



## SCIENTIFIC ACTIVITY OF SHAMSUL AIMMA AL-HALWANI

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### Annotation

The article presents information about the jurist Abdulaziz ibn Ahmad ibn Nasr ibn Salih al-Hanafi al-Bukhari al-Khalwani from Bukhara, the origin of his name, his teachers, students, travels, and writings.

**Keywords:** Maverannahr, al-Khalwani, Bukhara, Hanafi, halvah, nickname, attitude, letter.

### INTRODUCTION

Abdulaziz ibn Ahmad ibn Nasr ibn Salih al-Hanafi al-Bukhari al-Halwani (d. 448/1056-1057) the leader of the Hanafis ("Rais al-Hanafiya") - "Shams al-Aimma" ("Imams Sun") [1:1/318] was named with an honorary title. It is said that this jurist is mentioned in many books of tabaqat and tarojim under the name "Al-Halvai", and in other tarojim and tabaqat works, he was content with the famous name of Shamsul Aimma al-Halvani. Shamsul Aimma Al-Halwani's cousin is Abu Muhammad [2:3/111]. There is no dispute about this.

Some called Shamsul Aimma al-Halwani by the nickname "al-Halvai" of his profession of preparing and selling halwa (sweets) [1:2/355], others called him al-Hulwani about the village of Hulwan ("ḥlwan") [3: 1/95].

The author of "Al-Fawaid al-Bahiyya fi Tarajim al-Hanafiyya" (الفوائد البهية في ترجم الحنفية) says: "Those who say that the letter ha is stopped, the letter alif at the end is silent, and after alif, there is the letter nun (i.e. Al-Hulwani) is the name of the city. attributed to his name. The author of Al-Hidaya's work, at the beginning of the Wazaif chapter, as well as al-Ayni in his commentary on al-Hidaya's work, mentioned the nickname (al-Hulwani). This commentator of Al-Hidaya said that it was taken from the name of the city. This is a weak point. Because the genealogy is not determined by a mental assumption, but by a clear basis. As long as no evidence is provided, this statement is not reliable. The fact is that the Hulvan mountain region belongs to "Savodul Iraq". It is known that Shamsul Aimma al-Halwani is neither from Iraq nor from Arabs. In this regard, the words of the author of "al-Ansab" [4:2/248] are sufficient. He referred to the city of Hulwan in the mountainous region of "Sawadul Iraq" as al-Hulwani, with the letter ha at the beginning, the letter lom silent, and the letter nun at the end. Then





he mentioned the people belonging to that region. Then he said that Hulwan was originally a village with the appearance of a city, and it was named after Hulwan ibn Imran (Ḥulwān ibn ‘Amrān). Then he mentioned the name of al-Halwani with the letter ha fathali and the letter lom silent, that is, he was attributed to the profession of cooking and selling halvah (dessert - «الهلوا»), and this attribution is famous. Abdulaziz ibn Ahmad ibn Nasr ibn Salih al-Halwani Shamsul Aïmma (ابو محمد عبد العزيز بن احمد بن نصر بن صالح الحلواني شمس العثمة) was from the people of Bukhara and was the leader of the Ray people in his time" [1:96].

#### MAIN PART

Faqih Shamsul Aïmma Abdulaziz al-Halvani was born in Bumijkas village near Bukhara. That is why he is also called Bukhari. The city of Bukhara is one of the largest cities of Mavoraunnahr, it can be reached from the city of Amul al-Shatt. It is a two-day journey between this city and Jayhun. The city of Bukhara was the residence of the Samanid king before he converted to Islam. The city of Bukhara is an ancient city with many gardens and abundant fruits. Its fruits are taken to the city of Marv, a distance of twelve stages, and to the city of Khorezm, a distance of fifteen days. The distance between the city of Bukhara and Samarkand is seven day's journey or thirty-seven farsakhs. And one farsakh is three miles [5:1/250].

The date of birth of that person is not mentioned in the works of Tarojim and Tabaqat. There are many reasons why the date of birth of many other scholars of Mavoraunnahr is not mentioned in tarojim books, the main of which are as follows:

Distance from the cultural center and in particular from the sources of knowledge;  
Many riots and conspiracies took place in Islamic society.

The scholars said two different things about the death of that person:

First: He died in the month of Sha'ban of 456 AH [6:18/177]. This saying is more famous and stronger.

Second: He died in 449 AH [2:2/355] and was buried in al-Sudur cemetery [6:18/177].

Imam al-Halwani learned from many sheikhs and became a jurist. Famous teachers:

1. Abu Sahl Ahmad ibn Muhammad ibn Makki ibn Ujaif al-Anmati al -Bukhari: named Anmati because of his profession of silk [1:1/317];

2. Abu Shuayb Saleh ibn Muhammad al-Bukhari [6:13/536];

3. Abu Ali Al-Husayn ibn al-Hizr ibn Muhammad ibn Yusuf al-Faqih al-Qazi al-Nasafi. Al-Sam'ani said this about him: He was the leader of his time, and he studied jurisprudence in Baghdad. He had a scientific debate with Al-Murtaza on the issue of inheritance from the prophets. He was one of the friends of Imam Muhammad ibn Fazl. He met that person in Bukhara. Al-Husayn ibn al-Hizr had friends among the



scholars and produced many disciples. He died in 424 AH when he was almost eighty [2:2/355].

