

The socio-political situation in Movarounnahr and the entry and spread of the science of hadith in this land, the first hadith scholars

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Annotation: Information about the origin of the term Movarounnahr and what it means, as well as the role of Qutayba ibn Muslim in the introduction of Islam to Movarounnahr and the views of the great scholars who grew up in Movarounnahr are widely covered.

Keywords: Movarounnahr, Qutayba, Islam, muhaddith, Osman, Khurasan.

In historical sources, the territory of modern Uzbekistan has been referred to as Movarounnahr since the 7th century. The origin of this term is directly related to the penetration of Islam into this country. The term 'Movarounnahr' means 'the other side of the river'. The river refers to the Ceyhan of that time, that is, the present-day Amudarya.

The reference to the term "Movarounnahr" first appears in a letter from 'Umar to Ahnaf.^[1] When Ahnaf ibn Qays conquered Marw and Balkh in 22/642, the Caliph 'Umar ibn Khattab (may Allaah be pleased with him) sent him the following letter: "But then! Do not cross the river. Limit this side of the river. You know very well why you entered Khorasan. Whatever purpose you enter Khorasan for, that is why you should persevere. Then your victory will be over. Avoid crossing the river »^[2].

Umar of this letter to the river, pointing to the lands beyond the letter of the *al-nahr* (The word "(an-nahr - river) and "Dwn *al-nahr*» (Dwn an-nahr - the other side of the river). This word and phrase may indicate a reasonable possibility that the term 'Movarounnahr', i.e. 'the other side of the river', existed at that time.^[3]

On the social situation of this country before the introduction of Islam, Yaqut Hamawi said: "Murad from Movarounnahr is on the other side of the Jaihun River in Khorasan. The eastern part of Jaihun is also known as the "Land of Haytallar". When Islam entered, these areas came to be known as 'Movarounnahr'.

The direct contact of the Arab Muslims with the people of Mawarounnahr dates back to the time of the Caliph 'Uthman ibn Affan. Abu Bakr Balozuri^[4] narrated from Muhammad ibn Sirin that 'Uthman ibn' Affan made a treaty with the Mawarounnahr.^[5]

According to the testimony of Muhammad ibn Jarir al-Tabari, 'Uthman entered Termez with an army: landed on an island. This island is now called "Ottoman Island". Because 'Uthman came to the island with fifteen thousand troops^[6]. However, other historical sources do not mention that 'Uthman traveled to Khorasan and Movarounnahr. It is possible that 'Uthman sent a representative to Movarounnahr, not himself.

According to the historian Balozuri, the Arab-Muslim commander first came to Mawarounnahr in 29/649: "Abu Ubaydah says that the governor of Khurasan, Abdullah ibn Amir, captured Khurasan and reached the river Jaihun. The people on the other side of the river asked Abdullah ibn 'Amir for a truce, and the parties agreed to a truce. It is said that 'Abdullah ibn' Amir crossed Jayhun and entered the territory of Mawarounnahr. But he didn't tell anyone about it."^[7] This means that the first relations between the people of Mawarounnahr and the Arab-Muslims were established by 'Uthman ibn Affan.

'Abdullah ibn' Amir, the cousin of 'Uthman, conquered Khorasan one by one in his own way. The efforts of his generals Ahnaf ibn Qays and Abdullah ibn Hazim played a very important role.

Abdullah ibn 'Amir continued his successful campaign during the first period of the Umayyad period, during the reign of Mu'awiyah ibn Abu Sufyan (41/661). From this period onwards, the Arabs began to clash with the Turkic tribes.

When Ubaydullah ibn Ziyad became the governor of Kufa and Basra (35-59 / 673-679), he crossed the Amu Darya in 54/674, set foot in Movarounnahr, and defeated Baykand, Bukhara, and Sogd, 55/675. He left Sa'id ibn 'Uthman ibn' Affan as governor of Khurasan and returned to Basra. Sa'id ibn 'Uthman achieved

great success in his expeditions to Sogdia. The greatest thing that Sa'id ibn 'Uthman did was that he took control of the main road from Khurasan to Mawarounnahr, that is, the city of Termez.

