Journal of Philosophy and Linguistics
Research Article Peer-review, Open Access

Abu Hafs Kabir Bukhari's Contribution to Religion

Haydarova Hanifa Buranovna

Abstract

This article explores the significant influence of Abu Hafs Kabir Bukhari on Islamic theology, focusing on his written works and the theological concepts they encompass. Additionally, it delves into the writings of Abu Hafs Kabir's followers and students, shedding light on their interpretations and the viewpoints articulated by Abu Hafs Kabir within these texts.

Keywords: sharia, hadith, kalam, theology, religion, secularism, order, science, maturity, knowledge, jurisprudence, destiny, academy

Senior lecturer of the department of Islamic history and source studies, philosophy

INTRODUCTION

The school of Hanafism, founded by Abu Hanifa, began to spread in the middle of the 8th century, during his lifetime, and at the end of this century, it reached other countries, including Mowarounnahr. The schools of Iraq and Khorasan had a significant influence on the formation of Hanafia centers in different cities. Abu Hafs Ahmad ibn Hafs Kabir Bukhari (768-832), a student of Muhammad ibn Shaibani, founded the school of Bukhara.

DISCUSSION

His full name was Ahmad ibn Hafs ibn Zaburkan ibn Abdullah Bukhari. He acquired his initial knowledge in his country, then went to Baghdad, where he met many of Abu Hanifa's companions, among whom he attended Muhammad ibn Hasan's scientific meetings for several years, and copied his book "Mabsut". He was considered the strongest, most reliable, and most pious jurist after Imam Muhammad. The following narration can be cited as proof of this: Abu Sulayman Juzhani, who studied under Imam Muhammad along with Abu Hafs, stated: "From my teacher, Imam Muhammad ibn Hasan Shaybani: I asked, "If you die, who will we get knowledge from?" Then my teacher: Abu Hafs Bukhari said, "No one could take knowledge from me".

Abdullah ibn Muhammad Subazmuni (872-952) narrated the following narration about Abu Hafs: "Aflah ibn Muhammad was in the meeting of Abu Yusuf, from whom he recorded Amali, and Ahmad ibn Hafs was with Aflah in the meeting before going to Abu Yusuf. Ahmad ibn Hafs met Abu Yusuf at the end of his life. Then he went to Imam Muhammad and listened to his scribes and studied jurisprudence in his presence". So, Abu Hafs was considered to be the classic student of Abu Hanifa, and was also in the congregation of Abu Yusuf, although for a short time. According to Shamsuddin Zahabi, Ibn Jarrah and Abu Osama were also his teachers.

It should be said that the views of Imam Muhammad were more influential than Abu Yusuf in the development of jurisprudence in Mowarounnahr. Ahmed ibn Hafs, who returned to his country with knowledge, was thus recognized as the person who first brought the teachings of the Hanafi order to Mowarounnahr. That's why Yakuti admitted as follows: "Bukhara is an academy of jurists and a place of virtues. I have never seen people of a city with a stronger respect for people of knowledge than in Bukhara".

Abu Hafs Kabir was not only a prolific author in the field of jurisprudence, but he was also considered an accomplished scholar of hadith and kalam. Abdullah Subazmuni provided valuable information about the activities of Hanafi scholars and jurists who grew up in Mowarounnahr, Khorasan, Iraq and other regions in the 8th-10th centuries in his work "Kashf al-asor". In particular, the work mentions Abu Hafs Kabir and his descendants among the first Hanafi Muhaddiths from Bukhara. He narrated from Asad ibn Amr, Abu Yahya Himani, Yahya ibn Zakariya ibn Abu Zaida, Isa ibn Yunus, Muhammad ibn Rabia, Abu Muawiya, Ibn Mubarak, Amr ibn Muhammad, Ibn Munir Warraq, Hushaym ibn Bashir, Salm ibn Salim.

The sources have information about theological issues being discussed among jurists until the 11th century, including the existence of theological schools such as Abu Hafs Bukhari in Bukhara and "Juzhoniya" in Samarkand.

