



THE SCIENTIFIC HERITAGE OF THE SCHOLARS OF PAZDA CITY IN THE DEVELOPMENT OF ISLAMIC CIVILIZATION

Gaybullayev Saidahmadkhon Samatkhonovich

PhD in Islamic Studies, Associate Professor at the Department of IRCICA –the Chair for the study Islamic History and Source Studies, International Islamic Academy Of Uzbekistan,

ABSTRACT

The article examines information on the ancient Pazda of Kashkadarya Oasis, its history and tangible as well as intangible heritage. Article sheds light on the life, scientific activity and contribution of more than ten Pazdavian scholars from Pazda to the development of Islamic theology and education in Mavarannahr. It also provides information on the importance of their scientific work and the impact on the literature of the subsequent period.

KEY WORDS: *Pazdavian scholars, jurist, Doctrine of Maturidiyyah, hadith, Nasaf.*

The ancient town of “Pazda” or “Bazda” located in the Kashkadarya oasis was one of the centers of science in the early Middle Ages, despite being a small area. There are also many scholars who worked in different fields of science with the Pazdavi ratio. They made a significant contribution to the development of science through their works. Despite the huge scientific heritage of Pazdavian scholars, there are very few scientific researches about them. From the existing studies, it is not possible to draw certain conclusions about the development of science in the town of Pazda and the scientists who came from the region and their contributions to the development of science.

In the article, the lives and scientific works of more than twenty scientists who worked in various fields of science with the “Pazdavi” (Pazdavi) ratio are studied. Most of these works are still extant, and they are fundamental sources of Islamic law, Islamic philosophy, and linguistic theories. In historical written sources, the town of “Pazda” (in Arabic sources, “bazda” - Bazda, in Persian and Turkish sources, “pazda” came in the form “Pazda”) was a large population center that appeared in the southwest of the Kashkadarya oasis at the beginning of the 13th century. Due to the invasion of the Mongols that happened at the beginning, Paz, along with many cities in Central Asia, became ruins, and this city now belongs to the territory of Pazli village, Kasbi district of Kashkadarya region¹.

The 10th century Arab geographer Ibn Havqal in his works mentions Kasbi town 4 farsakhs (1 farsakh equals 6 kilometers) on the way from Nasaf to Bukhara, and Pazda town 6 farsakhs away. It is mentioned that Jami’ Mosque exists in these two cities². In another geographical-historical work of the 10th century, “Hudud al-Alam” (Boundaries of the World), Paz is described as a city with well-developed agriculture, and it is noted that the fields are irrigated from the river bed that flows through the area in certain seasons, and in most cases from wells and waterworks³. The famous historian of the twelfth century Abdulkarim Sam’ani (1163-1167) mentioned that Pazda is the name of a high and strong fortress located six farsakhs away from Nasaf, and he stayed there for a while and learned from local scholars⁴. Academician V. V. Bartold also listed Pazda among the cities of the Kashka oasis and, relying on historical sources, added that there were brick casting and baking ovens near the mosque⁵.

In the early Middle Ages, mosques were not only a place to gather for worship, but also a place where some political issues were resolved and people were educated. Also, in the biographies of more than ten famous muhaddith and faqihs from Pazda whose names are mentioned below, it is noted that they were engaged in teaching students in Pazda for a certain period of time. These circumstances testify to the development of various fields of science in Pazda until the 13th century.

¹ Ravshanov P. *Qashqadaryo tarixi*. – Tashkent: “Fan” publisher, 1995. – P. 176.

² Ibn Havqal. *Kitab suratu-l-ard: Movarounnahr* // translation from Arabic and comments by the author DSc. Sh.S. Kamoliddin. –Tashkent: “O‘zbekistan milliy insiklopediyasi” scientific publisher. – P. 176.

³ *Hududu-l-olam* // translation from Persian and comments by O.Boriev. –Tashkent: Uzbekistan, publisher, 2008. –P. 13.

⁴ Abdulkarim ibn Muhammad Samani. *Kitab al-Ansab*. –Tashkent. II. –Cairo. Maktabatu Ibn Taymiya, 1980. –P. 188.

⁵ Бартольд В.В. *Работы по исторической географии* // Соч. – Т. III. – Москва: Наука, 1965. – P. 207.



Aziz ibn Salim ibn Mansur Basri Pazdavi is the first of the Pazdavi scholars mentioned in the sources. He was a friend of the Arab general Qutayba ibn Muslim (669-715) and came to Pazda from Basra between 704-715. The scientist received the nisba of Pazdavi because he stayed in the city until the end of his life, teaching the inhabitants the instructions of a new religion - Islam⁶.

