



THE DEVELOPMENT OF ḤADĪTH SCIENCE IN MĀ WARĀ' AL-NAHR IN THE IX-X CENTURIES

Doniyor Muratov.

Candidate of Historical Sciences, Docent
At the ICESCO Department of Islamic Civilization
At the International Islamic Academy of Uzbekistan
11, A.Kadiri, Tashkent, 100011, Uzbekistan.
doniyorhoji@mail.ru
<https://doi.org/10.5281/zenodo.11398640>

ARTICLE INFO

Qabul qilindi: 20-May 2024 yil
Ma'qullandi: 25-May 2024 yil
Nashr qilindi: 31-May 2024 yil

KEY WORDS

ḥadīth, sunnat, science of ḥadīth, ḥadīth studies, muḥaddith, ṣaḥīḥ, ḥasan, mustakhraj, mustadrak.

ABSTRACT

This article provides information about the muḥaddiths who was born and created in the Mā Warā' al-Nahr area. Special attention is also paid to the ḥadīth scholars who follow the Ḥanafī school. Information about them is taken from the works of 'Abd Allāh Subazmuni. There are also studies on the works of ḥadīth scholars on the science of ḥadīth.

From the earliest days of Islām, the words of the Prophet (p.b.u.h) were highly regarded by the Companions who were his followers. Because the ḥadīth served as the basis for the development of the first religious and ethnic ideas in Islām .

The fact that the followers of the Prophet (p.b.u.h) spread to different places in order to spread Islām to other countries and that they focused on propagating the Sunnah of the Prophet (p.b.u.h) after the Qur'ān wherever they went, later became one of the main factors in the origin and development of the science of ḥadīth.

Most of the religious scholars of the Umayyad period, in the words of I. Goldziher if they devoted themselves to science without leaving power by the time of the Abbasids, most of the scholars had been in alliance with the authorities.

In the history of the science of ḥadīth, when the period of the Companions (ṣaḥāba) came to an end and the middle of the period of the Tābi'īn, that is, the Hundred Years of the Hijrah, the scholars of ḥadīth among the tābi'īn died in the lands conquered, there have been many conversions of new peoples to Islām, and at the same time many false ḥadīths have appeared, in addition to the real ones. For this reason, by order of the eighth Umayyad caliph, 'Umar ibn 'Abd al-'Azīz (681-720), scholars from various parts of the Arab caliphate began to compile ḥadīths in writing. This very important work was officially started by Muhammad Muḥammad ibn Shihāb Shihab Zuhri (670-721) . From this period onwards, it became customary to create collections of ḥadīth, and other scholars continued this good work. Among them were Ibn Jurayj (d. 767) and Ibn 'Ishāq Ishaq (d. 768) in Makkah, Sa'īd Said ibn Abū Abu Aruba (d. 773) in Madinah, Rabī' Rabi ibn Ṣubayḥ Subayh (d. 776) and Imam Imām Mālik Malik (d. 776). 795), Ḥammād Hammad ibn Salāmah Salama (d. 799) in Basra, Sufyān Sufyan Thawrī Thawri (d. 777) in Kufa, Abu Abū 'Amr Amr Awzā'ī Awzai (d. 773) in Damascus, 'Abd Allāh ibn Mubārak Mubarak Marwazī Marwazi (d. 797) in Khurāsān Khorasan. In Yemen, Ma'mar Mamar (d. 771), Rayda Jurayj ibn 'Abd al-Hamid Abdulhamid (d. 804), Wāsiṭ Wasit Hushaym (d. 789) and

others . They were mainly engaged in compiling the ḥadīths spread in the cities in which they lived. Although all of these scholars lived in the same, that is, in the eighth century, it is impossible to determine which of them started collecting ḥadīth before. However, given that the Meccan muḥaddith Ibn Jurayj lived earlier, he is the second scholar to collect ḥadīth after Ibn Shihāb Shihab Zuhri. It is noteworthy that during this period, the ḥadīth scholars collected the ḥadīths - the legacy of the Prophet (p.b.u.h) - along with their words and the fatwas of the followers..

