
The Level of Study of the Religious Image of Mavarounnahr in the IX-XII Centuries

Alisher Doniyorov¹, Adil Kariev², Hamidulla Aminov³, Nodir Karimov⁴

¹*Professor, Doctor of Historical Sciences, Department of the History and Source Studies of Central Asian People, Tashkent State University of Oriental Studies, Tashkent, Uzbekistan*

²*Candidate of Historical Sciences, Head of the Department of Islamic Studies, Senior Research Fellow of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan Tashkent, Uzbekistan*

³*Candidate of Historical Sciences, Senior Research Fellow of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan Tashkent, Uzbekistan*

⁴*PhD student, Department of the History and Source Studies of Central Asian People, Tashkent State University of Oriental Studies, Tashkent, Uzbekistan.*

E-mail: doniyorov_alisher@mail.ru¹, nodir-karimov@list.ru⁴

ABSTRACT: *This article analyzes the level of study of the religious image of Mavarounnahr in the IX-XII centuries. From the 8th century onwards, the number of such categories and groups as Qadariyya, Jabriya, Jahmiya, Mutaziliyya, and Rafidiyyah, which began to appear in Islam, increased in the late ninth and first half of the tenth centuries. These groups were widespread throughout the Islamic world, especially in Central Asia. Their emergence, meaning, and impact on socio-political processes have been extensively covered in the studies of Wilfred Madelung [22], Melchert Christopher [25], Ahmet Karamustafa [19], Akiner Shirin [2], Muhammad Mansur Ali [27], Aiyub Palmer [31] and other scholars. A general conclusion from their work is that Mavarounnahr, or modernly speaking, Central Asia is described as a region where hadith scholars (Ahl al-hadith), Hanafiism, and Moturidism flourished. These scholars also noted that the areas that embodied some of the features of Sufism (malamatiya, karramiya, etc.) were also closely related to Islamic sects. It is written that the representatives of hadith, Hanafi and Moturidi fought against groups that misrepresented religious issues. There are also a number of studies [49] on the differences between the views of the Ahl al-Hadith and the Hanafi (in some literatures Abu Hanifa is mentioned as a representative of the Ahl al-Ray [8]). According to Khalid Blankinship and Ira Lapidus, in the tenth century, the Samarkand scholar al-Moturidi created the doctrine of moturidia, which combines only the positive aspects of various conflicting directions [6][20]. In other words, Imam al-Moturidi further developed the theory founded by Abu Hanifa, the founder of the Hanafi school, and based the Qur'an and hadiths on groups such as Jahmiyyah, Qaramit, Rafidiyyah, Murjiyyah, and Karramiyyah, which undermined the purity of Islam and misinterpreted religious*

issues. The work we are analyzing aims to study the research on Hanafi, Ahl al-Hadith and other groups that were widespread in Central Asia, and to determine their main directions.

Keywords: *Hanafi, Ahl al-Hadith, Central Asia, Qur'an, Islam, Sects*

1. HANAFIISM

The works of Ya'akov Meron [42], Mandelang Wilfred [22], Wheeler Bronon [7], Christopher Melchert [11], Nurit Tsafrir [29], Hisham Ramadan [16], Behnam Sodiqi [3], Aron Zysow [43], Burak Gay [10], Salimeh Maghsoudlou [23] and many others have studied the emergence of the Hanafi sect and its spread to Mavarounnahr [52]. Hanafiism is one of the religious-legal sects of Sunni Islam. This sect was founded by Abu Hanifa Nu'man ibn Thabit (d. 767). Hanafi jurisprudential views were developed in the works of Abu Hanifa's disciples Abu Yusuf Yaqub (d. 795) and Muhammad al-Shaybani (d. 804) [16].

