

## **Abu Lais Samarkandi, A Scientist From Samarkand**

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### **ABSTRACT**

*This article provides information about the scientific activity of the famous Central Asian scholar Abulais Samarkandi. The article reveals the scientific works of the great fiqh scholar and their significance based on historical sources and documents. The works of Abulays Samarkandi and their significance today are analyzed.*

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When we talk about the great Samarkandians who made the name of Samarkand famous in the world, we will mention the name of AbuLays Samarkandi among the first. Abu Lais Samarkandi was called "imamul huda" in historical works, i.e. the imam who initiates guidance. In history, apart from him, only the great mutakallim scholar Abu Mansur Motrudi is known to have been called by this name.

Alloma's activity coincided with the period when science progressed in Central Asia, the study of religious sciences increased, scientific innovations were implemented, and the Eastern Renaissance began to rise. The 9th century was the period when misguided sects and wrong views in the interpretation of Islamic beliefs began to appear in the Islamic world. Therefore, Abu Lais Samarkandi paid special attention to scientific research. Based on its purpose and essence, he researched each science on new grounds and different from his predecessors. He created new methods in fiqh, tafsir, zuhd, usul, philosophy. In Islamic sciences, a direction has emerged that correctly reveals the original goal.

Alloma was born in Samarkand in 911, where he became a sheikh. He was a mature jurisprudence and tafsir scholar, virtuous and influential person of his time. He died in Samarkand in 985. One of the nicknames of Abu Lays is "faqih", and this nickname is combined with his kunya, and he is known in history as "faqih Abu Lays". If the word "Lays" means a lion, Abu means father. This kunya was given to him for his outstanding services in science. According to information, the scholar also worked as a teacher in one of the madrasas in Samarkand. Allama has achieved a high rank in jurisprudence. Scholars were also called "hermit". It is known that the term ascetic means people who are far from work and devote their lives to science and worship.

Abu Lais's father, Muhammad ibn Ibrahim Tusi, was one of the jurists of his time. Abu Lays narrated hadiths, narrations on Qur'an commentaries, and fatwas from more than twenty of his teachers. Muhammad ibn Fazl, Khalil ibn Ahmad, Abu Ja'far Hinduwani were mature scholars of their time and mentored Abu Lais.

Abu Lais studied with the scholars of his time and achieved a high rank in Islamic sciences. An example of this is the special emphasis on its special place in debates. One of the nicknames of Abu Lais is "faqih", and this nickname is combined with his kunya, and he is known in history as "faqih Abu Lais".

Allama also achieved a high rank in the science of jurisprudence, and there was no scholar equal to him in his time, and the fact that he is called "faqih" is an indication of this.

The scientist was also called a "hermit". It is known that the term "ascetic" refers to people who are far from work and devote their lives to science and worship. It is mentioned in the sources that the father of Abu Lais, Muhammad ibn Ibrahim Tusi, was one of the jurist scholars of his time. Abu Sa'd Abdulkarim Sam'ani gave valuable information about him and said: "His father lived in a village called Varsanin, then he moved to Tuz village, one of Samarkand villages, 3 farsakhs (about 19 km) away from him. Muhammad ibn Ibrahim learned from scholars such as Abbas ibn Fazl ibn Yahya Nadabi, Muhammad ibn Ghalib Samarkandi and Ahmad ibn Bakr Samarkandi. It was narrated by Abu Ja'far ibn Makki Nawa'i.

In general, the descendants of Abu Lais were among the people of knowledge. For example, in the work of Najmuddin Umar Nasafi (1068-1142) "Kitabul qand fi zikri ulamoi Samarkand" the name of Abu Lais's grandson Abu Sa'id Balkhi is mentioned among muhaddis.

The so far found copies of the work "Kitobul kand fi zikri ulamoi Samarkand" include information about the names of scientists up to the letter "kof". Abu Lais's name is Nasr, so there is no information about him in this copy. But in this work, alloma is mentioned in 5 places in the series when the narrations of some scholars are presented. In Silsilas, Abu Lais narrated hadiths from his teachers such as Muhammad ibn Fazl and Khalil ibn Ahmad Sijzi.

Abu Lais narrated hadiths, narrations on Qur'an commentaries, and fatwas from more than twenty of his teachers. All the teachers of the scholar were scholars of the Hana Fi sect, and the lineage of most of them goes back to No'man ibn Thabit Abu Hanifa (699-767), Abu Yusuf (731-798), and Muhammad ibn Hasan (749-805). Information about some of these teachers are mentioned in Tarojum's works. Among them, Muhammad ibn Fazl, Khalil ibn Ahmad, and Abu Ja'far Hinduwani are the most frequently mentioned in their works. They were mature scholars of their time and mentored Abu Lais.

His teachers were mainly from the people of Balkh, Samarkand, Bukhara, the centers where Islamic sciences developed in the 10th century, and were considered mature scholars of the Hanafi sect. Also, his teachers worked in the fields of tafsir, hadith, fiqh. The fact that Abu Lais learned from such mature scholars had a significant impact on his scientific and spiritual heritage.

