

Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.207	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 4.102	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2018 Issue: 04 Volume: 60

Published: 18.04.2018 <http://T-Science.org>

Kamol Yuldashhodjaev
PhD doctoral candidate
Tashkent Islamic University
jasur184@list.ru

SECTION 13. Geography. History. Oceanology. Meteorology.

ABU BAKR KALOBOZIY AND HIS MASTERS ON “BAHR AL-FAVOID”

Abstract: This article highlights the life and work of Abu Bakr Kaloboziy and his works "Ba'er al-Fawoid" about the collection of hadiths that little spoke local scientists.

Key words: hadith school, Bukhara, mentor, works, scientific.

Language: English

Citation: Yuldashhodjaev K (2018) ABU BAKR KALOBOZIY AND HIS MASTERS ON “BAHR AL-FAVOID”. ISJ Theoretical & Applied Science, 04 (60): 30-32.

Soi: <http://s-o-i.org/1.1/TAS-04-60-8> **Doi:**  <https://dx.doi.org/10.15863/TAS.2018.04.60.8>

Introduction

It is widely known to historians that from the beginning 9th century, many prominent Sufis and Fakih scholars have been active in the Central Asian region. One of the scholars who left a trace in Bukharian Sufism and in the history of Hanafi jurisprudence is Abu Bakr Kaloboziy. Kaloboziy is mentioned in almost all of the medieval biographical sources of the contemporary scholars. The list of sources are as follows: "Al-Javahir al-Muziyya" [9, 105], "Taj al-tarajim" [21, 333], "Kashf az-zunun" [13, 104,348], "Al-Favoidd al-bahiyya" [10, 161,234], "Risola al-Mustatrafa" [11, 44,103], "Al-Al'om" [1, 295], "Mu`jam al muallifin" [18, 212,222], margin of "Tabaqat as sufiyya" [22, 379], "Doirat al maorif" [3, 124], "Tabaqot al musaffirin" [4, 85] and "The Madohill al-muallifin" [16, 1372].

Abu Bakr Kaloboziy has left a trace in the history of religious sciences with his two works. The first of these and more popular one is "At-Taarruf li-mazhab ahl at-tasavvuf". In this article, we will talk about the collection of hadiths of Kaloboziy, "Bahr al favoid", which was not much discussed by local scholars.

Materials and Methods

The critical text of "Bahr al-Favoid" has been published twice. The first one was made in 1999 by Mohammed Hasan and Ahmad Farid al-Majidi in Beirut. This text is not free from some shortcomings. In particular, in the small introduction, there is no information about Kaloboziy's birth date and teachers. Moreover, the information about

manuscript copies of "Bahr al-favoid", the world's libraries in which they are kept and the size of these manuscripts is missing. The lack of this information can be considered as a main shortcomings in the critical text.

Publishers Mohammed Hasan and Ahmad Farid al-Mazidi wrote down the introduction of the work by referring to Hadji Khalifa's "Kashf az-zunun". As a result, some confusion in the "Kashf az-Zunun" is clearly reflected in the introduction. Referring to the work that was not written by Kaloboziy and rendering misleading information about his death are the major drawbacks of the work.

The second edition of the "Bahr al-favoid" was carried out in a more perfect way than the first one. Publisher Vajih Kamal ad-Din Zakiy, carried out the defense of his master's thesis in Cairo University basing on this work. The two-volume critique was published in 2008 at the Dor-as-Salom publishing house in Cairo.

At the beginning of the work there is a wide scientific research part that is divided into three parts. In the first part, there is written about Kaloboziy's life and the scientific environment in which he lived. In the second part, the relevance of "Bahr al-Favoid" to Kaloboziy is discussed and the issue of authorship is proved. The third part is devoted directly to the scientific analysis of the hadiths in "Bahr al-favoid".

It is natural that in order to compile hadiths for his masterpiece Kaloboziy became disciple of many famous scholars. However, in the biographical sources of the medieval ages, this topic is not covered in detail, and the information about its mentors is limited. Our research suggests that the

Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHII (Russia) = 0.207	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 4.102	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

study of the sanads of the hadith texts is of a great benefit to identify mentors of Kaloboziy. It is known that more than 80 sheikhs taught Kaloboziy.

Information about Kaloboziy's main teachers is given below:

1) Abu Sa'id al-Khatam ibn Aqil ibn al-Muhtadi al-Marari al-Lu'liy (died in 333rd year in zu-l-qa'da / June-July 945) [6, 248]. 108 hadiths of "Bahr al-favoid" are narrated from this sheikh [12, 116]. According to al-Samani ("Al-Ansab"), who gave information about Khatam's biography, the Arabic word "maror" means "merchant that sells thread from hemp". Thereby we can conclude that he was engaged in thread trade. "Al-Lu'liy" also points to the fact that Khatam ibn Aqil also dealt with the precious stone (lu`lu').

