



## ABU HAFS KABIR

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Islamic scholar  
Bukhara

### Annotation:

Through the efforts of Abu Hafs Kabir, after a short time, as a result of the expansion and deepening of Islamic teachings in Bukhara, it turns into its center. Many prominent legal scholars, qadis, saints, imams and ascetics emerge from Bukhara madrasahs. As a result, starting from the 9th century, Bukhara acquired the fame of "Kubbat ul-Islam". This article intends to give relevant information about Abu Hafs Kabir.

### Keywords:

Islam religion, Abu Hafs Kabir, theologians,

Known throughout the Islamic world under the name Abu Hafs Kabir Bukhari, the great theologian of the Islamic world and philosopher, religious scholar, the greatest scholar of hadiths, an unparalleled saint, prince and leader of scholars, contemporary and teacher of Imam Bukhari - Abu Hafs Ahmad ibn Hafs ibn Zabarkon ibn Abdahrullah ibn -Kabir al-Ijli al-Bukhari - was born in 150 AH (768 A.D.) in the city of Bukhara, where he died in 216 (832 A.D.).

Going to Islamic cities far from Bukhara, in particular to Baghdad, which was then considered the capital of Islamic science and culture, he became a student of Imam Muhammad ibn Hasan ash-Shaybani (d. 804), who was a prominent student of the founder of the Hanafi madhhab, theologian, Islamic lawyer, hadith scholar Abu Hanifa Nu'mon ibn Sobit - Imam Azam (699, Kufa - 767, Baghdad) [1]. Upon his return, the Bukharians gave him a solemn welcome. They asked him to serve the community by decorating the mosque, prepared a place for him to satisfy their spiritual and educational hunger with the knowledge brought from Iraq [2].

A disciple of Imam Azam Abu Hafs Kabir was the greatest scholar who created the foundations of Islamic jurisprudence. As Narshakhi writes, Bukhara acquired the title "Kubbat ul-islam" - "Dome of the Islamic Faith" by his merits. Abu Hafs himself was awarded the titles "Kabir Bukhori" - "Grandiose Bukhari" and "Imomi khojatbaror" - "Resigning Imam", "Khazrati Imam" - "His Excellency Imam". "Fatovoyi Abu Hafs" ("Fatwas of Abu Hafs"), being famous and famous in the Islamic world for the collection of the instructions of the Hazrat, was used as a guide by all Islamic jurists [3]. Abu Hafs Kabir wrote a number of works on various aspects of Islamic jurisprudence, such as "Al-Ahvo'val ichtilof" ("Frivolous reasoning and disagreements"), "Ar-Raddu alal-lafziyya" ("Rejection of the overlooked") and others.

No matter what book that tells about the history of saints and scientists, we did not consider, we will certainly find in them valuable information about Abu Hafse Kabir and Abu Hafse Sagir. When Bukhara scholars are mentioned, the first duty is called Abu Hafs Kabir. The well-known work of Ahmad ibn Mahmud "Muin ul-fukaro" written in the 15th century and narrating about the shrines and mazars of the city of Bukhara and its environs, "Tarikhi Mullozoda" can serve as an argument in favor of this our statement. Its first part "Mention of the Mazars of Tali Hajj" begins with the names of Abu Hafs Kabir Bukhari, his son and the

fakikh Abdullah Subadmuni buried nearby and other great names. In the aforementioned book, Hazrati Imam is praised as follows: "Sheikh, imam, theoretician, practitioner, stronghold of asceticism, possessor of high spiritual states, was in selfless worship and struggle to improve the community of Allah at the highest level. He had no equal and others like him in mercy and benevolence towards the Muslim community and the desire to alleviate the hardships of people"[4].

His son Abu Hafsi Sagir (the younger Abu Hafs), like his father, was the best in the science of fiqh. In the sources, for the most part, he is called "Abu Abdullah", "Abu Hafsi Sagir". His full name is Abu Abdullah Muhammad ibn Ahmad ibn Hafs al-Zabarkon al-Bukhari (d. 264/875) [5], he is the author of a book on Islamic faith and philosophy "Al-Imon" [6]. However, the fate of this book is still unknown.

Abu Hafs Kabir is buried on a mound in front of the city gates of Darvozai Nav in Bukhara. Residents of Bukhara, considering this place a saint, called it "Hakrah" ("The Path of Truth") and Hajja Imam Abu Khafs. During the Soviet period, his grave and the surrounding architectural monuments were destroyed. With the acquisition of Uzbekistan's sovereignty, this shrine is being revived. An Islamic dome rose over the grave of the Khazrat. Work is underway on a new headstone. Based on the traditions of Bukhara architects, it is planned to build a new mosque for a thousand people. Currently, unprecedented restoration work is underway at the Khazrati Imam complex.

