

Activities Of Hadith Scholars Of Shosh (Tashkent) In Marv And Region Scientific Centers

Nematullo Mukhamedov¹

¹ Doctor Of Historical Sciences, International Islamic Academy Of Uzbekistan, 11 A. Kadiri, Tashkent, Uzbekistan.

Email: N.Muxamedov@iiau.Uz

Abstract

The Muslim Renaissance Spanned The Ninth And Twelfth Centuries. In Central Asia, Science And Culture, Especially Islamic Sciences, Developed During This Period. Bukhara, Samarkand, Nasaf (Karshi), Termez, Khiva, Marv, And Shosh (Tashkent) Were Popular Cities In The Islamic World As Scientific And Cultural Centers. In Medieval Sources, Tashkent Was Called Shosh, Where Several Well-Known Scientists Studied Hadith And Fiqh (Law). The Ninth-Century Was Known As The "Golden Age Of Hadith" Because It Saw Significant Progress In Hadith's Study.

The Article Examines Shosh Hadith Scholars' Activities (Muhaddis) In Marv And The Region's Scientific Centers. Furthermore, In Keeping With The Middle Ages' Practice Of Scientific Cooperation Between Hadith Scholars From Samarkand, Bukhara, Khiva, Nasaf, Termez, And Marv, Qavzin, It Was Studied Scientific Cooperation Between Hadith Scholars From Samarkand, Bukhara, Khiva, Nasaf, Termez, And Marv, Qavzin.

Keywords: Muslim Renaissance, Central Asia, Shosh, Medieval Centuries, Muhaddis, Region, Samarkand, Bukhara, Nasaf, Marv, Qazvin, Qaffol Shoshiy, Haysam Shoshiy.

Introduction

Tashkent Is One Of The Ancient Cities Of Central Asia. This City, Located On The Great Silk Road, Connected Maghreb (The West) And Mashriq (The East) For Millennia. Many People Recognized The City As The Administrative Center Of Turon, Turkistan, Central Asia.

Bukhara, Samarkand, Nasaf (Karshi), Termez, Khiva, And Shosh (Tashkent) Were Well-Known As Centers Of Science And Culture During The Development Of Islamic Civilization. At Us Universities, Scientific Works Are Being Carried Out On The Development Of Sufism In Central Asia, Islamic Culture In Central Asia At British Research Centers, And Medieval Islamic Civilization In The Netherlands. In Islamic History, Source Studies And Research Focused On Many Medieval Scholars' Manuscripts, Which Are Being Kept In European Funds And Archives, Retain A High Priority (Mukhamedov Nematullo, 2020:137).

The Role Of Civilization In Maintaining Global Social Cooperation Is Growing, And Curiosity In Learning The History And Culture Of Cities.

The Research Of The History Of Urban Culture And Sciences' Contributions To Civilization's Development Is Currently Very Important. Tashkent, In Particular, Was Recognized By The International Community As A City Of Peace, Bread, Friendship, And Tolerance. The City Also Achieved Such Status As "The Gate Of The East," "The Capital Of Islamic Culture."

Materials And Methods

In Enlightening The Study And Developing Its Methodological Basis, The Author Used Modern Historical Research Methods – Historicism, Evolutionism, Fairness, Objectivity, And Science. Various References, Data, And Archive Documents Were Compiled Based On Both Comparative And Critical Analysis To Introduce Them Into Circulation For The First Time.

Results

Since The Ninth Century Made Great Strides In Hadith's Science, It Was Called The "Golden Age Of Hadith's Science." In Particular, For The Next Three Centuries, More Than Four Hundred Hadith Scholars Have Engaged In The Science Of Hadith, Which Had Evolved Since The Middle Of The Eighth Century (Uvatov U., Usmonov I., Rahimjanov D., Mukhamedov N., Muratov D., And Others, 2011: 10,11), (Termiziy, 1993:4). Abu Hafs Nasafiy (1068-1142) And Abu Sa'd Sam'ani (1113-1167) Wrote Valuable Information About The Muhaddis In Their Works Titled "Kitab Al-Qand" And "Kitab Al-Ansab."