Some of his students narrated his works. Luqman ibn Hakim Farghani, Naimul Khatib Abu Malik can be mentioned among them. The first page of the copy of Abu Lais's tafsir, which is kept in the OZR FASHI manuscript fund, contains the following information: "In the last part of the second part of the work of Abulmahamid Muhammad ibn Ibrahim ibn Anush Hasiiri, "Hadi Hasiiri" - "Be careful when issuing fatwas", Abu Lais writes: "40 years of fatwa in Samarkand gave, in these 40 years I relied only on the words of previous scholars. Nothing of gossip will come out of my book on the Day of Judgment. "I have not told a lie since I separated my right hand from my left hand. I did not wish anyone the same harm as the water left in the bird's head when it is raised in water." "Abu Lais was a virtuous, pious, great imam who memorized a hundred thousand hadiths. He used to read the books of Waki', Muhammad ibn Hasan Shaybani, Ibn Mubarak, Abu Yusuf and other scholars. He has many works."

In Samarkand, the scholar rose to the rank of Sheikhu'l Islam. But the information that he was officially a judge is not found in the sources. In his time, he mastered the most necessary knowledge - jurisprudence, and his fatwa and wise words were recognized by the scholars of his time. In particular, it can be assumed that the scholar taught in madrasahs due to the fact that the text, structure, and interpretation of his jurisprudential works pay a lot of attention to hadiths, narrations, recitations, and dictionary sources.

Being born in an intellectual family influenced the formation of Abu Lais's scientific potential, and the famous centers of science, such as Balkh, Samarkand and Bukhara, where he studied later, perfected his knowledge. Abu Lais learned from Balkh scholars when they came to Samarkand or during his travels to Balkh, and in some cases he learned by reading their works.

Thus, Abu Lais lived and created in the environment of a wide range of scientific potential, and this situation did not affect his rich creativity. Alloma's works that have come down to our time confirm that his creativity is brilliant. These works are on tafsir, fiqh, hadith, zuhd, they cover all fields of Islamic

sciences and are widely spread throughout the Islamic world.

In general, his scientific activity was carried out in four main directions according to its content: 1. Scientific, transfer of the knowledge he received. 2. A call to faith, prayer, and good manners. 3. About sects and currents, their relation to dogmatic and jurisprudential views. 4. Summarizing jurisprudential judgments of mujtahids and expressing their jurisprudential views.

According to A. Abdullaev, more than 400 manuscripts of Abu Lais Samarkandi are stored in libraries around the world. The scientist has more than 40 known works. 22 of them are fiqh, 13 are didactic, 2 are tafsir, 4 are dedicated to aqeedah. About 30 of his works have reached us. His works in fiqh, tafsir, advice column are widely popular works and are being published until our time. Abu Lais Samarkandi's works on hadith, jurisprudence, and interpretation will serve as an important source for later periods. His hadith collection is not available. But he widely used hadiths and created many didactic works.

It is kept in rare treasures of Egypt, Turkey, India, Iraq, France, England, Holland. Manuscripts of 5 works of Abu Lais Samarkandi are registered in the treasury of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. Alloma's works "Bo'ston ul-arifiyn" and "Tanbeh ul-gofiliyn" were translated from Arabic into Uzbek based on rare manuscripts and published.

Allama's works, along with being innovations in science, serve to eliminate misconceptions and confusion in Islam. He took justice and truthfulness as the main criteria in his life and science. In his works, he paid special attention to the issues of knowing the world and understanding life. He approached the theories of thought, science, knowledge in a new way.

The scholar's interpretation is also important, and for the first time in his time, he interpreted the Qur'an only through the authoritative sources, the Qur'an, the hadith, the words of the Sahabi and the subordinates, as well as the words of the commentators before him. Abu Lais's commentary is organized according to the order of the Qur'an, in which the verse being interpreted is always mentioned. All 114 surahs are commented on in the commentary. Abu Lais, like some other commentators, does not include small topics during the interpretation of the verses and then begins to cover that topic, but during the interpretation, he continuously narrates stories or fiqh rulings during the direct commentary. At the beginning of the surahs, he mentions that the surah was revealed in Makkah or Madinah. In the commentary, first of all, he cites the words of famous Sahabi and Tabein commentators, and shows the reason for the revelation of the verses he is commenting on. Also, scholars of the science of recitation, if they have read the verse under interpretation in different ways, mention them and tell about the changes in their meanings according to the reading. If the recitation is weak, he mentions them and mentions its weakness. In his interpretation, he cites the opinions of lexicographers on the meaning of the word. In order to further improve the content of Tafsir, the Prophet, peace and blessings be upon him, makes extensive use of hadiths.