Abu Hafs Kabir Bukhari, arriving from Bukhara to Baghdad, became a disciple of Imam Muhammad ibn Hasan Shaybani. Hasan Shaybani, following the path of Abu Hanifa, systematized the legal norms of Sharia in a theoretical aspect. He adapted Kiyos - the fourth most important collection after the Koran, Sunnah and Izhmo. Kiyose, using the example of comparative analogies, he resolved the provisions that are absent in the Koran and Hadith.

He developed the principle of "istikhsion" (mentioning only good someone). He developed the theoretical foundations for bringing local legal norms in line with jurisprudence. When creating a system of Sharia jurisprudence, he uses the Holy Quran and Sunnah as a basis for Muslims in Islam.

Abu Hafs Kabir linked the legal norms of the Koran to life. In that era, various peoples lived on the territory of the Arab Caliphate. It goes without saying that it was impossible to measure them by the same yardstick and to practice uniform legal requirements everywhere. Representatives of different classes and social groups strove to create hadiths that would suit their interests.

For this reason, Abu Hafs Kabir, following the path of Abu Hanifa, developed general Sharia norms that were appropriate to local conditions. In the book of the 10th century historian Muhammad Narshakhi "History of Bukhara" it is said that Imam Abu Hafs Kabir was one of the fakikhs of his time, an ascetic and scientist [7]. With their initiative, Abu Hafs Kabir and his son Abu Hafs Sagir laid the foundation for a local school of jurisprudence based on the Hanafi madhhab.

Founded by Imam Abu Hanifa, the Hanafi madhhab belongs to the Sunni direction and due to the relative softness and moderation of its laws, as well as taking into account the national traditions of the peoples, their customs became widespread in the world. Almost half of the world's Muslims belong to this madhhab. The Muslims of our country have also professed the Hanafi madhhab for fourteen centuries.

Abu Hafs Kabir is not only the founder of the knowledge of religious law in Maverannahr, but also the founder of the Bukhara school of Kalom (Islamic philosophy, theology). Its importance and contribution to the science of Bukhara, Maverannahr, the entire Muslim world cannot be overestimated. Having built a number of mosques and madrasahs in

Bukhara, Abu Hafs Kabir taught fiqh, hadith, tasawwuf, akidah to those who were thirsty for knowledge, answered people's questions and resolved various conflicts and situations.

Abu Hafs Kabir was the first to bring the teachings of the Hanafi madhhab to Maverannahr. He educated many lawyers and scholars. According to historians, it was Abu Hafs Kabir who laid the foundation for the spread of knowledge in Bukhara, the emergence of a respectful attitude towards imams and scientists. According to Abdulkarim al-Sam'oni, Abu Hafs educated and perfected many Sharia scholars.

Along with Abu Hafs Kabir, who made an invaluable contribution to the spread of fiqh of the Hanafi madhhab in Maverannahr, his family also made a great contribution to this, in particular his son Abu Abdullah ibn Abu Hafs. Therefore, he was called Abu Hafs Sagir, which means Abu Hafs the Younger.

The glory of Abu Hafs Kabir spread throughout Bukhara, and then to the entire Islamic world. Even the leading scientists of the Arab countries, having found it difficult to resolve any complex conflict, sent a person to Bukhara to get an answer to the question that arose. Thanks to the merits of Abu Hafs Kabir, the Bukhara fiqh experts have become more authoritative than those of Baghdad, the main city of Islamic civilization.

Imam Abu Hafs Kabir used to recite the Qur'an twice a day and teach people. As he got older and weaker, he started to finish once. He became even weaker and used to recite half of Kalamullah in one day and night until his death. May Allah bless him and grant him mercy!

Abu Hafs Kabir had dozens of outstanding students in science. Abu Ja'far Rizwan ibn Salim Badakari was from the village of Badakar in Bukhara. His other disciples were Abul Hasan Muqatil ibn Said Baydari, Abu Salih Tayyib ibn Muqatil Hunamati, Muhammad ibn Hatam Subizguki, Muhammad ibn Abdullah Abu Zakhak Fazl ibn Hassan Sutikani, Abu Usman Said ibn Sulayman Shargi, and his father Abu Said Sulayman ibn Dawud Shargi. Educated in the grave.

Imam Abu Hafs is recognized as a mujaddid scholar of the Kabir era. There is no doubt that the unique works of this man that have come down to us will continue to serve Muslims.

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