



AN IMPORTANCE OF “MUKHTASAR AL-WIQAYA” AND ITS COMMENTARY “SHARKH AL-WIQAYA” IN THE INTELLECTUAL, EDUCATIONAL, AND RELIGIOUS LIFE OF CENTRAL ASIA

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ABSTRACT

This article is an attempt to shed light into the valuable contribution of Ubaydullah ibn Masud's (d. 747/1346) two key works on fiqh "Mukhtasar al-Wiqaya" and "Sharkh al-Wiqaya" to the further fiqh related researchers further to come after above scholar and article argues that the influence of these works were notable in the coming years in the region in the development of Hanafiyah madhhab.

KEYWORDS: *Ubaydullah ibn Masud, Mukhtasar al-Wiqaya, Sharkh al-Wiqaya, Fiqh, Hanafi madhhab, Central Asia.*

INTRODUCTION

During the late 13th to 14th centuries, translating key works into Arabic, explaining them, writing commentaries, and versifying texts were common practices among scholars in Central Asia. These works could be divided into three stages. Initially, scholarly works were produced in Arabic. However, with the decline of the Arab Caliphate and the emergence of independent states in Central Asia, the role of local literary languages, especially Persian and Turkic languages, gradually increased. Although some scholars in Central Asia continued to produce works in Arabic, their number was relatively small. Instead, the local population began to use Persian more frequently.

During this period, there was a decrease in the creation of major works in Arabic and Persian. Instead, they began to focus on works related to social and political life, such as "Vaqe'at," "Fatawa," "Meros," "Sarf," and "Nahv," which dealt with legal rules, the essence of Sharia, and worship issues. The later flourishing of Islamic source studies also involved the creation of scholarly works and popular educational materials. In this line of works, the "Mukhtasar al-Wiqaya" and "Sharkh al-Wiqaya" by Ubaydullah ibn Masud (d. 747/1346) are notable. Its text spread rapidly to other regions and quickly became famous in the Muslim world.

THE MAIN PART

The "Mukhtasar al-Wiqaya" and "Sharkh al-Wiqaya" are translations, explanations, commentaries, and versifications of ancient royal works mainly produced in Central Asia during the late 13th to 14th centuries. Their use and dissemination are significant in terms of intellectual and religious aspects. These

works cover a wide range of topics, including religious teachings, jurisprudence, economics, politics, and society, making them valuable resources for education and knowledge dissemination.

The work "Mukhtasar al-Wiqaya" stands out for its scholarly depth and unique style. Its manuscript and printed copies can be found in almost all of the world's manuscript funds. Due to its wide usage among the public, its comprehensive coverage of various topics, and its accessibility to students, it was easily integrated into the educational system.

In many cases, the term "Mukhtasar al-Wiqaya" is used, but there are some variations in its naming conventions. This discrepancy arises from the numerous copies produced by different scribes and its widespread dissemination among the public. However, the essence of the text remains unchanged. For instance, the work is commonly referred to as "Mukhtasar" (Summary). This book was perceived as a fundamental text among contemporary legal works. Historically, many works related to worship were titled similarly.

The commentary on "Mukhtasar al-Wiqaya" is sometimes titled with various names such as "Mukhtasar," "Wiqayat ur-Rivoya," "Niyoqa," "Wiqaya," or "Matni sharia." Additionally, many editions of the text were published alongside other books in the same volume. For example, editions with titles like "Fiqhi Kaydony ma'a Mukhtasar ul-Wiqaya" are common¹. These editions were designed to facilitate easy understanding and memorization, thus aiding in both teaching and learning.

¹ See: *Institute of Oriental Studies Academy of Sciences of Uzbekistan. Manuscripts: 3975, 8149, 3739, 3944, ... and other copies.*



Ubaydullah ibn Masud's prolific activity in this regard coincided with a period of dominance by the Mu'tazilites, Qadarites, Jabarites, and Karramites, who had a significant influence on the scholars of that time. Consequently, he efficiently addressed worship-related issues and facilitated easy acceptance and consolidation of these ideas among students. Because the decline of knowledge and enlightenment during the time of the Mongols had an effect on the factors that unite people. However, Ubaydullah ibn Masud, like other jurists, remained faithful to his traditions and customs, contributing to the expansion of people's religious and intellectual lives. Considering the natural disagreements and diverse circumstances of that time, there was a pressing need for thorough and comprehensive works. The primary reason for the writing of this work was to quickly and effectively convey information to people. The writing of this work was crucial because it facilitated rapid and understandable dissemination of knowledge to people. This work, written in accordance with Hanafi jurisprudence, is significant for its incorporation of previously written sources. In fact, Hanafiyah maddhab is a widely followed school of thought among Central Asian populations, and adherents to Sunni beliefs often consider it one of the leading schools of thought. Hence, the Hanafi school's nuanced interpretations have contributed to its widespread acceptance in the Islamic world.