In Particular, According To "Kitab Al-Qand" And "Kitab Al-Ansab," More Than 3000 Prominent Muhaddis Lived And Worked In Movarounnahr During The Eighth And Twelfth Centuries. More Than 1000 Of Them Lived In Samarkand, More Than 600 Lived In Bukhara, 400 Scientists' Lives And Activities Were Connected With The City Of Nasaf. More Than 70 Of The Remaining 1000 Muhaddis Were In Shosh, More Than 60 In Fergana, More Than 60 In Kesh, More Than 40 In Termiz, More Than 40 In Khorezm. At The Same Time, They Worked In Ustrushana, Dabusia, Kushaniya, And Other Local Regions (Rahimjonov, 2003:13).

The Above Figures Confirm That Shosh Is Also One Of The Muslim East's Scientific And Cultural Centers. Since Hadith's Science Was Developed In Shosh, Hadith Scholars Carried Out Scientific Activities And Gained Fame Not Only In Shosh But Also In Various Centers Of The Islamic World.

In Arabic Sources, Many Scholars, For Instance, Imam Abdullah Ibn Abu Avona Shoshiy, Imam Abu Bakr Muhammad Ibn Ali Ibn Homid Shoshiy, Abu Sa'id Isa Ibn Solim Shoshiy, Abu Muhammad Ja'far Ibn Shuaib Shoshiy, Abu Ishaq Ibrahim Ibn Huzaym Shoshiy, Abu Ali Hassan Ibn Sahib Ibn Hamid Hofiz Shoshiy, Abullays Nasr Ibn Hasan Ibn Qasim Shoshiy Tunkatiy, Abu Ishaq Ibrahim Ibn Huzaym Ibn Hakan Shoshiy Taught Hadiths In Madrasas In Various Cities Of The Islamic World And Held Discussions On Some Issues Of Different Religious Knowledge.

According To Abu Sa'd Sam'ani's Work "Kitab Al-Ansab" ("Nasabnama"), Abdullah Ibn Avona Shoshiy Was One Of The Most Prominent Imams Who Studied In Shosh. Imam Muhammad Ibn Ismail Bukhari, Ja'far Ibn Muhammad Firyobiy, And Other Great Muhaddis Learned Hadith Science From Imam Abdullah Ibn Abu Avona Shoshiy (Samani, 1988: 244). According To Abu Bakr Khatib Baghdadi (Death. 1071), Abu Said Isa Ibn Solim Shoshiy Came To Baghdad And Wrote The Hadiths Narrated By Abdullah Ibn Mubarak Who Was Also Great Muhaddis Of His Period.

In The Ninth And Eleventh Centuries, Marv Was Popular Among The Cultural Centers Of The Muslim East. Especially During The Seljuk Empire's Reign, Marv Became One Of The World's Leading Scientific Centers. It Was Strongly Paid Attention To The Madrasah And Libraries During The Great Minister Nizam Al-Mulk Abu Ali Al-Khasan Ibn Iskhog Tusi (1017-1092). He Was An Author Of The Work Named "Book Of Government." "The Main Idea Of This Work Was To Unite People Under The Slogan Of Islam And Promote It Among Officials, Literate Members Of Society Through The Orthodox Teaching Conducted By Madrasas," Said Pederzen, An American Scientist (Pederzen 1984:127).

Throughout The Seljuk Empire, Nizam Al-Mulk Started To Organize Madrasas With A Library Named "Nizomiya." Famous Scientists Of That Time Taught In The Madrasas Of "Nizomiya. V.A. Jukovskiy, A Russian Scientist, Highly Appreciated The Activities Of Nizam Al-Mulk In This Area: "He Was One Of The Great Figures In The Muslim East. His House Was Always Full Of Scholars And Scientists. Thanks To His Love For Education, He Opened Madrasas In Isfahan, Nishopur, Herat, Balkh, Baghdad, And Other Cities. On His Behalf, These Madrasas Were Given The Name "Nizomiya." He Put A Lot Of Money Into Promoting Different Sciences. His Activities Drew The Attention Of Marv" (Jukovsky, 1884: 28).

In 1064, Seljuq Sultan Ali Appointed Nizam Al-Mulk As A Minister In Marv. The Minister Opened The "Nizomiya" In Marv. This Madrasa Was Undoubtedly One Of The Prestigious Educational Institutions Among The Madrasas, With A Similar Library Built By Him. It Is Worth Noting That The Madrasas Called "Nizamiya" In Marv Were No Less Than The Library Of The Same Name In Baghdad At That Time.

