



THE DEVELOPMENT OF THE SCIENCE OF HADITH IN MOVAROUNNAHR IN THE IX CENTURY

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ABSTRACT

In this article, the author discusses the definition of hadith science, the history of its emergence, the period of writing hadiths, and the schools of hadith science. In particular, he spoke about the influx of hadith science into Movarounnahr and the early schools of hadith there and the hadith scholars who contributed to the development of hadith science in Movarounnahr. Imam Bukhari, who received the title of "Commander of the Faithful" in the science of hadith, and Imam Termezi, who is known among hadith scholars for his memorization and memory, and his mastery of the subtleties of the science of hadith, were born in the land of Movarounnahr.

KEYWORDS:- IX century, hadith, science of hadith, muhaddith, sunnah, school of hadith, memorization of hadiths, writing of hadiths.

INTRODUCTION

The word "hadith" in the dictionary means "word", "message", "story", "new".

In the terminology of the science of hadith, "hadith" refers to speech, deeds, confirmation, folk (body composition), moral attributes, and biographical information left over from the Prophet (peace and blessings of Allah be upon him).

The words "hadith" and "sunnah" are often side by side and sometimes interchangeable. The lexical meaning of the word "Sunnah" is "habit", "method", "way", and the term is used to refer to the habits of the Prophet (peace and blessings of Allah be upon him), the way he behaved, the confirmation and the deeds he commanded. Also, words such as "message", "work", "narration" are sometimes synonymous with the word hadith.

METHODOLOGY

Initially, the hadiths were recorded orally, not in writing. This is because at the time of the revelation of the Qur'an, the Prophet (peace and blessings of Allah be upon him) did not allow non-Arabs to write down the hadeeths for fear that they would be considered verses of the Qur'aan. The Companions learned from the Prophet (peace and blessings of Allaah be upon him) that they narrated the hadeeth orally, or did something, or witnessed what they approved of.

The Companions memorized the hadiths and passed them on orally to others. For example, Abu Hurayra (may Allah be pleased with him) narrated thousands of hadiths because of his strong intellect and his frequent accompaniment to the Prophet (peace and blessings of Allah be



upon him). Only some of the Companions wrote down the hadiths.

For example, in a hadith narrated from 'Abdullah ibn' Amr, "I used to write to memorize everything I heard from the Messenger of Allah, may Allah bless him and grant him peace. The Quraysh told me, 'You write down everything you hear from the Messenger of Allah, may Allah bless him and grant him peace.' I stopped writing and when I reminded the Messenger of Allaah (peace and blessings of Allaah be upon him) of this, he said, 'I swear by the One in Whose hand is my soul that no one but me will come out of the truth.'

It is understandable that it is permissible to write hadiths on the basis of this word. The original scribes of the Messenger of Allaah (peace and blessings of Allaah be upon him) had pages on which the Companions wrote. They are not widespread among most people and are not concentrated in a book. The Companions understood what he was saying, whether they were more or less in the presence of the Messenger of Allah (peace and blessings of Allah be upon him).

They also have different understandings of the *nasih* and *mansukh* in the hadiths, the general and the specific, the absolute and the fixed, the ambiguous and the detailed. If they disagreed on an issue, they had the opportunity to immediately turn to the Messenger of Allah (saw) and get answers to their questions. These factors did not necessitate the study of hadith at a separate level of knowledge in the early period.

The emergence of the science of hadith took place a century after the death of the Prophet (peace and blessings of Allaah be upon him). For example, the Companions began to narrate the words and deeds of the Prophet (peace and blessings of Allaah be upon him) during his lifetime, first listening to them and then negotiating with them. The Companions who

heard the hadith from the Prophet (peace and blessings of Allaah be upon him) were also in different circumstances, some of whom heard more and others less. This has led to an increase in the need for narration and narration.

At the beginning of the 1st century AH, if it was a state policy not to officially write anything other than the Qur'an, then the factors of that time had changed, there was no need to be careful not to confuse the hadith with the Qur'an, and the Qur'an had been memorized and studied .

However, as the number of people who memorized the hadiths dwindled and gradually they were in danger of being forgotten, as well as many rumors among the people became part of the hadiths, the caliphs ordered the collection of reliable hadiths. Umar ibn Abdulaziz (d. 720), who became the caliph at the end of the first century AH and was widely recognized as the fifth righteous caliph, asked Ibn Shihab az-Zuhri and other hadith scholars to write a book of hadith for the public. Ibn Shihab az-Zuhri simply wrote a book. Others followed him. This is where the writing of hadith books officially began .

