

## THE ROLE OF MUHAMMAD KASHGIRI'S "MUNYATUL MUSOLLI AND GUNYATUL MUBTADI" IN THE HANAFI SECT

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### ANNOTATION

In this article, the life of Abu Abdullah Sadiduddin Muhammad ibn Ali al-Kashgari, as well as his activities in fiqh, nahw, dictionary, tafsir and syrat, Imam Kashgari's book "Minyatul Musolli wa Gunyatul Muftadi" and the texts of the school of fiqh of the Hanafi school of jurisprudence. It is said that it is one of the enriched works and that Shaykh Ibrihim al-Halabi left two commentaries on the text of "Munyat ul-Musoli".

**Keywords:** Muhammad Kashgari Hanafi, Kashgar, "Yakut", East Turkestan, Karakhanids, Chesterbetty, "Munyatul Musolli and Gunyatul Muftadi", Hanafi school.

In our country, significant work is carried out in the field of studying spiritual and cultural heritage, calculated from our national values. The attitude towards history has changed, and the national-spiritual and religious-educational consciousness of our people has grown. The foundations of Islam, which are from the spiritual foundations of our spirituality, began to be properly interpreted. Wide opportunities have been created for scientific research in this area. At the same time, in mamalakatımızda, the sayyi-movement aimed at bringing the spiritual heritage of our ancestors to the general public as well as to the younger generation has risen to the level of Public Policy. About this President Sh.M.Mirziyoyev: "nothing in great history goes without a trace. It is stored in the blood of peoples, in their historical memory and is manifested in their practical work. That is why he is powerful. Preserving, studying and leaving historical heritage from generation to generation is one of the most important priorities of our state policy. New taxdids, including in the context of the current globalization, where the danger of "mass culture" and the eternal mood are emerging, the danger of decency, the disappearance of values, is becoming extremely important. For this reason, in my opinion, the preservation and enrichment of the resources that define the human spiritual world, the culture of peoples is more than ever today important. It is an honorable duty of each of us to preserve and appreciate our sacred religion, which embodies our long-standing values and moral qualities. Islam means understanding the truth, it encourages humanity to do good deeds, encourages each of us to do good and peace, teaches us to be a real person. We sharply condemn those who are trying to use Islam for the purposes of violence and treachery, and we can never compromise with them. We always defend our sacred religion " [1]. It is known that the spiritual heritage of our people is extremely rich and diverse, and in the Middle Ages the sciences inherent in Islamic sharia were widely developed. Among these, the science of fiqh, in particular the Hanafi sect, has matured and works have been written that have contributed to the development of fiqh. One such alloma is Muhammad Kashgari Hanafi. His full name is Abu Abdullah Sadiddin Muhammad ibn Ali

al-Kashghari. In sources, he was born in Kashgar city in 630 Ah (1233 ad) in an intellectual family it is said to have grown [2]. Some sources mention the town where he was born and raised as "Yakut". This city is mentioned in history as being located in Eastern Turkestan and its inhabitants were Muslims. It is located on the territory of the Xinjiang province of the people's Republic of China today. The period in which Alloma was born, that is, the first half of the 13th century, corresponds to the late years of the Karakhanid rule of Movaraunnahr and the territories of East Turkestan and the Mongol invasion and rule. The lineage of the scholar connects to the lineage of Muhammad ibn Al-Hasan al-Kashghari, who was counted from the mature Ulama of his time. Al-Hasan al-Kashghari died on a date of 550 Hijri (1155 CE) [3]. Imam Kashghari was proficient in many fields, in particular in sciences such as fiqh, nahv, dictionary, tafsir, and urine. Even Suyutius described him as An-Nahvi. The imam was known for his migration to Kashgar countries and traveled to many cities. The imam lived in Mecca for a total of fourteen years, then moved to Yemen and lived in Toiz. Imam Kashghari died in Yemen in 705 Ah (1306 ad). He is the author of a number of books including: "Mukhtasar usdun al-Ghabat fiy Ma'rahat is-Sahaba". A copy of this work is held in Chesterbetti library at number 3213, consisting of 4 volumes "Majma' al-Gharoib and the source' a'jaib" ("collection of Miracles and source of miracles"), "Munyatul Musolli and gūnyatul Muftadi". It contains several sharkhs, one of which was authored by ibn Amir Haji Muhammad ibn Muhammad ibn Ahmad, who died on 879 Ah (1474 ce). Uni's commentary is called "Halbatul Mujalli and bagyatul Muftadi fiy Sharkh Munyatul Musolli " [5]. There is also a commentary on Amir ibn Sulayman. He died on a date of 1075 Ah (1665 ad). He was recognized by the sharkhi by Yahya Assorukhani. Keying's work "Tulabat ut-Tolabat fiy Toriqil-ilm Liu man tolabahu", "Taj us-SAA'da" ("crown of happiness"), "Kitab us-Sayaqot" are known and have survived to US [3]. Imam Kashgari's "Minyatul Musolli and gunyatul Muftadi " is considered one of the works enriched on the basis of texts of the Fiqh School of the Hanafi sect. Has gained wide fame among science recipients and scientists, and they were not overlooked. More than a hundred copies of this book have been preserved in the vaqf libraries of King Abdulazizi in Madinayi munavwara, and copies of the ohirgi are also kept here. The book is also mentioned by the scholar Ibn Obidin mashkhur Hashemi in his "Raddul muhtor ala durul muhtor", which narrates many references [3]. This book came out of print twice. It was first published under the leadership of Rogib al-Fayz al-Mazid in 1265 Ah (ad 1849) with a volume of 73 sheets. The second edition was printed in Istanbul under the direction of Ahmad Hulusiy in 1308 Ah (1891 ad). It consisted of 59 sheets. This edition also repeated the content of the previous one. As the title of this book suggests, the work is devoted to a detailed description of the rules on prayer according to the teachings of Imam Abu Hanifa mazhabi and his disciples Abu Yusuf, Muhammad and, in some places, Imam Zufarni, a disciple of Imam Abu Hanifa, and in other fiqh sects in particular, Imam Shofe'i. The book began with a brief preface. In it, the author notes that there are many different sciences, the most important of which is devoted to prayer issues. The book reached the owners of the sect in their progressive works, focused on rare issues, and listed some sources by name. It also contains references to the naming of the book. After that, the book explains the importance of the author farz prayer being confirmed in the Quran in Karim, Sunnah and community, and mentions texts from the Quran Karim, hadisi Sharif. He then mentioned the conditions of prayer, the Pharisees of ablution, the methods of ablution, the manners of ablution, and the

