

The Role of Khusamuddin Al-Akhsikati's Scientific Heritage in Islamic Culture

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Abstract--- *All areas of Islamic science, particularly the Hanafi jurisprudence, were developed in Central Asia, and several works were written in Usul of al-fiqh and Furu al-fiqh. One of such scientific sources is the work of “Muntakhab al-Khusami” by Khusamuddin al-Akhsikati. It is important to study and research this work, which is popular among method scholars.*

Keywords--- *Akhsikent, Akhsikati, Usul al-fiqh, “Muntakhab al-Khusami” Manuscript, Commentary, Abdulaziz al-Bukhari, As-Signaki*

I. INTRODUCTION

The cities of Bukhara, Samarkand and Nasaf, traditional centers of Islamic science, and cultural and historical processes in the country, while the development of Islamic sciences was widely studied on the basis of the scientific heritage of the scholars and medieval sources in this region. The first steps are being taken to investigate the existing scientific and cultural environment.

The Ferghana Valley is one of the regions where large cities were built in the early Middle Ages and had their own culture. In particular, the millennium history of cities in the Ferghana Valley - Akhsikat, Margilan, Koson, Uzgend proves the unique culture and scientific environment of the valley, and plays a special role in the development of various fields, including Islamic sciences.

Medieval sources of information about dozens of scholars of Islamic sciences originating from the Ferghana Valley and the insufficient insights into these manuscripts stored in the manuscripts make it necessary to study the peculiarities of the scientific environment in the Ferghana Valley.

II. THE MAIN RESULTS AND FINDINGS

A number of scholarly sources on the history of Central Asia say that the ancient Akhsikent is not only the Ferghana Valley, but also Turkestan, this city that has a special place in world history. The ancient ruins of the ancient city, known as Akhsi or Akhsikent by ancient scholars, are now located in the village of Shahand and Gulkishlak in Turakurgan district, in the form of hills in the north of Syrdarya. Scholars have different interpretations of the meaning of the term “akhsi”.

Of these, the closest to reality is the word “white water”. In other words, the names of places and rivers in Central Asia are represented by white, black, red, and yellow. When naming a river or city, you must first search the meaning of the word in the locals' language. Therefore, there is no doubt that the word “Akhsi” comes from the pure Turkic language. The Akhsikent is situated on the banks of the Syrdarya river, which was formed by the confluence of the Naryn and Kara-Darya rivers. The rivers that originate from springs in our country are called “Kara-Suu” and

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the mountain ones are called "Aksu". Therefore, the name of the city as "Aksukent on the river Aksu" is hydronically correct.

It may have later become popular in the folklore, such as "Aksuvkat" and "Akhsikat". The word "Kat" in ancient Turkic means fortress, city. The city was originally called the Akhsikat, Akhsi. The second half of the sixteenth century began to be called the Akhsikent. This is because the word "kent" is used in large cities [1].

The scholars of the Ferghana school of jurisprudence, including those who were brought up in the Akhsikent scientific community, were known in various fields of history, literature, linguistics and, of course, Islamic sciences. The proportion of the scholars is evident from the place where they were born and raised. Indeed, the Akhsikaties were surely from Akhsikent. They played an important role in the ancient capital of Ferghana.

Mavlon Tashkoprizoda [2], Khaji Khalifa [3], Shamsuddin Dawudi [4], Muhammad Shafiq Ghirbol [5], Abdul Hai Laknavi [6], Abu Zahra [7], Fakhriddin Rozi [8] wrote important books on the principles of methodology in Hanafi jurisprudence.

Muhammad Khussain Zahabi [9], Amir Abdulaziz [10], a Western scholar Müller [11] studied and gave full information about the life and scientific heritage of Khusamuddin al-Akhsikati.

This topic has also been partly explored in the studies of Odiljon Kariev [12] and Mirhamidov Akmal [13].

"Toj at-Tarajim" by Ibn Qutlubgho gives the following information about Khusamuddin al-Akhsikati: "He is the Imam of the disciplines of the Fiqh Sheikh, Furu' and Method". Other scholars have also commented on this. Few works of Akhsikati have come down to us.