Abu Talha Mansour ibn Muhammad ibn Ali ibn Qariyna Pazdavi (d. 329/941) was the first muhaddith who grew up in the city of Pazda and was a student of Imam Bukhari (810-870). He was the last student who narrated the work "al-Jami' as-sahih" (The Reliable Collection) from the author Bukhari. Abu Talha Pazdavi taught the science of hadith to students in Nasaf for a long time⁷. Also, Ubaidullah ibn Amr ibn Hafs Pazdavi (d. 323/935), Yusuf ibn Muhammad ibn Adam ibn Isa Qassar Pazdavi, Abu Sulayman Dawood ibn Nasr ibn Suhail Pazdavi are also mentioned among the great scholars.

The most famous of the scientists who grew up in Pazda are Abdulkarim Pazdavi (912-999) and his descendants. Son Husain, grandson Muhammad, his two sons Fakhru-Islam Abul Usr Pazdavi (1009-1089) and Sadru-Islam Abul Yusr Pazdavi (1030-1100) and their children Hasan ibn Fakhru-Islam (1078 -1161) and Ahmad ibn Abul Yusr Pazdavi (1088-1147) made a great contribution to the development of Hanafi jurisprudence and doctrine of Maturidia.

There is little information about the life and scientific heritage of Abdulkarim ibn Musa ibn Isa ibn Mujahid ibn Abdullah Pazdavi. According to the sources, Abdulkarim Pazdavi studied with Imam Abu Mansur Moturidi (870-944) and became a jurist, mutakallim, muhaddis. He narrated the work of Abu Hanifa "al-Alim wal-muta'allim" (The Master and the Disciple) from his teacher. Also, the chain of teachers reached the sectarians Muhammad ibn Hasan Shaybani and Abu Hanifa through Imam Moturidi⁸.

It is known that the grandson of Abdulkarim Pazdavi, Muhammad ibn Husayn ibn Abdulkarim Pazdavi, was a great jurist of his time and served as a judge in the cities of Samarkand and Bukhara⁹. Muhammad's two children, Abul Usr Ali and Abul Yusr Muhammad Pazdavi are considered important figures in the development of Hanafi jurisprudence and Maturidiyya doctrine.

Ali ibn Muhammad Pazdavi (1010-1090) was known as Fakhru-l-Islam (Pride of Islam), and the books written by him with the nickname "Abul Usr" (Father of Troubles) were of a high level, and their understanding required knowledge of certain sciences. Unlike his younger brother Muhammad's works, he was known by the nickname "Abul Yusr" (Father of Simplicity).

Fakhru-Islam Pazdavi's work on Usul al-Fiqh (Theory of Islamic law) *Kanzul Wusul ila Ma'rifati-l-Usul* (Treasure for the Study of Usul), known as "Usul al-Bazdawi", is the main manual of Hanafi Usul al-Fiqh. Gained fame and many commentaries were written on this work. Also, Fakhru-Islam Ali Pazdavi "Kashfu-l-astor fi-t-tafsir" (120 one hundred twenty volumes), "Sharhu Jami'u-l-kabir", "Siyaru-l-mazhab fi sifati-l-adab", "Sharhu Jami'u-s-sahih" (A Commentary on Imam Bukhari's "al-Jami as-sahih"), "Ginou-l-fuqaho fi-l-furu'", "Mukhtasaru Taqwimu-l-adilla", "Sharhu Taqwimul adilla fi-l-usul", "Sharhu Jami'us saghir", "Ziyadotu-z-ziyadot", "Kitab al-mabsut", "Zallatu-l-qariy", "Sharhu Fiqhul akbar", "Amoli", "al-Muyassar fil kalam", "Sharhu Mukhtasaru-l-Quduriy" works, most of which have reached us¹⁰.

Fakhru-Islam Ali Pazdavi's son Abu Sabit Hasan ibn Ali Pazdavi (470/1078 557/1161) also became a great jurist and muhaddith after learning from several mature scholars of his time. After living in Marv for a while, he was elected to the Qazi of Samarkand. After the death of his cousin Abul Ma'ali Ahmad in 542/1146, Abu Sabit Hassan was appointed as the judge of Bukhara in his place, and at the end of his life he moved to the city of Pazda, where he was engaged in prayer and teaching hadith to students until his death (d. 557/1161)¹¹.

