

## THE CONCEPT OF A MUSLIM LEGAL FAMILY

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**Anotation:** The article is about a Muslim legal family that is considered one of the rights families and is written to highlight its content and role in its society.

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**Introduction:** As mankind emerged, its mind gradually developed. He began to understand the essence of his creation. In the seventh century B.C.E., in the Arabian Peninsula, our Prophet began to promote God-commanded Islam. From its time to our day, it is a religion that magnifies justice and human dignity, and its source is the Holy Koran. Today, many Muslim countries use the Holy Koran as a pillar of their basic legal norms.

Legal family is a set of national legal systems defined by common sources, the structure of law and the historical path of its formation. World Legal Systems Map Legal Family is one of the branded concepts of comparative jurisprudence. A legal family is a collection of several national legal systems identified based on common sources, the structure of law and the historical path of its formation. There are usually four main legal families. Muslim law is considered to be a product of reasonable creativity that has "translated" the legal rules of the Koran and the Sunnah into the language of practical legal norms. We believe that it is not enough to study the norms of philosophy only from the point of view of dividing and classifying the rules of prayer and the standards governing human relationships. At the time of this division, the same life needs lie, because both categories of these norms are used in various fields, as well as their historical development and their laws vary. Categories of these norms have their own distinctive, individually regulating characteristics. Their status in Islam is also different and can operate independently of each other. This view is supported by many facts from the current stage of Islamic history and the social development of Muslim countries. As a legal event, an analysis of the process of implementing the independence of muslim law is also confirmed. The religious principle of enforcing a Muslim right is more unique, that is, it has, above all, followed the relationship between Muslims. It is important that this principle has survived to this day. For example, the muslim right's standards governing family and marriage are applicable only to Muslims and do not apply to other religions. Since the founding of Islam and the establishment of the Islamic State, the norms of Muslim law have also been applied to non-Muslims. For example, rules establishing the right to a state or the order in which taxes are placed on an unscrupulous family, as well as the submission of an unscrupulous woman who is married to a Muslim to Islamic rules. (Matthew 24: 14; 28:19, 20) Jehovah's Witnesses would be pleased to announce what happens to them. For example, Muslim legal norms regulating inheritance, restricting rights, and time property are currently in most Arab countries it also applies to non-believers. When analyzing the ratio of religious and legal norms in Islam, the standards of punishment are "secular" and fully consistent with religious penalties. It is important to note that the amount of religious rules that serve as a source of ethical behavior is not as great.

The sources of Muslim law are mainly sharia, traditions, and law. The Arabic word for "sharia" means "sharia," or "sharia," which means "the way to the water." On the other hand, sharia is an Islamic religious legal system that means the right way, the divine way, the law. In addition to pure legal issues, the law stipulates moral standards and practical religious requirements. In the first Islam, the legal governance of society was based on the Koran. With the development of feudalism, a framework of laws was adopted that encompasses all the needy, economic, and religious activities of Muslims. Islamic theologians have developed sharia laws for several centuries. On the basis of the law, the Koran and the Sunna, followed by faith and comparison. They are recognized in hypocrisy

as sources of sharia (method al-Fiqh). Sharia was formed as a religious and legal system in the 11th and 12th centuries. There is a known gap between the Sunni and Shiite sharia systems in Islam. In Sunniism, there are unique legal systems of hanafi, Malikia, Chauffeurs, and Hanabaliya, as well as in The Haggis. In accordance with the provisions of the law, the right to freedom of expression, the right to freedom of expression, the right to freedom of expression, the right to freedom of expression, the right to freedom of expression, guardianship instructions are given. Sharia considers private property to be godly, permanent and unchanging. The law provides detailed instructions on how to pray, fast, give charity, and observe the pilgrimage. The main sources of the sharia are four and they are considered irreversible. These are karim, Sunna, faith, and comparison. The Koran is the main sacred book of Islam and the most important source of sharia. In the tradition of Islam, the Koran is thought to have been revealed by God to Muhammad (SAV) over a period of 23 years (610-632 B.C.E.). The revelation of the Koran begins on the night of the 27th day of the holy month of Ramadan. Therefore, on the 27th night of the fasting day, "Laylat ul-Qadr," that is, the night of power, is a night of divine power magnified. The Koran contains Islamic beliefs, religious requirements, norms of rights and morality, wise judgments that are useful to man, always always written. The main theme and purpose of the Koran is to eliminate polyrogations in human thinking, promote single godliness, and establish Islam. Islamic scholars believe that Muslim law includes two interconnected groups of mechanisms, the Koran and Sunnah's legal guidance. As the main source of Musulmon's right, the Koran, revealed from revelations to Muhammad, the last of God's prophets and ambassadors, is recognized. The Koran is not a code of law. The rules of legal character in the Koran are insufficient to make a codex, and on the other hand, among these mechanisms, the abstract religion and morality General rules in the form of guidance make up the majority. There are only a few measures to influence it, and although they are mentioned, they are in some cases brought to a level that punishes them. The second source of Muslim law is the Sunnah, a foundation of oral narratives influenced by divine events in Muhammad's opinions. Muslims believe that the origins of the Koran and Sunna legal norms are divine and will never change. However, not all social relationships in life depend on the Koran and the Sunnah. Most of the more than 6,200 verses in the Koran relate to religious and ethical issues, and according to a divorce, 250 have legal characteristics. Filling in this imbalance was also entrusted to Muslim theologians and philosophers who were continuations of Muslim legal teaching. As a result of the controversy that arises in the field of law by interpreting the Koran, not changing the nature of the Koran and the Sunnah, and they began to give them agreed opinions. Tavsir and faith also apply to Muslim law sources. Muslim legal experts believe that faith will discuss topics that will be adapted to the right to a muslim, enabling it to regulate emerging social relationships gives. A comparison or comparison, the fourth source of Muslim law, is given greater value. This method is based on a certain mechanism, if the purpose and basis of the comparison corresponds to the purpose and basis of this mechanism, applying. During the nineteenth and ninth centuries B.C.E., the works of some of the most influential legal scholars, who formed the basis for theoretical principles of Muslim law, became the main source of Muslim law. Today, the Koran is recognized as the superstitious, religious foundation of Muslim law and its ideological source. Jehovah's Witnesses According to Sharll, Muslim law does not historically begin directly with the Koran. It was developed on the basis of a practice that was often formed separately from the Bible. Sha'drach, Me'shach and A·bed'ne·go believe that "Muslim rights" are a great example of the right to freedom of expression. This right was created and developed by private experts. Most of the norms of Muslim law are the end of its theoretical work. On top of that, if the theory initially provided solutions for specific events, then it was later initialized in applying any legal norm began to form general, abstract rules that would be recognized as points. Sunna, faith, and comparison, created by Muslim legal theologians, are undoubtedly the main sources of Muslim law. Researchers have developed sharia (hidoya), tradition, jurisprudence (action), and the application of legal norms to these legal sources they'll also enter the manual

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