Qutayba ibn Muslim was instrumental in the entry of Islam into Mawarounnahr. Because Qutayba had been commissioned by Hajjaj to conquer this land. Qutayba as the governor of Mawarounnahr (86-97 / 705-715) achieved great success over the years. Qutayba, like Muhallab, leads the march on the basis of offensive plans. But Qutayba's difference from Muhallab was that he had the ability to produce clear and forward-looking plans and to overcome difficulties with patience and perseverance with his distinctive qualities such as perseverance, piety and strong faith. Qutayba's activity can be divided into four stages. He achieved decisive results at every stage, and with his efforts Islam and the Arabs were firmly established in Mawarounnahr.

The first stage. In 86/706, Qutayba conquered Tokharistan, Merv and Saghaniyan and introduced Islam there.

The second stage. In 87-90 / 706-708 he marched to Bukhara several times. In 87/706, jda captured Baykent, then conquered Ramitan and Tumishkat. In 90/708 he completely occupied Bukhara.

The third stage. This stage was reflected in Qutayba's work in 91-93 / 709-711. During these years, Qutayba was engaged in the establishment of Islamic law in the province of Mawarounnahr, and at the same time conquered Sijistan in 92/710 and Khorezm in 93/711. He also completely occupied Samarkand^[8]. Qutayba also brings a group of scientists to Samarkand. Among them is Zahhak ibn Muzahim, the author of commentaries^[9] There were also.

The fourth stage. During this period, which included 94-96 / 712-715, Qutayba completely subjugated the lands of Mawarounnahr and Khorezm by occupying Fergana. He even conquered the Chinese city of Kashgar and brought Islam there. Qutayba put an end to the eastern border of the Islamic world^[10].

It is no secret that in the land of Turan from ancient times high cultural and spiritual values such as generosity, courage, hospitality, protection of the country, helping others have been perfected and enriched over the centuries. With the advent of Islam, these values further developed and left an indelible mark on the minds of the people.

Clearly, it is no exaggeration to say that the spiritual views of the people of Mawarounnahr before the advent of Islam did not contradict the teachings of Islam at all, but were the very essence of Islamic morality. Therefore, the people living in this area converted to Islam relatively easily and quickly.

During the reign of Qutayba and earlier Arab-Muslim commanders, the first Islamic teachings began to spread in the province of Mawarounnahr. Because most of the Arab soldiers were Companions and followers and followers. In particular, 'Uthman ibn' Affan, Hakam ibn 'Amr,' Abdullah ibn 'Amir and Qusam ibn' Abbas were among the great Companions, while almost all the other commanders were Tabein and Tabaa Tabein.

Qutayba Mawarounnahr spreading Islamic teachings to contribute. His policy of Arabs in the country's large and famous cities accelerated the local population to accept the religion of Islam. Kuteiba reputation among the local population is very high. He killed one of the Fergana said: 'O Arabs! Qutayba kill! I swear to God, if we have Qutayba, it is laid out, the military intercession, we ask God to help him walk! Kuteiba the unfaithfulness of the equation, he works Khorasan no one!' ^[11]

The rapid spread of Islamic teachings in Mawarounnahr is related to the activities of Umar ibn Abdulaziz [104]. In 99/717, when he ascended the throne, he appointed Jarrah ibn Abdullah Hakami as the governor of Khurasan. A year and a half later, in the month of Ramadan, 100/718, 'Umar ibn Abdulaziz resigned the Surgeon and appointed Abdurrahman ibn Nuaym Qushayri in his place. Because the Surgeon had intensified the oppression of the population.

Two great scholars played an important role in the spread of Islamic teachings related to the science of hadith in the Mawarounnahr region. One of them was Abu Abdullah Muhammad ibn Salam ibn Faraj Baykandi (d. 255/839), who was a mentor to many Mawarounnahr scholars such as Imam Bukhari, Tufayl ibn Zayd Nasafy, and Abu Muhammad Darimi, about whom Ahmad ibn Husayn Shashi said: : "There are two treasures in Khorasan. One is in Muhammad ibn Salam Baykandi and the other is in Ishaq ibn Rahawayh.

