



THE ROLE OF ABU BAKR KALOBODIY IN THE SOCIAL ENVIRONMENT OF TRANSOXIANA IN THE 9TH-10TH CENTURIES

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ABSTRACT: This article examines the profound influence of Abu Bakr Kalobodiy on the social and cultural environment of Transoxiana during the 9th and 10th centuries. The period, marked by the Islamic Renaissance in Central Asia, saw the emergence of numerous scholars, theologians, and mystics who contributed to both religious and secular intellectual traditions. Abu Bakr Kalobodiy's role in this intellectual movement is crucial as he became a leading figure in Islamic mysticism, particularly Sufism. His notable works, such as *At-ta'arruf li mazhabi ahli-t-tasavvuf* and *Bahr al-favoid*, played an essential part in advancing Sufi thought and practices in the region. The article also highlights the intellectual climate of Bukhara and Samarkand, where Kalobodiy and his contemporaries thrived amidst a rich blend of theological, philosophical, and scientific endeavors. Moreover, it delves into the sociopolitical transformation in Transoxiana during this time, emphasizing the role of Kalobodiy's teachings in the broader context of Islamic scholarship, including the development of *Ilm* (knowledge) and the interaction between Islamic, Persian, Turkish, and Arabic cultures. By exploring the synthesis of various intellectual traditions, this study provides insights into how Kalobodiy contributed to shaping the social, religious, and cultural milieu of his time.

KEYWORDS: - Abu Bakr Kalobodiy, Transoxiana, Sufism, Islamic Renaissance, 9th-10th centuries, Bukhara, Samarkand, Islamic scholarship, Sufi philosophy, social environment, Central Asia, religious thought, intellectual history.

INTRODUCTION

During the early Eastern Renaissance of the 9th-12th centuries, prominent scholars, hadith experts, and mystics emerged from Central Asia. Through their religious and secular knowledge, they created works that reflected the social models of the time and encouraged the people towards enlightenment.

It is known from history that in the 8th-9th centuries, great changes took place in the spiritual life and culture of the peoples of Transoxiana, which left a deep mark not only on the history of Central Asia, but also on the history of the entire Muslim East. The place of pagan beliefs in the country was firmly taken by Islam. Islam, not only as a religion, but also as a new spiritual direction, had a strong influence on cultural processes, and also led to the strengthening of socio-economic, cultural-spiritual, and educational ties with Muslim countries. As a result of these ties, it became an important factor in the harmonious development of religious and secular sciences, an increase in respect for science and its value. Attention was paid to the wide use of the scientific potential of ancient Greek, Indian, and other peoples. Also, from these times, scientific centers, madrasas, and schools were established [1].

The active services of the main scientists of the scientific center "Baytu-l-hikma" ("House of the Wise") in the capital of the Arab Caliphate in the 9th century, such as Central Asian scientists

such as Khorezmi, Ferghani, Jawhari, Abu Mansur and Marvazi, in the field of exact and natural sciences, are of great importance. Their research and scientific travels made a worthy contribution to the development of science. During the caliphates of Caliphs Ma'mun (197-218/813-833) and Wasiq (227-232/842-847), scholars led by Khorezmi traveled to Western India, Rum, and Khazaria to collect books [2].

In the 10th century, major changes also occurred in the socio-political, cultural and spiritual life of Transoxiana. Because by this time, the political position of the Arab Caliphate, which had been ruling for centuries, began to decline, and the Samanid state was established, which began to be governed on the basis of new procedures. In Transoxiana and Khorasan, a number of sects and schools of thought, such as the Qadari, Mu'tazilite, and others, emerged. These divisions led to certain differences in widespread doctrinal issues, as well as differences in opinions and views.

In Transoxiana, especially in Bukhara and its surroundings, the cultural environment, Islamic sciences, especially jurisprudence, hadith, kalam, and mysticism, as well as secular sciences, developed. It is generally accepted that Islamic sciences developed precisely in Bukhara. The introduction of Islam and the study of the Arabic language became a unique factor for spiritual life. At the same time, the status of the Turkish and Persian languages increased as the languages of science and literature, and art. Along with the Arabic language, Persian and Turkic languages were used productively. While the Arabic language was used more for the sake of Islam and the exact sciences, Persian and Turkic languages were widely used in the fields of humanities and literary works. The extremely rich and diverse nature of culture and literature, the multifaceted and developed activities in the fields of science and religion were reflected in the works of travelers, researchers, and historians of that time. During these periods, the emergence of khanaqohs is observed. Khanaqah, rabat and other centers were of great importance in the organizational organization and development of Sufism, so they were also unique centers for the dissemination of Sufi ideas. The famous Sufi Abul Hasan Kharraqani lived in a secluded Khanaqah in Khorasan, and the great thinkers of his time, Ibn Sina (980-1037), Nasir Khisraw (1004-1088), Abu Said Abul-Khair (967-1049), visited him for pilgrimage. From the 10th century, conversations in Khanaqahs and stories about the lives of past sheikhs did not satisfy either the sheikhs or their followers. There was a need to compile and collect Sufi sayings and hadiths, and write works about them. In these works, there was a strong need to define and record the basic theoretical rules, instructions for the practical activities of Sufis, methods of entering the Sufi path, lifestyles in a deeper and more logical order, the order of maqams, the boundaries between them, their situations, and information about the lives and works of famous sheikhs. The possibility of preserving the purity of Sufism without studying the verses of the Quran and the hadiths of the Prophet (peace be upon him) as the foundations of Islamic Sufism was increasingly disappearing. Because, in the socio-spiritual environment of the era, various unfounded orders that had formed began to take on a movement and sectarian-political character. In this direction, the English scholar J. Trimmingham analyzed the emergence and development of orders into three stages. He divided this path into stages depending on the impact of the development of the individual. The first stage includes the 9th-12th centuries. He calls it the khanaqoh, when the individual submitted only to Allah. He describes this stage as the golden age of the development of orders. He calls the second stage tariqa.