Sirojiddin Ali ibn Usman Ushi (d. 575/1175) and Abdulkarim ibn Muhammad Sam'ani (1163-1167) were close students of the famous scholars Abu Sabit Hasan Pazdavi. From Sirojiddin O'shi's teacher Abu Sabit Hasan, he received the works of Abu Abdullah Tahir Marwazi (d. 410/1019) "U'yun al-Majalis" and Abu Muti' Makhul al-Nasafi (d. 218/833) "al-Lu'luiyot", Abdulkarim Sam'ani reported that he studied Ali ibn Abdulaziz al-Baghavi's work "Musnad al-Kabir" (Big collection of hadiths)¹².

⁶ Abdullah Abdulhamid Sa'd. *Encyclopedia of Central Asian scientists*. - Tashkent: Publishing House of Imam Bukhari Republican Scientific and Educational Center, 2007. -P. 81.

⁷ Shamsuddin Zahabi. *Siyaru a'lam an-nubala: abbreviated translation into Uzbek by A.Inoyatov*. -Tashkent: "Hilal Nashr" publishing house, 2017. - B. 144.

⁸ Muhammad ibn Sulaiman Hanafi. *Kitob A'lamu-l-akhbar*. -Beirut: Dor al-kutub al-ilmiya, 1997. -P. 392.

⁹ Muhammad Khuzari. *Tarikh al-Tashri' al-Islami*.-Cairo, Mataba at-turos al-arabi, 1934. -P. 362.

¹⁰ Komilov M. *Movarounnahr fiqh ilmining rivoji va Alauddin al-Samarqandi*. -Tashkent: Istiqlal, 2006. -P. 46.

¹¹ Abdulhai Laknavi. *Al-Fawoid al-bahiyya fi tarajim al-hanafiyya*. -Egypt: Maktaba al-Saadat, 1324/1906. -P. 108.

¹² Sirojuddin Ushii. *Nisab al-akhbar*. -Istanbul: Suleymaniye Library, Manuscript: №1504. -SH. 3a.



Brother of Fakhrul-Islam Pazdavi Abul Yusr Muhammad Pazdavi is known mainly for his work “Usulu-d-din” (Fundamentals of Religion) on the science of aqidah, and made a great contribution to the development of Maturidiya’s aqidah doctrine¹³. His student Najmuddin Umar Nasafi (1069-1142) said that the scientist was the chief judge of the cities of Samarkand and Bukhara and taught many scientists: “Abul Yusr is a teacher of scholars, a leader of imams in Movarounnahr. A large number of students from different countries came to the meetings. He published several books on Usul and Furu' and was appointed to the Qazi of Samarkand and taught the science of hadith for a while in the city”¹⁴.

Abul Yusr Pazdavi died in Bukhara in 493/1100 at the age of 69¹⁵. Although Allama wrote many works, “Usulu-d-din” related to faith, “Sharhu jame’u-s-sag’ir”, “Ta’liqat”, “al-Murattab”, “al-Waqiat”, Only the works “Mabsut” and “Sharh al-Ajrumia” dedicated to the grammar of the Arabic language have reached us¹⁶.

In conclusion, the development of science in Pazda city continued for a long time. Scholars who graduated from scientific institutions in the city of Pazda had a great impact on the scientific renaissance of the entire Muslim world. In particular, the works of scholars from Pazda served as important sources in the development of Hanafi law and the doctrine of Maturidiya. Fakhrul-Islam Pazdavi’s work “Usul” strengthened the Hanafi legal doctrine with theoretical foundations, while Abul Yusr Pazdavi’s work “Usul ad-din” brought the development of Maturidiya doctrine to a new level. Both manuals are still studied as important textbooks, as is evident from the large number of reviews and commentaries written on them.