4. Al-Sabazmuni: Abdullah ibn Muhammad ibn Yaqub ibn al-Hars ibn Khalil al-Sabazmuni Abu Muhammad al-Kalabazi (al-Kalabadi) al-Bukhari al-Faqih al-Hanafi. One of his works is: "Kashful asor ash-sharifa fi manaqib al-imam Abu Hanifa" [6:13/536].

5. Abdurrahman ibn Husayn al-Katib al-Hanafi: one of the prominent scholars of the Hanafi sect. Lived in Marv. He was a scholar of Hadith and Hanafi jurisprudence. He learned from the sheikhs of Balkh. He died in 450 AH [6:5/359].

6. Gunjar Al-Hafiz: Imam al-Alam Abu Abdullah Muhammad ibn Ahmad ibn Salman ibn Kamil al-Bukhari, the Muhaddith of Mawraraunnahr. His nickname is Gunjar al-Kabir Isa ibn Musa al-Bukhari. He died in 412 AH [6:2/355].

Imam al-Halwani is one of the great scholars. He made many disciples. His students went to different regions of the country to spread knowledge. His most prominent students are:

1. Abul Yusr Muhammad ibn Muhammad ibn al-Husayn ibn Abdulkarim ibn Musa ibn Isa ibn Mujahid al-Bazdavi. He died in 493 AH [3:2/1581].

2. Abu Bakr Muhammad ibn al-Husayn ibn Mansur al-Nasafi: Shamsul studied jurisprudence from Aimma al-Halwani and narrated from him. Al-Amali is one of the narrators and has his own Amali ("Collection of Spelled Matters") [6:18/177].

3. Bakr ibn Muhammad ibn Ali ibn al-Fazl ibn al-Hasan ibn Ahmad ibn Ibrahim ibn Ishaq ibn Uthman ibn Ja'far ibn Abdullah ibn Ja'far ibn Jabir ibn Abdullah al-Ansari al-Jabiri al-Bukhari al-Zaranjari Abul Fazail. Shamsul is nicknamed Aimma. From the people of Bukhara. Abu Hanifa was an example of thorough knowledge of the madhhab. He was skilled in issuing fatwas and answering various questions. He knew genealogies and history well. His compatriots called him Abu Hanifa al-Asghar (that is, Abu Hanifa the younger). He died in 490 AH [6:18/177].

4. Abdulkarim ibn Abu Hanifa ibn al-Abbas Abul Muzaffar al-Andaqi was born in 400 A.H. belonging to one of the villages of Bukhara. He was a virtuous jurist. Shasmul studied jurisprudence from Aimma al-Halwani. He died in Sha'ban 481 AH [6:18/177].

5. Ali ibn Muhammad ibn al-Husayn ibn Abdulkarim ibn Musa ibn Isa ibn Mujahid Abulhasan: Known as Fakhrul Islam al-Bazdavi. The holder of the title of great jurist of Mavoraunnahr. He was a sheikh in the sect of Abu Hanifa. His surname is Abul Ushr. Brother of Qazi Muhammad ibn al-Yusr. He is the author of the eleven-volume work "al-Mabsut". He wrote a commentary on the book "Al-Jome al-Kabir". He died on



Thursday, the 5th of Rajab in 482 AH. His coffin was taken to Samarkand and buried near the gate of the mosque [2:1/118].

6. Abu Nasr Jamaluddin al-Qazi Ahmad ibn Abdurrahman ibn Ishaq al-Rigdamuni al-Bukhari al-Hanafi. That person has "Amoli" ("Collection of Spelled Issues") on furu'ul fiqh of the Hanafi Madhhab. He died in 518 AH [6:18/177].

7. Muhammad ibn Ahmad ibn Abu Sahl Abu Bakr al-Sarakhsi. Holder of the titles of Al-Imam al-Kabir, Shamsul Aimma. Author of "Al-Mabsut" and other works. One of the great leaders was a mature scholar of Islamic jurisprudence. Imam Shamsul learned knowledge following Aimma al-Halwani. He became one of the mature scientists of his time, wrote works, and held scientific debates with his contemporaries. As a result, the name became famous. While sitting in prison, he wrote the fifteen-volume book "al-Mabsut" from memory to his students. He died in 490 AH [1:1/28].

8. Abul Yusr al-Bazdavi Muhammad ibn Muhammad ibn al-Husayn Abdulkarim ibn Musa. He received the nickname "Sodrul Islam". He learned from Ismail ibn Abdullah. Najmuddin Umar al-Nasafi and the author of "Tuhfatul Fuqaha" Muhammad ibn Ahmed al-Samarkandi and many other students learned from him. Furu'ul wrote "al-Mabsut" and "al-Waqiot" works on fiqh. The author of "Tajut Tarojim" said: Umar ibn Muhammad al-Nasafi says: "Abul Yusr was the teacher of our friends in Mavoraunnahr. He was truly a leader of leaders. People from different countries came to him seeking knowledge. The works he wrote in the chapter on method and fury filled the East and the West." He died in the month of Rajab 493 Hijri [1:188].

