

ABU LAIS SAMARKANDI IS A MATURE SCHOLAR FROM MOVAROUNNAHR

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Nasr ibn Muhammad ibn Ahmad ibn Ibrahim Samarkandi, known by the names "Imam al-Huda", "al-Faqih", and the nickname "Abu Lais", was born in Samarkand in 298/911. During his life, the scientist wrote many works on tafsir (translation and explanation of meanings of the Holy Qur'an), fiqh (Islamic law), usul (the foundations of religion), aqeedah (Islamic faith), and mysticism. There are different opinions about the year of scholar's death in the sources that have come down to us.

Fuat Sezgin and Khayruddin Zirikli gave information about the death of Alloma and said that he died in 373/983 or 375/985.

Another scholar, Shamsiddin Zahabi, indicated 375/985 as years of death in his work "Siyari a'lam an-nubala". Shamsiddin Davoudi said in "Tabaqatul-Mufasssirin" that "Abu Lais died on Tuesday, 11th night of the last month of Jumodul-ahir of 393/1002-1003". In the work "Kashfu-z-zunun" of Haji Khalifa, three different information about the year of the death of the scholar were shown - 375/985, 376/986, 383/993.

375/985 years are mostly mentioned among the above data. Therefore, it is possible to agree with the date 375/985, which is the most common in the sources. Because the death of Abu Lais in this year coincides with the time he studied under his teachers Muhammad ibn Fazl (d. 931), Abu Ja'far al-Hinduwani (d. 971) and Khalil ibn Ahmad (d. 988).

Abdulkarim ibn Muhammad Sam'ani (506/1113-562/1167), who created one of the oldest Tarojum works, "al-Ansab", is considered the first historian to provide information about the scholar. Unlike most other tarojum works, it provides information about the place where the scholar lived: "Abu Lais Nasr ibn Muhammad ibn Ibrahim Tuzi was one of the Islamic jurists of the school of Abu Khanifa. He was popular in debates. He lived in Samarkand and died there. Abu Ibrahim Tirmiziy was the teacher of Abu Lais and narrated from him. Muhammad ibn Muhammad ibn Sa'id Samarkandi is a disciple of the scholar Navoi. Samani considered that the scholar was from the village of Tuz. This information can also be seen in Yaqut Hamavi's work "Mu'jamul-buldon". The above information supports that the origin of Abu Lais Samarkandi is not Arab, but Samarkandian.

There are also several opinions regarding the place of the scholar's death. Salahiddin Nohi said that "He died in Bukhara" based on the information added to the end of Abu Lais Samarkandi's "Khizonat al-Fiqh" manuscript in Iraq, then quoted about the city, and gave information about the city of Balkh, not the city of Bukhara. Then, relying on Natifi's book "Kitab al-ajnos", he gave information about the place of death of Abu Lais: "Abu Lais studied

Islamic jurisprudence from Abu Ja'far Hinduwani for a while in Balkh, returned to Samarkand, then soon went to Balkh and took lessons from Abu Ja'far. Then he lived here for a certain time, died and was buried next to his teacher." Not forgetting that Abu Lais went to cities such as Balkh and Bukhara in connection with scientific trips, there is a contrary view to the information that the scientist died in Balkh, and there are three reasons for this: the first is Sam'ani's statement about the scientist that he "lived in Samarkand and died here", the second, the fact that the street near the Chokardiza cemetery in Samarkand is now called "Faqih Abu Lais", besides the presence of his grave here, and finally, the third is that the "Balkhi" nickname was not added to his name in any source, because in most sources, if scientists moved to another place from their country or there if they stayed for a long time, the place of their birth was additionally given the proportion of the place where they settled later, and they had two nicknames.

It is appropriate to mention that Sam'ani lived in the period closest to the age of the scholar compared to the authors of other autobiographical works, and that he clearly referred to the village of Tuz near Samarkand.

The scientist's (Abu Lais Samarkandi) life and scientific activity were directly related to Samarkand. Examples of this are the information in his tafsir, "Samarkand Qur'an reciters read like this", "I heard Samarkand commentators (of Qur'an) say this...", "Abu Mansur Abdullah Faroizi narrates this way in Samarkand...". In Tafsir, he also mentioned the hadiths narrated by the aforementioned Abu Mansur Abdullah Faroizi and Abdul Wahhab ibn Muhammad that they narrated in Samarkand. Also, in the book "Tanbihul-ghafilin" he cited the words that "Mansur ibn Ja'far Abu Nasr Dabusi says this while narrating in Samarkand."

In Kafawi's work "Muntakhab a'lam al-akhyar fi tabaqat hanafi al-mukhtar", in addition to the above works of the scholar, there were the following works of the scholar as "Tafsir of the Qur'an", "Nawazil", "Uyun al-masail", "Fatovo", "Khizona al-fiqh", "Bo'stan al-orifin", "al-Muqaddima fis-salat", "Ta'sis an-nazoir", "Mukhtalaf ar-riwaya", and it was said that he died in 373/983, he studied Islamic jurisprudence from Abu Ja'far Hinduwani". There is similar information in the work "Jawahiru-l-Muziyya" by Abdul Qadir ibn Muhammad Qurashi (696/1297-775/1373).

Muhammad ibn Ahmad Zahabi (673/1274-748/1347) says the following about the scholar in his work "Siyarul-A'alomin-Nubala": "Abu Lais Samarkandi narrates from Muhammad ibn Fazl Bukhari and many other scholars. There are theme hadiths in his works. Abu Bakr Muhammad ibn Abdurahman Tirmiziy and others narrated from him."

