



## ALI IBN USMAN OSHI'S CONTRIBUTION TO THE DEVELOPMENT OF ISLAMIC SCIENCES

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### Abstract

This article talks about the contribution of Ali ibn Usman Oshii to the development of Islamic sciences. Abu Muhammad Sirajiddin al-Taymi al-Oshii al-Fargani al-Hanafi, known by the name of this scholar, is the Hanafi version of his works called "Fatava al-Sirojiya" and "Bad'ul Amali", which have not lost their popularity to this day. It is of great importance in learning fiqh and aqidah.

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Many religious scholars lived and worked in Fergana and Osh oasis of the land called Movarounnahr in ancient history. Examples of such scholars are Umar ibn Musa Al Oshi, Imran and Mas'ud Oshi, Muhammad ibn Ahmed ibn Ali ibn Khalid Abu Abdullah Oshi. Among these scholars. Undoubtedly, Ali ibn Usman ibn Muhammad ibn Sulayman Oshii had a great place.

Abu Muhammad Sirajiddin al-Taymi al-Oshii al-Farghani al-Hanafi, known by the name of this scholar, is the Hanafi version of his works called "Fatawa al-Sirojiya" and "Bad'ul Amali", which have not lost their popularity to this day. It is of great importance in learning fiqh and aqidah.

Oshii's works such as "Al-Fatawa al-Sirojiyya", "Nisaimul akhbar li tazkiratul akhyar", "Ghurarul akhbor va durarul ash'or", "Javarihul ahkom", "Mukhtalifur rivaya", "Bad'ul Amali" has reached us.

There is very little information about Oshii's life in the sources. In the sources, his kunya is specifically recognized as "Farghani, Hanafi". In the sources, Sirojiddin O'shi (rahmatullahi alayh) is also called sheikh, imam or judge is mentioned.

He died in Osh in 569 AH (1173 AD). Sirojiddin Oshiy was a contemporary of Burhanuddin Marginani, Fahrudin Hasan Ozigandi, Abu Hafs Umar Nasafi, Abdulkhalik Ghijduvani, Ahmad Yassavi.

Allama's full name is Ali ibn Usman ibn Muhammad ibn Sulaiman Sirajuddin al-Fargani al-Taymi al-Hanafi al-Moturidi. Ali ibn Usman al-Fargani is considered one of the few Fargani jurists who have reached the level of third-level mujtahid of the





Hanafi school "mujtahid fi-l-masa'il" (in some places scholars of tahrij). Mahmud ibn Sulaiman al-Kafavi listed the jurist in the third level of mujtahids in his work "Kataib al-A'lam".

Ali ibn Usman al-Fargani's "Adab al-Mufti" chapter of "Fatawai Sirajiyya" devoted to furu' al-fiqh and several other places indicate that he was a jurist who reached the level of tarjih.

The scholar writes the following in the "Adab al-Mufti" section of his "Fatawa": "If Abu Hanifa is on one side and two of his students are on the other side of the fatwa, the mufti (mujtahid) will get what he wants. But the sahih qawl is that if the mufti has not reached the level of mujtahid, he follows Abu Hanifa in seven out of eight issues," he explains his style of ijihad. The jurist attributes this to a number of reasons.

Among them, the following can be cited as an example: "Imam Shafi'i says: "People depend on Abu Hanifa in jurisprudence." Also, in the "Kitab al-fawaid" section of the work, he quotes Abu Yusuf's words: "If Abu Hanifa is a huge tree with many leaves in science, I am the smallest leaf of that tree." It is known that Ali ibn Uthman al-Oshi followed the methods of Abu Hanifa more in matters of fatwa.

Ali ibn Usman is also the author of several works in the hadith science. His main work in hadith science is "Ghurur al-akhbar wa durar al-ash'ar".

The scientist says about this in another collection of hadiths called "Nisab al-akhbar": Since the topics in "Ghurur al-akhbar" were expanded, I wrote "Nisab al-akhbar" after summarizing it.

So, "Nisab al-akhbar" is a condensed form of "Ghurur al-akhbar". Unfortunately, the work "Ghurur al-akhbar" has not reached us. Manuscript copies of "Nisab al-akhbar" are kept in various book funds of the world.





