



# THE TEACHER OF THE MUHADDITH IN MOVARUNNAHR

**Ulug‘murotov Akmal Ziyodullayevich**

*International Islamic Academy of Uzbekistan, Doctoral Student of ISESCO Department of Islamic Studies and Islamic Civilization. A.Kadiri str. 11, 100011, Tashkent, Uzbekistan.*

## ANNOTATION

*This article talks about the muhaddith who contributed to the development of the early hadith science in Movarunnahr. In fact, Ibn Mubarak achieved a great career in strengthening the Sunnah. It is said that this scholar: "If someone speaks inappropriately about Ibn Mubarak, he will throw a stone at the religion of Islam." He used to write hadiths and separate their sahihs from non-sahihs*  
**KEY WORDS:** "Al-Muwatta", ashabur-rays, shari'i rulings, "Tarikh", subject, four thousand, narrators, jurisprudence.

## INTRODUCTION

Since the time when hadith science was established in Movarunnahr, muhaddith scholars traveled to other countries in search of knowledge, and this was the main reason for the development of hadith science in the lands between two rivers. According to historical sources, from the beginning of the eighth century to the fifteenth century, thousands of muhaddiths worked in many cities of Movarunnahr. A number of muhaddiths, including Abdullah ibn Mubarak, contributed greatly to the development of the school of hadith science.

## MAIN PART

Abu Abdurrahman Abdullah ibn Mubarak ibn Wazih Marwazi al-Hanzali, known to the whole Islamic world by the name of this famous scholar, was born in the famous city of Marv in Movarunnahr in 118 AH. Scholars differed on Ibn Mubarak's date of birth. Abdon ibn Uthman says: "I heard Ibn Mubarak say, I was born in 119 Hijri". Imam Ahmad ibn Muhammad ibn Hanbal and Abu Hafs Amr ibn Ali Bohilis say: "Abdullah ibn Mubarak was born on the 118th day"<sup>1</sup>.

His father, Mubarak, was a freed slave of a person from the Bani Hanzala tribe of Hamadan, one of the Turkic tribes. His mother was from Khorezm. According to the information about Abdullah bin Mubarak's parents, his father Mubarak was honest, handsome, extremely pious, and for this reason, the owner of the Bani Hanzala tribe married his pious daughter to him, and inherited his piety from them. It is said that his son Abdullah was born.

Ibn Mubarak also narrated a hadith from Muhammad ibn Thabit Abiy of Basra, who was a judge in Marw for some time. It was necessary for Ibn Mubarak to travel to other Islamic countries in order to learn the Arabic language, jurisprudence and hadith from his subordinates and subordinates. About his departure from the city of Marv in the pursuit of knowledge, Abdon ibn Usman, a Khatib from Baghdad, says:

"Abdullah traveled to Iraq for the first time in 141 AH". According to this information, Ibn Mubarak was twenty-three years old when he started his journeys for learning. Abbas ibn Mus'ab narrates what Ibn Mubarak said in his work: "I learned from four thousand sheikhs. I narrated a hadith from a thousand of them".

Ibn Mubarak, who devoted most of his childhood to learning, never gave up his desire for knowledge. He performed Hajj many times, was continuously engaged in business and learning. He was a shaykhul-Islam in his time, a hafiz in the science of hadith, a sayyid of them in commerce, and one of those people who had courage and generosity in life. Abdullah ibn Mubarak was one of the greatest imams and scholars in various sciences, especially in the science of hadith.

<sup>1</sup> Imam Shamsiddin Zahabi. Siyaru a'lamin nubalo (a selected work in the book "The Tales of Famous Geniuses"). Translated from Arabic by Azizkhoja Inoyatov. "Hilal edition". T.: 2017. – B.157



When Abdullah ibn Mubarak went to Medina, he learned fiqh from Malik ibn Anas and narrated his famous book "Al-Muwatta". He also learned jurisprudence and hadith from Awza'i, who was a fiqh and muhaddith of the people of Syria, and he heard hadith from Mu'ammara ibn Rashid, a muhaddith of Yemen.

Ibn Mubarak, who became one of the leading scholars of his time in the science of fiqh and hadith, is considered one of the most famous jurists of the science of hadith, and in this field he ranks alongside Sufyan Sawri, Awza'i, Ayyub Sahtiyani, and Ibn Jurayj<sup>2</sup>.

Until the time of Caliph Umar bin Abdulaziz, the subjects had difficulty writing the Sunnahs (Sharia rulings). At the beginning of the second half of the second century of the Hijri, the imams had different opinions on the issue of writing Shari'ah rulings, because the fear of mixing the Hadith of the Prophet with Kalamullah or mixing the thoughts of the followers with the Hadith caused great difficulty in writing the Sunnah. This scientific situation motivated Ibn Mubarak to work tirelessly in the field of collecting the Sunnah and cleaning it from all kinds of defects, writing it as a book or dividing it into separate chapters.

In fact, Ibn Mubarak achieved a great career in strengthening the Sunnah. They even said about that person: "If someone speaks inappropriately about Ibn Mubarak, he has slandered the religion of Islam". He used to write hadiths and separate their sahihs from non-sahihs.

Ibn Mubarak came to Baghdad several times in search of knowledge and in order to spread it. Then Abdullah Razi Taymi Hafiz, Hasan Marwazi, Ali ibn Ishaq Salmo Marwazi, Ibn Mubarak's close friends Darkini and Anbasa ibn Sa'id Umayyad Quraysh, among the progressive people of that land, used to hear hadith from him. During the time of Abdullah bin Mubarak, there was no one more eager for knowledge and more greedy than him. Despite his strong memory, he was unable to write hadiths and compile books. In 141 Hijri, he went on a journey for the first time in pursuit of knowledge, and he worked hard on this path.

