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OAJI (USA) = 0.350

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: 2021 Issue: 06 Volume: 98

Published: 14.06.2021 <http://T-Science.org>

QR – Issue



QR – Article



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CONTRIBUTION OF HADITH SCHOLARS FROM UZBEKISTAN TO THE DEVELOPMENT OF HADITH SCIENCE

Abstract: This article deals with some of the leading hadith scholars of the Hanafi school, who grew up in the territory of modern Uzbekistan and lived after such scholars as Imam Darimi, Imam Abd ibn Humaid, Imam Bukhari, and Imam Termiziy. For example, according to data found in the sources, there were more than 3,000 prominent hadith scholars in Transoxiana.

Key words: muhaddis, Abu Hanifa, sahih, hasan, Imam, hafiz, faqih.

Language: English

Citation: Muratov, D., & Yusupov, Q. (2021). Contribution of hadith scholars from Uzbekistan to the development of hadith science. *ISJ Theoretical & Applied Science*, 06 (98), 363-368.

Soi: <http://s-o-i.org/1.1/TAS-06-98-40> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.06.98.40>

Scopus ASCC: 1212.

Introduction

Many muhaddith scholars have emerged from the territory of modern Uzbekistan. Among them are scholars who have mastered not only the science of hadith but also the Qur'an, Fiqh, and other sciences. These hadith scholars founded new schools of thought in the science of hadith and wrote invaluable works of their own. The hadith scholars who grew up in the Transoxiana region not only wrote in the science of hadith but also wrote works in new genres. For example, Imam Bukhari was one of the first to try to compile only "Sahih" hadiths. Imam al-Termiziy, on the other hand, introduced the term "Hasan" into the science of hadith. Hakim Termiziy, on the other hand, tried to show the mystical aspects of the hadiths.

Shortly after the advent of Islam, the Hanafi school, which was part of the “Ahlus-Sunnah Wal-Jamaah”, entered the country, and local hadith scholars compiled hadiths narrated by Imam Abu Hanifa. It should be mentioned that Abdullah Subazmuni and Abul Muayyad Khorezmi were among such scholars. However, it is unfortunate that

it is not possible to point out the scholars who worked on the ‘usul al-hadith’.

At the same time, the life and scientific activity of hadith scholars such as Imam Bukhari and Imam Termiziy have been studied a lot. On the other hand, many other scientists have emerged from the same region, some of whom have not been studied adequately. Even there is very little information provided in Uzbek language literature. However, regarding the muhaddiths who grew up in Transoxiana, the scholars of the later period emphasized that they belonged to the Hanafi school.

Main part

Bukhara has long been known for the development of world-famous scientists. It should be noted that among them there were famous scholars in the science of hadith, such as Fiqh and mysticism.

One of them is Abdullah ibn Muhammad ibn Ya'qub ibn Harith ibn Khalil al-Harith al-Bukhari Subazmuni (died in 340/951), a muhaddith of the Hanafi school. The historian Samani (died in

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562/1166) in his work "al-Ansab" provides information about that he was known as a "teacher", knew many hadiths, and organized scientific trips to cities such as Iraq and Hijaz [1; 3: 213-214]. He was known by such titles as Imam, Hafiz, and Faqih.

Abdullah Subazmuniy was born in 258/872 in the village of Subazmun near Bukhara [2; 195]. He spent his youth in Bukhara. He was educated there as well. He traveled from Khorasan to the Hijaz and increased his knowledge in hadith, Fiqh, the Qur'an and other fields.

He was nicknamed as "Master" because he did not make mistakes in his advice and fatwas. It is also found in the sources that he was engaged in jurisprudence and linguistics in the palace in his time [3; 1: 133].

Although the sources say that Abdullah Subazmuni was "lahu tasanif" [4,5; 105], that is, he had several works, only two of his works are known today. They are "Musnad Abi Hanifa" and "Kashf osor fi manoqib Abi Hanifa".

Abdullah Subazmuni died on Friday in 340/952.

Another great scholar of Bukhara was Abu Bakr Kalabozi (died in 380/990), whose full name was Muhammad ibn Ibrahim ibn Yaqub Abu Bakr Kalabozi Bukhari [6-9; 4,5: 105]. Sources say there is controversy over his name. He was also known by such nicknames as hafiz, tojuddin, taj al-Islam.