Al-Dhahabi said that Muhammad ibn Salam spent forty thousand dirhams on the demand for knowledge and forty thousand dirhams on the dissemination of knowledge. He also had a great position in

Khorezm. He had several works written in various fields of science. It is also noted by historians that he had a good relationship with Abu Hafs Kabir Bukhari^[12].

The second great person is the Imam and sole leader of Mawarounnahr in hadith, Hafiz, the teacher of Imam Bukhari, Mujavvid Abu Ja'far Abdullah ibn Ja'far ibn Yaman Jufi Musnadi (d. 229/843). He worked with Muhammad ibn Salam and was unequal in justice and sincerity. At the initiative of his third grandfather, Imam Bukhari's second grandfather converted to Islam.

Sheikh Abu Ahmad Isa ibn Musa Bukhari (d. 186/802), also known as Gunjar, was active in Bukhara before these two great muhaddiths. He is considered the mentor of Muhammad ibn Salam and Ishaq ibn Hamza Bukhari. The governor noted that Abu Ahmad was known as the imam of his time, despite the fact that he began to demand hadith when he was older.

The third grandfather of Muhammad ibn Ismail Bukhari (194-256 / 810-870) was Bardizbah, a Zoroastrian. His son Mughira, the second grandfather of Imam Bukhari, became a Muslim at the hands of the governor of Bukhara, Yaman Jufi. Thus, the name Jufi was added to the ratio of Imam Bukhari. Because at that time, if any of the locals were Muslims, the mawlawi dates and the name of the person who converted to Islam would be added.^[13]

The activities of the muhaddithin, that is, the "rihla," that is, the journey to collect hadiths, were very rare in the seventh century. An analysis of the composition of the isnads shows that it was only from the eighth century onwards that the muhaddithin began to be active in the demand for hadith, and a connection was established between the centers of hadith in different cities. During the last three decades of the first century AH (690-720), interest in hadith increased in certain administrative centers of the Islamic world. In particular, the emergence of the science of hadith in Movarounnahr may not have preceded it. However, the representatives of the hadith science of Movarounnahr cite the names and hadiths of the first Arab generals who entered the region and the Companions and followers who came with them as their contemporaries among the first hadith scholars in the region. For example, Abu Hafs al-Nasafi, in his Kitab al-Qibla by Sa'id ibn Janah Bukhari, cites the names of nine people who entered Mawarounnahr in 674-675:

1. Said ibn Usman ibn Affon;
2. Qusam ibn Abbas;
3. Abul Oliya Rufay ibn Mihran;
4. Muhammad ibn Vosi ';
5. Burd (Mawlas of Anas ibn Malik);
6. Dahhok ibn Muzahim;
7. Lays ibn Abu Sulaym;
8. Ziyad ibn Mihran;
9. Khulayd ibn Hassan.

Said Uthman ibn Umayyad caliph Muawiya ibn Abi Sufyan, Khorasan's governor, 674-75, he was head of the army march in the city of Samarkand. The reason why Sa'id ibn 'Uthman was sent to Khurasan by the Caliph Mu'awiyah was that the Umayyad Caliph wanted to remove him from the capital. Because when Muawiya appointed his son Yazid as his successor, the people of Madinah were dissatisfied with this decision and recited a poem saying, "Yazid cannot achieve this, after him (Mu'awiyah) is Amir Said." After that, Muawiya sent him as the governor of Khurasan so that Said would not claim the caliphate. Abu Hafs al-Nasafi narrates that Sa'id ibn 'Uthman narrated two hadiths from his father' Uthman ibn 'Affan in a sermon from the pulpit of the Marw Mosque in order to show his connection with the science of hadith. But Saeed Bin Usman sheikh, as a country are not^[14].

Abu Ja'far Qusam ibn Abbas (d. 676) was with Said ibn 'Uthman during the march to Samarkand. There are various legends about the fate of this Companion in Samarkand, who was a cousin of the Prophet. According to one of them, this Companion fled from the disbelievers and disappeared into a rock (according to another narration) that had miraculously opened in front of him. However, some scholars believe that the site of the Shahi Zinda shrine, which was considered sacred even before Islam, should have been given special attention during the Abbasid period, which was close to Qusam ibn Abbas, and should have been turned into a famous shrine. Nasafi narrates two hadiths narrated by this Companion ^[15].

