The Uzbek Muslim Scholars have contributed a lot to the science of Islamic jurisprudence. The medieval Uzbekistan has produced a galaxy of eminent and learned jurisconsults who formed the basis for systematic legal contribution in order to illustrate and solve the issues of socio-religious and political importance. The present study, entitled, "The Contribution of Uzbek Muslim Scholars to the Development of Islamic Jurisprudence-750-1258 A.D" aims at highlighting their achievement, progress, profound Scholarship and contribution in the field of Islamic Jurisprudence with special reference to Hanafi school of thought. Sources are the basic stuff and unique feature of every research work; as such the present study seeks to anthologize the primary and secondary source materials related to the study of Islamic Jurisprudence in medieval Uzbekistan. ¹

In the first three centuries of the Islamic era Arabic remained as the language of all learning and knowledge throughout the lands which came under the extent of the Muslim territories. No wonder, therefore, in these centuries our sources are mainly in Arabic. Most prominent among them are the Ta’rikh al-Rusul wa’l-Muluk of Abu J’afar Muhammad bin Jarir al-Tabari(d. 310/923) which was brought down to A.H. 302, and Al-Kamil fi ‘t-Ta’rikh of Izz al-Din Abul Husain ‘Ali bin Muhammad ibn-al-Athir (d. A.H. 630) which was

¹ Uzbeks make up the 80% of the Republic's population, so the vast region between River Syr and Amu bearing the area of 447400 Sq. Km. was bordered by the name Uzbekistan.
brought down to the year A.H. 628. Interestingly, Ibn al-Athir's work was published before that of al-Tabari.

It was only with the publication of Ibn-al-Athir's work that the students of the history of Muslim East could feel themselves on firm ground. With the best possible care and greatest conscientiousness, almost an utopia in those days, the author collected the material of different diverse shades. Ibn al-Athir lays before us the actual figures of the personalities involved and also presents actual view of the prevailing circumstances.

For the history of the first three centuries of Islam, Ibn al-Athir's chief source itself is the Tarikh of Tabari. But the seniority of Tabari's work never lessens the importance of Ibn al-Athir's one. It still retains an outstanding place amongst original sources, even for the history of the most ancient period of Islam. Ibn al-Athir dealt with the material at his disposal with greater understanding. Quite often his sources remain inaccessible to us but again wherever we are in a position to verify his sources, we get results that favour Ibn al-Athir as the most authentic historian. This comparative study makes us to trust the author even without looking at his sources. The proof of this statement can be had from the following examples produced by Brockleman who has critically evaluated the authenticity of Ibn al-Athir. "it is only Ibn al-Athir who mentioned the conflicts between Chinese and Arabs in 751 A.H., which decided the fate of the western part of Central Asia. Tabari and all other earlier historical works of Arabs are silent about this episode. But Ibn al-Athir's mention of the event is perfectly corroborated by the Chinease history of the Tang dynasty."
We have equally benefited among other later Arabic histories of importance, from the biographical dictionary *Wafiyyat al A'yan* of Shams al-Din Ahmad bin Muhammad Ibn-i-Khalikhan (d. 681/1282). The first English edition of the book was published in Paris from 1842-71 A.D. The author enriches our information with the sources that have not come down to us. Another important Arabic source with us is the famous universal history of Wali al-Din Abu Zayd 'Abdur-Rehman ibn Khaldun (d. 808/1406), the book, generally known as *Mugaddima*, was published at Bulaq in 1284/1867. The author who lived in Spain and Africa has less to tell about Central Asia and still whatever little he says about Central Asia is present in Ibn al-Athir's work on whom the former has often relied. In agreement to the criticism of his contemporaries for his non-authenticity and irresponsibility, we find certain facts in *Mugaddiamah* which are in the first place not found in Ibn al-Athir and which again do not stand by the test of objectivity.