The factors mentioned above have led to extensive study among the populace and broad dissemination of the work, contributing to its wide recognition within the Muslim world. Its widespread acceptance among the public, association with established legal traditions, and the presence of poetic verses dedicated to the work also played a role in its popularity².

In studying the history of Islamic jurisprudence in Central Asia, official documents (diplomatic documents) hold a significant place. These include decrees, decrees of rulers and khans, charters, documents from legal archives (contracts, marriage contracts, divorce documents, inheritance documents), endowment deeds, and narratives issued by muftis³. They serve as valuable sources, especially regarding the application of Hanafi jurisprudence in matters prevalent among the population. Undoubtedly, they encompass a diverse range of topics. Undoubtedly, they also include *Jung* sets.

The term "*Jung*"⁴ has a literal meaning of large-sized paper on which poetry and other writings are inscribed; parchment, folio.

² See: Institute of Oriental Studies Academy of Sciences of Uzbekistan. Manuscripts: 3975, 8149, 3739, 3944, ... and other copies.

³ Boriev O. *Central Asia in the written sources of the Timurid period*. - Tashkent: Uzbekistan, 1997. - Pp.134-148.

⁴ Since the 16th century, it has been used mainly in Central Asian treasury books. *Jung's* collections are compiled by quoting from Islamic sources. They mainly contain answers given by muftis and judges to questions from the public.

⁵ Muhammadaminov S. *Some collections of fatwas created during Bukhara rule and their significance. Lessons of Imam Bukhari* //

From the 16th to the early 20th centuries, collections of legal issues compiled by muftis, judges, and jurists were created in Central Asia. These collections contain excerpts from past legal sources. At times, they include references to similar issues found in the "*Mukhtasar al-Wiqaya*"⁵. *Jungs* are a product of Central Asian jurists, often titled with names like "*Jungi Rivoyat*," "*Jungi Mukhtasar*," "*Jungi Mahzarot*," "*Jungi Fatawa*," and others. Copies of these works were preserved in every legal library in Central Asia and widely utilized.

Jung collections cover a wide array of legal issues that were prevalent among the public, including responses to questions raised by individuals, religious rulings issued by muftis and legal authorities, and documents from the archives of muftis and legal authorities detailing Sharia rulings. Studying *Jung* collections is crucial for understanding the practical aspects of Hanafi jurisprudence that were prevalent in Central Asia.

Two editions of *Jung* collections were published in Bukhara. One of them, titled "*Jungi Fatawa va Mahzarot*,"⁶ was printed in 1325/1907. It was prepared for publication based on the manuscript by Mulla Mir Husamiddin, who served as the assistant mufti to Mulla Nazrullo Bukhari (d. 1334/1916). Its publication was dedicated to Islamic legal transactions. It includes extracts from religious narratives, copies of decrees and documents, starting from marriage issues and extending to contracts, partnerships, agencies, suretyship, and the laws governing endowments⁷.

The second "*Jung*" was published together with the book "*Mukhtasar ul-Wiqaya*" in one volume⁸. The compilation is attributed to Mavlavi Inoyatulloh Khozikalon Bukhori (1780-1857) and his grandson, Porso Hoja, who served as the mufti of Bukhara. It was transcribed by one of Bukhara's renowned calligraphers, Abdurrahim Torobi (d. 1322/1905). The title page of the publication bears the signatures of Khozikalon, his grandson, and the mufti's seal⁹.

Although practical work is being carried out in the field of archives and the preparation of specialized personnel in documentology, research in the field of Islamic scholarship and Islamic law is not being conducted to a sufficient extent. Unfortunately, handwritten legacy documents are still stored in various archives, awaiting researchers. Nevertheless, the most reliable and important historical documents are considered to be

Spiritual-educational, scientific-literary journal. Number 3. - Tashkent: 2020. - Pp. 60-62.