The following opinion of Abu Abū Ḥanīfa Haneefah is also an example of what the followers call fatwas. He said: What comes from the Messenger of Allah (p.b.u.h) is upside down, we choose from the Companions, and from the followers we are like them . With this statement, Abu Abū Ḥanīfa Hanifa is subordinating himself and pointing out that what he said cannot be a document for everyone.

One of the earliest collections of ḥadīth is al-Muwatta' Muwatto ("Popular, Understandable to All"), written in the second century AH by Mālik Malik ibn Anas (713-795), the great scholar and founder of the Mālikī Maliki school. At the same time, from the same time (II / VIII century), a certain amount of jurisprudential issues began to be addressed in the collections devoted to the ḥadīths .

From the II to the VIII century, the collection of ḥadīths developed, and the collections of ḥadīths included not only the ḥadīths of the Prophet (p.b.u.h) , but also the words, deeds and fatwas of the Companions. At the same time, it should be noted that the collections of ḥadīths of this century were not divided into specific chapters or contained ḥadīths (in the style of musnad) narrated by a certain narrator, which were a little difficult to use. Nevertheless, the efforts of the scholars of that time in the collection of ḥadīth are commendable .

The III / IX century is a golden period in the history of ḥadīth science. For example, the science of ḥadīth, which has been developing since the middle of the VIII century, has been studied by more than four hundred authors over the next two or three centuries . In fact, during this period, the scientific arrangement of ḥadīths based on reliable sources and their rhythm reached the level of the most favorite and necessary training among scholars . Also, the ḥadīths collected in this century have been arranged from a scientific point of view based on certain rules . In the second century AH, ḥadīth was studied as a part of the science of jurisprudence, but by the third century, it had emerged as a separate field and was established as an independent science with a solid foundation.

The increasing number of fabricated ḥadīths since the early days of Islām has made it necessary for Muslim scholars to take a critical approach to them . This, of course, did not go unnoticed by the Muslims, and their theologians conducted a very "interesting" scientific event and developed a method of critically studying the ḥadīths .

Examples of important works on the collection of ḥadīths of the III / IX centuries are the works of ḥadīth scholars such as Imam Imām Bukhārī Bukhari (810-870) and Imām Imam Muslim (821-875).

Imam Imām Bukhārī Bukhari was born in Bukhara in 194/810. He first studied the science of ḥadīth from his father, and then from Dahili, who was one of the famous muḥaddiths 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. He was especially active in the science of ḥadīth and left a rich and valuable legacy for generations. In addition to the royal work "al- Jāmi' Jami

as-*ṣaḥīḥ*”, he wrote *al-Adab al-mufrad* (“The Masterpieces of Manners”), “*al-Tārīkh al-kabīr*” (*Tarikh al-Kabir*) (“The Great History”), “*al-Tārīkh al-awsaṭ*” (*Tarikh al-Awsat*) (“Medieval History”), “*Birr al-wālidayn*” (*Birr al-Walidayn*) (“Doing Good to Parents”), “*Kitāb al-kuná*” (*Kitab al-Kuno*) (“Book of Kunyas”) and others, so he wrote more than twenty works. The fact that more than a hundred commentaries have been written on his invaluable work, “*al- Jāmi’ Jami as-ṣaḥīḥ*”, also shows how important it is.

Imam Imām Bukhārī Bukhari and Imam Imām Muslim wrote their famous book, *al- Jāmi’ Jami as-Ṣaḥīḥ* (“The Trustworthy Collection”), in almost fifteen years. These two ḥadīth scholars divided their books into chapters, quoting each ḥadīth 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, have become one of the most reliable sources in the Islāmic world. Our great compatriot Imam Imām Bukhārī Bukhari was the first to establish this completely new direction in the science of ḥadīth, and Imam Imām Muslim ibn Hajjaj, who wrote a work following him, is the second in this field. Imam Imām Bukhārī Bukhari selected six hundred thousand ḥadīths from his work, while Imam Imām Muslim selected his book from three hundred thousand ḥadīths. These books include ḥadīths from the Prophet (p.b.u.h) on history, tafsir, ghazal, belief, morality, manaqib, fiqh and other topics. In this case, although they cover the above topics, they are grouped in an order based on the principles of jurisprudence.