We have fairly a vast number of works-historical and literary at our disposal especially towards the end of Umayyad period. The diffusion of culture under Abbasids resulted in the development of all branches of knowledge toward the end of 10th century A.D. Abu al-farj Muhammad bin Ishaq al-Nadim had to name his vast bibliographies work as *Fihrist al-'Ulum* (index of the Sciences). This book provides some rare information about the scholars and branches of knowledge. We also find the names of Arab historians, which otherwise are nowhere known to us, in the *Muruj al-dahab wa M'adin al-Jawahar* (Golden meadows0of Abdul Hasan Ali bin Husain al-Mas'udi (d. 345/956) published from 1861-77.
To make a descriptive and analytical account of this particular study, we need to discuss some other valuable source materials which formed the base for the study of Islamic jurisprudence in Uzbekistan. In its formative period, the compilations and authoritative works of second and third century A.H / eighth and ninth century C.E have played a significant role.

(a) Introduction of the Juristic Compilations in Uzbekistan:

The introduction of the compilations and manuscripts of the early jurists of second and third century A.H, formed the basis for a rich literary tradition in Uzbekistan. After being annexed to the caliphate by Qutaybah bin Muslim in 712-715 A.D, the chief vicinities (Khanates) of Uzbekistan became the centers for acquisition and dissemination of the Islamic sciences. As the Islamic civilization flourished and expanded, or later some powerful Muslim dynasties sprang up and royal authority increased and stable administration maintained a high standard of law and order particularly in the chief cities and towns, sciences were cultivated, books were written, copied translated and transcribed in large number. In this learned venture the Muslims were having a decent settlement i.e. they had learnt the art of

manufacturing paper from the Chinese as early as 751 A.D. Samarqand has the pride of establishing the first paper making industry in the Muslim world.¹

Narrating the venture and process of dissemination of Islamic sciences in medieval Uzbekistan, Zia-ul-Hassan Faruqi comments:

"Consequently, this process helped and made easy according to the contemporary standard, the establishment of libraries generally known as Ḵᵛīznāt-al-Kutab. Along with this development, the craft of book production attracted the attention of not only Scholars but patrons of learning and the learned also.......This historical development paved the way for the quickening of writing activity and the establishment of libraries throughout the Islamic lands and Samarqand became famous and widely known for its paper. This city remained a centre of learning for a long time and was the capital of the great empire that Timur (1369-1404) had built up".²

The libraries of Samarqand, Bukhara, Ghaznah, Baghdad, Herat, Marv, Balkh, Tus, Nishapur and Shiraz were having grand collections of Tafsīr, (Commentaries of the Qur'an), Ḥadīth (Prophetic Traditions), Fiqh and Usul-al-Fiqh (Science of Islamic jurisprudence).

1. Narshakhi, Tarikh-i-Bukhara, Tashqand, 1897, p.196.
Likewise the cities Tashqand, Andijon, Shash, Farghana, Marghinan, Khivah and Tirmiz had developed their public, semi-public and private libraries of valuable utility. These libraries contained distinguished material particularly in the field of Islamic Jurisprudence.¹

The teachings of the Iraqi School of thought lead by the pioneers like 'Abdullah bin Mas'ud, 'Alqamah (d.62 A.H), Masruq (d.63 A.H), al-Aswad bin Yazid (d.75 A.H), Shuraih bin Harith (d.75 A.H), Abraham-al-Nakh'i (d.96 A.H), Sh'abi (d.103 A.H), Hammad bin Salma (d.120 A.H), Abu-Hanifa (d.150 A.H) and his disciples like Abu-Yusuf (d.182 A.H), Muhammad bin Hassan Shaybani (d.189 A.H) and Imam Zufr (d.158 A.H) had already set foot in Uzbekistan with appointment of Qazi Abu Yusuf (d.182 A.H) as the chief Qazi of 'Abbaside caliphate. Qazi Abu Yusuf preferred Hanafi Qazis and Jurists for different provinces to settle the issues regarding socio-religious importance. The appointment of Abu Yusuf as chief Qazi proved much beneficial for the introduction of Hanafi school of thought in medieval Uzbekistan. Ibn-al-Barr treats his service as the most valuable appointment in the 'Abbaside regime ².

