



THE FIRST FAMOUS FAMILIES OF THE AGE OF PROSPERITY

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Annotation. Fiqh was not studied as a separate science during the Prophet's time. Maybe education was given in a general form. Jurisprudence began to develop mainly during the period of the Companions and the followers. They paid special attention to this science, and famous jurists began to develop at that time. This article is about the first jurists.

Key words: Kufa, Basra, Mecca, Medina, fiqh, jurist, fuqaha.

By the second half of the period of the Companions, those who were the leaders in the science of jurisprudence gradually began to separate. Of course, this situation first occurred in the cities of Mecca and Medina, which are the heart of the Islamic world. Before Islam, these places, which were a barren desert, were also thirsty for knowledge and enlightenment. In its history, these lands were not famous for reading, writing, or any scientific activity. But knowledge, science and culture came to this land with Islam. The fact that the Noble Qur'an was revealed on this soil, and that the Prophet, may God's prayers and peace be upon him, and his companions lived on this very land were the main factors of this situation. Sahabah Kiram had three different careers in jurisprudence and issuing fatwas:

- 1) Companions who issued many fatwas; O'rtacha miqdorda fatvo chiqargan sahobalar;
- 2) Companions who issued few fatwas.

About this, Ibn Qayyum says: "The number of people whose fatwas are taken from the companions of Rasulullah, may God bless him and grant him peace, is more than 130. There are men and women among them. The companions who issued the most fatwas are 7 people: Umar ibn Khattab, Ali ibn Abu Talib, Abdullah ibn Mas'ud, Aisha, may Allah be pleased with her, Zayd ibn Thabit, Abdullah ibn Abbas, Abdullah ibn Umar. Abu Muhammad Hazm says: "The fatwas issued by each of these companions can be taken separately and compiled into a large book."

Makkah jurists

Makkah is the original homeland of Islam, the Prophet, peace and blessings be upon him, was born and raised here. The Holy Qur'an was first revealed here, and the previous thirteen-year phase of religion also took place here. The first Muslims were also the inhabitants of the city of Mecca.



After the Prophet's conquest of Makkah, before his return to Madinah, Mu'az ibn Jabal, may Allah be pleased with him, who was one of the juristic companions, left the people of Makkah to teach the Noble Qur'an and Halal-Haram. It was from this day that Islamic jurisprudence began to develop in Mecca. The famous jurists in Makkah are as follows:

1. Abdullah ibn Abbas may Allah be pleased with him.
2. Mujahid may Allah be pleased with him.
3. Ato ibn Abu Raboh.
4. Peacock may Allah be pleased with him.
5. Ikrima may Allah be pleased with him.

The jurists of Medina

The jurisprudence of the Holy Qur'an was revealed in this city. Many events related to the history of Islam took place. Most of the hadiths were narrated here. Medina Munawwara was the capital of the Islamic state, the scientific and jurisprudential center, it was the place where the elders of the Companions and the Rashid Caliphs lived.

Therefore, Madinai Munawwara fiqh is stronger and more popular than others. The following jurists were famous in Medina:

1. Zayd ibn Thabit ibn Zahhaq Ansari al-Khazraji, may Allah be pleased with him (known as Abu Said).
2. Abdullah ibn Umar may Allah be pleased with him.
3. Said ibn Musayyab.
4. Urva ibn Zubayr ibn Avvom Asadiy.
5. Ibn Shihab Zuhri may Allah be pleased with him.
6. Abu Bakr ibn Abdurrohman ibn Xoris ibn hishom Mahzumiy,
7. Ali ibn Husayn ibn Ali ibn Abu Tolib Hoshimiy,
8. Ubaydulloh ibn Abdulloh ibn Utba ibn Mas'ud,
9. Solim ibn Abdulloh ibn Umar,
10. Qosim ibn Muhammad ibn Abu Bakr,

11. Famous jurists such as Nafe', the mawlas of Abdullah ibn Umar, may have grown up. Among the jurisprudents of Madinah Munawwara of the later period in jurisprudence: Abu Jafar ibn Muhammad ibn Ali ibn Husayn Baqir, Abu Zinad Abdullah ibn Zakwan and Yahya ibn Said Ansari were famous.

The jurists of Basra

At the confluence of the Tigris and Euphrates rivers, the city of Basra was established under the orders of Umar ibn Khattab. Utba ibn Ghazvan led the construction of Sharar. Ibn Sa'd narrated from Abul Aswad al-Duali:



"When I went to Basra, Imran ibn Husayn Abu Najid, may Allah be pleased with him, was there. Umar, may God bless him and grant him peace, sent him to the people of Basra to teach fiqh. The jurists who are famous for fiqh in Basra are as follows:

1. Abu Musa Ash'ari, may Allah be pleased with him.
2. 2. Anas ibn Malik may Allah be pleased with him.
3. Imom Hasan Basriy.
4. Muhammad ibn Siyrin.