Abu Hafs Kabir said on the authority of Muhammad ibn Hasan: "All things are destined for good and bad. All the jurists of Ahl al-Sunnah agreed on this. Do not argue about destiny. Speak only well of the companions of Muhammad (pbuh). There's no harm in looking at the stars to find your way". The scientist passed on these narrations and his views to his students. Therefore, Abu

Hafs chose a moderate path in Islamic theology and gave refutations against various erroneous doctrines and currents. As a proof of our opinion, we give an example of a quote by Lutfullah Nasafi from the chapter “Tasmiya sharhi” of the jurist’s work called “Kitab al-Tahrij”, which has not been found until now, but whose name is found in many works. In this quote, it is possible to cite his fatwas on creed, as well as the works written by his son Abu Hafs Saghir on the science of the word.

Orientalist A.B. Kholidov and several researchers mention that the first madrasas were established in Movarounnahr and Khorasan during the Arab caliphate, and put forward the idea that the first madrasa was the “Forjak” madrasa in Bukhara. Abu Bakr Muhammad Narshahi in his work “History of Bukhara” noted that the Forjak madrasa was also damaged by the fire that occurred in Bukhara in 937. Later the madrasa was restored. The fact that Ibn Awfi, who lived under the rule of the Mongols and was the author of the famous work “Jawame’ al-Hikaya”, studied in this madrasa under the guidance of the teacher Mas’ud Imamzad, showed that this madrasa was active even during the Mongol era.

Abu Hafs founded a madrasa in Bukhara that greatly contributed to the development of scientific and religious knowledge. It was one of the famous madrasahs of its time and is located in the current “Poyi Kalon” area. According to Narshahi, Abu Hafs Kabir taught students after morning prayer. The scientist brought up many students and brought them to maturity. These were: Abu Abdullah Muhammad ibn Ahmad ibn Hafs, Abu Ja’far Rizwan ibn Salim Badokori, Abul Hasan Muqatil ibn Said Baydari, Muhammad ibn Hotam Subizugiki, Abu Zahhok Fazl ibn Hassan Sutikani, Haris ibn Abul Wafa Bukhari.

Abu Salih Taiyib ibn Muqatil Khunamati, Abu Hasan ibn Talib Ghishaty narrated from him. According to Abdulkarim Sam’ani in his work called “al-Ansab”, there were many students of Abu Hafs in the village called Kharojir. Thanks to him, the city of Bukhara became one of the important centers of Hanafism.

Abu Hafs Kabir always advised his students: “Read the Qur’an a lot. Because the Qur’an leaves the hearts and souls quickly”.

Historian A. Vamberi in his works “History of Bukhara” and Sadati “Tarikh ad-Duval” noted that the madrasa of Imam Abu Hafs Kabir Bukhari was the dream madrasa of scholars and students from different countries of the Islamic world.

Sources reflecting the activities of this madrasa are lacking. Nevertheless, the sources have preserved information about a number of great jurists who taught at the Abu Hafs Kabir madrasa. For instance, Muhammad ibn Ahmad Shahivayh Farisi was also a teacher in this madrasa. Hokim Abu Abdullah mentions that he died in Nishapur in 971. Muhammad ibn Ahmed Farisi studied jurisprudence and accounting in his country and lived in Nishapur for a while. Later, he came to Bukhara and taught at the Abu Hafs Kabir madrasa for a certain period.

“Sadrush-Sharia” who worked in Bukhara and their family members learned jurisprudence from the famous scholars of their time. In the study of jurisprudence, the lineage of Abu Abdullah bin Abu Hafs reached Kabir.

Abu Hafs Kabir’s fame spread to Bukhara and the Islamic world. Scholars evaluated the virtue of his knowledge and called him “teacher of Islam”, that is, “teacher of Islamic religion”. Also, in his honor, Bukhara was called “Qubbatul Islam”, that is, “Dome of Islam”, and the gate of the neighborhood where he lived was called “Haqrah”, that is, “The Right Way”. Even if the scholars of the Arab world had difficulty finding the answer to a problem, they would sent a person

to Abu Hafs Kabir in Bukhara and find out the solution to that problem. Narshahi said that when the caravan of pilgrims was coming, a man from the caravan came to Abu Hafs and asked him a question, and Abu Hafs was surprised: “You are coming from Iraq, why didn’t you ask the Iraqi scientists?” he said. He replied: “I discussed this matter with the scholars of Iraq, but they could not give a satisfactory answer, and they told me to go to Bukhara and ask Abu Hafs or his son about this matter, they will tell you the answer to this matter”.