1. The compilations of Imam Abu Yusuf (d.182 A.H):

Imam Abu Yusuf (d.182 A.H) was the most distinguished and gifted disciple of Imam Abu Hanifa (d.150 A.H). Abu Yusuf is credited and associated with the work of introducing the Hanafi School of thought in medieval Uzbekistan. His celebrated work, Kitab-al-Kharaj pub. Egypt, 1382 A.H provides even the minute details of revenue, production, resources, treasury and treatment of legal issues during the Abbaside period.

¹ M.Tahir, Islamic Institutions, Delhi, 1988, p.112.
² Ibn-al-Barr, Al-Intiqa, Cairo, 1350 A.H, p.172.

2. The compilations of Imam Mohammad bin Hassan-al-Shaybani (d.189 A.H):

Imam Mohammad bin Hassan Shaybani's (132-189 A.H) is another prominent figure whose compilations played an extra ordinary role regarding the introduction of Hanafi school of law in Uzbekistan. The credit of compiling books on *Usul-al-Fiqh*, discourses of A'ima Mujtahidin, and books on systematic legal reasoning is the legal venture of Mohammad bin Hassan Shaybani. His systematic legal reasoning is based on Qur'an and Sunnah which he regards the primary sources of Islamic legal thought. Hallaq, holds, "It was Mohammad bin Hassan al-Shaybani who instead for the first time that no legal ruling can be valid unless it is based up on a binding..."

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text, by which he meant the Qur'an and the Prophetic traditions, although reports of the companions (Sahaba), still played some role in his doctrine".¹

Mohammad bin Hassan al-Shaybani's compilations became the source of inspiration and most important source of dissemination for Hanafi school of law in Uzbekistan. Shaybani (d.189 A.H) was a prominent disciple of Imam Abu Hanifa (d.150 A.H) and Imam Abu-Yusuf (d.182 A.H). Shaybanis's works carry the legal injections to overcome the socio-political and religious issues faced by Muslims of Bukhara, Samarqand, Asbahan, Shiraz, Jurjan, Tus, Marghinan, Farghana, Shash, and Neshapur.²

Imam Muhammad bin Hassan Al-Shaybani's compilations were preserved in the Kutubkhana (library) of Nuh bin Mansur (976-997 A.D) a great monarch of and a patron of learning. This Kutub Khanah was situated in Bukhara and was famous for having huge collections on Fiqh literature, arts and sciences. So far as Fiqh literature is concerned, it possessed books compiled by most dominant figures and legal doctors of earlier times. The Uzbek Muslim Scholars have great influence and concern regarding the compilation of Imam Muhammad bin Hassan al-Shaybani. His juristic works were introduced in Uzbekistan and in a short span of time his scholarship flourished and encouraged the venture of exploring the doctrines of Hanafi school of thought in almost all the chief vicinities of Central Asia.³

³ M.Tahir, Islamic Institutions, Delhi, 1988, pp.111, 112.
The Central Asian scholars of Islamic jurisprudence have utilized Shaybani's works as the primary sources regarding the introduction of Hanafi law. As a matter of confidence his principal works on Islamic jurisprudence have been classified into two aspects, "Zahir-al-Riwayah" and "Gair Zahir-al-Riwayah".

i. The Books entitled, "Zahir-al-Riwayah":

Shayabanis juristic works entitled Zahir-al-Riwayah consists of the following six books:
1. Al-Mabsut, 2. Al-Ziyadat, 3. Al-jami-al-sagir, 4. Al-Jami-al-Kabir, 5. Al-Siyar-al-Sagir, 6. Al-Siyar-al-Kabir. These books serve as the confidential material regarding the law of Islam. While framing the compilations of on Islamic jurisprudence, the Uzbek Muslim Scholars considered these books as the basic and primary source.

ii. The Books entitled, "Gair Zahir-al-Riwayah":

Gair Zahir-al-Riwayah consists of five juristic compilations:

"Gair Zahir-al-Riwayah" material serves only when a proper and reliable discourse is not found in the books entitled "Zahir-al-Riwayah".