They are:

1. Al-Mukhtasar fi usul al-fiqh. ("An overview of the basics of fiqh") ("al-Muntahab fi usul al-Hanafiya" or "Muntahab al-Khusomiy")
2. Miftah al-usul ("The key to knowledge of fiqh")
3. Goyat at-tahqiq ("The summit of research")
4. Daqaiq al-usul vat-tabyin ("Accuracy and clarity in sources")

The work of "al-Muntahab fi al-Hanafiya" also plays an important role among them. It is also known as "Muntahab al-Khusami". Dozens of scholars were born and grew up, one of whom is Khusamuddin al-Akhsikati.

The full name of the scholar is Muhammad ibn Muhammad ibn Umar Khusamuddin al-Akhsikati (d. 644/1227), also known as Abu Abdullah. The sources do not include the date of birth and childhood of the scientist. We can understand that he lived and worked in the city of Akhsikent and was one of the most famous scholars of his time. According to medieval bibliographical sources, Khusamuddin al-Akhsikati is an imam with the status of a sheikh, who is well-known for the method and philosophy of jurisprudence. His "Muntakhab" is devoted to the analysis of the Holy Quran, the Sunnah of the Prophet, ijmo' and qiyas'. This book, which has become a unique source of Muslim jurisprudence, has the following features:

- sources for defining Sharia judgments;

- The hidden meanings of words are difficult to understand;
- Chapters of the work are presented in the form of themes;
- The sentences are simple. This in turn makes it easy for the student to understand;
- Ideas or issues are presented in beautiful style according to the rules of the method;
- At the end of the book there is a separate chapter on the meaning of the letters.

This is not the case in the works of other scholars of methodology. Because the letters are learned in the science of Nahw, not in the knowledge of fiqh. The author has attached some Shari'ah rules to the letters and cited them at the end of the book as a supplement to the jurisprudence [14: 18-20].

The narrators are also presented in various forms. For example, the phrase "Our Companions said this or what our Companions said" came from Imam Abu Hanifa and their followers. Also, the phrase "All of our Companions" refers to the beliefs and opinions of the scholars of the Hanafi world, and "the words of the community of scholars," as well as the statements of the scholars of the Hanafi and other sects. Also known as "Sheikhs or sheikhs of our country" Abu Mansur Muhammad ibn Muhammad al-Moturidi (d. 945y), Abu Zayd Dabbusi (d.1039 y) born in Moturid village near Samarkand, educated in jurisprudence from Abu Bakr Ahmad Juzjani. He wrote books in al-fiqh in "Kitab al-jadal" (The Book on Dialectics) and Kitab Ma Hazi al-Shari'a" (The Book of Sharia Principles). The phrase "Sheikhs of Iraq" refers to scholars from Iraq, such as Abu al - Hasan Ubaydullah ibn al-Hasan al-Karhi (d. 952 y). The phrase "according to our scholars" refers to the Hanafi ulama who separated the furu'i from the method., The famous scholar of Nishapur, Imam al-Harami, jurist Abu al-Ma'ali Ziyawuddin Abdulmalik ibn Abdullah Juvaini (1027-1086), a native of Tus, Abu Homid Muhammad al-Ghazzali (1058-1111) were referred to with the "All scholars from kalam say". The phrase "what the jurisprudent scholars have said or did say" refers to the scholars who established the method in the Hanafi Madhhab. The phrase "method scholars say" refers to the method scholars of the Hanafi and other madhhabs. The phrase "the owners of what is apparent" refers to the scholars and their disciples who have accepted the apparent aspects of the text in the expression "As'khab al-Zakhir".

III. THE MANUSCRIPT COPIES OF THE "MUNTAHAB AL-KHUSAMI" IN UZBEKISTAN

Thousands of manuscripts containing the socio-political, artistic, historical and educational thinking of Islamic Oriental thinkers are stored at Institute of Oriental Studies named after Abu Rayhan Beruni. One of them is the work of "Muntahab al-Khusami" by Khusamuddin al-Akhsikati. Manuscript copies of this work are stored in the main fund of the Institute of Oriental Studies under the numbers 2674, No.4944 / I, No. 8396, No.8857, No.10718 / I. The manuscripts were well preserved.