Researcher Hisham Ramadan noted that in judging as a characteristic of Hanafism, the Qur'an was first relied upon, then authentic hadiths were acknowledged, and if some aspects of the matter were still abstract, "ijma [47]" was followed by analogy [16]. Scholars also sometimes used methods such as "masolihi mursala", "urf [32]", "shar'u man qablana shar'un lana", "istihsan [26]", "istis'hob [38]" and "madhhab sahabi" in passing judgment. According to today's scholarly research, Abu Hanifa began to refer to analogy when there is no solution in the Qur'an and the hadiths [33]. Oliver Limen writes that Majid Hadduri wrote that Abu Hanifa, the founder of the Hanafi school, did not write a book on a particular subject. His disciples later translated the hadiths and fatwas he narrated into "Al-Fiqh al-Akbar", "Al-Fiqh al-Absat", "Kitab al-Asar", "Kitab al-Kharaj" and "Kitab al-Siyar" [30].

The book, *Life and Work of Imam Abu Hanifa*, states that he was born in Kufa, Iraq. It is narrated that 'Abdullah ibn Mas'ud (d. 653), one of the Companions of the Prophet, was sent to Kufa during the time of 'Ali 'Umar, where he taught many disciples and also taught Abu Hanifa's teacher Hammad ibn Abu Sulayman (d. 738) [28]. According to researchers, Hanafi views entered the land of Mavarounnahr during the lifetime of Abu Hanifa. Much of the work on this subject has been published by Wilfred Mandelang. In particular, in a 1982 study entitled "The early Murji'a in Khurasan and Transoxania and the spread of Hanafism", the scholar commented on the emergence of the Hanafi sect in Central Asia, its major scholars, and its central cities [22]. According to him, Balkh was one of the first centers of the Hanafi school in the East. Although there is evidence of early Hanafis in other cities of Mavarounnahr as well, there is insufficient information that they were directly related to Abu Hanifa. The scholar only mentions that Abu Isma Nuh ibn Abu Maryam (d. 173 / 789-90), a disciple of Abu Hanifa, served as a judge in Marw, and Abu al-Aziz ibn Khalid al-Termizi as a judge in Termez. Wilfred Mandelang commented that Samarkand later became the center of Hanafiism, which al-Moturidi further developed [22]. The researcher connects the spread of Hanafiism to the regions of Mavarounnahr and Khorasan with the Samanids. In other words, during the reign of Amir Ismail ibn Ahmad (982-907), Hanafi scholars gathered in Samarkand, Bukhara and other cities of Mavarounnahr and they were questioned on various issues. Hanafi scholars held important positions in the Samanid state [22]. Hanafi scholars were the mainstay of the rulers not only during the Samanids, but also during the

Karakhanids, Gaznavids, Seljuks [4]. In other words, Hanafi scholars served as chairman, judge, and imam in the Khurasan and Mavarounnahr regions, further strengthening Sunnism, restraining Shiites, and weakening the enemies of the ruler [4].

In 2002, Mandelang Wilfred's book "The Westward Migration of Hanafi Scholars from Central Asia in the 11th to 12th Centuries" was published in Turkey [41]. The introductory part of the study states that Hanafiism entered Central Asia as early as the life of Abu Hanifa. The cities of Bukhara and Samarkand are said to have been recognized as centers of the Eastern Hanafi school during the Samanid period. Later, the city of Gurganj in Khorezm also became a place of study of Hanafi, each school in Mavarounnahr has its own uniqueness, different from Iraq, Iran and other regions. The author writes that Hanafiyya, which developed in Central Asia, did not gain much popularity during the Abbasid period, and Moturidism, one of the two major branches of Sunni theology, was also unknown for a century in Iraq and western Iran [40]. By the 11th century, with the death of great Hanafi scholars in Baghdad, Central Asia began to attract all scholars. Mandelang Wilfred linked the widespread spread of Hanafiism to the Seljuks. That is, the researcher noted that the Seljuks respected the Hanafi school of Mavarounnahr, that they appointed Hanafi scholars as judges, imams, and teachers wherever they went, and that only the Hanafis of Mavarounnahr served as ministers and ambassadors. The author also reveals the disputes between the Hanafis and Shafi'is of Mavarounnahr, the madrasas run or founded by Mavarounnahr scholars, the place of Khorezm, Bukhara, Samarkand, Shash, Nasaf, and Termez scholars in the Islamic world.

