

SOURCES FOR THE WORK "SA'LOTI MASUDI"

Usmanova Xulkar Mamatovna*

*Senior Lecturer,

Gulistan State University, Gulistan, Syrdarya, UZBEKISTAN

Email id: usmxulkar@mail.ru

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ABSTRACT

The article deals with Mas'ud as-Samarkandi who lived in the 14th century and his work "SalotiMas'udi" devoted to the problems and principles of Islamic shariat, and also the article provides analytical information about the works used by the author of the book to write his work.

KEYWORDS: *Fikh, fakih, Mas'ud as-Samarkandi, "SalotiMas'udi", Islamic shariat, Hanafiymathhab, sahaba, tabiins, mujtahids.*

INTRODUCTION

"What great nobles, scientists, politicians and commanders of the secular and religious sciences who have become an integral part of the universal civilization and culture have emerged from this sacred land. We are especially proud of the invaluable merits of the great scientists who were born and raised in our country in raising knowledge about Islam to the highest level in history.". Their tremendous contribution to the development of world culture still has a significant impact on all aspects of life today. [1]

"In great history, nothing goes unnoticed. It is preserved in the blood of nations, in their historical memory, and is manifested in their practical work. That is why it is powerful. Preservation, study and transmission of historical heritage from generation to generation is one of the most important priorities of our state policy". In this context, in-depth study, deep understanding and wide dissemination of the works of great thinkers is of great importance. [2]

Object of research and applied methods.

The object of research is the work of the jurist Mas'ud ibn Mahmud ibn Yusuf as-Samarkandi "Saloti Mas'udi". Methods such as scientific description, comparative-historical, comparative-typological were used to cover the research topic.

Results obtained and their analysis.

The works of the Hanafi school, including the work of the jurist Mas'ud ibn Mahmud ibn Yusuf as-Samarkandi (late XIIIth-early XIVth centuries) "Saloti Mas'udi", which now pays great attention to religious and national values in our country, can serve as a source for a deeper understanding of our identity. .

"Sa'loti Masudi" is dedicated to the vital issues of the religious law of all Hanafi Muslims, which are widespread in Central Asia. This book is "Saloti al-Mas'udi", the ruling of which is fiqh, and the issues of the fetus are Shari'ah", that is, Salat al-Mas'udi is a book that contains fiqh rulings and Shari'ah issues.

The reason why the book is called "Saloti al-Mas'udi" is given at the beginning of the book: "It is called "Saloti al-Mas'udi" because it begins with the prayer chapter." Unlike other traditional books of jurisprudence, the book "Saloti Mas'udi" begins with the chapter on prayer, not on the chapter on ablution. Most of the issues in the book are also devoted to prayer (Volumes 1 and 2 describe prayer and related issues, while Volume 3 deals with zakat, fasting, pilgrimage, marriage, divorce, sacrifice, conditions for slaves, trade, waqf, and wills. etc. fiqh issues are covered).

The author's extensive focus on matters of prayer is, definitely, a matter of time. Because the creative activity of Mas'ud al-Samarkandi dates back to the period after the Mongol invasion. During this period, the influence of various sects, such as Mu'tazilites, Qadaris, Jabarism, and Karmatians, increased. Naturally, for the same period and situation, there was a need for far-reaching and perfect works on matters of prayer.

The significance and value of "Saloti Mas'udi" is that it is written in the Hanafi school, is entirely devoted to Shari'ah rulings and life issues, and is written in a unique scientific style. Mas'udi proves every judgment with narrative and mental evidence. In order to further strengthen the subject, he raises extremely important and controversial issues and resolves them on the basis of the opinions and narrations of the scholars of the Ahl as-Sunnah wa'l-Jama'ah, the great jurists and the famous Companions and hadith scholars.

The advantage and difference of Saloti Mas'udi from other books of jurisprudence is that in it the author also explains the basics of the Ahl as-Sunnah wa'l-Jama'ah belief in order to correct the beliefs of Muslims before entering into furu'ul-fiqh (minor issues).

An important aspect of the treatise is that it is based on the book Al-Fiqh al-Akbar by Imam A'zam Abu Hanifa (may Allah be pleased with him), the teachings of Imam Muhammad Hasan (may Allah be pleased with him) and Imam Abu Mansur al-Moturidi (may Allah be pleased with him). The pamphlet is authentic and reliable because the sources on which the author relies are reliable.

Documents and evidence are provided in each issue from the Qur'an, the hadiths of our Prophet (saas) and the opinions of Imam A'zam Abu Hanifa. There are also quotes from the works of Abu Yusuf Ya'qub, Muhammad ibn Hasan al-Shaybani, Burhaniddin al-Marghinani and other influential religious figures. [3,4]

To write Saloti Mas'udi, the author collected questions from a total of **84** books, narrated hadiths from **125** famous Companions, and narrated from **129** imams and mujtahids.