⁶ *Jungi fatawa and mahzarot*. - Bukhara, 1907. - p.495

⁷ *Catalog of manuscripts of the State Museum of Literature*. named after A.Navoi. T.1. - Tashkent: 2006. - P. 661-671.

⁸ *Jung ma'a Mukhtasar al-Vikoya*. - Bukhoro, 1909. - p. 766.

⁹ Hamidulla Aminov, Saatmurad Primov. *History, sources and interpretations of Hanafi jurisprudence*. - T.: "Movaraunnahr" publishing house, 2017. -Pp. 218-219.



handwritten manuscripts. Therefore, the significance of documents relevant to the history of Islamic jurisprudence cannot be overstated.

Many scholars have expressed their positive opinions about Ubaydullah ibn Mas'ud's "Mukhtasar ul-Wiqaya" and "Sharh ul-Wiqaya." Since the text of the work contains numerous texts widely used in the religious and social life of the Transoxiana region, it is considered as one of the primary textbooks for middle and upper-level students in madrasas. Moreover, its simple and straightforward language, as well as its relevance to the social issues of Muslims, attest to its widespread acceptance.

Another aspect that demonstrates the uniqueness of "Mukhtasar ul-Wiqaya" is its organization. Ubaydullah ibn Mas'ud meticulously classified and explained the issues, dividing them into separate chapters and sections, demonstrating a sense of responsibility towards the topics. Thus, the author did not overlook the importance of first understanding the various types of actions before their complete fulfillment. Another significant aspect that has been highlighted in comparison with other works is that the topics mentioned in the "Hidaya" are not generally covered in "Mukhtasar ul-Wiqaya." Moreover, this aspect is related to its concise presentation.

The author's ability to encapsulate multiple meanings in short sentences, his skillful selection and use of words, and the avoidance of using cumbersome terms that could burden the language are distinctive features of the book's composition. Ubaydullah ibn Mas'ud's mastery of Arabic language-related sciences, his adherence to Hanafi principles in presenting legal issues, and his ability to find a place for it among respected works ensure its credibility.

"Mukhtasar ul-Wiqaya" shares similarities with the aforementioned works in terms of its composition method. Comparative analysis with the aforementioned contemporary works demonstrates that the legal issues and conclusions in the text are based primarily on the views of Abu Hanifa and his disciples.

"Mukhtasar ul-Wiqaya" follows the tradition of beginning with the "Basmala." Starting the text with "Bismillah" is supported by hadiths that emphasize the importance of not commencing any action without mentioning Allah's name. The virtues of "Bismillah" are discussed in detail, and it has been mentioned in various works throughout history. The expression "Bismillahir Rahmanir Rahim" is known in scholarly terms as "Tasmiiya" or

"Basmala." The opening section of the work also includes praises and salutations.

The first sentence of any text holds significant importance. The commencement of the text with such emphasis serves as a means to highlight the importance of the topics covered and to prepare the reader for what follows. This method is widespread in both legal and grammatical works. Its literary and poetic styles are noteworthy. The success of the opening sentence is considered a key indicator of the work's success, and this characteristic is not limited to literary works but also applies to scholarly works¹⁰.

The fact that the work was constantly copied by calligraphers indicates the high status of the text. There are many places where the author's talent is shown. Therefore, this work has not lost its value over the centuries and is highly valued even today. With this, Ubaidullah ibn Mas'ud made his worthy contribution to the cultural and educational life.

Efforts are underway to disseminate these rare works through transcription and preservation. Manuscripts copied by calligraphers primarily serve the purpose of dissemination through distribution, and among them are rare and valuable finds. These manuscripts are used for daily study purposes in homes, mosques, madrasas, and other educational institutions in a simple format¹¹.

One copy of "Mukhtasar ul-Wiqaya," translated into Uzbek, is preserved in the State Archives of Uzbekistan (Oriental Studies Institute of the Academy of Sciences of Uzbekistan)¹². This copy dates back to 1286 Hijri. Numerous manuscripts of books written in such madrasah schools are also found in this archive.