Christopher Melchert's book [25], "The Formation of the Sunni Schools of Law, 9th-10th Centuries C.E", says that by the tenth century, Hanafi, Shafi'i, and other schools of thought had emerged in Muslim jurisprudence. Prior to that, there were two main directions, "Ash'ab al-Hadith" and "Ash'ab ar-Ray". It is noted that during the end of the VIII century and during the IX century there were various disagreements between the two directions, the positive aspects of these conflicting groups were absorbed into the Islamic sects in the X century, and thus were reconciled [26]. The author also notes that the Hanafi school of Khorasan and Mavarounnahr has yet to be studied, that most Hanafi scholars in the region have not given information about their teachers, and that they usually refer to the Hanafi sheikhs of the time as rais, ahl ar-ray sheikh, Abu Hanifa ashabi, but not as teachers [26]. Christopher Melchert noted that similar cases should be investigated separately.

Ahmet Karamustafa's book, "Sufism: The Formative Period", states that the Sufis of Isfahan and Shiraz had close relations with the Shafi'is, Hanbalis, and Zahiris, and that they fought [19] together against the Mu'tazilites who denied Sufism and Muhaddithin. Sufism was not popular in Mavarounnahr until the 11th century because of the Hanafi school [19]. The scholar says that Sufism of Mavarounnahr developed as an integral part of Hanafiism and that Abu Bakr Muhammad ibn Ibrahim al-Kalabadi (d. 380/990), the author of "At-Taarruf li-mazhab ahl at-Tasawwuf", also represented the Hanafi school. He also noted the lack of accurate information about Sufis in Bukhara, Samarkand, Termez and Nasaf [19]. However, in the northeastern regions of the Muslim world, especially in Khorasan and Mavarounnahr, there is a certain category called "hakim" (sage) whose scientific worldview covers many fields. That is, they differed from the mysticism of other regions in that they mastered the sciences of Hanafi jurisprudence, kalam, tafsir, hadith, and the study of the psyche [19].

In Akiner Shirin's study, "Islam, the State and Ethnicity in Central Asia in Historical Perspective" is studied in three stages. That is, the period from the advent of Islam to the nineteenth century is the first stage, followed by religious life in the Russian Empire and the Soviet Union, and the third stage in the mid-1980s to the 2000s [2]. The study said that the people of Mavarounnahr first followed the Hanafi sect of Sunni Islam, madrassas and mosques served as centers for the study of religious sciences, and Central Asian scholars expanded their knowledge in Mecca, Baghdad, Damascus, Nishapur, Basra, Kufa and other cities [2]. The author notes that some aspects of mysticism entered the cities of Balkh and Nishapur in the VIII-IX centuries, and later developed in Merv, Bukhara and Khorezm. He writes that the person who played an important role in Central Asian Sufism was Yusuf Hamadoni (d. 1148-1141) and his teachings later developed in the sects of Yassavi and Naqshbandi [2].

We know that Bernd Radtke, Yves Marquet, Sarah Sviri, Geneva Gobillot, Abdullah Baraka, and other scholars recognized Hakim Termezi as a unique thinker of his time, a scientist whose theories were ahead of his time, and the founder of the school of hakimiya [53]. However, in the work of Aiyub Palmer, a study of the period in which Hakim Termezi lived shows that the Mavarounnahr Hanafi school not only influenced the scholarly legacy of the scholar, but also that Hakim Termezi made a worthy contribution to the development of the Hanafi school [31]. The researcher says that Hanafiism became the main sect in Central Asia by the ninth century, and that one of Abu Hanifa's disciples taught "ilm ar-ray and ilm al-osar" to Hakim Termezi. The scholar was critical of those who misinterpreted Hanafiism in his time, and called groups such as *Mushabbah*, *Qadariyyah*, *Jabriya*, *Jahmiya*, *Mutaziliyyah*, and *Rafidiyya*, which were rejected by the Hanafis, "*Ahl al-Bid'ah*" (bid'ah group) and "Ar-radd ala al-mu'attila". Al-Moturidi, who further developed Hanafiism, tried to explain that he was influenced by the ideas of Hakim Termezi in writing his book, "*Kitab at-Tawhid*" [31]. According to Aiyub Palmer, before al-Moturidi, only Hakim Termezi gave "wisdom" and its interpretation, and in Moturidi the word was used in the form and context used by Termezi [51]. The researcher also noted that Hanafi scholars such as Abu Mu'in al-Nasafi and al-Lamishi referred to the works of Hakim Tirmidhi and recognized him as a teacher, noting that in the ninth century, Hanafiism and mysticism were closely related [31]. Thus, it is clear from the work of Aiyub Palmer that the scholars who worked in Mavarounnahr in the IX-X centuries can be divided into four major categories, such as hadith scholars (Ahl al-hadith), Islamic jurists (Ahl ar-ray), Mutazilites and Moturidis. Hakim Termezi's work is closely connected with the Hanafi school of Mavarounnahr and the teachings of al-Moturidi.

2. A GROUP OF HADITH SCHOLARS

The formation and meaning of the direction known as the group of hadith scholars or "ahl al-hadith", "as'hob al-hadith" was analyzed by Joseph Schacht [36], Hallaq Weil [13], Hodgson Marshall [24], Jonathan Berkey [5], Khalid Blankinship [6], Jonathan Brown [9], Jeffrey Halverson [14], Ira Lapidus [20], Schmidtke S. [37], Limen Oliver [21] and in the works of other scientists [44]. The movement of hadith scholars appeared in the late eighth and early ninth centuries. In some sources, the Ahl al-Hadith group is also referred to as the Hijaz

School of Islamic Law, with Malik ibn Anas (d. 179/795) as the founder of the movement [17]. The Oxford Dictionary of Islam defines the Ahl al-Hadith as a movement of hadith scholars [45] who value the Qur'an and authentic hadiths as the most important sources in matters of jurisprudence and belief. According to Ira Lapidus, the Ahl al-Hadith differed from the Ahl al-Ray in terms of jurisprudence, but opposed the Mu'tazilites in matters of faith [20]. Muhammad Mansur Ali also explained the emergence of famous hadith scholars from Khorasan and Mavarounnahr by the movement of the Mu'tazilites [27]. According to the scholar, the translation of the works of Greek scholars Aristotle, Plato, and Ptolemy into Arabic in the House of Wisdom began to influence the science of the Qur'an and hadith. That is, the Mu'tazilites, inspired by Greek philosophy, denied the sciences of hadith, tafsir, and mysticism [46].

Ira Lapidus noted that the Ahl al-Hadith refused to make judgments in jurisprudential matters on the basis of "ray" (thought) and "qiyas" used by "ahl ar-ray" [48]. They went against the idea of the Mu'tazilites that the Qur'an was created. [1]. Indeed, at that time, the Mu'tazilites created the Qur'an (creation) [1] was a group that completely denied [35] hadith, tafsir, and mysticism, claiming that if the Qur'an were the words of Allah, logically it should be in its own language [18]. While Ira Lapidus recognized [20] Ahmad ibn Hanbal as the most famous leader of the movement, Jonathan Brown noted [8] that in the tenth century the ideas of the Ahl al-Hadith and the Hanbali sect became commonplace. Scholars write that other schools of jurisprudence later accepted the Qur'an and the hadiths narrated by the Ahl al-Hadith as reliable sources [20].

The scholar says that in the ninth and tenth centuries, the Ahl al-Hadith group created hadith collections in the form of sahih and sunan, and in the books of Muhammad Ismail al-Bukhari and his student Muslim ibn Hajjaj, he compiled only sahih hadiths and abandoned the weak hadiths used by the Ahl al-Hadith. Their methods were advanced in the Sunan of Abu Dawud Sijistani, al-Tirmidhi, al-Nasa'i, and Ibn Majah. Jonathan Brown also writes that members of the Ahl al-Hadith, such as Abu Zura al-Razi (d. 264/878), initially criticized Imam Bukhari and Imam Muslim, who had authentic books, and condemned the division of hadiths into authentic and non-authentic types. accused of giving precedence to ahl ar-ray [9]. That is, when Abu Zura used the hadiths when the Ahl al-Hadith were arguing with others, he was afraid that their opponents would claim that it was not authentic. However, Imam Bukhari and Imam Muslim avoided such problems and noted that they did not compile all the authentic hadiths in their books. For example, while Imam Bukhari said that he used authentic hadiths that were based solely on his fiqh views, Imam Muslim admitted that he was limited to hadiths that were accepted by all scholars [9].