The date of the manuscript in this manuscript stored under Inventory No. 2674 is unknown. At the top of the page is the title of the work. The work is copied on a paper-like letter of sack on factory paper. The number of pages is 312, the page size is 22.5x13.5 cm, the main text is 3 lines, the sponsor's interpretation is around the body of the text and the comments are 5 lines between sentences. The manuscript is in Arabic.

On the front page of the book there is a seal and the name is "Abdurahman ibn Qadi Tulak". The book was commented on by the sponsor. The text of Khusamuddin al-Akhsikati's "Muntahab" is written in large letters in a

Naskh letter and the sponsor's commentary is in the Nasta'liq letter. The manuscript is well preserved. The pages are not torn. Cover black. After Basmala:

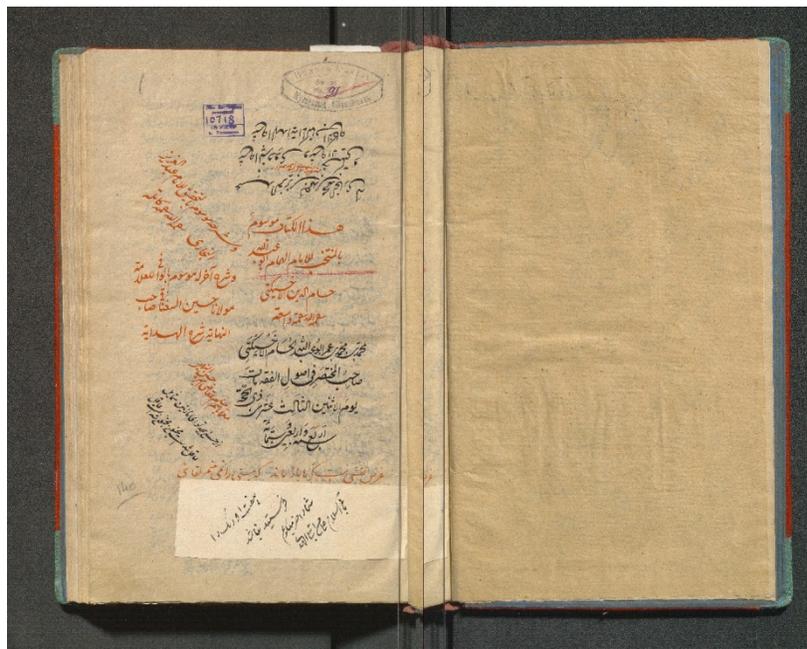
[اما بعد حمدا لله على نواله والصلوة على رسوله محمد وآله.....]

There is no end of the text. The first 10 pages are texted in red.

Also, the manuscript, stored under Inventory No. 4944 / I, was copied in 726/1325. The pages are damaged and the edges are torn. The text of the manuscript is identical to the text of the manuscript presented earlier. Sheet size is 17.5x13 and is 49 pages. The text is arranged in 13 lines. The previous pages of the book are gone, and the text is in what Naskh letter.

Colophon:

[الفقير العبد الضعيف الحيف الخاطي الحافي مد عمر خان اسود محمد جعفر محمد الحسن الخاطي الحافي المدعوم مرهان الوانكنوي غفر الله له و والده و احسن اليها و اليه و لجميع المؤمنين و المؤمنات و المسلمين و المسلمات اللهم علما آمين رب العالمين.]



From the colophon, it is known that the copy writer of this manuscript was Mad Umar Khan Aswad Muhammad al-Khuseini.

The manuscript was stamped in several places. The stamp has the name "Muhammad Porso Foundation".

This manuscript is one of the oldest manuscripts of this work stored at the Institute.

The manuscript, stored under the inventory number 8396, is 24x15 in size, 110 pages in 9 lines. It is written in Arabic on the Naskh letter.

The beginning:

اما بعد حمدا لله على نواله والصلوة على رسوله محمد وآله فان اصول

The ending:

و معنى الافراد ان ... كل مسمى بانفراده كان ليس ... غيره تمام شد كتاب حسامى تم

The book was written on Oriental paper.

The date of the manuscript, stored under Inventory No. 8857, is not specified. Size 19,5x12,5, size 143 pages. Line is 3 ways. It is written in Arabic in a cursive letter. The last pages are missing.