The fact that our society places a high value on book culture is evident from the strong demand for and appreciation of books. Encouraging reading and teaching books to future generations is essential for the development of our country. The fact that numerous copies of books are preserved in various manuscripts is due to the high demand and appreciation for them. The abundance of these works is further evidenced by the numerous commentaries, glosses, annotations, and explanations written by scholars over the centuries.

In the middle ages, complete scholarly works on fiqh began to be widely disseminated as general educational resources. Especially during the Timurid period, under the rule of Shahrukh, intellectual, educational, and religious activities flourished¹³. During this period, scholars such as Azuddin Iji (d. 756/1355), Qutbiddin Rozi (d. 766/1365), Sa'diddin Mas'ud ibn Umar Taftazoni (d. 792/1390), Shamsiddin Kirmoni (d. 786/1384), Ali

¹⁰ Atullah Hosseini. *Badoyi' as-sanoyi'*. - T.: Literature and Art, 1981. - Pp. 250-252.

¹¹ Nasrullaev N. *If we know the language of the manuscripts... "Ziyo" / spiritual-educational, literary, scientific-popular publication. Target number.* - T.: "Tashkent Islamic University" publishing-printing association, 2014. - Pp. 23-24.

¹² UzR FA ShI fund. R:7757. For more information, see: Nasrullaev N. *Fiqh Kaidani. Catalog.* - Tashkent: Elmundo-press, publishing house, 2010. - 321 p.

¹³ Orinboev A. *Indian travelogue of Abdurazzaq Samarkandi.* - Tashkent: Publishing House of the Academy of Sciences of the Uzbek SSR, 1960. - Pp. 12-26.



ibn Muhammad Sayyid Sharif Jurjani (d. 816/1413), Shamsiddin Abulkhayr Muhammad Jazari Damashqi (d. 833/1429), Salahiddin Muso Qozizoda Rumiyy (circa 1360/1430) and others actively contributed¹⁴.

The educational system of madrasas remained largely unchanged until the 19th century. Especially in Samarkand and its surrounding cities, the education system was structured into three levels - "adno" (elementary), "avsat" (intermediate), and "a'lo" (advanced). These levels progressed systematically, with literature and educational curricula evolving over time. The first stage lasted 9-10 years, focusing on memorizing Qur'anic verses, hadiths, learning the basics of sharia, studying Arabic and Persian languages, arithmetic, ethics, and manners. During this period, introductory courses such as "Avvali ilm," "Bidon," "Mu'izziiy," and others were taught, followed by "Zanjoni," "Avomil," "Harakot," "Fiqhi Qaydoniy," and initial sections of "Mukhtasar ul-Wiqaya." In the fourth and fifth years, the continuation of "Kofiya", "Mukhtasar ul-Wiqaya" was taught. In the sixth and seventh years, "Sharhi Mullo" and others. In the eighth and ninth years, literature such as "Shamsiyya" and "Sullamul Ulum" were taught with the help of a special guide.

The second stage, or intermediate education, lasted 7-8 years and began with the study of Umar Nasafi's "Aqaid." Strong sources on logic included Umar Taftazoni's "Tahzib ul-mantiq wal-kalom" and "Mutawwal," as well as Ibn Hojib's "Kofiya" and other literary works. After completing the primary and intermediate stages, students progressed to the final four-year advanced stage. Here, subjects like theology, fiqh, and other complex topics were studied. Students learned from significant works such as Burhoniddin Marg'inoniy's "Hidoya," Mahmud Zamahshari's "Kashshof," Imam Bukhari's "Sahih Bukhari," Hatib Tabrizi's "Mishkot al-masobih," Ubaydulloh ibn Mas'ud's "Tavzi," and others. These works were considered essential for understanding hadith, fiqh, usul al-fiqh, and other aspects of Islamic jurisprudence.

Overall, the availability of comprehensive educational resources significantly contributed to the advancement of scholarly pursuits during this period.

In the 19th century, N. Khanikov came to Bukhara and studied the educational system¹⁵. He provided a list of 137 works included in the educational curriculum. Renowned scholars of religious studies and history in Transoxiana, including Hamidulloh Aminov (Beruni)¹⁶, conducted research and provided their scholarly conclusions. In his article, he mentioned that some were

textbooks, while others were instructional materials for producing other works. In his article, the author cited the names and authors of textbooks, some of which were memorized, while others were taught to produce literacy, in subjects such as tafsir, aqeedah, fiqh, methodical fiqh, hadith, history, ethics, mysticism, sarf-nahv, dictionary, mushkilot, qasida.

