

## THE LIFE AND SCIENTIFIC ACTIVITY OF ABU BAKR KALOBODIY

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### ABSTRACT:

Abu Bakr Kalobodiy, a prominent scholar from the historical region of Bukhara, holds a significant place in Islamic intellectual and spiritual traditions. His contributions span a wide range of disciplines, including Kalam (Islamic theology), Fiqh (Islamic jurisprudence), Hadith (Prophetic traditions), and Sufism. Known for his profound knowledge and theoretical depth, Kalobodiy established himself as a leading figure in Sufi thought, particularly in Transoxiana. His notable works, such as *At-Ta'arruf* and *Bahr al-Favoid*, address key issues in Islamic society, morality, and law. These writings reflect his unique ability to reconcile rational thought with mystical insight, offering valuable perspectives on free will and divine justice. Kalobodiy's influence on the development of Bukhara's Sufi school and his contributions to the authenticity of Sufism continue to be highly regarded by both Eastern and Western scholars. His rich legacy as a theologian, jurist, and mystic demonstrates his critical role in shaping the intellectual landscape of his era.

**KEYWORDS:** Abu Bakr Kalobodiy, Sufism, Kalam, Fiqh, Hadith, Islamic Jurisprudence, Theoretical Sufism, Transoxiana, *At-Ta'arruf*, *Bahr al-Favoid*, Bukhara, Islamic Scholars, Mysticism, Free Will, Divine Justice.

### INTRODUCTION

Abu Bakr Kalobodiy was born in the "Gulobod" or Kalobod neighborhood of Bukhara [1]. That is why it has such a reputation. The toponym "Kalobod" is recorded in historical sources as the name of structures and settlements built in Bukhara, such as a neighborhood, a guzar, a gate, a madrasah, and a gated head dam of the city's river [2]. The scholars who came from the Kalabad neighborhood and became famous in the Islamic world were in the majority. Abdulkarim Sam'aniy gave information about them in his book "al-Ansab" ("Genealogy") [Abdulkarim Sam'oniyy Al-Ansab. ("Genealogy") [3]. Translated by Khoji Abdulgafur Razzaq Bukhariy. Rakhimov. Bukhara: 2002. - P. 36.]. Many scholars came from this neighborhood. Currently, this place is part of the "Khojanurabad" neighborhood. There is also the symbolic grave of Abu Bakr Kalobodi on Kalobodi Street in this neighborhood. If you walk towards the Kokaldosh Madrasah in the neighborhood, you will find the famous library of another scholar, Khoja Muhammad Porso, which the people respect as a holy place. Now this street is called Khoja Porso. At the beginning of the street, the Khoja Porso mosque, in need of repair, attracts people with its grandeur. Elders living in that neighborhood say that this mosque and the madrasah next to it were inhabited by representatives of various nationalities who were moved from other countries during the Soviet

era until 1976. It is noteworthy that although there is a half-thousand-year time and social consciousness gap between the lives of Abu Bakr Kalobodiy and Khoja Muhammad Porso, a sense of continuity is evident in their work. Khoja Muhammad Porso also respectfully mentions the scholar in his *Faslu-l-Khitab*, quoting and commenting on his works.

No information has been found about the date of birth of Abu Bakr Kalobodiy. The conclusions of the research are speculative. However, Ahmad ibn Mahmud Mullazoda stated the following about the death of Abu Bakr Kalobodiy:

Bud favtash se sadu hashtod

Bud korash zi nuri Haqobod [4]

Content: His entire career was dedicated to understanding the light of truth, and he died in 380. Many studies and sources cite this date.

Abu Bakr Kalobodiy is a theoretician who deeply studied the sciences of his time and is known for his works. Modern studies have highlighted him not only as a representative of religion or a sheikh of Sufism, but also as a scholar who knew religious secular sciences very well, a theorist of Sufism, and the founder of the Bukhara Sufism school. His personality was recognized by scholars and Sufis at different times. Abu Bakr Kalobodiy's religious views covered many problems of his time. It is known that in Transoxiana, the life and way of thinking of people were formed on the basis of Islamic ideology. Changes in the throne between dynasties, religious and sectarian conflicts and disagreements had their impact on socio-political life. Abu Bakr Kalobodiy wrote the famous works "At-Ta'arruf" and "Bahr al-favoid" ("Ocean of Benefits"), aiming to find answers to such complex problems of the era and to instill noble ideas in the lives and thinking of the people. His work "at-Ta'arruf" is a rare source on the history and theory of Sufism, as well as containing valuable ideas and views on the topics of society, morality and law. Abu Bakr Kalobodiy discusses the free will and free will in the work, stating: "The reward (reward) or punishment (punishment) for a good or bad deed that occurs due to a person's actions is not based on the servant's deservingness, but on his desire for it" [Because the servant is given free will.]. Because a person does not deserve permanent punishment for impermanent sins or countless rewards for limited actions.

In his time, Sheikh Sayfiddin Boharzi wrote: "Two people are buried in the soil of Bukhara whose needs no one can meet, they are Abu Bakr Kalobodiy and Khoja Namadposh" [5]. Kalobodiy is a personality with such qualities.

Some studies say that Abu Bakr Kalobodi studied under the most accomplished teachers of his time, but there is almost no information in the sources about the madrasas where he studied, his family, parents, and children [Sadridin Salim Bukhariy. *Uch avliyo*. Bukhara: 2000. – P. 4.]. A. Sukhareva, who studied the Bukhara guzars, discusses the "Kalobod" madrasa and emphasizes it as one of the ancient madrasas. This madrasa is located in the guzar where Abu Bakr Kalobodiy lived. Therefore, it can be said that Kalobodi studied in this madrasa.