Among them, "Nisab al-akhbar li tazkira al-akhyar" (Istanbul, Sulaymaniyah Library, Lolali Fund, inv. number 1504), "Nisab al-akhbar li-t-tazkir 'an an" in the library of the Saudi scientist Dr. Muhammad ibn Turki A partially complete copy of Nabi al-mukhtar, another copy of Nisab al-akhbar fi tahdis an-Nabi al-mukhtar (Cairo, al-Maktaba al-Azhariyya, inv. number 5649), Egypt In the "Maktaba al-Tahtawi" library located in the southern city of Sohaj, the fourth copy entitled "Nisab al-akhbar li tazkira al-akhyar - Mukhtasar ghurar al-akhbar va durar al-ash'ar" was registered in 1498. In this work, hadiths related to mystical topics and the qualities of things are collected. The author relied on 15 hadith sources to compile it.

"Mashariq al-anwar Sharh Nisab al-Akhbar", "Sawaqib al-Akhbar" and "Yavaqit al-Akhbar" have been written commentaries on "Nisab al-Akhbar". Modern editions of these commentaries, such as "Nisab al-akhbar", have not been prepared and analyzed in depth. Therefore, in some sources, it is mentioned that the above comments belong to Ali ibn Usman al-Farghani himself.

In addition, the scientist collected the hadiths narrated by him in the work "Nisab al-akhbar" which covers 1001 hadiths. In the process of quoting the sanad of these hadiths, he mentions the names of the narrators from whom he heard the hadiths. This leads us to conclude that the scholar has heard many hadiths from many narrators and has many teachers in this field.

In his work "Musnad Anas ibn Malik" on the science of hadith, Ali ibn Usman al-Farghani narrated about 300 hadiths from Anas ibn Malik (r.h.) in two ways: Nasiruddin Muhammad ibn Sulaiman and Abdullah ibn Umar ibn Sa'd al-Taliqani. says he did.

When studying the geography of Ali ibn Usman al-Oshii's teachers, it is possible to create a map of the cities he traveled in the path of knowledge. Based on the information recorded by the author in "Nisab al-akhbar", it is possible to classify the teachers who were directly educated by him as follows:

Ali ibn Usman al-Oshii, one of the scholars of Samarkand, Al-Uddin Abu-l-Mahomid Muhammad ibn Abdulhamid al-Samarkandi (d. 552/1157) Imam at-Tirmidhi (d. 279/892) "al-Jame' al-Sahih" and Nasiruddin Muhammad Ibn Yusuf al-Samarqandi (d. 556/1161) Husayn ibn Yahya al-Bukhari al-Zandavisti (d. 400/1010) "Rawzat al-'ulama" and Muhammad ibn Ahmad al-Marwazi "al-Iqna" and Abu Ubayd Qasim studied Ibn Salam al-Baghdadi's work "Gharib Abu Ubayda".

Also, in many places in his "Fatawa", the scientist used Nasiruddin al-Samarkandi's jurisprudential views and quoted his teacher's works "al-Multaqat fi-l-fatawa al-Hanafiyya" and "al-Jami' al-kabir fi-l-fatawa". From Nasafi teachers Abu Sabit al-Pazdavi, he wrote the works of Abu Abdullah Tahir al-Marwazi (d. 410/1019) "Uyun



al-Majalis" and "al-Lu'lu'iyat" of Abu Muti' Makhul al-Nasafi (d. 218/833), Abu-l - From Qasim Mahmud ibn Ali al-Nasafi, Abu-l-Lays al-Samarkandi (d. 373/983) "at-Tanbih al-ghafilin", Shiruya ibn Shahrador ad-Daylami (d. 509/1115) "Firdaws al-akhbar" bi ma'sur al-khitab" and Muhammad ibn Bishrovaih al-Balkhi's "Kanz al-akhbar" works.

Alloma's only known teacher, Qazi Zuhruddin Abu-l-Qasim Ali ibn al-Hasan al-Bistomi, studied Imam al-Bukhari's work "Shihab al-akhbar" in Bistom.

Abu-l-Mahosin Zahiruddin Kabir Hasan ibn Ali al-Marginani, Abu Abdullah Muhammad ibn Sulayman al-Oshii and Saifuddin Muhammad ibn Muhammad al-Khojandi can be listed among the teachers of Ali ibn Usman al-Oshii who came from the Ferghana Valley and received direct education from them. . "Sahih al-Bukhari" and "Sunan at-Tirmizi" from Allama Zahiruddin al-Marginani, "Musnad Anas ibn Malik" from Muhammad ibn Sulaiman al-Oshii, "Kitab" of Ahmad ibn Abdullah Khaffaf al-Sarakhsi in the city of Khojand from Saifuddin Muhammad ibn Muhammad al-Khojandi He studies the work of al-Yavaqit.

The scientist writes in his work "Nisab al-akhbar" that he read "Yavaqit" twice in his teacher's house in Khojand.