The prominent scholar Burhaniddin Marghinani, the author of "Hidoya" in the field of jurisprudence, also studied in one of the madrasas in Samarkand and later served as a teacher there¹⁷. Madrasas mainly taught religious content, leading to the translation and dissemination of many relevant texts today.

The future task is to study these texts from a source-critical perspective, conduct research on the history of writing, provide endless information about Uzbek literature, culture, and history, and perform a deeper analysis of practical features, which are the tasks of specialists in source studies.

The wide dissemination of these texts in various forms indicates the high demand for them since ancient times. These texts were mainly copied and widely distributed in many copies, serving as essential resources for the general public, personal libraries, madrasa, and school students. As they significantly contributed to the advancement of knowledge and were historically significant, they were continuously copied in manuscript form and printed, serving the educational system and students for many years. This shows the high regard for education and the dissemination of knowledge in the region. Furthermore, the creation of new modern scientific-literary, artistic, and methodological works and tools over time has not diminished their importance as valuable intellectual heritage up to the present day. Therefore, efforts to deepen the study of the history of the country, the educational system, especially the history of higher educational institutions in the region, are conducted in various directions to achieve the intended purpose.

Formation of a culture of attitude towards maddhab plays an important role in educating the population of our country, especially the young generation, to be religiously enlightened¹⁸. This issue is especially relevant today, when active processes related to the revival of religious values are taking place¹⁹. Providing sufficient knowledge about the nature and conditions of formation of jurisprudential schools in Islam, forming a culture of attitude towards the Hanafi school in the young generation is a complex and exciting process, and its success is determined, in many ways, by the scientificity and thoroughness of methodological approaches in this field. Therefore, one of the

¹⁴ Sadreddin Cumus. *Seyyid Serif Curcani ve arap dilindeki yeri*. - Istanbul: Marmara universitesi ilahieat fakultesi, 1996. - S. 64.

¹⁵ Khanikov N. *Description of the Bukhara Khanate*. - Moscow, 1843. - Pp. 210-223.

¹⁶ For more information, see: Aminov H. (Beruni). *List of textbooks taught in Movarounnahr madrasahs. (XVI-early XX centuries)*. - 9 b. <https://madrasa.uz/>

¹⁷ Valikhohjaev B. *Higher education in Samarkand. Clips from the history of the Madrasah University*. - Samarkand, 2001. - B. 35.

¹⁸ Sheikh Muhammad Sadiq Muhammad Yusuf. *Sects are a symbol of unity*. - T: "Hilal Nashr", 2018. - Pp. 70-73.

¹⁹ Farfiyev B.A. *The factor of Islamic rationalism in the social development of Uzbekistan*. - Tashkent: "National Society of Philosophers of Uzbekistan", 2019. - B. 115-122.



most important tasks is to study the history of schools other than Hanafi, in particular, Shafi'i, Maliki and Hanbali schools, and to show the contributions of these schools to the development of science and culture of our region²⁰.

Today, the study of the Hanafi school of thought has expanded significantly in the Central Asian region and beyond, addressing a wide range of pertinent issues. For example, in our country, the example of the well-known Hanafi jurist Burhan al-Din al-Marghinani (1118-1197), the author of "Al-Hidaya," and the prominent scholar Abu Mansur al-Maturidi (d. 944) from the Moturidiyya school, whose teaching was recognized in 1130, can be seen²¹.

In recent years, there has been a sharp transformation in the field of jurisprudence in our country, with a focus on both secular and religious content, which has been integrated into a comprehensive scientific approach. To accurately shape these areas from a scientific perspective, it is essential to publish written texts based on original sources in the Uzbek language, understandable to the public. This necessity and demand led to the execution of several scholarly works related to Hanafi jurisprudence and its history.

