



FROM THE LIFE HISTORY AND SCIENTIFIC HERITAGE OF ABU BAKR AL-KALABADI

Kamol Yuldashhodjaev

Researcher International Islamic Academy of Uzbekistan, Tashkent, Uzbekistan

ABSTRACT

*This article examines the life and scientific heritage of the great scientist, mystic theorist, muhaddit, ascetic Abu al-Bakr Kalabadi. In particular, he was not only a representative of religion or a mystical sheikh, but also a scientist, theorist-mystic, the founder of the Bukhara school of mysticism, well versed in religious secular sciences. His famous works *At-Taarruf* and *Bahrul-favoid* are recognized as the greatest and most perfect works of their time. There is information that his manuscripts are stored at the Institute of Oriental Studies named after Abu Raikhan Beruni.*

KEYWORDS: *Abu al-Bakr Kalabadi, scientist, mystic, scientific heritage, manuscript, spiritual heritage, religious value.*

INTRODUCTION

In our country, large-scale reforms are being carried out to study and implement our scientific and spiritual heritage, restore religious and national values, and educate the younger generation in the spirit of good traditions. In the history of Movarunnahr and Khorasan, there were many great figures who embodied encyclopedic knowledge with wisdom, courage, and a religious outlook. One of the great scientists of his time, fikih Sheikh Abu Bakr Muhammad ibn Abu Ishaq ibn Ibrahim ibn Yakub al-Kalabadi - al-Bukhari, awarded such high titles as "Taj-ul-Islam" ("Crown of Islam"), "Sheikh-ul - Alam" ("Sheikh of the world"), was a mystic theorist, muhaddis.

Resolution of the President of the Republic of Uzbekistan dated May 24, 2017 No. PP-2995 "On measures to further improve the system of preservation, research and popularization of ancient written sources", Resolution No. PP-3080 dated June 23, 2018 "On measures to create a Center for Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan" increases the relevance of this topic.

MATERIALS AND METHODS

In the study of the history of Islam, Islamic sources, the history of mysticism, mystical philosophy, mystical theory, interest in the life and work of scientists, mystics, researchers of hadiths, thinkers known in the 10th century, "Bukhara" attracted researchers at all times. But their historical scientific heritage has not been fully studied. In the

Commonwealth of Independent States V.V. Bartold, Sh. Vohidov, A. Mukhammedhodjaev and others conducted research in the field of studying the heritage of Abu al-Bakr Kalabadi. Scientific articles, translations and studies on the role of mystical works in the study of the history of mysticism and mystical terminology by such scientists as M. Otakulov, M. Otakul kyzy, N. Kamilov, I. Khakkulov, U. Uvatov on the study of the legacy of Abu Bakr al-Kalabadi for years of independence deserve attention. Interest in the spiritual heritage of Abu Bakr al-Kalabadi did not leave indifferent even foreign scholars. In particular, it was described in monographic studies by such scientists as Arthur Arberry, A. Knysh, Ulrich Rudolf, Doroshukuh, A. Zarrinkub, V. Kuktosh, S. Uldog, F. Sezgin, F. Karapinar, A. Habibi.

Abu Bakr Kalabadi was born in the Gulobod or Kalabad mahalla in the city of Bukhara. That's why he had such a ratio. The toponym "Kalobod" is mentioned in historical sources as the names of buildings and settlements, such as mahallas, guzars, gates, madrasahs and the main dam of the city river built in Bukhara [2]. Most of the scholars grew up in the Kalabad mahalla and became famous in the Islamic world. Abdul Karim al-Samani gave information about them in his book *al-Ansab*. Many scientists grew up in the area. At present, this place is part of the Khodzhanurobod region. This mahalla also contains the symbolic tombs of Abu Bakr Kalabadi on Kalobod Street. If you go towards the madrasah of the Kokaldosh mahalla, there is a place



where the famous libraries of another great scientist Khoja Muhammad Porso are located.

Now this street is called Khoja Porso. The Khoja Porso Mosque is located at the beginning of the street. According to neighboring elders, people of different nationalities lived in the mosque and nearby madrasah, who were displaced during the Soviet era. It is interesting that although between the periods of Abu Bakr Kalabadi and Khoja Muhammad Porso there is a half-millennium gap and a gap in public consciousness, there is continuity in their work. Khoja Muhammad Porso also mentions him with respect in his chapter.