The Bibliographer Yakut Hamaviy, Who Worked In These Two Libraries, Gave A High Assessment Of The Collection Of Manuscripts In Marv's Libraries (Mes, 1963: 151). He Also Saw That There Were Ten Major Libraries. He Wrote That None Of The World's Libraries Could Equal It In Terms Of The Number And Value Of Books Stored In These Libraries (Azamat Ziyoy, 2000:134).

In The Eighth And Tenth Centuries, Scientists First Established Libraries. At That Time, It Was Used To Read Books On Various Topics, Collect And Store Them. There Were Private Libraries In Mosques, Madrasas, Hospitals,

Palaces, And Other Places. Large Libraries, In Particular, Worked In Scientific And Cultural Centers Such As Bukhara, Samarkand, Marv, And Urgench.

When Seljuq Sultan Sanjar (1118-1158) Moved The Capital To Marv In The Eleventh Century, The City Started To Flourish. V.A.Jukovsky Called Sultan Sanjar "Alexander Makedonskiy Of Khorasan." During Sultan Sanjar's Rule, The City's Science And Cultural Life Were Further Developed. New Libraries Were Opened. There Is Reliable Information About Some Of Them: The Library Named "Azizia" Was Founded In The First Half Of The 12th Century. Its Founder, Aziz Addin Abu Bakr Atik Az-Zinjani Was One Of The Revered Men Of Sultan Sanjar (Pinto, 1929:226). In The Cultural And Scientific Life Of Marv, The Samanid Dynasty Also Occupied A Leading Place.

According To Sh. Kamoliddinov, Who Is A Well-Known Scientist, Philologist, Historian, And Doctor Of Historical Sciences And Conducted Scientific Research On The Work Of "Kitab Al-Ansob" ("The Book Of Nasabnoma"), There Were Ten Prestigious Libraries In Marv, Two Of Which Belonged To The Samanid Dynasty. These Two Wealthy And Rare Libraries Were Open To All People And Visited By Scientists From Different Muslim World Places (Kamaliddinov, 1993:10-11).

The Name And Nickname Of Samani Are Described As Follows: "Toj Al-Islam Abu Sa'd Abdulkarim Ibn Al-Hafiz Taj Al-Islom Mu'nuddin Abu Bakr Ibn Al-Allama, Mujtahid Abulmuzaffar Mansur Ibn Muhammad Ibn Abduljabbar Ibn Ahmad Muhammad Ibn Ja'far At-Tamimiy As-Sam'ani Al-Marvazi (Samani, 1988:11).

His Father, Abu Sa'd Abu Bakr Muhammad Ibn Mansur Assam'ani (1074-1196), Was A Well-Known Poet, Literary Critic, And Fiqh Scholar. The Bibliographer Yakut Al-Hamawi Met With Abulmuzaffar Abdurahim As-Sam'ani (1142-1217), Who Was The Son Of Abdulkarim Ibn Muhammad As-Sam'ani, And Received Information About His Grandfather – Abulmuzaffar Mansur Ibn Muhammad Assam'ani(1034-1095) (Kamaliddinov, 1993:11-13).

The Samanids Found Popularity As A Dynasty Of Knowledge. Abu Sa'd Abdulkarim Ibn Muhammad As-Sam'ani Traveled To Different Countries In The Muslim East. He Attended Lectures On Various Sciences In Khorasan And Movarounnahr And Baghdad, Hijaz, Iraq, And Damascus. Returning To Marv, He Wrote More Than 50 Works On The History Of Hadith, Fiqh, And Other Sciences. The Scientific And Historical Value Of Sam'ani's Works Is That He Directly Wrote Information About The Scholars He Met Or About The Hadith. At That Time, Marv Was One Of The Scientific Centers Of Khorasan (Bulgakov P., Vakhabova B., 1978:44), And There Was Scientific Cooperation Between Muhaddis From Marv And Shosh.