Although Shaybani's works represent a particular juristic school of thought, but as a matter of fact contributed a lot to the cultivation of Islamic jurisprudence in different regions in Uzbekistan.

iii. The compilations of Hassan bin Ziyad:

Imam Hassan bin Ziyad's (d.204 A.H) compilations

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played a significant role in dissimilation of Islamic Jurisprudence in Uzbekistan. He was the famous narrator of Abu-Hanifa's discourses and narrated "Kitab-al-Mujjarad" attributed to Imam Abu Hanifa.

Imam Hassan bin Ziyad was appointed chief Qazi of Kufa in 194 A.H. The caliph transmitted his discourses to far off areas of his caliphate in order to create unity, integrity and particular legal thought to hold Ummah in an integrated manner. Imam Hassan bin Ziyad's academic venture and renowned scholarship is evident through his following works:

- *Kitab-al-Adab-al-Qazi*
- *Kitab-al-Khasal*
- *Kitab-al-Aiman*
- *Kitab-al-Nafaqat*
- *Kitab-al-Kharraj*
- *Kitab-al-Faraiz*
- *Kitab-al-Kasaya*

Abu-Zuhra holds that most of his works were utilized as the primary source by Hanafi jurists of Iran and Maw'ara-al-Nahr for the study of legal discourses.

iv. The Juristic works of 'Isa bin Aban:

Imam 'Isa bin Aban (d.220 A.H) was a famous and extraordinary disciple of Shaybani. He was appointed as chief Qazi of Basrah where he served for a long period. The Uzbek jurists of medival times have utilized his methods of preference and analogy in deducing laws from commonly accepted methods of juristic preference. Ibn Nadeem credits him with following works:

- *Kitab-al-Hajj*
- *Kitab-al-Khabar-al-Whid*
- *Kitab-al-Jam'i*

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2. Ibid, p. 388.
The Juristic Works of Muhammad bin Sama'ah:

Imam Muhammad bin Sama'ah (d. 233) was a gifted disciple of Imam Muhammad bin Hassan and Hassan bin Iyad. Caliph Mamun appointed him as Qazi in 192 A.H. He maintained special courts of decrees to get the maximum benefit regarding justification of any juristic issue. Kitab-al-Adab-al-Qazi, Kitab-al-Muhazar etc are his famous works which fulfill the purpose for requirements of jurisprudence in Islamic law.

i. The juristic works of Hilal bin Yehya-al-Basri:

Imam Hilal bin Yehya (d. 245 A.H) is no less significant. He is considered as the authority regarding 'Auqaf'. Ibn Nadeem has not mentioned his works in 'al-Fihrist' but Abu-Zuhra established his scholarship by attributing him with two compilations Kitab-al-Tafsir-al-Shurut" and "Kitab-al-Hudud".

ii. The juristic works of Ahmad bin 'Umar bin Muhair-al-Khasaf:

Ahmad bin 'Umar bin Muhair-al-Khasaf (d. 261 A.H) is predominant among the jurists of third century A.H. His works were utilized by Central Asian jurists of medieval times. Ahmad bin 'Umar's 'Kitab-al-Auqaf' serves as reference material regarding the laws of trusts and appropriations. Besides 'Kitab-al-Auqaf' he compiled the following books:


Ibid, p.388.
iii. The Juristic compilations of Imam Tahavi:

Imam Ahmad bin Muhammad Tahavi (d. 321 A.H) has a multi-dimensional personality in Islamic jurisprudence. He was an extra-ordinary commentator, a renowned traditionist and above all a great jurist. He has done a marvelous contribution almost in all the branches of religious sciences. He acquired his knowledge on travels to distant areas and learned jurisprudence from Abu-Hazam Abdul Hamid the chief Qazi of Syria who was among the renowned disciples of 'Isa bin Aban.