Abu Bakr al-Kalabadi is a theoretical scientist who deeply studied the sciences of his time and is known for his works. Modern research has established him not only as a representative of religion or mystical sheikh, but also as a scientist, theorist-mystic, the founder of the Bukhara school of mysticism, who knew well the religious secular sciences. His great personality has been recognized by great scientists and mystics at various times. Calabadi's religious views touched on many of the problems of his time. It is known that the life and way of thinking of the inhabitants of Movarounnahr were formed on the basis of Islamic ideology. The exchange of thrones between dynasties, religious, sectarian strife and disagreement influenced social and political life. Kalabadi wrote his famous works "At-Taarruf" and "Bahr-ul-favoid" ("Ocean of blessings") in order to find answers to such complex problems of that time and solve them, to introduce good ideas into the world, in life and in the way of thinking of people. His work "Al-Taarruf" is one of the rarest sources on the history and theory of mysticism and contains valuable information about society, morality and law. In his play, Kalabadi speaks of free will: "The reward or iqab (punishment) for a good or bad deed that occurs as a result of a person's actions is determined not in terms of what a slave deserves, but in terms of what he wants". For man does not deserve constant punishment for his fickle sins or countless rewards for his countless deeds.

Sheikh Sayfiddin Boharzi wrote at one time: "In the land of Bukhara, two people are buried whose needs do not fall on anyone, these are Abu Bakr Kalabadi and Khoja Namadposh" [4].

Some studies say that Abu Bakr Kalabadi studied with great teachers, but there is almost no information in the sources about the madrasah he attended, his family, his parents and his children. A.Sukhareva, who studied the Bukhara Guzars, thinks about the Kalobod madrasah and singles it out as one of the oldest madrasahs. This madrasah is located in the guzar where Abu Bakr al-Kalabadi lived.

Abu Bakr al-Kalabadi influenced the religious and mystical life of his time and even contributed to the correct understanding of Sufism by the Sufis, to the foundation of a true, practical and morally authentic mystical tradition and to its preservation to this day. As a Hanafi jurist, Abu Bakr al-Kalabadi is a fuqih, muhaddith and mystic who places equal emphasis on understanding Sufism.

The activities of Abu Bakr Kalabadi and his rich cultural and spiritual heritage are not yet familiar to our people. His work is widely recognized by Eastern and Western scholars. Shihabiddin Yahya al-Suhrawardi al-Mactul, who lived and worked in the 11th century, praised the scholar's work, saying: "If it were not for at-Taarruf (Introduction) of Abu Bakr Kalabadi, what mysticism is would have been hidden" [7]. Five hundred years later, Abdurahman Jami writes: "If it were not for al-Taarruf, mysticism would not have been studied", "Safinatu-s-Sufiya" ("Ship of the Sufis"), he says. Ahmad ibn Mahmud Bukhari, who wrote the history of the tombs of Bukhara, respectfully mentioned the names of the Sufis and said: "The state of Abu Bakr Kalabadi needs no explanation. They are in the middle, not in the middle of hard work" [9]. Consequently, Abu Bakr al-Kalabadi is better known as a Sufi sheikh because he was more interested in the theoretical issues of mysticism. However, it is not yet known that he was a unique scholar in the field of kalam, fiqh and hadith.

In the study of M. Boltaev, in a source dedicated to the memory of the Dutch orientalist Fritz Mayer "Sufism in Central Asia", the name of Kalabadi is mentioned in the "silsilatu-zhab" of the Khojagan-Naqshbandi sect: Yusuf Hamadoni, Abu Bakr Kalabadi, Abdullah Ansari, Abu Tusi, Abul Qasim al-Gurgani, Abul Hasan al-Harakani, Abu Yazid Bistami, Imam Muhammad al-Baqir, Imam Zaynul Obidin, Imam Hussein, Imam Ali ibn Abu Talib - Mustafa Muhammad [10]. It is clear from this information that Abu Bakr Kalabadi is a great sheikh, a learned mystic who also takes place in the mysticism series.

Abu Bakr Kalabadi, in addition to mastering the sciences of his time, could correctly compare them and was well versed in each subject. The Sufi was not only a master of religious sciences, but also clearly saw subtleties and shortcomings in them. At the same time, he excluded them, comparing them with the verses of the Qur'an and the hadith of the Prophet. The original goal of the scientist was to preserve the nature of mysticism, which was on the verge of decline.

Sheikh Abu Bakr Kalabadi also has his place in hadith science, he is one of the leading scholars of hadith and is said to have memorized over one hundred thousand hadiths [11]. He studied



jurisprudence with the famous lawyer of his time, Sheikh Muhammad ibn Fazl. Sources also report that Abu Bakr Kalabadi also served as a judge in Movarounnahr for a time. This shows that in addition to knowledge of all Islamic sciences, he was a person who worked in various spheres of social and cultural life.