Although the year of his birth is unknown, Abu Bakr Kalabozi was born in the Kalobod neighborhood in Bukhara. Although information about the years of his youth, about the general way of his life, were very little in written sources, some information was given about his teachers. Imam Abu Bakr learned from many scholars. His main teacher was Muhammad ibn Fazl Kalabozi, from whom he learned Fiqh. Additionally, scholars such as Hafiz Muhammad, Hamiduddin Zarir, Sadruddin Muhammad were also his constant mentors [1; 345].

Abu Bakr Kalabozi was known as a hadith scholar who memorized many hadiths. Some scholars write that Abu Bakr Kalabozi memorized more than a hundred thousand hadiths. This is probably why the well-known Arab scholar Zirikli's al-A'lam describes Abu Bakr al-Kalabazi as "min huffaz al-hadith" (one of the hadith memorizers) [11; 6-9: 295]. Abu Bakr Kalabazi was also known as a unique methodological scholar, a unique researcher of the history of mysticism.

Although the scientist wrote several works, two of them have come down to us and they are very popular. One is related to the science of hadith, which is "al-Bahr al-fawaid", known as "Ma'ani al-Akhbar". This work was researched and published by Kamoliddin Zaki in two volumes (2008) and contains 1278 short hadiths on moral and educational issues 222 in chapters [11; 6-9: 295]. His next work on mysticism is called as "At-Taarruf li mazhab ahli

tasawwuf". In addition, according to the sources he wrote a work on the heritage "Zav as-siroj" [12; 345].

Muhaddis died in Bukhara in 380/990.

Another scholar from Bukhara was the muhaddith, the scholar of Fiqh Abu Fazail Bakr ibn Muhammad ibn Ali ibn Fazl (died in 512/1118), known as Shamsul aimma (Sun of the Imams). His lineage goes to the Companion Jabir ibn Abdullah Ansari. He was also known as Abu Hanifa Asghar (younger Abu Hanifa). He heard hadiths from Halawani, who was his father and teacher.

The historian Samani mentioned him as his teacher and said: "Shamsul aimma gave me permission (permission to narrate hadith through him) on hadith in 508/1114. In the land of Khurasan and Transoxiana, hadith scholars such as Abu Ja'far ibn Ahmad ibn Muhammad ibn Ahmad ibn Ja'far Halimi, Abu Haf's Umar ibn Muhammad ibn Tahir al-Farghani, Abu Abdullah Muhammad ibn Ya'qub al-Qasani narrated to me through him" [13; 1: 467].

Another Hanafi hadith narrated by Imam Tahanawi is Abu Nasr Ishaq ibn Shis Saffar Bukhari. However, the books do not indicate information about the date of his birth or death. In particular, one of the Hanafi hadith scholars, Abu Muhammad Muhyiddin Hanafi (died in 775/1373), in his work "al-Jawahir al-muziyya", Haji Khalifa (died in 1067/1656) in his work called "Kashfu az-Zunun", and Abdulhay Laknavi (died in 1304/1886) in "Fawaid al-Bahiyya" did not mention his date of birth or death. However, in Laknavi's "Fawaid", it is mentioned that he narrated a hadith from Nasr ibn Ahmad ibn Ismail Kushani during his pilgrimage to Baghdad in 405 AH (1014 AD) [14; 77]. Therefore, it can be said that Ishaq ibn Shis died until the first half of the 5th century AH. Muhaddith Khatib Baghdadi (died in 463/1071) said: "Hasan ibn Ali ibn Muhammad narrated me a hadith from Ishaq ibn Shis Saffar Bukhari and described him (Ishaq ibn Shis Saffar Bukhari) in good words and said that he was a trustworthy narrator" [15; 25: 142]. Abu Nasr Ahmad ibn Ishaq Saffar (His son) narrated hadith from him.

Muhaddiths also came from Samarkand. One of them was the muhaddith, the Fiqh scholar Abu Bakr Ahmad ibn Ismail ibn 'Amir Samarkandi (died in 321/933). Abu Isa Termiziy narrated from Sa'id ibn Hashnam. Abu Muhammad Muhyiddin Qurashi also mentioned in "al-Jawahir al-muziyya" that he (Abu Bakr Samarkandi) knew a lot of hadiths and was a Hanafi scholar [16; 1: 148].