Some sources state that Abu Bakr Kalobodiy was mentored by Sayyid Abu-l-Hasan Alavi Hamadani (d. 395/1004), a famous Bukhara scholar of Sharia, the sheikh of tariqat and truth [5. 76]. Also Abu Sa'id Hatam ibn Aqil ibn Muhtadi Marari Lu'lui (d. 333 Dhu al-Qa'da / June-July 945). [6] In "Bahr al-Fawaid" 108 hadiths have been narrated from this sheikh [7]. According to Samani, who

provided information about Hatam's biography ("Al-Ansab"), the Arabic word "marar" means "a seller of hemp yarn." This suggests that he was engaged in the yarn trade. "Al-Lulu'l" is an indication that Hatam ibn Aqil was also engaged in the trade of precious stones (lu'lu'). "Al-Ansab" states that Hatam Marari narrated hadith from three sheikhs and mentored Abu Nasr Muhammad Malohimi (312-395 AD, 7 Sha'ban / 924-18 May 1005 AD) [8]. Nasr ibn Fath of Samarkand [9]. His full name is Abu-l-Lays Nasr ibn Fath Murabba'i Ishtikhani Samarkandi [10], Abu Bakr Kalobadiy narrated 60 hadiths through him [11]. "Ishtikhaniy" refers to the town of Ishtikhan in today's Samarkand region. The analysis of information about other scholars cited under the "Al-Ishtikhaniy" nisab is even more important. It is known that in the III-IV/IX-X centuries, scholars from Ishtikhaniy made efforts to study reliable (sahih) hadiths. Scholars from Ishtikhaniy primarily engaged in the narration of works belonging to the as-sihah as-sitta category. Nasr is also known under the Murabba'i nisab because he worked in the famous "al-Murabba" rabota in Samarkand [12]. One of his students was Ibn Hibban (270-354/883-965) [13].

Abu Bakr Kalobadiy held a unique place in the religious and mystical life of the time in which he lived, and made a significant contribution to the Sufis' acquisition of authentic understandings of Sufism, to the laying of the foundation of the authentic Sufi tradition from a doctrinal, practical, and ethical perspective, and to its perpetuation to this day. As a Hanafi jurist, Abu Bakr Kalobadiy is a jurist, hadith scholar, and mystic who paid equal attention to understanding Sufism, to the balance between reason and feeling, between words and meaning, and between the outward and the inward.

The work of Abu Bakr Kalobadiy and his rich cultural and spiritual heritage are not yet sufficiently known to the public. His work is universally recognized by scholars of the East and the West. Shihabiddin Yahya Suhrawardi Maqtul, who lived and worked in the 11th century, wrote: "If it were not for Abu Bakr Kalabadi's work "at-Ta'arruf" (Acquaintance), what Sufism is would have remained a mystery," – He highly praised the scholar's work. Five hundred years later, Abdurahman Jami wrote: "If at-Ta'arruf had been created, Sufism would have been created" [14]. That is: If there were no "at-Ta'arruf", Sufism could not be studied. The English orientalist Arthur Arberry, in his catalog, described the Sufi as "a great scholar of the teachings of Sufism [15]. Ahmad ibn Mahmud Bukhari, who wrote the history of the Bukhara tombs, respectfully mentions the names of the mystics and writes, "The condition of Abu Bakr Kalobadiy does not need any explanation. Rather than being forced to work hard and be purified, he is himself in the middle," [Ahmad ibn Mahmud Bukhari. History of Mullozoda. Transl. Sh. Vohidov. B. Aminov. – Tashkent, 2009. – P. 72.] So, Abu Bakr Kalobadiy is better known as a Sufi sheikh because he dealt more with theoretical issues of Sufism. However, it is not well known that he was also a unique scholar in the sciences of kalam, fiqh, and hadith.

In the research of M. Boltaev, in the source "Sufiism in Central Asia", dedicated to the memory of the Dutch orientalist Fries Mayer (1912-1998), the name of Abu Bakr Kalobadiy is mentioned in the "silsilatu-z-zahab" of the Khojagon-Naqshbandi order: Yusuf Hamadani, Abu Bakr Kalobadiy, Abdullah Ansari, Abu Ali Farmadi Tusi, Abul Qasim Gurgani, Abul Hasan Haraqani, Abu Yazid Bistami, Imam Muhammad Baqir, Imam Zaynul Abidin, Imam Husayn, Imam Ali ibn Abu Talib - the

prophet (pbuh) [16]. It is clear from this information that Abu Bakr Kalobadiy is a sheikh and a learned mystic who also has his place in the chain of Sufism.

Abu Bakr Kalobadiy, along with his thorough knowledge of the sciences of his time, was able to compare them correctly and had a detailed knowledge of each issue. The Sufi not only possessed religious sciences, but also clearly saw their subtleties and shortcomings. At the same time, he eliminated them by comparing them with the verses of the Quran and hadiths. The real goal of the scholar was to preserve the mystical essence of the science of Sufism, which was on the verge of decline.

Sheikh Abu Bakr Kalobadiy also has his place in the science of hadith. He is one of the leading hadith scholars, and research suggests that he has memorized more than one hundred thousand hadiths [17]. He studied jurisprudence from Sheikh Muhammad ibn Fazl, a famous jurist of his time. Sources also indicate that Abu Bakr Kalobadiy also served as a judge in Transoxiana for a period of time [18]. This shows that, in addition to his knowledge of all Islamic sciences, he was also active in various areas of socio-cultural life.

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