
ABU BAKR KALOBOZIY AND HIS MASTERS ON “BAHR AL-FAVOID”

Abstract: This article highlights the life and work of Abu Bakr Kaloboziy and his works “Ba’er al-Favoid” about the collection of hadiths that little spoke local scientists.

Key words: hadith school, Bukhara, mentor, works, scientific.

Language: English

Citation: Yuldashhodjaev K (2018) ABU BAKR KALOBOZIY AND HIS MASTERS ON “BAHR AL-FAVOID”. ISJ Theoretical & Applied Science, 04 (60): 30-32.

SOI: http://s-e-i.org/1.1/TAS-04-60-8 Doi: https://dx.doi.org/10.15863/TAS.2018.04.60.8

Introduction

It is widely known to historians that from the beginning 9th century, many prominent Sufis and Fakih scholars have been active in the Central Asian region. One of the scholars who left a trace in Bukharan Sufism and in the history of Hanafi jurisprudence is Abu Bakr Kaloboziy. Kaloboziy is mentioned in almost all of the medieval biographical sources of the contemporary scholars. The list of sources are as follows: "Al-Javahir al-Muziyya" [9, 105], "Taj al-tarajim" [21, 333], "Kashf az-zunun" [13, 104,348], "Al-Favoidd al-bahiyya" [10, 161,234], "Risola al-Mustatrafa" [11, 44,103], "Al-Al’om" [1, 295], “Mu’jam al muallifin” [18, 212,222], margin of "Tabaqat as sufiyya" [22, 379], “Doirat al maorif” [3, 124], “Tabaqat al musaffirin” [4, 85] and “The Madohill al-muallifin” [16, 1372].

Abu Bakr Kaloboziy has left a trace in the history of religious sciences with his two works. The first of these and more popular one is "At-Taarruf Il-mazhab ahl at-tasavvuf". In this article, we will talk about the collection of hadiths of Kaloboziy, “Bahr al-favoid”, which was not much discussed by local scholars.

Materials and Methods

The critical text of “Bahr al-Favoid” has been published twice. The first one was made in 1999 by Mohammed Hasan and Ahmad Farid al-Majidi in Beirut. This text is not free from some shortcomings. In particular, in the small introduction, there is no information about Kaloboziy's birth date and teachers. Moreover, the information about manuscript copies of “Bahr al-favoid”, the world's libraries in which they are kept and the size of these manuscripts is missing. The lack of this information can be considered as a main shortcomings in the critical text.

Publishers Mohammed Hasan and Ahmad Farid al-Mazidi wrote down the introduction of the work by referring to Hadji Khalifa's “Kashf az-zunun”. As a result, some confusion in the “Kashf az-Zunun” is clearly reflected in the introduction. Referring to the work that was not written by Kaloboziy and rendering misleading information about his death are the major drawbacks of the work.

The second edition of the “Bahr al-favoid” was carried out in a more perfect way than the first one. Publisher Vajih Kamal ad-Din Zakiy, carried out the defense of his master's thesis in Cairo University basing on this work. The two-volume critique was published in 2008 at the Dor-as-Salom publishing house in Cairo.

At the beginning of the work there is a wide scientific research part that is divided into three parts. In the first part, there is written about Kaloboziy's life and the scientific environment in which he lived. In the second part, the relevance of “Bahr al-Favoid” to Kaloboziy is discussed and the issue of authorship is proved. The third part is devoted directly to the scientific analysis of the hadiths in “Bahr al-favoid”.

It is natural that in order to compile hadiths for his masterpiece Kaloboziy became disciple of many famous scholars. However, in the biographical sources of the medieval ages, this topic is not covered in detail, and the information about its mentors is limited. Our research suggests that the
study of the sanads of the hadith texts is of a great benefit to identify mentors of Kaloboziy. It is known that more than 80 sheikhs taught Kaloboziy.

Information about Kaloboziy’s main teachers is given below:

1) Abu Sa’id al-Khatam ibn Aqil ibn al-Muhtadi al-Marari al-Lu’liy (died in 333/945) [6, 248]. 108 hadiths of “Bahr al favoid” are narrated from this sheikh [12, 116]. According to al-Samani (“Al-Ansab”), who gave information about Khatam’s biography, the Arabic word “marar” means “merchant that sells thread from hemp”. Thereby we can conclude that he was engaged in trade trade. “Al-Lu’liy” also points to the fact that Khatam ibn Aqil also dealt with the precious stone (lu`lu`).

It is reported in “Al-Ansab” that Khatam al-Marori narrated from three Sheikhs and was the mentor of Abu Nasr Muhammad al-Malohimi (312-395 sh’a’bon, 7 / 924-1005, May 18) [2, 422]. Surprisingly, in the list of Al-Marori’s apprentices, Kaloboziy is not mentioned.

2) Nasr ibn al-Fath al-Samarkandi [17, 23]. His full name, Abu Layas Nasr ibn al-Fath al-Murabba’i al-Istihani as-Samarkandi [14, 265-266], Kaloboziy narrated 60 hadiths from him [12, 120]. Istihkani is said to be a town in the Istihthi district in Samarkand Region nowadays. The analysis of other scholars listed under the Al-Istihthani is more important. It is known that scholars of the III/IX-X centuries from Istihthi tried to study the authentic (sahih) hadiths. The scholars of Istihthi were primarily engaged in the work of the series as-sihoh as-sitta.

He is also known under the name Nasr al-Murabba’i due to his work in the “Al Murabba’” [8, 230]. One of his followers was Ibn Hibbaan (270-354 / 883-965) [19, 210].

