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THE KEEPING OF TURKISH MANUSCRIPTS OF MUKHTASARUL VIQAYA IN THE FUND OF THE ABU RAYHAN BERUNIY CENTER OF ORIENTAL MANUSCRIPTS UNDER THE TASHKENT STATE INSTITUTE OF ORIENTAL STUDIES

Abstract: In recent years, the approach to jurisprudence has changed dramatically in our country. They were considered as a full-fledged scientific field, and a generalized scientific view in both secular and religious contexts began to take shape. In order to form these fields in a scientifically correct way, first, it is necessary to publish written texts, which are the original sources, in the modern Uzbek language, at a level that can be understood by the public. Due to this necessity, several scientific works on Hanafi jurisprudence and its history have been done. As proof of this, we have found it necessary to acknowledge some of them below.

Key words: Ubaydullah ibn Mas'ud Tajush sharia al-Bukhari, Bukhara, Mukhtasarul Viqoya.

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Introduction

Ubaydullah ibn Mas'ud Tajush sharia al-Bukhari (d. 747/1346) belonged to the family of Turkestan scholars. His paternal grandfather was Tojush Sharia Umar; His maternal grandfather, Burhonush Sharia, is Mas'ud. Sadrush Shariat al-Awwal is a relative to Ahmad ibn Ubaydullah is both from a mother and a father side. He revealed the meaning of the book "Viqoya" written by his father and named it "Niqoya" [4. S. 191].

The author is one of the famous jurists from Bukhara [1. S.80]. According to Kafavi (d. 990/1582), this work was selected from the issues of Al-Hidaya, Al-Fatawa, and Al-Waqa'at. The author, Mahmud ibn Ahmad Mahbubi, wrote little by little for his grandson, Ubaydullah ibn Mas'ud Mahbubi, and his grandson memorized every piece written. By the end of the book, the future scientist was able to memorize the full text of the work. Ubaydullah ibn Mas'ud al-Mahbubi says in his Sharh al-Wiqaya: is a comment. My grandfather would write it as a lesson, and I would master it as a run in the memorization field. Even at

the end of the book writing, my memorization coincided [3. P.50]

The text "Mukhtasarul Viqoya" is known as "Mukhtasarul Viqaya" because of its brevity and conciseness among the books of jurisprudential texts. The text of the work is often referred to as "An-Niqaya" ("An-Nuqaya", "Niqoyatur rivaya", "Niqoyatul Viqaya"). According to Abdullhay Laknavi, Ubaydullah ibn Mas'ud, as the author of Mukhtasar al-Viqaya, was an imam who accepted all aspects of science, a guardian of Shari'ah law, a master and forerunner of mental and intellectual problems, a scholar of mental and metaphorical sciences, a scholar of jurisprudence, and a logician. He was a muhaddith, a mufassir, a linguist, a mutakallim, a writer, a man of great rank and high status, full of knowledge and manners, and he inherited majdu azamad from his ancestors.

In the introduction to his summary, the author says, "Whoever loves to have the issues of Al-Hidaya present in him, he will have to memorize Al-Wiqaya [4. P.144]. "Whoever is in a hurry, focus the attention

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on memorizing this "Mukhtasar". In the Hanafi School, Al-Hidaya, Mukhtasarul Quduri, Viqayatur Rivaya, and on this basis, Mukhtasarul Viqaya, Kanzud Daqiq, Al-Mukhtar, Majmaul Bahrain, and Multaqili Abhur are authoritative and reliable. Since the texts are counted, the comments written on these texts are also very numerous. Among these texts are unquestionable commentaries on the Mukhtasarul Viqaya. Mukhtasarul Viqoya has been taught as a textbook in madrassas for centuries. The attention of the jurists of the time to him was high. For this reason, Haji Khalifa, the author of Kashfuz Zunun, informs him that more than a dozen commentaries have been written. However, recent research confirms that the number of comments written on the work is somewhat higher. The author himself can be mentioned as the first commentator of the work*.

Ubaydullah ibn Mas'ud's Mukhtasarul Viqaya is widely used in many Muslim countries, as well as in Central Asia, and is taught as one of the main textbooks in madrasahs. Due to the strong need, the secretaries repeatedly copied the text of the work, and many rare manuscripts of it have survived to this day. Currently, the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan named after Abu Rayhan Biruni alone has several hundred texts, commentaries, margins, translations of the work "Mukhtasarul Viqoya" in the manuscript fund. They are ancient and unique copies copied from the territory of the region and neighboring countries. 194 manuscripts and 137 lithographs of Mukhtasarul Viqoya were found in the "Main" Manuscripts and Lithographs Department of the Academy of Sciences of the Republic of Uzbekistan, as well as in the "Hamid Suleyman" Foundation, as well as in the "Double" and "Special" sections.

Today, 194 manuscripts of Mukhtasarul Viqoya are kept in the "Main" section of the fund. The main fund showed that there were 221 copies of Mukhtasarul Viqoya among the lithographs. Among the manuscripts of the Doublet Foundation are 137 copies of Mukhtasarul Viqoya copied at different times. 92 copies of the work are preserved among the "Doublet" lithographs. It was also revealed that the Hamid Suleiman Foundation has 105 manuscripts and 84 lithographs of Mukhtasarul Viqoya. The text of the Mukhtasarul Viqaya is the most common among the manuscripts and lithographs.