LIST OF USED SOURCES AND REFERENCES

1. Ravshanov P. *Qashqadaryo tarixi*. – Tashkent: “Fan” publisher, 1995. – P. 176.
2. Ibn Haqqal. *Kitab suratu-l-ard: Movarounnahr // translation from Arabic and comments by the author DSc. Sh.S. Kamoliddin*. – Tashkent: “O‘zbekistan milliy ensiklopediyasi” scientific publisher. – P. 176.
3. *Hududu-l-olam // translation from Persian and comments by O.Boriev*. –Tashkent: Uzbekistan, publisher, 2008. –P. 13.
4. Abdulkarim ibn Muhammad Samani. *Kitab al-Ansab*. –Tashkent. II. –Cairo. Maktabatu Ibn Taymiya, 1980. –P. 188.
5. Бартольд В.В. *Работы по исторической географии // Соч.* – Т. III. –Москва: Наука, 1965. – P. 207.
6. Abdullah Abdulhamid Sa'd. *Encyclopedia of Central Asian scientists*. – Tashkent: Publishing House of Imam Bukhari Republican Scientific and Educational Center, 2007. –P. 81.
7. Shamsuddin Zahabi. *Siyaru a'lam an-nubala: abbreviated translation into Uzbek by A.Inoyatov*. –Tashkent: “Hilal Nashr” publishing house, 2017. – B. 144.
8. Muhammad ibn Sulaiman Hanafi. *Kitob A'lamu-l-akhyar*. –Beirut: Dor al-kutub al-ilmiya, 1997. –P. 392.
9. Muhammad Khuzari. *Tarikh al-Tashri' al-Islami*. –Cairo, Mataba at-turoso al-arabi, 1934. –P. 362.
10. Komilov M. *Movarounnahr fiqh ilmining rivoji va Alauddin al-Samarqandi*. –Tashkent: Istiqlal, 2006. –P. 46.
11. Abdullhai Laknavi. *Al-Fawoid al-bahiyya fi tarajim al-hanafiyya*. –Egypt: Maktaba al-Saadat, 1324/1906. –P. 108.
12. Sirojuddin Ushii. *Nisab al-akhbar*. –Istanbul: Suleymaniye Library, Manuscript: №1504. –SH. 3a.
13. Abdullah Abdulhamid Sa'd. *Encyclopedia of Central Asian scientists*. – Tashkent: Publishing House of Imam Bukhari Republican Scientific and Educational Center, 2007. –P. 88.
14. Ibn Qutlubuga. *Taju-t-tarajim*. –Leipzig: Flugel, 1862. –P. 33.
15. Rudolph U. *Al-Moturudi va Samarkand Sunniylik ilohiyoti*. –Tashkent: Imam Bukhari International Foundation, 2001. –P. 188.
16. Abdullah Abdulhamid Sa'd. *Encyclopedia of Central Asian scientists*. – Tashkent: Publishing House of Imam Bukhari Republican Scientific and Educational Center, 2007. –P. 88.
17. Islomov Z. *International Islamic Academy of Uzbekistan—a result of the reforms worth to the centuries //The Light of Islam*. – 2018. – T. 1. – №. 1.
18. Islomov Z. *The role of the international Islamic academy of Uzbekistan in the development of Islamic studies //The Light of Islam*. – 2019. – T. 2019. – №. 1. – C. 1.
19. Islomov Z. et al. *WRITING DOWN OF HADITHS IN THE VII-VIII CENTURIES: APPROACHES AND METHODS //PSYCHOLOGY AND EDUCATION*. – 2021. – T. 58. – №. 1. – C. 5536-5545.
20. Maxsudov D. *Развитие исламоведения (корановедения) в Узбекистане: история и современность //Вестник КазНУ, Серия Религиоведение*. – 2020. – Т. 21. – №. 1. – С. 60-67.
21. Ugli A. Z. Z. *THE PLACE OF ALIKHANTORA SOGUNIY IN THE HISTORY OF EAST TURKESTAN //Colloquium-journal*. – Голопристанський міськрайонний центр зайнятості, 2020. – №. 24 (76). – С. 32-33.
22. Ugli A. Z. Z., Farxodjonova N. *Alikhantura Soguniy Role in State Administration in East Turkestan //Journal of Modern Islamic Studies and Civilization*. – 2024. – Т. 2. – №. 02. – С. 128-132.

¹³ Abdullah Abdulhamid Sa'd. *Encyclopedia of Central Asian scientists*. – Tashkent: Publishing House of Imam Bukhari Republican Scientific and Educational Center, 2007. –P. 88.

¹⁴ Ibn Qutlubuga. *Taju-t-tarajim*. –Leipzig: Flugel, 1862. –P. 33.

¹⁵ Rudolph U. *Al-Moturudi va Samarkand Sunniylik ilohiyoti*. –Tashkent: Imam Bukhari International Foundation, 2001. –P. 188.

¹⁶ Abdullah Abdulhamid Sa'd. *Encyclopedia of Central Asian scientists*. – Tashkent: Publishing House of Imam Bukhari Republican Scientific and Educational Center, 2007. –P. 88.



23. Zokirjonugli Z. A. *Approaches to studying the scientific heritage of Alikhantora Soguni //Asian Journal of Multidimensional Research.* – 2022. – T. 1
24. Makhsudov D. *Muslim world scientists of the temurids period //The Light of Islam.* – 2019. – T. 2019. – №. 3. – C. 4.
25. Makhsudov D. R. *Mufassirs of Mawarannahr //ISJ Theoretical & Applied Science,* 12 (80). – 2019. – C. 539-543.