During this period, different nations lived in the territory of the Arab caliphate. It is self-evident that it was impossible to keep them in the same legal measure, that is, to introduce a single law everywhere. Representatives of different social groups used to weave hadiths based on their interests. It is known that Islamic law consists not only of a set of purely legal norms, but also includes religious customs and moral criteria. Following these requirements, Abu Hafs Kabir developed general sharia norms that met the requirements of the time and took into account the local conditions for all religious and secular issues in the life of the society in which he lived. He put forward the ideas of adapting Abu Hanifa’s jurisprudential teachings on fiqh and sharia to local traditions. Whether Abu Hafs Kabir was an emir or an ordinary citizen, he would solve any problem. He would also solve matters of trade or prayer with great accuracy. That’s why people respected the scientist as “the necessary imam”. Until now, the people of Bukhara honor the shrine of Abu Hafs Kabir as the shrine of “Imam Khojatbarar”.

Abu Hafs Kabir had his influence in the eyes of high officials. According to Zandavisti’s work entitled “Rawzat al-ulamo”, Sultan Abu Hafs gave a turban to Kabir Bukhari. A turban is one of the most important clothes, and the emirs gave it to their chosen and loved ones.

Fatwas issued by Abu Hafs and quotations from his work were widely used in the jurisprudential works of later scholars. For instance, it was widely used in works such as Abu Nasr Ahmad ibn Umar’s “Fatavoi Attobiya”, Fariduddin Dehlavi’s “Fatavoi Tatarkhaniya”, Alauddin Bukhari’s “Hayrat al-Fuqaho”, Mas’ud ibn Mahmud ibn Yusuf Samarkandi’s “Salati Mas’udi”. We can also find fatwas given by Abu Hafs in the works of Burhoniddin Mahmud “Muhit al-Burhani” and Abu Bakr ibn Mas’ud Kosani’s “Badai’ as-sanoi’ fi tarib ash-sharai”. It is found in many works such as “Fatovoyi Alamgiriya” written by twenty-three jurists under the leadership of Sheikh Nizamiddin Balkhi (17-18th).

In some works, separate chapters are devoted to information about the scientist. For instance, in the work “Maslak al-Muttaqin” by Sufi Olloyar, there is a chapter under the title “The Story of Khwaja Abu Hafs Kabir Bukhari” or “The Statement of Khwaja Abu Hafs Kabir”.

Using the works of Abu Hafs Kabir, Sufi Olloyar expressed his opinion about good behavior, good human qualities, knowing one’s rights, helping parents, relatives, and fellow brothers in the chapter “Advice to Children”. At the same time, they explained their father’s advice, such as earning his respect and glorifying hard work. Ahmad ibn Mahmud’s work entitled “Mozoroti Bukhara” (Tarihi Mullozada) also has a separate ion about the scientist.

RESULTS

It is worth noting the treatise written by Mukhlis Namangani, who lived and worked in the 19th and 20th centuries, on Abu Hafs Kabir. Because the mukhammas contains important information, it is possible that the poet wrote this information based on historical sources.