For example, Abdullah ibn Mas'ud (may Allah be pleased with him), Jabir ibn Abdullah (may Allah be pleased with him), 'Umar ibn al-Khattab (may Allah be pleased with him), Ali ibn Abu Talib (may Allah be pleased with him), Abdullah ibn Umar (may Allah be pleased with him) .a.), Aisha (r.a.), Abu Hurayra (r.a.), Zayd ibn Thabit and others' hadiths were included.

Among the great jurists, imams and mujtahids Abu Yusuf Ya'qub, Muhammad ibn Hasan al-Shaybani, Imam Zafar, Hasan ibn Ziyad, Burhaniddin al-Marghinani, Najmiddin Umar an-Nasafi, Abu Hafs Kabir al-Bukhari, Imam ajall as-Sarakhsi, Imam Sharaf an-Nawazi, Imam Zuhayr al-Ozjandi, Imam Zahid Fakhr, Abdullah al-Jurjani, Abul Hasan Karhi, Abul Qasim Hakim (rh.)'s thoughts were mentioned.

Widespread works, such as Muhammad al-Shaybani's "al-Mabsut", "al-Jame' ul-kabir", "al-Jame' us-sagir", Quduri's "Mukhtasar", Shamsul-aimma al-Halwa'i's "al-Mabsut" and "Kitabun-nawadir", Shaykh al-Islam Ali Isfahani's "al-Mabsut", Alouddin as-Samarkandi's "Tuhfatul-fuqaha", As-Sadrush-shahid Hisamuddin's "al-Fatawa-assugro" and "al-Fatawa-al-Kubro", Shamsul-aimma as-Saraxsi's "al-Mabsut", Shaykh al-Islam Burhaniddin al-Marghinani's "Hidoya", Abullays as-Samarkandi's "Khizonat al-Fiqh" were used, as well as their commentaries.

Thus, the faqih Mas'ud al-Samarkandi, in order to classify this book, considered the works and comments of many authors written in various fields of Islamic law. In order to shed more light and better explain a legal issue, he compared the opinions they expressed with each other and gave his own personal opinion and conclusion.

When Mas'ud al-Samarkandi wrote "Saloti Mas'udi", he used the names of the Companions and the followers, the founders of the main madhhabs (mostly Abu Hanifa and Imam Shafi'i) and mentioned the names of the great faqihs with the utmost respect and quoted their opinions. Most of the scholars referred to by Mas'ud al-Samarkandi were members of the Hanafi madhhab of Movarounnahr, who were found to be the most eminent scholars of their time.

Theoretical sources of the work "Saloti Masudi" are:

First, the verses of the Qur'an;

Second, the narrations of the first four caliphs, the Companions and the followers, the sacred hadiths they narrated;

Thirdly, the works of Abu Hanifa Nu'man ibn Thabit, Abu Abdullah Muhammad ibn Idris al-Shafi'i, Malik ibn Anas, Ahmad ibn Hanbal, the founders of the four madhhabs of the Sunni school (mainly the opinions of the above two mujtahids. The reason is that at that time these two sects were dominant in Movarounnahr and Khorasan);

Fourth, the works of Imam Abu Yusuf, Imam Muhammad, Imam Zufar, and a number of other famous imams and mujtahids, among the disciples and companions of Imam Azam Abu Hanifa;

Fifth, the works of Burhanuddin al-Marghinani, Najmiddin Umar an-Nasafi, Imam ajall as-Saraxsi, Abu Hafis Kabir al-Bukhari, and other great jurists;

Sixthly, Mas'ud al-Samarkandi in his book "Saloti Mas'udi" also considered the views of various false sects when it came to the solution of legal problems and expressed his views on each of them.

Naturally, through these methods, the work "Saloti Mas'udi" has become much richer in content, easier to study, more scientifically accurate guide. This can also be seen from the variety of sources mentioned in the play.

Extensive theoretical sources of "Saloti Mas'udi" clearly show how wide and multifaceted Mas'ud al-Samarkandi was. [3,4]

In conclusion, it can be said that the study of the heritage of the faqihs is of great importance for world science, along with the scholars who worked in Movarounnahr. Because the rich legal experience and heritage of our ancestors serve as a solid foundation for the development of the independent Uzbek state. [5]

At the same time, the study of the teachings of the Hanafi school and the scientific study of related works will remain one of the important tasks in proving the correctness of religious stability and the path taken by various extremist movements in modern times.

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