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PROMINENT HADITH SCHOLARS OF CENTRAL ASIA

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Abstract

This article provides an in-depth discussion on the distinguished hadith scholars of Central Asia, emphasizing their significant contributions to the field of hadith science. It particularly focuses on the profound impact made by Imam Bukhari, Imam Muslim, and Imam Termezi, analyzing their scholarly works and methodologies. Through a detailed examination of their contributions, the article sheds light on how these scholars advanced the compilation, authentication, and interpretation of hadiths, thus playing a crucial role in the development and preservation of Islamic knowledge and tradition.

Keywords Central Asia, Imam Bukhari, Imam Muslim, Imam Termezi.

INTRODUCTION

Most prominent muhaddith scholars originated from the Khurasan and Movarounnahr regions. Since the earliest centuries of Islam, these areas have dedicated special attention to the sciences of jurisprudence, kalam, and hadith. Consequently, by the ninth century AD, Islamic sciences, particularly hadith studies, had reached an advanced and perfected level.

The authors of al-Kutub al-Sitta were Imam Bukhari (194 / 810-256 / 870), Imam Muslim (206 / 819-261 / 874), Imam Termezi (209 / 824-279 / 892), Imam Abu Dawud (202 / 817-275 / 888), Imam Ahmad al-Nasa'i (215 / 830-303 / 915), and Imam ibn Majah (209 / 824-273 / 886). It is noteworthy that all the works in this collection were created by Khorasan and Movarounnahr scholars. This indicates that these regions long had scientific centers and that the peoples living in this region had a high ability to learn and improve new sciences. Although there are differing opinions in foreign literature as to which authors should be

included in the list of as-al-Sihah al-Sitta, and in fact, most agree that Sahih Bukhari, Sahih Muslim, Sunan al-Tirmidhi, Sunan Abu Dawud, Sunan al-Nasa'i and Sunan ibn Majah are considered the most reliable and are included in al-Kutub al-Sitta. This article intends to analyze three great hadith scholars.

Islam spread to different regions, and the peoples of these countries needed to know the Islamic sciences and the Shari'ah rules, and through them to understand the meanings of the Qur'an. Therefore, one of the sciences of Islam was the study of the science of hadith, that was, the search for those who narrated it. Over time, those who studied the science of hadith knew the narrators of the hadith clearly, checked the sanad [1], identified the differences between them and made sure they were correct. The analysis of a number of issues, such as the complete study of the text of the hadith, intensified, and eventually the "science of hadith", "al-ulum al-hadith" emerged.

Examples of important works devoted to the

collection of hadiths of the ninth century include the works of hadith scholars such as Imam Bukhari (d. 870) and Imam Muslim (d. 875).

Imam Bukhari was born in Bukhara in 810. He studied hadith first from his father and then from Dokhili, one of the most famous hadith scholars of Bukhara at that time. According to sources, he was trained by more than a thousand teachers. He was aware of all the sciences of his time. Especially by working effectively in the science of hadith, he 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"), and "al-Tarikh al-Awsat", ("Medieval History"), "Birr al-validayn" ("Doing Good to Parents"), and "Kitab al-Kunya" ("The Book of Kunya"). The fact that more than a hundred commentaries were written on his invaluable work, "al-Jami 'as-Sahih", shows how important it is.

Imam Bukhari and Imam Muslim wrote their famous book, "al-Jami 'as-Sahih" ("The Trustworthy Collection"), in almost fifteen years. These two muhaddith 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 works. These works, which are the result of a thorough examination and painstaking research on each narrator and isnad, are among 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 hadiths. These books include hadiths from the Prophet (pbuh) on history, tafsir,

ghazal, belief, morality, manaqib, jurisprudence, and other topics. In this case, although they cover the above topics, they are grouped in an order based on the principles of jurisprudential works [2].

The main condition of these two great hadith scholars in compiling hadiths is that they were narrated from famous Companions and came from the next famous, trustworthy and just narrator through those who saw the famous, trustworthy and Companions. Imam Bukhari and Imam Muslim did not include the hadith narrated by him in their works, although they had a little doubt about the narrator.

Another compatriot muhaddith, Imam Tirmidhi (d. 892), who has a special direction in the science of hadith. Due to his great interest in science, he mastered many of the sciences of the time, especially the science of hadith, and met many hadith scholars in a number of cities in the Hijaz, Iraq, and Khorasan. He also learned the science of hadith 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 "Shamoil an-Nabawiyya" ("Special Qualities of the Prophet (pbuh)"). The scholar's works, such as "Kitab al-ilal" ("The Book of Evil in the Hadiths"), "Kitab az-Zuhd" ("The Book of Asceticism"), and "Asma as-Sahaba" (Names of the Companions), also deal with various aspects of the science of hadith [3].

The collection of this scholar, called Sunan, contains not only "sahih" - reliable hadiths, but also "hasan" - good and "weak" - weak hadiths. This muhaddith not only shows the degree of authenticity of each hadith in his work created in this order, but also divides them mainly into fiqh chapters, with little space for historical, religious, and other similar non-fiqh topics. In this Sunan, the muhaddith also cites his own assessment of the hadiths or the

opinions of other hadith scholars on the hadith in question. It is also noted that the Sunan is simpler than the works of Imam Bukhari and Imam Muslim and is easy to understand for all readers. 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 al-Tirmidhi belong to the “jami” (“Collector”) type of hadith books. Because they tried to cover all the hadiths on the subject.

The regions of Khorasan and Movarounnahr played a crucial role in nurturing renowned hadith scholars. Since the early centuries of Islam, these areas have placed special emphasis on the study of jurisprudence, theology, and hadith. During the golden age of hadith science in the third/ninth century, all collections of Al-Sihah as-Sitta were compiled. Scholars from these regions meticulously studied the hadiths of the Prophet Muhammad (peace and blessings be upon him) and categorized them into groups such as sahih, hasan, and zaif based on rigorous evidence.

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