Imam Tahavi's compilations constitute profound doctrines to reflect the highest stage of development in different branches of religious sciences. His works include 'Ahkam-al-Quran, Kitab-al-Maani-al-Aasar, Mushkil-al-Aasar, Al-Mukhtasar, Sharah-al-jama saghir, sharah-al-jama-Kabir, Kitab-al-shurat-al-Kabir-wa-Saghir, Kitab-al-Ausat, Al-Muhazir-Wa-Sijilat, Al-Wasaya-Wa-al-Faraiz, Hukm-al-Arazi-al-Makkah, Qasm-al-Fai-wa-al-Ghanaim etc. Later on these works flourished in different and distant provinces to serve the objectives of relationship between Socio-religious reality and the production of legal discourses in detail.

(b) Sources pertaining to the study of Islamic Jurisprudence in Uzbekistan:

This part of source material contains the published works pertaining to the study of Islamic legal thought in Central Asia and relevant material in the field of Islamic jurisprudence. This part of the source material serves as the reference in the present study entitled "The Contribution of Uzbek Muslim Scholars to the Development of Islamic Jurisprudence 750-1258 A.D", hence is acknowledged over here.

1. **Musnad:**

   The reputed treatise, *Musnad* was compiled by Imam Abu Hanifa (d. 150 A.H), the founder of Hanafia school of thought. The book is based on the juristic traditions of Prophet Muhammad (S.A.W). It is in Arabic, carrying the rulings from 532 prophetic traditions. Its Indian edition was published in 1987 by Tayyib Library Saharanpur U.P India. The book has been divided into 33 chapters and each chapter is separated by a separate topical heading. *Musnad* has been utilized by almost all the compilers of jurisprudence as it is considered to be the primary source regarding systematic legal reasoning.

   The Uzbek Muslim Scholars preferred *Musnad* in deducing the laws pertaining to Shari'ah as Abu-Hanifa himself narrates the prophetic traditions from the companions of the Holy Prophet (S.A.W).

2. **Kitab-al-Kharaj:**

   *Kitab-al-Kharaj* was compiled by Imam Abu Yusuf (d. 182 A.H). Its significance lies with the fact that the Uzbek jurists have consulted this book to provide solution to the issues of revenue, treasury, production and resources. It was published by “Anglo-Oriental Book Shop” Egypt in 1382 A.H. *Kitab-al-Kharaj* was compiled on the advice of Harun-al-Rasheed. Abu Yusuf raises issues related to the revenue of productive (Fertile) lands, and its treatment is provided by a clear, balanced, sound and systematic way of reasoning and analogy (Qiyas). Being first of its kind on fiscal law of Islam, it is related to chapter -II of the present study.

3. **Al-Mukhtasar-al-Qudoori:**

   *Al-Mukhtasar-al-Qudoori* was compiled by Abdul Hassan Ahmad bin Abi-Bakr (d.428 A.H). The Uzbek Scholars of Islamic jurisprudence while compiling their...
rks have taken into consideration the scheme of aperterization (Abwab) to produce the juristic material systematically. This book has always been theorce of inspiration for the Scholars of medival mes.1

**Kitab-al-Hidayah:**

*Kitab-al-Hidayah* was compiled by Burhan-al-Din 'Ali-1 Abi-Bakr Marghinani (d. 593 A.H). Its Indian edition was published by Navalkishore Press in 1326 A.H.2 two volumes. This celebrated work consists of 57 books bearing the socio-religious significance. Since the celebrated author had been a native of Samarqand, the Uzbek Scholars of Islamic jurisprudence were much influenced and impressed by its legal authority. So, Commentaries were written to it in different languages in order to get the maximum benefit for socio-religious service.2

**Al-Qand fi-Dhikr 'Ulama-i-Samrqand:**

*Al-Qand fi-Dhikr 'Ulama-i-Samrqand* was compiled by jm-u-din 'Umar bin Muhammad al-Nasafi. The book has been published by Maktaba-al-Kousar Saudi Arabia 1987.3 is an encyclopedic work covering almost all the sects of religious sciences contributed by the rks of Samarqand but has not acknowledged the rks of the scholars other than Samarqand. The most acial & marvelous feature of this book is its way of transmission and narration regarding dissimination of Hadith & fiqh literature.