The beginning:

اما بعد حمدا لله تعالى على نواله والصلوة على رسوله محمد و آله فان اصول الشرع ثلاثة

The ending:

و اذا اصلح للوقت و الشرط والسواء عند الكوفيين و هو قول ابي حنيفة رحمه الله و عند البصريين و هو قولهما و هي للوقت و يجازى

The comments in the margin are given on pages 1b-45b, 53a-96a. There is no comment on the pages.

Also, the fragment of the manuscript, stored under the inventory number 10718 / I, is 17.5x13 and consists of 49 pages. The text consists of 13 lines. Volume 76 pages (1a-76a), line 13 lines, size 25x14. It is written in Oriental paper in Arabic letter Nasta'liq. Copy writer: Mavlono Abdushukur Muhammad Sharif Al Bukhari. The date of transfer is 1310/1893. There is a stamp on the cover. The copy writer's name is Mir Odilkhoja. The book is flawless. There is even a colophon.

The beginning:

حمدا لله على نواله و الصلوة على رسوله محمد و آله فان اصول الشرع ثلاثة الكتاب والسنة و اجماع

The ending:

الافراد و معنى الافراد ان يعتبر كل مسمى بانفراده كان ليس معه غيره الحمد لله على الاتمام

Colophon:

قد تمت الكتابة بعون الملك اللطيف من يد ابن استاذ العلماء قاضي مولانا عبد الشكور صدر محمد شريف البخاري

This work is unique. The calligrapher copied the manuscript in red, emphasizing the color.

A total of 24 comments have been found on "Al-Muntakhab", including Hafizuddin Nasafi (710/1310), Khusomuddin al-Signaki (714/1314), Abdulaziz al-Bukhari (730/1329) and Amir Kotib al-Itqani (758/). 1357) is most popular.

IV. REVIEWS OF AL-BUKHARI AND AL-SIGNAKI ON "MUNTAKHAB" MANUSCRIPT

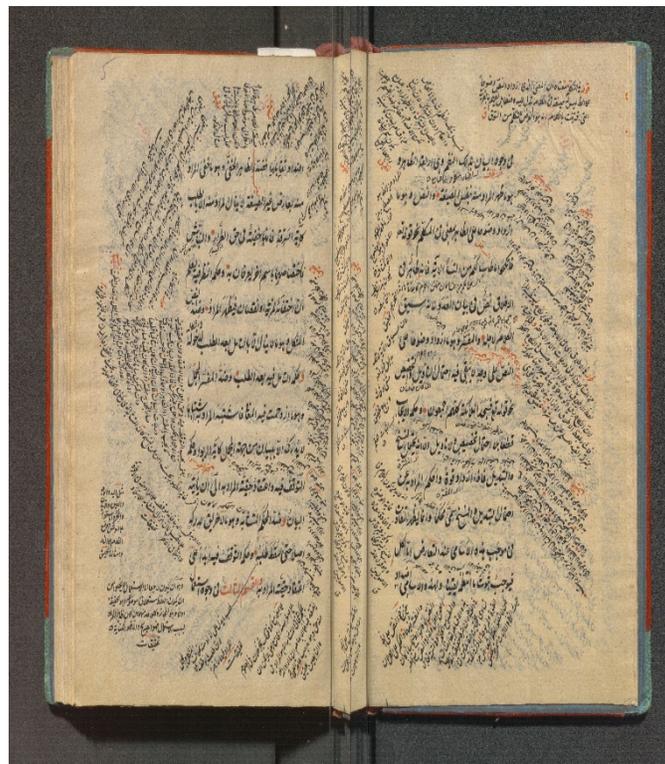
Hundreds of works are stored in the manuscript fund of Institute of Oriental Studies named after Abu Raykhan Beruni of the Academy of Sciences of the Republic of Uzbekistan. These works are being investigated by several researchers. The city of Fergana is one of the most developed centers of science. Khusamuddin al-Akhsikati and his works have their place in the development of the Ferghana school of jurisprudence.