Abulfazl Muhammad Ibn Solomon Ibn Al-Khasan Ibn Abu Amr Al-Fandiniy Al-Marvazi Was From The Fandin Village. He Studied Hadith From Imam Abu Bakr Muhammad Ibn Ali Ibn Hamid Ash-Shoshiy, Abulqosim Ismail Ibn Muhammad Ibn Ahmad Az-Zahiri And Others (Sam'ani, 1988: 133). (I (Sam'ani) Wrote Hadiths From Him In Marv And The Fandin Village. Abulfazl Al-Fandiniy Was A Fiqh Scholar And A Righteous Sheikh. He Was Born In 1070 In The Fandin And Died In 1147. I Went To The Fandin For His Funeral (Sam'ani, 1988: 133).

Abu Abdullah Muhammad Ibn Abdulvohid Ibn Yusuf Al-Hulukiy Was Born In 458/1066 In The Buzanshah Village. He Was One Of The Companions Of Imam And Educated By Him. Al-Hulukiy Heard Hadith From Two Grandfathers – Abulmuzaffar And Abu Bakr Muhammad Ibn Ali Ibn Hamid Ash-Shoshiy (Sam'ani, 1988:166). Abu Tahir Muhammad Ibn Abu Bakr Muhammad Ibn Abdullah Ibn Abu Sahl Ibn Abu Tolha Al-Marvazi As-Sanjy Was Also Born In Marv. He Studied Hadith From Ismail Ibn Muhammad Az-Zahiri, Abu Bakr Muhammad Ibn Ali Al-Qaffal Ash-Shoshiy, And Others (Zahabi, 1992:284).

Shamsuddin Az-Zahabi Wrote That As-Said Abulma'ali Fazlullah Ibn Ja'far Ibn Al-Khusayn Was Recognized As One Of The Prominent Figures Of His Period. He Studied "Musnad" Of Abu Sa'id Al-Haysam Ibn Kulayb Ash-Shoshiy (Sam'ani, 1992:26-27). Also, The Hadiths Narrated By Abu Bakr Muhammad Ibn Ibrahim Ibn Muhammad Ibn Ahmad Ibn Al-Abbos Al-Marvarudiy Abu Isa At-Termizi, Abulqosim Al-Khuzuiy, Abu Sa'id Al-Haysam Ibn Kulayb Ash-Shoshiy, Entered The Book Named "Jami' " (Sam'ani, 1992:56-57).

Some Of The Scholars Of Shosh Came To Marv And Continued Their Scientific Activity. In Particular, Abulvardon Al-Husayn Ibn Al-Khasan Ibn Abdurahim Ash-Shoshiy Assufi Was From Shosh And Lived In Marv. He Was A Righteous Person And Recited The Qur'an. He Went To Baghdad And Learned Hadith From Abulhusayn Muhammad Ibn Al-Khusayn Ibn Al-Farro And Others. He Died In 1134 In Marv (Sam'ani, 1992:229). Abu Bakr Umar Ibn Abdurahim Ash-Shoshiy As-Sufiy Was Also From The Shosh And Lived In Marv. He Was The One Who Did A Lot Of Good To The

People And Was A Worshipper, A Master, And A Righteous Sheikh. He Studied Hadith Science From Grandfathers – Imam Abulmuzaffar As-Sam'ani, Abulqosim Hibatullah Ibn Abdulvoris Ash-Sherozi Al-Hafiz, And Abu Sa'd Muhammad Ibn Al-Khoris Al-Khorisiy And Others (Sam'ani, 1992: 518).

Samani Wrote Hadiths From Abu Bakr Umar Ibn Abdurahim Ash-Shoshiy And Strongly Respected Him: "I Received Fatiha From Him, And I Visited Him. Hibatullah Ash-Sherozi Gathered Hadiths From Him And Wrote The Book "Arba'in." Abu Bakr Umar Ibn Abdurahim Ash-Shoshiy Was Born In Shosh In About 450 Years. He Died In Marv In 518 And Was Buried On The Ar-Rozik River (Samani, 1992:518).

Discussion

Marv Was Considered One Of The Centers Of Science In Movarounnahr During The Middle Ages, Including Cities Such As Bukhara, Samarkand, Nasaf, Termez, Urgench, And Shosh. Marv Began Its Golden Age, Especially In The Eleventh Century, When Seljuq Sultan Sanjar (1118-1158) Moved The Capital To Marv. The Scientific And Cultural Life Of The City Became More Developed; New Libraries Were Opened. It Made Marv The Center Of The Science Of Khorasan. Hadith Scholars Also Played A Leading Role In The Activities Of This Center. Some Muhaddis Came To Marv And Stayed Here. The Issues Of Scientific Cooperation Between The Muhaddis, Who Were From Marv And Shosh, Were Studied And Analyzed.