**Kashf-al-Zanun:**

*Kashf-al-Zanun* is the most reliable encyclopedic work compiled by Haji Khalifa. It was published by Dar-Fikr Beirut Lebanon in 1360 A.H. It provides approximately every sort of information about the pilers of Islamic social and religious sciences. It is a voluminous work with authentic and most reliable information about the venture of jurisprudence in Uzbekistan. The second volume of this celebrated work has special relevance regarding chapter-IV of this study and provides us the following information:

- A detailed account of the juristic works of Farghana, Merghinan, Bukhara, Samarqand and Neshapur.
- Acknowledged the Life, and works of the various compilers and jurisconsults of medieval Uzbekistan.

Despite his profound scholarship, Haji Khalifah has only narrated the contribution of Uzbek jurists and has not fully evaluated the nature and significance of these works in a detailed manner.

**Al-Jawahar-al-Muziah:**

*Al-Jawahar-al-Muziah* was compiled by ‘Abd al-Qarshi. It was published in Egypt in 1343 A.H. Indian edition was published by Dairat-al-Ma‘arif, Hyderabad in 1332 A.H. Al-Qarshi was a renowned Scholar famous disciple of Imam Marghinani (d. 539 A.H) who maintained an authentic record of the jurisconsults medieval Uzbekistan. His role is no less significant.

He holds the important position regarding the history of Islamic jurisprudence in Uzbekistan. The book has relevance with chapter-IV. Although Al-Qarshi narrated the venture of Islamic jurisprudence in a superb manner but he has not mentioned some towering scholars of medieval Uzbekistan who have contributed in

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codification of Islamic law.

8. **Al-A'alam**:  

Al-A'alam is an encyclopedic work compiled by Khayr-al-din Zarkali. It was published by Rehmania Press, Cairo, Egypt in 1332 A.H. The author of this work has paid special attention while dealing with the contribution of medieval Uzbek Jurists. The compiler, in Vol. (V) of this renowned work has mentioned the detailed description of the Scholars of Samargand, Merghinan and Ferghana but unfortunately remains silent regarding their role in socio-political scenario.  

9. **Al-Fihrist**:  

Al-Fihrist holds the distinguished position among encyclopedias of Islamic sciences. It was compiled by Ibn Nadeem Muhammad bin Ishaq, published by Rehmania Press, Cairo, Egypt, 1334. Volume (VI) & (VII) takes special account of jurisprudence in medieval Uzbekistan during Abbasid regime.

10. **Wafiyat-u-al A'yan**:  

Wafiyat-u-al-A'yan-wa-Anba-i-Abna-al-Zaman, is an encyclopedic work by Ibn Khallikan, published by Dar-al-Sadar, Beruit, Lebanon, 1977-78 in 8 volumes. Volume 3 carries detailed description about the jurisconsults of Hanafi School of law in second and third century A.D.

11. **Al-Fawaid-al-Bahiyya**:  

Al-Fawaid-al-Bahiyya-fi-Tarajim-al-Hanafiyyah, was compiled by Muhammad Abu-al-Hai Lucknavi. It was published from Lucknow, India in 1311 A.H. It mainly deals with the contribution of Hanafi jurists of different times. The author has shown great concern to point out the works of well versed scholars of medieval

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Uzbekistan. He has compiled a valuable commentary on the source material of Burhan-u-din 'Ali bin Abi-Bakr's Al-Hidayah. In 1324 A.H its second edition was published from Cairo, Egypt in order to introduce it for the scholarly benefit in Egyptian colleges and universities. The reputed author, in this work has not endorsed some towering jurists who have been acknowledged in the present study.

12. **Mujam-al-Mu'alifin:**

*Mujam-al-Mu'alifin* is an encyclopedic work regarding the compilers and their contribution in different aspects of Islamic learning. It was compiled by 'Umar Raza Kahalah and published by Dar-al-Ahya-al-Turath-al-Arabi from Beirut in 1959. The famous jurisconsults like Marghinani, Nasafi, Shashi and Qazi Khan and their compilations have been entertained by the reputed scholar in Vol.VII, of this book, but remains silent about the socio-political practices of that time.