Another of these hadith scholars was the Hanafi scholar Abu Ishaq Dahqan Ibrahim ibn Muhammad ibn Ishaq ibn Ibrahim ibn Nasruya Samarkandi (died in 323/934). The historian Abu Sa'd Idrisi (died in 504/1110) said: "We wrote a hadith from him (Abu Ishaq) who used to recite hadiths from the books of his grandfather Ibrahim ibn Nasruya. He was a noble man and was considered one of the Companions" [17,18; 25: 120].

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Another hadith scholar is Abu Ali Hasan ibn Abu Hasan Andaqi Samarkandi (died in 552/1157). The historian Samani described him in al-Ansab as a sheikh of his time, one of the leading scholars of the Transoxiana region, and also as the owner of the sect. His hadith teachers were Ahmad ibn Hisham Ashtaykhani, Abdullah ibn Abdurrahman Darimi, and Nasr ibn Fath and Ibrahim ibn Hamduya were among his disciples [19; 3: 208].

A number of muhaddiths emerged from Khorezm as well. One of them was the Hanafi hadith scholar Abu Fazl Dawud ibn Rushayd al-Khwarizmi (died in 239/853), who was a student of ones who were Fiqh scholars Hafiz ibn Ghiyas, Imam Muhammad ibn Hasan Shaybani. He has a work called "an-Nawadir". Abu Fazl Dawud ibn Rushayd Khorezmi lived in Baghdad. Imam Bukhari (died in 256/870) wrote about him in his work "at-Tarikh al-kabir" [20; 3: 244], and there were information considering him in Hafiz Mizzi's (died in 742/1341) "Tahzib al-kamal" [21; 11: 288], Abu Muhammad Muhyiddin Hanafi's (died in 775/1373) "al-Jawahir al-muziyya" [22; 2: 186], Hafiz ibn Hajar Asqalani's (died in 852/1449) "Hadyu as-sari" [23; 1: 571] (Introduction to "Fath al-Bari"), "Taqrib at-Tahzib" [24; 305], "Tahzib at-Tahzib" [25; 3: 174], Taqiuddin ibn Abdulkadir's (died in 1005/1596), "at-Tabaqat as-saniyya" [26; 3: 222], Abdulhay Laknavi's (died in 1304/1886), "al-Fawoid al-Bahiyya fi Tarajumi al-Hanafiyya" [27; 126]. Imam al-Termiziy (died in 279/892) was the only one who did not narrate about him among the authors of the "six sahih".

Another great son of Khorezm was Mahmud Zamakhshari (died in 538/1144), whose full name was Mahmud ibn Umar ibn Ahmad (Muhammad in some sources) Abul Qasim Zamakhshari. He was a commentator, linguist, and writer. Imam al-Dhahabi, in his work "al-Mu'in fi Tabaqat al-Muhaddithin", states that this muhaddithin was from the class of those who lived before 550 AH [27; 159].

Initially he learns from his father. Later he studied in Bukhara and Samarkand. He was in Khorasan, Iraq, and Hijaz [28; 344].

Scholars praised him as "the pride of Khorezm", "the teacher of the Arab and the non-Arab", and also gave him the nickname "Jarullah" (neighbor of Allah) [29-30; 291].

Historian Samani said: "When he entered a city, people would gather around him. People became disciples of him. He was a scholar of genealogy" [31; 3: 163].

The scientist wrote 50 works during his lifetime. Most are linguistic. The works on the science of hadith, "al-Faiq fi gharib al-hadith" and "Mushtabih asami ar-ruwat", show that he was also knowledgeable in the science of hadith [32; 343].

The scholar's work "al-Faiq fi gharib al-hadith" is written in alphabetical order with rhyme. But the

second letter of the word is not arranged, for example, the word jadal (argument, debate) precedes the word jadaf (grave). In some places, a word is repeated a second time, for example, jurar (footprint) is used in two places.

Zamakhshari died in Urgench in 538/1144 at the age of 69.