It can be said that the cholera disease that spread in the Ferghana Valley at the end of the third quarter of the 12th century had an effect on the fact that Ali ibn Usman al-Oshi's scientific heritage was limited to a few works. The fact that his works such as "Bad' al-Amali", "Fatawa" and "Nisab al-akhbar", which gained fame in the Islamic world, were completed in one year, i.e. in 569/1173, shows that he started to leave a scientific legacy at the end of his life.

Ali ibn Usman al-Oshiy completed writing his three works such as "Bad' al-amali", "Fatawai sirajiyya" and "Nisab al-akhbar" in 569/1173. The author himself noted this at the end of each of his works. If we consider the volume of these works, they are written with maturity and eloquence, in a very beautiful and fluent language, it is possible to know that the author finished them in less than a year.

Perhaps the back-to-back works indicate that the author was worried about an early death from a widespread disease, but this is just speculation. But when you get to know these works closely, you can see that Ali ibn Usman al-Oshii really tried to turn his knowledge in the fields he acquired into a book as soon as possible. Due to this, the author described his works in a simple and concise form.

"Bad' al-amali" work of the scholar on the science of speech is famous in ancient times in the land of Movarunnahr and in the region that is now called Central Asia. For several centuries, this work has been taught to students in madrasas located in Movarounnahr land and even today in Uzbekistan.





At the same time, the deep study of this work by Maturidi and Ash'ari scholars and the fact that several commentaries have been written on it by contemporary scholars show that it is an important source of knowledge of the word.

The work "Bad' al-Amali" consists of 66 stanzas and is written in poetic style. To this day, Izzuddin al-Shafi'i's "Daraj al-ma'ali sharh Bad' al-amali", Mulla Ali al-Qari's "Zaw' al-ma'ali sharh Bad' al-amali", Shihabuddin al-Tunisi's "Nashr al-lali bi sharh Bad' al-amali" ", Ibn Katib's "Zaw' al-lali sharh Bad' al-amali" and Muhammad ibn Sulaiman al-Halabi's "Nukhba al-lali li sharh Bad' al-amali" have been written.

Also, among the contemporary scholars of this work, Mufti Reza al-Haqq's "Badr al-layali sharh Bad' al-amali", Muhammad Ahmad Omuh's "Durar al-ghawali sharh Bad' al-amali" and Qazi Sheikh Muhammad Ahmad Kan'an's "Jami' al-lali sharh Bad'" interpreted through his works such as al-Amali.

In 2012, Abdulkadir Abdur Rahim, one of the scholars from Uzbekistan, wrote an Uzbek commentary on "Bad' al-Amali" entitled "Masterpieces of Faith". It should be noted that Ali ibn Usman al-Oshiy not only elaborated his fatwas in the Fatawai Sirajiyya in a moderate style, but also stated them in a concise form. For this reason, many mujtahid jurists used his "Fatawa" in their books. For example, about 300 matters have been narrated from Ali ibn Usman al-Oshii in "Fatawai Alamgiriyya". Allama Ibn Abidiyn and Ibn Nujaim referred to Ali Ibn Usman al-Oshii in about a hundred places in Bahr ar-Raiq.

Zayn al-Din ibn Nujaym lists Fatawai Sirajiyya among the sources he used extensively in the introduction to Bahr ar-Raiq. Even the scholars of the Shafi'i sect referred to Ali ibn Usman al-Oshii in many places.

In particular, Jalaluddin al-Suyuti in "al-Ashbah wa an-nazair" and Ibn Hajar al-Haytami in "Fatawai hadisyya" cited the fatwas of the scholar.

Also, the author of "Fatavai Tatarkhaniya" mentions it among the reliable sources in his work. Allama al-Sijistani states that many events and events are presented in "Sirojiyya" that are not found in other books.

The definitions given by Hanafi scholars to the work show that the author took a moderate approach in citing judgments. The selection of the rajih qawls of the mujtahids who passed away in their place caused the scholars of the later period to refer to it as "Fatawai sirajiyya". In fact, this work of Ali ibn Usman al-Oshii, as the author himself stated: "This small book is a book that collects the most useful fatwas and separates the general from the individual."

Ali ibn Usman al-Oshii organized a trip from Osh to Marginan, Khojand, Samarkand and Bukhara for the study of hadith. During these trips, he memorized hadiths from many hadith scholars in Movarounnahr.





In addition to "Fatawai Sirajiyya" on the science of jurisprudence, the scholar also wrote works such as "Sharh Mukhtalif ar-rivaya" (commentary on "Mukhtalif ar-rivaya" by Najmuddin al-Nasafi), "Javahir al-ahkam fi-l-fiqh".

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