The translation of the text of "Mukhtasar ul-Wiqaya" attributed to Ubaydullah ibn Masud, as well as the current Uzbek translation of its Turkish commentary, was announced and separately published in a single volume²². The first volume of the famous Hanafi scholar Burhan al-Din al-Marghinani's "Al-Hidaya" was published²³. The Uzbek translations of works such as "Nur al-Izoh"²⁴ by the famous Hanafi scholar Abul Ikhlos Shurunbuloli (d. 1659), "Maslak ul-Muttaqin" by Sufi Allahyar (1663-1724)²⁵, "Mubayyin"²⁶ dedicated to the five pillars of Islam by Zahiriddin Muhammad Babur (1483-1530), "Kulliyat"²⁷ by Mawlana Kharobati (XVII), "Mira'oti Shar'" by Ghiyosiddin Ghiyosi (XIX)²⁸, and "Fihi Qaydoniy"²⁹ by Lutfullah ibn Umar Nasafi (d. 1349) are worth mentioning. Renowned Turkish Scholar Professor Ekrem Bugra Ekinci mentioned the names of more than

140 scholars, including the prominent figures of Hanafi jurisprudence, in his book "History of Islamic Law"³⁰.

Currently, there is still a lot of work to be done in understanding the Hanafi school of thought. For example, it is necessary to translate all volumes of the "Hidayah" into Uzbek. Additionally, several legal texts in the field of Hanafi jurisprudence are awaiting research. Collections of fatwas from other Hanafi scholars have not been fully studied yet. In this regard, it is necessary to publish these works in Uzbek, especially those that are related to specific topics within the field.

Furthermore, many Hanafi scholars' compilations of fatwas or legal opinions have not been fully organized or studied yet. Their fatwas or legal opinions are scattered across various legal texts. Gathering them, categorizing them, analyzing them, and translating them into Uzbek is still pending. Moreover, the works of renowned representatives of Hanafi jurisprudence are yet to be discovered or have only been found through their commentaries or annotations in other legal texts. Among the authors whose names have been preserved, among others, Abu Sulayman Juzhoni (d. 200/815), Abu Hafis Kabir Bukhari (767-831), jurist Abdulaziz ibn Ahmad ibn Nasr Salih Shamsul Aymma Halvai (d. 452/1060), One can include jurists such as Hokim Shahid Marvazi (d. 334/945).

Publishing the original texts of the legal works of Hanafi scholars from Central Asia began in Uzbekistan in the early years of the independence³¹. For instance, the renowned scholar Abu Ja'far Ustrushani (estimated 1180-1240), who hailed from ancient Jizzakh, had his Hanafi legal compilation "Ahkam al-Sighar"³² (Rulings on Children) and "Al-As'ilah wal-Ajwibah" (Questions

²⁰ Sheikh Muhammad Sadiq Muhammad Yusuf. *Madhabs are a symbol of unity*. - T.: "Hilal Nashr", 2018. - Pp. 90-96.

²¹ Akilov S. *The scientific legacy of Abu Mansur al-Maturidi and the teachings of Maturidi*. Monograph. - Tashkent: "Hilal Nash", 2017. - 240 p.

²² Mukhtasar. / Preparers for publication: Rashid Zahid., Akram Dehkan. - T.: "Cholpon", 1994. - 336 b; Mansurhoja ibn Maqsudhoja. *Majmaul Maksud*. I-J / preparers for publication: M.Hasani., U. Hasani. U. Hasani. (Reprint). - T.: "Adolat", 2005. - 640 p. II-J. - T.: "Movarounnahr", 2005. - 536; 600.

²³ Burhoniddin Marginani. "Al-Hidaya". Volume I. Translators: Salahiddin Muhiddin and others. - T.: "Adolat", 2001. - 848 p.

²⁴ Abul Ikhlas Hasan Wafai Shurunbulali Abu Zayd Shibli. *Nurul explained*. / Collector: Mukhtar Abdujabbar. - T.: "Movarounnahr", 2003. - 212 p

²⁵ Sofi Oloyor. *Maslakul Muttaqeen*. / Preparers for publication: Sayfiddin Saifullah., Akram Dehkan. Compiler of the application: Hamidullah Amin. - T.: "Movarounnahr", 2007. - 416 p.

²⁶ Zahiruddin Muhammad Babur. *Mubayin*. / Preparers for publication: S. Hasan., H. Hasan. - T.: People's Heritage Publishing House named after A. Qadiri, 2000. - 184 p.

²⁷ Maulana Haroboti. *Kulliyat*. / Preparers for publication: M. Hasaniy., M. Razzokova. - T.: "Tashkent Islamic University" publishing-printing association, 2009. - 645 p.