According to Khalid Blankinship and Tim Winter's book, *The First Belief*, the Al-Ash'arites defended the Ahl al-Hadith movement and, unlike the Mu'tazilites, recognized the essence of Allah and all His attributes, the revelation of the Qur'an [6]. Al-Ash'ari and Ahl al-Hadith have the same view that the faith of Muslims decreases and increases depending on the level of worship [15].

Ashirbek Muminov said that the views of the people of al-hadith have caused a lot of controversy in the province of Mavarounnahr [50]. For example, he said that during the escalation of the hadith dispute in Bukhara, the chairman of the Bukhara scholars, Abu Haf

al-Saghir, summoned Muhammad ibn Ismail al-Bukhari, a prominent representative of the Ahl al-Hadith, and the two scholars discussed certain issues and were expelled from Bukhara because of al-Bukhari's views [50]. Ashirbek Muminov also writes that all the issues of Ahl al-Hadith Shari'ah should be linked to verses and hadiths, and all the narrations narrated from the Prophet (peace and blessings of Allaah be upon him) should be strictly checked (jarh and ta'dil). If they do not pass such an examination or are not in the collection of hadith scholars, they should be declared non-religious. He put forward the idea that those who do not act in this order should be considered as those who act according to their personal desires (people of the air) [50]. According to the book of the Turkish scholar Hasan Kurt, in the VIII-IX centuries in Bukhara lived Ahl al-Hadith representatives such as, Abu Abdullah Muhammad al-Bukhari (d. 167/783), Abu Ishaq Ibrahim al-Bukhari (d. II / VIII century), Abu Muhammad Budayl al-Bukhari (d. .205/820), Abu Huzayfa Ishaq al-Bukhari (d. 206/821), Ishaq ibn Hamza al-Bukhari, Bayan ibn Amr al-Bukhari (d. 222/837), Abdullah ibn Muhammad al-Masnadi (d. 229). / 844), Abdullah ibn Surayj al-Shaybani (d. III / IX century). Heinz Halm and Wildfred Madelang have also reportedly commented on the issue. Heinz Halm puts forward the idea that the Ahl al-Hadith in the East meant the Shafi'is, while Wildfred Madelang argued that the Shafi'is were scarce in Mavarounnahr. Ashirbek Muminov found out that about 15 sources on various aspects of the Ahl al-Hadith direction were written in Mavarounnahr, and this direction also influenced the Hanafi school.

3. CONCLUSION

Researchers such as George Zaydon, Rosskin Gibb, Vasily Barthold, E.V. Zeymal, Ibrahim Hassan, Rene Grosset, Sinor Denis, Edmund Bosworth, Sochek Swat, Ira Lapidus, Kennedy Huyun, Star Friederick researched of conqueror policy of Arabs to Mavarounnahr. These scholars note that Central Asia was annexed to the Arab Caliphate in 650-751. The Umayyads and the Abbasids sought to spread Arabic and Islam widely in the occupied territories. As Rene Grosset points out, although this process was slow during the Umayyad period, the introduction of a policy of equality by the Abbasids led to an increase in the population of Central Asians who believed in Islam and spoke Arabic. Later, the land of Mavarounnahr was ruled by Tahirids, Saffarids, Samanids, Ghaznavids, Karakhanids and Khorezmshahs.

In foreign literature, the terms VIII-XIV, IX-XII or sometimes IX-XI centuries are used in Islamic culture with the terms "golden age", "Islamic renaissance", "Muslim renaissance" or "period of awakening". In the analysis of these studies, the emergence of the "golden age" is explained by the search for knowledge based on the Qur'an and hadiths, the appreciation of scholars and science in the caliphate, the translation of ancient works from other languages into Arabic and the emergence of a single language and alphabet throughout the caliphate.