Abu Lais Samarkandi studied with the best scholars of his time and achieved a high rank in Islamic sciences. An example of this is his unique position in debates.

One of the nicknames of the scientist was "al-Faqih", and when combined with his kunya (referred to his son), he was called "Faqih Abu Lais", and he became famous in history by this name. The scholar also achieved a high rank in the science of Islamic jurisprudence, and there

was no other scholar equal to him in his time, and the fact that he was called "al-Faqih" (Master of Islamic Jurisprudence) expresses this.

According to the narrations, Abu Lais himself liked the nickname "Al-Faqih". The reason for this is that one day the Prophet Muhammad, peace and blessings be upon him, appeared in his dream and called him "Faqih". The second nickname of Abu Lais was "Imam al-Huda", which was also the name of the scholar of Qur'an – Abu Mansur Moturidi.

Also, in some sources, the scientist was called "Zahid". It is known that the term "Zahid" refers to a person who is far from social situation or position, and job, who devotes his life to the development of science and prayer.

Abu Lais Samarkandi was born in an enlightened family. His interest in science was first awakened by his father. It is mentioned in the sources that the scholar's father, Muhammad ibn Ibrahim Tuzi, was one of the Islamic jurists of his time. Sam'ani gave valuable information about him and said: "First his father lived in a village called Varsanin, then he moved to Tuz village, one of the Samarkand villages, 3 farsakhs (measure of length) away from it. Muhammad ibn Ibrahim learned from scholars such as Abbas ibn Fazl ibn Yahya Nadabi, Muhammad ibn Ghalib Samarkandi and Ahmad ibn Bakr Samarkandi. Abu Ja'far bin Makki Nawai narrated hadiths from him."

In general, the descendants of the scientist were also among the people of knowledge. For example, it is no coincidence that the name of Abu Lais's grandson, Abu Sa'id Balkhi, was mentioned among the muhaddis in "Kitobul-Qand fi zikri ulama Samarkand" (A book about the scholars of Samarkand) by Najmiddin Umar ibn Muhammad ibn Ahmad Nasafi (d. 537/1155).

In the copies of "Al-Qand fi zikri ulama Samarkand" that have been found so far, information about the names of scholars up to the letter "kof" had been included. Abu Lais's name was Nasr, so there is no information about him in this copy. But in this work, the scholar was mentioned in 5 places in the series when the narrations of some scholars were presented. In the sequences of Islamic works, we see that Abu Lais made narrations from Muhammad ibn Fazl and Khalil ibn Ahmad Sijzi. Also in "al-Qand" narrated his students, who are not found in sources other than Abu Lais.

The first page of the copy of Imam Samarkandi's commentary of Qur'an kept in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan contains the following information:

"Abul-Mahomid Muhammad ibn Ibrahim ibn Anush Hasyriy, in the last part of the work "Al-Khodiyy al-Hasiriy", in the second volume of "Being careful in giving a fatwa (Islamic legal decision)" wrote the following: The reciter of Qur'an from Samarkand, the Faqih Abu Lais who died in 258/872 said: "I made fatwa for 40 years, and for forty years I relied only on the words of previous scholars... Nothing from 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, and I did

not wish anyone the same harm as the water left in the bird's head when it is raised from water." "Abu Lais was a virtuous, pious, great imam (leader of Muslims) who memorized a hundred thousand hadiths. He used to read the books of Waki', Muhammad ibn Hasan, Abdullah ibn Mubarak, Abu Yusuf and other scholars. He has many works..."

In all sources, Abu Lais Nasr ibn Sayyar was called a hafiz (reciter of Qur'an), and Nasr ibn Muhammad was called a jurist. In the above information, the information about Abu Lais Nasr ibn Muhammad and Hafiz Abu Lais Nasr ibn Sayyar ibn Fath were confused. Also, the indicated year of death is close to the year of death of Hafiz Abu Lais.

Similar cases of confusing these two scholars can be found in the sources. In particular, there are places where both of them are mentioned as one scholar.

Due to the fact that Faqih Abu Lais got acquainted with Muhammad Shaybani's book, in his work he quoted a lot of narrations of Abu Yusuf, Muhammad ibn Hasan Shaybani, Waki', Ibn Mubarak through series, it can be considered that this information belongs to Abu Lais Nasr ibn Muhammad. In his tafsir (commentary) of Qur'an, he cited information from Imam Muhammad ibn Hasan Shaybani's work "as-Siyar al-Kabir".

Abu Lais rose to the rank of Sheikhu'l-Islam in Samarkand. But the information that he was officially a judge is not observed in the sources. Since he mastered the most necessary science of his time – Islamic jurisprudence, he was worthy of giving fatwas and his fatwas and wise words were spread among people. For example, Salahiddin Nohiy, based on the structure of the text of his jurisprudence works, in his research, assumed that the scholar taught in madrasahs (Islamic educational establishment). Also, the special importance of hadiths, narrations, recitations, dictionary sources in Abu Lais's commentary can confirm that he was a mudarris (teacher).

To sum up, the formation of the scientific potential of Abu Lais Samarkandi was firstly influenced by the fact that he was born in the family of a scientist, and later the education of scientists who worked in important scientific cities such as Balkh, Samarkand and Bukhara was significant. The scholar learned science in connection with the arrival of Balkh scientists to Samarkand and traveling there, and in some cases he considered them his teachers by reading and studying their works.

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