The main condition for compiling the ḥadīths of these two great ḥadīth scholars is that they were narrated from famous Companions and came from the next famous, trustworthy and just narrator through a famous, trustworthy follower. Imam Imām Bukhārī Bukhari and Imam Imām Muslim did not include his narration in their works, although they had some doubts about the narrator. Some ḥadīth scholars, such as Ḥakīm Hakim Naysaburi (d. 388/998), who lived a century after them, conducted research on their works and made some innovations. In particular, Abu Abū Bakr Ismaili (d. 371/982), Ghatrifi (d. 377/988), Abu Abū ‘Abd Allāh Muhammad Muḥammad ibn Abbas (d. 378/989) and other scholars referred to Imam Imām Bukhārī Bukhari’s *Ṣaḥīḥ*. The authors of works in the genre of *Mustahraj* take a collection of another muḥaddiths who has passed before him, and compile his ḥadīths through other narrators he has found. Imam Imām Muslim’s “*Ṣaḥīḥ*” Muḥammad includes Abu Abū Awana Isfarani (d. 316/929), Ibn Raja Naysaburi (d. 286/899), Abu Abū Bakr Muhammad Muḥammad ibn ‘Abd Allāh Naysaburi (d. 388/998), Aḥmad Ahmad ibn. Salāmah Salama Bazzar (d. 286/899) and others established the *mustahraj*. Some other scholars, on the other hand, have combined the two *Ṣaḥīḥs* into a *mustahraj*. Other ḥadīth scholars have compiled ḥadīths in the “*Mustadrak*” style. In this style, if a muḥaddith does not add the existing ḥadīths to his book on his own terms, another muḥaddith collects it and writes a book. In this style, if a muḥaddith does not add the existing ḥadīths to his book on his own terms, another muḥaddith collects it and writes a book. The most famous of them is “*Mustadrak*” by Abu Abū ‘Abd Allāh Naysaburi (d. 405).

In the III/IX centuries, great ḥadīth scholars such as Imam Imām Abu Abū ‘Īsā al-Tirmidhī Tirmidhi (824-892), Imam Imām Abu Abū Dāwūd Dawud al- Sijistānī Sijistani (817-888), Imam Imām al- Nasā’ī Nasa’i (830-915), and Imam Imām Ibn Mājah Majah (824-886) also lived and worked.

Imam Imām al-Tirmidhī Tirmidhi (209-277 / 824-892) is a muḥaddith who has a special direction in the science of ḥadīth. Due to his great interest in science, he mastered many sciences of that time, especially the science of ḥadīth. Hijaz meets many ḥadīth scholars in a number of cities in Iraq and KhurāsānKhorasan. He also takes ḥadīth lessons from prominent ḥadīth scholars of his time, such as Imam Imām Bukhārī Bukhari, Imam Imām Muslim, Abu Abū Dāwūd Dawud, and others. There are several works written by the muḥaddith, the most important of which are the Sunan and the Ash-Shamoil an-Nabawiyya (The Special Qualities of the Prophet). The scholar's works, such as Kitāb Kitāb al-'Ilal ilal (The Book of Evils in the Ḥadīths), Kitāb Kitāb az-Zuhd (The Book of Asceticism), and Asma as-ṣaḥāba (Names of the Companions), also deal with various aspects of the science of ḥadīth dedicated to.

Ḥadīths such as Imam Imām Abu Abū 'Īsā Isa al- Tirmidhī Tirmidhi (824-892), Imam Imām Abu Abū Dāwūd Dawud al- Sijistānī Sijistani (817-888), Imam Imām al- Nasā'ī Nasa'i (830-915), and Imam Imām Ibn Mājah Majah (824-886) have adopted a slightly different style from the previous two ḥadīths, Imam Imām Bukhārī Bukhari and Imam Imām Muslim. used. The collections of these scholars, whose works are called "Sunan", contain not only "authentic" ḥadīths, but also "ḥasan" and "weak" ḥadīths. In their works created in this order, these ḥadīth scholars not only showed the degree of authenticity of each ḥadīth, but also divided them mainly into fiqh chapters, with little emphasis on historical, religious, and other similar non-fiqh topics. In these Sunan works, the ḥadīth scholars also cite their own assessments of the ḥadīths or the opinions of other ḥadīth scholars on the ḥadīth in question. It is also noted that the Sunan works are written in a way that is simpler and easier for all readers to understand than the works of Imam Imām Bukhārī Bukhari and Imam Imām Muslim. In particular, our compatriot Imam Imām Tirmidhī Termezi in his book introduced a new term "ḥasan" ("good") to the science of ḥadīth. The works of Imam Imām BukhārīBukhari, Imam Imām Muslim and Imam Imām Tirmidhī Termezi belong to the " Jāmi'Jami" ("Compiler") type of ḥadīth books. Because they tried to cover all the ḥadīths on the subject.