13. **Hayat Abi-Hanifa:**

*Hayat Abi-Hanifa* was compiled by Sheikh Muhammad Abu Zuhra. He retired as professor from law college Al-Fawad University, Egypt. The original Arabic text was published from Egypt and then translated into Urdu by Prof. Ghulam Ahmad Hariri, which was published by A'tiqad Publishing House, New Delhi, in 1987. Abu Zuhra's profound scholarship in Islamic jurisprudence has made this book a valuable academic venture. He has critically examined that source material of Hanafi school of thought, which is considered to be the basic source for juristic compilations in Uzbekistan. It is to note that the chapters especially 27, 30, 35, 41

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and 62 were utilized in this thesis in order to establish a proper and balanced opinion regarding the judgment of the source materials attributed to Second and Third / Eighth and Ninth century A.D jurists. Even though the author has made a valuable attempt to investigate into the nature of Hanafi source material, s not given a serious account of the Uzbek jurists who have helped in codification of Islamic law.

.. **Badaya-al-Sanaya-fi-Tartib-al-Sha'raya:**

*Badaya-al-Sanaya-fi-Tartib-al-Sha'raya,* was compiled by 'Ala-u-din Abu-Bakr bin Mas'ud-al-Kasani (d. 587 A.H), published by Dar-ul-Kutub-al-'Ilmiyah, Beirut. It is an exemplary commentary on *Tuhfat-al-Iqaha* compiled by Samarqandi. *Badaya-al-sanaya* is one of the basic source materials which contain the doctrines of preference and the way of deducing laws from the discourses of the companions and their successors. It raises an issue of juristic preference, provides it with the opinion of different schools of jurisprudence, and suggests its solution from Hanafi school of law.

5. **Al-Furuq-al-Karabisi:**

*Al-Furuq-al-Karabisi* was compiled by Asad bin uhammad al-Neshapuri (d.570.A.H), published by azarat-al-Auqaf-al-Kuwaitiyah. The book represents sound and reliable scholarship in Hanafi school of law. It has not narrated or discussed the opinion of other schools of law as Neshapur has always been representing anafi School of Islamic jurisprudence.

6. **Kashf-al-Asrar sharah Usul-al-Buzudi:**

*Kashf-al-Asrar sharah Usul-al-Buzudi* was compiled by 'Ala-u-din 'Abdul 'Aziz bin Ahmad-al-Bukhari (d. 730 A.H), published by Dar-al-Kutub-al-Islamiyah, Beirut. The author gives a detailed account of the sources and doctrines of Islamic law. Its preface provides a
valuable description of the history of Islamic jurisprudence in Bukhara and other famous cities of Uzbekistan. The book has special relevance with chapter-III of the present study.

17. The Cambridge History of Islam:

The Cambridge History of Islam edited by P.M.Holt, published by Cambridge University Press, London, U.K has compiled an article "Law and Justice" in Vol. (2B) which relates the history of juristic literature from various cities of Uzbekistan. The compiler of this article C.F.Adler has only narrated the source material on Islamic law and has paid less attention towards the contribution of Uzbek scholars during the Abbaside and Samanid periods.

18. Encyclopedia of Islam:

Encyclopaedic of Islam, vol. (IV), edited by E.J.Brill has given a list of prominent juristic commentaries compiled by the scholars of Uzbekistan. Some references for chapter-III have been entertained from this book but the nature of these compilations has not been discussed so far, which has been done in aforesaid chapter of the present study.

19. The Cambridge History of Iran:

The Cambridge history of Iran vol. (IV), has given the list of the jurists and their contribution in the article "Jurisprudence and its Principles". The article is related to the contribution of Uzbek scholars of medieval times which is discussed in chapter-III. Unfortunately the social application of the juristic works has not been mentioned which has been endorsed in chapter-IV of the present study.

20. Daira-t-al-Ma'arif-al-Islamiya:

Daira-t-al-Ma'arif-al-Islamiya, Danishgah-i-Punjab, Lahore, vol. 20, 9, 13, 17 contains the material on jurisprudence in Transoxania. Volume 20 of
this encyclopedia provides a history of legal theoretical discourses in an explored form which has a special relevance with chapter-IV of this study.

