

THE PLACE OF ABU L-ABBAS AL-MUSTAGFIRI IN THE HISTORY OF THE SCIENCE OF HADITH

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Аннотация: Ҳадис илми соҳасида олиб борилган тадқиқотларда одатда III/IX аср муҳаддислари ҳақида кўпроқ сўзланади. Сўнги йилларда ахборот технологиялари ривожланиши ва онлайн қўлёзма кутубхоналарнинг оммаланиши натижасида янги қўлёзма манбалар илмий муомалага киритилмоқда. X асрда бугунги Ўзбекистон ҳудудида яшаган Мустағфирий шундай олимлардан биридир. Мақолада унинг асарлари ҳақида қисқача тўхталинган ва “аз-Зийодот” асари муҳокама қилинган.

Аннотация: В исследованиях, проводимых в области хадисоведения, обычно больше говорят о мухаддисах III/IX века. В последние годы в результате развития информационных технологий и популяризации онлайн-библиотек рукописей в научный оборот вводятся новые рукописные источники. Мустағфири, живший на территории современного Узбекистана в 10-веке, является одним из таких учёных. В статье кратко затронуты его произведения и рассмотрено его книга «аз-Зийадат».

Abstract: In the field of hadith studies, the scholars of the III/IX centuries are usually mentioned more. In recent years, as a result of the development of information technologies and the popularization of online manuscript libraries, new manuscript sources have been introduced into scientific circulation. Mustaghfiри, who lived in the 10th century in what is now Uzbekistan, is one of these scholars. The article briefly discusses his works and discusses the work "az-Ziyadat".

Калит сўзлар: ҳадис илми, ровий, ҳадис занжури, Ўрта Осиё, қўлёзма санъати, араб тили, ислом тарихи.

Ключевые слова: хадисоведение, передатчик, цепочка хадисов, Центральная Азия, рукописное искусство, арабский язык, история ислама.

Key words: science of hadith, transmitter, chain of hadith, Central Asia, manuscript art, Arabic language, Islamic history.

INTRODUCTION. Nasaf (present-day Karshi) is the birthplace of dozens of hadith scholars. Among these scholars, a special place is occupied by Abu-l-Abbas al-Mustagfiri (d. 1041). The ancestors and son of this scholar, whose full name was Abu-l-Abbas Ja'far ibn Muhammad ibn al-Mustagfir ibn al-Mu'tazz al-Muttawwi'i an-Nasafi, were outstanding figures in the field of hadith science.

LITERATURE AND METHODOLOGY

Information about the scholar's childhood in Nasaf has not reached us. According to information in *Tarikh Nasaf*, the city was once visited by Harun al-Astrabadhi (d. 974), one of the famous muhaddiths of the 10th century, and Mustaghfiri was able to record hadiths from him. Later, the scholar improved his knowledge of hadith during his scientific trips to Bukhara, Marv, Sarakhs and Khorasan. In Bukhara, he heard hadith from Abu Abdullah Muhammad ibn Ahmad Gunjar (died in 1021), Abu-l-Fadl Ahmad ibn Ali al-Baykandi (died in 1014), Abu Nasr Ahmad ibn Muhammad al-Kalabadhi (died in 1008); also Zahir ibn Ahmad as-Sarakhsi (died in 1008) in Sarakhs and from Abu-l-Haytham Muhammad in Marw [1].

According to the custom of the period when Islam began to spread in Central Asia, the leadership of the congregational prayer (*imam*) and the delivery of sermons (*khataba*) were entrusted to two different people. For at least four generations, the Mustaghfiri family, to which Abu al-Abbas belonged, served as preachers (*Khatib Nasaf*) in the city's cathedral mosque (*masjid jami'*).

One of Mustaghfiri's important works in the field of hadith studies is the transmission of the Firabri version of *Sahih al-Bukhari* from Abu Ali al-Kushani. The scholar's son, Abu Dharr Muhammad, also became one of the outstanding figures in the field of hadith during his father's lifetime.

Mustaghfiri, who followed the Hanafi madhhab, died in Nasaf on February 5, 1041 (30 Jumada al-ula, 432 AH). Although there are suggestions of his Shi'a, Shafi'i, or Ash'ari leanings, these are not supported by the sources.

RESULTS. Although the sources state that the scholar wrote about twenty works, only the following have come down to us:

Fada'il al-Qur'an was published by Ahmad ibn Faris al-Sallum in two volumes (Beirut: Dar Ibn Hazm, 2006). One of the manuscripts of the work is preserved in the Esad Efendi Department of the Sulaymaniyah Library in Istanbul (No. 181).

- The manuscript of *Dala'il al-nubuwwa* is kept in the Bibliothèque Nationale de France in Paris under the number AY 6325. This copy was briefly examined by Georges Vida [2]. A critical text was published by Ahmad ibn Faris al-Sallum in two volumes (Beirut: Dar al-Nawadir Publishing House, 2010).

- Although *Tibb al-nabi* has been reprinted several times in Iran, its authorship has not been proven.

- The manuscript of *at-Tamhid fi-t-tajwid* is kept in the Chester Betty Library in Dublin under the number 3954 (159 pages).

- *Min Jami' al-kabir 'an Dihyat al-Kalbi raziya-llahu anhu* is kept in the Zahiriyah Library (No. 10298, 3 folios).

• *Risala* is a one-page work on hadith studies, a unique manuscript of which is kept in the Institute of Oriental Manuscripts in Cairo under number 555 (<http://www.almajidcenter.org/>)

In addition, fragments of the following works by the author have come down to us from other sources:

• Ibn Hajar al-Asqalani's (d. 1449) *al-Isaba fi tamyiz al-sahabah* and *Lisan al-mizan* contain many quotations from *Ma'rifat al-sahabah*.