One of them is a hadith that says, "Seek grace and justice from the merciful servants of Allah, so that you may live in their shelter."

Qusam came to the tomb of Ibn Abbas later buried in a special place of honor among the people. In particular, Tahir ibn Yunus, who lived in Samarkand held in the fan (VAF. 1125). QodirXon period Khatib Abu Muhammad ibn Yahya Jikiliy (VAF. 1122 y.), Umar ibn Muhammad Servant (VAF. 1129). The graves of the hadith Qusam around the grave. This is a place Qusam bin Abbas madrassa school was founded and later became one of the most important hadith^[16].

Abul Aliya Rufay ibn Mihran (d. 712) was one of the first Basra followers to cross the Amu Darya with Sa'id ibn 'Uthman. Sa'id ibn 'Uthman praised Abul Aliya. According to a narration, Abu'l-Aliya was the first to call the adhan behind Jaihun, and Sa'id interpreted his name Abu-l-'Uliyah as "Highness" and his name "Rufay" as "Glory," and called his name and name "goodness." known as a sign. Hadith is narrated from such Companions as Anas ibn Malik and Sawban ibn Nahshal through this person who converted to Islam during the caliphate of Abu Bakr. For example, he narrated the following hadith: *"Whoever guarantees that I will not ask anyone for anything, I will guarantee him Paradise . "*

The first Arab commanders to enter Samarkand came to conquer Movarounnahr. Many of them are from the Tabein and may have told those around them what they knew about the Prophet. The narrations that the above-mentioned persons were in Movarounnahr served by the muhaddithin of the later period to prove the antiquity of their traditions in discussions with scholars of other branches of Islam . The above examples show that the presence of these people in Samarkand is episodic or legendary.

Indeed, the influx of elements of hadith into Samarkand is directly related to the Arab-Muslim community that began to settle in the city. In 712, Qutayba ibn Muslim stationed the Arab armies in the houses of the people of Samarkand. Samarkand Ikhshid Gurak Shahrstan liberated the Arab garrison and moved its headquarters to Ishtikhan.^[17]

Abu Hafs Nasafi book 'Kitab al-sugar Maveraunnakhr was one of the first people who said a number of hadiths , and they will be the first time that he meant here. It is narrated on the authority of 'Uthman ibn' Affan in one of them that the Messenger of Allah, may Allah bless him and grant him peace, used to weep whenever he looked at the grave or mentioned his name. We asked him, "O Messenger of Allah, why do you remember Hell and the Hereafter but do not weep, but when you mention the grave, you immediately weep?" we asked. The Messenger of Allah, may Allah bless him and grant him peace, said, 'O' Uthman, there is nothing more terrifying than what I see. Because it is the last of the world's addresses. Whoever is happy in it will be happy afterwards, and whoever is unhappy in it will be unhappy afterwards. He goes there every morning and evening, a man in his place - heaven or hell tag.

References:

1. Ahnaf ibn Qays ibn Muawiya (v. 67, 71 or 72/686, 690 or 691). His real name was Zahhok. He was called Ahnaf (lame) because his leg was lame. He was a Muslim during the time of the Messenger of Allaah (peace and blessings of Allaah be upon him) and 'Umar sent him to Khurasan (Shamsuddin al-Dhahabi. Siyar al-Alam an-Nubala. J.10. .
2. Ibn Jarir Tabari. History at-Tabari. - Riyadh: Bayt al-Afkar ad-Dawliya, 2005. - P. 695.
3. Usmonxon Alimov. Development of theology in Samarkand in IX-XI centuries. - T .: Mutarjim, 2007. - P. 53.
4. D.Rahimjonov, D.Muratov. Text of lectures on hadith studies. - T .: Tashkent Islamic University Publishing House, 2010. - P. 22.