Another scholar who grew up in Khorezm was Abul Muayyad Khorezmi (died in 655/1257), whose full name was Abu Muayyad Muhammad ibn Mahmud ibn Hasan Khorezmi Translator Hanafi. He was known as Faqih, and Khatib [33; 103-104].

He was born and raised in Khorezm. He was in Iran, Iraq, Damascus, and Egypt [34-35; 278].

There are several works of the scientist. The most famous work is the "Jome al-masonid". This work is based on the hadith books narrated by the Hanafi scholars that were narrated by Imam Abu Hanifa [36; 3: 365]. Moreover, he is considered as the author of such works as "Manaqib Ali ibn Abi Talib", "Manaqib Imam Abu Hanifa", "Maqtal al-Husayn and Devonu she'r".

Sources give the dates of his death as 665/1267 and 655/1257, respectively. Haji Khalifa and Qasim Qutlubga indicate his death as 655/1267 [37-38; 278].

Many muhaddiths have come from our country from the Surkhandarya region. One of them was the hadith scholar Abu Said Abdurrahman ibn Muhammad ibn Hasaka Quzziy (died in 374/984), who was a judge of Termez. According to Tahanavi Abu Said had lived in Naysabur for some time. Imam al-Hakim (died in 405/1014) narrated hadith from him. He also mentioned about him in his work "Tarihi Naysabur" (History of Naysobur): "Among the Companions of Abu Hanifa, there is no one more honorable than Abdurahman ibn Muhammad" [39; 21: 197]. Samani said in his work "al-Ansab": "He made scientific trips to Iraq and heard hadiths from hadith scholars such as Abu Ya'la al-Musili and Abu al-Qasim al-Baghawi" [40; 2: 391]. Among his works the most famous one is considered as "Jome as-Saghir" [41; 4-5: 304].

Another scholar is Abu Bakr Husayn ibn Mubarak al-Tirmidhi. Abu Waqt narrated from Abdulavval Sijzi. Husayn ibn Mubarak died in Baghdad in 631/1233 [42-43; 1: 123-124].

Among the muhaddiths who grew up in the Kashkadarya region it is worth to mention the muhaddith of Nasaf, Abul Abbas Ja'fat ibn Muhammad ibn Mu'taz ibn Muhammad ibn Mustaqfir Nasafi Mustaghfir (died in 432/1040). Historian Samani describes him as a hafiz, a fazil, a faqih, a scholar of hadith, and as a incomparable scholar in the land of Transoxiana. He stayed for a while in Marv and Sarakhs, where he heard hadiths from several scholars. Mustagfiriy also narrated to many hadith scholars. He writes that there was no one like him in compiling the hadiths, understanding them, and classifying the books [44; 6-9: 286].

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He was known among the Mustagfiris for his unique style of writing, and his works were highly rated by scholars. Among them are “Ma’rifat as-Sahaba”, “Tarikh an-Nasaf”, “Tarikh al-Kesh”, “ad-Da’awat”, “al-Manamat”, “Khutab an-Nabawiyya”, “Dalailu an-Nubuwwa”, and “Fazoilu al-Qur’an” and “ash-Shamoil” [45; 25: 159]. Through the scientific heritage left by Mustagfir, it will be possible not only to study issues related to our religion, but also to learn about the history, customs and traditions of our country.

Another encyclopedic scholar of Nasaf, Abu Hafis Nasafy (died in 537/1142), also made a great contribution to the science of hadith. His full name was Umar ibn Muhammad ibn Ahmad ibn Ismail ibn Luqman Abu Hafis Hanafi Nasafi Samarkandi, known by the nickname Najmiddin and has the titles of hafiz, faqih, mufassir [46; 220].

After the age of 30, the scientist first traveled to Samarkand and spent most of his life there. After living in Samarkand for some time, he set out with the intention of going on Hajj, and before going to Mecca, he visited Khorasan, Iran, Iraq, and the Hijaz, where he had scientific discussions with scholars.

As for gaining knowledge (ability) and his knowledge (scope of knowledge), Abu Hafis studied at the “Dorul Juzjaniya” Madrasah in Samarkand, where he became a scholar.