Traveling in pursuit of knowledge is one of the reasons for enlightenment. Such trips were a means of establishing scientific and cultural relations between the cities of Mavoraunnahr in particular and between Mavoraunnahr and the Islamic world in general. The journeys between the centers of knowledge showed the integrity of the Islamic world. There were no barriers to free movement. That's why the scholars used to travel around the Islamic world from Andalus to China in search of knowledge. Scholars were motivated to travel in search of knowledge for two reasons:

The first reason: is the presence of mosques, jamaas, madrasahs, rabots, prayer halls, and houses that scholars can use as shelter (and be guests) for free;

The second reason: you have the opportunity to take free classes and learn science.

Imam Shamsul Aimma al-Halwani made many trips, including:

Small trips: trips between cities and villages of Mavoraunnahr to learn and spread knowledge. Only one of the small trips of Imam al-Halwani is mentioned in the books of tabaqat and tarojim, and this trip is the trip that Imam al-Halwani made from the





city of Bukhara to the village of Kesh to learn from the famous sheikhs of that time, including Imam Muhammad ibn Ahmed. Imam al-Halwani went to the village of Kesh and held the skirt of his teacher and became a mudarris, mufti, and preacher in the village of Kesh. As one of the scholars of the Hanafi sect and prominent mujtahids, he will remain in Kesh for life. The authors of many biographies say that he did not return to Bukhara until his death.

Far journeys: Makkah's trip to Musharraf. Imam al-Halwani's trip to Makkah is not mentioned in Tarajim books [6:350].

After studying some of the works written by Imam al-Halwani and the knowledge contained in those works, it can be said that he was one of the great scholars of his time.

A person who studies the works of Imam al-Halwani can see that he wrote works in his short style. That is why his works have become a source of research, research, and learning for those who need knowledge. Because in those works, specific information is given, and instead of details, they are content with hints. Some of Imam al-Halwani's works are published and some are in manuscript form, including:

1. "Ash-Sharh al-Kabir": a review of Abu Bakr al-Hassaf's work "Hiyalush shari'a" (Sharia tricks). Shari'i tricks are one of the sections of fiqh, this book consists of two volumes. Imam al-Halwani wrote a commentary on this book, as well as Shamsiddin al-Sarakhsi and Imam Khoharzada [3:1/695]. This book is in manuscript form and has not been published.
2. "Sharhu ziyodotuz ziyodot lifuru'il hanafiyya": Commentary written on the work of Imam Muhammad ibn al-Hasan al-Shaibani (died in 187 Hijri). Other scholars have also written commentaries on this work. Al-Hakim al-Shahiyd wrote a summary for this work called "Usuluz Ziyadot" [3:1/695]. This book is out of print.
3. "Sharhu kitab adab al-qadi ala mazhab al-imam Abu Hanifa al-Nu'man": a commentary written on the work of Abu Bakr Ahmad ibn Amr al-Khassaf, who died in 261 AH. Musannif divided it into 120 chapters. Furu and Usul imams wrote commentaries on this book, including Imam Abu Bakr Ahmad ibn Ali al-Jassos (who died in 370 AH). This review is a popular review among other reviews today. At the beginning of the book, it is said that the consequences of every matter are enumerated [3:1/46]. This book is out of print.
4. "Sharh kitab al-jame as-sagiyr fil furu'": Commentary written on the work of Mujtahid Imam Muhammad ibn al-Hasan al-Shaybani al-Hanafi, who died in 187 AH. It is a powerful information-rich book containing 1532 issues [3:1/46]. This book was published by the Doru Sodir printing house in Beirut.





5. "Sharhu kitab al-jame al-kabir fil furu": Commentary on the work of Mujtahid Imam Muhammad ibn al-Hasan al-Shaybani al-Hanafī, who died in 187 AH. Other scholars also wrote a commentary on this book [3:1/567]. Published by Dorut Turos printing house.
6. "Fatawa Shamsul Aamma Al-Halwani" [3:2/1224].
7. "Kitab an-nafaqat" [3:2/1467].
8. "Al-Mabsut" [3:2/1580].

## CONCLUSION

As we mentioned above, Shamsul Aamma al-Halwani was active not only in social and political life but also in scientific work. Al-Halwani's work "Majlis fi sifat ashrat as-sa'a wa-maqamat al-qiyama" is unique and a copy has been preserved. This work is composed in the tradition of the eschatological genre. The analysis of the content of the works shows that Shamsul Aamma al-Halwani continued the tradition of Bukhara preachers (muzakkiruns), who in their public speeches ("ammat") called the end of the world, people to return to fulfilling their religious duties, and to follow the rules of Islam. Also, Shamsul Aamma al-Halwani gave fatwas. In particular, al-Kafavi mentioned 26 fatwas in his work.

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