It is reported in "Al-Ansab" that Khatam al-Marori narrated from three Sheikhs and was the mentor of Abu Nasr Muhammad al-Malohimi (312-395 sha'bon, 7 / 924-1005, May 18) [2, 422]. Surprisingly, in the list of Al-Marori's apprentices, Kaloboziy is not mentioned.

2) Nasr ibn al-Fath al-Samarkandiy [17, 23]. His full name, Abu Lays Nasr ibn al-Fath al-Murabba'i al-Ishtihani as-Samarkandiy [14, 265-266], Kaloboziy narrated 60 hadiths from him [12, 120]. Ishtiakhani is said to be a town in the Ishtihan district in Samarkand Region nowadays. The analysis of other scholars listed under the Al-Ishtihani is more important. It is known that scholars of the III-IV / IX-X centuries from Ishtihan tried to study the authentic (sahih) hadiths. The scholars of Ishtihan were primarily engaged in the work of the series *as-sihoh as-sitta*.

He is also known under the name Nasr al-Murabbai due to his work in the "Al Murabba" [8, 230]. One of his followers was Ibn Hibbaan (270-354 / 883-965) [19, 210].

3) 52 hadith were narrated by al-Subazmuni, the author of "Kashf al-Osor", who was famous as "teacher" among Hanafis of the 10th century. Publication of the "Kashf al-Osor" and its popularization is important to understand the scientific environment that nurtured 10th century Bukharian scholars, including Abu Bakr al-Kaloboziy. As adequate information about scientific heritage of Al-Subazmuni is given in the articles of D. Murodov, we have not dwelt on the subject in detail [5].

4) Publisher Vajih Zakiy said that 51 hadiths were narrated by Abd Al Aziz ibn Ibrohim" (page 18). However, during the analysis of the text of the work, we did not find such a name. At the same time, in biographical sources we do not come across the name Abd al-Aziz bin Ahmad ibn Ibrahim.

5) Abu-l-Fazl Muhammad ibn Mahmud (Ahmad) al kozi al-Mardaki [12, 295]. The first hadith in Bahr al-favoid is narrated by al-Mardaki. In "Al-Ansab" there is information about al-Mardaki

who was mentor of Abu al-Kasim Nasr as-Sobari (died in 372 / 982-83) and , who was an apprentice of Abu Salih al-Sharghi (died in 272 / 885-86) [2, 506]. This person is said to be the mentor who guided Kaloboziy.

The hadiths of the Prophet (Allah bless him and give him peace) in "Bahr al-favoid" are narrated in the following chains: Kaloboziy - al-Mardaki - Muhammad ibn Iso at-Tarsusi. Apart from At-Tarsusi, several were narrated by Ar Roshidi as well.

6) Khalaf al-Hayyam al-Bukhari. His full name is Abu Salih Khalaf ibn Muhammad ibn Isma'il al-Hayyam, was one of the famous hadith scholars in the Bukhara (275-361 jumodo, 1/ 888-972 February and March) [15, 372]. Khalaf was nicknamed "hayyom" (arabic "khayma" - tent) because he was engaged in tent- making.

Abu Sa'ad al-Samani brought much detailed information about the scientific environment of Halaf al-Hayyam in "al-Ansab" [2, 29-458].

7) Abu Muhammad Ahmad ibn Abdullah al-Muzani (died in Bukhara in 356/ August - September 967) [2, 278-279]. (23 hadiths). Al-Muzani, a native of Herat, was famous under the name "the great sheikh" (arabic ash-sheikh al-jalil).

8) Muhammad ibn Abdullah al-Bukhari (died 360 / on Monday, August 17, 971) (20 hadiths). His full name was Abu Ahmad Muhammad ibn Abdullah ibn Yusuf ibn Savvor ibn Misma' ibn Sabit al-Bazzaz al-Bukhari, it is known that, went to Baghdad on his way to Hajj [23, 487-488]. Al-Bazzoz followed the Shafi'i jurisprudence, all of his teachers and students were Central Asian scientists.

The publishers of "Bahr al-favoid" consider Al-Mahr al-Basri as a mentor of Kaloboziy, his name can be found in "Lison al-Mison" (Vol. 7, pages 259-60) and "Mizan al-I'tidol" (Vol. 7, pages 217-18) [12, 19]. It was discovered that this conclusion was a mistake.

9) Abu Nasr al-Moymurghi [2, 184]. His full name was Abu Nasr Ahmad ibn Ali al-Moymarghi, is well-known for his nicknames "mukri" and "zarir". The word "mukri" is a participle of the Arabic word *akra'a* (to teach) meaning "hadith teacher". "Zarir" means a *blind person*. It is possible to guess from his nickname that he was born in Moymarg village, between Bukhara and Nasaf.