• *Kitab al-da'awat* served as one of the sources for Suyuti's (d. 1505) *Durr al-mansur* and Munawi's (d. 1622) *Fayd al-qadir*.

• Ibn Asakir quoted Mustaghfiri's *al-Musalsalat* in his *Tarikh Madinat Dimashq*.

• Although the History of Nasaf has not come down to us, many fragments of the work have come down to us through Abd al-Karim al-Sam'ani's *al-Ansab*.

DISCUSSION

Mustaghfiri's work *az-Ziyadat* is more important for the history of Hadith studies. In Hadith studies, the tradition of writing books in the genre of "Additions" (*ziyadat*) is more noticeable in the works of Middle Eastern scholars. As for Central Asia, Mustaghfiri's book is one of the few sources in this genre. Initially, he intended to write his work as a supplement to *al-Mutalif wa-l-mukhtalif fi asma ar-rijal* by the Egyptian muhaddith al-Azdi (d. 1018) and later dictated it to his disciple al-Husayn ibn Ahmad al-Samarkandi (d. 1098) in Samarkand in 1037.

The surviving manuscript of *Ziyadat* is copied in 1147 and kept in the hadith department of the Zahiriya library in Damascus under number 525 (no. 1229) (f. 45-67) [3]. The title page of the manuscript begins as follows:

"[This manuscript] is a book of "Additions" by Abu Muhammad Abd al-Ghani ibn Said al-Azdi to "al-Mukhtalaf wa-l-mutalaf" (f. 45a) [4].

It should be noted that al-Husayn ibn Ahmad al-Samarqandi, who transmitted "az-Ziyadat" orally, also made a small addition to the work.

The question of the work's attribution to Mustaghfiri is supported by both internal and external evidence. In several places in the manuscript, Mustaghfiri's name is written in full, and in post-10th-century Hadith sources, including Ibn Makula's *Tahdhib mustamir al-auham* and Ibn Nasir al-Din's *Tawdih al-Mushtabah*, one can find quotations from *az-Ziyadat*.

Tariq Muhammad al-Tawari and Ashraf Salah Ali prepared a critical text of *az-Ziyadat* based on this manuscript, which was published in 2005 by ad-Dar al-USmaniyyah in Amman, Jordan.

In *az-Ziyadat* there are reports on approximately two hundred hadith transmitters (*rawi*). The author tries to provide more extensive information about the transmitters who lived in the cities of Maverrannahr. The scholar paid special attention to the correct

reading of the names of the hadith transmitters, their students and teachers. From the point of view of the history of science, information about the cities in which they lived and the works they left behind is important.

The manuscript ends as follows:

“This event occurred on Friday of the month of Shawwal 542 (1147). Praise be to Allah alone /../.

This is true (*sahih dhalika*) – Muhammad ibn Nasir ibn Muhammad wrote it down as “*tarikh*” (f. 67a).

Information about the transmitters whose name appears in *al-Ziyadat* - Abu-l-Muin Muhammad ibn Makhul ibn al-Fadl an-Nasafi (f. 76b.4), Abu Nasr Ahmad ibn Musabbikh (f. 77a.-3), Humm ibn al-Sirri an-Nasafi al-Juibari (f. 50b.-5; al-Zuibari from Balkh); Abu-l-Manazil al-Balkhi (f. 77a.6; student of the faqih Abu Jafar al-Hinduvani), al-Abbas ibn Zahir ibn Zuhair al-Balkhi (f. 57a.3); Abu Ishaq Ibrahim ibn Nasr as-Samarkandi (f. 17b-18a); Abu Hafs Umar al-Hamadani from Bukhara (f. 46a-b), Abu-l-Hasan Ali ibn Muhammad ibn Javan ash-Sharani (f. 49b.5; khatib from Bukhara), Abu-r-Rabi Safar ibn Ibrahim al-Azdi (f. 55b.-3) and Abu Ahmad Muhammad al-Karmini (f. 57b.13) are important for further research into the history of hadith studies in Central Asia.

CONCLUSION. The muhaddiths of Central Asia took the study of hadith seriously. An example of this is the books they wrote on criticism of the transmitters (*rijal al-hadith*), such as *az-Ziyadat*. By publishing critical texts of these works and translating them into Uzbek, we can obtain more information about the mediaeval scholars in our country.

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2. Georges Vajda. “Un manuscrit du *Kitāb Dalā'il an-Nubuwwa* de Ğa'far al-Mustağfirī” // *Studi Orientalistici in Onore di Giorgio Levi Della Vida*. Рим, 1956. Т.2, С.567-572.
3. Muhammad Nasir ad-din al-Albani. *Fihris makhtutat Dar al-kutub az-zahiriya: al-Muntakhab min makhtutat al-hadith*. Riyadh: Maktabat al-ma'arif, 2001. P. 545.
4. The original Arabic text is as follows: *Kitāb az-Ziyādāt 'alā kitāb al-Muḥtalaf wa l-mu'talaf 'an Abī Muḥammad 'Abd al-Ġanī b. Sa'īd al-Azdī mim-mā zādahā 'alaihi Abū l-'Abbās Ğa'far b. Muḥammad b. Mu'tazz al-Mustağfirī riwāyat al-ḥāfiẓ Abī Muḥammad al-Ḥasan b. Aḥmad as-Samarqandī riwāyat aš-šaiḥ al-imām nāṣir as-sunna Abū l-Faḍl Muḥammad b. Nāṣir b. Muḥammad b. 'Alī simā'an li-ṣāḥibihī al-faqīr ila-llāh ta'ālā Yūsuf b. Ādam b. Abī 'Abdallāh al-Marāġī tumma d-Dimašqī naḥa'ahu-llāh bī l-'ilm.*