At present, the translation of the works of Hanafi scholars into Uzbek and the satisfaction of the need to create and publish scientific critical texts serve as ideological and enlightenment sources for the younger generation, who have a high interest in the original texts. Based on this, it can be said that the work on the Arabic translation of the Mukhtasarul Viqaya began long ago. Of course, the translations of this work were originally done in Persian. For example, such a Persian translation in lithography was published in 1901 by O.A. Portsev printing house in Tashkent, and

it was translated by the teacher Shamsi Akhund ibn Niyaz Muhammad at the request of Eshan Tillohoja. Yusuf Davleoglu published such translations of "Mukhtasarul Viqoya" in verse during the reign of Aydinoglu of the Ottoman Turkish Empire. In Uzbekistan, the Uzbek translation of Mukhtasarul Viqoya was available to students in the early years of independence. Translators have relied on the Turkish translation of Shahobiddin ibn Abdulaziz, published in the late 19th century. In the translation of Mukhtasarul Viqoya, the translator covered the Book of Prayer only in sections. According to him, the Book of Prayer is covered in only 21 chapters. Due to the skill of Faqih ibn Mas'ud, the great work is briefly explained. The brevity of the book is also evident in the prayer chapter. Burhaniddin al-Marghinani's book on prayer, Hidoya, consisted of 24 chapters and 9 chapters. In Mukhtasarul Viqaya, based on this source, the order is slightly different. Another Turkish translation of Mukhtasarul Viqoya was translated by Maqsudhoja ibn Mansurhoja as Majmaul Maqsud and was published twice and in two volumes under the name of Majmaul Maqsud or Mukhtasarul Viqoyai Turki until the seventeenth century.

Adolat Publishing House first published the translation of this book in one volume in 1996. The author admits that he made the book at the request and request of his fans, translating the commentary into Turkish. In his commentary, Maqsudhoja used more than fifty jurisprudential sources to try to shed more light on important and necessary issues. This work is currently the most authoritative source of jurisprudence, translated into Uzbek. The late Sheikh Muhammad Sadiq Muhammad Yusuf also enriched the issues in Mukhtasarul Viqaya with other sources and tried to quote them using modern books. The title of the book is Kifaya (Commentary on Mukhtasarul Viqaya). Rahimkhoja ibn Alikhoja Eshan Shoshi wrote the next Turkish translation, Nazmi Mukhtasarul Viqoya. Born in Tashkent in 1251/1835, Rahimkhoja ibn Alikhodja Eshan Shoshi was interested in Arabic, Persian languages, literature and history from his youth and received his primary education in his hometown. Then he went to Bukhara and studied at one of the madrasahs there. Throughout his life, he studied tafseer, hadith, and knowledge of etiquette, jurisprudence, morphology, grammar, mathematics, and other sciences. Rahimkhoja wrote poems under the pseudonym "Khatmiy". He worked as a judge for some time in the Sebzor district of Tashkent. Given the paucity of works of artistic significance among religious [9, p.289] literature, it is extremely important to scientifically study Nazmi Mukhtasarul Viqaya and other works of this kind and present them in a way that the modern reader can understand. A well-known source scholar Mahmud Hasanov provided preliminary information about this work and its author.

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Rahimkhoja Eshan first published Masud ibn Yusuf Samarkandi's Persian translation of Solatu Mas'udi in Uzbek in Tashkent in 1901 and in Samarkand in 1906. This translation was later published in hundreds of copies in Tashkent in 1910, 1911, 1917 after the death of the scientist. Rahimkhoja Eshan managed to translate the work of Ubaydullah ibn Mas'ud "Mukhtasarul Viqaya" into Arabic, which was written in the direction of Arabic jurisprudence. The translation was completed in 1887 in three months. However, Rahimkhoja was not satisfied with this translation and realized that he needed to do more research on the text. When he finally reached the age of 54, he completed the translation of more than eight thousand bytes of poetic text. The first edition of this Turkish poem was made in 1888 in Tashkent. In addition, the publication of this work began in 1890, 1896 and lasted until 1904. Rahimkhoja ibn Alihoja Eshan Shoshi died in 1908 at the age of 73. The translation of the work into the Cyrillic alphabet has already reached the readers.

The periodicity of research on Islamic jurisprudence and its history in Central Asia dates back to the IX-XIII centuries, more precisely to the Mongol conquest, and the development of jurisprudence in the later period, the Timurids (1370-1500) and the khanate period (early XVI-XX centuries). However, during this period, the faqihs of Central Asia wrote important jurisprudential sources within the framework of regional and Islamic jurisprudence, such as collections of fatwas, cities, and small pamphlets.

The strong presence of Hanafiyah in Movarounnahr has given the sect a strong root in the country for centuries and has provided the whole world with important sources written by famous Hanafi imams and fuqaha. Hanafiism in Movarounnahr spread to all parts of Khorasan (Afghanistan and northeastern Iran), East Turkestan (China, Mongolia), the Caucasus, and Kazan (Russia). After the Mongol invasion (first quarter of the 13th century), the fuqaha of this country dispersed, and more Ottomans (1281-1924) gathered in the subordinate cities of Rome: fiqh, which had been dying because of the invasion, revived in those cities. From the compilation of ninety-two fatwas in the territories of the Ottoman Empire, we can also see how advanced Hanafiyyah [5. S. 262]. The sheikhs of the Ottoman state were appointed only from the Hanafis. It is worth mentioning that Hanafiyyah spread to this empire through Movarounnahr. In Hanafi, Al-Mukhtar (Optional), Al-Viqaya (Preserver), Majmaul Bahrain (Joint of Two Seas), Kanzud Daqoiq (Treasure of Exact Sciences), Mukhtasarul Viqaya and some of his commentaries, Fiqh sources such as Jame'ul Fuslayn (Two Fusuls), Al-Sharifiyya, Al-Kafiya, Jawahir al-Fiqh, At-Talvih, Fatwa al-Bazzaziyya, Jame'ul Muzmarat.

After the Timurids, a Shiite state was established in Khorasan. In Movarounnahr, the Shaybani state (1500-1598) ruled. Several unique books of jurisprudence in Hanafi jurisprudence (for example, several commentaries on Mukhtasarul Viqaya), fatwas (for example, Fatavoy Shaybaniya, Fatavoy Aliyya, Fatavoy Samarkandiya, Fatawa Naqshbandi) during the Shaybanid period, a number of texts were collected and disseminated among the public.

By the middle of the fourteenth century, socio-economic life and science began to re-emerge in the cities of Movarounnahr. The resurgence of cultural and spiritual life increased the need for books and textbooks in madrassas and schools. Due to the positive attitude to Islam, which has defined the values, ideology and spiritual world of the people for centuries, many copies of literature, religious books and pamphlets related to it have been copied, translated and distributed among the people. Great work has begun to copy and preserve these rare books, created through the scientific thinking of man. Manuscripts copied by calligraphers were mostly made to order, and among them were rare and valuable ones. In addition, relatively simpler manuscripts have been prepared for reading in homes, mosques, madrassas, and khanaqahs for daily use.

Through the strong demand for books, we are convinced that the reading culture of our people is at a high level. Factors such as the love of reading and teaching books and their transmission to future generations of appreciation have led to the preservation of manuscripts in large numbers in our country. It is worth noting that many of these works are commentaries, frames, and commentaries on the works of medieval scholars. By the thirteenth and fourteenth centuries, it seems that the people of creation were more satisfied with their translations, commentaries, and margins than with the ancient royal works.

In the middle Ages, popular textbooks now replaced excellent scientific works on the science of jurisprudence. Especially during the reign of Shahrukh from the Timurids, scientific, enlightenment, madrasah and khanaqah activities flourished. During this period, the leading scholars of his time, such as Sa'diddin Mas'ud ibn 'Umar Taftazani, Ali ibn Muhammad Sayyid Sharif Jurjani (d. 1339/1413), Shamsiddin Muhammad Jazari (d. 1350/1430), Salahiddin Musa Qazizada Rumi (d. 1360/1430) operated. The education system of madrassas remained virtually unchanged until the 19th century. In particular, the education system in Samarkand and surrounding cities consists of three "adno" (low), "avsat" (medium), "excellent" (high) levels, and according to their classification, literature and curricula have grown systematically from the bottom up. The first part lasts 9-10 years and includes verses from the Qur'an, memorization of hadiths, teaching the basics of Sharia, Arabic and Persian

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languages, alphabetical calculations, pandnoma on morality, Muslim law [6, p.442; 7, p. 57; 8, p.202], grammar and the mysteries of science such as memorization were perfectly taught.

The educational process in madrassas has been carried out for centuries on the basis of the following program requirements:

1. The works of six great commentators recognized in the field of tafseer, including Tabari's Kitab jame 'al-bayan fi tafseer al-Qur'an, Zamakhshari's Kashshof an-haqq at-tanzil, Razi's Miftah al-Ghayb - Tafseeri Kabir, Qazi Bayzawi's Anwar al-Tanzil and Asrar at-Tawil, Tafseeri Jalalayn, and Ibn Arabi's Futuhot al-Makkiya are well-programmed in this area.

2. In the field of jurisprudence: The works of Imams - Abu Hanifa, Shafi'i, Malik, Hanbal and Imam Abu Yusuf, Imam Muhammad, Marghinani and Abu Lays Samarkandi are included in the program.

3. In the hadith: The collections of Imam Bukhari, Imam Muslim, Abu Dawud, Imam Tirmidhi, Nasa'i, Ibn Majah and Darimi have been widely used.

4. In the Qur'an: The works of Moturidi, Ash'ari, Marwazi, Imam al-Ghazali, Abu Hafs al-Nasafi, Imam Razi, Azuddin al-Iji, Jalaliddin al-Dawani and other scholars.

5. Morphology and grammar: The works of such scholars as Sibavayh, Zamakhshari, Ibn Hajib, Abdurahman Jami are among the main programs.

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