One of the manuscripts of Abu Bakr al-Kalabadi's book "At-Taarruf" is kept at the Institute of Oriental Studies named after A. Abu Raikhan Beruni RAS under the number 3154-V. According to the information in the manuscript, it was copied in 415 AH (1025 CE), and the name of the scribe is not mentioned. If you remember that Abu Bakr Kalabadi died in 991, this means that this manuscript was copied 34 or 35 years after the death of the author. This indicates that the manuscript is ancient and revered. The manuscript was copied with a mixture of talik and nastalik (devoni) letters, and the period in which Abu Bakr Kalabadi lived was the period of transition from talik to nastalik. In many places, letters are omitted. The book is expanded and consists of 90 pages. According to the manuscript, the work consists of an introduction and 63 chapters. This manuscript contains 4 works that contain hadiths about the blessings of the Prophet Muhammad (peace and blessings of Allaah be upon him), but the title of the book is not mentioned. It can be assumed that these hadiths may be from a series of hadiths dating back to the Bahrulfawoid era. Another book is called At-taj fil-me'raj (Crown Book of Meraj), which discusses the truth of Meraj the Prophet. Then there is a short copy of At-Taarruf, and at the end is a brochure called Simo (hearing for some people).

One of the manuscripts of the work "Bahr al-favoid" is kept in the manuscript collection of the Institute of Oriental Studies of the Republic of Uzbekistan under number P.N 31 52. The manuscript dates back to the 15th century and has a diamond stamp on the edges of the pages. The seal says: "Waqf of Khoja Porsa ibn Mahmud al-Bukhari". So, this book belonged to the famous library of Khoja Muhammad Porso. The work begins with hadiths about the servants of Allah and the sincere love of slaves for Allah. If Allah loves a servant, He will make him love the people of heaven, people of the earth and all living beings. If Allah loves His servant, Jabrail a.s. He said: "Call the people of heaven that Allah loves such and such a slave". Jabrail shouts. While those in heaven loved this slave. Then there will be the same call to those on earth, and those on earth will love this slave. So Allah makes this servant good in everything. Love is condemned in the form of lust. True love is the love of Allah, the love of His Messenger and the family of His Messenger. Besides

hadiths, the book also contains grammatical analysis and mystical ideas. Narrated by authentic hadith.

Abu Bakr Kalabadi notes that he wrote to preserve the purity of mysticism and to tell the truth about the true Sufis, the essence of the sect, to prove that Sufism is based on the humanistic ideas of Islam. The Sufi writes: "The situation forced the mystics to show their teachings through this book, to explain their decorations, qualities and other concepts to those who did not know their way and did not serve the Mashaiks" [13]. So, even under the conditions of the 10th century, there were distortions in mysticism, flaws that jeopardized its purity, and the scientist quotes the above ideas in the introduction to the book.

Abu Bakr al-Kalabadi said that he had read and analyzed the works of many Sufis as follows: We wrote their sects after our scientific research, because, in our opinion, they are authentic "[14]. Its main task was to show that the people of Sufism follow the path of the Sunnah.

CONCLUSION

In conclusion, we can say that the contribution of Abu Bakr al-Kalabadi to the strengthening of the Bukhara Qubbat al-Islam and the creation of the Bukhara school of Sufism is invaluable. His famous works At-Taarruf and Bahrul-favoid are recognized as the greatest and most perfect works of their time. The scientist tried to find answers to the most difficult problems of his time and tried to find a moderate path between mysticism and Islam.

REFERENCES

1. Ahmad bin Mahmud Mullozoda Muyin al-Fuqaro. Nazmi Mullozoda. Lithography. -Kogon. 1323. P.68.
2. Sadriddin Salim Bukhari. Three saints. Buxoro. 2000. P.4
3. Bartold V.V. Turkestan in the era of the Mongol invasion. Vol. 1.-M. 1963.- P. 153.
4. Abdulkarim as-Sam'ani .al-Ansab. Translator. Hoji Abdulgafur Razzoq Bukhari. Raximov. Bukhara, 2002. P.36.
5. Ahmad ibn Mahmud Bukhariy. History Mullozoda. Translator. Sh.Vohidov.- T. 2009. P. 68.
6. Sadriddin Salim Bukhari. Three saints. Buxoro. 2000. P.4
7. Mullah Kotib Chalabi. The spread of suspicions about the names of books and art. Volume 2. - Istanbul. 1913. - P. 698.
8. Arberryof Katalogie of the arabic MSS in the india office. 1936.P. 97-98.
9. Doroshuquh. Safinatu-s-sufiya. Lakhnava, 1319 h, (1902) P. 103.
10. Ahmad ibn Mahmud Bukhari. History of Mullozoda. Translator. Sh.Vohidov., B.Aminov. - Tashkent, 2009. - P.72.



11. *Boltaev M. Abdulkholiq Gijduvani - Khojai Jahon // Lessons of Imam Bukhari. 2006. №.2. -P. 111.*
12. *Sadriddin Salim Bukhari. Three saints. Buxoro. 2000. P. 5.*
13. *Abdulhay Laknavi. Al Favoidul baxiya fi tarojumil hanafiya. Kozon. 1903.P. 196.*
14. *Abu Bakr Kalabodiy At-ta'arruf li madhab ahli-t-tasawwuf. Ahmad Shamsiddin. Beirut. 1992. P.67.*