²⁸ Ghiyasiddin Ghiyasi. *Miroti shar'*. / Preparers for publication: S.Saifullah., F.N.Shofirkony. - T.: "Movarounnahr", 2008. - 196 p.

²⁹ Lutfullah Nasafi. *Fihi Kaidoniy (text, translation)* / Preparers for publication: N. Nasrullaev., Z. Islamov. - T.: "Tashkent Islamic University", 2009. - 96 p.

³⁰ Ekrem Bugra Ekinci. *Islam Hukuku Tarihi*. - Istanbul: Ari Sanat Yayinevi, 2015. 2. Baski. - S. 178-210

³¹ Ubaidullah ibn Mas'ud ibn Tajush shari'a Bukhari. *Mukhtasar ul-Wiqaya*. - T.: "Movarounnahr", 1991. -177 p.

³² Muhammad ibn Ahmad Majduddin Ustrushani. *Ahkomus cigar. / Investigation*: U. Alemov, Muslim Rizqi Ato. - T.: "Tashkent Islamic University" publishing-printing association, 2010. - 449 p.



and Answers)³³ published in Arabic in a significant single volume in 2010.

DISCUSSION

The current significance of these works lies in the firm establishment of Hanafism in the region over several centuries, spreading its influential sources presented by the famous imams and jurists of Hanafi jurisprudence to the whole world. Hanafism in the region of Transoxiana – Khurasan (Afghanistan and northeastern Iran), Eastern Turkestan (China, Moghulistan), the Caucasus, and Qozon (Russia) – expanded widely.³⁴ After the Mongol invasion (beginning of the 13th century), Hanafi jurists migrated in all directions. Many scholars (1281-1924) migrated to Ottoman cities – Rum Province: as a result of migration, the Hanafi jurisprudence flourished anew in those cities. It is possible to understand how much Hanafism has developed by knowing the arrangement of the two fatwa books in the empire of the Ottomans³⁵. In their time, the Shaykh al-Islams of the Ottoman state were appointed exclusively from among the Hanafis. In other words, Hanafism spread to this empire specifically through the region of Transoxiana.

After the Mongol invasion, scholars in Transoxiana and Khurasan, especially during the Timurid period (1370-1500), engaged in vigorous activities. The Timurid state was based on the Hanafi school of thought³⁶.

If we pay attention to the works written on Hanafi jurisprudence during that period, we find the emergence of numerous significant legal sources such as “Mukhtasar al-Wiqayah” (Selected Wiqayah), “Al-Wiqayah” (Preserver), “Majma al-Bahrain” (Confluence of the Two Seas), “Kanz al-Daqa’iq” (Treasure of Precise Knowledge), “Mukhtasar al-Wiqayah” and its commentaries, “Jawahir al-Fusulayn”, “Ma’araj al-Diroya”, “Bayan al-Wusul fi Sharh al-USul” by Bazdawi, “Sharifiya”, “Kofiyya”, “Qayd al-Sharoid va Nazm al-Faroid”, “Jawahir al-Fiqh”, “Talwih”, “Fatwa-i Bazzozia”, “Jawahir al-Muzmarot”, “Jawahir al-Muzijja fi Tabaqat al-Hanafiya”, “Fatwa-i Tatarkhonia”, “Durar al-Bihor”, and others emerged directly during that period.

After the Timurids, the Shia state ruled in Khurasan, while in Transoxiana, the Shaybanids (1500-1598) held power. During the Shaybanid period, several notable Hanafi legal texts were authored, including various jurisprudential books (such as the commentary of “Mukhtasar al-Wiqayah”), fatwas (such as “Fatwa of Shaybania”, “Fatwa of Aliya”, “Fatwa of Samarqandia”, “Fatwa of Naqshbandia”), and other compilations.

In conclusion, Ubaydullah ibn Masud’s “Mukhtasar ul-Wiqaya” deserves special attention in Hanafi jurisprudence. This attention, from a Shariah perspective, undoubtedly emphasizes its relevance, authenticity, and reliability based on primary sources. The clarity and precision of the topics covered in the work are distinctive features of the author’s style. The unquestionable authenticity of the foundation and evidence led to its wide dissemination not only in Transoxiana but also throughout the Islamic world, contributing significantly to its practical application over the centuries.

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