
The Science of Hadith in Movarounnahr in the IX-X Centuries

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Abstract: This article provides information about the muhaddiths who was born and created in the Movarounnahr area. Special attention is also paid to the hadith scholars who follow the Hanafi school. Information about them is taken from the works of Abdullah Subazmuni. There are also studies on the works of hadith scholars on the science of hadith.

Keywords: hadith, sunnat, science of hadith, hadith studies, muhaddith, sahih, hasan, mustakhraj, mustadrak.

Introduction

From the earliest days of Islam, the words of the Prophet (p.b.u.h) were highly regarded by the Companions who were his followers. Because the hadith served as the basis for the development of the first religious and ethnic ideas in Islam¹.

The fact that the followers of the Prophet (p.b.u.h) spread to different places in order to spread Islam to other countries and that they focused on propagating the Sunnah of the Prophet (p.b.u.h) after the Qur'an wherever they went, later became one of the main factors in the origin and development of the science of hadith.

Most of the religious scholars of the Umayyad period, in the words of I. Goldziher² if they devoted themselves to science without leaving power by the time of the Abbasids, most of the scholars had been in alliance with the authorities.

In the history of the science of hadith, when the period of the Companions (Sahabah) came to an end and the middle of the period of the Tabieen, that is, the Hundred Years of the Hijrah, the scholars of hadith among the Tabieen died in the lands conquered, there have been many conversions of new peoples to Islam, and at the same time many false hadiths have appeared, in addition to the real ones. For this reason, by order of the eighth Umayyad caliph, Umar ibn Abdulaziz (681-720), scholars from various parts of the Arab caliphate began to compile hadiths in writing. This very important work was officially officially started by Muhammad ibn Shihab Zuhri (670-721)³. From this period onwards, it became customary to create collections of hadith, and other scholars continued this good work. Among them were Ibn Jurayj (d. 767) and Ibn Ishaq (d. 768) in Makkah, Said ibn Abu Aruba (d. 773) in Madinah, Rabi ibn Subayh (d. 776) and Imam Malik (d. 776). 795), Hammad ibn Salama (d. 799) in Basra, Sufyan Thawri (d. 777) in Kufa, Abu Amr Awzai (d. 773) in Damascus, Abdullah ibn Mubarak Marwazi (d. 797) in Khorasan. In Yemen, Mamar (d. 771), Rayda Jurayj ibn Abdulhamid (d. 804), Wasit Hushaym (d. 789) and others⁴. They were mainly engaged in

¹ Goldzier I. Lectures on Islam / Translation from German to Russian by A.N. Chernova. – Brokgauz'-Efron, 1912. – P. 42.

² Goldziher I. Muslim studies / Tr. by C.R.Braber and S.M.Stern, George Allen and Unwin, 1971, –Vol. 2, –P. 42.

³ Mustafu Siboiy. As-Sunna va makanatuha fij tashri al-islamiy. Ar-Riyod: Maktabat al-varroq, 1998. – P. 123.

⁴ In this work. – P. 124.

compiling the hadiths spread in the cities in which they lived. Although all of these scholars lived in the same, that is, in the eighth century, it is impossible to determine which of them started collecting hadith before. However, given that the Meccan muhaddith Ibn Jurayj lived earlier, he is the second scholar to collect hadith after Ibn Shihab Zuhri. It is noteworthy that during this period, the hadith scholars collected the hadiths - the legacy of the Prophet (p.b.u.h) - along with their words and the fatwas of the followers..

The following opinion of Abu Haneefah is also an example of what the followers call fatwas. He said: What comes from the Messenger of Allah (p.b.u.h) is upside down, we choose from the Companions, and from the followers we are like them⁵. With this statement, Abu Hanifa is subordinating himself and pointing out that what he said cannot be a document for everyone.

One of the earliest collections of hadith is al-Muwatto ("Popular, Understandable to All"), written in the second century AH by Malik ibn Anas (713-795), the great scholar and founder of the Maliki school. At the same time, from the same time (II / VIII century), a certain amount of jurisprudential issues began to be addressed in the collections devoted to the hadiths⁶.

From the II to the VIII century, the collection of hadiths developed, and the collections of hadiths included not only the hadiths of the Prophet (p.b.u.h) , but also the words, deeds and fatwas of the Companions. At the same time, it should be noted that the collections of hadiths of this century were not divided into specific chapters or contained hadiths (in the style of musnad) narrated by a certain narrator, which were a little difficult to use. Nevertheless, the efforts of the scholars of that time in the collection of hadith are commendable⁷.

