *Mukhtasar*, he called it *An-Niqaya Mukhtasar ul-Viqaya* (Selected Abbreviation of the Story). However, the book became known as *Mukhtasar ul-Viqaya* or simply *Mukhtasar*. Ubaydullah's son Mahmud memorized the *Mukhtasar* compiled by his father and began to write a commentary on the book *Viqayat ur-Rivaya* written by his ancestor. Ubaydullah ibn Mas'ud helped his son. However, after Mahmud's death in 1344, the book remained unfinished. His father, Ubaydullah, finished the book in 1346 and called it as *Sharhi Viqaya* (Commentary on the Book of Stories). The book "*An-Niqaya Mukhtasar ul-Viqaya*" became widely known as "*Mukhtasar*" and served as a basic guide for students of religious sciences. In madrahs, this work was memorized by students. Over the years, *Mukhtasar* began to receive comments. An example is Abul Makarim ibn Abdullah's *Sharhi Mukhtasar ul-Viqaya*. This work was written in 1501, and the manuscript is kept at the Institute of Oriental Studies under the number №2184 / 1R. A copy of Abdul Ali ibn Muhammad ibn Husayn al-Birjandi's *Sharhi Mukhtasar ul-Viqaya*, copied in 1529, is also kept under the number №2389R.

Second: *Tajush Shari'a* is the ancestor of *Sodrush Shari'a*, and he is the interpreter of *Hidoya*. The names of *Burhanush Shari'ah* are Mahmud. *Tajush*

Shari'a and Burhanush Shari'a are the two sons of the great Sodrush Shari'a. These thoughts were narrated by Tajush, the author of the book Kashf, when he quoted the commentators on the Shari'ah in the book Hidayah Sharh (at the end of the Oath of Allegiance).

Conclusion

In conclusion, Ubaydullah ibn Mas'ud Sodrush's scholarly legacy is a textbook of jurisprudence in the madrasah as it answers today's most pressing questions, embodies a culture of etiquette and written in a simple and concise manner. In particular, the texts of "Mukhtasar ul-viqaya" are memorized by students. As we remember our great ancestors, it is the duty of all of us to be a suitable generation for them and to study their scientific heritage more deeply.

References:

1. Abdullah ibn Mas'ud al-Mahbubiy al-Hanafi. Commentary on ul-viqaya.2006
2. Abdulkadir ibn Muhammad al-Qurshi. Al-Jawahir al-maziya fi toboqot al-hanafiya: 2008.-J. 4. –p.369.
3. Introduction History Bukhara. –p.11.
4. Muhammad Abdulhay al-Laknavi.Al-favaid al-bahiyyat fiy tarojim al-hanafiyya. 1998.p.110-112
5. <http://uza.uz/oz/documents/zbekiston-respublikasi-prezidenti-shavkat-mirziyeevning-ituv-30-09-2020>
6. Kitabu a'lam al-ahbor.- p. 278.