The Science Of Hadith Was Developed In Shosh In The Middle Ages. The Muhaddis Who Lived And Worked In Shosh Were Well-Known In Uzbekistan And Other Eastern Countries. Scientists Found Historical Data On Their Life And Scientific Activities.

Conclusion

Shosh Was Also One Of The Scientific And Cultural Centers In The Muslim East. In Shosh, The Hadith Science Was Developed, And The Muhaddis Carried Out Scientific Activities In Various Centers Of The Islamic World.

In The Study Of The History Of Shosh, It Was Carried Out A Comparative Analysis Of The Social And Cultural Environment Of The Cities Around It. During The Reign Of The Seljuk Empire, Marv Was One Of The Major Centers Of Knowledge. Here, The Services Of The Great Minister Of Seljuks Nizam Al-Mulk (1017-1092) Were Incomparable In This Regard. He Began To Organize Madrasas Throughout The Entire Seljuk Empire And Named All Of Them "Nizomiya."

More Than 70 Muhaddis Of The "Golden Age" Of Hadith Science Worked Not Only In The Cities Of The Region But Also In Other East Countries In The Ninth And Twelfth Centuries. According To Scientific And Historical Data From Medieval Sources, Shosh Was Also One Of Hadith's Science Centers In The Region.

Conflict Of Interests And Contribution Of Authors

The Authors Declare The Absence Of Apparent And Potential Conflicts Of Interest Related To This Article's Publication And Report On Each Author's Contribution.

Source Of Financing

No Funding Was Required For This Research.

List Of References:

1. Abdurahmon Ibn Abu Bakr As-Suyutiy. *Tabaqot Al-Xuffoz*. -Bayrut: Dor Al-Kutub Al-Ilmiya, 1403 H. -B. 329.
2. Abu Bakr Ahmad Ibn Ali Al-Xatib Al-Bag'dodiy. *Tarixi Bag'dod Al-Madinat As-Salom*. -Bayrut: Dor Al-Kutub Al-Ilmiya, 1997. 11 Jild. -B. 161.
3. Abdulkarim Ibn Muhammad Ar-Rofi'iy Al-Qazviniy. *Tadvin Fi Axbori Qazvin*. Bayrut: Dor Al-Kutub Al-Ilmiya, 1987. 1 Jild. -B. 457.
4. Abu Iso At-Termiziy. *Ash-Shamoyil An-Nabaviya / Translation - U.Uvatov*. -T.: Cho'lpon, 1993. -B.4.
5. Abu Sa'd Abdulkarim Ibn Muhammad As-Sam'oniy. *Al-Ansob*. -Bayrut, 1988. 7 Jild. -B. 244.
6. Abu Sa'd Abdulkarim Ibn Muhammad As-Sam'oniy. *At-Tahbir Fi Mu'jam Al-Kabir*. 2 Jild. -B. 26-27.