3) 52 hadith were narrated by al-Subazmuni, the author of “Kashf al-Osor”, who was famous as "teacher" among Hanafis of the 10th century. Publication of the “Kashf al-Osor” and its popularization is important to understand the scientific environment that nurtured 10th century Bukharian scholars, including Abu Bakr al-Kaloboziy. As adequate information about scientific heritage of Al-Subazmuni is given in the articles of D. Murodd, we have not dwelt on the subject in detail [5].

4) Publisher Vajih Zakiiy said that 51 hadiths were narrated by Abd Al Aziz ibn Ibrohim” (page 18). However, during the analysis of the text of the work, we did not find such a name. At the same time, in biographical sources we do not come across the name Abd al Aziz bin Ahmad ibn Ibrahim.

5) Abu-l-Fazl Muhammad ibn Mahmud (Ahmad) al kozi al-Mardaki [12, 295]. The first hadith in Bahr al-favoid is narrated by al-Mardaki. In “Al-Ansab” there is information about al-Mardaki who was mentor of Abu al-Kasim Nasr as-Sobari (died in 372 / 982-83) and, who was an apprentice of Abu Salih al-Sharghi (died in 272 / 885-86) [2, 506]. This person is said to be the mentor who guided Kaloboziy.

The hadiths of the Prophet (Allah bless him and give him peace) in “Bahr al-favoid” are narrated in the following chains: Kaloboziy - al-Mardaki - Muhammad ibn Isu al-Tarsusi. Apart from At-Tarsusi, several were narrated by Ar Roshidi as well.

6) Khalaf al-Hayyam al-Bukhari. His full name is Abu Salih Khalaf ibn Muhammad ibn Isma’il al-Hayyam, was one of the famous hadith scholars in the Bukhara (275-361 jumodo, 1/ 888-972 February and March) [15, 372]. Khalaf was nicknamed "hayyom" (arabic "khayma" - tent) because he was engaged in tent-making.

Abu Sa’id al-Samani brought much detailed information about the scientific environment of Halaf al-Hayyam in “al-Ansab” [2, 29-458].

7) Abu Muhammad Ahmad ibn Abdullah al-Muzani (died in Bukhara in 356/ August - September 967) [2, 278-279], (23 hadiths). Al-Muzani, a native of Herat, was famous under the name “the great sheikh” (arabic ash-sheikh al-jali).

8) Muhammad ibn Abdullah al-Bukhari (died 360 / on Monday, August 17, 971) (20 hadiths). His full name was Abu Ahmad Muhammad ibn Abdullah ibn Yusuf ibn Savvor ibn Misma’ ibn Sabit al-Bazzaz al-Bukhari, it is known that, went to Baghdad on his way to Haji [23, 487-488]. Al-Bazzaz followed the Shafi’i jurisprudence, all of his teachers and students were Central Asian scientists.

The publishers of “Bahr al-favoid” consider Al-Mahr al-Basri as a mentor of Kaloboziy, his name can be found in "Lison al-Mison" (Vol. 7, pages 259-60) and “Mizan 1-l’tidol “ (Vol. 7, pages 217-18) [12, 19]. It was discovered that this conclusion was a mistake.

9) Abu Nasr al-Moyyurgh [2, 184]. His full name was Abu Nasr Ahmad ibn Ali al-Moyyurghi, is well-known for his nicknames “mukri’” and “zari’”. The word “mukri” is a participle of the Arabic word akra’a (to teach) meaning “hadith teacher”. “Zari” means a blind person. It is possible to guess from his nickname that he was born in Moyyurgh village, between Bukhara and Nasaf.

10) Abu Nasr al-Rashadiy (died in 339 / 950-51). The full name of this scholar from Samarkand is Abu Nazr Muhammad ibn Ishok ibn Rashod al-Rashadiyya as-Samarqandiy, a trustworthy (Sika) narrator of hadiths [2, 67]. According to the fact that he narrated hadiths from Abu Abd al-Rahman al-Umali (died in 269 / 882 October-November), it became apparent that he started learning from his young age [7, 312].

11) Abd al-Aziz ibn Muhammad al-Marzuban. His full name is Abu Ahmad Abd al-Aziz ibn Muhammad al-Marzubani, As Sam’oni gives...
information about his son. His son, Abu Salih Ahmad (died in 996, June-July), was a scholar as well, it is known that he was assistant of the Emir of Samarkand, Bektash, between the years 351-53 / 962-64 [2, 256].

12) There is no information about Abu Hotam Muhammad ibn 'Umar ibn Shozuya. As as-Sam'ani reports about Bukharian scholar, al-Mostini (218-301 / 833-941), nicknamed "Hanb", he mentioned Ibn Shazu'a among those who narrated from him [2, 167-168].

Conclusion
Besides the scholars mentioned above, the following sheikhs were the mentors of Kalobozi among those who narrated from him [2, 6-18].


It is possible to conclude that information about Kalobozi’s apprentices is limited. To clarify the issue it is beneficial to collect information about the narrators referred to in the book “Bahr al-favoid”, which has were cited as "heard a hadith from me". Using this method of research, however, only one name was identified: Ali ibn Ahmad al-Hanboji. The full name of the Bukharain scholar is Abu al-Hasan Ali ibn Ahmad ibn Hanbaj ibn Yunus at-Tamimi al-Khanboghi [2, 403].

An in-depth study of the life of Kalobozi’s mentors has become the basis for the initial scientific conclusions about the activity of the Hadith school in Central Asia, particularly in Bukhara, in the late 10th century.

References: