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## THE ROLE OF THE BUKHARA SCHOOL OF FIQH IN ISLAM

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### Abstract

This article, based on scientific analysis, illuminates the role of the fiqh school formed in the territory of Mawarannahr, particularly in Bukhara, in the development of Islam. The Bukhara school of jurisprudence became one of the centers of Hanafism in the 9th-12th centuries and had a significant influence on the development of not only regional but also general Islamic legal norms. The scientific heritage of such great jurists as Abu Hafs al-Kabir, Abu Hafs as-Saghir, Burhaniddin al-Marginani played an important role in the formation of the legal culture of the region. The article comprehensively analyzes the stages of formation of the Bukhara school of fiqh, its scientific principles, legal and methodological heritage, the system of madrasas, its socio-political influence, and its significance in Islam.

**Keywords:** Islamic religion, Islamic jurisprudence, Islamic schools.

### Introduction

#### Input

After the penetration of Islam into the territory of Central Asia in the second half of the 8th century, the development of religious and legal thought in the region developed rapidly. In the territory of Mawarannahr, especially in the city of



Bukhara, the necessary scientific, political, and cultural conditions for the rise of the science of fiqh were formed. Due to its ancient scientific traditions, economic power, and geopolitical position, Bukhara emerged as one of the most influential centers of science in the Muslim East in the 9th-12th centuries. It was during this period that an independent scientific school based on Hanafi jurisprudence - the "Bukhara School of Islamic Jurisprudence" - emerged here.

The formation of the Bukhara school of jurisprudence is not a random process, but a complex socio-legal process, manifested in the combination of local ancient legal and cultural traditions, the flexible methodology of Hanafism, the high scientific potential of the scholars of Maverannahr, the culture of scientific communication, and the political patronage of the state. This school not only developed theoretical fiqh issues but also regulated practical legal life - judicial processes, economic relations, family-legal relations, inheritance rules, and principles of state governance.

This article analyzes the historical conditions in which the Bukhara school of fiqh was formed, its main representatives, methodological principles, scientific heritage, and its role in Islam based on a comprehensive scientific-theoretical approach.

## **Main part**

### **Historical and political factors that led to the formation of the Bukhara school of jurisprudence**

By the 9th century, Bukhara had become the political center of the Samanid state. During this period, state power paid special attention to supporting science, religion, and culture. The political patronage of the Samanid Emirs contributed to the development of fiqh, hadith, aqida, linguistics, tafsir, and other Islamic sciences in the country. Especially since the science of fiqh was of decisive importance for state administration and the judicial system, the rulers supported the faqihs as the most respected social stratum in society.

The economic power of Bukhara also had a direct influence on the formation of the school of fiqh. The development of trade, agriculture, and crafts required a deep study of the law of circulation, contracts, economic agreements, and taxation. This created ample opportunities for jurists to resolve complex issues



arising from practical life. Bukhara also had its own status as a cultural center. Scientific debates, discussions, and scientific circles on theology, law, philosophy, and linguistics have been active here since ancient times. Such an environment made it possible to enrich the science of fiqh with deep theoretical foundations.

### **Main representatives and scientific heritage of the Bukhara school of jurisprudence**

The Bukhara school of jurisprudence plays an invaluable role in the scientific development of Hanafi jurisprudence, its adaptation to the conditions of Maverannah, and its practical application. As the founders of this school, one can mention such great jurists as Abu Hafs al-Kabir, Abu Hafs as-Saghir, Abu Bakr al-Kaffal, Abu Lays as-Samarkandi, and Burhaniddin al-Marginani.

Abu Hafs al-Kabir (d. 832) was one of the founders of the Bukhara school of jurisprudence, whose fatwas and jurisprudential views formed the interpretation of Hanafism in Mawarannah in subsequent centuries. Abu Hafs's greatest scientific merit is the development of strict rules for applying fiqh issues to practical life. His jurisprudential views became the main criteria of the Bukharan judicial system.

Abu Hafs as-Saghir was famous for his in-depth analysis of theoretical issues in the science of fiqh. His works extensively explain the methods of fiqh, the scientific foundations of qiyas, istihsan, and urf. As one of the prominent jurists of his time, he enjoyed great respect throughout Transoxiana.

One of the brightest representatives of the Bukhara school of jurisprudence is Burhaniddin al-Marginani, whose work "Al-Hidaya" is recognized as the most complete and widespread manual of Hanafi jurisprudence. From the 12th to the 20th century, "Hidaya" was taught as the main textbook throughout the Muslim East, including India, Turkey, Mawarannah, Afghanistan, and the eastern regions of Iran. Marginani was a major legal scholar who was able to combine theoretical issues of Hanafism with practical life, and his scientific heritage is of decisive importance in the development of the Bukhara school.



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### **Methodological foundations of the Bukhara school of jurisprudence**

The Bukhara school of jurisprudence, continuing the main methodology of Hanafiism, adapted it to the social, economic, and cultural conditions of Maverannahr. For the Bukhara school, the role of reason and analogy in jurisprudential matters was extremely important. Representatives of the school relied not only on hadith and Quranic evidence, but also took into account local customs, economic relations, life necessities, and the needs of society when making fiqh decisions.

Also, methodological tools such as istihsan, istislah, and urf were widely used in the Bukhara school of jurisprudence. With the help of these means, the jurists tried to solve complex issues that arose in real life in accordance with the spirit of Sharia. Therefore, the Bukharan school was formed as one of the most flexible legal systems of its time.

### **The role of the Bukhara school of jurisprudence in public administration and the judicial system**

During the Samanid, Karakhanid, Timurid, and Bukhara Emirate periods, fiqh formed the central basis of the state administration system. Judges, muftis, and teachers were prominent fiqh scholars who studied in Bukhara madrasas. They applied the legal order based on Sharia law in almost all spheres of society - in court proceedings, in the distribution of inheritance, in trade contracts, in the definition of powers, in family-legal relations.

The Bukhara school of jurisprudence became one of the main ideological pillars of state policy during the Emirate. The status of mufti was the highest religious-legal status in society, and they had the authority to issue judgments on all complex issues. In the judicial system, Hanafism was used as the main criterion, and the fatwas of Bukharan scholars were recognized as the main source in the laws of the emirate.

### **The role of the Bukhara school of jurisprudence in the Islamic world**

The Bukharan school of jurisprudence influenced the legal thought not only of Mawarannahr, but also of the entire Muslim East. The works of such scholars as Marginani, Abu Hafs al-Kabir, Abu Lays as-Samarkandi are widespread among



the Muslims of Turkey, India, Iran, Afghanistan, Tatarstan, Crimea, and the Volga region. The work "Al-Hidaya" became one of the main sources of the legal system of the Ottoman Turks.

The Bukhara school of jurisprudence improved the practice-oriented legal approach in Hanafism. The main peculiarity of this school is that it organically linked theory and practice, harmonized metamethodological legal thoughts with life's needs, and was successful in adapting Sharia law to the needs of society.

### **Conclusion**

The Bukhara school of jurisprudence is a scientific and legal school that occupies a huge place in the history of Islam, and its influence has deeply penetrated the legal, political, and spiritual life of Muslim societies for centuries. The formation of this school is closely connected with the scientific traditions of Maverannahr, the adaptive approach of Hanafism, and the scientific potential of great scholars. The Bukhara school of jurisprudence demonstrated one of the highest manifestations of Islamic legal thought and made an invaluable contribution to the legal heritage of the entire Islamic world.

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