In the IX-XII centuries, the region of Mavarounnahr was known as a region where religious and secular sciences were developed, and the scholars of this region were especially valued in the Islamic world. In particular, the works of hadith scholars such as Imam Darimi, Imam Bukhari, Imam Tirmidhi are highly valued in their time and today as authoritative sources after the Qur'an. However, a study of publications published abroad found that not all researchers expressed positive opinions in the context of the hadiths. Western scholars have

been researching hadiths since the 1990s. In the twentieth century, scholars such as Joseph van Ess, J. Robson, N.D. Anderson, S.E. Bosworth, John Vansbro, Patricia Kron, Michael Cook, Mandelang, Donner, Motzki, Scheler have studied the hadiths. While denying and claiming that they were fabricated, N.Abbat, F.Sezgin, Abu Shuhba, Al-Marsafi, Al-Azami, Maloush tried to justify the historical significance of the hadiths. The first group tried to link the hadiths only by their text and age, and by the interests of the dynasty that ruled at that time. They claimed that the hadiths that were passed down orally since the third century AH were in the interests of the time and the ruler. The second category of scholars, who consider the hadith to be a sacred source, point out that there are hadiths from the time of the Prophet (peace and blessings of Allah be upon him), and that most Western scholars do not pay attention to the authentic sources. Many hadiths about the time of the new Prophet, discovered in the 1990s, changed the conclusions of world scholars for the better. That is, today, Western scholars such as Hebert Berg, Jonathan Brown, and Scheler also recognize the hadiths as the most sacred source after the Qur'an.

Undoubtedly, the essence of the works of any scientist is directly connected with the period in which he lived. In particular, in order to understand the written heritage of Hakim Termezi and Abu Isa Termezi, it is necessary to be acquainted with the religious environment of the IX-X centuries. Wilfred Mandelang, Christopher Melchert, Ahmet Karamustafo, Akiner Shirin, Muhammad Mansur Ali, Aiyub Palmer, and other researchers pointed out that there were religious categories such as Qadariyya, Jabriya, Jahmiya, Mutaziliyya, and Rafidiyya in the time of the Termez. However, they also noted the spread of hadith (Ahl al-hadith), Hanafi, and Moturidi groups. According to Muhammad Mansur Ali, Ira Lapidus, and Jonathan Brown, Abu Isa al-Tirmidhi gained great respect behind the hadith scholars of Mavarounnahr (Ahl al-Hadith) through his book *Sunani al-Tirmidhi*. Aiyub Palmer proved that Hakim Termezi played an important role in the development of the Hanafi sect and the doctrine of Moturidism by rejecting the Qadariyya, Jabriya, Jahmiya, Mutaziliyya, and Rafidiyya groups.

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- [45]. The words Ahl al-hadith or ashob al-hadith can be translated into Uzbek as a group of hadith scholars. This group is described in the book by H. Aminov and S. Primov "History, sources and terminology of Hanafi jurisprudence" (- Tashkent, "Mavarounnahr" publishing house. 2017. - P.55.) As follows: "They accepted the words and deeds of the Messenger of Allaah (peace and blessings of Allaah be upon him) that they heard from the Sahaabah, and all the fatwas of the Sahaabah. The followers in this group paid attention to the apparent words and the apparent meaning, but did not try to understand the mysteries of the word in depth and to know the reason for the word, and to know the situation in which this hadith was narrated and the reason for it. That is, they were content with the apparent meaning of the hadith and judged it. Rarely has he uttered a fatwa with his own thoughts. Most of the Ahl al-Hijaz were Ahl al-Hadith, and it should also be noted that the Ahl al-Hadith refrained from performing ijtiḥad and issuing fatwas by ray (thinking) because they attached importance to the apparent meaning of the hadiths.
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- [47]. "Ijmo" is the unanimous judgment of the scholars of a period who have reached the level of ijtiḥad (independent judgment from religious sources).
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- [52]. The role of Hanafiism in the history of Central Asia is described in detail in the dissertation of Ashir Muminov (Muminov A. Hanafi madhhab in the history of Central Asia / Edited by S. M. Prozorov.. Almaty: Kazakh encyclopedia, 2015. - 400 p. This work is written mainly on the basis of historical sources. We try to reveal the attitude of foreign scientists to this issue.
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