In this century, in addition to the authors of the "sihohi sitta" - the six most reliable collections of ḥadīth, there were other ḥadīth scholars. Among them were Abu Abū Hatam al- Rāzī Razi (d. 277/891), the famous commentator Muhammad Muḥammad ibn Jarir al- Ṭabarī Tabari (d. 310/923, whose interpretation was based on narrations, that is, the words of the Companions and the fatwas of the followers), and Ibn Khuzaymah (d. 311). / 924), Muhammad Muḥammad ibn Sa'd Katib Waqidi (d. 230/845).

During this period, many ḥadīth scholars emerged from the territory of Uzbekistan, including Imam Imām Dārimī Dorimi (d. 255/869), Haythsam ibn Kulayb Shashi (d. 335/947), Abu Abū Bakr Qaffol Shashi (d. 365/976).) and other muḥaddiths.

Among the muḥaddiths of Mā Warā' al-Nahr, Imam Imām Dārimī Darimi has a special place, and his full name is Abu Abū Muhammad Muḥammad 'Abd Allāh ibn Abdurahman Samarkandi Dārimī Darimi (181-255/798-869). He first studied in his homeland and then traveled to different cities of the Islāmic world from the age of 17-18. One of his main goals in the science of ḥadīth was to attain the highest isnads. Imam Imām Dārimī Dorimi studied all the isnads from the age of the Companions (ṣaḥāba) to his own time in a very perfect and excellent manner, distinguishing the trustworthy and the truthful from the false. His most famous work is the "Musnad", known as the "Sunan ad- DārimīDorimi". It contains 3503 ḥadīths in 1306 chapters in 23 books. According to information about the scientific and spiritual heritage of

Imam Imām Dārimī Darimi, in addition to the “Sunan”, he wrote “at-Tafsir”, “al- Jāmi‘Jami” (“Collection”), as well as “ac-Sulosiyyot fi-l-ḥadīth” (A collection of ḥadīths with three narrators), “Kitāb Kitāb as-sunna fi-l-ḥadīth” (The Book of Sunnah in the Ḥadīth) and “Kitāb Kitāb savm al-mustahazat wa-l-mutahayyirat” (“The Book on the Fasting of Excused Women”). The scholars of the IV/X centuries also made extensive use of the methods of their predecessors and their works. But for them, there was "no place" for searching for news in the collection of ḥadīth. Therefore, the scholars of the 4th / 10th centuries focused more on organizing and consolidating the works of earlier muḥaddiths into a specific system . In the previous three centuries, ḥadīth scholars relied solely on oral narrations to narrate ḥadīths, while IV / X century ḥadīth scholars narrated ḥadīths from the authors without relying solely on the book itself. Consequently, by this time, the rules of ḥadīth science did not emerge spontaneously, but were the product of gradual stages of development. Among the scholars who worked during this period were Abu Abū ‘Abd Allāh Ḥakīm Hakim Naysaburi (359 / 405-970 / 1014), Ali ibn ‘Umar Daraqutni (d. 385/995), Muhammad Muḥammad ibn Hibban Busti (d. 354/965), Abu-l-Qasim Sulayman ibn Aḥmad Ahmad ṬabarānīTabarani (d. 360/970), Qasim ibn Asbagh (d. 340/951), Ibn Sakan Baghdadi (d. 353/964), Abu Abū Ja’far Aḥmad Ahmad ibn Muhammad Muḥammad Tahaviy (d. 321/933 y.) and others.