disruptive practices of ablution. He then elaborated on the basic judgments of chastity and washing, and divided it into parts such as Pharisee, wajibi, and mustahabi. After that, tayammum mentioned the judgments, the terms of it, and the maskh pull on the foot, the tablet on the broken leg, the jawrab. It is followed by acts of desecration, the judgment of salvation. Then the acts of breaking the prayer: obligations of prayer, ranks in prayer, prayer the style, nafl prayers, prayer-breaking spaces as well as sajdai misjudgments are mentioned. The book concludes the reciter with his judgments. It is also distinguished by the thoroughness of the phrases of the text of the work, the regularity of information, the inclusion of the thoughts of sectarian scribes. "Minyatul Musolli and gunyatul Mubtadi" was recognized by Shaykh Ibrahim ibn Muhammad ibn Ibrahim al-Halabi, a major scholar of the Hanafi sect. He was considered a faqihi of the Hanafi sect and taught Fiqh to the scholars of his land. He then moved to Egypt and settled in Constantia. There he died in 906 Ah, aged over 90 years. His books include "Al-Abhur fil Fiqh" ("the sea in fiqh"), "Talhis al-Qomus ul-Muhit" ("a brief account of Al-Qomus ul-Muhit"), "Talhis al-Fatawa at-Tattar khoniya" ("a brief account of the fatwas of the Tatar Khanate"), "Talhis al-Jawahir al-Muriyya fi tabaqot ul-Hanafiya" ("a brief account of the passing javahirs in the Hanafi Tabat"), "Tanbih ul ul ul-ghabi Phil Roddi Ala Ibn Arabi" ("warning to fools in his rejection of Ibn Arabi"). Ibrahim al-Halabi was also one of the scholars with Arabic, Tafsir, Hadiths and recitations. Sources say that he was famous in Usulul fiqh and Furu'ul Fiqh. He became obsessed with science. He was never seen in his home or anywhere other than the mosque, and he was not obsessed with anything in the world except Science and prayer. Shaykh al-Halabi left two sharkhs on the text of "Munyat ul-Musolli". The first of these was the "Ash-Sharkhul Kabir", which is now held in multiple copies at the King Abdulaziz library in Madinayi Munawwara. Its name is "Munyat ul-Mutamalli fi sharkhi Munyat ul-Musolli" ("the pleasure of wealth in munyat ul-Musolli sharkhi"). This book was known as "Halabiyi Kabir" [6].

The second Sharh of Shaykh al-Halabi is "Ash-Sharh ul-Mukhtasar". In the preface to this sharkhini, the scientist noted that the first Sharkh of the "Munyat ul-Musolli" is a wider Sharkh, and in it it is necessary to pay attention to the new initiators of prayer and children who have not reached puberty. Then he wanted to reduce it to his students and make it easier, "Mukhtasar Günyat ul- Mutamalli". This book was known as "Halabiyu Sogir". This copy is now kept under number 147 in the Mahmudiyya library owned by King Abdulaziz Library [7]. In conclusion, the educational significance of the scientist's life path and scientific heritage left to the next generation is great. Reading the works of Imam Kashgiri, young people form in themselves such qualities as honesty, purity, hard work, familiarity, humanity, patriotism, loyalty to national and religious values, respect for adults, self-esteem for the little ones, patience in the path of science. This in turn plays a crucial role in making our young people a perfect person with high spirituality.

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