



## DEVELOPMENT OF THE SCIENCE OF FIQH AND TAFSIR IN ISLAMIC STUDIES

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### ABSTRACT

*The article talks about the processes of development of the science of fiqh, tafsir in Islamic teachings, official and unofficial attempts to systematize the rules of Sharia. The role of collective ijti had in the development of Islamic law was also discussed.*

### Introduction

Islam is considered a world religion and it has spread throughout the world, regardless of its faith and sect. Representatives of these Islamic movements and sects live in mutual justice or friendship in all parts of the world. In our country, which has chosen the path of interethnic harmony, religious tolerance and freedom of conscience, these relations will lead not to enmity, but to friendly, good-natured relations, with the correct formation of the worldview of the current generation in relation to the Islamic religion, the moral, aesthetic and moral development of society, plays an important role in resolving issues of spiritual significance and serves to prevent religious and national conflicts.

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As soon as Islam came to Movarunnahr, as a result of the political events of that time, a need arose among Muslims to know this word. Moreover, the first representatives of word knowledge in Movarunnahr were the Murjias.

Rivalry between the Hanafis and Shafi'is began to arise in the 5th-11th centuries. The main factor in this was the successful activities of the Shafi'i Ash'arites in neighboring Khorasan and the trips of some of them to the cities of Movarunnahr.



The 13th-15th centuries occupy a special place in the historical and gradual development of the science of interpretation in Movarunnahr. The life and work of more than thirty exegetes who lived at that time and in the field of tafsir are analyzed. As a result, it was established that commentators and more than ten scholars unknown to the scientific community, along with their works in various fields of Islam, also wrote books of exegesis. [2].

Despite the fact that the Mongol invasion caused a scientific decline, the methods of interpretation of dozens of mature commentators who lived at that time, the state and development of the science of interpretation during the Timurid period, and the peculiarities of the direction of interpretation during these periods.

In the course of studying the approaches of commentators of the 13th-15th centuries to tafsir, it was studied which of their works correspond to the narrative or mental types of tafsir. That is, these books of tafsir were divided into types such as dogmatic, fiqh and mystical, and it was analyzed which of them was widely developed, and the sources of Persian tafsir were formed in certain periods in terms of language.

The sciences of the Qur'an refer to the sciences that are directly related to the Qur'an. Some scholars explain Qur'anic sciences as "basics of interpretation". Among the first books written in Arabic is Muhammad ibn Khalaf ibn al-Marzban (d. 309/921) *Al-Hawi fi ulumil Qur'an* (Compiler of the Qur'anic Sciences). Later, in the book of Abu Sham (d. 665/1267) "*al-Murshidul wajiz fima yataallaku bil Koranil aziz*" ("Brief instructions on the Holy Quran") knowledge of the Quran is given. Read more. Jalaluddin al-Suyuti's (d. 911/1505) work *Al-Itkan fi ulumil Qur'an* (The Maturity of the Qur'anic Sciences) was an excellent example in this regard.

In the field of Qur'anic research in the 20th century, many studies and even "Imam Shatibi" and the "Tafsir Qur'anic Research Center" are active one after another. Today, the number and weight of Arabic studies are large and most of them have a general uniformity, but recently new approaches and methods have emerged. The development of interpretations in the Muslim world is studied directly in connection with madhhabs. Sects are widespread and permeate the lives and activities of Muslims and even commentaries on the Koran. In the interpretations written on the basis of madhhabs, there were differences and views according to madhhabs. Scientific analysis shows that more books on fiqh and fatwas related to Hanafi jurisprudence have been written than to other madhhabs. This, in turn, indicates that great attention was paid to issues of fiqh in Hanafism. However, since many laws and regulations in the Hanafi school, as in other schools, are directly or indirectly taken from the Quran, interpretation is given special importance in this school. For this reason, a thorough study of the meaning of the Koran has become one of the urgent tasks for scientists of this sect.

Based on the available data, twenty commentators of the Hanafi school were identified who lived in the Muslim world, with the exception of Movarunnahr, in the 13th-15th centuries. All of them were not only commentators, but also jurists. This prompted them to incorporate Hanafi views into their interpretations. The geographical location of these scholars is as follows: 8 from Khorasan and Iran, 3 from Turkey, 3 from Egypt, 2 from India, 2 from Yemen, 1 from Iraq and other places. These data, in turn, show that the Hanafi sect was widespread in Khorasan, Asia Minor, Egypt and India and that the commentators interpreting the Qur'an grew out of these places. Among them are Abul Abbas al-Razi, Ibn al-Turkmani,



Sirajuddin al-Ghaznavi, Abu Bakr al-Haddad al-Yamani, Shihabuddin al-Sayed al-Sharif al-Jurjani, al-Siwasi, Makhdum al-Mahomi, Muhiddin al-Kofiji al-Rumi, Zainuddin ad-Dimashki, Abdurrahman al-Jami, Muin al-Miskin, Hussein Waiz al-Koshifiy.

With the development of the science of interpretation, differences and disagreements began to appear in interpretations of the Qur'an. This process has reached such a level that there are now hundreds of interpretations in a number of fields and scientific fields.

The political situation during the time of Abu l-Muin al-Nasafi was very tense. The mutual struggle between the Seljuks and the Karakhanids affected the educational and cultural situation in Movarunnahr. For example, as a result of the conquest of Samarkand by the Seljuks, the resettlement of Nasafis and Pazdawis to Bukhara contributed to an increase in the number of followers of Abu Hanifa in Bukhara.

In conclusion, it can be said that modern Islamic law has not lost its importance and continues to develop. At the same time, new issues of the time are presented to scholars of theology and jurisprudence, research and decision-making on problems that the Islamic law community has not yet encountered. Some of these questions are related to the specifics of prayer and responding to new circumstances, for example, prayer on an airplane, on a space station, or the use of certain types of drugs during fasting.

As a result of Nasafi's continuous research and the efforts of his disciples, by the end of the 6th/12th centuries this teaching was recognized as the teaching of Moturudiya, and the generations of the next century called the Hanafi mutakallim of Mowarunnahr "Ashabs". Moturudia", that is, "Samples of Moturudia". began to confess. There is no doubt that the scientific and spiritual heritage of Abu-l-Muin al-Nasafi occupied the main place in this.

From history to the present day, in religious schools and madrassas of our country, the subject of "Aqid" is "Aqid-n-Nasafi" by Abu Hafs an-Nasafi, "Aqidatu-t-Tawahi" by Imam Tahowi." The works of "Sharhu-l-fiqhi-l-" by Ali Qari were used. Akbar."

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