Another new work that emerged in the IV/X century was the formation of “ulum al-ḥadīthadic” (“the science of ḥadīth”) as a separate science. This field studies the authenticity, conditions, types, rulings and condition of the narrators of the narration, the conditions of the ḥadīth narrators in narrating the ḥadīths, the composition of the narrators and the issues related to it. This science is also called "Mustalah science " ("Science of Terms"), which determines the acceptance and rejection of the narration . Abul Ḥasan Rāmahurmuzī Romahurmuzi (d. 360/970) played an important role in the emergence of this industry. He wrote the book “al-Muḥaddith al-Fāṣil bayn al-Rāwī wa al-Wā’i” (“The Muḥaddith Who Separates the Narrator and the Understander”) and developed "Science that studies the history and the text without distinguishing between the authentic and the weak of the ḥadīths" ("Usul al-ḥadīth", "science of ḥadīth"). Long after Rāmahurmuzī Romahurmuzi, Governor Naysaburi continued this work. His work served as an impetus for the development of this direction for later muḥaddiths. One of the later muḥaddiths was Aḥmad Ahmad ibn Ali, known as Khatib Baghdādī Baghdadi (d. 463/1070) he wrote “al-Jami liy akhlaq ar-ravi and adab as-somi” (“The Morality of the Narrator and the Etiquette of the Hearer”) and “al-Kifaya fiy ilm ar-riwaya” (“Sufficient in the Science of Narration”). Then the scholar Uthman Shahrazuri (d. 642/1244), better known as Ibn Salah, published his book “Ulum al-Ḥadīth” the science of ḥadīth, also known as “Muqaddimat Ibn Salah” (“Introduction by Ibn Salah”) writes, this work quickly gained fame because it covered important aspects of all the books on the science of ḥadīth created with him before him.

In the history of the science of ḥadīth, in addition to the "traditional" ḥadīth scholars, scholars of a particular sect have also compiled ḥadīths. These scholars have only compiled the ḥadīths used as evidence in their sects and made them a whole. In particular, the Ḥanafī scholars have compiled the ḥadīths of their sects, the works of the Companions and the followers, and other narrations into special books. Among them are Abu Abū Yūsuf Yusuf (d. 182/798), “al- Aṭhār Osar”, Imam Imām Muhammad Muḥammad Shaybānī Shayboni (d. 189/804), “Kitāb Kitāb al-Aṭhār Osar”, and Imam Imām Abu Abū Ja’far Aḥmad Ahmad ibn Muhammad Muḥammad

Tahaviy (d. 321/933 y.) Such books as “Mushkil al-Aṭhār osor”, “Sharh mushkil al- Aṭhārosor”, “Sharh maoniy al-Aṭhārosor” can be cited as examples. In particular, the first scholar in the field of al-ḥadīth, ‘Īsā Isa ibn Aban (d. 835), wrote al- Ḥujaj Hujaj as- ṣaghīr sagir, which led to the development of this field.

If the main theme of the ḥadīths circulated in Samarkand during the introduction of the first Islām was Sufi humility, piety and secularism after the relatively strong establishment of Islām in the region, the attention of scholars and muḥaddiths was focused more on matters of worship and communication this applies not only to Samarkand, but also to other cities of Mā Warā’ al-Nahr, especially Bukhara.

Some western orientalisists doubt that the basis of the narrations was Muhammad Muḥammad (s.a.v.). It follows that Western scholars accuse most of the ḥadīths in the books compiled by the ḥadīth scholars as unreliable. In particular, Y. Shakht, I. Goldziher, and some other scholars have argued that Muslim scholars have highly valued local customs to confirm their views, and that they have “developed” ḥadīths based on practice . Surprisingly, even today, some Western researchers are trying to confirm their views. In general, Western ḥadīth scholars explain the origin of ḥadīths by concluding that the ḥadīths were fabricated by the muḥaddiths or faqīhfaqīhs themselves during the first Islāmic and Abbasid and Umayyad caliphs who ruled the kingdom and found answers to the legal issues necessary for their time. Nevertheless, some other opinions and considerations of Western scholars are important for the modern researcher.