One of the distinctive features of the era in which Abu Bakr Kalobadiy lived is characterized by the revival of socio-political, cultural and spiritual life in Transoxiana. Cities such as Bukhara, Samarkand, Urgench, Shash, and Merv began to develop as scientific and cultural centers. In Bukhara and other central cities, madrasas were opened to teach the main sources of Islamic religious teachings, Sharia laws, and religious knowledge. Islamic sciences were taught in depth in madrasas.

The Arab scholar Sa'alibi writes: "Bukhara at that time was a place of glory, a place of wealth, a place where the only ones of the time gathered, a place where the stars of the world's writers shone, and a gathering place for the world's elite" [3].

Abu Bakr Kalobadiy was born in this land and enjoyed the works and teachings of the most outstanding scholars of his time. His worldview and scientific potential were formed and developed in such an environment. He gained fame with his works "At-ta'arruf li madhabi ahli-t-tasawwuf" ("Introduction to the school of Sufism"), "Bahr al-favoid" on the science of hadith, and earned the high title of "taju-l-islam". He belongs to such a group of Islamic theologians that his fame as a great sheikh, a wise mystic, and the influence of his teachings on subsequent generations are universally recognized. All this elevates him to the status of one of the masters of Islamic sciences. Ahmad ibn Mahmud Bukhari, who wrote a history of the Bukhara tombs, respectfully mentions the name of the mystic and writes, "The condition of Abu Bakr Kalobadiy does not need any explanation. Rather than having to work hard and purify it, he himself is in the middle" [4]. In fact, the scientific environment of Bukhara produced outstanding scholars. This is not by chance, of course, in this land the traditions of teacher and student have continued and developed for centuries. Abu Bakr Kalobadiy is more recognized as a theorist of Sufism and a great sheikh. In writing this article, an attempt was made to achieve the goal by first studying these aspects of the scholar.

CONCLUSION

Another characteristic of the period is that by this time the science of theology had developed extremely well. In Transoxiana, one of the followers of Abu Hanifa, Maturidi (d. 333/944), a contemporary of Abu Bakr Kalobadiy, rose to the rank of founder of the classical period of theology, along with Jubboi (d. 303/915), Abu Hashim (d. 321/933), Ka'bi (d. 319/931), and Musa Ash'ari (d. 324/935-936). Abu Bakr Kalabadi also continued their traditions. His creative work developed under the influence of the knowledge of such scholars. It is worth noting that by the Middle Ages, the status of Islamic philosophy, "Kalam", "Philosophy", which relies on reason and worldly knowledge, as well as the teachings of the Mu'tazilites, entered into a debate as mutually exclusive teachings. The fact that Sufism, at the level of a unique complex doctrine, went beyond the framework of certain principles of religion, laid the foundation for its development as a source of free thought. It can be seen in the efforts of Abu Bakr Kalobadiy and then Abu Hamid Ghazali to find a middle path between Sufism and Islam. Sufism is the Quran and Sunnah - Sufism. In this sense, every mystical issue in the works of Abu Bakr Kalobadiy is built on this basis. It is no coincidence that his work "Bahr al-favoid" is especially dedicated to 223 high moral hadiths of Muhammad (pbuh). The formation of the ideas of Sufism in the early Middle Ages had a great influence on the movement of hadith studies among thinkers who were the authors of the works that formed the basis of the later religious legal complex of Islam. This process took place precisely during the negotiations conducted by the hadith scholars on

“Science”. The work of Imam Ghazali confirms the usefulness of those initial ideas. The tradition of the first muqaddimahs on science began with Bukhari’s “as-Sahih” and reached its peak in the book of sciences, which is the introduction to Ghazali’s “Ikhyai Ulum ad-Din”.

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