10) Abu Nasr al-Rashadiy (died in 339 / 950-51). The full name of this scholar from Samarkand is Abu Nazr Muhammad ibn Ishok ibn Rashod ar-Rashadiyya as-Samarqandiy, a trustworthy (Sika) narrator of hadiths [2, 67]. According to the fact that he narrated hadiths from Abu Abd al-Rahman al-Umali (died in 269 / 882 October-November), it became apparent that he started learning from his young age [7, 312].

11) Abd al-Aziz ibn Muhammad al-Marzuban. His full name is Abu Ahmad Abd al-Aziz ibn Muhammad al-Marzubani, As Sam`oni gives

Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHIQ (Russia) = 0.207	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 4.102	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

information about his son. His son, Abu Salih Ahmad (died in 996, June-July), was a scholar as well, it is known that he was assistant of the Emir of Samarkand, Bektash, between the years 351-53 / 962-64 [2, 256].

12) There is no information about Abu Hotam Muhammad ibn 'Umar ibn Shozuya. As as-Sam'ani reports about Bukharian scholar, al-Mostini (218-301 / 833-914), nicknamed "Hanb", he mentioned Ibn Shazu'a among those who narrated from him [2, 167-168].

Conclusion

Besides the scholars mentioned above, the following sheikhs were the mentors of Kalobozi - Abu Hussain Muhammad ibn Ahmad ibn Ibrahim al-Farsi [20, 379], Abu Nasr Muhammad ibn Hamduya al-Marvazi Al-Fozi (died in 329/941) [2, 327], Muhammad bin Ahmad Al-Baghdadi [12, 285], Ali ibn Muhtaj [12, 208], Abu Bakr Muhammad ibn Ya'kub ibn Yusuf al-Baykandi [12, 290], Muhammad ibn Hatam ibn Sa'id al-Baykandi [12, 242], Abu

Nusrat as-Suharji [2], Abu Muhammad Ahmad bin Ubaydullah [12, 264], Abu Bakr Muhammad ibn Abdullah ibn Yazdoz ar-Razi al-fakih [12, 214], Abu Bakr Muhammad ibn Abdullah bin Yusuf al-'Umani an-Naysoburi.

It is possible to conclude that information about Kaloboziy's apprentices is limited. To clarify the issue it is beneficial to collect information about the narrators referred to in the book "Bahr al-favoid", which has been cited as "heard a hadith from me". Using this method of research, however, only one name was identified: Ali ibn Ahmad al-Hanboji. The full name of the Bukharain scholar is Abu al-Hasan Ali ibn Ahmad ibn Hanbaj ibn Yunus at-Tamimi al-Khanboghi [2, 403].

An in-depth study of the life of Kaloboziy's mentors has become the basis for the initial scientific conclusions about the activity of the Hadith school in Central Asia, particularly in Bukhara, in the late 10th century.

References:

1. (2018) Al Al'om, 5th chapter, page 295.
2. (2018) Al Ansob, 5th chapter, page 422.
3. (2018) Al Alamiy, Doirat al maorif, 26th chapter, page 124.
4. Ahmad al Adnaraviy (2018) Tabaqot al mufassirin, 1st chapter, page 85.
5. (2008) Adequate information is given about As Subazmuni in the doctorate of Doniyor Murodov: The book about As Subazuni's "Kashf al osor".- Tashkent Islam Univetsity.
6. (2018) Al Ikmol, 6th chapter, page 238, Al Ansob, 5th chapter, page 248.
7. (2018) Al Kand, page 312.
8. (2018) An Nasafiy, Al Kand, pages 80 and 230.
9. (2018) Al Javoxir al muziyya fi taboqot al xanafiyya, 4th chapter, page 105.
10. (2018) Al favoid al bahiyya fi tarojim al xanafiyya, pages 161 and 234.
11. (2018) Ar risola al mustatrafa, pages 44 and 103.
12. (2018) Bahr al favoid, manuscript kept in Bosnia, page 286.
13. (2018) Kashf az zunun an asomi-l-kutub va-l-funun, 1st chapter, pages 104 and 348.
14. (2018) Lison al Mizon, 8th chapter, pages 265-266; Al Ansob, 1st chapter, page 164.
15. (2018) Ibn Hajar al Askaloniyy, Lison al mizon, 3rd chapter, page 372.
16. (2018) Madohil al muallifin va l-al'om al-arab, 3rd chapter, page 1372.
17. (2018) Mizon al i'tedod, 7th chapter, page 23(№9048).
18. (2018) Mujam al muallifin, 8th chapter, pages 212 and 222.
19. (2018) Sahih bn Hibbon, 14th chapter, page 210.
20. (2018) Sulamani's "Tabakot as sufiyya", page 379.
21. (2018) Toj at tarojim fi man sanaffa minal xanafiyya, page 333.
22. (2018) Tabaqot as sufiyya (prepared for publication by Nur ad din Sharbiya), page 379.
23. (2018) History, Baghdod, 3rd chapter, pages 487-488.