In some literature, it is possible to witness that the work of a scientist is attributed to the work of another author. For instance, it is said that there was also a book of Abu Hafs Kabir called “Kitab al-ahwa wa-l-ikhtilaf” in the appendix of Sufi Ollayor’s work entitled “Maslak al-muttaqin”

published in 2007. In the Encyclopedia of Islam and the National Encyclopedia of Uzbekistan, you can find the sentences that Abu Hafs Kabir is the author of the books “al-Ahva wa-l-ikhtilaf” (Useless words and disagreements), “ar-Radd ala-l-lafziya” (Rebuttal to the superficial watchers). The works of Mahmud ibn Sulaiman Kafawi (1519-1582) “Katoib a’lam al-akhyor min fuqaho mazhab an-No’man al-mukhtar”, “Risalai Sultani” of Sultan Muhammad ibn Qalandarshah and several other books in the genre of tabaqat are listed. The author of these works is Abu Abdullah Muhammad ibn Ahmad ibn Hafs, the son of Abu Hafs Kabir. Abdulkarim Sam’ani mentioned that along with these books, there is a work called “Kitab al-Iman” by Abu Hafs Saghir. Based on the above information, we can know that these works are not the works of Abu Hafs Kabir. If that were the case, we can conclude that the names of these works would have been mentioned in the numerous quotations from jurisprudential sources written by scholars of the later period.

In the course of research, it was found that there are works such as “Kitab al-Tahrij”, “Fawoid”, “Fatavo” and “Masail” written by Abu Hafs Kabir Bukhari. It is also mentioned in the sources that he narrated “Navodir as-salat”.

CONCLUSION

Abu Hafs Kabir, who died in 832, was buried on a hill opposite Darwazai lava in Bukhara. According to Muhammad Narshahi in his book “History of Bukhara”: “The palace of late Khwaja Abu Hafs, despite how much people repaired the place, has not been preserved to this day, but only some of its symbols remain, the savma’a - the place of worship is still in place in that house. ...Kabri Darvozai is known as the place where prayers are accepted. That hill is called the Hill of Khoja Imam Abu Hafs... The reason why that place is called “Gate of Haqrah” is that people used to come to the presence of the late Abu Hafs and receive a fatwa there, and they considered it a fatwa. In this respect, they called Haqroh “right”. Academician Bartold noted that there was an inscription on his tomb saying “Teacher of Movarounnahr scholars”. In 2009, extensive renovation works were carried out in the mausoleum of Hazrat Imam. The palace, pool, tower and hotel built in the 16th century have been renovated. The personality and scientific activity of Abu Hafs Kabir Bukhari is one of the subjects of deep study, and many studies can be conducted about it.

References:

1. Sobirovich, T. B. (2023). Basic Criteria for Building the Third Renaissance in Uzbekistan. *Asian Journal of Applied Science and Technology (AJAST)*, *7*(1), 149-157.
2. Sobirovich T. B. National Revival and Development Idiosphere of Uzbekistan. – 2023.
3. Sobirovich, T. B., & Norman, Z. D. M. (2023). Harmony of National and Universal Values in Uzbekistan. *Harmony*, *7*(1), 08-16.
4. Sobirovich T. B. National Principles of Democracy in Uzbekistan //Mediterranean Journal of Basic and Applied Sciences (MJBAS). – 2021. – Т. 5. – №. 3. – С. 131-135.
5. Sobirovich T. B. Philosophical Dialectics of National and Universal Cultural Development //Irish Interdisciplinary Journal of Science & Research (IIJSR). – 2021.
6. Turdiyev B. S. The role of national harmony in the strategy of spiritual renewal //Scientific Bulletin of Namangan State University. – 2019. – Т. 1. – №. 6. – С. 229-233.
7. Sobirovich T. B. The Strategy of Cultural Development in Central Asia During Amir Temur and the Temurids Dynasty //Int. J. Sci. Res. in Multidisciplinary Studies. – 2021. – Т. 2021.

8. Sobirovich T. B. The Strategy of Cultural Development in Central Asia during Amir Temur and Temurids Dynasty Reign //Irish Interdisciplinary Journal of Science & Research (IIJSR). – 2021. – Т. 5. – №. 1. – С. 18-22.
9. Sobirovich T. B. Evolution of ideas and views on the development of democratic society and spiritual renewals //Scientific Bulletin of Namangan State University. – №. 10. – С. 243-250. Turdiyev Bexruz Sobirovich. Ma'naviy yangilanish: yangi qaror va hayotbaxsh islohotlar strategiyasi. //Buxoro davlat universiteti Ilmiy axboroti. Buxoro: 2018. - № 2 (70). –P.208-213.