DISCUSSION AND RESULTS

After the death of the Prophet (peace and blessings of Allaah be upon him) and the spread of the Companions to the new lands of Islam, the need for knowledge of the hadeeth increased. Over the years, this need has intensified, as has the need to know the various Shari'ah rules and to understand the meanings of the Qur'an. For these reasons, the number of trips and trips to different countries has increased in search of hadiths. This process served as a key factor for the development of the science of hadith in the lands of Movarounnahr.

Abu Ja'far Qusam ibn 'Abbas, one of the cousins of the Prophet from Khurasan, came to him when Abu Usman Sa'id ibn' Uthman ibn Affan (d. 675), the governor of Khurasan, was one of the first



caliphs to enter Mawarounnahr. Sa'id ibn 'Uthman greeted him with reverence. Qusam ibn Abbas accompanied Said in the conquest of Samarkand. When they reached Ustrushana, Qusam ibn Abbas died. These two people are mentioned in the sources as the first Companions and the Tabi'een to enter Mawarounnahr, that is, the people who brought the hadiths to this region.

Other sources cite the names of nine people who entered Mawarounnahr in 674-675. They are:

1. Saeed ibn Uthman ibn Affon;

1. Qusam ibn Abbas;
2. Abu Rulay Rufai ibn Mijron;
3. Muhammad ibn Wasi;
4. Bard;
5. Dahok ibn Muzoqim;
6. Lays ibn Abi Sulaim;
7. Ziyad ibn Mijron;
8. Hulaid ibn Hassan .

For this reason, great muhadises have come from all over the country.

The holy scholars who created the early schools of hadith and contributed to the science of hadith in the Mawarounnahr: Imam Dohili al-Bukhari, Muhammad ibn Salom al-Poikandi, Ismail ibn Ibrahim ibn al-Mughira al-Bukhari, Muhammad ibn Yusuf al-Poikandi, Abdullah ibn Muhammad al-Masnadi al-Bukhari, Ibrahim ibn al-Ash'as al-Bukhari, Salim ibn Mujahid al-Bukhari, Abu Abdurrahman Shayboni al-Bukhari (d. 919) and Abu Hafs Ahmad Sikikasi al-Bukhari (d. 927), Imam Abdullah al-Subazmuni (872 m), Abu Ahmad Talib ibn Ali ibn Hasan ibn Turhor al-Shirakasi, Abu Kasir Saif ibn Hafs Zohid al-Zomini, Abu Sa'il Ahmad ibn Muhammad ibn Yazdoz al-Zomini, Abu Muhammad Ahmad ibn

Muhammad ibn ad-Dabusi ar-Rogini, Surayj ibn Maqil al-Shoshi, Ja'far ibn Shuayb Shoshi, Haysam ibn Kulaib Shoshi, Ahmad ibn Yusuf Nasafi and Abul Abbas Muhammad ibn Mahbub al-Mahbubi .

The world's most famous hadith scholars, which are based on the history of the hadith schools in Mawarounnahr:

1. Abdulhamid ibn Humaid ibn Nasr Abu Muhammad Hafiz Keshi, Author of the collection of hadith "Musnad";
2. Imam Bukhari Muhammad ibn Ismail ibn Ibrahim ibn al-Mughira ibn Bardazbah al-Ju'fi (810-870), author of the collection of hadiths "al-Jomi 'as-sahih". In the science of hadith, Imam al-Bukhaari has been awarded the honorary title of "Amir al-Mu'minin" ("Commander of the Believers"), "Imam al-Muhaddisin" ("Leader of Al Muhaddisin"). He was born in Bukhara on May 13, 810 (according to some sources, July 810, July 20) . He died in the village of Hartang near Samarkand .
3. Imam Abu Isa Muhammad ibn Isa ibn Sawra ibn Musa ibn Zahok Sulami, Termizi (824–892), Author of the collection of hadith "Sunan".
4. Imam Abu Muhammad Abdullah ibn Abdurrahman ibn Bahram ibn Abdussamad Dorimi, Hafiz Samarkandi, Dorimi (797m-869m), Author of the collection of hadith "Sunan". Imam Dorimi died in 870 and was buried on Friday and is buried in Samarkand
5. Abu Sa'id al-Haytham ibn Qulaib ibn Surayj (quoted in some sources as Shurayh) ibn Maqil al-Shoshi (947-947), Author of the collection of hadith "Musnad Kabir".
6. Abu Hafs Najmiddin Umar ibn Muhammad an-Nasafi, al-Samarkandi (1069 m), author of the collection "Al-Kand fi zikri ulamoi



Samarkand".

CONCLUSION

According to sources, from the middle of the eighth century to the middle of the fifteenth century, more than a thousand muhadithes were created in various cities of Mowarounnahr with the science of hadith.

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