Abu Hafis wrote many works in all fields. Sources mention that there are more than a hundred of his works. According to the hadith, he wrote a commentary on Imam Bukhari’s “Sahih” that is entitled “an-Najah fi sharh ahbar kitab as-sihah”. Another encyclopedic work of the scholar is “Matla an-nujum wa majma al-ulum”. It contains 57 works. They are devoted to the Qur’an, hadith, history, kalam, description of sects, ethics, usul al-fiqh, Hanafi Fiqh, documentation, philology, mathematics and natural sciences.

Another work on the science of hadith, “al-Qand fi zikr ulama Samarkand”, contains information about the names of scholars associated with the city of Samarkand in alphabetical order and hadith narrations. There are more than 950 hadiths in this work [46; 220]. The scientist’s work “History of Bukhara” gave almost detailed information about the region [47; 244].

He died in Samarkand in 537/1142. His grave is in Chokardiza Cemetery. He was buried near the tomb of Imam Moturidi.

Haysam ibn Kulayb Shashi (died in 335/947) was one of the hadith scholars who grew up in the Shash region. His full name was Haysam ibn Kulayb ibn Surayj (Shurayh) ibn Maqil Abu Said Shashi Binkasi Turki Maqili. He was a writer, a traveler, and a hafiz [49; 3: 376]. The sources do not give the exact year of Imam Shashi’s birth. However, his teacher Isa ibn Ahmad Asqalani died in 268/882. If the imam was

at least 10 years old that year, he would be born in around 258/872.

He studied in Bukhara, Samarkand, Nasaf, Termez, Balkh, Baghdad and Askalon. Muhaddith Khoruddin Zirikli said: “Shashi is a hafiz, a reliable muhaddith, who is Abu Said Haysam ibn Kulayb ibn Shurayh ibn Maqal Maqali Shashi - a muhaddith of Transoxiana” [49; 10: 105].

It can be known that the work “al-Musnad al-kabir” mentioned in the sources is his, according to Zirikli’s statement: “he is the author of “al-Musnad al-kabir” [49; 10: 105]. This work had a large volume, and has not arrived in full condition. Seven volumes of the work have been preserved, from the Companion Talha ibn Ubaydullah to the 15th volume. A total of 19 Companions narrated. 1533 hadiths came. The work was researched and published in 3 volumes and the hadiths were edited.

Muhaddis lived in Bukhara at the end of his life, then returned to Shash and died there in 335/947 [48; 3: 376].

Ali ibn Abu Bakr ibn Abduljalil Burhaniddin Fergani Marghinani (died in 593/1196) and Abu Bakr Abdullah ibn Ali ibn Sain ibn Abduljalil Farghani (died in 616/1219) can also be called as hadith scholars. One of the Hanafi scholars, the muhaddith Tahanavi, in his “E’la as-sunan”, cited many Fiqh scholars among the muhaddithin. This is because they also considered the faqihs to be among the muhaddithin because they used the hadiths in various matters of fiqh and were well aware of their honor.

Conclusions

Scholars who grew up in our country have worked in many fields, including commentary, recitation, Fiqh and hadith. Historians cite Haysam ibn Kulayb Shashi, Abul Barakat Nasafy, Burhaniddin Marghinani, Hasan ibn Ali Bazdavi, Abul Abbas Mustaghfiry, Abdullah Subazmuni, Dawud ibn Rushayd Khorezmi as examples in their books.

While the first muhaddithin of Transoxiana, such as Imam Bukhari and Imam Termezi, had their own special ways, the later ones, such as Abdullah Subazmuni and Abul Muayyad Khorezmi, worked as scholars of the Hanafi school.

While scholars such as Imam Bukhari have tried to summarize the most reliable hadiths, later scholars, such as Abdullah Subazmuni, have compiled the hadiths narrated by Imam Abu Hanifa. Hadith scholars such as Abu Bakr al-Kalabazi have also compiled and interpreted hadiths related to mysticism.

The scholars of our country, along with many other sciences, have conducted creative research in the field of hadith and contributed to its development as an independent science. They visited Madinah, Mecca, Kufa, Basra, Damascus, Egypt, Baghdad and other cities that have become centers of hadith teaching, where they met with hadith scholars and worked closely with them. The fact that they have

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been in the spotlight of the world's leading scientists in all times and spaces shows that they have mastered this science better than anyone else.

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