^[1] Ahnaf ibn Qays ibn Muawiya (v. 67, 71 or 72/686, 690 or 691). His real name was Zahhok. He was called Ahnaf (lame) because his leg was lame. He was a Muslim during the time of the Messenger of Allaah (peace and blessings of Allaah be upon him) and 'Umar sent him to Khurasan (Shamsuddin al-Dhahabi. Siyar al-Alam an-Nubala. J.10. .

^[2] Ibn Jarir Tabari. History at-Tabari. - Riyadh: Bayt al-Afkar ad-Dawliya, 2005. - P. 695.

- ^[3] These areas were called Sogdiana in ancient times. This name was given by Alexander the Great. Before the advent of Islam, it was called Turan. Then the term Movarounnahr appeared. "Movarounnahr" means the area between the Amudarya and Syrdarya. In the 19th century, these areas came to be known as Turkestan.
- ^[4] The scholar and writer Abu Bakr or Ablu Hasan Ahmad ibn Yahya ibn Jabir ibn Dawud Baghdadi Balozuri (d. 279/892) was a famous Muslim historian who was born in the late 2nd century AH. is considered the author (Abul Hasan Balozuriy. Futuh al-Buldan. - Beirut: Dar al-al-host 6, 1991. - B., 10; Shams al-graded. a'lam biography, al-nubala. J.10 . - Bayrut: Dar al-fikr, 1991. - P. 538-539).
- ^[5] Abul Hasan Balozuri. Futuh al-Buldon. - Bayrut: Dar al-kutub al-ilmiya, 1991. - P. 399.
- ^[6] Ibn Jarir at-Tabari. History at-Tabari. - Riyadh: Bayt al-Afkar ad-Dawliya, 2005. - P. 1226.
- ^[7] Abul Hasan Balozuri. Futuh al-Buldon. - Bayrut: Dar al-kutub al-ilmiya, 1991. - P. 398–399; Muhammad Rizo. Usman ibn Affon. - Beirut: Al-maktaba al-asriya, 2003. - P. 71.
- ^[8] Ahmad Roif. Atlas history al-islam. - Cairo: Dar az-zahro li al-i'lam al-arabiy, 1987. B. - 131.
- ^[9] Abul Qasim Zahhak ibn Muzahim Hilali was a native of Balkh. He visited Balkh, Merv, Bukhara and Samarkand. He was not in the conversation of the Companions, but he met Said ibn Jubayr, one of the Tabein, in the city of Ray and learned the science of tafsir from him. Zahhak died in 105 AH (723 AD) (Abu Hatim Muhammad ibn Ahmad ibn Hibban al-Busti. Mashahir ulama al-amsar. - Beirut: Dar al-kutub al-ilmiya, 1995. - P. 227).
- ^[10] Ahmad Roif. Atlas history al-islam. - Cairo: Dar az-zahro li al-i'lam al-arabiy, 1987. B. - 131.
- ^[11] Hayruddin Zirikliy. Alam. J. 5. - Bayrut: Dar al-ilm li al-malayin, 1998. - P. 189-190; Dr. Shavqi Abu Khalil. Fath Samarkand. - Beirut: Dar al-fikr al-mu'asir, 2004. - P. 96.
- ^[12] Shamsuddin Zahabi. Siyar a'lam an-nubala. J.9. - Bayrut: Dar al-fikr, 1991. - P. 272.
- ^[13] In Islamic teachings, the term "Mawla" is used in two different senses. The first applies to the person who freed the slave, and the second meaning applies to the person who caused someone to become a Muslim. The second meaning is implied here (Dr. Taqiyuddin an-Nadawi al-Muzahiri. Al-Imam al-Bukhari. - Damascus: Dar al-Qalam, 1994. - P. 20).
- ^[14] Stars of Spirituality. M.Xayrullayev. - T. : Abdulla Qodiri National Heritage Publishing House, 2001. - P. 28.
- ^[15] See the same work. - B. 43.
- ^[16] D.Rahimjonov, D.Muratov. Text of lectures on hadith studies. - T. : Tashkent Islamic University Publishing House, 2010. - P. 22.
- ^[17] Usmonxon Alimov. Development of theology in Samarkand in IX-XI centuries. - T. : Mutarjim, 2007. - P. 53.