The tafsir of Abu Lais stands out among the famous 94 tafsir works of that time. The many narrations cited in this tafsir in the interpretation of the verses show that it is the most well-informed work among the masur tafsirs. One of the important factors in the development of the madhhab was the fact that Abu Lais's interpretation of the sources based on the sources, mainly based on the Qur'an, hadith, and the words of the Companions, and the fact that the Hanafi madhhab was based on the Qur'an and the Sunnah in his time and later periods. The commentary of Abu Lais stands out among the works of many commentators in that it is based on sources, focuses on the types of recitation, and explains the meanings of words in the Arabic language. One of the unique features of this commentary is that special attention is paid to the educational aspect of the Holy Qur'an.

Enrichment of Abu Lais Samarkandi tafsir with poems, Israeli stories, words of Arabic linguists increases the value of the work of Allama even more. The reflection of knowledge such as recitation, nasih-mansukh, the reasons for the revelation of the verse, muhkam 95 and mutashabih 96 from the sciences of the Qur'an is a proof of Abu Lais Samarkandi's unique style in the field of tafsir, and is valuable as the first work of tafsir in our country.

His works on hadith, jurisprudence, and interpretation will serve as an important source for later periods. His hadith collection is not exist. But he widely used hadiths and created many didactic works. Also, the

mention of hadiths with sanads in his works confirms that he is a mature scholar in this field as well.

In the 9th century, among Islamic scholars, there was a belief that man is a creature created by God, his destiny is predestined, and he cannot do anything on his own. Abu Lais Samarkandi, on the other hand, submits the idea that man obeys the command of the Creator, but he is "free willful" in life - he is given the opportunity to create his own destiny, he has the power to think about life, acquire knowledge, and make changes in the world. He concludes, "An hour's meditation is better than a year's prayer."

These ideas were a great scientific feat for that time. Allama writes about the power of knowledge in his work "Boston ul-Arifayn": "It is narrated that a person asked the Messenger of Allah, "Which of the actions is better?" he asked. Rasulullah said "Knowledge". He repeated this question for the second and third time. Rasulullah answered him as before. Then he said, "O Messenger of Allah, I am not asking about knowledge, but about action." The Prophet said, "Does Allah accept deeds without knowledge?" No! Another great thing about science is that scientists will last as long as the world lasts. Even if they are not in life, their images live in hearts and knowledge in thinking. After all, the benefit of action affects only the person himself, and knowledge benefits all people. Therefore, knowledge is better than practice," he said. This was an expression of the scholar's high attention to science.

Allama's works dedicated to the interpretation and commentary of the Holy Qur'an are recognized as discoveries and scientific innovations in this field. Tafsir called "Bahrul-ulum" - "Ocean of Knowledge" is considered as the foundation of Tafsir science in Khurasan and Movarunnahr. Allama's commentary is extremely scientifically perfect. It is organized based on the Holy Qur'an, and all 114 surahs are explained. Jurisprudence and dogmatic rulings are given in the interpretation of verses. In order to perfect the commentary, quotations from the hadiths of the Prophet and the works of Arab poets are given. All these made the tafsir of Allama famous in the Muslim world. He was recognized as the founder of hermeneutics. After that, commentaries on the Holy Qur'an were made based on the interpretation of Abu Lais Samarkandi. That is why his contemporaries give him the name "Imam ul-Khuda" - "Imam of the Right Way". There are 77 manuscript copies of the work in world libraries.

Abu Lais Samarkandi filled the basis of jurisprudence with the Holy Qur'an, hadiths, narratives, life and intellectual sources, and laws derived from the traditions of peoples. This was a great innovation in jurisprudence both scientifically and practically. The basis of the law was created based on the reality of life, people's way of life. The scientific theory created by Abu Lais Samarkandi served as the basis for the development of jurisprudence by scholars such as Burhoniddin Marginani, Ubaidulla ad-Dabusi. Allama was honored with the title of "faqih" in his time.

The scholar wrote several works on Hanafi sect jurisprudence such as "Nawazil", "Khizonatul fiqh", "Uyunul masail", "Muqaddimatu fis solat". Abu Lais Samarkandi was the first in history to compile the fatwas of the leaders of the Hanafi school, such as Abu Hanifa, Muhammad ibn Hassan, who passed before him, and made a book.

Abu Lais Samarkandi devoted his whole life to science. Allama made a great contribution in explaining the true nature and purpose of Islam, in its research, and in removing mistakes and confusions.

After our country gained independence, the heritage of our great ancestors was restored. It is no exaggeration to say that along with these, Abu Lais Samarkandi was returned to our people with the honor of blessed independence. Allama lived at the same time as the famous mutakallim Abu Mansur Moturidi and was his worthy disciple. Therefore, he was buried in the Chokardiza cemetery near the grave of Abu Mansur Moturidi. The restoration of the shrine of Abu Mansur Moturidi on the site of the Chokardiza cemetery was a great tribute to his student Abu Lais Samarkandi. Today, it is important to teach the rich spiritual heritage of our ancestors and to educate them in the spirit of loyalty to ancient values, in order to protect young people from various ideological attacks and not to be carried away by foreign ideas. In this place, the works of Abu Lais Samarkandi serve as a solid foundation in the struggle against ignorance with enlightenment. The works of Abu Lais Samarkandi are being researched not only in our country, but also on a global scale.

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