21. **Ma'arif:**

Ma'arif, volume 134 dated Oct-Nov, 1984, has composed an article by 'Ubaydullah Koti Nadvi which provides a detailed description about methods of deducing laws from Shari'ah. In this respect he takes a special account of medieval Uzbek scholars who have performed valuable services in this particular field. The journal is being published by Dar-al-Mussanifin, Delhi.

22. **Tehzib-al-Tehzib:**

Tehzib-al-Tehzib, was compiled by Sheikh-al-Islam Ahmad bin Hajr-al-'Asqalani, published second edition, 1993 by Maktaba-al-Beruit, it acknowledges the contribution of Muslim jurists and gives valuable information about the juristic compilations of medieval Uzbekistan. Its Indian edition was published by Daira-al-Ma'arif, Hyderabad in 1327 A.H.

23. **A History of Islamic Legal Theories:**

A History of Islamic Legal Theories, compiled by Wael B. Hallaq, published by Cambridge University Press, 1997, traces the history of Islamic legal theory from its beginning to the modern period. The analysis includes a comprehensive account of the early formation of the theory, focusing on its main themes and enables us to understand its evolution/development in different periods. The book is an extra ordinary and detailed description to Sunni schools of Islamic jurisprudence.

24. **Zafr-al-Muhasilin-fi-Ahwal-al-Musanifin:**

The second volume attached to it entitled, "Qurat-al-'Auoon-fi-Tazkira-al-Funun" narrates the venture of the cultivation of Islamic religious sciences in different parts of Islamic caliphate during eighth and ninth century A.D.

25. A History of Islamic law:


26. Islamic Institutions:

Islamic Institutions, edited by Muhammad Tahir, published by Anmol Publications, Pvt.Ltd. 1998, New Delhi-110002, contains the following articles:

i. Some Aspects of Muslim Education and Culture, Zia-al-Hassan Faruqi.

ii. The Subjects and Titles of books written during the first four centuries of Islam ...................... Bayard Doge.

iii. Some Reflections on Islamic Education .................. Syed H.H.Nadvi. The above mentioned articles of the book have a significant relation with chapters-III &IV.

27. Central Asia in the Sixteenth Century:

Central Asia in the Sixteenth Century, published by Manohar Publishers, New Delhi, 2002, is a scholarly work of Mansura Haidar. The esteemed authoress has given a detailed account of the early history of the Uzbeks in chapter 3. The work is mainly a detailed study of the political events taking into account the
factors which led to the Uzbek occupation of Central Asia.

28. **A Critical Study of the Al-Farghanis treatment of the Sources inal-Hidayah:**

It is my M.Phill dissertation for award of Master of Philosophy in Islamic studies. The study was pursued in Centre of Central Asian Studies, The University of Kashmir (2002-2004), under the supervision of Dr. G.N. Khaki, Reader C.C.A.S The University of Kashmir. Since the study is a thorough description of the academic venture taking into account the profound scholarship of Central Asian jurists, as such this thesis is supposed to utilize some of the referential materiel in order to provide a relatively secure frame work regarding the Uzbek contribution to the science of Islamic jurisprudence.

29. **The Cambridge History of Early Inner Asia:**

_The Cambridge History of Early Inner Asia_, edited by Denis Sinor, Published by Cambridge University Press, 1990, reprint, 1994, introduces the geographical setting of the region, the history of different ethnic groups and period vise socio-political scenario which enabled the nomadic people of central Asia to remain in close touch with the then existing world. The chapters 11, "The Establishment and Dissolution of the Turk Empire" and chapter 13, "The Karakhanids and Early Islam" are related to the chapters II "Socio-Political Milieu" and chapter IV "Contribution of Reputed Academic Centers of Medieval Uzbekistan" of the present study.

30. **The Social Structure of Islam:**

social structure in the early period of Islam. The esteemed scholar has taken an account of Jahaliya (Ignorance) period, Maccan and Medinan society and has skillfully traced the gradual development of the social institutions during Umayyad and the Abbasid periods. The book is mainly related to the chapters-II&IV.