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## ALLOMA AND THE GREAT FAQIH IMAM AL-KASANI

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### ABSTRACT

In this article, the author, based on historical-scientific, handwritten sources and materials of researchers, provided accurate information about the life and scientific heritage of the great Fiqh scientist Alouddin Abu Bakr ibn Mas'ud ibn Ahmad al-Kosani, who lived in the 12th century.

### KEYWORDS

Fiqh, faqih, Hadith, Islamic law, fatwa, hanafia, Islamic civilisation, madrasa, mudarris.

### INTRODUCTION

"We must pay special attention to the invaluable heritage of our great scholars and writers, Saints, the absorption of the courage of our invincible commanders and figures into the minds of young people, strengthening the feelings of national pride and pride in them." (Appeal Of The President Of The Republic Of Uzbekistan Shavkat Mirziyoyev To The Oliy Majlis".Newspaper "People's word", December 31, 2018).

In the time when Islamic civilism took a priority position (VIII – IX centuries), many centers of Hadith studies and jurisprudence began to form in the Central Asian region. In the early stages of the eastern national renaissance (IX-XII centuries), during the formation of the Mamun Academy ("Dorul-hikma"), a number of mature thinkers from the Land of Movarounnahr grew up and made a significant contribution to the high development of secular and religious sciences with

their world - famous, rare works on various fields of science.

"One of such mature scholars is Mavlon Alouddin Abu Bakr ibn Mas'ud ibn Ahmad al – Kosani (1110-1191), a scientist who lived during the rule of the Karahanid dynasty (999 - 1212 years) and reached the level of a great thinker in the field of jurisprudence, born in the ancient city of Koson, located in the northern part of Fergana muzafot," writes Egyptian Islamic historian "in his work .[5-202 b.].

Alouddin Abu Bakr receives primary education in his native city. Later, in order to study knowledge perfectly, he makes his way to the city of Samarkand. There he gets acquainted with his future mentor, the mature Fiqh scholar of his time, Muhammad ibn Alouddin Abu Bakr as-Samarqandi (who died in 1144) and continues to study Islamic sciences from ul Zot.

In the middle of the 12th and early 13th centuries, the socio - political situation took on an inexorably unstable and violent nature. The struggle between the karakhanites and the Ghaznavids for the capture of the crown-throne and domination in the region was in full swing. In such a tense and harsh situation, many scholars and poets of movarounnahr were forced to leave the homeland and emigrate to the countries of the Middle East in order to study science and engage in creative activities. Alouddin Abu Bakr Kosani also

travels with his mentor to the countries of Rum and Sham(Syria).

Mavlon Muhammad ibn Alouddin Abu Bakr as-Samarqandi was one of the leaders of the religion who perfectly mastered the teachings of Islam, not only being a mature faqih scholar of his time. In madrasas, talibi from Islamic law taught science. Alouddin Abu Bakr Kosani was one of his talented disciples. Together with the study of Science from his teacher, Imam Al-Kosani carefully reads and studies the work "Tuhfat-ul-fuqaho"("gifts to the Faqih") belonging to the as – Samarqandi pen, and later, inspired by this work, writes in response his work "Badoe'-US - industrieffi order-us-Sharae' ("wonderful arts in the order of Sharia laws").

Having familiarized himself with the work of his student, as-Samarqandi gives a high assessment of his unique style in expressing his thoughts, deep knowledge and high skill of the author. As-Samarqandi later testifies to the warm relationship between his daughter Fatima and Abu Bakr Kosaniy and agrees to marry his daughter to Kosaniy. In this regard, the head of the Department of the Muslim Office of Uzbekistan, Imam al-Kosani researcher Muhammadayub Homidov writes: "Over time, Kosani became an apprentice to this person and was extremely leading in science, and even gave his daughter as a dowry to that person after the end of an excellent review of his books "Badoe'-US-Sano'fi order-us-Sharae'".[ 4-2 p.]. The above

information is confirmed by the professor of Tashkent Islamic University Abdulhakim sharhiy Juzjani, who writes: "Alouddin is a disciple and son-in-law of Muhammad, The Great faqihi of the Qarakhanid era, Imam Abu Bakr ibn Masud al-Kosoni wrote a three-volume review over his teacher's book "Tuhfat-ul-fuqaho" ("Faqih's gift") entitled "Badoe'-US-industrial'fi order-case" and presented it to his teacher. According to the narration of Haji Khalifa, His comment pleased his mentor and married him with his beautiful daughter Fatima. It was then mentioned in the people that "Sharaha tuhfatuhi and tazavvaja ibnatuhu" received his daughter, commenting on the book "the line". "[2-254 p].

Fatima was an excellent Master of the Arabic language, as she was brought up in a family of scientists. He was a wise woman with a deep knowledge of Islamic jurisprudence by memorizing the Qur'an. Therefore, noteworthy sources write that under some fatwas issued by his father, he also had his signature. "When fatimai Samarqandi issued a fatwa, he would let go of the seal of himself, his husband and his father. Kosoni was also a fatwa man, and although he himself was such a great scientist, he would study his woman's opinion on many issues, and then give a fatwa, and even in some cases his woman would tell her whereabouts and put her on the right track." [4-2 p].

Fatima binti writes in her book Al-Jawahir al-Mudi'a Fi Tabathot-ul-hanafia: "my father wrote that he has

mastered the woman's Abu Hanifa sect extremely well, many times showing some of the slight shortcomings in the fatwas of his life partner al-Kasani, al-Kasani also accepted his RA'y." "it would tell a story" [1-244 p.].

During his time living in the country of Rum, Abu Bakr teaches the sciences of talibi in Madrasah in the city of Cosani Anatolia. In the debate with scientists in this city, al-Kosony had its own opinion, no matter who the participants in the meeting were- he expressed his thoughts without fear, substantiated them and defended them. Therefore, some of the representatives of the upper class did not like his fair decisions from the point of view of Islamic law in many jurisprudence issues. "Kosani was a high-level scientist, a speaker with a sharp mind. He fought against various fanatical currents in scientific debates. In such discussions, the alloma can reveal the unacceptable views of its compatriots in another stream on the basis of irrefutable evidence of their true meaning and impartiality to each opinion on the basis of the true Islamic doctrine, he was able to answer truthfully, and he came to the attention of those around him." [4-2 p.]. Consequently, from the Seljuk rulers who ruled in Anatolia in the 80-yaer of the 12th century, the sword Arslan Khan (1155 - 1192) wants to free Imam al - Kosani from the task of Madrasah mudarrism. His minister, on the other hand, says that a careful approach to this issue, a person with such deep knowledge and a reputation among the public, who has reached the

status of an alloma, without having a sufficient basis, can have unpleasant consequences, and suggests that it is appropriate to appoint a scientist to another task. According to the sword Arslan Khan in 1174, Mavlon Abu Bakr ibn Mas'ud ibn Ahmad sends Al - Kosani as ambassador to Nuriddin Mahmud ibn Zangi, the governor of the city of Aleppo (now Aleppo) in Sham(Syria). Nuriddin Mahmud ibn Zangiy warmly welcomes Imam al-Kosani. Imam Al-Kosoni will soon gain fame in Aleppo for being a connoisseur of Sharia law. Nuriddin Mahmud ibn Zangiy invites Imam al - Kosani to the task of the Chief Directorate of Al - Halabiya mosque in Aleppo, which he built. For many years, that is, until the end of his life, Imam al-Kosoni has taught hundreds of talibi Sciences in this madrasah in Islamic sciences. It is noted in the sources that the people of Aleppo listened to his comments on many Fiqh issues, highly appreciated the deep knowledge of Imam al - Kosani and paid high respect to the scientist. "Kosoni was a high and leading scientist, not only in jurisprudence and its foundations, but also in the science of Hadith. Certain days of the week would teach the lessons of Hadith and his sciences at the jam'masjidi in Aleppo, " the researcher wrote. Hamidov. [4-2 p.]

As noted above, the work "Badoe'-US-industrial'fi order -us -Sharae' ("wonderful arts in the order of Sharia law"), consisting of 7 volumes, has come down to us from Imam al-Kosoni. This work has been used

for many centuries in Islamic educational institutions as an important teaching aid in the field of jurisprudence. British scientist V. Madelung writes that "this work is an example of a skill among books on the jurisprudence of the Hanafi sect that would not reach its level even later." [3-8 p.] Imam al-Kasani also wrote works entitled "Al-Sultan al - Mubin Fi method ad-din", "Al-Kitab al-Jalil". But there is no information in the sources that these works have come down to us.

Imam Al-Kosani is famous and known not only in the Islamic world, but also among the enlightened people in many Western countries. The works of this breed are used as an important textbook so far in many popular universities and universities in the Islamic world.

The study of the life and creative activity of Alloma Mavlon Alouddin Abu Bakr ibn Mas'ud ibn Ahmad al - Kosani, in-depth research and popularization of his scientific heritage are important in preventing today's conflicts and various harmful currents.

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