Our scholars also mention Abul Aliya Rafi ibn Mehran Riyahi, Hasan ibn Abdulhasan Yasar, Abu Shasa Jabir ibn Zayd, Qatada ibn Dioma Dawsy in Basra jurisprudence.

The jurists of Kufa

The land of Kufa also became one of the centers of jurisprudence shortly after its establishment. Many jurists grew up there. Including:

1. Ali ibn Abu Talib may Allah be pleased with him.
2. Abdullah ibn Mas'ud, may Allah be pleased with him.

Abdullah ibn Mas'ud was one of the companions who issued the most fatwas.

Muhammad Zahid Kawsari says: "Abdullah ibn Mas'ud, may Allah be pleased with him, taught the people of Kufa about the Qur'an and jurisprudence. The city of Kufa was filled with scholars, jurists, and muhaddis to such an extent that the number of reliable scholars who knew jurisprudence and taught it to others reached four thousand.

Six students of Abdullah bin Mas'ud became the greatest jurists in Kufa. They are: Alqama, Aswad, Masruq, Ubayda, Kharis bin Qays and Amr bin Shurahbi. Famous jurists such as Shurayh ibn Kharis Kindi, Ibrahim ibn Yazid Nahaiy and Saeed ibn Jubayr grew up here.

Abu Hanifa, may God bless him and grant him peace, was the founder of Basra and Kufa jurisprudence.

Sham jurists

Sham has been a center of knowledge and enlightenment since ancient times. After the people of this country embraced Islam, they began to study it with pleasure. They were taught by famous Companions. Famous jurists in the Levant are the following:

1. Muoz ibn Jabal ibn Amr Ansoriy al-Hazrajiy.
2. Abdurrohman Avzoij.



Other famous scholars such as Abu Idris Havlani, Makhul ibn Abu Muslim Dimashqi, Umar ibn Abdulaziz, Raja ibn Haywa Kindi were also educated in Sham madrasa.

"It is mentioned in the book Hoshiyatu Roddul Mukhtar aladdurrul Mukhtar sharhu Tanwirul Absar: Abdullah ibn Mas'ud planted the science of jurisprudence, that is, Abdullah ibn Mas'ud was the first person to speak about the interpretation of the rules of jurisprudence. Imam Nawawi says: The knowledge of the Companions reached its peak in six Companions. They are: Umar, Ali, Ubay, Zayd, Abu Darda and Ibn Mas'ud, may God bless him and grant him peace. Their knowledge was concentrated in two of them: Ali and Abdullah ibn Mas'ud, may God bless him and grant him peace. Then Alqama ibn Qays ibn Abdullah ibn Malik Nakhayi watered it, that is, strengthened and clarified it. Ibrahim Nakhai Kovfi collected it, i.e. he collected the scattered things from its benefits and benefits, and arranged and gave it a shape so that it would be easy to get benefits. Then Hammad ibn Maslama Kuwfi published it, i.e. he made great ijtihaad in revising, correcting and making it clear. And Abu Hanifa crushed it and made it into flour, that is, he increased its methods and methods. Imam Azam, may God bless him and grant him peace, was the first to compile fiqh. It was not arranged in the form of books and chapters as it is today. Then Abu Yusuf made it into dough, that is, he clarified the theory of Imam's rules and methods. He performed ijtihaad in determining the furu's from him. Imam Muhammed closed it as a bread, that is, he added extras to the furu's and arranged them in such a way that nothing else was needed. And people have been eating it to this day.

Conclusion. In the Middle Ages, cities such as Baghdad, Damascus, Kufa, Basra, Samarkand and Bukhara, which were the center of science and enlightenment, as well as art, culture and architecture, were at that time was a center of science and culture. But unfortunately, until the last decade of the 20th century, during the time of the former union, the names of Islamic scholars were destroyed, their lives were strictly forbidden to be covered, even remembered, and the label "You are illiterate people" was printed. As a result, the Uzbek people did not know who they were and considered themselves an illiterate nation. Thanks be to God that a bright day has come, such a mark has been removed from the Uzbek people, the chain of tyranny has been broken, and the Uzbek people are proud to look at the history of Islam, its scholars, and its religious values. . Since the years of independence, the names of the forgotten Islamic scientists began to be recognized again, and the policy of bringing their rich scientific heritage to the minds and consciousness of the Uzbek people was





promoted. Now the sun has touched their shoulders and the nation has begun to breathe freely and will not wear the shackles of slavery again.

With the social justice that has begun to be established in Uzbekistan, especially thanks to our independence, the attitude towards the rich history and culture of Islam, our religious and cultural heritage, and our spiritual values has completely changed. In fact, the land of Movorounnahr was a part of Islamic culture in the past, and now all Muslims in the world feel that the heritage left by Uzbek thinkers in the religious and secular spheres is theirs. In particular, the works created in the religious sphere are the common heritage of Muslims.

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