It is also important to study the history of the introduction of the science of ḥadīth to our country. In the first half of the eighth century, the spread of Islāmic knowledge in Mā Warā’ al-Nahr was carried out by Arab and Khurāsān Khorasan scholars, but by the second half of this century, scholars began to emerge from the local population. Representatives of the science of ḥadīth in Mā Warā’ al-Nahr point to their predecessors as the Arab generals who first entered the region and the companions and followers who accompanied them. For example, Abu Abū Ḥafṣ Hafj al- Nasafī Nasafi (d. 1142) in Sa’id Sa’id ibn Janah BukhārīBukhari’s KitābKitab al-Qibla mentions the names of nine people who entered Mawarounnahr in 55/674675. They are :

- 1.Sa’id Said ibn ‘Uthmān ibn ‘AffānUthman ibn Affan;
- 2.Qutham Qusam ibn ‘Abbās Abbas;
- 3.Abu-l-Oliya Rufay ibn Mihron;
- 4.Muhammad Muḥammad ibn Vosi;
- 5.Bard (Mawlas of Mālik Malik ibn Anas);
6. Ḍaḥḥak Dahhak ibn Muzahim;
- 7.Layth ibn Abi Sulaym;
- 8.Ziyad ibn Mihran;
9. Khulayd ibn Hassaon.

Given the situation at that time, that is, the science of ḥadīth has not yet been fully formed and Mā Warā’ al-Nahr has not yet fully converted to Islām, these individuals cannot be considered the founders of the science of ḥadīth in Mā Warā’ al-Nahr. Because their activities in the region were mainly related to military campaigns. Although the first Arab armies narrated the traditions of the Ummah, they did not take the science of ḥadīth seriously .

Since the Arab generals who first entered Bukhara and other cities came to conquer Mā Warā’

al-Nahr, most of them were ṣaḥābas Sahobty or tābi‘īnsTabeis. They narrated what they knew about the Prophet (p.b.u.h) to the locals as an example. One such narrator was Abu Abū Ujman Sa‘īd Said ibn ‘Uthmān ibn ‘AffānUthman ibn Affan Qurashi (I / VII century). In addition, the narrators of Mā Warā’ al-Nahr made a great contribution to the emergence of the science of ḥadīth in this country.

Although most of the muḥaddiths were from Samarkand and carried out their main scientific activities outside of it, other muḥaddiths played a key role in the development of the science of ḥadīth, even though their origins were outside this city. The same can be said not only about the muḥaddiths of Samarkand, but also about the muḥaddiths who worked in Bukhara and many cities and villages of the Islāmic world. The same situation can be observed in the study of the life and work of muḥaddiths from Bukhara. In short, in the IX-X centuries Bukhara scholars played a significant role in the development of the science of ḥadīth. Consequently, the influence of Mā Warā’ al-Nahr, including Bukhara scholars, on the centers of ḥadīth in KhurāsānKhorasan, Hijaz, Iraq, and Egypt was also strong. At the same time, it should be noted that during this period, the number of weak ḥadīths in Bukhara also increased, and scholars began to pay special attention to distinguishing their authentic from them. By this time, Mā Warā’ al-Nahr was known as one of the major scientific and spiritual centers of the Muslim world, especially ḥadīth. The ḥadīths narrated were also on various topics: fiqh, mysticism, belief, morality, and so on. It is also noteworthy that the Ḥanafī school of jurisprudence was established in Mā Warā’ al-Nahr, first in Bukhara, and then spread to other cities. The role of the well-known Bukhara scholar Abu Abū Ḥafṣ Khafs Kabir Bukhārī Bukhari in the spread of Ḥanafī in our region is incomparable.

His full name was Abu Abū Khafs Ḥafṣ Kabir Akhmad ibn Khafs Ḥafṣ Bukhārī Bukhari (d. 217/832), and he went to Baghdad to study, where he met and learned from Imam Imām Muhammad, a student of Abu Abū ḤanīfaHanifa. After mastering Ḥanafī jurisprudence and reaching a higher level than other religious sciences, he returned to his hometown of Bukhara. In this city, he built several mosques and madrasas, taught science to students, and explained the solution of various questions and issues that arose in the masses. Even some historians write that Abu Abū Khafs Ḥafṣ Kabir was the scholar who caused the spread of science in Bukhara and the special respect of imāmimams and scholars. Samani said that Abu Abū Ḥafṣ Hafd had brought up many faqīhfaqīhs who were in a village called Kharajir . Legend has it that even if scholars in the Arab world had difficulty finding an answer to a question, they would send a representative to Bukhara, to Abu Abū Khafs Ḥafṣ Kabir, to find a solution .