The III / IX century is a golden period in the history of hadith science. For example, the science of hadith, which has been developing since the middle of the VIII century, has been studied by more than four hundred authors over the next two or three centuries⁸. In fact, during this period, the scientific arrangement of hadiths based on reliable sources and their rhythm reached the level of the most favorite and necessary training among scholars⁹. Also, the hadiths collected in this century have been arranged from a scientific point of view based on certain rules¹⁰. In the second century AH, hadith was studied as a part of the science of jurisprudence, but by the third century, it had emerged as a separate field and was established as an independent science with a solid foundation.

The increasing number of fabricated hadiths since the early days of Islam has made it necessary for Muslim scholars to take a critical approach to them¹¹. This, of course, did not go unnoticed by the Muslims, and their theologians conducted a very "interesting" scientific event and developed a method of critically studying the hadiths¹².

Examples of important works on the collection of hadiths of the III / IX centuries are the works of hadith scholars such as Imam Bukhari (810-870) and Imam Muslim (821-875).

⁵ Subhi Soli. *Ulum al-hadis wa mustalahuhu*. – Bayrut: Dor al-ilm lilmalaiin, 1991. – P. 210.

⁶ Uvatov U. *Movarounnahr va Huroson olimlarining hadis ilmi rivojida tutgan o'rne* (Al-Buhoriy, Muslim, At-Termiziy). *Tar. fan. doc. dis... abstract*. – T.: TIU, 2002. – P. 17.

⁷ Uvatov U. *Muslim ibn al-Hajjoj*. –T.: A.Qodiriy nomidagi xalq merosi nashriyoti, 1995. – P. 9.

⁸ Xalidov A.B. *Arabskie rukopisi i arabskaya rukopisnaya traditsiya*. –M.: Nauka, 1985. – P. 61.

⁹ Abu Iso Termiziy. *Ash-Shamoyil an-Nabaviya / Tarjimon Uvatov U.* –T.: Cho'lpon, 1993. – P. 4.

¹⁰ Uvatov U. *Movarounnahr va Huroson olimlarining hadis ilmi rivojida tutgan o'rne* (Al-Buhoriy, Muslim, At-Termiziy). *Tar. fan. doc. dis... abstract*. – T.: TIU, 2002.

¹¹ Muratov D. *Hadis ilmi // Toshkent islom universiteti ilmiy tahliliy axboroti*. –T.: 2002. –№1. – P. 36.

¹² Goldzier I. *Lectures on Islam / Translation from German to Russian by A.N. Chernova*. – Brokgauz'-Efron, 1912. – P. 40.

Imam Bukhari¹³ was born in Bukhara in 194/810. He first studied the science of hadith from his father, and then from Dahili, who was one of the famous muhaddiths of Bukhara at that time. According to sources, he was trained by more than a thousand teachers¹⁴. He was aware of all the sciences of his time. He was especially active in the science of hadith and left a rich and valuable legacy for generations. In addition to the royal work “al-Jami as-sahih”, he wrote al-Adab al-mufrad (“The Masterpieces of Manners”), “al-Tarikh al-Kabir” (“The Great History”), “al-Tarikh al-Awsat” (“Medieval History”), “Birr al-Walidayn” (“Doing Good to Parents”), “Kitab al-Kuno” (“Book of Kunyas”) and others, so he wrote more than twenty works. The fact that more than a hundred commentaries have been written on his invaluable work, “al-Jami as-Sahih”, also shows how important it¹⁵.

Imam Bukhari and Imam Muslim wrote their famous book, al-Jami as-Sahih (“The Trustworthy Collection”), in almost fifteen years. These two hadith scholars divided their books into chapters, quoting each hadith according to its content, and quickly gained fame for using such a method (division into chapters) that had not been found in previous works¹⁶. These works, which are the result of a thorough examination and painstaking research on each narrator and isnad, have become one of the most reliable sources in the Islamic world. Our great compatriot Imam Bukhari was the first to establish this completely new direction in the science of hadith, and Imam Muslim ibn Hajjaj, who wrote a work following him, is the second in this field. Imam Bukhari selected six hundred thousand hadiths from his work, while Imam Muslim selected his book from three hundred thousand hadiths¹⁷. These books include hadiths from the Prophet (p.b.u.h) on history, tafsir, ghazal, belief, morality, manaqib, fiqh and other topics. In this case, although they cover the above topics, they are grouped in an order based on the principles of jurisprudence.

The main condition for compiling the hadiths of these two great hadith scholars is that they were narrated from famous Companions and came from the next famous, trustworthy and just narrator through a famous, trustworthy follower¹⁸. Imam Bukhari and Imam Muslim did not include his narration in their works, although they had some doubts about the narrator. Some hadith scholars, such as Hakim Naysaburi (d. 388/998), who lived a century after them, conducted research on their works and made some innovations. In particular, Abu Bakr Ismaili (d. 371/982), Ghatrifi (d. 377/988), Abu Abdullah Muhammad ibn Abbas (d. 378/989) and other scholars referred to Imam Bukhari’s Sahih¹⁹. The authors of works in the genre of Mustahraj take a collection of another muhaddithin who has passed before him, and compile his hadiths through other narrators he has found²⁰. Imam Muslim’s “Sahih” includes Abu Awana Isfarani (d. 316/929), Ibn Raja Naysaburi (d. 286/899), Abu Bakr Muhammad ibn Abdullah Naysaburi (d. 388/998), Ahmad ibn. Salama Bazzar (d. 286/899) and others established the mustahraj. Some other scholars, on the other hand, have combined the two Sahihs into a mustahraj²¹. Other hadith scholars have compiled hadiths in the “Mustadrak” style. In this style, if a muhaddith does not add the existing hadiths to his book on his own

¹³ Uvatov U. Buyuk muhaddislar. Imom al-Buxoriy, Imom Muslim, Imom at-Termiziy. –T.: O‘zbekiston milliy entsiklopediyasi, 1998. – P. 8.

¹⁴ In this work. – P. 10.

¹⁵ In this work. – P. 26.

¹⁶ Hijriy uchinchi asrgacha bo‘lgan davrdagi muhaddislar asosan hadislar bilan birga sahobiylarning so‘zlarini (mavquf) hamda tobe‘iylarning fatvolarini ham o‘z kitoblarining aksariyat joylarida qo‘llaganlar. Masalan, Abu Bakr ibn Abiy Shaybaning (v. 258/872 y.) “al-Musannaf” asari va bshqalarning kitoblarini keltirish mumkin.

¹⁷ Muhammad Abu Zahv. Al-Hadis va al-muhaddisun. – Bayrut: Dor al-kutub al-ilmiyya, 1984. – P. 378/380.

¹⁸ In this work. – P. 384.

¹⁹ In this work. – P. 404.

²⁰ Muhammad Sodiq. Hadis va Hayot. Muqaddima. –T.: Sharq, 2003. – P. 35.

²¹ Muhammad Abu Zahv. Al-Hadis va al-muhaddisun. – Bayrut: Dor al-kutub al-ilmiyya, 1984. – P.. 405.

terms, another muhaddith collects it and writes a book. In this style, if a muhaddith does not add the existing hadiths to his book on his own terms, another muhaddith collects it and writes a book. The most famous of them is "Mustadrak" by Abu Abdullah Naysaburi (d. 405)²².

In the III/IX centuries, great hadith scholars such as Imam Abu Isa al-Tirmidhi (824-892), Imam Abu Dawud al-Sijistani (817-888), Imam al-Nasa'i (830-915), and Imam Ibn Majah (824-886) also lived and worked.

Imam al-Tirmidhi (209-277 / 824-892) is a muhaddith who has a special direction in the science of hadith. Due to his great interest in science, he mastered many sciences of that time, especially the science of hadith²³. Hijaz meets many hadith scholars in a number of cities in Iraq and Khorasan. He also takes hadith lessons from prominent hadith scholars of his time, such as Imam Bukhari, Imam Muslim, Abu Dawud, and others. There are several works written by the Muhaddith, the most important of which are the Sunan and the Ash-Shamoil an-Nabawiyya (The Special Qualities of the Prophet). The scholar's works, such as Kitab al-ilal (The Book of Evils in the Hadiths), Kitab az-Zuhd (The Book of Asceticism), and Asma as-Sahabah (Names of the Companions), also deal with various aspects of the science of hadith dedicated to.

Hadiths such as Imam Abu Isa al-Tirmidhi (824-892), Imam Abu Dawud al-Sijistani (817-888), Imam al-Nasa'i (830-915), and Imam Ibn Majah (824-886) have adopted a slightly different style from the previous two hadiths, Imam Bukhari and Imam Muslim. used. The collections of these scholars, whose works are called "Sunan", contain not only "authentic" hadiths, but also "hasan" and "weak" hadiths. In their works created in this order, these hadith scholars not only showed the degree of authenticity of each hadith, but also divided them mainly into fiqh chapters, with little emphasis on historical, religious, and other similar non-fiqh topics. In these Sunan works, the hadith scholars also cite their own assessments of the hadiths or the opinions of other hadith scholars on the hadith in question²⁴. It is also noted that the Sunan works are written in a way that is simpler and easier for all readers to understand than the works of Imam Bukhari and Imam Muslim²⁵. In particular, our compatriot Imam Termezi in his book introduced a new term "hasan" ("good") to the science of hadith. The works of Imam Bukhari, Imam Muslim and Imam Termezi belong to the "Jami"²⁶ ("Compiler") type of hadith books. Because they tried to cover all the hadiths on the

²² In this work. – P. 408.

²³ Uvatov U. Ikki buyuk donishmand. –T.: Sharq, 2005. – P. 7.

²⁴ Look on: Sunan asarlari: Abu Dovud. Sunan Abi Dovud. 3-jildli. – Bayrut: Dor al-kutub al-ilmiyya, 1996; Abu Iso Termiziy. Al-Jomi as-sahih va huva sunan at-Termiziy. 6 jildli. – Bayrut: Dor ihyo at-tiros al-arabiy. 1995; Doraqutniy. Sunan. 2-jildli. – Bayrut: Dor al-kutub al-ilmiyya. 1996; Bayhaqiy. As-Sunan al-kubro. 11-jildli. – Bayrut: Dor al-kutub al-ilmiyya, 1999; An-Nasoiy. Kitob as-sunan al-kubro. 7-jildli. – Bayrut: Dor al-kutub al-ilmiyya, 1991; Nasoiy. Sunan an-Nasoiy. 8-jildli. – Bayrut: Dor al-kutub al-ilmiyya, 1995; Ibn Moja. Sunan. 3-jildli. – Bayrut: Dor al-kutub al-ilmiyya, 1998 va boshqalar.

²⁵ Muhammad Abu Zahv. Al-Hadis va al-muhaddisun. – Bayrut: Dor al-kutub al-ilmiyya, 1984. – P. 412.

²⁶ Mazkur tur kitoblar aqoid, ahkom, riqoq, yeyish-ichish, safar, o'zini tutish odoblari, tafsir, tarix, siyrat, fitnalar, manoqib va masolib kabi barcha hadis boblarini o'z ichiga qamrab olgan. Bu boblarga aloqador bo'lgan hadis kitoblarni al-Muborakfuriy o'zining «Tuhfat al-ahva'iy» asarida quyidagicha keltiradi:

1. Aqoid haqidagi hadislar-«Tavhid ilmi» deb nomlanadi. Al-Bayhaqiyning «Kitob al-asmo va as-sifat» kabi asarlarni keltirish mumkin.
2. Tahorat» bobidan «Vasiyatlar» bobigacha fiqh tartibi bilan ahkom haqidagi hadislar jamlangan kitoblar «Sunan» deb nomlanadi. Bu bo'yicha yozilgan asarlar juda ko'pdir.
3. «Riqoq» (nafosat) haqidagi hadislar to'plangan asarlar. Ular «Suluk va zuhd ilmi» deb nomlanadi. Abdulloh ibn al-Muborakning «Kitob az-zuhd» kabi asari shular jumlasiga kiradi.
4. «Odob» haqidagi hadislar jamlangan kitoblar Odob ilmi deb nomlanadi. Bu mavzuda Imom al-Buxoriyning «al-Adab al-mufrad» asari mavjud.

subject.

In this century, in addition to the authors of the "sihohi sitta" - the six most reliable collections of hadith, there were other hadith scholars. Among them were Abu Hatam al-Razi (d. 277/891), the famous commentator Muhammad ibn Jarir al-Tabari (d. 310/923, whose interpretation was based on narrations, that is, the words of the Companions and the fatwas of the followers), and Ibn Khuzaymah (d. 311) / 924), Muhammad ibn Sa'd Katib Waqidi (d. 230/845).

During this period, many hadith scholars emerged from the territory of Uzbekistan, including Imam Dorimi²⁷ (d. 255/869), Haysam ibn Kulayb Shashi (d. 335/947), Abu Bakr Qaffol Shashi²⁸ (d. 365/976) and other muhaddiths.