7. Abu Sa'ïd Al-Haysam Ibn Kulayb Ash-Shoshiy. Al-Musnad. -Madinai Munavvara: Maktabat Al-Ulum Val-Hikam, 1990. 1 Jild. -B. 14-17.
8. Abdullayeva, Moxira (2018) "Approaches For Studying Religious Process In Cyberspace," The Light Of Islam: Vol. 2018: Iss. 1, Article 13. Available At: <https://Uzjournals.Edu.Uz/Iiau/Vol2018/Iss1/13>
9. Azamat Ziyoyev. Seljuks // The History Of Uzbekistan. -T.: East, 2000. -P. 134.
10. Alidjanova, L. A. (2019). The Value Of The Scientific Approach In The Study Of Religions And Science. Isj Theoretical & Applied Science, 12 (80), 508-512. Soi: <http://S-O-I.Org/1.1/Tas-12-80-96> Doi:<https://Dx.Doi.Org/10.15863/Tas.2019.12.80.96>
11. Bulgakov, P. G., And B. A. Vahabova Medieval Scholars Of Merv. Ashgabat, 1978. - P. 44.
12. Jukovsky V. A. Ruins Of The Old Marv. - St. Petersburg, 1884. - P. 28.
13. Ernazarov, Odiljon (2018) "The Socio-Cultural Life Of Chinese Muslims During The Ming Dynasty," The Light Of Islam: Vol. 2018: Iss. 1, Article 11. Available At: <https://Uzjournals.Edu.Uz/Iiau/Vol2018/Iss1/11>
14. Kamaliddinov Sh. S. "Kitab Al-Ansab" By Abu Saada Abdulkarim Ibn Muhammad Al Sam'ani As A Source Of The History And History Of Central Asia's Culture. - T.: Fan, 1993.
15. Yoqut Al-Hamaviy. Mu'jam Al-Buldon. - Cairo, 1906. 1-P. 7.
16. Metz A. Muslim Renaissance. - M.: 1963. - P. 151.
17. Muratov, Doniyor Mr (2019) "The Role On The Companions In The Science Of Hadith," The Light Of Islam: Vol. 2019: Iss. 4, Article 2. <https://Uzjournals.Edu.Uz/Iiau/Vol2019/Iss4/2>
18. Mukhamedov, N. A. (2014). Reptilian Abu Bakr Shashin Coffee-A Drug From Tashkent. Peoples Of Eurasia. History, Culture And Interaction Problems, 130. http://Www.Sociosphaera.Com/Files/Conference/2014/K-04_05_14.Pdf#Page=130
19. Muhamedov N. Keffal Şaşı'nin Diplomatik Faaliyeti. Marmara Türkiyat Araştırmaları Dergisi 2 (2), 119-126. <https://Dergipark.Org.Tr/Tr/Download/Article-File/282071>
20. Mukhamedov Nematullo (2020). Medieval Scientists Of The Oasis Shash And Their Contribution To Islamic Civilization // The American Journal Of Social Science And Education. Innovations (Issn – 2689-100x). Published: August 14, 2020, | Pages: 137-143. Doi: <https://Doi.Org/10.37547/Tajssei/Volume02issue08-20>
21. Pederzen J. The Arabic Book. Princeton. 1984. -P. 127.
22. Pinto O. The Libraries Of The Arabs During The Time Of The Abbasids // Islamic Culture. 1929. Vol 3. -P. 226.
23. Raziya B. Matibayeva, Zohidjon M. Islomov, Gafkhar S. Fuzailova, Nematullo A. Muhamedov "Manuscript Of Al-Khorezmi "Manakib Abi Khanifa" Psychology And Education (2021) 58(1): 772-778 Issn: 00333077772 <http://Psychologyandeducation.Net/Pae/Index.Php/Pae/Issue/View/10>
24. Kalandarova, D. (2020). Features Of Aspects Of Information Exchange. The Light Of Islam, 2020(1), 210-214.
25. Raximdjanyan D.A. The Work Of Abu Khafs An-Nasafi "Kitab Al-Qand Fi Ma'rifat 'Ulama' Samarkand " Is An Important Source Of Hadith's History In Samarkand // Historical. - Tashkent: Tashkent Islamic University, 2003. – 13
26. Rahimjonov, Durbek "The Importance Of Social Rehabilitation Of People Who Have Fallen Under The Influence Of Extremist Ideas In The Process Of Globalization," (2019) The Light Of Islam: Vol. 2019.: Iss. 1, Article 12. Available At: <https://Uzjournals.Edu.Uz/Iiau/Vol2019/Iss1/12>
27. Tarixi Adabiyot Dar Iron. 2 Jild. -B. 252.
28. Uvatov U., Usmanov I, Rahimjanov D, Mukhamedov N And Others. Contributions Of Movarounnahr Scholars To The Development Of Hadith Science. Monographs. - T.: Movarounnahr, 2011. – P. 10-11.
29. Shamsuddin Zahabiy. Siyar A'lom An-Nubalo. -Bayrut. Muassasat Ar-Risola, 1993. 16 Jild. -B.283.
30. Yusuf Ibn Az-Zakiy. Abdurahmon Abulhajjoj Al-Muziy. Tahzib Al-Kamol. -Bayrut: Muassasat Ar-Risola, 1980. 29 Jild. -B. 219.
31. Xoja Xalifa. Kashf Az-Zunun. - Bayrut: Dor Al-Kutub Al-Ilmiya, 1992. 1 Jild. -B.611.