By the X century, the science of ḥadīth had reached its peak in Mā Warā’ al-Nahr, especially in Bukhara. Along with Bukhara scholars, Mā Warā’ al-Nahr, Khurāsān Khorasan and Iraqi muḥaddiths also contributed to the spread of ḥadīths in the city. Among them were hafiz from Samarkand, Nasaf, Kesh, Termez, Marv, Nishapur and Baghdad. The large number of ḥadīth scholars who worked in Bukhara during this period and the number of works on the science of ḥadīth they left behind, especially the fact that a great scholar like Imam Imām Bukhārī Bukhari grew up in this city, shows how high the science of ḥadīth was in this city..

Subazmuni also mentions in the book "Kashf al-Aṭḥārothor" that the Ḥanafī narrators, who are among the narrators who are different from Abu Abū ḤanīfaHanifa, made a great contribution to the spread of the science of ḥadīth in our country. They number more than one hundred and eighty and have played an important role in disseminating in the region the

ḥadīths used as evidence in the Ḥanafī school and the narrations of Abu Abū ḤanīfaHanifa's manaqib. While most of them are the sheikhs of 'Abd Allāh Subazmuni, the rest are indirect spiritual teachers. However, Subazmuni cites the direct narrations of 28 narrators from Abu Abū Ḥanīfa Hanifa who came from our country. This shows how early Abu Abū ḤanīfaHanifa's views entered our region. For example, as mentioned above, although Abu Abū Khafs Ḥafş Kabir (d. 217/832) played an important role in the widespread promotion of the Ḥanafī school in Bukhara, but before that, as a result of the movement of other scholars, it can be seen that the views of the Ḥanafī school also entered the region . Thirteen people from Bukhara, who first introduced the views of the Ḥanafī sect, 6 people from Khorezm, 5 people from Samarkand, termizian 2 people, Keshian and Soghaniyan cited the names of 1 scientist. However, while the majority of the narrators of Kashf al-Aṭhār Othor are the direct teachers of Subazmuni, there are relatively few local narrators among their teachers, 31 of them, and 8 of the contemporaries of Abu Abū Ḥafş Hafj Kabir. They are the disciples of Imam Imām Muhammad Muḥammad who introduced the Ḥanafī school of thought to Mā Warā' al-Nahr Mawarounnahr. These individuals mainly narrated the works of Muhammad Muḥammad Shaybani . Consequently, the ḥadīths narrated through Muhammad Muḥammad Shaybani became widespread .

Especially because of the good relations of Abu Abū Khafs Ḥafş Sagir, son of Abu Abū Khafs Ḥafş Kabir (d. 263/876), with Ismail Somoni, the ruler of the kingdom, many Ḥanafis took over the affairs of state, which allowed the Ḥanafī views to spread the ḥadīths narrated through Abu Abū ḤanīfaHanifa. His relationship with the Ahl al-Ḥadīth had a certain influence on the subsequent activities of the Ḥanafī scholars of Mawarounnahr. Therefore, it can be said that as a result of sharp debates with the Ahl al-Ḥadīth, the following cases occurred: isnads appeared, spelling lessons were conducted, and narration of the text became customary. As a result, Abu Abū 'Abd Allāh Muhammad Muḥammad ibn Abi ḤafşKhafs' "Kitāb Kitāb ar-rad ala ahl al-ahwa" and Subazmuni's "Kashf al-othor appear" . About the entry of the Ḥanafī school into our country, as well as the narrators of the ḥadīths narrated by Abu Abū Ḥanīfa Hanifa from Bukhara and Samarkand, A. Muminov dwelled in detail in his study "The role and place of the Ḥanafī scholars in the life of the central cities of Mavarannahra (II-VII / VIII-XIII centuries)" . 'Abd Allāh Subazmuni lived and worked at a time when the science of ḥadīth was developing. He mastered the science of ḥadīth and jurisprudence of his time and created works on the science of ḥadīth. These works are of special importance as they contain valuable information about the activities of many muḥaddiths who lived in our country.