Among the muhaddiths of Movarounnahr, Imam Darimi has a special place, and his full name is Abu Muhammad Abdullah ibn Abdurahman Samarkandi Darimi (181-255/798-869)²⁹. He first studied in his homeland and then traveled to different cities of the Islamic world from the age of 17-18³⁰. One of his main goals in the science of hadith was to attain the highest isnads³¹. Imam Darimi studied all the isnads from the age of the Companions (Sahabah) to his own time in a very perfect and excellent manner, distinguishing the trustworthy and the truthful from the false³². His most famous work is the "Musnad", known as the "Sunan ad-Dorimi". It contains 3503 hadiths in 1306 chapters in 23 books³³. According to information about the scientific and spiritual heritage of Imam Darimi, in addition to the "Sunan", he wrote "at-Tafsir", "al-Jami" ("Collection"), as well as "ac-Sulosiyyot fi-l-hadith" (A collection of hadiths with three narrators), "Kitab as-sunna fi-l-hadith" (The Book of Sunnah in the Hadith) and "Kitab savm al-mustahazat wa-l-mutahayyrat" ("The Book on the Fasting of Excused Women")³⁴.

The scholars of the IV/X centuries also made extensive use of the methods of their predecessors and their works. But for them, there was "no place" for searching for news in the collection of hadith. Therefore, the scholars of the 4th / 10th centuries focused more on

5. Tafsirga aloqador bo'lgan hadis kitoblar Tafsir ilmi deb nomlanadi. Bu sohada Ibn Jariyr at-Tabariy kabi mufasssirlarning tafsir kitoblarini keltirish mumkin.

6. Tarix va siyrat haqidagi hadis to'plamlari. Ular ikkiga bo'linadi.

1. Osmon, yer, hayvonlar, jin va shaytonlar, farishtalar, o'tgan payg'ambarlar va ummatlarning yaratilishi haqidagi hadis to'plamlari «Bad al-xalq» (yaratilishning boshlanishi) deb nomlanadi.

2. Payg'ambar Muhammad (sav)ning tug'ilishlaridan vafotlarigacha bo'lgan davr, sahobalar, payg'ambar oilasi haqidagi hadislar bo'lib «Siyrat» deb nomlanadi. Bu borada Ibn Ishoq va boshqalarning «Siyrat» deb nomlangan asarlarini misol qilib keltirish mumkin.

7. Fitnalar haqidagi hadislarini jamlagan to'plamlar «Fitnalar ilmi» deb nomlanib, Naim ibn Hammodning «Fitnalar kitobi» kabi asarlarini keltirish mumkin.

8. Manaqib (fazilatlar) va masolib (nuqsonlar) haqidagi hadis to'plamlari Manaqib ilmi deb nomlanadi.

Demak, jome' turidagi kitoblar mazkur sakkiz ilmga oid hadislarini qamrab oladi.

²⁷ Look on: Alimova M. Imom ad-Dorimiy – Movarounnahr hadis maktabining yetuk namoyandasi. // Toshkent islom universiteti ilmiy-tahliliy axborot. –T.: 2007. –№3. – P. 34-39.

²⁸ Look on: Mukhamedov N. Shosh vohasi olimlarining ilmiy manaviy merosi. –T.: Tashkent Islom University. – P. 164.

²⁹ Uvatov U. Imom ad-Dorimiy / Buyuk allomalarimiz. –T.: Toshkent islom universiteti, 2002. – P. 5.

³⁰ Alimova M. Imom ad-Dorimiy – Movarounnahr hadis maktabining yetuk namoyandasi. // Toshkent islom universiteti ilmiy-tahliliy axborot. –T.: 2007. –№3. – P. 35.

³¹ Oliy isnod – hadis ilmida, isnodda roviylari kam bo'lgan hadisga nisbatan ishlatiladi.

³² Alimova M. Imom ad-Dorimiy – Movarounnahr hadis maktabining yetuk namoyandasi. // Toshkent islom universiteti ilmiy-tahliliy axborot. –T.: 2007. –№3. – P. 35.

³³ Alimova M. Imom ad-Dorimiy – Movarounnahr hadis maktabining yetuk namoyandasi. // Toshkent islom universiteti ilmiy-tahliliy axborot. –T.: 2007. –№3. – P. 36.

³⁴ Dorimiy. Sunan ad-Dorimiy. – J. 1. – Bayrut: Dor al-kutub al-ilmiyya. – P.6.

organizing and consolidating the works of earlier muhaddiths into a specific system³⁵. In the previous three centuries, hadith scholars relied solely on oral narrations to narrate hadiths, while IV / X century hadith scholars narrated hadiths from the authors without relying solely on the book itself. Consequently, by this time, the rules of hadith science did not emerge spontaneously, but were the product of gradual stages of development. Among the scholars who worked during this period were Abu Abdullah Hakim Naysaburi (359 / 405-970 / 1014), Ali ibn Umar Daraqutni (d. 385/995), Muhammad ibn Hibban Busti (d. 354/965), Abu-l-Qasim Sulayman ibn Ahmad Tabarani (d. 360/970), Qasim ibn Asbagh (d. 340/951), Ibn Sakan Baghdadi (d. 353/964), Abu Ja'far Ahmad ibn Muhammad Tahaviy (d. 321/933 y.) and others.