His work "Muntahab al-Khusami" is the object of research not only in Uzbekistan, but also in several scientific institutions of the world. The manuscript of Khusamuddin al-Akhsikati, which is under the inventory number 10718/1 in the manuscript collection, is a complete, beautiful and well-preserved copy of the manuscript.

The work of “Al-Muntahab” is not only now being studied by researchers, but was also the focus of many prominent scholars. That is why there are many comments on this work. They are:

- “Sharh al-muntakhab” by Abdulloh ibn Ahmad an-Nasafi;
- “al-Vafiy” by Khusayn ibn Ali as-Signaqi;
- “Al-muntakhab sharh al-muntakhab al-akhsikati” by Muhammad ibn Muhammad ibn Mubin Abul Fazl an-Nuri al-Hanafi;
- “At-tahqiq” by Imam Alauddin Abdulaziz ibn Ahmad ibn al-Bukhari;
- “Sharh al-muntakhab al-Khusomiy” by Muhammad ibn Sharif al-Khusayni al-Jurjoni as-Samarqandi.

Inventory number 10718/1 is also commentary by Imam Alouddin Abdulaziz bin Ahmad bin Muhammad al-Bukhari (730/1330) and Khussein ibn Ali as-Signaki.



On page 1a of the manuscript, this well-known book is written by Imam Abu Abdullah Khusamuddin al-Akhsikati. The author's full name is Muhammad ibn Muhammad ibn Umar Abu Abdullah Khusamuddin al-Akhsikati. This work is a short compilation of al-fiqh, and it was completed by Judge Mawlana Abdushukur Sadr Muhammad al-Bukhari and Mawlana Khussain al-Signaki on Monday, 13th of Dhul Hijjah / April 5, 1898. Mevlana Khussain al-Signaki is the author of the work of “al-Nihoya”, which is a commentary on the work of “Hidoya”. There is also a commentary by Abdulaziz al-Bukhari on “al-Tahrir”. Another commentary is called “al-Vafi”, and “it is the text of the scholar Mawlana Khussain al-Signaki, author of "An-nihoya sharh al-hidoya". The commentary is also in Arabic and quoted in a margin. Some words are explained in the text as well. The text begins with 1b pages. But after the promise, the text of the work began with praise and salawat.

The Beginning

اما بعد حمدا لله على نواله والصلوة على رسوله محمد وآله، فان اصول الشرع ثلاثة، الكتاب والسنة واجماع الامة. والاصل الرابع القياس المستنبط من هذه الاصول الثلاثة. اما الكتاب فالقرآن المنزل على الرسول، المكتوب في المصاحف المنقول عنه نقلا متواترا بلا شبهة. وهو النظم والمعنى جميعا في قول عامة العلماء، وهو الصحيح من مذهب ابي حنيفة رحمه الله الا أنه لم يجعل النظم لازما في حق جواز الصلوة خاصة.



Ending

الافراد و معنى الافراد ان يعتبر كل مسمي بانفراده كان ليس معه غيره الحمد لله على الاتمام

V. COLOPHON

قد تمت الكتابة بعون الملك اللطيف من يد ابن استاذ العلماء قاضي مولانا عبد الشكور صدر محمد شريف البخاري

The manuscript is 17,5x13 pages in size and has 49 pages. The text consists of 13 lines. Volume is 76 pages (1a-76a), 13 lines, size 25x14.

At the end of the work are two stamps. The stamp contains a copy and a copied date. It is written in Oriental paper in Arabic letter Nasta'liq. There is a stamp on the cover. The writer's name is Mir Odilkhoja Sahih. The book is flawless. There is even a colophon. The colophon has the commenter's name and the date, and the two subsequent sentences are in Persian. The words "and" and some words are highlighted in red. Because there are two commentators at the end of each comment, the commenter is given the name of the commenter. Some texts are covered with white paper, which also contains a text commentary.

VI. CONCLUSION

Studying the sources of Fergana jurisprudence in the source studies enriches the unwritten and unexplored history of Uzbekistan, not only in jurisprudence but also in historical and cultural context. Since this work is a profound and comprehensive work in al-fiqh, and many copies of manuscripts, printed and modern editions, many peoples are working on translating it into their own languages. Studying each source opens a new page in the history of every nation.

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