Ibn Sa'd reports that he classified many books. Of course, many people used these books. About this, Abu Abdullah Zahabi Yahya ibn Adam says: "If I did not find a hadith in Mubarak's book, I would lose hope in it and would not look for it again". There were twenty thousand hadiths in his hadith books.

Even the greatest Muhaddiths of that time needed Ibn Mubarak's books. Imam Bukhari, the Sultan of hadith science, was a young boy when he first heard hadith and memorized Ibn Mubarak's classifications. He said: "When I was sixteen years old, I memorized the books of Abdullah ibn Mubarak Marwazi and Wake' ibn Jarrah ibn Mulayh Rawai, and learned the words of Ashabura-Ra'i. After that, I went on a blessed pilgrimage with my parents and my brother Ahmed".

Since Abdullah ibn Mubarak was in demand of knowledge all his life, he had many teachers. The narrators say that Ibn Mubarak collected hadith from four thousand sheikhs and narrated hadith from a thousand of them. In one place he says: "I wrote down hadiths from one thousand and one hundred sheikhs. Among them was one of the great Sufyan Savri. In fact, Ibn Mubarak met many subjects and narrated hadiths from them. Most of his teachers were among the nobles of his subjects.

Abdullah ibn Mubarak's first teacher was Rabi' ibn Anas Khorasani. When Khorasani was in prison, he was able to go to them and listen to about forty hadiths. According to the consensus of the Ahl al-Hadith, the hadiths of that person are taken as documents and in their entirety. Narrations are available in all the authoritative hadith books.

In addition to these, Ibn Mubarak had many teachers from among the great ones. Ibn Mubarak enjoyed the science of jurisprudence in the presence of Abu Hanifa, the imam of jurisprudence in Iraq. When Ibn Mubarak came to Madinah, he stayed with Malik ibn Anas and studied jurisprudence with him. Although Ibn Mubarak first learned jurisprudence from Abu Hanifa, later he enjoyed the knowledge of jurisprudence under Sufyan Sawri, Malik ibn Anas and Awza'i. Ibn Farhun mentions that Ibn Mubarak is one of the companions of Malik ibn Anas among the people of Ya'muri Maliki mashriq.

Like his teachers, Ibn Mubarak had many students. For example, Muhammad ibn Salam ibn Faraj Salmo in Bukhara, Ismail ibn Ibrahim ibn Mughira Jufi, the father of the great muhaddith Abu Abdullah Bukhari in Movarounnahr, as well as in Naysabur, Herat, Balkh, Kufa, Basra, Misr, Marv and many other places. his students learned from him.

Ibn Mubarak had so many students that it is difficult to count them. His students include not only his equals or contemporaries, but also his mentors, such as Sufyan Savri and other great scholars. In this regard, the famous historian Shamsiddin Zahabi said: "The reason for the large number of his students is that Ibn Mubarak traveled to many countries where scientific

<sup>2</sup> Imam Shamsiddin Zahabi. Siyaru a'lamin nubalo (a selected work in the book "Sirati of Famous Geniuses"). Translated from Arabic by Azizkhoja Inoyatov. "Hilal edition". T.: 2017 – B. 125



activity has developed since his youth, and in the towns and villages he visited, even in small spaces, he hadith among the public. He used to tell people. That is why he had many students in different climates<sup>3</sup>.

## CONCLUSION

As well as in other fields of religious sciences, in the field of hadith, Abdullah ibn Mubarak was a leader of his time, a pious ascetic, a prominent jurist, and a poet whose poems contain the messages and works of the great ones of the past. , he was one of the leaders of hadith science, one of the great muhaddiths who was described as the leader of muhaddiths.

Ibn Mubarak was an imam, shaykhul-e-salam in science, and he was courageous as well as being a mentor, an ascetic, and a generous pious person for the ummah of his age. The scholar of the East and the Maghrib was a great believer in the science of hadith.

## LIST OF USED SOURCES AND REFERENCES

1. *Translation from Arabic by Haji Abdulgafur Razzaq Bukhari and Komiljon Rahimov. "Makorim ul-akhlaq". – "Bukhara" publishing house, 2003. – 29 p.*
2. *Ahmad Ali Sabit Khatib Baghdadi. Honorable companions al-hadith. –Ankara: Kulliyatu-al-ilahiya, 1969. – 235 p.*
3. *Abu Tahir Silafi. Al-Arbain al-Buldonia. - Damascus: Dor al-Bayruti, 1992. – 45 p.*
4. *Ahmad Ali Sabit Khatib Baghdadi. Honorable companions al-hadith. – Ankara: Kulliyatu-al-ilahiya, 1969. – 167 p.*
5. *Az-Zahabi. Siyar a'lam an-nubala. – Beirut: Dor al-fikr, 1997. – 98 p.*
6. *Abd ibn Humayd Keshi. Al-Muntakhab min Musnadi Abd ibn Humayd Abd Allah Ahmad ibn Ibrahim Abu Ainay Takhriji. – Iraq: Maktaba Ibn Abbas, 2009. Mukhlif bani Urf. Qita'tu min tafsir Imam Abd ibn Humayd. – Beirut: Dor al-khazm, 2004. – 203 p.*

<sup>3</sup> Imom Shamsiddin Zahabiy. Siyaru a'lomin nubalo ("Mashhur daholar siyrati" kitobida n saylanma asar). Arabchadan Azizxo'ja Inoyatov tarjimasi. "Hilol nashr". T.: 2017. – B.123