Another new work that emerged in the IV/X century was the formation of "ulum al-hadith" ("the science of hadith") as a separate science. This field studies the authenticity, conditions, types, rulings and condition of the narrators of the narration, the conditions of the hadith narrators in narrating the hadiths, the composition of the narrators and the issues related to it. This science is also called "Mustalah science" ("Science of Terms"), which determines the acceptance and rejection of the narration³⁶. Abul Hasan Romahurmuzi (d. 360/970) played an important role in the emergence of this industry. He wrote the book "al-Muhaddith al-fosil bayn ar-roviy and al-voiy" ("The Muhaddith Who Separates the Narrator and the Understander") and developed "Science that studies the history and the text without distinguishing between the authentic and the weak of the hadiths" ("Usul al-hadith", "science of hadith"). Long after Romahurmuzi, Governor Naysaburi continued this work. His work served as an impetus for the development of this direction for later muhaddiths. One of the later muhaddiths was Ahmad ibn Ali, known as Khatib Baghdadi (d. 463/1070) he wrote "al-Jami liy akhlaq ar-ravi and adab as-somi" ("The Morality of the Narrator and the Etiquette of the Hearer") and "al-Kifaya fiy ilm ar-riwaya" ("Sufficient in the Science of Narration"). Then the scholar Uthman Shahrazuri (d. 642/1244), better known as Ibn Salah, published his book "Ulum al-Hadith" the science of hadith, also known as "Muqaddimat Ibn Salah" ("Introduction by Ibn Salah") writes, this work quickly gained fame because it covered important aspects of all the books on the science of hadith created with him before him.

In the history of the science of hadith, in addition to the "traditional" hadith scholars, scholars of a particular sect have also compiled hadiths. These scholars have only compiled the hadiths used as evidence in their sects and made them a whole. In particular, the Hanafi scholars have compiled the hadiths of their sects, the works of the Companions and the followers, and other narrations into special books. Among them are Abu Yusuf (d. 182/798), "al-Osar", Imam Muhammad Shayboni (d. 189/804), "Kitab al-Osar", and Imam Abu Ja'far Ahmad ibn Muhammad Tahaviy (d. 321/933 y.) Such books as "Mushkil al-osor", "Sharh mushkil al-osor", "Sharh maoniy al-osor" can be cited as examples. In particular, the first scholar in the field of al-hadith, Isa ibn Aban (d. 835), wrote al-Hujaj as-sagir, which led to the development of this field.

If the main theme of the hadiths circulated in Samarkand during the introduction of the first Islam was Sufi humility, piety and secularism after the relatively strong establishment of Islam in the region, the attention of scholars and muhaddiths was focused more on matters of worship and communication this applies not only to Samarkand, but also to other cities of Movarounnahr, especially Bukhara.

Some western orientalist doubt that the basis of the narrations was Muhammad (s.a.v.). It follows that Western scholars accuse most of the hadiths in the books compiled by the hadith

³⁵ Shayx Muhammad Sodiq Muhammad Yusuf. Hadis va hayot. Muqaddima. –T.: Sharq, 2003. – P. 31.

³⁶ Muhammad Abu Zahv. Al-Hadis va al-muhaddisun. – Bayrut: Dor al-kutub al-ilmiyya, 1984. – P.. 491.

scholars as unreliable. In particular, Y. Shakht, I. Goldziher, and some other scholars have argued that Muslim scholars have highly valued local customs to confirm their views, and that they have “developed” hadiths based on practice³⁷. Surprisingly, even today, some Western researchers are trying to confirm their views. In general, Western hadith scholars explain the origin of hadiths by concluding that the hadiths were fabricated by the muhaddiths or faqihs themselves during the first Islamic and Abbasid and Umayyad caliphs who ruled the kingdom and found answers to the legal issues necessary for their time. Nevertheless, some other opinions and considerations of Western scholars are important for the modern researcher.

It is also important to study the history of the introduction of the science of hadith to our country. In the first half of the eighth century, the spread of Islamic knowledge in Movarounnahr was carried out by Arab and Khorasan scholars, but by the second half of this century, scholars began to emerge from the local population. Representatives of the science of hadith in Movarounnahr point to their predecessors as the Arab generals who first entered the region and the companions and followers who accompanied them. For example, Abu Hafj al-Nasafi (d. 1142) in Sa'id ibn Janah Bukhari's *Kitab al-Qibla* mentions the names of nine people who entered Mawarounnahr in 55/674675. They are³⁸:

1. Said ibn Uthman ibn Affan;
2. Qusam ibn Abbas;
3. Abu-l-Oliya Rufay ibn Mihron;
4. Muhammad ibn Vosi;
5. Bard (Mawlas of Malik ibn Anas);
6. Dahhak ibn Muzahim;
7. Layth ibn Abi Sulaym;
8. Ziyad ibn Mihran;
9. Khulayd ibn Hasson.

Given the situation at that time, that is, the science of hadith has not yet been fully formed and Movarounnahr has not yet fully converted to Islam, these individuals cannot be considered the founders of the science of hadith in Movarounnahr. Because their activities in the region were mainly related to military campaigns. Although the first Arab armies narrated the traditions of the Ummah, they did not take the science of hadith seriously³⁹.

Since the Arab generals who first entered Bukhara and other cities came to conquer Movarounnahr, most of them were Sahobty or Tabeis. They narrated what they knew about the Prophet (p.b.u.h) to the locals as an example. One such narrator was Abu Ujman Said ibn Uthman ibn Affan Qurashi (I / VII century). In addition, the narrators of Movarounnahr made a great contribution to the emergence of the science of hadith in this country.

Although most of the muhaddiths were from Samarkand and carried out their main scientific activities outside of it, other muhaddiths played a key role in the development of the science of hadith, even though their origins were outside this city. The same can be said not only

³⁷ Byorton Dj. *Musul'manskoe predanie: vvedenie v xadisovedenie / Per. s angl. S.A.Jdanov i M.G.Romanov. – M.: Diliya, 2006. –P. 15.*

³⁸ Rahimjonov, Durbek. *The Role of Education in Protecting youth from destructive Ideas. The Light of Islam: Vol. 2021: Iss. 1, Article 3. Available at: <https://uzjournals.edu.uz/iiu/vol2021/iss1/3>*
Muhammad Abu Zahv. *Al-Hadis va al-muhaddisun. – Bayrut: Dor al-kutub al-ilmiyya, 1984. – P. 146.*

about the muhaddithin of Samarkand, but also about the muhaddithin who worked in Bukhara and many cities and villages of the Islamic world. The same situation can be observed in the study of the life and work of muhaddiths from Bukhara. In short, in the IX-X centuries Bukhara scholars played a significant role in the development of the science of hadith. Consequently, the influence of Movarounnahr, including Bukhara scholars, on the centers of hadith in Khorasan, Hijaz, Iraq, and Egypt was also strong. At the same time, it should be noted that during this period, the number of weak hadiths in Bukhara also increased, and scholars began to pay special attention to distinguishing their authentic from them. By this time, Movarounnahr was known as one of the major scientific and spiritual centers of the Muslim world, especially hadith. The hadiths narrated were also on various topics: fiqh, mysticism, belief, morality, and so on. It is also noteworthy that the Hanafi school of jurisprudence was established in Movarounnahr, first in Bukhara, and then spread to other cities. The role of the well-known Bukhara scholar Abu Khafs Kabir Bukhari in the spread of Hanafi in our region is incomparable.

His full name was Abu Khafs Kabir Akhmad ibn Khafs Bukhari (d. 217/832), and he went to Baghdad to study, where he met and learned from Imam Muhammad, a student of Abu Hanifa. After mastering Hanafi jurisprudence and reaching a higher level than other religious sciences, he returned to his hometown of Bukhara. In this city, he built several mosques and madrasas, taught science to students, and explained the solution of various questions and issues that arose in the masses. Even some historians write that Abu Khafs Kabir was the scholar who caused the spread of science in Bukhara and the special respect of imams and scholars. Samani said that Abu Hafid had brought up many faqihs who were in a village called Kharajir⁴⁰. Legend has it that even if scholars in the Arab world had difficulty finding an answer to a question, they would send a representative to Bukhara, to Abu Khafs Kabir, to find a solution⁴¹.

By the X century, the science of hadith had reached its peak in Movarounnahr, especially in Bukhara. Along with Bukhara scholars, Movarounnahr, Khorasan and Iraqi muhaddiths also contributed to the spread of hadiths in the city. Among them were hafiz from Samarkand, Nasaf, Kesh, Termez, Marv, Nishapur and Baghdad. The large number of hadith scholars who worked in Bukhara during this period and the number of works on the science of hadith they left behind, especially the fact that a great scholar like Imam Bukhari grew up in this city, shows how high the science of hadith was in this city..

Subazmuni also mentions in the book "Kashf al-othor" that the Hanafi narrators, who are among the narrators who are different from Abu Hanifa, made a great contribution to the spread of the science of hadith in our country. They number more than one hundred and eighty and have played an important role in disseminating in the region the hadiths used as evidence in the Hanafi school and the narrations of Abu Hanifa's manaqib. While most of them are the sheikhs of Abdullah Subazmuni, the rest are indirect spiritual teachers. However, Subazmuni cites the direct narrations of 28 narrators from Abu Hanifa who came from our country. This shows how early Abu Hanifa's views entered our region. For example, as mentioned above, although Abu Khafs Kabir (d. 217/832) played an important role in the widespread promotion of the Hanafi school in Bukhara, but before that, as a result of the movement of other scholars, it can be seen that the views of the Hanafi school also entered the region⁴². Thirteen people from Bukhara, who first introduced the views of the

⁴⁰Abdulkarim Sam'oni. Nasabnoma (Al-Ansob)//Abdulg'affor Razzoq tarjimasi. – Buxoro. Buxoro, 1999. – P. 13.

⁴¹Jo'zjoniy A. Islom huquqshunosligi. – T.: TIU, 2002. – P. 212.

⁴²Look on: "Kashf al-osor"ning Buxoro, Xorazm, Samarqand va boshqa shahar roviylariga atalgan boblar.

Hanafi sect, 6 people from Khorezm, 5 people from Samarkand, termizian 2 people, Keshian and Soghaniyan cited the names of 1 scientist. However, while the majority of the narrators of Kashf al-Othor are the direct teachers of Subazmuni, there are relatively few local narrators among their teachers, 31 of them, and 8 of the contemporaries of Abu Hafj Kabir. They are the disciples of Imam Muhammad who introduced the Hanafi school of thought to Mawarounnahr. These individuals mainly narrated the works of Muhammad Shaybani⁴³. Consequently, the hadiths narrated through Muhammad Shaybani became widespread⁴⁴.

Especially because of the good relations of Abu Khafs Sagir, son of Abu Khafs Kabir (d. 263/876), with Ismail Somoni, the ruler of the kingdom, many Hanafis took over the affairs of state, which allowed the Hanafi views to spread the hadiths narrated through Abu Hanifa.⁴⁵ His relationship with the Ahl al-Hadith had a certain influence on the subsequent activities of the Hanafi scholars of Mawarounnahr. Therefore, it can be said that as a result of sharp debates with the Ahl al-Hadith, the following cases occurred: isnads appeared, spelling lessons were conducted, and narration of the text became customary. As a result, Abu Abdullah Muhammad ibn Abi Khafs' "Kitab ar-rad ala ahl al-ahwa" and Subazmuni's "Kashf al-othor appear"⁴⁶. About the entry of the Hanafi school into our country, as well as the narrators of the hadiths narrated by Abu Hanifa from Bukhara and Samarkand, A. Muminov dwelled in detail in his study "The role and place of the Hanafi scholars in the life of the central cities of Mavarannahra (II-VII / VIII-XIII centuries)"⁴⁷. Abdullah Subazmuni lived and worked at a time when the science of hadith was developing. He mastered the science of hadith and jurisprudence of his time and created works on the science of hadith. These works are of special importance as they contain valuable information about the activities of many muhaddiths who lived in our country.

⁴³ Abdulloh Subazmuniy. Kashf al-osor fi manoqib Abi Hanifa. O'zR FASHI. Qo'lyozmalar fondi. 3105-raqamli qo'lyozma. – P. 173^a.

⁴⁴ Abdulloh Subazmuniy. Kashf al-osor fi manoqib Abi Hanifa. O'zR FASHI. Qo'lyozmalar fondi. 3105-raqamli qo'lyozma.. – B. 115^b.

⁴⁵ Muminov A. Xanafitskiy mazhab v istorii Sentarlnoy Azii / pod redaktsey S.Prozorova. – Almaty: Qazaq entsiklopediyasi, 2015. - P. 105.

⁴⁶ Muminov A. Xanafitskiy mazhab v istorii Sentarlnoy Azii/ pod redaktsey S.Prozorova. – Almaty: Qazaq entsiklopediyasi, 2015. – P. 225.

⁴⁷ Muminov A. Xanafitskiy mazhab v istorii Sentarlnoy Azii/ pod redaktsey S.Prozorova. – Almaty: Qazaq entsiklopediyasi, 2015 – P. 23, 45, 51, 126, 137, 146 and others.